Insung Jung
Mikiko Nishimura
Toshiaki Sasao
Editors

Liberal Arts Education and Colleges in East Asia

Possibilities and Challenges in the Global Age

Springer

Higher Education in Asia: Quality, Excellence and Governance

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Editors
Insung Jung
International Christian University
Mitaka, Tokyo
Japan

Toshiaki Sasao
International Christian University
Mitaka, Tokyo
Japan

Mikiko Nishimura
International Christian University
Mitaka, Tokyo
Japan

Printed on acid-free paper

Foreword

The college curriculum, as philosopher Maxine Greene reminds us, emerges from negotiation among conceptions of significant knowledge, conceptions of the people we are educating, and conceptions of their relationship to the larger social order (Green 1993). It is always "in the making," frequently contested, and, at its best, aimed at purposes larger than itself—at concepts of value, of meaning, and of the nature of societies in which human potential can flourish.

The authors of this fine volume have done a splendid job of introducing readers to the varieties of one of the world's most significant curricular traditions—the liberal arts tradition—probing its emergence in East Asia and exploring the interplay of liberal arts learning in Asia with European and US developments. Collectively, these chapters provide a sense of the big sweep of liberal arts learning over time and place, together with highly informative curricular and institutional portraits drawn both from specific liberal arts colleges in several countries, East and West, and from efforts to infuse liberal learning themes and content into larger research institutions such as Fudan or National Taiwan University.

These illuminating portraits also lay bare negotiations that are centrally at play for Asian scholars committed to liberal learning: negotiations across East and West; across the humanities and the sciences; amongst diverse inherited cultural traditions and competing conceptions of desired change; between small residential colleges and larger, better resourced research universities; and across diverse religious traditions, given the Christian roots of many liberal arts colleges in East Asia and around the globe.

But there is another inquiry at play within this volume, and that is the question of whether educators might now be poised, in this "global" century, to create a deliberately global and cross-cultural approach to liberal learning; one that draws intentionally and generatively from the diverse conceptions of knowledge and understandings across many different societies of what it means to be human and of the mutual responsibilities that connect individuals, cultures, nation-states, and the larger global community. Some of the case studies show us how such global engagement might become an organizing theme for postsecondary study.

The many scholars who contributed to this volume clearly are convinced that a liberal arts education offers a superior form of learning—one that they work hard to provide to their own students and one that several authors believe should be advanced more broadly across East Asian and other university systems. I share this conviction.

As the head of the leading US educational association[1] whose mission is the advancement of liberal education—for all students, and all forms of postsecondary learning—I am convinced by a wealth of evidence that liberal education at its best is the world's premier approach to higher learning. Moreover, while stipulating with Maxine Greene that the curriculum must always be in dialogue with the values and aspirations of the human beings and societies it serves, I am strongly persuaded that our present global century should become, by design, the liberal education century.

But what exactly does it mean to assert liberal learning as the preferred approach for individual students and for societies seeking to position themselves in a world of global interconnection and complexity?

And—the crucial question for a cross-cultural dialogue—how can liberal education be advanced in ways that draw fully on multiple cultural and epistemological traditions, and not on Western or US conceptions of education primarily?

There is no single answer to this question. That is the great benefit of liberal arts learning—it assumes, prizes, and engages multiple points of view in exploring questions where the right answer remains uncertain or actively contested. Taking complexity as a given, liberal arts faculty teach students to evaluate evidence, engage with diverse views, consider implications, and employ reasoning in reaching their own conclusions on challenging issues. Faculty and administrators also need to embrace these same commitments—the centrality of evidence-based reasoning, the value of diverse perspectives, and the obligation to ethical responsibility—in higher education's own educational and institutional practices.

But with our diversities fully acknowledged, I believe we need a *shared framework* for exploring the *global and cross-cultural future of liberal education*—in East Asia, and for the world. The best way to envision this future, is to begin with the overarching purposes of a liberal or liberal arts education and then probe their implications for inventing genuine cross-cultural designs for a twenty-first century liberal education. These purposes, which are enduring over time but addressed differently across time and place include: (1) cultivating broad knowledge; (2) developing the powers of the mind; and (3) fostering ethical and civic or societal responsibility. Virtually all the case studies in this book address these goals in different ways, and that is a crucial point: the shared purposes unite us, even as we use varied approaches, practices, and cultural traditions to help students achieve these forms of learning.

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[1]AAC&U represents all parts of US higher education. Its 1,350 institutional members are half public, half private, and include research universities, comprehensive universities, liberal arts colleges, community colleges or two-year colleges, technical institutes, and 57 international affiliates.

Educators committed to these broad goals for postsecondary learning will find the chapters that follow both inspiring and informative. We are indebted to Profs. Insung Jung, Toshiaki Sasao, and Mikiko Nishimura for organizing the 2014 international forum on liberal arts education that stands behind this book and for developing this well-organized and multifaceted exploration of the liberal arts tradition in East Asia and around the world.

In 1998, the AAC&U Board of Directors wrote, in what remains an official "statement":

> Because liberal learning aims to free us from the constraints of ignorance, sectarianism, and myopia, it prizes curiosity and seeks to expand the boundaries of human knowledge. By its nature, therefore, liberal learning is global and pluralistic. It embraces the diversity of ideas and experiences that characterize the social, natural, and intellectual world. To acknowledge such diversity in all its forms is both an intellectual commitment and a social responsibility, for nothing less will equip us to understand our world and to pursue fruitful lives… (AAC&U Board of Directors 1998).

We have only begun to probe the idea that liberal learning is, at its core, "global and pluralistic." The time is right, I believe, for a multinational dialogue about the varieties of global and pluralistic practices that might enable educators to better fulfill the promise of a liberal and liberating education for today's college learners— across all forms of postsecondary education, and in all parts of the world. I thank our colleagues at International Christian University for so ably contributing to that worldwide exploration.

Carol Geary Schneider
President, Association of American Colleges and Universities (AAC&U)

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Contents

Contributors

Jiwak Bajracharya International Christian University, Tokyo, Japan

Deirdre Klein Bog Amsterdam University College, Amsterdam, The Netherlands

Wen Yu Chai Hong Kong Polytechnic University, Hong Kong, China

Jill Grigsby Pomona College, Claremont, CA, USA

Naoki Hatta International Christian University, Tokyo, Japan

Chun-chieh Huang National Taiwan University, Taipei, Taiwan

Insung Jung International Christian University, Tokyo, Japan

Yohan Ka Handong Global University, Pohang, South Korea

Mikiko Nishimura International Christian University, Tokyo, Japan

Hye-Gyeong Ohe International Christian University, Tokyo, Japan

Toshiaki Sasao International Christian University, Tokyo, Japan; University of Opole, Opole, Poland

Akira Tachikawa International Christian University, Tokyo, Japan

Mícheál Thompson Miyazaki International College, Miyazaki, Japan

Marijk van der Wende Utrecht University, Utrecht, The Netherlands

Rui Yang University of Hong Kong, Hong Kong, China

Akiyoshi Yonezawa Nagoya University, Nagoya, Japan

Chapter 1
Introduction

Insung Jung

Liberal arts education had its roots in Europe. It was then taken up in the US and is now being re-imported from the US into Europe where several new liberal arts institutions, mostly public, are being established. It's concepts and practices are now being embraced in some countries in Asia where heretofore, economic development has been the driver and vocational, rather than academic studies, have dominated the curriculum. In this book, we focus on liberal arts colleges and programs in Asia and especially East Asia where this movement is most active. We seek answers to these questions:

- Why are East Asian universities beginning to adopt the concepts and practices of liberal arts education?
- What roles are liberal arts education and colleges playing in the context of the traditional culture of higher education in East Asia?
- What are the similarities and differences in understanding and implementing liberal arts education in East Asia compared with the Western countries?
- Are there cultural-considerate models and strategies for liberal arts education in East Asia and if so, what are these and how do they manifest themselves?

To answer these questions, we first examine the historical evolution of liberal arts education and in so doing, examine several cases from various parts of the world. We then summarize the findings and chapter discussions, and discuss some emerging issues in implementing liberal arts education in Asian contexts. We conclude with a set of practical suggestions and further research areas for internationally competitive and sustainable East Asian liberal arts higher education.

I. Jung (✉)
International Christian University, Tokyo, Japan
e-mail: isjung@icu.ac.jp

The Context

Development and Challenges

The Encyclopedia Britannica defines a "liberal arts" institution as a "college or university aimed at imparting general knowledge and developing general intellectual capacities, in contrast to a professional, vocational, or technical curriculum". The Association of American Colleges and Universities (AACU n.d.) defines liberal arts education as "an approach to learning that empowers individuals and prepares them to deal with complexity, diversity, and change [and provides] students with broad knowledge of the wider world (e.g. science, culture, and society) as well as in-depth study in a specific area of interest." The AACU also defines the liberal arts college as "a particular type of institution—often small, often residential—that facilitates close interaction between faculty and students, and whose curriculum is grounded in the liberal arts disciplines."

We have borne these definitions in mind in developing our chapters. While we concur with the AACU's definition of liberal arts education, our book does not assume a single overall definition of liberal arts education from the outset. Rather, we have aimed to expand thinking about what is meant by liberal arts education (a term used interchangeably with liberal education by the authors) both in the independent liberal arts colleges and the liberal arts or general education programs offered by large universities in Asia and other parts of the world.

The roots of modern liberal arts education lie in late Classical and Hellenistic Greece where the mastery of the liberal arts (*enkuklios paideia*) was considered the ultimate mark of a well-educated person. As *liberalia studia* it also featured in the formal education of the Roman Empire. The four 'scientific' *artes*—music, arithmetic, geometry and astronomy (or astrology)—were known as the Quadrivium. After the 9th century, these were joined by the Trivium, the three arts of the 'humanities' (grammar, logic, and rhetoric) to form the seven liberal arts studies in the universities of medieval Europe. During the Renaissance, the Italian humanists and their Northern counterparts renamed the old Trivium Studia humanitatis, downplaying logic and adding history, Greek, and moral philosophy (ethics). The 16th Century saw this curriculum of humanism spread throughout Europe to become the foundation for educating the European elites, political administrators, clergy, and those studying the professions of law and medicine (see Chaps. 2 and 10 for more in-depth discussions on the historical development of liberal arts education). As van der Wende (2011) observes "The collegiate model, i.e. the smaller-scale college context preferred for the liberal arts experience, had clear historical roots in the early European universities, for example Oxford and Cambridge (p. 234)." A liberal arts education was seen as liberating, granting freedom to study and enabling graduates to contribute to civic life.

This same liberal arts education tradition has also long been a feature of small, private, liberal arts colleges in the US (Chap. 2; Cobban 1975; Harriman 1935; Pfnister 1984). The first residential liberal arts colleges of Harvard and William and

Mary were established in 1636 and 1693 respectively (Koblik 2000, p. XV). Yale's roots go back to the 1640 s, when colonial clergymen led an effort to establish a college in New Haven to preserve the tradition of European liberal education. Small-scale independent liberal arts colleges continued to develop throughout the 18th and 19th centuries and became the initial force of US higher education. The curriculum of these colleges was widely debated in the early nineteenth century. Science and technology were becoming more prevalent and beginning to shape the world, so the colleges were called upon to revise their curriculums to suit this new era. By the end of 19th century, new forms of higher education institutions such as the land-grant, large scale public and research universities together with technical schools, dominated the higher education sector. As a consequence of this, the growth of the small residential liberal arts reduced, they formed a smaller part of US higher education and a significant number decided to become comprehensive, research or professional universities (Ferrall 2011). Roth (2014) provides an account of the important moments and seminal thinkers in America's long-running argument over vocational versus liberal education.

In adopting and adapting the European concept of liberal arts education, the US colleges have played a vital role in higher education (Koblik 2000). Some are still world-renowned and highly-rated. However they have been confronted with two serious challenges: (1) decreasing demand for liberal arts education in the face of increasing demand for vocational and professional education, and (2) the high costs of maintaining small classes, residential campuses and experiential education with escalating fees and decreasing enrolments (Breneman 1994; Ferrall 2011; Janeksela 2012). Some colleges have disappeared or been forced to offer more vocational courses. Only a small number of elite institutions have been able to hold to their original missions. Breneman (1990) revealed that only 212 out of 540 liberal arts colleges listed in the Carnegie classification of 1987 were staying true to their original missions and concluded, "the liberal arts college as we know it is disappearing from the landscape, and another type of institution–the professional college–is taking its place" (p. 3). Twenty-two years later, Baker et al. (2012) found that only 130 colleges out of 212 small liberal arts colleges identified by Breneman had retained their original liberal arts focus.

However, the story is not all one of gloom and doom. Despite the rising demand for practical, vocational education, there are still signs that the contribution of liberal arts education to the individual and to society is still highly valued. This is evident in the fact that several of the oldest, private liberal arts colleges continue to thrive and attract first-class students (Chap. 9; Chopp et al. 2014). They have retained their sense of mission and accumulated experiences from the past but they have also adapted and strengthened their offerings in creative and flexible ways in response to the needs and challenges of the 21st century. And they achieve high listings in the university rankings and are able to compete with highly-renowned research universities for the best students.

Some liberal arts institutions have survived and prospered by offering more vocational and professional courses and programs and fewer liberal arts majors and programs, increasing their tuition fees, admitting more students, and adopting more

aggressive fund-raising measures (Ferrall 2011). Even the 130 explicitly committed liberal arts colleges that make up the Annapolis Group[1] have added vocational degrees to their offerings, increasing the percentage of these from less than 6 % in 1986–1987 to more than 17 % in 2007–2008 (Ferrall 2011, p. 58).

Another answer to the changing environment has been found in collaboration (Ferrall 2011). One example is The Five Colleges consortium of Amherst, Hampshire, Mount Holyoke and Smith Colleges and the University of Massachusetts-Amherst. Another is The Wisconsin Association of Independent Colleges and Universities. One of its aims is to achieve economies of scale by means of group purchasing of goods and services. The 13-institution Great Lakes College Association in Indiana, Michigan and Ohio is yet another example. It aims to uphold and strengthen the liberal arts tradition by sharing experience, expertise and knowledge and developing and undertaking collaborative programs. At the national level, the Annapolis Group, the very first consortium of independent liberal arts colleges, provides a forum for member institutions to collaborate and shape dialog on the nature of higher education and liberal arts education in particular at the national level by means of research and publications and develop new ways— both individually and collectively—of serving the public good.

At the international level, the Global Liberal Arts Alliance (GLAA), which was established in 2009 and is led and managed by the Great Lakes Colleges Association (GLCA) based in Ann Arbor, Michigan, has member colleges in various countries and regions, mainly the US and Europe, but also in East Asia: the International Christian University in Japan and Lingnan University in Hong Kong (Chaps. 5 and 7 respectively).

As the liberal arts colleges in the US have gone through these stages of development and growth and transformation and diversification, their traditions and practices have begun to recross the Atlantic. The migration and revival of US liberal arts are partly the consequence of de-regulation and the Bologna Process in the European countries. The latter aims to "create a European Higher Education Area (EHEA) based on international cooperation and academic exchange that is attractive to European students and staff as well as to students and staff from other parts of the world".[2] The reintroduction of liberal arts institutions into Europe began in the 1960 s with the founding of three private independent liberal arts colleges; the American University of Paris, the American University of Rome, and the Franklin College of Switzerland. Since then, several other independent or autonomous liberal arts colleges and programs have been established within large universities, including the recently founded Amsterdam University College and Leiden University College in the Netherlands, and liberal arts programs at University College London and King's College London in the UK (Guttenplan 2013; van der Wende 2013). Some of these colleges, especially those associated with US

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[1]http://annapolisgroup.org/.

[2]http://www.ond.vlaanderen.be/hogeronderwijs/bologna/about/.

institutions are private, but the majority of those established since the 1990s are public (Chap. 10).

The liberal arts concepts and ideals have also spread across the Pacific. Liberal arts education in Asia is a relatively new phenomenon. It has been introduced into Asia's traditional higher education systems with the aims of providing a more well-rounded education, individualized, small-group, active and experiential learning, interdisciplinary or convergent courses, and an internationalized curriculum (Lewis 2012). In East Asian countries, particularly in Japan, South Korea (Korea hereafter), Taiwan and China, higher education is showing an increased interest in liberal arts education and these countries have also seen the establishment of small, independent dedicated liberal arts colleges and general education programs (Chaps. 3–5, 7 and 8).

The East Asian institutions are facing the same kinds of challenges as their Western counterparts. But they are also having to confront some uniquely Asian challenges. These include lack of understanding of the concepts of liberal arts education on the part of policy-makers, parents and students, the long-standing preference for specialized vocational and professional education, a perceived mismatch between the aims of liberal education and the expectations of graduates by employers, and, as a consequence of all of these, a lack of coherence in policy-making and limited funding and political support. Nevertheless, Pericles Lewis, the President of Yale-NUS College, an autonomous college within the National University of Singapore, opines in the *Chronicle of Higher Education* (October 25, 2012) that liberal arts education is becoming integrated in traditional university education and has a bright future in East Asia. Moreover, it could be argued that East Asia's long and deep tradition of individual development through education could well contribute to the development of contemporary liberal arts education in the region (Chap. 3). As Confucius wrote in Great Learning:

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things (The Great Learning—Ancient Texts, n.d.).

Concepts of, and Approaches to, Liberal Arts Education

Chopp (2014) identifies three fundamental principles in liberal arts education: critical thinking, moral and civil character, and using knowledge to improve the world.

Critical thinking involves analyzing phenomena, asking difficult questions and formulating possible answers, developing logical, well-evidenced arguments, and

evaluating and refining these answers and arguments. To develop these skills, liberal arts education emphasizes the importance of small group discussions and debates and study in the broad contexts of literature, languages, history, music, arts, philosophy, psychology, mathematics and the sciences (Chaps. 4–10). In a survey of Annapolis Group graduates, Day (2011) revealed that 88 % reported that they had engaged in extensive classroom discussions during their studies, compared with 50 % in the top 50 national public universities.

Liberal arts education emphasizes moral and civic character and helps students to develop moral habits and good citizenship by means of extra-curricular and community-based activities, student-student and faculty-student interaction, and on-campus residential experiences. The latter is regarded as a particularly important part of liberal arts education as it offers an ideal environment for students to experience an interconnected and inter-cultural world (Crutcher 2014), and intellectual and interpersonal encounters with students and faculty from diverse backgrounds (Pascarella et al. 2005). Like the US liberal arts colleges, East Asian colleges and the programs at Fudan University in China (Chap. 7) and Handong Global University and Yonsei University College in Korea (Chap. 4) emphasize the importance of residential life in providing "a repertoire of strategies for living in an intercultural global world; inculcating honesty, integrity, and ethical behavior; learning respect for other cultures and ideas; espousing civic learning and engagement" (Crutcher 2014, p.182). Day's (2011) study found that 83 % of liberal arts college graduates had experienced on-campus residential life and 77 % rated their overall university experience as "excellent". By comparison, only 36 % of the graduates of the top 50 national public universities lived on campus and only 56 % put their undergraduate experience in the "excellent" category.

Liberal arts education emphasizes the idea of "service to the world" by encouraging students to explore interrelationships within their majors and other courses and between their on-campus and off-campus experiences and to reflect on the wider social and global contexts of their learning. They are expected to work cooperatively in teams or with people from different disciplines or cultures and to discuss and resolve issues from diverse perspectives. They are also expected to participate in faculty-guided or student-initiated on-campus, off-campus, local, national or international community programs. These forms of learning are shown at the International Christian University in Japan (Chap. 5), Amsterdam University College in the Netherlands (Chap. 10), Lingnan University in Hong Kong (Chap. 7), and Handong Global University in Korea (Chap. 4). Day's (2011) findings were that 83 % of the Annapolis Group's liberal arts college graduates participated in community service programs and said that they had developed a sense of community while only 32 % of the top 50 national public alumni had had such experiences.

In addition to liberal arts education developing individuals with the above skills, Ferrall (2011) argues that such an education develops curiosity, creativity, critical self-reflection, a sense of social responsibility and communication skills. In cultivating these qualities in students, liberal arts institutions are a facilitating and enhancing force for, not an alternative to, vocational or professional education.

The above observations show that the key concepts, courses and programs of liberal arts education in Asia are essentially no different from those in the US or Europe (Xing et al. 2013). However, Chung (2013) sees a potential conflict here. He cautions that unless "experiences and opportunities for dialogue that allow different opinions and values to coexist harmoniously (p. xiv)" are permitted and promoted, the ideals of liberal arts education cannot be fully realized in Asia. His comment underlines the need for change in the traditional ways of teaching and learning in Asia, which are typically teacher-centered, lecture-based, and directed towards one correct answer (Jung 2014). Successful liberal arts education will depend on awareness of how the normative cultural values of the learners, their parents and society as a whole differ from the cultural values of Western countries. At the risk of generalizing about cultural values, and acknowledging that individuals may deviate from these cultural norms, it may be said that Asian peoples tend to be highly group-oriented, place a strong emphasis on family, continuity and stability and are wary of independent behavior that may disrupt the harmony of the group. In the traditional Asian family, parents often define the rule and the children are expected to follow their requests and demands. Respect for parents and elderly people is critically important. A lack of directness in conversation is favored by many Asians because preserving harmony between people is often considered to be more important than arriving at the exact "truth". Asian cultures are known as high context cultures in which body language, eye contact, gesture, voice tone, and even silence are as important as the actual words being spoken in conversations. These cultural traits still prevail in Asian higher education, even though countries such as Japan, China and Korea have adopted many Western ideas and ways of doing things as a consequence of globalization and technology. Somehow, these differences in curriculum and pedagogy have to be understood and reconciled.

And there are other differences between US and Asian liberal arts institutions. In the US, the independent liberal arts colleges have played a crucial role in the development of liberal arts education. In East Asia, the general practice has been for comprehensive, research, and professional universities and colleges to integrate liberal arts education in their curriculums as foundation programs for other academic or professional areas of study (MEST 2010; Xing et al. 2013). Only a small number of independent liberal arts colleges have been established in East Asia and residential colleges are even more rare, mainly due to funding and financial issues, lack of public understanding and an absence of political or policy support.

On the other hand, internationalization plays a far more central role in the East Asian liberal arts institutions compared with the US. Measuring internationalization in 187 US liberal arts colleges along six dimensions (articulated commitment; academic offerings; organizational infrastructure; external funding; institutional investment in faculty; international students and student programs), the American Council on Education found that only 1 % scored high while 49 % scored medium on a five-point scale (zero, low, medium, medium-high and high). This study also revealed that even the highly active US liberal arts colleges lack such formal commitments to internationalization as including this in their mission statements and strategic plans, establishing an office dedicated to internationalization and

regularly assessing their international efforts (Green and Siaya 2005, p. 20). By comparison, Mok and James (2005) have found that all of the East Asian governments including China, Taiwan, Japan and Korea, have placed internationalization of higher education at the very top of their reform agendas. Almost all of the institutions have internationalization in their mission statements, offices of international affairs, international student and faculty exchange programs and other forms of international collaboration in place, and have internationalized their curriculums and pedagogies by introducing leadership programs, community services, whole person development, problem-solving and independent and collaborative learning (Mok 2007). Whether these strategies will actually promote internationalization and lead to improvement and quality in higher education is yet to be seen. As shown earlier, cultural factors may impede understandings of the complex and often contradictory concepts and processes of internationalization and cross-culturalism (Chap. 3). But then it is the nature of the liberal arts institutions that while sharing core values and ideas, they should develop their own ideas, policies, strategies, and practices to address the unique dimensions of their particular socio-cultural contexts.

The Organization of the Book

The book is organized based on the framework presented below.

Analysis Framework

As mentioned in Preface, an international forum was held at the International Christian University (ICU Forum) in Tokyo in June 2014, and identified five major challenges facing liberal arts colleges in East Asia:

(1) Understanding the meaning of liberal arts education as practiced in the US and finding ways of successfully adapting or adopting these concepts and practices in the educational and socio-cultural contexts of East Asia.
(2) Finding ways to balance excellence based on high selectivity and elitism and widening access to liberal arts education that embraces diversity and citizenship.
(3) Exploring the changing roles that liberal arts colleges and programs in East Asia needed to fulfill in responding to both global and local demands.
(4) Clarifying the functions and effects of Christian commitment, residential experience and small-scale liberal arts education.
(5) Exploring the possibility of integrating liberal arts education in the large-scale research university systems of East Asia.

All of these issues are important and deserving of in-depth research and discussion. The book addresses these five issues with particular attention to the key

Key Issues in East Asia		Focus Areas of the Book

1) Establishing the meaning of liberal arts education in the educational and socio-cultural context of East Asia (*addressed in Chapter 3 in particular*)

2) Balancing excellence and access (*addressed in Chapters 5, 9 and 10 in particular*)

3) Exploring changing roles of liberal arts institutions to meet local and global demands (*addressed in Chapter 6 in particular*)

4) Clarifying functions and effects of religion, residential life, small scale of liberal arts institutions (*addressed in Chapter 4, 7 and 9 in particular*)

5) Integrating liberal arts education in large research universities (*addressed in Chapters 7 and 8 in particular*)

Historical and Cultural Perspectives

Comparative and Global Perspectives

Key Values and Roles (*discussed in Chapters 1, 2 & 11*)

Internationalization (*recapitulated in Chapter 11*)

Intercultural Communication (*recapitulated in Chapter 12*)

Technology Integration (*recapitulated in Chapter 13*)

Well-being (*recapitulated in Chapter 14*)

Policies & Strategies

Fig. 1.1 The analytical framework employed in this book to examine liberal arts education and colleges in East Asia

values and roles of liberal arts education, internationalization, language/intercultural communication development, technology integration, and faculty well-being. The various contributors examine the historical development of the meanings and systems of liberal arts education in East Asia and the cultural traditions of higher education in the region. Case studies from East Asia are discussed and comparisons are made with those of the US and Europe. Figure 1.1 shows the conceptual framework used to address the key issues and focus areas in this book.

Book Chapters

The first three chapters of the book offer a broad, global and historical picture of the development of liberal arts education and institutions.

- This chapter presents an overview of the development and challenges of liberal arts education and institutions in a global context and an analytical framework of the book.

- Chapter 2 discusses the development of liberal arts education in Western countries, starting with the Middle Ages but focusing mainly on 20th–21st century America and its subsequent influence in Asia.
- Chapter 3 examines the development of liberal arts education in East Asia, comparing and contrasting its cultures, practices and challenges with those of the West.

In the second section of the book, we examine the aims, goals, management, curricula and pedagogical methods of several liberal arts colleges and programs in East Asia, the US and Europe, and draw on these to discuss the implications for the liberal arts institutions of East Asia.

- Chapter 4 outlines liberal arts education and colleges in Korea and introduces a case study of Handong Global University with its focus on internationalization, and challenges in integrating Christian commitment into the policies and practices.
- Chapter 5 outlines liberal arts education and colleges in Japan and provides a case study of the International Christian University and its focus on international education, inter-cultural communications and language programs, technology integration, and well-being.
- Chapter 6 examines the case of the Miyazaki International College, a small, private college in a remote area of Japan and its approaches to language and study abroad programs and challenges in attracting well-qualified students and faculty.
- Chapter 7 investigates the philosophy of Chinese education and liberal arts education in the history of Chinese higher education, and features of two cases: Fudan University in mainland China and Lingnan University in Hong Kong.
- Chapter 8 examines the key values of liberal arts education in the historical and cultural context of higher education in Taiwan and the specific case of the National University in Taiwan.
- Chapter 9 considers the case of Pomona College, one of America's premier liberal arts colleges in Claremont, California and its use of innovative strategies to promote global education, deeper learning and use of technology.
- Chapter 10 examines liberal arts education and colleges in Europe and takes Amsterdam University College as a case study.

The third section of the book explores possible policies and strategies for East Asian liberal arts institutions derived from the discussions and case studies earlier in the book.

- Chapter 11 examines the values, concepts and roles of liberal arts education in East Asia. Drawing ideas from the previous chapters, it also identifies the common features and challenges.
- Chapter 12 provides a synthesis of various models for intercultural communication and language programs examined in the case chapters, and suggests ways of promoting competence in these fields in East Asian liberal arts institutions.

- Chapter 13 provides a synthesis of technology integration agendas in liberal arts institutions in Asia and suggests technology adoption strategies to promote liberal arts education in East Asia.
- Chapter 14 examines the issues of faculty well-being in liberal arts institutions and ways in which these could be promoted in liberal arts institutions in East Asia.

The Conclusion to the book summarizes all the findings and offers suggestions for further activities and research areas needed to develop internationally competitive and sustainable East Asian liberal arts colleges and programs.

We hope that this book will be of value to policymakers, managers, educators, researchers and students who are engaged or interested in liberal arts education, colleges and programs. The book derives from study visits to various institutions and interviews with policy makers, educators and students in Asia, the US and Europe, an extensive literature review, personal experience and discussions with colleagues in the sector. It takes note of the failures, shortcomings and challenges as well as successes and offers lessons learned from those experiences. We trust these diverse perspectives will engage the readers and help them develop better understandings of roles and future directions of liberal arts education in East Asia.

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Chapter 2
Development of Liberal Arts Education and Colleges: Historical and Global Perspectives

Akira Tachikawa

A historical study of the liberal arts should be carried out "liberally." If applied too mechanically, a rigid definition of "the seven liberal arts" will produce only a record of routinized ideas and practices and offer little real insights and even end up in chaos. This chapter therefore takes a middle road by borrowing from Jose Ortega y Gasset's definition of culture as "the *vital* system of ideas of a period." Ortega saw life as "a tangled and confused jungle in which man … labors to find 'roads,' 'ways' through the woods, in the form of clear, firm ideas concerning the universe, positive convictions about the nature of things (Ortega 1992,[1] pp. 27–8)." The liberal arts have provided these "ways through the woods." The following chapter examines the development of Western liberal education with some reference to the Middle Ages and the Scientific Revolution, but mainly to modern America.

The Birth and Evolution of Liberal Arts Education in Europe

The Middle Ages: Logic at the Center of Liberal Education

Although a system of seven liberal arts, namely the *trivium* (grammar, rhetoric, logic) and *quadrivium* (arithmetic, astronomy, geometry, and music), originated in antiquity, its institutional establishment started in the Middle Ages (Kimball 1995). During the 12th century, holds Charles Homer Haskins, the system was vastly enriched by an influx of new knowledge such as the major works of Aristotle,

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[1]Originally published in 1930.

A. Tachikawa (✉)
International Christian University, Tokyo, Japan
e-mail: ij130286-7129@tbk.t-com.ne.jp

Galen, and Hippocrates, transmitted in Arabic sources via Spain and Italy. Together, the old and new knowledge gave birth to the learned professions and, hence, to the university itself (Haskins 1957, pp. 4–5).

However, in the early universities, logic overwhelmed all the other arts. Logical disputation often focused on the theory of "substance," which Peter Abelard had located anew in Aristotle's "old" logic (Wagner 1986, p. 128). Aristotle, diverging from Plato's concept of 'Ideas', had clearly pronounced that individual beings were primary and general categories secondary (*Categories*—Chap. 5). Wherever his ultimate intention lay, Abelard's position "was always looked upon as a form of nominalism" (Rashdall 1997,[2] p. 64). He was immensely popular because his Aristotelian logic definitely helped give shape to young people's incipient expectations for new worldviews in the Middle Ages. European feudalism, in the process of being completed, had the effect of stabilizing agricultural production through the peace of lands with kings and warrior classes occupying the top of social hierarchy. Stabilized production in turn permanently supported autonomous city inhabitants who, unlike farmers, protected their "walled" territories fully by themselves (Mumford 1989, p. 357). Hence, *Stadtluft macht frei* ("urban air makes people free"). They even challenged, to the great excitement of contemporary youngsters, the ideologies of fixed hierarchy which the feudal rulers shared with the Roman Church. Abelard's use of Aristotle to question Church dogma naturally caused a pervasive sensation. Thus, in the next century, St. Thomas Aquinas had to bring the unlikely but indispensable application of atheistic Aristotle to Christianity to its apex, and his neo-Aristotelian (rationalist) theology came to structure the universities' approach to the liberal arts for the next three centuries (Pegis 1948, p. xxviii).

The Renaissance and Reformation: The Rise of the Humanities

The 13th–16th centuries saw the birth of the modern "humanities," wherein each human being sought "a center and a resting place", not in the eternal heavens but "*within* himself" (Proctor 1998, pp. xxvi–xxvii). During the Renaissance, ancient languages other than Latin, Greek in particular, began to occupy a key place in liberal education and there was a greater focus on rhetoric and eloquence, the relationship between literary/aesthetic and moral education and the new educational ideals of "the gentleman's calling" and social grace. In these ways, the humanities even prevented the universities from contributing to the rise of science (Ridder-Symoens 1996, p. 38).

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[2]Originally published in 1936.

Table 2.1 Timeline of the scientific revolution and the reformation

Major events/works of the Scientific Revolution	Major event of the Reformation
• Tartaglia. *A New Science* (1537) • Copernicus. *The Revolutions of the Celestial Spheres* (1543) • Vesalius. *The Seven Books on the Structure of the Human Body* (1543)	• Luther's Ninety-five Theses (1517) • Peasant War (1524–25) • The (Huguenot) Wars of Religion (1562–98) • Alba's Suppression of Protestants in the Netherlands (1567)
• The Trial of Galileo (1616) • Bacon. *The New Atlantis* (1614–17) • Galileo. *The Two Principal World- Systems* (1632) • Descartes withheld *Le Monde* (1633) • Mersenne's conferences (1635–48) • Descartes. *Discourse on Method* (1637) • Galileo. *Two New Sciences* (1638) • Descartes. *Principles of Philosophy* (1644)	• Thirty Years' War (1618–48) • Sweden's Entry (1630) • France's Entry (1635) • [Harvard Univ. founded (1636)] • Puritan Revolution (1642–49)

The Scientific Revolution: From Logic to Mathematics

The Reformation marked a new approach to liberal education as well as a crisis for Christendom. Alfred N. Whitehead contrasted the peaceful emergence of science with the bloody religious wars of that period (Whitehead 1967).[3] But why did this revolution not occur earlier? Consider the timelines of the major events of the Scientific Revolution and the Reformation (Table 2.1). And consider the case of the works of Galileo and Descartes and The Thirty Years' War (1618–1648). In contrast to the knowledge obtained from the major books of the time, Galileo, in *The Assayer* published in 1632, posited Philosophy which is "written in this grand book, the universe, which…cannot be understood unless one first learns to comprehend the language of mathematics (in Drake 1957, pp. 237–238)." Deploring linguistic ambiguity and the resulting misunderstandings giving rise to the religious bloodshed of his day, Galileo argued that his mathematical approach to knowledge offered a superior language for understanding God's creation. The new universal science which would transcend the largest religious conflict ever as the way to unity and truth entailed the decisive shift from Aristotelian logic to mathematical natural philosophy as the viable, central subject of liberal arts in the 17th century.

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[3]Originally published in 1925.

The Development of Liberal Education in the US

Early US Colonial Colleges

Modern science did not emerge triumphant everywhere, nor did religion and mathematical science always go hand in hand. When Harvard was established in the midst of the Thirty Years War, its first president, Henry Dunster (1640–1654), put his main curricular emphasis on Hebrew (Hornberger 1968, p. 23) (Table 2.2). The biblical language was then regarded as the only perfect language which could correctly reproduce natural knowledge which had been lost since Adam's fall at Eden (Harrison 2007, pp. 192–194). On the other hand, until Isaac Newton's arrival, Cantabrigians in England still regarded arithmetic and geometry "as beneath the dignity of scholars (Hornberger 1968, p. 25)."

Under Dunster, rather than science, early Harvard students read the Scriptures "out of Hebrew into Greek from the Old Testament in the morning, and out of English into Greek from the New Testament in the evening (Chaplin 1872, pp. 64–65).'" Dunster's successor Charles Chauncy, and Yale President Timothy Cutler (1719–1726) were also competent Hebrew scholars (Kelley 1974, p. 33; Morison 1936, pp. 200–201). As late as the 1750s, when Newton's theories were suspected of spreading deism, King's College president Samuel Johnson (1753–1763) replaced science courses with John Hutchinson's orthodox *Moses' Principia*, which appealed "to our senses for the *perfection* of the Hebrew language … (as) the primary source of real knowledge (Hutchinson 1755, p. 5)."

As the next century unfolded, mathematical science surpassed Hebrew in the college curriculum, as seen at the University of Pennsylvania (Table 2.3).

Table 2.2 The Harvard college curriculum in 1640

Subject	Hour	Subject	Hour
Logic and disputations (in Latin)	30	Ethics and politics	8
Greek	24	Arithmetic and geometry	6
Hebrew, Aramaic, Syriac	24	Physics, astronomy	2.2
Rhetoric and declamations	24	The nature of plants	2
Divinity and commonplaces	16	History	2

Source Adapted from Hornberger (1968, p. 23)
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Table 2.3 The University of Pennsylvania curriculum in the 18th century

Subject	Hour	Subject	Hour
Latin and greek	29	Logic, declamations, etc.	4.4
Mathematics	22	Review, chemistry and agriculture	4.4
Ethics and politics	10	Astronomy and natural history	3
Natural philosophy	7	History	3

Source Hornberger (1968, p. 29)
With kind permissions from University of Texas Press

After the arrival of Newton's scientific works in 1714, even the conservative Yale accommodated courses in algebra and mathematical astronomy (Rudolph 1977, p. 33) and after American Independence, science became a staple subject. In 1860, the typical American college could claim four science professors, and in 1900, Williams College gave as many as 15 out of 31 faculty places to scientists (Guralnick 1975, p. ix).

The 19th Century: The Rise of Science and Challenges to Liberal Arts Colleges

In 1862, the US Congress passed the Morrill (Land-Grant) Act, which sought "to promote the *liberal* and practical education of the industrial classes." (Section 4. italics added.) This reference to liberal education can be traced back to the forerunner of Justin Morrill, Jonathan B. Turner of Illinois, who held that existing collegiate education had been monopolized by the old professions and that the new industrial classes needed scientific training that connect abstract theory with useful arts and provided a "liberal" education for "practical" ends (Carriel 1961, p. 69; p. 72).

William Barton Rogers, the future founder and the first president of MIT (1862–1870), was bold enough to pronounce the superiority of science from a *moral* point of view (1855, pp. 28–29). In 1855, disparaging the passing fashion "to decry the growth of positive science as unfriendly to poetical and spiritual conceptions," he argued that it was only through humanity's understanding of the natural forces, "their harmonious arrangements and their adaptations to wise and beneficent ends, that material phenomena become imbued with a spiritual and poetical significance." A few decades later, William P. Atkinson, another MIT professor, singled out physical science as essential to liberal education, saying that as long as men's understanding of the physical nature remained restricted, "war and savage occupations" would consume "the days of the mass of men" and that physical science would emancipate humanity into a new phase of intellectual life, transforming human society from "a battle-ground … into a school-room" (Atkinson 1873, pp. 25–26). By the turn of the century, humanities student John Erskine at Columbia University was witnessing that "One by one, the teachers of science began to plead for their subjects, at first asserting that the study of science had a fifty-fifty chance of yielding as much culture as the study of the classics. Before long, they were arguing that the study of science would yield the only kind of culture worth having in a modern world (Erskine 1947, p. 228)."

The rise of the research universities accompanied the elevating status of science. In 1900, the nation's fourteen major universities formed the Association of American Universities (AAU) as a measure to put the American universities' scientific scholarship on a par with their esteemed German counterparts (Hawkins 1992, pp. 10ff). Differences in size between these research institutions and the

liberal arts colleges widened. The average number of faculty and students in the seven largest AAU universities increased from 44 and 524 in 1880 to 652 and 6,208 in 1919. The respective numbers in 67 typical liberal arts colleges increased only from 10 and 105 in 1880 to 35 and 513 in 1919 (American Council on Education 1961; US Office of Education 1882, 1923).[4] Indeed, by 1905 Chicago president William Rainey Harper said he saw no *raison d' etre* for these colleges (Harper 1905, p. 379).

The Great War: the Revival of the Humanities

However, the liberal arts colleges continued to thrive. In 1908 Harvard literature professor Irving Babbitt represented humanists in a revolt against the rise of research universities. He held that the premise of unlimited scientific progress and unconditional faith in the goodness of humanity was the cause of contemporary social troubles the havoc being wreaked upon the world. Critics described the new business magnates as "robber barons and "vampires in human form." Along with other key contemporary industrialists such as Andrew Carnegie, Rockefeller defined the structure of modern philanthropy by donating huge sums to the University of Chicago for the welfare of humankind. But Babbitt doubted whether such philanthropy based on rapacious capitalism was sustainable. In its stead, he proposed a new humanism requiring moral edification nurturing character, self-reflection and a sense of humility that could best be taught in liberal arts colleges, where students could assimilate the accumulated wisdom of the ages (Babbitt 1986, pp. 106–107).

By 1914 Arnold J. Toynbee's experience at Oxford confirmed Babbitt's position. Teaching Thucydides, Toynbee (1953, pp. 7–8) saw in the Greek historian an anticipation of the 20th century struggles, one that obliterated "the chronological notation which registered my world as 'modern' and Thucydides' world as 'ancient.'" Toynbee later identified the key index of modernity as the application of scientific thought to the physical environment. Indeed, after the end of WWI, serious skepticism arose over the benefits of scientific study and prophecy of its moral benefits. John Dewey, a most insightful philosopher of modern science, reflected:

> We were told that the advance of science had made war practically impossible. We now know that science has not only rendered the engine of war more deadly, but has also increased the powers of resistance and endurance when war comes…Has man subjugated physical nature only to release forces beyond his control? (Dewey 1980, p. 236)

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[4]Of 166 selective liberal arts colleges in the 1995 *Almanac of Higher Ed.* those for which the relevant data were available were sifted out.

Table 2.4 Comparison of students' majors before and after the great war

Major	Students studied between 1910–14	Senior students in 1923
Science and math	84 (15.5 %)	33 (8.9 %)
Social science	171 (31.5 %)	120 (32.5 %)
Humanities	231 (42.5 %)	178 (48.2 %)
Others	57 (10.5 %)	38 (10.3 %)
Total	543 (100.0 %)	369 (99.9 %)

Source Kelly (1925, p. 181ff)
Data in the public domain

Table 2.5 The number of US higher education institutions by type

Year	University	College	Technical school
1951	129	688	51

Source US Office of Education (1955, p. 3)
Data in the public domain

In 1915, 15 years after the formation of the AAU and partly due to critical reflection that the whole of civilization had fallen "victim to science", the leaders of some 150 liberal arts colleges established the Association of American Colleges. Its early president Henry Churchill King held that modern society required a "deep-going self-discipline and large-visioned ideals—precisely the training that no other institution can so adequately give as the college (King 1917, p. 14)."

Indeed, the Great War had the effect of attracting more students to history, philosophy, literature, and the fine arts. A 1925 survey of two groups of students who studied before and after the Great War at 12 institutions including Stanford, Minnesota, Grinnell and Oberlin revealed a decrease in science majors and an increase in humanities majors (Table 2.4).

Just as the humanities increased during the first half of the 20th century, so did the number of liberal arts colleges compared with large universities and technical schools (Table 2.5). It was said that while universities promoted the study "of the physical sciences," liberal arts colleges had provided "a home … where youth can bask … in the sunshine of idealism (Few 1930, pp. 105–106)."

At Swarthmore College, a private liberal arts college in Pennsylvania founded in 1864, the President Frank Aydelotte (1921–1939), a former Rhodes Scholar who had studied at Oxford University, introduced the British idea of junior and senior honors students studying in chosen fields on the basis of a list of references, largely autonomously but with advice from tutors, and external examiners assessing them through to Highest Honors. Aydelotte saw this as an effective alternative to the German model of advanced training. Despite chronic opposition from the dominant egalitarians, this paved the way for solid scholarship at such colleges as Read, Carleton and Swarthmore itself (Clark 1992; Swarthmore College Faculty 1942; Tachikawa 1991).

Liberal Education Initiatives at Columbia, Wisconsin and Chicago

Upon the US declaration of war with Germany in 1917, as part of a new Students' Army Training Corps program, the War Department asked Columbia to develop a "War Issues" course, later implemented at some 500 schools. Even before the armistice, a few Columbia professors refashioned it into a required freshman course, "Contemporary Civilization," that sought to give the students a sense of their place in western history. In an era of rising disciplinary specialization, this course signaled a strong commitment to interdisciplinarity, studying the past in order to understand the present and providing students with a sense of moral purpose as members of a civilized society (Buchler 1954, p. 56; Summerscales 1970, p. 125). This marked a new departure in liberal education.

By the late 1920s, Wisconsin and Chicago, two of the nation's biggest PhD producers, had the largest number of undergraduates (US Office of Education 1930, Chapter XII). Rethinking its approach to collegiate education, Wisconsin brought in Alexander Meiklejohn, a former Amherst College president, who feared the "destructiveness of modern technology and [the] moral emptiness of modern science" and believed that science bore responsibility for the lack of intellectual unity in the undergraduate curriculum (Meiklejohn 1920, p. 43; Nelson 2001, p. 159). He introduced curriculum reform with a focus on "understanding human life as to be ready and equipped for the practice of it", and subsequently made the humanities coursework more interdisciplinary, added social sciences courses, and attracted new faculty members interested in the Socratic method. He also created a new two-year program, the Experimental College in which students and advisers lived together in the same dormitory, studying ancient Athens in the first year and contemporary America in the second. Using selected texts from both civilizations and especially Plato and Henry Adams, the students scrutinized their society's problems—from war to economic inequality—and examined the "contemporaneity" of the ancient and modern worlds, thus restoring unity to a curriculum once broken by science. The College attracted national attention, but closed its doors in the Depression (Cronon and Jenkins 1994, pp. 200ff; Nelson 2001, p. 63).

Chicago had devoted its energy and resources to doctoral programs with the result that it cared less for its growing number of undergraduates (Boucher 1935, p. 1). Noting the consequences of this, president Robert M. Hutchins sought to improve their education through the so-called "Great Books of the Western World" which he felt were replete with unifying wisdom, something glaringly missing from modern thought (Hutchins 1968a,[5] p. 105). Hutchins felt that these books were accessible to all, including the most specialized scientists and that no faculty members should ever ignore general education, lest undergraduates ended up prepared only for narrow expertise in a complex (and violent) world. He felt that if the

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[5]Originally published in 1936.

staff failed to share with students "a common intellectual training, a university must remain a series of disparate schools and departments (Hutchins 1968a, p. 59)." He largely addressed this proposal to his fellow professors—who sadly rejected the idea (MacAloon 1992, pp. 111–112).

John Dewey closely reviewed both of these programs. Although he saw value in Meiklejohn's efforts to integrate studies, he doubted that exposure to Plato could really help students understand contemporary problems (Dewey 1932, pp. 23–24). Similarly, he viewed Hutchins's admiration for Plato, Aristotle and St. Thomas as an evasion of modern science, an astounding expectation of them "to do for present situation what they did for the Greek and Medieval eras (Dewey 1937, p. 164)." Insofar as Dewey's critique hinged upon a "progressive" view of science, this became increasingly questionable in the cataclysms of the mid-twentieth century. Indeed, by the 1960s, the main task for liberal education became the revival of the humanistic tradition almost in counteraction to the dominance of science and technology. Both Hutchins and Dewey, representing competing idealist and instrumentalist theories of knowledge, may be seen as sharing the view that "humanizing science" was a central task of philosophical education (Dewey 1958,[6] p. 164; Hutchins 1968b,[7] p. 195).

Conclusion: Accomplishments and Future Tasks of Liberal Arts Colleges

A 1950 survey of institutions where PhD scientists who appeared on a list of "American Men of Science" had studied for their undergraduate degrees between 1924 and 1934 revealed the surprising finding that 39 liberal arts colleges made the top 50 while only three AAU universities were represented. Even the top 15 included as many as 13 liberal arts colleges (Table 2.6). A 2002–2011 survey still testifies to a similar pattern. While Caltech, Harvey Mudd and MIT lead the list, liberal arts colleges such as Reed, Swarthmore, Carleton follow closely and occupy 25 slots among the top 50 (Fiegener and Proudfoot 2013, p. 5). Cech (2000, p. 209) attributes their success to the student focus at these colleges, where undergraduates are "the reason for the existence of the institution," engendering among students "confidence and a feeling of self-worth."

It is worth noting that in the 1950 survey 31 of the top colleges were located in the Midwest or on the Pacific Coast (Goodrich and knapp 1951, pp. 163–164). By 1910 the historian Frederick Jackson Turner was encouraging Midwestern students to continue the frontier traditions by conquering the scientific frontier (Turner 1962,[8] pp. 283–284). That same year, journalist Edwin Slosson found that Harvard

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[6]Originally published in 1929.

[7]Originally published in 1936.

[8]Originally published in 1920.

Table 2.6 Top 15 institutions with large percentage of scientist-graduates

Ranking	Name	#	Ranking	Name	#	Ranking	Name	#
[a]1	Reed	131.8	6	Mass. State	55.6	[a]11	Antioch	45.1
2	Caltech	66.3	[a]7	Hope	51.1	[a]12	Marietta	45.1
[a]3	Kalamazoo	66.3	[a]8	DePauw	47.6	[a]13	Colorado	43.9
[a]4	Earlham	57.5	[a]9	Wesleyan-NB	45.5	[a]14	Cornell college	41.2
[a]5	Oberlin	55.8	[a]10	Wesleyan-IA	45.5	[a]15	Central	39.9

Note [a]indicates liberal arts colleges and # indicates the number of scientists per 1,000 graduates
Source Goodrich et al. (1951, p. 163)
With kind permissions from Journal Scientific American

undergraduates did not "yet work so hard as in the Western universities (Slosson 1910, p. 20)."

Perhaps Reed, the highest ranking of the colleges derived its values in part from the premise of hard-working Western pioneers. It never admitted applicants conditionally, nor did it accept socially or athletically-oriented ones. It maintained the highest standards for its professors and ensured that its small community kept "the possibility of daily, vital contact between each student and inspiring teachers (Reed College 1911, p. 29)." The respect for students' independence and freedom proved strong, never to be subjugated under "domination or dictation by the teacher (Sissen 1939, pp. 9–11)." Reed also refused to release course grades, "except on request after graduation (Sheehy 2009, p. 34)." Following WWI Reed saw an upsurge of the humanities. From the early 1920s, it required study of Greek and Roman civilization, thus placing freshmen and sophomores largely in the hands of humanities professors. This emphasis on the humanities, however, was not at the expense of the sciences. Reed's science graduates consistently outnumbered social science and humanities graduates (Clark 1992, pp. 115–116; p. 152). As Table 2.7 shows, today only three liberal arts colleges, Reed, Carleton, and Swarthmore, provide genuinely superior education in both sciences and humanities. Other

Table 2.7 Undergraduate origins of Phds by fields of study, 2000–2010

Ranking	Life sciences	Physical sciences	Humanities
1	Caltech	Caltech	St. Johns
2	**Reed**	Harvey Mudd	**Reed**
3	**Swarthmore**	**Reed**	Amherst
4	**Carleton**	MIT	**Swarthmore**
5	MIT	NM I	**Carleton**
6	Grinnell	**Carleton**	Yale
7	H. Mudd	Wabash	T. More
8	Chicago	Rice	Bryn Mawr

Source Adapted from Reed College (n.d.)
Data in the public domain, confirmed by Reed College

schools such as Caltech, MIT and St. Johns (Annapolis) are either science or humanities oriented.

So what conclusions can be drawn about the future of the liberal arts? We have seen that science and the humanities have long been dialectically, as well as symbiotically, related. In the 17th century, modern science, as a system of mathematical explications of material phenomena, emerged to overcome religious ideologies expressed in vague and contested human language. As much a "rational" religion as a way of confirming knowledge, it advanced as part of a liberal education and, with the emergence of technological institutions, it cast itself as a progressive force behind the moral transformation of society. But the two world wars overturned any idea of the religion of science, a religion that could not be questioned.

The humanities survived, and even thrived, especially in liberal arts colleges. However, as at both Wisconsin and Chicago, an emphasis upon the contemporaneity of past and present met defeat, while the powerful research universities, with science as their raison d' etre, became dominant in the nation's overall system of higher education (Geiger 2015, p. 491ff). Thus, any future liberal arts college must succeed in integrating at advanced levels, the natural sciences and the humanities in a curriculum that aims at "humanizing" science. And for this reason, a liberal arts education will continue to be, as Ortega wrote in 1930, "strictly necessary for the life of the man who is now a student (p. 45)."

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Chapter 3
The East-West Axis? Liberal Arts Education in East Asian Universities

Rui Yang

It is ironic that in the second decade of the 21st century, just as East Asia is becoming keen to import the concepts of liberal arts education modelled largely on the US experience, these very concepts are coming in for some criticism in the USA. The Western models of the university and the accompanying Eurocentric knowledge development have long been only in one direction as far as East Asia is concerned, that is, from the West to the East. Indigenous knowledge, the knowledge that is unique to given cultures or societies, that provides the information base for these societies, and that contrasts with the international knowledge system generated by universities and research institutions, has been largely absent in East Asia's higher education curriculum.

This chapter looks at Western and East Asian liberal learning and outlines the development of liberal arts education in East Asia, taking Japan, Hong Kong and the Chinese mainland as examples. It argues that liberal arts education in both East Asia and the West faces similar challenges as a result of globalization. The conventional divide of knowledge into Eastern and Western learning has become antiquated and the policies and practices of liberal arts education based on such divide are doomed to be ineffective, even misleading. The chapter asks, "Can East Asian universities succeed in their pursuit of liberal arts education?" and "How well are these institutions prepared for a shift from their longstanding specialized curriculum to a model with broad learning and critical thinking at its heart?"

R. Yang (✉)
University of Hong Kong, Hong Kong, China
e-mail: yangrui@hku.hk

Liberal Arts Education Hype in East Asia

Since the 1960s, there has been a decline in the popularity of the liberal arts mode in the US (Ferrall 2011). Many people have challenged the relevance of liberal arts education (Conner 1998) and even its advocates speak of a need for 'revitalization' and 'restructuring' (Barker 2000; Katz 1996). However, others like Jaschik (2014) argue that the threat of the demise of liberal arts colleges has been exaggerated and Kimball (2014) holds that public universities have triumphed by replicating the liberal arts colleges.

By contrast, an increasing number of educators in other parts of the world are looking to import and adapt the US liberal models of higher education (Gillespie 2001/2002). Some even predict a global resurgence of liberal arts education. This is certainly becoming apparent in East Asia where educators are turning to liberal arts education because of dissatisfaction with the current educational outcomes. Most East Asian societies are eagerly embracing the fresh perspectives of an open curriculum and efforts to develop liberal arts education in the region have recently captured headlines and generated excitement in academe (Peterson 2012).

The moves to liberal arts education in East Asia takes different forms in the different societies. China,[1] for instance, has committed itself to a widespread reform of undergraduate education with a strong emphasis on the liberal arts because this is seen as important aspect of Chinese universities' ability to be world-class and prepare their students for the demands of a fast-changing, increasingly competitive global environment. This in turn has led a few major universities to experiment with aspects of liberal arts education.

Since 2012, recognizing that the fight against professional obsolescence should begin in the undergraduate years, Hong Kong's universities extended their undergraduate programs from three to four years in order to avoid the pitfalls of hyper specialization. All students, regardless of their majors, are required to take a wide range of courses in the humanities, social and natural sciences and creative arts. They are taught in an interdisciplinary manner and encouraged to engage in high standards of intellectual inquiry, critical thinking and creativity within a core curriculum that offers a "whole-person education" based on experiential learning, team-building activities and emotional-sensitivity training.

By contrast, in Japan, where the university has long been considered a sacred "hall of knowledge", Sawa (2013), President of Shiga University, rues the fact that since the 1960s, the universities' prime concerns have been to "raise and educate human resources capable of contributing to economic growth" and that "the country has been gripped by a flawed tendency to evaluate education and research in terms of 'usefulness'". He recalls that before this time, university education for non-science majors placed emphasis on philosophy, history and the history of ideas

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[1]In this chapter, China and the Chinese mainland are used interchangeably for the sake of convenience. In constitutional terms, China includes the Chinese mainland, Hong Kong, Macau and Taiwan.

and "students were also required to learn German or French in addition to English. Those who had been trained in these seemingly useless subjects were hired for white-collar jobs at private corporations and government agencies, and subsequently played key roles in managerial and administrative work". He recalled Steve Jobs, the late co-founder of Apple Inc. saying, "Technology alone is not enough. It's technology married with liberal arts, married with humanities, that yields the results that make our hearts sing". Today, many of the leading Japanese manufacturing firms are in dire straits as they are sandwiched between newly rising powers like South Korea, Taiwan and China on the one hand, and the North American and the European cutting-edge technology rivals on the other. Takamitsu Sawa attributes this decline to the failure of high schools and universities in Japan "to provide their students with opportunities to acquire broad knowledge through the study of liberal arts and humanities before teaching them technologies in their specific fields" in an excessively compartmentalized manner.

East Asian Legacy of Liberal Arts Education

At core, a modern liberal arts education is designed to foster the students' desire and capacity to learn, think critically, communicate proficiently and become engaged citizens. It is distinguished by a flexible curriculum that allows for student choice and demands breadth as well as depth in study, a student-centered pedagogy and engagement with critical issues and texts within and outside the classroom. The supposition is that the intrinsic rewards of liberal arts education are well worth the investment. However, against the East Asian background of vocational training, hyper-specialization and didactic pedagogy, liberal arts education would appear not an easy system to adopt (Beck 2012). The big question is whether liberal education can develop on its own, with deep indigenous roots, and be available to a larger numbers of students.

Critical thinking is central to any discussions of liberal arts education, but the key question is whether this is compatible with East Asian cultural attitudes. The often-heard remark that critical thinking is a specifically Western construct is well-based. However, what counts as good reasoning, and evidence of good reasoning, is not universal (Lloyd 1996; Moore 2004). It would be a serious error to assume that critical thinking is the preserve of Western cultures. East Asian cultures have their own rich histories and literatures featuring self-criticism, critical thinking and interdisciplinary learning (Paton 2011). In contrast to the Greek philosophers, East Asian thinkers endeavoured to reconcile differing viewpoints. The Confucian tradition was characterised by an attempt to establish orthodoxy, to incorporate alternate views into existing tradition. Such an approach needed a broad knowledge base and highly analytical skills. In this sense, liberal arts education and East Asian educational traditions resonate. The ideals informing liberal education such as self-reflection, ethical judgment, and engagement with differences that have been institutionalized in North American and European liberal arts colleges and

universities have always been embraced by the educators of East Asia. Examples are seen in the debates among the early Chinese philosophers on the role of language and the nature of good governance during the Warring States Period (475–221 BC) and early Asian versions of statecraft such as Mencius' view of the ethical person's relationship to government. And the Confucian educational ideal of '*junzi*' shares much resemblance with the 'gentleman' in the Western context. Such legacies remain strong in the Chinese mainland.

Many insist that the keynote in Chinese philosophy is humanism. In Confucianism, learning is to be oneself and Confucian education aims to cultivate the person. The individual and society and ethical and political discussions have occupied, if not monopolized, the attention of Chinese philosophers throughout the ages. It can be argued that such an orientation is essentially in line with Western liberal education. This is a view shared by many Chinese scholars in the Chinese mainland such as Yang Dongping at Beijing Institute of Technology and Chen Xiangming at Peking University, by Chang Hsin-kang at City University of Hong Kong and Huang Chun-chieh (the author of Chap. 8 of this book) and Kao Ming-shih at National Taiwan University. Renowned Sinologists including Levenson, Greel and Babbitt think similarly. Others such as Yin (2007) and thinkers such as Lu Xun and Li Zehou and contemporary scholars like Deng Xiaowang at Wuhan University and Wu Guosheng of Peking University disagree. In fact, they reason that the one feature most lacking in Chinese cultural traditions has been a liberal education. In their eyes liberal education belonged only to the ancient Greeks, especially Aristotle. What is more likely to be true is that the two distinct traditions both differ from and correspond to each other.

East Asian Liberal Arts Education in Identity Crisis

Contemporary higher education in East Asia is largely divorced from the rich traditions of these countries. The West has introduced prestigious, liberal arts education into Asia and neither the indigenous traditions nor the essence of Western education has been well integrated into contemporary practices. This is the case in former colonies such as Hong Kong where only Western knowledge counts. It is also the case with Japan, a nation that decided to break away from its ancient traditions with its *datsu-A* (脱亞, "leaving Asia") during the late nineteenth century. It is even the case in China with its chequered history of education transplanting the structures of one culture to those of another (Hayhoe 1996). Ever since the nineteenth century, the adoption of liberal arts education has been part of East Asia's learning from the West, being regarded as a strategy for East Asia to become competitive with the Western powers. Within this process, the East Asian societies have had a strong catch-up mindset that has led them to focus on Western practicality, rather than the essence of Western civilization (Yang 2014).

Having absorbed Western ideas for over one and a half centuries, Western-styled modern higher education systems have become well established throughout East

Asia. However, buried within these there are imbalances, asymmetries and contradictories and there is a yawning gap between the developments in the natural and technological sciences and those in the social sciences and humanities. A handful of East Asian universities can compete strongly with their Western counterparts in science and technology, but they are no match in terms of their impact on people's values and ideas in global terms. The pursuit of 'world-class' status in the East Asian institutions has been largely imitative rather than creative. Creating their own identity has proven to be an arduous task. These modern East Asian universities are foreign transplants and the strikingly different cultural roots and heritages have led to continuous conflicts between the imposed Western higher education values and the indigenous values of East Asia which impact negatively on the quality, efficiency and effectiveness of these universities' operations.

What is needed is an integration of the East Asian and Western traditions and influences. East Asia has much to learn from its own history. Twice in the region's history, foreign interventions have fundamentally changed the region's culture. Once was the introduction of Buddhism. It took over a millennium for East Asia to receive and respond to the challenges and reshape its mindsets both intellectual and popular. The second occasion was the intrusion of Western culture into East Asia in the nineteenth century, a process that is still ongoing as a consequence of globalization, trade and technology. Here the magnitude is far greater than that in the case of Buddhism. It started just at a time when the vitality of East Asian culture was becoming exhausted and the momentum of Western culture was at its zenith. The process is far from completed, and the 'pain' is felt constantly and regularly. There are aspects of East Asian and Western philosophical heritages that have never melded successfully. And to date, East Asia's imported Western liberal arts college model has centered mostly on the material level rather than the social level which is the core of the Western model although this has never been comprehended. Some East Asian universities claim to be helping to build the 'knowledge society' but others have come to more resemble multinational corporations in their strategies and values.

Let me selectively cite Japan, Hong Kong and the Chinese mainland to illustrate my main points.

Japanese education was highly specialized before World War II. After the period of occupation (1945–1952), the allied occupation government saw educational reform as one of its primary goals, the need to eradicate militarist teachings and "democratize" Japan. The higher education reforms were aligned with the American experience. Since the 1980s, there has been some shift towards liberal arts education but there have been recurrent issues, among which the most fundamental has been cultural. The study of the Chinese classics disappeared after the Meiji Restoration of 1868 and there have been repeated attempts to replace those with the Western classics. But these are, after all, foreign imports. Their use has proved fragmentary and even irrelevant. As Otsuka (2009) pointed out, the many great canons of Western literature are inappropriate for Japanese students. They describe lives, peoples and places of cultures that are not only distant but lacking in any real mearning for them. Otsuka appreciates the hybrid culture and the negativity of

culture proposed respectively by Kato (1974) and Aoki (1988). However, both of these offer only temporary solutions. They are pain-killers rather than prescriptions. Neither provides effective solutions to Japan's longstanding loss of cultural identity. The challenge now is how to incorporate Japanese culture into liberal arts education.

Turning to Hong Kong, as mentioned earlier, the undergraduate degree has been extended from three to four years in order to implement a general education curriculum. Here again, the Hong Kong higher education system is trying to emulate US-style general education programs but without truly understanding the different cultural bases upon which the two education systems are built (Jaffee 2014). Hoshmand (2012) wishes that he could say that all of Hong Kong's universities and colleges have bought into the idea of general education wholeheartedly, but as in the US, some institutions have understood the basic mission well enough to adopt a general education and their students have benefitted from this, but others are struggling to define the role of general education in undergraduate education. The problem is that Hong Kong institutions have historically been based upon a British model wherein the focus has been ontraining sons and daughters to become doctors, lawyers, engineers, and business people. Now they are attempting to graft an American model onto this system, and not all of the administrators, faculty, students or parents appreciate the underlying cultural complexities and contradictions between the Chinese, British and American models. They never experienced liberal or general education in their own undergraduate education and perceive that if they have been successful in their careers without exposure to the liberal arts, so should be their students. As Hoshmand (2012) observes, it is perplexing and sad that a society that for millennia believed in the notion of the well-rounded educated person has now started to question the very values that are so much a part of the fabric of its culture. One can point to the reason for this—the Western compartmentalization of education that from the mid-nineteenth century onwards has found its way throughout the world.

In China, the concept of liberal arts education is not new. St. John's College in nineteenth century Shanghai was one of the pioneers following the American liberal arts tradition, usually with strong religious associations. These institutions were merged into the public university system during the early 1950s when China followed the narrowly-specialized Soviet-style model. In the 1990s, the idea of liberal arts education was again advocated as a correction to overspecialization and since then there has been a renewed focus on liberal arts education in many institutions including Peking, Tsinghua, Fudan and Sun Yat-sen Universities.

But again, nearly all universities have had difficulties in determining what a liberal arts education should be and what actions they should take. To take an example, the Beijing University of Aeronautics and Astronautics saw need to extend its liberal arts education to all of its students and allow them to change their areas of study after one year's study. But some professors assert that Chinese traditional culture should be emphasized in liberal education programs, while others think Western science and technology are more worthwhile. And my personal communications with educators at and graduates from Tsinghua University reveal further confusion. The word they used most to describe their liberal arts education

programs is "fragmentation," revealing the longstanding problem of achieving cohesion in the liberal arts curriculum. Such confusion is unsurprising given the mix of Chinese, Western, traditional and contemporary cultures, beliefs and practices at work.

Like academics the world over, Chinese, Taiwanese, Hong Kong, Japanese, and South Korean faculty are mulling over the nature and advantages and disadvantages of liberal arts education. Following this discourse, one is reminded of John Godfrey Saxe's nineteenth century poem about "the six men of Indostan to learning much inclined, who went to see the Elephant, though all of them were blind, that each by observation might satisfy his mind." One blind man, feeling its broad and sturdy side declared that it was like a wall. Another, feeling the sharpness of the tusk said it was very like a spear. The third feeling the elephant's squirming trunk in his hands said it was like a snake. The fourth embracing the huge leg said it was very like a tree while the fifth touching the ear claimed that it was in fact a fan. The sixth blind man, holding onto the swinging tail said it felt just a like rope. The poem then ends:

> And so these men of Indostan
> Disputed loud and long,
> Each in his own opinion
> Exceeding stiff and strong,
> Though each was partly in the right,
> And all were in the wrong!

So these academics may not always see a liberal arts higher education as the same thing as the readers will notice in the chapters of this book. Some respond to the concept at the ideological level; others at the curriculum level. Some describe it in terms of graduate qualities; others in terms of the course offered. What this shows is that they have failed to comprehend the different cultural foundations upon which liberal arts education is built in the US and that many of the assumptions that are deeply rooted in the US-style liberal arts education may not apply in East Asian societies. For instance, the role of the individual is crucially important in US liberal arts education. This is totally in conflict with the collectivist cultural value embedded throughout East Asia where every person is part of a family and a community, not the autonomous entity that is highly valued in Western tradition. Such an emphasis on the individual might well be the biggest challenge in translating the Western concept of liberal education to cultures beyond the Western tradition (Mohrman 2006).

A Possible Pathway to Future Liberal Arts Education in East Asia

Despite their strikingly different roots, liberal arts education in both East Asia and the West faces similar challenges as a consequence of globalization. It is inevitable that the conventional divide of knowledge into Eastern and Western will be bridged

by education, technology and trade. The old bottle of liberal arts education needs new wine that mirrors the times and comes from various origins, past and present, East and West.

Globalization is challenging conventional human practices at every level and in every sphere (Tomlinson 1999). It will undoubtedly bring about changes in higher education. Within a global system dominated by Western values, the West may feel less inclined to instill non-Western elements into their own liberal arts education. But while it is important to acknowledge the great contributions by the ancient Greeks to human civilization, it is equally important not to remain ignorant of other great civilizations of the world. Beck (2012) writes: "The cultural artifacts and institutions of the Ancient Greeks together show implicitly and explicitly the properties of the human mind which, in turn, explain the nature of its education" (p. 16). For her, those who have inherited the Greek tradition are human. Does it therefore follow that all the others less human? As Barker (2000), Patton (2013) and others show, there is great need for learning from, and about, the cultural, political, economic, spiritual and intellectual histories of other countries including those of East Asia.

The situation in East Asia is qualitatively different. For East Asia, learning from the West has been crucial for survival. The key question is therefore how to get the mix of the Western and East Asian traditions right. Since the nineteenth century, the Western and East Asian traditions have contended for hegemony. They have never operated on an equal footing. The "real knowledge" has only been generated by the Western powers in their own particular ways and the Western educational systems have continued to define education for the rest of the world. And by extension, define what knowledge is and who may claim competence in it. Against such a backdrop, the crux of crating East Asia's liberal arts education is not borrowing the curriculum from the US but taking onboard the liberal spirit, rather than the content. It is this that will make the difference (Mohrman 2006).

The East Asian institutions should not look upon US-style liberal arts as a magic bullet that will solve all of their problems. What is needed is not the holus-bolus transfer of liberal learning from the "West" to the "East" but a fusion of both traditions with East Asian universities embarking on their own curricular experiments and developing their own best practices in liberal arts education. By so doing, they will allow a new form of liberal learning to emerge. As Postiglione (2013) suggests, they should focus, not so much on the US-style liberal arts curriculum, but what US campuses do best—"creating an open and lively learning environment by permitting students to engage as freely as they see fit, both on campus and in society".

There are hopeful signs of such fusion occurring. Let me cite the Yale-NUS College as an example, although Singapore is not geographically considered as East Asia and the College's real success remains to be proved. Yale-NUS was established as a liberal arts college in Singapore in 2011 as collaboration between Yale University and the National University of Singapore. It is the first liberal arts

college in Singapore. Yale-NUS students are granted either a Bachelor of Arts or Bachelor of Sciences degree by NUS. The college currently offers 15 majors. Like both Yale and NUS, Yale-NUS follows a need-blind admission policy and offers financial aid on a full-need basis. Unlike Yale, however, Yale-NUS distributes scholarships to some admitted students based on academic merit (Yale-NUS College n.d.). The college styles itself as "A community of learning, founded by two great universities, in Asia, for the world" and has placed this slogan in promotional materials as well as painting it on a central wall in its temporary campus on the NUS grounds.

In the inaugural class 62 % of the students were Singaporean while the rest were from other parts of Asia and from Australia, New Zealand, the US, Canada, Europe, Africa, and South America. The inaugural faculty comprised roughly 50 professors from around the world, chosen from over 3000 applicants and representing the major fields of scholarly research. The school does not have traditional academic departments; instead, faculty belong to one of three broad divisions: science, social science, or humanities in order to promote interdisciplinary collaboration.

The project has come in for some criticism by some Yale faculty and alumni concerned that the relative lack of political freedom and restrictions on speech and protest in Singapore could negatively impact on the rights of students. In compliance with Singaporean law, Yale-NUS does not allow chapters of political parties to be formed on campus. However students and faculty alike cite the existence and prominence of independent student societies as evidence that the Singapore government does not intend to interfere with student affairs (Yale-NUS College n.d.).

The key feature that makes the college such a promising model is its curriculum. It is both innovative and traditional. Indeed, the curriculum, both in its rigid structure and its inclusion of different civilizations, could well serve as an example for liberal arts colleges in the US as well. The students see the study of both Eastern and Western civilizations as a primary advantaged. Raeden Richardson, a Yale-NUS student, has observed, "Our merging of East-West is unparalleled by any institution in the US, and the lack of Eastern studies is a major flaw in many liberal arts programs there…"The world is bigger than the philosophies of Plato and Mill or the literature of Homer and Blake (Borzi 2014)."

In East Asia, and arguably in the West as well, this fusion of values, ideas and experiences from different cultures and different civilizations is precisely what is needed. Yale-NUS College has no intention of replicating either Yale or NUS or producing students with specialized training. Rather, it aims to cultivate students who are learned in the ways of the East and the West and who understand the world and the way it is going. This is the direction East Asian liberal arts education should move in. Let me end this chapter by quoting Professor Lai (2012), the executive vice president for academic affairs of the college:

In terms of content, liberal arts education in the United States usually covers Rome and Ancient Greece, but it has been said that this century belongs to Asia, including China and India. If we do not include them in our liberal arts education, I do not think it will do justice to our education. An East-West bicultural learning is one of the founding principles of Yale-NUS College. Hence, classical Chinese texts like *The Analects* and *Mencius* as well as Indian epic poetry like *Ramayana* will probably be compulsory texts for Yale-NUS College students.[2]

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Chapter 4
Going Global and Adapting to Local Context: Handong Global University in South Korea

Yohan Ka

Brief Outline of Liberal Arts Education in South Korea

Are there many liberal arts colleges in South Korea? The answer to the question is both "Yes" and "No". Yes because there have been what may be regarded as liberal arts colleges in South Korea (Korea hereafter) from very early times, and no because liberal arts colleges in Korea have not evolved to be the same as those in the US, Europe, and other Asian countries.

The foremost national higher education institution, Sungkyunkwan, was established right at the beginning of the Chosun Dynasty (1392−1910). It was based on the Confucian philosophy of teaching and learning and its aims were to cultivate the whole person so that they graduated with well-balanced wisdom, knowledge, values and the ability to develop a better society and serve the common good. So originally, yes it could be regarded as a liberal arts college. However, it is now a private, comprehensive research university, Sungkyunkwan University (SKKU) owned and operated by the Samsung group, and while the university claims that its origins lie the original Sungkyunkwan, today's curriculum is very different.

In 2005, SKKU launched University College (UC) with the aims of "systematically promoting general and basic education with a primary focus on education in the liberal arts and primary subjects" (SKKU n.d.). However, SKKU's UC is very different from the traditional liberal arts college in that it strives to "help first-year students experience the opportunity to live a vivid and academic school life that is different from their previous education experiences", and "the liberal arts education" that SKKU provides is "the primary intellectual preparation for students to successfully discover their field of study in next grades" and "to accomplish their academic excellence and professional skills through this well-tuned educational process". (SKKU n.d.). So SKKU does not provide a comprehensive four-year

Y. Ka (✉)
Handong Global University, Pohang, South Korea
e-mail: yka@handong.edu

liberal arts education, but offers a liberal arts education for the sole purposes of enabling freshmen to figure out their aptitudes and decide what specialized academic disciplines to study as seen in some other Asian countries (Chaps. 7 and 8). This is very different from liberal arts education in the US or European traditions, but can be seen as a unique approach to liberal arts education and a model that other Korean universities have followed, being more suited to the mores and methods of Korea higher education.

Some institutions such as Yonsei University and Ehwa Womans University in Seoul appear to accord with the definition of liberal arts institutions given in Chap. 1. These universities were founded by American Presbyterian and Methodist missionaries as liberal arts colleges in 1885 and in 1886 respectively. Yonsei was formed by amalgamating the Chosun Christian College founded in 1915 and the Severance Medical School founded in 1885 in 1957. Ewha had its beginnings in Ewha Haktang, a mission school for girls, and became Ewha College in 1925, the very first liberal arts college dedicated to enabling Korean women to study at higher education level. Both of these institutions were founded to provide a Christian liberal arts education, but in time they lost this identity and became large, research-oriented universities with a full range of professional schools such as law, medicine and divinity.

In an attempt to regain the founding spirit of liberal arts education, Yonsei and Ewha recently launched Residential College (RC) and University College (UC) programs. Ewha's RC program was established in 2014 with the aim of creating an ideal environment for incoming freshmen to study and live together for a semester. Yonsei's RC program was established in 2000 with the aim of helping students develop abilities in communication, creativity, convergence, cultural diversity and Christian leadership. These efforts to revive the spirit of liberal arts education are to be welcomed, but RC only offers one semester or one year's experiences of living and learning together and in the case of UC all that happens is that freshmen are initially exposed to general areas of study rather than being placed directly in academic departments and specialisms. So liberal arts education is essentially a process of induction rather than embedded in the curriculum for all the years of study.

However, after several decades of strengthening their research base, the major universities are now beginning to appreciate the importance of a liberal arts education. Faculty and students are realizing that in pursuing academic excellence in research and graduate studies they lost sight of the essence of undergraduate education. Thus, for example, Kyung Hee University (KHU) in Seoul developed Humanitas College (HC) in 2011 to "revolutionize the undergraduate education" and provide "the very highest form of liberal arts education" that will inspire "every student to be an ethical individual, a responsible citizen, and mature member of the global community" (KHU n.d.). HC stresses that its general program of study is not merely for the purposes of "preparing for employment" but developing "mature and cultivated members of a global community who will play a critical role in guiding us forward in these troubled times" (KHU n.d.). However, HC's statement also reveals the limitations of its liberal arts program when it claims that "the required courses

provided by HC serve as a broad liberal arts education for all freshman and sophomore students… who have not yet acquired a clear vision of what direction they wish to go in life" and have "little sense of the ultimate purpose of the undergraduate education" (KHU n.d.). In other words liberal arts education means first two years of college life finding a vision or personal direction and choosing a major.

So, while Korean universities are making efforts to embrace the concept of a liberal arts, enable students to be better prepared for the complexities and challenges of contemporary society and develop general intellectual abilities and a sense of moral and ethical responsibility they are all limiting this to one semester, one year or two years and treating liberal arts as a preparation for later specialized studies.

Handong Global University: Vision, Mission, and Brief History

The real pioneer in liberal arts education in Korea has been Handong Global University (HGU) in Pohang, North Gyeongsang province. Formerly Handong University, this was founded in December 1994 by Song Tae-Hun, the owner of a company, who donated land and funds to establish a Christian university. He invited Dr. Kim Young-Gil to be the founding president. Dr. Kim was a highly regarded Christian leader, a former research scientist at NASA and a professor at Korea Advanced Institute of Science and Technology (KAIST). This institution opened in 1995 with an initial intake of 400 students. It faced many challenges in its early years but today the student body numbers 3500 and HGU has attracted students from 62 different countries, many of whom are from the developing world. HGU declares its vision to be a "World-Changing Global Leadership University" and aspires to be institution that educates leaders not only for Korea but the world. In pursuit of these goals, the university emphasizes the importance of developing academic excellence, moral character, Christian commitment, language skills, social skills, computing skills, community responsibility and service and global perspectives. It also provides international programs both at graduate and undergraduate levels. It provides an exemplar, not only for the other universities in Korea but higher education institutions in the other Asian countries and in Africa. And it shares its experiences as a Christian liberal arts college with many universities in the developing countries through the UN Academic Impact (UNAI) and UNESCO University Twinning (UNITWIN) programs.

There were already 159 four-year universities in Korea when HGU was opened in and President Kim, admitted that he asked himself "Why do we need one more university?" (Kim 2010, p. 83) He reasoned that "when the first graduates of HGU go into the world, they will face a totally different, technology-driven global world." (Kim 2010, pp. 83−84) and HGU needed to develop "new curricula for the global community." (Kim 2010, p. 84). He saw need for HGU to keep pace with "globalization and digitalization," and students to have "multidisciplinary

knowledge" and skills with "any computer platforms" (Kim 2010, p. 84). And he was committed to a genuine Christian liberal arts college.

The HGU Undergraduate Curriculum

Handong's undergraduate education curriculum is characterized as "⼯-shaped". The Chinese character, ⼯, means either "master" or "engineering". The base bar stands for character building, the sum of qualities in a person or group, the moral or ethical strengths that guide their actions in a positive way, a sense of community service, and adherence to the Christian faith. The vertical bar signifies acquiring knowledge and understanding pursuing academic excellence. The upper horizontal bar signifies globalization, the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture.

Being founded upon firm Christian beliefs and values which it believes to be fundamental HGU aims to produce graduates who are honest, have integrity and are highly knowledgeable and competent, who do the right things for the right reasons even when no-one is watching and who are capable of becoming leaders, nationally and globally. Two of the university's slogans are "Learning to give to others" and "Why not change the world?" It is ideas such as these and the consequent reforms and unique, innovative and high quality academic programs that have been developed to encourage both intellectual and social development that have given HGU such a high reputation.

In 2014, Dr. Soon-Heung Chang, a well-known and highly-regarded nuclear engineering professor and former Vice President of the Korea Advanced Institute of Science and Technology (KAIST) was inaugurated as the 2nd president of HGU. After President Chang assumed office, he announced new primary objectives for the university, framed as "Ten World-Changing Projects," which he hopes will guide the university's future endeavors. Dr. Chang, sees HGU as advancing undergraduate education by nurturing knowledge-building, creativity, character-building and a sense of spirituality.

Most universities in Korea require new students to choose one academic major at the time they apply for entry of application, but of course, many students simply do not know what they want to study when they are at the age of seventeen or eighteen. By contrast, HGU allows all of its first-year students to enter university without any requirement to declare their major and gives them almost unlimited freedom to explore as many academic disciplines as they wish, similar to International Christian University in Japan (Chap. 5). Students first study in the school for general education, known as the Global Leadership School (GLS). At the end of their first year, they are then invited to select double majors, but they are still free to change these at any time throughout their college years. In adopting this approach, HGU grants the students freedom of choice, time to decide what they really want to study and the option of following multiple areas of interests that may differ from their chosen majors. During their first year, the students also participate in the university's

mandatory courses in English, Chinese and computing. In regard to the latter, HGU sees that it is essential for all students to graduate with highly-developed skills in information and communications technology (ICT) in order to succeed in today's competitive and technology-reliant society, and their studies in their major disciplines and ICT are integrated so that students have the opportunity to develop all the required technical and communication skills, plus the ability to create products such as mobile apps.

In terms of the social dimensions of the curriculum, the students live and work in small teams, each with its own professor. There is no other system like this elsewhere in the Korean higher education system. Each team comprises one professor and 35–40 students who are engaged in studying different majors and at different grades. About 85 % of the undergraduates reside on campus and within each residential college there are 12–18 teams who live and work together for a year, forming learning communities, sharing their visions, dreams and concerns, helping each other, developing social and leadership skills, and forming rewarding relationships with the team professors outside the classroom walls. The role of the team professors is to provide support, guidance and advice whenever the students are confronted with challenges in their studies or daily lives, and being responsible also for developing their personal outlooks and codes of behavior. The student teams also engage in community services for the underprivileged and lonely in the surrounding society, teaching children in orphanages, visiting nursing homes and helping in environmental and conservation activities.

To further help the students to develop as moral and mature persons, HGU also provides several other unique programs, including the Handong Honor Code (committing to exemplary lives with honesty, integrity, responsibility and respect), non-proctored examinations, leadership training and social service. It also encourages the idea of interdisciplinary education by allowing the choice of multiple majors and the development of skills in international communications (e.g., fluency in English and Chinese).

Out of the 140 credits required for graduation, only 66 credits are required for the double majors which all students take. This leaves 74 credits for liberal arts education: 21 for liberal arts courses, 12 for Korean language, 9 for Christian studies, 8 for computer studies, 6 semesters of chapel attendance, courses in both English and Korean Language, and mandatory courses in leadership training, character development, and reading. HGU offers 30–35 % of its courses in English in any given semester. English speaking foreign students can pursue majors in: Information Technology, Global Management and Business, US and International Law, Psychology and Counseling, and Korean Studies.

The professors help each student select two majors according to their personal dispositions, academic interests, talents, and visions and dreams. It is felt that studying two majors provides a broader outlook and greater career choice. Some students choose closely related fields such as economics and management, or counseling psychology and social welfare, or visual design and product design. Others are more creative in their selections, choosing two disciplines that are seemingly unrelated such as law and mechanical engineering, or international

relations and spatial environment system engineering, or US/international law and visual design. Furthermore, within the HGU undergraduate majors, there are academic disciplines that are not typically on offer in the US liberal arts colleges, for example, engineering, law, counseling, and social welfare.

HGU's 20 years of history (1995–2015) is relatively short compared with many of the more traditional universities in Korea. In 1995, the university's inaugural 400 freshmen were selected from over 4800 applicants. The number of applicants was created a sensation at the time in Korea. Admission to HGU is still very competitive. Acceptance is based upon previous academic performance, an interview and English proficiency. High school students from Korea must have outstanding academic records and must be ranked in the top 5 % of the National College Entrance Exam. Applicants from outside Korea must meet standards that are equivalent to those of the Korean educational system. The cost of study at HGU is comparable to that at other universities in Korea. The university provides generous academic grants and scholarships for students from developing countries or disadvantaged socio-economic backgrounds. Sponsors also provide scholarships for students in specific demographic or academic categories. International students may apply for full or partial scholarship grants.

HGU was quick to make its mark. In 1996, 1997, and 1998 it was recognized as "The Best University for Educational Reform" by the Korean Ministry of Education. In 2001, it was again judged to be "The Best School for Educational Reform" and in 2002 and 2003 it was nominated as "The Outstanding University among Upcoming Local Universities" by the Korean Ministry of Education. HGU received these awards because it was widely recognized as making tremendous strides to reform the traditional, often ineffective, undergraduate programs that prevailed in Korea, while other universities were simply focusing on their graduate research programs.

Such are strengths of HGU that graduates have been accepted onto graduate programs at Harvard, Yale, UCLA and Columbia and graduate programs at the major Korea research universities, 10 % of its graduates are employed by Samsung and LG and many more are working with leading global corporations such as IBM, Microsoft, Yahoo and Google and the Korean multinationals.

HGU subsequently established graduate schools. There were three main reasons for this, Firstly, in accord with its liberal arts traditions the university felt responsible for producing professionals and researchers who upheld Christian values and were willing to serve in underdeveloped countries. Secondly, many of the early HGU graduates going on to study in graduate schools in other universities reported that they experienced difficulty in maintaining their Christian identity and wanted to have such opportunities within HGU. And thirdly, some of the professors wished to continue their research while serving in a liberal arts college.

The Graduate School of Global Management and Graduate School of Education opened in 1999, thus coinciding with the first graduation of the students from the 1995 intake. There followed the Handong International Law School and Graduate School of Interpretation and Translation (2000), Graduate School of Counseling Psychology (2003), Ph.D. program in Advanced Green Energy and the Environment

(2011), Graduate School of Global Development and Entrepreneurship (2013) and Department of Psychology and Department of Law (2014).

The establishment of these graduate schools certainly expanded HGU's role and standing and appreciation of its sense of responsibility towards Korean society and the global community. But these changes also gave rise to serious debate on the identity of the university in 2011 when President Kim urged the professors to undertake more research because the university ranking system was largely based upon research outcomes. Being a liberal arts college, the professors were traditionally encouraged to spend more time with students than engaging in research and the evaluation of their performance and contribution to the university was based on the quality of their teaching, mentoring, and active participation in the local community. In all of these regards HGU was demonstrably performing very well, but the university was being seriously devalued because of its lack of research. Had there been a separate ranking system for liberal arts colleges as in the US News and World Report Rankings, this would not have been a problem for HGU but such a systems would be difficult to implement in Korea because the number of liberal arts colleges is far too small to justify a special league for these institutions.

HGU and Globalization

Globalization has always been central to HGU's mission. The concept was further strengthened with the change from Handong University to Handong Global University in 2001 and the establishment of the Handong International Law School (HILS) in 2002. While HILS is not a part of HGU's liberal arts program, it has a special significance in HGU's global operations. It is the only US-style professional law school in Korea and indeed Asia. All of its full-time faculty are from the international community and US lawyers, all of the classes are taught in English, the graduates are qualified to take the US Bar exams, and indeed more than 250 have taken this option to date. The students are also international, coming from the developing countries of Asia and Africa, and HILS has produced lawyers with strongly held Christian beliefs who now serve the underprivileged in their home countries or by working with international organizations.

HGU also ensures that all of its undergraduate and graduate students become aware of international issues such as the problems of health, poverty, environmental pollution, human rights, conflict and that they become actively involved in these issues in the course of their internships or field service. HGU also places great value on helping universities in East Asia and Africa that adopt the ideas and practices of liberal arts education.

HGU also partners with international organizations such as UN, UNESCO and OECD. One connection with the UN has been through the UN Academic Impact (UNAI) program. UNAI was originally proposed by UN Secretary General Ban, Ki Moon to promote the participation of the world's universities in solving such problems as poverty, health, environmental pollution, improving human rights,

abolishing illiteracy, and international conflict. In 2011, HGU was designated as one of the top ten hub universities of the UNAI and again in 2014 for its contributions to capacity building for higher education. As a UNAI Action Program for the Global Hub of Capacity Building, HGU established the Handong Graduate School of Global Development & Entrepreneurship (HGS GD&E). Its main goal is to cultivate professionals who, in response to the needs of communities in developing countries, can contribute to the establishment of the indigenous and transformative capability that will lead to comprehensive and sustainable development for the communities.

Another UN organization, UNESCO, designated HGU as the host of the UNESCO University Twinning and Networking (UNITWIN) cooperative program between universities designed to strengthen sustainable development capacity in developing countries. HGU has established working relationships with 53 organizations through UNITWIN.

HGU has also initiated an internship program through an agreement with the OECD. This enables HGU students to serve as interns for six months at the OECD headquarters in Paris and thus gain invaluable international and cross-cultural experience and help build their careers and open their eyes to the possibilities by working with high-level experts in international development.

The presence of international faculty and students on the HGU campus is seen as another critical factor in realizing the goals of HGU's liberal arts education. International faculty currently represent 20.63 % of the faculty body, a remarkable percentage compared with the national average of international faculty among Korean universities, which is 8.37 %. Many of these overseas faculty previously studied and/or worked in liberal arts institutions in their home countries, so they know the value and effectiveness of such education and can enrich HGU by bringing in ideas and practices from elsewhere in the world. These international professors not only add further dimensions to the classroom teaching but contribute to mentoring students in the other community aspects of campus life.

To attract and recruit international faculty, HGU provides rent-free apartments (the occupants are only required to pay for utilities). For those with children, the Board of Trustees has established the Handong Global School (1st−12th grades) where faculty pays tuition at reduced rates. The Office of International Affairs also provides support for this faculty in such matters such as gaining and extending visas and obtaining drivers' licenses.

Developing partnerships with universities and organizations in developing countries and providing global engagement experiences for undergraduate students is another critically important success factor for HGU's liberal arts education. HGU has negotiated memorandums of understanding with 132 universities and 30 other institutions and organizations around the world, and all of the undergraduate students are required to take diverse courses that encourage global engagement and mobilization. These operations are coordinated through the Global Engagement and Mobilization (GEM) program which helps students have awareness of, and experience in, projects such as water purification for remote and poor communities in developing countries. Students and professors are also encouraged to participate in

the Global Entrepreneurship Training (GET) project. Twice a year, HGU professors visit developing countries, accompanied by 20−30 volunteer student assistants, in order to provide a one or two-week entrepreneurship training for local communities in Africa. Since 2008, HGU has offered 16 GET projects in countries ranging from Ghana and Kenya in Africa to Peru, Mongolia and Cambodia.

As a result of these unceasing efforts, HGU ranks highly on globalization among the Korean universities. All of top-ranked universities are major research universities in the large cities, except for HGU, a small, liberal arts college in a small city in the southern part of Korea. HGU was ranked 3rd in 2010 and 10th in 2012 out almost 400 four-year universities in Korea.

The Issues and Challenges Facing HGU

For all the positive outcomes, impacts and inherent strengths in HGU, the institution still faces many challenges and uncertainties, both locally and in the wider context.

HGU is a small private college. It is located in the rolling hills of the "North Beach" district of Pohang between the city proper and the smaller town of Heung-Hae. Perched atop a hill, the campus looks out over the East Sea, surrounding rice fields and a small lake bordering the eastern side of the campus (Handong Global University n.d.).

There are several other community colleges offering two or three-year undergraduate programs in Pohang, but the citizens had always wanted a four-year university. They thought their dreams had come true when in 1986 the Pohang Steel Company (POSCO) founded the Pohang University of Science and Technology (POSTECH), a generously resourced institution which quickly became a world-class research university. However, POSTECH success was not necessarily welcomed because of the students' difficulties in getting into POSTECH's programs. So when Handong University (as it was then called) was founded in 1995, parents welcomed this as an accessible, affordable university for would-be undergraduate students. However, within a short time, Handong also became globally recognized and more difficult to get into some non-Christians in the local community regarded the university's strong Christian identity as a barrier to those of other beliefs.

Despite these local political difficulties, HGU geared itself to accommodate local citizens who lacked the opportunities for further study after graduating from high school. It developed an innovative bachelor's degree program under the leadership of President Kim and established a separate undergraduate School of Industrial Education offering majors in Management, Social Welfare and English. All of these classes are held in the evenings so that workers in the local companies and public officers can attend in their own time. This program has been enthusiastically welcomed by local community and since his appointment in 2014, President Chang has

made it clear that while he intends to retain the university's strong Christian identity and origins he also aims to reach out and achieve a much more dynamic relationship with the city. His words and plans have been well received by the local community.

In the wider context HGU faces three major challenges: location, funding and recruiting well-qualified students. To take the first issue, just as the value of a commercial property is determined by its location, the geographical location of a university determines its status and worth. Pohang, where HGU is located, is a harbor city in the southeastern part of the Korean peninsula with population of around half million. Inevitably, the better and more prosperous students are drawn to the bright lights and more vibrant communities of Seoul or other large metropolitan cities and what they see as better opportunities for internships and jobs. The more isolated location also limits HGU in its ability for cooperation and exchange of human resources with companies, organizations, etc.

Secondly, as a small, private, Christian college, HGU has difficulty in attracting sufficient funding, not only for its everyday operations, but for realizing its dreams and ambitions. Students' tuition fees cover only about 40 % of university budget, and the university does not receive any large donations from philanthropic or wealthy individuals or companies. Instead, it depends upon a large number of generous small donors. HGU also receives funds from the government in the form of rewards for excellence in its undergraduate education reform and funding for research or educational projects. Government funds are helpful, but the fact that HGU is subject to the same governmental monitoring, evaluation and control as all the other institutions in the Korean higher education system always endangers retention of the university's distinctive educational philosophy and identity as a liberal arts college.

Thirdly, the country's declining birthrate means that the reducing number of applications for places in all colleges and universities that is predicted from 2018 onwards will be a serious challenge for HGU and the many other small, private colleges in Korea (Choi 2015, p. 29). The situation could become even worse if the massive online open courses (MOOCs) offered by major national international institutions gain in popularity, and the traditional off-line universities lose their authority as knowledge-producing institutions (Chap. 13). So HGU faces the prospects of ever-increasing competition in recruiting well-qualified students, even though the current entry levels of HGU students is high compared to other universities in Korea. But the number of Christian teenagers is rapidly declining, and year on year, HGU is getting fewer applications from the Christian section of the population which has been significantly declining over the past decade.

Conclusion

The lessons learned at HGU lead me to make the following suggestions for the future and success of liberal arts colleges and programs in other parts of East Asia.

- Develop and maintain a strong vision and range of educational, social and community activities that embody the ideals of character building, whole person development, world citizenship, honesty and integrity.
- Recruit new faculty and staff and provide incentives for the retention of staff who are willing and able to share this vision and "walk the talk" of this philosophy.
- Provide an innovative and flexible curriculum that meets the needs and expectations of society and the world in the 21st century, design college admissions systems without an early choice of majors and allow the freshmen a year to explore their interests, ambitions and capabilities
- Require double majors for all students from the sophomore year, and provide interdisciplinary or convergence education, unlimited change of majors, team teaching, open interaction, collaborative learning and problem-solving in and beyond the classroom, and university-industry collaboration.
- Provide a comprehensive start to lifelong learning through residential colleges, learning communities, leadership training, and community service both on campus and in the wider community and ideally, international settings.
- Build a tradition of honor, respect, responsibility, honesty and integrity within the academic community by voluntarily developing an Honor Code, and provide various programs and opportunities to reflect upon and practice such a code.
- Develop a wide range of partnerships with national, regional, and international organizations and universities in order to promote cross-cultural understanding and global thinking.

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Chapter 5
Liberal Arts for a New Japan: The Case of the International Christian University

Mikiko Nishimura

The International Christian University (ICU) is the leading liberal arts college in Japan with approximately 2,800 students and 152 full-time faculty members. It is pleasantly situated in a parkland-like campus on the outskirts of Tokyo. This chapter describes ICU's history, the nature of its liberal arts education, and the challenges it now faces in the context of the Japanese higher education where specialized knowledge and skills are more favored than general education. The chapter also draws some conclusion for liberal arts higher education in East Asia.

The History of ICU

A Joint US-Japanese Project

ICU was founded in 1953 but its planning occurred back in 1949, during the chaotic years for Japan following World War (WW) II. As a joint Japanese-American project, the hope was that this new university would play a dynamic role in making Japan a peace-loving and democratic nation. It was during that year that 59 Japanese and US educators and church-affiliated people met in Gotemba, Japan to formally inaugurate the university, approve its constitution and elect its first officers. Its founding philosophy was supranational and derived from deep reflection on the war. People from different nations and cultures were to come to the Mitaka campus to live, study and work together as an international community. ICU received funding from both Christian and non-Christian citizens, mainly in Japan but also in the US and Canada. Those making donations in Japan did so in the hope of helping to create new Japan, while those in the US and Canadian Protestant churches did so to honor

M. Nishimura (✉)
International Christian University, Tokyo, Japan
e-mail: nmikiko@icu.ac.jp

and commemorate the many lives lost on both sides during the war and in the hope of reconciliation and the recovery and democratization of Japan (Iglehart 1964; Oguchi 2014; Takeda 2000).

However, from the very start, while these early founders shared the vision of a graduate institute overarching the existing Christian universities in Japan, there were marked differences in the concepts of the founding members in Japan and North America. The Japanese saw need to develop national elites with specialized knowledge and democratic and international outlooks. Their US counterparts were far more interested in the concept of general as opposed to specialized education and fostering truly democratic and broadly educated citizens (Takeda 2000). Their ideas of a liberal arts education encouraging learning how to think critically, how to doubt, how to logically and clearly present one's thinking, how to solve problems, how to develop a sense of responsibility, and how to serve society was not easily comprehended by the Japanese scholars. These conflicting views gave rise to some misunderstandings and tensions when it was decided to start ICU as an undergraduate institution as a consequence of the Japanese law that did not permit the establishment of graduate institutes without undergraduate departments. This divide over whether the focus should be more on specialized education or general education persisted even after the establishment of the graduate school in 1957 (Kinukawa 1995; Oguchi 2014).

When ICU embarked on its undergraduate program in 1953, the initial intake was very small—198 including five students from Hong Kong with scholarships from the United Board for Christian Higher Education in Asia. The selection of applicants was rigorous. Among the applicants, two-thirds had to be recommended from Christian or prefectural high schools in Japan, they had to be in the top 5 % in their classes in terms of scholarship, they had to be able to prove that they were leaders in their schools, and they had to be able to demonstrate mastery in English language (Iglehart 1964).

The initial forty teaching staff were truly international, with 22 coming from Japan, 12 from the US, and the remainder from Canada, China, Switzerland, Germany and France. But here again, for all the hope and enthusiasm of the original founders there were problems. One was that the non-Japanese faculty members received much higher salaries than their Japanese counterparts due to the countries' different economic circumstances. Not surprisingly this caused some tensions among the staff. But there were also ideological differences. The concept of the 'international mind' was challenged as being highly based on western ideas and disregarding the importance of developing relationships with Asian as well as American and European partners (Takeda 2000). These were also the years of the 'Cold War' between the West and the communist countries, and Americans such as General Douglas MacArthur who oversaw the occupation of Japan from 1945 to 1951 hoped that ICU would help strengthen Japan against the love-calls of Communism. On the other hand, faculty members, including the inspired first president, Hachiro Yuasa who was wrestling with the unresolved questions of Japan's role in the post-WW II, saw the university as more ecumenical, contributing to reconciliation between former enemies and world peace. Because of these

difficulties some people began to describe ICU as "a colonial university" (Takeda 2000). However, as the years progressed and the Japanese economy improved, the privileges of non-Japanese staff gradually disappeared as did the tensions of the Cold War and ICU has been able to pursue its international mission on a more equal footing with western countries.

ICU's Mission and Principles

From the time of its establishment, ICU has operated in accord with three mottos: democracy, Christianity and living together (ICU 2015a; Iglehart 1964). The first of these is reflected in the respect for individuals, their freedom to develop, their individual development, their rights in society, and the students' rights to open participation and interaction in all classroom activities. It has always been ICU's tradition at the matriculation ceremony to introduce each student individually and for each to sign a pledge to support the principles of the university and to live in accordance with the Universal Declaration of Human Rights adopted by the United Nations in 1948.

The second motto is embodied in the policy of hiring Christian faculty members, the establishment of a church on the campus in 1954, *Introduction to Christianity* being a required course for all students. There are several formal and non-formal faculty- and student-led on-campus activities including the annual 'Christian week' when various open lectures and student activities are organized around a Christian theme and ICU's Christian mission.

As for the third motto, the expression "the ICU Family" has come into general use. Faculty housing on campus helped to develop a sense of fellowship among faculty, staff, and students during the early years, but as the institution grew this particular form of fellowship weakened. The original concept of full-boarding for all was incapable of realization due to a lack of sufficient funding to build and maintain dormitory accommodation for all students. Currently, approximately 20 % of the students and full-time faculty members live on campus. ICU is trying to revive the concept of living and learning together by creating new dormitories on campus, so a revival of the "ICU family" concept may yet become a reality.

Although this was not outlined in the original mottos, an international aspect of ICU has been incorporated in its general policy (Takeda 2000) and will be elaborated in the next section.

ICU's Liberal Arts Education

While the spirit of liberal arts education can be detected in all aspects of ICU's educational and social activities, it is most firmly integrated in ICU's general education curriculum, bilingual programs, and recent globalization projects.

General Education as a Core of Liberal Arts Education

Before WWII, the Japanese higher education system was highly centralized and the curriculum increasingly nationalistic and militaristic. The concept of general education was introduced into the Japanese higher education system in the post-WWII years with the aim of personally developing the capacities of Japanese citizens and rebuilding a peaceful nation. However, in reality, this led to a broad and shallow set of programs and courses and was often criticized as a mere repetition of high school education. Many Japanese universities placed far less importance on general education and hired less well-qualified faculty members to teach these courses, leaving the full professors to concentrate on teaching the more prestigious specialized subjects and their research.

In the late 1980s and early 1990s, with accelerated economic growth and competition on a global scale, more and more importance was placed on developing the specialized knowledge and skills needed for Japanese industry. With the relaxation of the Standards for the Establishment of Universities in 1991, many Japanese universities geared themselves even more towards highly specialized education and reduced or abolished their general education programs. Lecturers who had taught general education courses were transferred to other faculties or departments and all this even further hampered the cause of general education (Kawaguchi 2005).

In the face of this reverse trend in Japanese higher education, ICU is now one of few universities in Japan where it is mandatory for *all* full-time faculty members to teach at least one general education course in accord with the traditions of liberal arts education. This is because of the strongly held belief at ICU that general education is the key to developing a sense of citizenship and critical thinking from different perspectives. The statement by Kinukawa (1995), a former president of ICU, that "the collapse of general education overlaps the collapse of post-war democracy" (p. 37) echoes this belief. In 2008, ICU transformed its specialized area-based six division system into one division of liberal arts and science with 31 majors. A quota system which placed newly-admitted students in one of six divisions was abolished, and now the students do not have to decide upon their specialized major area until the end of their second year. These reforms have demonstrated ICU's "doing liberal arts" slogan and conviction that general problem-based learning rather than discipline-based education is what enables students to become active and responsible members of society (Kinukawa 2002; Steele 2005).

To encourage the students to focus on the general education and foundation courses, these are offered at the most convenient times, carefully monitored, and continuously revisited and revised to ensure that they are up-to-date and relevant to the students' needs and interests. Faculty members are also encouraged to integrate the spirit of liberal arts education in their specialized courses and include broad perspectives on important world issues in their specialized areas.

Another important feature of ICU's general education lies in its admission policy and general entrance exam. While other universities in Japan conduct entrance exams based on the subjects taught at high school and the examinable subjects are divided into arts and science, ICU has long used the Liberal Arts Learning Aptitude (LALA) test, Humanities subject test, and an English test to gauge the suitability of applicants regardless of their proposed specialization. In 2015, ICU further reformed its entrance exam to include the Aptitude Test for Liberal Arts and Science (ATLAS) and an English test for all applicants and grants a choice of humanities and social science (HSS) or natural science (NS) study. ICU's new entrance exam attempts to assess the students' potential for liberal arts education in terms of their generic aptitudes rather than their mastery of high school subject-based knowledge and effort derived from rote learning. ICU's admission policy clearly states the four qualities sought in freshmen: intellectual curiosity and creativity that transcend disciplinary boundaries; sound judgement based on logical and critical thinking; communication skills necessary for dialogue with people from other cultural and linguistic backgrounds; and self-motivation and the ability to identify, solve, and engage with real-world problems (ICU 2015b). ICU also has several other entrance procedures such as documentary screening and interview, recommendations by high schools, and examinations for Japanese returning from abroad. Furthermore, while the Japanese academic year starts in April, ICU accepts students twice a year, April and September, to accommodate international students graduating in June.

There is a widespread (mis)conception in Japan that general education produces less productive and professional citizens. However, ICU's statistics prove otherwise. Approximately 20 % of its graduates overall and 70 % of those majoring in natural science go on to undertake postgraduate studies in and outside Japan and since 2000, over 20 % of ICU's graduates have pursued doctoral degrees and worked at universities and public or private research institutes (Kazama 2002, p. 272). ICU's liberal arts education clearly creates the foundations for problem-solving, critical thinking and continuous academic inquiry.

Bilingualism and Beyond

ICU regards bilingualism as one of its most important goals. It is this that enables individuals to engage in open dialogue with people from various backgrounds, broaden their perspectives, question their ways of thinking and behaving. Unlike other Japanese universities, ICU requires *all* students, regardless of nationality, to learn Japanese or English in accordance with their language proficiency in the first year. In their later studies, several courses are taught both in Japanese and English so that the students have to think critically and exchange ideas in both languages.

ICU was the very first university in Japan to adopt the English listening ability test for its entrance exam. That was in the 1960s or earlier. The current English for Liberal Arts (ELA) course includes academic reading and writing, reading and

content analysis, academic skills, research skills and research writing. The ELA also covers topics drawn from the different disciplines to accustom the students to learning in English in the various fields they will follow from the second year onwards (Yoshioka 2002, p. 25). The students are also encouraged to learn other world languages. ICU currently offers such language courses as Arabic, Chinese, French, German, Indonesian, Korean, Russian, and Spanish. Students can also study other languages with allied universities such as Tokyo University of Foreign Studies and through credit exchange programs.

Unfortunately, despite the rich opportunities offered through the ELA and Japanese Language Program (JLP), only around 15 % of the undergraduate courses are currently taught in non-Japanese languages, and at graduate level, around 26 %. ICU aims to increase these numbers to over 40 % by 2023. The current requirement of 9 credits in courses taught in English or Japanese at the undergraduate level is considered too small and further development in this regard is needed for ICU to become a truly bilingual college.

Globalization

As the World Trade Organization (WTO) noted in 2001, higher education is now subject to globalization, a phenomenon which King (2004) defines as "the increasing worldwide integration of economies… associated with the triumph of liberal capitalism as the dominant economic mode [and] exchanges that transcend borders and which occur instantaneously and electrically" (p. 48). Globalization has many implications for internationalization of higher education, a phenomenon which Yang (2005) defined as "the reciprocal exchange of people, ideas, good and services between two or more nations and cultural identities" (p. 99). Some of the implications are educational (e.g., student and faculty exchanges), some political (e.g., world university rankings) and some altruistic (e.g., Open Educational Resources and Massive Open Online Courses) and some purely commercial (e.g., attracting fee-paying overseas students).

ICU has long been concerned with internationalizing the curriculum and developing a multicultural community of students and faculty. Today, one tenth of its students come from around 40 overseas countries and one third of its faculty members come from 20 or so countries. ICU operates an international service learning program in which students earn credits by serving as overseas volunteers in various fields. It also partners with overseas institutions in managing exchange programs, the numbers of which have increased from 49 in 2004 to 68 in 2015. About 450 students study abroad annually, about a quarter of who are exchange students.

In 2012, ICU was selected to be one of the 42 partner universities in the Japanese government's Global Human Resource Development Project. ICU has been implementing three programs concerned with improving English proficiency; developing academic writing skills in English; and credit-bearing study abroad.

These initiatives have led to ICU being one of only five universities in 2015 to receive the highest score in the mid-term evaluation by Japan Society for the Promotion of Science.

In 2014, the Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) announced that ICU was one of the 37 top global universities in Japan that were strengthening their commitment to internationalizing Japanese higher education. In its submission to MEXT, ICU had evidenced three initiatives: providing a flexible language programs suited to the diverse needs of the students regardless of the time of entry; the establishment of a Center for Teaching and Learning to cater for students' diverse learning abilities and needs; and collaborative programs with other universities to offer global first-tier liberal arts education. All of these undertakings are now being implemented with special funding from MEXT.

ICU is the only Japanese member-university of the Global Liberal Arts Alliance,[1] an international, multilateral partnership of American-style liberal arts institutions which has the goal of supporting excellence in liberal arts education on a transnational basis and seeks to serve as a beacon for educational leaders, faculty members and administrators and exchange knowledge, expertise and experience among institutions committed to education in the tradition of the liberal arts and sciences (GLAA n.d.). This will provide further exciting opportunity for ICU to collaborate with and contribute to leading liberal arts programs.

ICU's Moodle LMS is widely used for class management and senior thesis advising but ICU is also using its information and communications technology and expertise to share its knowledge and ideas with wider audiences. In 2013, it launched its OpenCourseWare project which has resulted in the production of video clips of general education and major courses which are now available online in both English and Japanese. As of April 1, 2015, there were 40 general education courses, 26 major courses, four ELA courses, two world language courses, two graduate school courses, 22 special lectures and 44 open campus model courses freely available online. There is also a website for high school students featuring introductory courses in various areas.

Challenges

Despite operating in a context and culture wherein specialized, practical education is more highly valued than general education, ICU has managed to be successful in introducing and maintaining liberal arts ideals and education in its own unique ways. However, it has also faced several major challenges. It has experienced on-going financial constraints which have prevented it from realizing its vision of a vibrant on-campus community. It has found it difficult to find the right balance

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[1]http://liberalartsalliance.org/home.

between the research and teaching agendas, and it has been constrained in realizing the necessary levels and forms of organizational and individual well-being by the small scale of its operations. The following section examines the two sets of challenges recently identified by ICU faculty members in a series of meetings and in an online survey conducted in the fall of 2014. While only 34 (22 %) of the 152 full-time faculty members participated in the survey, their views are worthy of further consideration.

Internationalization, Organizational Identity and Well-Being

As shown in Table 5.1, while well over 90 % of those responded indicated that they regarded it as important to incorporate global perspectives in teaching and research and collaborate with overseas universities, their practice tells a different story. Approximately 30 % of respondents indicated that they were reluctant to participate in international education or research projects and only about 20 % had actually participated in overseas conferences and meetings or engaged in joint education or research projects with overseas colleagues over the past two years. Over 40 % of the respondents had not taught classes in a language other than their mother tongue in the past two years and while the students take courses both in English and Japanese and various meetings at ICU are bilingual, bilingualism in faculty members' teaching is far from prevalent.

However, the faculty members indicated that they were generally happy with ICU's teaching philosophy and with the behavior and performance of their students. All of the survey respondents agreed or strongly agreed that they are proud of their students. Nevertheless, lack of communication among faculty members are seen by some as a problem, as shown in Table 5.2. All nine respondents answering this question said that they did not find talking with colleagues of different nationalities, languages, and cultures pleasurable—a finding that suggests that there are communication gaps between Japanese and non-Japanese faculty members to be addressed.

Concerns over the heavy teaching loads were expressed by the majority of respondents and some faculty expressed a desire for more time to pursue their research interests. This phenomenon was also reported in ICU's self-evaluation research conducted way back in 1991 (Kinukawa 1995) where it was found that many faculty members felt conflicted by the fact that ICU made teaching central to its philosophy while faculty evaluations focused on research performance (Kinukawa 1995). These concerns were especially evident among the young faculty members who were divided into two groups, one set identifying with the teaching and learning needs, the other on their research interests and expectations. Kinukawa (1995) asserted that this identity crisis is concerning because liberal arts education is based on harmony of education and research. Although we would need to undertake further research on the extent, precise forms and ramifications of this professional identity crisis using a larger sample, we can certainly empathize with the faculty members' dilemma of having heavy teaching load at the cost of time for

Table 5.1 ICU faculty members' perception and self-reported behavior of internationalization of education and research

Question	Strongly agree	Agree	Disagree	Strongly disagree	N.A.
Perception					
It is important to have a global perspective in teaching and research	**27 (79.4 %)**	**6 (17.6 %)**	0 (0.0 %)	0 (0.0 %)	1 (2.9 %)
It is important to incorporate global perspectives into lecture materials	**27 (79.4 %)**	**6 (17.6 %)**	0 (0.0 %)	0 (0.0 %)	1 (2.9 %)
Collaboration with other overseas universities is important to enhance global competitiveness for small-and medium-size universities	**18 (52.9 %)**	**13 (38.2 %)**	1 (2.9 %)	0 (0.0 %)	2 (5.9 %)
Self-reported behavior					
I try to participate in international education or research projects whenever possible	16 (47.1 %)	6 (17.6 %)	**10 (29.4 %)**	0 (0.0 %)	1 (2.9 %)
I try to publish in international journals to enhance my academic career	20 (58.8 %)	5 (14.7 %)	**5 (14.7 %)**	**1 (2.9 %)**	2 (5.9 %)
I taught classes in a language other than my own mother tongue at my university in the past two years	NIL	13 (38.2 %)	**15 (44.1 %)**	NIL	5 (14.7 %)
I participated in conferences and meetings overseas in the past two years	NIL	21 (61.8 %)	**7 (20.6 %)**	NIL	6 (17.6 %)
I have a joint education or research project with my colleagues overseas in the past two years	NIL	23 (67.6 %)	**6 (17.6 %)**	NIL	5 (14.7 %)

Source Author

research and ICU must be cognizant of this factor (for detailed discussions on individual and organizational well-being in liberal arts institutions, see Chap. 14).

Diversity and Excellence

ICU is proud of the diversity in its faculty members and students, and excellence in education. Well over a third of its faculty members are non-Japanese and 49 % of

Table 5.2 ICU faculty members' satisfaction and happiness

Question	Strongly agree	Agree	Disagree	Strongly disagree	N.A.
I agree mostly with my university's teaching philosophy	**16 (47.1 %)**	**16 (47.1 %)**	1 (2.9 %)	0	1 (2.9 %)
I am very proud of my students	**16 (47.1 %)**	**17 (50.0 %)**	0 (0.0 %)	0 (0.0 %)	1 (2.9 %)
In general, faculty members at my university communicate very well	7 (20.6 %)	11 (32.4 %)	**11 (32.4 %)**	**2 (5.9 %)**	2 (5.9 %)
I often enjoy talking with colleagues with different nationalities, languages, and cultures at my university	12 (35.3 %)	10 (29.4 %)	**8 (23.5 %)**	**1 (2.9 %)**	1 (2.9 %)
I sometimes feel it necessary to take a break from teaching	**12 (35.3 %)**	**16 (47.1 %)**	5 (14.7 %)	0 (0.0 %)	1 (2.9 %)
I would like to spend more time for my own research	**10 (29.4 %)**	**13 (38.2 %)**	9 (26.5 %)	1 (2.9 %)	1 (2.9 %)

Source Author

them are female[2]. About 10 % of our students are non-Japanese, and 25 % are Japanese returnees from overseas. ICU's educational provision and library services have constantly received the high accolades in various Japanese league tables published by popular journals such as AERA by the Asahi Newspaper Company.

Nevertheless, maintaining the balance between diversity and excellence is a challenge. With the size of the university-oriented age group declining in Japan and the emerging trend of the top-notch universities creating new faculties with such words as 'global' or 'liberal arts' within their titles, ICU is experiencing a decline in the number of applicants. Of even more concern is the declining trend of September entrants who normally come from overseas. ICU has always emphasized its internationality but now the other universities are claiming the same global ideals. As costs rise, competition quickens and funding grows tight as a consequence of the long economic recession experienced by Japan, it becomes increasingly difficult for ICU to ensure quality and innovation in the ways in which it serves the needs of its relatively small cohort of students. The world university ranking systems that have become prevalent since 2003 haven't helped either because these simply focus on the quality and quantity of research output which puts small-scale teaching universities like ICU at a distinct disadvantage, being very low down in the published findings.

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[2]When considering full professors and senior associate professors only, the number drops to 26.7%.

ICU, however, continues to raise its academic standards. As mentioned earlier, ICU recently established its Center for Teaching and Learning which has six main functions: academic planning, writing support, support for students with special needs, support for learning using new technology, faculty development and evaluating and researching teaching and learning. Using such integrated approach to continuous improvement in teaching and learning, ICU shows its intentions to maintain the equation of diversity and excellence and ensure that all of its managers, faculty members, non-academic staff and students, wherever they may come from and whatever their individual educational interests and career goals, share the same values and are committed to upholding ICU's unique history and mission.

Conclusion: Implications for East Asia

The global imperatives that are now giving rise to greater competitiveness in the regions' higher education institutions and at the same time giving rise to universalization in East Asia's universities bring a number of benefits. It might be said that they're doing away with parochialism and opening up the world to the students, and that they're helping to produce individuals who can help advance knowledge and practice in the region's rapidly advancing knowledge economy and who respect and can serve in diverse roles in democratic society. In these regards it might be said that the traditions and ideals of liberal arts education are attracting greater attention to meet both ends. But on closer examination, this trend is not necessarily leading to a profound understanding of liberal arts education and is more due to a shift in the global economic and political environment. With the economic advancement of East Asia, the materialistic and consumer orientation of the students and their parents are far more evident. The aim is to gain a secure, well-paid and high status position, not to pursue intellectual or spiritual matters or serve society. Operating within such an environment, liberal arts education will now be tested to see if it can transform a consumer into a democratic citizen with a strong commitment to combating community and world issues rather than pursuing personal wealth and status.

Based on the ICU's long-standing experience as a liberal arts college, some suggestions can be made for liberal arts institutions in East Asia. They should:

- Develop a clear vision of and long-term commitment to liberal arts education and make a planned effort to share these with all members and the wider community.
- Offer consistent encouragement and support to all faculty and staff members so that they can find ways of relating their specialized areas and projects to the broader liberal arts context.
- Regularly review and revise the institution's academic principles, policies and procedures to ensure institutional and individual well-being and realize its vision and mission.
- Utilize external funding opportunities to strengthen the institution's liberal arts principles.

- Create a democratic atmosphere wherein each member can spontaneously and critically inquire and learn from the past and present successes and failures and develop a set of common goals for the future.

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Chapter 6
Making the Global Local: Twenty Years at Miyazaki International College, Japan

Mícheál Thompson and Insung Jung

Miyazaki International College (MIC), which opened in 1994, is a private international liberal arts college in Miyazaki Prefecture, Japan. Miyazaki is one of the more economically-challenged prefectures, ranking 45th out of 47 prefectures in terms of per capita income. MIC was established with the credo "Respect and Diligence" and for the purpose of cultivating truly international citizens. MIC claims to hold a unique position in the Japanese higher education system and this chapter examines this claim by elucidating how MIC works, why it was designed that way, and why it is important. It first looks at MIC's historical and pedagogical foundations, then examines the college's successes, failures and challenges, and concludes with suggestions for future developments in liberal arts education in Japan and beyond.

Historical Antecedents

The idea for Miyazaki International College dated back to the 1980s, but it was not actually founded until 1994 by Miyazaki Gakuen, a chartered educational corporation which dated back to the late 1930s. In 1994, MIC accepted its first student cohort. The college was, in a sense, born under a lucky star because it came into being during the 1980s and early 1990s when not only was money much more readily available but the term "internationalization" was commonly used to describe the actual and hoped-for engagement of Japan with the wider world and especially

M. Thompson (✉)
Miyazaki International College, Miyazaki, Japan
e-mail: mthompso@sky.miyazaki-mic.ac.jp

I. Jung
International Christian University, Tokyo, Japan
e-mail: isjung@icu.ac.jp

the US and other Western countries (Wood 2005). Even the hitherto conservative Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) was more flexible than it had been in earlier years in supporting such innovative educational initiatives as MIC. Perhaps this was because being a small-scale institution it represented a small risk of failure and embarrassment, or perhaps it was a question of simply 'flying under the radar'. Certainly MEXT did not realize how radical this institution was going to be. MIC was not just a small-scale provincial attempt to attract some of the free-flowing "bubble yen" of that time but a radically different approach both to internationalization and to higher education in Japan.

Following the 'Opening of Japan' to the West in the 1850s (US Department of State Office of the Historian n.d.), there was a rush to modernize and westernize the nation. The Japanese authorities looked far and wide for best practices in all areas of life so that they could proceed with modernization as quickly and as comprehensively as possible (Oba 2003; Thompson 2012). Best practice in Japanese higher education was seen to entail the creation of fairly large scale, integrated, multi-disciplinary universities that included a range of graduate schools, specialized degrees, and were centrally located in the major cities. This was the concept of Japanese higher education held by the Meiji government (1868–1912). There were only a few exceptions to this. One was the smaller Doshisha University which was founded by Joseph Hardy Neesima, a Japanese missionary and educator of the Meiji era who had graduated from Amherst College. The other was Keio University. This was founded by Yukichi Fukuzawa who is portrayed on Japan's 10,000-yen note and who is credited with introducing Western education to Japan. It too was an attempt to introduce a small-scale liberal arts education (Doshisha University n.d.; Keio University n.d.). However, both of these institutions soon adjusted to the best practice concept and expanded to match their competitors.

At the end of World War II, there was a renewed emphasis on the concept of developing "good citizens" and responsibilities and mutual understanding in the international community with deep reflection upon the war (ICU n.d.). It was against this background that the International Christian University (ICU) was conceived and established (Chap. 5). While this period demonstrated some awareness of the liberal arts, this was still essentially a metropolitan- or city-based model attempting to compete with universities on their terms. The true liberal arts colleges in terms of scale, location, and mission, as in the earliest liberal arts colleges in the US such as Amherst and Williams, were still absent.

Development of the MIC Vision and Concepts

In the late 1980s and early 1990s, Japan's higher education sector comprised a system of national, prefectural and private institutions operating under the over-arching guidance of MEXT, and many of these universities were established in accord with the "best practice" policy described above. "Internationalization" in higher education was only seen to mean sending more Japanese students overseas

(something which had peaked before the end of the "bubble yen" years), attracting more overseas students to study in Japan (often through exchange agreements or as a money-making venture), and endeavoring to get Japan into the major league of international universities by striving for top university rankings (MEXT 2004; Yonezawa et al. 2009).

In the mid-1990s, the "bubble" had burst and with it, the initial optimism of the Japanese government. It was at this time, in 1991, that Dr. Hisayasu Otsubo, having retired as a Japanese government research scientist, returned to Miyazaki to take over the Miyazaki Educational Institute, a family-run educational institute. He assembled a team of experienced educators who had worked (or were working) in liberal arts colleges to help him envision and bring into being the liberal arts program in Miyazaki. His team consisted of faculty members from the US, Japan and some other countries and was assisted in its efforts by one of America's premier liberal arts colleges, Pomona in Claremont, California, Dr. Otsubo and his colleagues explored various models including Pomona's to see what was feasible and what was applicable in serving the local needs in Miyazaki and realizing their dream of establishing a Japanese college that would produce bilingual international citizens (Otsubo 1995, 2014).

Pomona served as a general exemplar for MIC rather than a precise model because the situations and circumstances of the two colleges were significantly different. Pomona was well established in an academic and social environment which was very familiar with the liberal arts idea and with largely native English speaking students. MIC on the other hand was a new venture in an environment in which the concepts of liberal arts and a liberal arts college were relative unknowns. It would also only have non-native speakers of English as its students, something which required a careful balance of subject and English as a Second Language (ESL) teaching and learning. So although the ideas and experience of Pomona were helpful to the thinking, MIC had to come up with an alternative vision of internationalization.

Vision and Early Concepts

The vision of MIC was that it should be a liberal arts college that fostered not only "good citizens" but "good international citizens." It was to be a four-year liberal arts college with no graduate schools and without designated majors. It was to be primarily for Japanese students, and English was to be the medium of instruction in all subjects. The number of international students was not to exceed 10 % which, considering the admissions capacity of 120 (now down to 100) per year, precluded special programs for such students.

Furthermore, it was to be based in Miyazaki, the capital city of Miyazaki Prefecture on the island of Kyushu. This is a popular resort destination for Japanese tourists, but even today with a population of less than 400,000, it is one of the poorest prefectures in Japan. And it was hardly in a central location, being far from

all major metropolitan centers, which gave it strong regional skew in admissions. Although students from anywhere in Japan were welcome, the fact was that most of the enrolments would be from Miyazaki and other Kyushu prefectures. But this was not seen as a restriction. The early liberal arts colleges in the US had been small (Koblik and Graubard 2000) and it was believed that MIC would best serve the local community and achieve its goals better by operating on a small scale.

MIC then set out in concrete terms how its vision and goals were to be realized. Looking back, it is clear that implications of the liberal arts model or curriculum were not fully understood. Providing a broad education in a wide range of disciplines was interpreted as postponing specialization until a later stage in a students' educational career. Developing global or international citizens was seen as commensurate with enabling access by graduates to the global or international community. The best way of achieving competency in English was felt to be teaching exclusively in English. And it was felt that the best way of inculcating the liberal arts tradition would be through active learning, critical thinking and team-teaching, most of which concepts were Western imports with rather weak roots in traditional Japanese pedagogy.

Initial Experiences

For the next five years after its establishment, MIC was closely watched and under the direct supervision of MEXT. Being new and experimental, not altogether unsurprisingly, numerous teething problems surfaced. For a start, the assumption had been that the students would have a higher level of English competency (500+ on the paper based TOEFL) than turned out to be the case. The incoming students performed well in the range of skill areas (MIC was ranked 69th out of 196 higher education institutions in terms of admission selectivity in its first year), but the language challenges were greater than expected. A number of the initially-appointed non-ESL faculty who came from the US on sabbatical leave had great difficulties in adjusting to this situation both personally and academically. The original idea of team-teaching also turned out to be much more difficult to put into practice than was initially expected. Two teachers playing equal roles in the classroom, one a subject specialist and the other an ESL teacher, was something that no-one had ever experienced before and not surprisingly turned out to be difficult for all. Both the subject and ESL teachers were used to the exclusive control of their own classrooms, methods and materials and neither groups were willing to give up on their control. Fortunately, only a small number of faculty members had difficulty in sharing their knowledge and expertise in this way but this was seen as having implications for faculty appointments and professional development.

The commitment to student-centered, active learning and critical thinking had led to recruiting faculty members who said that they were really committed to this approach to do this, but it was soon shown that the use of large-scale lectures was far from conducive to encouraging both teachers and learners to engage in these

ways. So this had implications for the size of the learning groups, the length and frequencies of the learning sessions and the amount of content to be covered in the students were to actively participate, acquire the habits of lifelong learning and become educated adults in accord with the liberal arts ideals.

Nevertheless, for all these challenges, MIC became recognized as a pioneer in internationalization and small classroom practice within Japan and contributed to increased interest in liberal arts ideals, active and critical thinking, small classes and teaching and learning in English. However these ideas and practices were not widely adopted, mainly because of the difficulties of integrating them in Japan's large universities where the pressure is to perform well in the examinations, a system the country has depended on for such a long time.

Accomplishments and Challenges

Success and Failures

It was originally anticipated that all of the incoming students would have a TOEFL score of 500 (which is approximately 600–650 on TOEIC). This would have meant that MIC could limit the size of the ESL component of the curriculum and the students could study the courses in English with little post-entrance linguistic help. However, the majority of the entrants turned not to be sufficiently competent in English which meant that the ESL component had to be larger than planned. This did have the advantages of improving the scores in the Test of English for International Communication (TOEIC) which measures the everyday English skills needed to work in an international environment, which in turn has led to a very satisfactory job placement record, and a high level of satisfaction with their education on the part of the students. Thirteen years of graduates have now gained a variety of jobs in the prefecture, southern Kyushu and other parts of Japan, all of whom are in various ways contributing to the internationalization of Japanese society. However, for whatever reasons, whether personal or political, MIC has failed to establish a strong relationship within the prefectural political system. So, while the goal of being a local center of internationalization has yielded solid outcomes, the college still lacks the necessary level of support, interest or trust from the local government.

Faculty Recruitment and Professional Development

Recruiting faculty has always been a challenge because of MIC's non-traditional and counter-cultural ways of teaching, its small size, and its geographic location. However, through continuous efforts the college has managed to find and hold onto faculty who understand the unique features and mission of MIC, many of whom

have first-hand experience in other liberal arts institutions. However, like all other professors, MIC faculty members work in isolation within their particular subject areas. So MIC plans to run more extensive faculty development workshops for exchanging ideas on what works and what doesn't, develop a manual for new faculty members and organize symposia with visiting faculty and speakers (as has already been done for English teachers) to help develop thinking and forward-looking practices.

Integration of Practical Components in a Liberal Arts Education

One significant development has been the introduction of a teacher certification program to provide English teachers for junior high and high schools in the prefecture and beyond. With MEXT's mandate to improve the standard of English teaching acting as the catalyst, MIC has also run in-service workshops for serving teachers. To support these initiatives, MIC has established Center for Language Education and Research (CLEAR). As a consequence of all this, MIC is now uniquely placed to be the English learning node for southern Kyushu and thus help spread the idea of internationalization throughout the school system. The once stand-alone English program has been revamped to include streaming of courses and the introduction of new courses in reading and writing. MIC has also established a clear set of English language criteria to qualify students to progress from one academic year to the next and ultimately gain a good TOEIC score.

All MIC students are required to complete a major senior thesis of 6,500 words in English on a subject of their choice. To this end, they attend special classes in which they are helped to develop skills in developing research proposals, undertaking literature reviews and understanding of the requirements of English thesis writing. They receive individual guidance from faculty and this exercise provides an ideal opportunity for the students to work closely with faculty members and integrate and apply the various types of knowledge and skills they have learned at MIC.

However, it has to be remembered that MIC is a liberal arts college, not an English language school, so it needs a broad curriculum. The various syllabi are now moving to a rubric-based, learning objectives-oriented system to clarify not only the intended outcomes of the various subjects but how these relate to and harmonize with the overall liberal arts curriculum.

Assessment of Critical Thinking Skills

Evaluating language writing, listening and speaking skills is not that hard but assessing such abilities as critical thinking do present a challenge. MIC has always

fostered skills such as active learning and critical thinking and in terms of developing these skills, has always regarded itself as a leader among Japanese universities. It has always seen critical thinking as the core of its curriculum, saying that "This philosophy asserts that academic capability is not acquired merely through passive reading of text or listening to lectures, but is achieved through explorative activities that require students to be actively engaged in reading, writing and discussion as part of the process of problem solving. Through this kind of active learning (initiative-based learning), students engage in the dynamic development of higher-order thinking skills that enable them to analyze, synthesize, evaluate and create" (MIC 2011, p. 4). Faculty members have been encouraged to integrate and facilitate critical thinking skills in all of their courses. However, it was realized that these methodologies had always lacked adequate assessment criteria.

It has not been easy to define critical thinking skills in developing course objectives or formatively and summatively assessing the courses or the learners' performance. So MIC has been attempting to develop ways of measuring the development of critical thinking skills; the actual achievements and the progress in the programs. In order to do this, MIC first developed its own tests including the Critical Thinking Survey (CTS) (Murguia et al. 2011). But more recently, it has also adopted the Critical thinking Assessment Test (CAT) developed by the University of Tennessee.[1] The plan is to run CAT for three years alongside other MIC tests and then, on the basis of evaluating the processes and outcomes, develop an integrated test that is more suitable for students who have been educated in the Japanese system wherein critical thinking skills do not play a prominent part. The intention is to use these criteria and assessment measures college-wide, and possibly encourage their use in other institutions.

Technology Integration

From the earliest days of MIC students have been granted access to computer facilities and encouraged to use the Internet and email. The college has kept up to date in changes in information and communications technology (ICT) and continually augmented its facilities and services. There are now five computer labs and Moodle and Mahara are the platforms used by faculty and students in their teaching and learning. All of the students have their own tablets for classroom use and developing e-portfolios which record all their work and achievements during their four years at MIC and on their study abroad programs. Just as language competency, critical thinking and problem-solving are fully integrated throughout the curriculum, competencies in using ICTs and various apps are now embedded in the various subject areas. And to help the idea that learners can be teachers and teachers can be learners MIC has instituted a system of Advisor Assistants, senior students

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[1]https://www.tntech.edu/cat.

who provide individual advice and guidance and champion the use of ICTs in working with the less experienced and early adopters of ICTs alongside the more formal system of faculty advisors.

Needs-Based Curriculum Change

Curriculum change has been continuous in response to changing needs and circumstances of the students. In 2004, major revisions were made to the curriculum and further overhauls were made in 2008. While the basic Humanities/Social Sciences division was maintained for the majors, Psychology and Global Studies were added to reflect students' emerging interests. The introduction of a Teacher Certification major was an even larger step but proved to be a very successful initiative with students both studying in the mainstream liberal arts curriculum and fulfilling the requirements for certification as junior high and high school teachers. Another curriculum change carried out in 2010 involved the ESL program and again in response to student needs. Streaming was introduced as were discrete programs in academic writing and reading.

As discussed in Chap. 3, the 'usefulness' or practicality of a university education is now receiving far more attention in Japanese higher education and MIC continues to meet the employment needs of its students by combining competency-based studies focusing on outcomes measurable through a combination of portfolio evaluation and testing, helping learners to set their personal learning goals, improve English skills, assess their progress and communicate their skills to employers in their job-seeking while upholding the ideals of a liberal arts education.

Future Developments

As discussed above, MIC has been successful in quite a number of ways but it has been unable to attract enough students to achieve a 'critical mass' and with the declining numbers of students at the national and prefectural levels, competition for enrolments is rising, a matter which gives rise to some concern.

MIC has attracted a great deal of interest in the concepts of liberal arts, critical thinking, active learning, and so on, but these concepts are now increasingly being adopted by the college's competitors which means it is danger of losing its 'cutting edge' and regard as an innovator.

In the past, the college's focus on local recruitment of students has helped it to be relevant to both its ideals and the local needs of the community and employers. However, this has led to a neglect of recruiting students from further afield. So MIC has recently expanded its admissions policy in an attempt to attract more students from the other prefectures of Kyushu, Okinawa, and indeed throughout Japan. It is also reaching out to students who are "returnees" to Japan whose parents (or at least

one parent) are Japanese and often have a high level of command of English. MIC is also working on exchange agreements with liberal arts colleges and programs in other countries in order to increase the opportunities for its students to study in other cultures and broaden the diversity of their learning. Currently its students go for one semester to the Anglophone countries (the US, Australia, Canada, New Zealand and the UK). But because of the prevailing economic circumstances in Miyazaki, more and more students are deciding to stay on campus, something which places both an additional strain on MIC's faculty and resources and limits the learning experiences of the students. Which is why MIC is currently looking into the possibilities of exchange and study programs in neighboring countries such as the Philippines and South Korea which offer the linguistic and cultural advantages of studying in another country and culture, but at a lower cost.

Like many colleges and universities around the globe, MIC is also experiencing problems of funding. Being a small institution focused on serving a relatively small community in a relatively remote part of Japan does not help in this regard so without abandoning or downplaying its goals as a liberal arts college, MIC has to continually plan for new ways of moving forward. MEXT often seems to have embraced the idea of internationalization through a fixation on the larger and more central institutions which also leaves MIC at a disadvantage, but fortunately, MEXT is now showing itself more open to funding smaller, less central colleges. This has enabled MIC to receive special funding from MEXT's Accelerated Program for University Education Rebuilding (AP). This program aims to promote problem-solving, creativity, discovery learning and active learning in Japanese higher education by means of comprehensive curriculum and course development, effective management of teaching and learning, continuous faculty development, and improved assessment systems—all of which resonate with MIC's goals. So with the AP funding, MIC has been able to bring about changes it sees as essential for its future and those of its students. It is also heartened by the fact that Kaidanren (the Japanese Business Federation) has become a strong advocate for internationalizing Japan's universities and producing students who have a high level of English communication skills and the ability to work in diverse national and cultural environments. This also confirms the correctness of the directions MIC has been taking for all these years.

Based on the experiences of MIC, three suggestions can be offered for the improvement of higher education in Japan and beyond. Firstly, it is often said that Japan is one of the world's leaders all the way through high school, but then fails to maintain these standards and degree of competitiveness at the university and graduate school levels. MEXT's solution to this problem has always been to direct more money and more research facilities to the large research universities in the expectation that this will result in different outcomes (MEXT 2004). While all these major research universities and facilities are no doubt necessary, what is really needed is the innovative, critical thinkers to staff them. Liberal arts colleges specialize in nurturing such individuals, so they should be included in the overall planning for the reform of Japanese higher education. This does not just mean adding liberal arts

components to large institutions but enabling genuine, small-scale locally-oriented liberal arts colleges to become feeders into the larger universities.

Secondly, the small liberal arts colleges should be seen as the incubators of tomorrow's leaders. The MIC model, like that of all the other liberal arts colleges, is that of a standalone, small-scale college, outside the geographical mainstream whose purpose is to provide an educated citizenship capable of intelligently participating in the local, national, and international community. The limited scale of operations is vitally important. Delivering lecture in huge lecture halls may be more cost effective but in such environments, active learning, critical thinking and challenging ideas are clearly impossible. The first author once attended the Johns Hopkins School of Advanced International Studies (SAIS) in Bologna, Italy, where 100 postgraduate students from Europe and North America were studying Economics, History, Political Science and Sociology and languages with a range of geographic foci including Africa, Europe, and the US. This is a very successful model in postgraduate education and similar to a liberal arts college though with a more narrow curricular focus. But what makes it different is that it was a school for future leaders, selecting high academic achievers and preparing them for future important positions. On the other hand, a liberal arts college is, or should be, for everyone and not just for the high academic achievers or socio-economically advantaged. But enlightened leadership and human responsibility are needed at all levels of society and in all workplaces. The key element of leadership is a determination to change society in a way that will benefit society as a whole and to respond appropriately to the expressed will of the people. Leadership is not limited to the actions of people in positions of power and authority; it comes from those hold positions of advocacy and who draw their influence primarily from moral persuasion. It could be argued that these are exactly the attributes that are being developed by institutions such as MIC.

What implications do these two observations have for other parts of East Asia? Obviously, Japan has the luxury of comparative affluence and equality of wealth with far fewer disparities than many other societies in the region. So it is possible for institutions like MIC to exist in a relatively poor prefecture. But the commitment to, and investment in, an educated citizenry and tomorrow's leaders in liberal arts institutions are important in all societies. They yield great social benefits and give countries the edge they need alongside continuing technological and scientific innovation to create healthy and outward looking societies.

And so, thirdly, it would be argued that liberal arts colleges should build on their strengths by collaborating with each other. A network of small liberal arts colleges located in local areas can be a parallel model complementing the large city-based university systems. Being a 'stand-alone' institution is a difficult thing to do in today's competitive educational environment in a country such as Japan with its declining number of students and perennial questions about funding and so many major players competing in seeking funding for their own particular programs. If the liberal arts college model is to be viable in Japan or any other East Asian countries, there need to be more of them and they need to work with each other in the same way as the US-based liberal arts colleges. If each of the major prefectures

or administrative units in Japan had a liberal arts college, it would be possible to create a nationwide network and the synergy so created would enable the concept of the liberal arts college to be both more well known and more viable.

Restoring value to university teaching and learning is an important goal that the liberal arts colleges can help to achieve. In Robert Bolt's play, *A Man for All Seasons*, when Sir Thomas More, an upstanding moral and religious man, was asked by Richard Rich, someone who has succumbed to the temptation of wealth and status, why he should accept a post as a teacher rather than a more important position at the royal court, he replied: "You will be known to your students, to your friends, and to God—not a bad audience that". A good liberal arts college can do that. Miyazaki International College? Not a bad audience that!

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Chapter 7
Adapting the Western Model of Liberal Arts Education in China: The Cases of Fudan University and Lingnan University

Wen Yu Chai

This chapter examines the development of liberal arts education in Chinese higher education and in particular, the histories and reforms over the years of Fudan University in mainland China and Lingnan University in Hong Kong and these institutions' attempts to adapt the Western model of liberal arts education to Chinese contexts.

The Evolution of Liberal Arts Education in the Chinese Higher Education Context

The history of education in China is as long as that of Chinese civilization itself. The central philosophy of traditional Chinese education was to emphasize "personal advancement of one's own self" (Lee 2000, p. 2). "The individual's moral and spiritual growth" was regarded as "the foundation of a good society" (Lee 2000, p. 3). The neo-Confucianism of the Song Dynasty identified the eight stages to the realization of self-cultivation: investigating things; extending one's knowledge; making one's intentions sincere; rectifying one's mind; cultivating one's personal life; regulating one's family; governing one's state; and setting the world at peace and harmony (Lee 2000).

The earliest Chinese higher education system, particularly the government-supported system, defined its main function as educating "an elite scholar class for the bureaucracy" (Hayhoe 1983, p. 324). The study of the Five Classics of the Confucian canon—the Odes, the Documents, the Rites, the Changes, and the Spring and Autumn Annals—formed a large part of the curriculum that the candidates studied for the Imperial Examinations and entry into the Chinese imperial

W.Y. Chai (✉)
Hong Kong Polytechnic University, Hong Kong, China
e-mail: wenyu.chai@polyu.edu.hk

bureaucracy. Thus, even if the more educated and privileged members of Chinese society failed the examinations or had passed but never held office, they held a common store of knowledge and beliefs derived from the Classics.

As successive East Asian governments came under the cultural sway of China, the Classics also came to influence thoughts and politics in Korea, Japan, and Vietnam (Min 2004). However, in the late nineteenth century, China itself was confronted with the advent Western military, scientific and technological interventions. The First Opium War of 1840 exposed China to the rest of the world and alerted Chinese intellectuals to the numerous and growing Western advances in science and technology. These discoveries greatly impacted on the Chinese higher education system and curriculum. It was recognized that for the sake of national salvation and self-strengthening, higher education needed to be transformed, be based on the Western model of universities and incorporate Western disciplinary knowledge and curriculums (Min 2004). Ever since that time, the China's higher education system has been built upon two suppositions: that it needed to transmit the government-defined national core values to the students, and that it needed to equip the students with the Western knowledge and skills required for economic modernization (Chai 2013).

During the period of the Republic of China (1912–1948), two models of liberal arts education were imported, both of which helped to give shape to the Chinese universities. One was the European model which shaped the construction of Peking University. This was characterized by an emphasis on broadening learning in the liberal arts and sciences and introducing electives to promote more freedom, individuality and richness in learning (Chai 2013). The second was the American model which influenced institutions such as Fudan University and Tsinghua University, with its emphasis on a wide and common education in both pure and applied disciplines in the early years, particularly in the social sciences and humanities, a more flexible curriculum, and fostering flexibility and critical thinking (Hayhoe 1987, 1989).

However, during the time of Chairman Mao's People's Republic of China (1949–1976), the entire Chinese higher education was reconstructed under Soviet influence and all higher education institutions were brought under government control. Research was separated from teaching and the government introduced a central plan for nationally unified texts, syllabi and instructional systems. The whole aim was to support political consolidation and achieve the development of a centrally-planned and industrialized economy and society. The higher education system comprised a small number of comprehensive universities and polytechnic universities and a large number of specialist institutions whose mandate was to develop scientists, engineers and technicians (Hayhoe 1987; Hsu 1964). The concept of a broad and flexible curriculum was replaced with an over-specialized curriculum determined by the central government. The social sciences and humanities were greatly reduced or sidelined, the scientific disciplines were heavily promoted and the common courses were restricted to the political and ideological doctrines of the Chinese Communist Party (Hayhoe 1987).

In the post-Mao period (after 1977), China was set on converting from a planned to a market economy. There were major social changes driven by the rapid development of science and technology, and the highly specialized model of higher education was seen to have great drawbacks. Ever since that time higher education has continued to undergo reform and transformation and slowly improved in quality. The over-riding aim has been to move away from an over-specialized and segmented curriculum and create courses and methods that would develop a more flexible, broadly educated and capable labor force. Between the late 1990s and early 2000s in particular, leading Chinese universities such as Peking University and Fudan University significantly revised their undergraduate programs by re-referring to the American model of a more general education. The universities in Hong Kong also transformed themselves, replacing the three-year undergraduate program inherited from the British university system with a four-year system based on the American model with a significant component of general education.

To illustrate the development of liberal arts and general education in the context of Chinese higher education, the remainder of this chapter examines the cases of Fudan University in Shanghai and Lingnan University in Hong Kong. Two universities which were founded on liberal arts traditions, have recently played leading roles in university reforms. It also considers the tensions arising from these developments.

Liberal Arts Education at Fudan University

Fudan is one of China's leading research universities. It had its origins in the Fudan Public School founded in 1905 shortly before the end of China's imperial Qing dynasty and was based on the model of the French Jesuit liberal arts institutions which aimed to produce eloquent and morally effective graduates (Scaglione 1986). In the 1970s, following the Cultural Revolution, Fudan was changed to a modern, comprehensive-style university. It now comprises 17 full-time schools and 69 departments, offers 73 bachelor's degree programs, 22 disciplines and 134 sub-disciplines authorized to confer doctorates, 201 master degree programs and 6 professional degree programs. Its full-time, continuing education and online student number is over 45,000 including around 1,760 overseas students.

The Tradition of General Education

In its earliest years, Fudan offered a broad range of studies in the Western liberal arts tradition, that is to say, language and literature, philosophy, mathematics and natural science. It also sought to develop a spirit of self-learning and in-class debate and discussion (Hayhoe 1983). The curriculum also contained compulsory courses on Confucian ethics and classics prescribed by the late-Qing government with the

aim of transmitting the core values of that regime (Qian 2005). Later in its history, coming under the influence of returning Chinese scholars who had studied at American liberal arts colleges, Fudan developed along the lines of these institutions, offering an undergraduate program that struck a balance between general and specialized education. The former included a wide range of Western subjects while retaining a number of courses embodying the politico-ideological doctrines of the Nationalist government of that time. After the rise of the People's Republic of China, like all other Chinese universities, Fudan was reconstructed according to the Soviet model to provide a highly specialized undergraduate education. All Western elements in the general education curriculum were greatly diminished and replaced with the political and ideological doctrines of the Chinese Communist Party. Ever since 1978, responding to the opportunities and challenges of China's economic reform and open door policy, Fudan widened the scope of its specialized courses and re-introduced its general education curriculum but the courses delivering the political and ideological thoughts of the Communist Party were retained and even strengthened.

Recent Undergraduate Education Reforms

In the 2000s, responding to the rapid economic, social-political and global changes, Fudan initiated comprehensive reforms in its undergraduate programs in order to restore the ideals of a general education. These reforms concerned two important aspects of Fudan's undergraduate program: students' life and the curriculum.

In 2005, Fudan University established Fudan College, an undergraduate division based on the model of Western liberal arts colleges which was responsible for the students' first-year undergraduate curriculum and university life. First-year students enrolled in Fudan College study one-year general education courses and introductory courses to their broad disciplines (Xiong and Zhang 2007). In order to broaden their outlooks and horizons, Fudan College also assigned students to reside in dormitories with their peers from different departments for their first year of study (Xiong and Zhang 2007). After this first year, the students were then re-assigned to live with others from their own majors. This was a major departure from the earlier Soviet model in which students shared dormitories with peers from the same majors. However, this new residential model encountered problems. The Chinese centralized university admission system required each student to determine a major upon their admission. So students entered Fudan with a strong sense of affiliation with their majors and low aspirations for general education. Since 2012, Fudan College has extended its administrative role from one year to four years and become responsible for offering general education for students at all levels. It now allows the students to live with their colleagues in the same broad discipline for all four years (Fudan University n.d.).

The former highly specialized undergraduate curriculum was broadened in accord with the Western model of general education. During 2000–2004, Fudan

grouped all its majors into seven broad learning areas and developed introductory courses in each area to expand the students' learning. 2006 saw the introduction of a new and significant Liberal Arts Core Curriculum to further broaden students' learning. This curriculum comprised six learning clusters from which the undergraduates were required to select one subject from each cluster according to their personal interests. The six cluster areas were: Humanities and Cultural Heritage; Philosophy and Critical Thinking; Cultural Dialogue and World Vision; Scientific Spirit and Scientific Exploration; Ecology and Biological Conservation; and Artistic Creativity and Aesthetic Experience. In this core curriculum, learning about Chinese culture, and particularly traditional Chinese culture, which had been greatly criticized and diminished in the curriculum at the time of Mao, was again promoted in the Humanities and Cultural Heritage cluster (Xiong and Zhang 2007). This included studies into the Chinese Confucian classics, Taoism and the ideals of modern China (Chai 2013). The Philosophy and Critical Thinking cluster comprised electives on either the Western or Chinese philosophical classics and aimed to "demonstrate the foundational difference between Chinese learning and Western learning and their knowledge achievements" (Xiong and Zhang 2007, p. 64). The Cultural Dialogue and World Vision cluster included electives on Western, Asian and Chinese civilizations. This Liberal Arts Core Curriculum aimed on the one hand to nurture the sense of heritage and pride needed for the cultural revitalization of China, and on the other hand, to expose the students to the Western disciplinary knowledge and skills of critical thinking to serve China's needs for a highly competitive, innovative and knowledge-based economy in the 21st century (Chai 2013).

However, the government-prescribed political and ideological courses still occupied around one third of the general education curriculum. And in 2008, to strengthen the centrality of the political and ideological courses, these courses were embedded in the newly established Liberal Arts Core Curriculum. This indicates the kinds of tensions and areas for debate that can still arise from trying to meet the aims of Western-style liberal learning and addressing economic challenges facing China in the context of globalization while preserving the national identity of Chinese nation when it comes to reforming Chinese higher education (Chai 2013).

Language Learning and International Education

Another important trend in Fudan's undergraduate education has been the introduction of bilingual and English language courses, international exchange programs, and teaching about Chinese culture and language program in overseas universities. During 2004–2007, the university invested considerable amounts of money in developing such courses and during 2014–2015, 199 courses were being taught in English, 43 in general education and the remainder in the specialized subjects (Fudan University 2014). Through this strategy, Fudan hoped to attract more international students into its undergraduate programs while at the same time

increase the Chinese students' international and English competencies. Fudan was one of the first few institutions in China to do this. Despite these major efforts, the proportion of international students enrolled in these courses was still small. In 2007, they only represented 8 % of the undergraduate courses, one major obstacle being the lack of English-teaching competencies in Fudan's faculty members (Zhou 2007). However, on the positive side, there was rapid development in the international exchange programs designed to enable local students to enhance their international perspectives and develop their multicultural competencies. Between 2004 and 2010, the number of students participating in these programs rose from 637 to 1,685 (Zhu 2011). These same strategies have also enabled Fudan to attract the largest international student population in China's comprehensive universities. Every year around 7,000 international students from 120 countries come to study on degree, non-degree and exchange programs at Fudan. In addition, Fudan welcomes visiting scholars from overseas. The university has established a Bachelor of Arts program, "Chinese language for international students" and introduced courses on Chinese literature, Chinese history, Chinese economy, Chinese philosophy and Chinese law for interested international students. In addition, several graduate programs are offered in English, such as the Master of Business Administration, Master of Public Health, as well as programs offered in conjunction with partner universities abroad.

Another significant move by Fudan into the international arena has been the promotion of Chinese cultures and language teaching by means of establishing Confucius Institutes in overseas campuses. Confucius Institutes are non-profit public institutions that are affiliated with the China's Ministry of Education and whose purpose is to promote Chinese language and culture, support Chinese teaching internationally, and generally facilitate cultural exchanges. They are the equivalent of the UK's British Council, France's Alliance Française and Germany's Goethe-Institut but unlike these organizations, they operate within universities, colleges, and secondary schools around the world and actually provide funding, teachers and educational materials. From 2005 to 2014, Fudan established seven Confucius Institutes in overseas campuses and sent a total of 60 teaching and administrative staff to Confucius Institutes established around the globe (Wang 2013).

Liberal Arts Education at Lingnan University

Lingnan is one of the eight public-funded universities in Hong Kong and is the only institution dedicated to liberal arts education. A portrayal of Lingnan and its ideal could be seen by a traditional view of a liberal arts college which is "a small, residential college with caring faculty and staff who are committed to teaching over research and educating the whole student" (Connelly 2012 p. 527).

Lingnan had its origins in the Canton Christian College in Guangzhou, China, which was established by the Protestant churches in 1888 and based on the liberal

arts ideals of the American Christian liberal arts colleges (Cheng 2009; Wang 2000). The mission of the Canton Christian College was to imbue Chinese students with the Christian spirit and Western knowledge and culture in order to help China cope with the challenges of Western military presence and civilization (Cheng 2009; Hayhoe 1994). It not only pursued this mission through the formal academic curriculum but by creating a holistic and collegiate culture in which social and campus life was also an integral part of higher education (Wong 2009), an ideal shared with the other missionary institutions in China at that time (Hayhoe 1994). After the founding of the People's Republic of China in 1952, Lingnan was merged with Sun Yat-sen University, but then in 1966, it was re-established as Lingnan School in Hong Kong and in 1999 granted full university status (Cheng 2009).

The Development of Liberal Arts Education at Lingnan

Over the years, Lingnan has provided a distinctive liberal arts education characteristic by means of a broad and balanced undergraduate curriculum, an emphasis on teaching and learning, student-faculty bonding, a full and rewarding residential life and an international education.

The university offers undergraduate programs in three broad fields: Arts, Business and Social Sciences. Each of these programs provides a balanced and integrated curriculum, comprising discipline-based courses, general education, and Chinese and English language courses. Prior to 2012, every newly enrolled student was required to take three elective courses (a total of 9 credits) from four cluster areas of knowledge in order to fulfill the general education requirements. In 2012–2013 academic year, this general education curriculum was greatly expanded along with Lingnan's transition from a three-year British model of undergraduate education to a US-style four-year model as mandated by the University Grants Committee (UGC) of Hong Kong. The requirements for general education to ensure that the students received a balanced introduction to a variety of liberal arts and sciences were expanded from the previous 9 credits to 21 credits, which meant that each undergraduate had to take seven courses from five cluster areas of learning, with at least one course from each area. Moreover, a 12-credit common core component was developed, comprising four compulsory and interdisciplinary courses: Logic and Critical Thinking; The Making of Hong Kong; Understanding Morality; and World History and Civilizations. These were designed to equip the students with a broad and fundamental knowledge base, higher order thinking, multicultural abilities and an understanding of the local culture of Hong Kong (Lingnan University 2014).

Furthermore, Lingnan offers English and Chinese language courses, representing a total of 18 credits; and free electives, representing a total of 21 credits. These courses, together with the core program and distributional requirements, form the new general education curriculum, representing 72 credits of one student's study. This provision far exceeds the total credits required for study in the majors

(48 credits maximum) and represents at least 60 % of a student's total credits for undergraduate study. Among all eight UGC-funded universities in Hong Kong, Lingnan gives the highest weighting to its general education curriculum (Freak 2013).

As well as embodying the liberal arts traditions in the formal curriculum, Lingnan places a great value on developing a close student-faculty bond and the educational and social benefits of a residential life. To achieve this ideal, Lingnan deliberately determined to keep its student population at around 2000–2500, even to the point of cutting down on the student number when transferring from the three-year to a four-year degree program. With a smaller number of students, Lingnan felt it was best able to provide all the benefits of residential life and the essentials of a liberal arts education. By 2009, Lingnan already had the highest residential rate at about 75 % among all other UGC-funded universities in Hong Kong (Yau, 2009). And by 2014 this had increased to 100 %, making this the first institution in Hong Kong to provide full residency for all of its undergraduate students (The Hong Kong Jockey Club 2014). All newly admitted four-year students are now required to be residents of student hostels for at least two years, and are guaranteed full residence throughout their stay should they so desire. By means of full residency and small-class teaching, Lingnan has been able to create a truly collegiate community of students and faculty wherein students and faculty have every chance to interact, learn and develop together.

Yet another feature of Lingnan's liberal arts education has been the extensive use of experiential learning. Lingnan believes that the heart of all learning lies in the way the students process their experiences and so it sets out to engage students in critical thinking, problem solving and decision making in contexts that are personally relevant to them. This is accomplished in two ways: by the promotion of service learning and by the development of international learning experiences. Lingnan was the first of Hong Kong's universities to introduce service learning, a teaching and learning strategy that integrates community service, instruction and reflective practice in order to enrich the learning experience, encourage a sense of civic responsibility, and strengthen communities (Chan et al. 2009). In 2006, the university received a donation of HK$10 m to develop a university-wide service learning scheme for 10 years. To administer this, it established an Office of Service Learning which was mandated to enable at least one third of Lingnan's students to engage in service learning before graduation (Chan et al. 2009).

International education is regarded as representing a new brand for Lingnan's liberal arts education. Lingnan's strategy for exchange programs is slightly different from that of Furan in that it places greater emphasis on a mutual principle, developing long-term exchanges and collaboration with overseas institutions with similar values and traditions (Lingnan University 2015). By 2013, two out of every three undergraduates at Lingnan was taking part in term-long international exchanges. Exchange programs in mainland Chinese universities have also been developed in order to develop Lingnan students' appreciation and understanding of Chinese culture and society. By 2014, Lingnan has established partnerships with 13 mainland Chinese universities for the purposes of student exchange, including such

renowned institutions as Tsinghai University, Sun Yat-sen University, and Renmin University of China (Lingnan University 2012).

Challenges in Lingnan's Liberal Arts Education

While Lingnan has worked hard to develop into an internationalized liberal arts institution true to its own traditions, values and aspirations, it has also encountered some challenges. Firstly, there have been tensions in combining the Western concepts of liberal arts education and the local cultures, mindsets and contexts. The highly competitive and materialistic mores of Hong Kong society and limited number of university places mean that many students are highly practically and professionally-oriented. Hong Kong society is also strongly influenced by the Chinese traditions born of the belief that "the person who excels in learning can become an official". These cultural, social, and economic realities present challenges to Lingnan's upholding of liberal arts ideals. Some website news stories show that some of the university's graduates have criticized the Lingnan curriculum, complaining that it was too oriented towards the liberal arts, too theoretical, and too unrelated to the practical needs of the employers, professions and economy of Hong Kong. Some graduates also complained that it was hard for them to find jobs or to demonstrate the relevance of their studies to the requirements of the job market. The utilitarian-orientation of Hong Kong students and students' devaluation of general education have also been reported by several studies (Jaffee 2012; Shek et al. in press) into the recent curriculum reforms in Hong Kong higher education. These points demonstrate the tensions that can arise in trying to bridge the utilitarian-oriented culture of Chinese and other Asian societies and the ideals of a liberal arts education based upon Western ideologies (Chaps. 4 and 5).

Conclusion

The developments and reforms of liberal arts education at Fudan and Lingnan Universities can be seen as sharing many common features. Both institutions set out to develop a significant general education curriculum to underpin the foundational element of their undergraduate programs. The general education programs at both universities stress the development of students' critical thinking, multicultural understanding, and interest and understanding in regard to international and local affairs. Both universities have also seen it as very important to infuse local characteristics and transmit to their students the core values promoted by the local societies in their general education curricula. At Fudan, the core values were those residing in the political and ideological discourse of the People's Republic of China, the Chinese traditional culture and the wider global society. At Lingnan, the core values transmitted to the students were a mix of those of Hong Kong society,

mainland China and the rest of the world. Both of these universities have also striven to develop international collaboration and exchange programs and broaden their students' horizons and understanding through international links and partnerships.

However, as this chapter has also shown, in both of these universities, these reform processes have given rise to tensions due to trying to imitate, integrate or adapt what is essentially an American model of liberal arts education and reconciling this with local contexts, traditional cultures and mindsets and political and economic agendas. The two institutions have found themselves caught between two worlds: the educational and social values, cultures and aspirations of the West and its liberal arts institutions and the cultural, political and economic dimensions and intentions of China and Hong Kong. Herein lie the essential dilemmas in internationalizing and reforming undergraduate education in Chinese contexts.

Many people will recall the first two lines of *The Ballad of East and West* by Rudyard Kipling, first published in 1889:

> Oh, East is East and West is West, and never the twain shall meet,
> Till Earth and Sky stand presently at God's great Judgment Seat;

If they are only familiar with these two first lines, they may interpret this poem as meaning that the differences between these two worlds are vast and irreconcilable. But if they read on, they will find that Kipling is saying something quite different. He goes on to write:

> But there is neither East nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face, though they come from the ends of the earth!

In other words, while the geographic points of the compass will never meet, when two strong equals meet, nationality, race or cultural differences do not matter and each should seek to help and collaborate with the other.

So, the main conclusion to take from this study is that if Asian liberal arts institutions are to uphold their fine traditions, they need to find common ground with their critics and competitors, re-evaluate their assumptions and opinions and seize upon every opportunity for collaboration and reconciliation. Human values, logic, economics, arts and science, politics and economics all have an important role in the world and liberal arts institutions must continue to have faith in common humanity if they are to produce citizens of the world.

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Chapter 8
Liberal Arts Education in Postwar Taiwan: A Case Study on General Education Reform at National Taiwan University

Chun-chieh Huang

After World War II, Taiwan underwent profound economic, social, cultural, political and educational transformation (Huang 2014). A major part of the transformation of its higher education system was the introduction of general education programs. In Taiwan, no US-style liberal arts colleges exist. The term "general education" customarily refers to the elective non-specialized courses offered in the areas of liberal arts and sciences which amount to about one quarter of the total credits required for graduation in Taiwanese universities. Since its introduction into universities, general education has had a direct influence on the socio-political views, and even religious and philosophical perspectives, of the students. With the further development and expansion of general education, many educators came to believe that by cultivating students' all-round humanity alongside specialist skills, general education programs would manifest a utopian idea of higher education. This chapter discusses the experience of higher education institutions (HEIs) in promoting general education in postwar Taiwan, taking the reform of general education at the National Taiwan University (NTU) as a case study. It then lays out some prospects for general education in Taiwan and other East Asian countries in the twenty-first century.

A Historical Overview of University-Level General Education in Taiwan

The growth of general education in HEIs in postwar Taiwan has gone through three major stages: incubation, development, and expansion.

C. Huang (✉)
National Taiwan University, Taipei, Taiwan
e-mail: huangcc@ntu.edu.tw

The Incubation Stage

Up until the 1950s, academic freedom in the HEIs in Taiwan had been highly circumscribed under the political environment of one-party rule. Taiwan's Ministry of Education (MOE) approved a proposal by Tunghai University (a Christian institution) for the introduction of general education in July 1956 to broaden students' intellectual perspectives. Later in that year, with the assistance of a team of liberal arts scholars from the US, Tunghai University formally implemented its general education program which focused on basic humanities and sciences. During the 1950s, this was regarded as the beginning of university-level general education in postwar Taiwan (Chen 1995).

In the early 1970s, the concept and practices of general education were adopted and implemented by the National Tsing Hua University in Hsinchu, Taiwan. During that period, several Tsing Hua University graduates who had gone on to complete their doctoral degrees in the US, including Chun-shan Shen (沈君山, 1932-), ardently promoted the concept of a general education curriculum. They invited many prominent scholars to teach general education courses and write and edit general education textbooks.

In 1981, Professor Chao-chung Yu (虞兆中, 1915–2014) was appointed as the president of NTU and immediately initiated the university's first general education program. On June 1, 1982, NTU appointed a working committee to implement the program. In November of that same year, this working committee issued its proposals for the implementation of a general education program. The proposals included a recommendation for 13 elective courses in the humanities, social sciences and natural sciences, with an initial offering of two courses (Introduction to Social Sciences and Introduction to Natural Sciences). Ultimately, however, political interventions during this incubation period rendered the launch of a full-scale general education program at NTU impossible, to the regret of many NTU educators and administrators.

The Development Stage

The 1980s saw the development of general education, alongside Taiwan's growing economic prosperity. Against the background of economic development, social stability, and a burgeoning civil society, unprecedented popular movements began to challenge the authoritarian political system. These grassroots movements also exerted an influence on higher education in Taiwan, and universities became more open-minded.

In 1983, the MOE set up a "Committee for Planning a Common Core Curriculum for Universities in Taiwan." The Committee's mission was to examine and discuss the key issues and problems associated with establishing a common core curriculum for universities. The "common required courses" mainly comprised "Freshman

Chinese," "Freshman English," "Dr. Sun Yat-sen's Thought," physical education, and military training. In 1984, the Committee issued a comprehensive report entitled "General Suggestions for Implementing a College General and Common Education and Curriculum (關於大學通識教育及共同科目之綜合建議)." The MOE instructed all of the public and private HEIs in Taiwan to offer elective courses of general education in seven broad areas, with four to six credit hours in each: literature and art, history and culture, society and philosophy, mathematics and logic, physical science, life science, and applied science and technology, along with common required courses. This was the beginning of comprehensive general education at all HEIs in Taiwan. However, many institutions were not ready to implement this plan—especially at such short notice—and lacked academic staff to teach those general education courses and the appropriate courseware. So at this stage, the introduction of university-level general education proceeded slowly.

The Expansion Stage

During the 1990s, many HEIs formally implemented comprehensive general education programs. Largely because of the dynamics of democratization, new importance was attached to the idea of general education during this period. After Taiwan's notorious martial law was lifted in July 1987, calls for "campus democracy" and "faculty campus rule" began to ring out around the universities. Thereupon, new trends towards both the liberalization of course requirements and the elevation of individual freedom to choose courses gained momentum.

In 1994 and 1995, the MOE sent teams of Taiwanese scholars to research the general education programs of seven Japanese universities including University of Tokyo, Kyoto University and Kansai University (Li et al. 2014), and ten American universities including the University of California (Berkeley), Stanford University and Columbia University (Huang et al. 2014). In 1999, the Chinese Association for General Education conducted its "Assessment of College-level General Education," with guidance from the MOE. This was the first large-scale, comprehensive, nationwide assessment of general education since general education was implemented across Taiwan's HEIs in 1984. A committee of 55 scholars from HEIs devoted two months to assessing 58 universities and colleges in Taiwan.

Based on the committee's report, the Chinese Association for General Education made several recommendations to the MOE (Huang and Huang 1999). These were to:

(1) Set up a continuing education channel for faculty members who taught courses in general education at HEIs.
(2) Develop a faculty resource and training program for humanities and social sciences in the general education program at HEIs.
(3) Increase the budget and resources for the general education center or common education committee at each HEI.

(4) Promote the accumulation of general education curricula and teaching materials and the exchange and transmission of teaching experience, and related work.
(5) Allocate funds for HEIs to publish general education reference materials in order to improve the quality of instruction.
(6) Allocate funds for HEIs to offer "General Education Curriculum and Teaching Awards" to encourage performance among participating faculty members, and
(7) Include general education as an item to consider in all kinds of university assessments and selections of presidents at HEIs.

In line with the rapid democratization of Taiwan, the 2000s saw the full-scale adoption of general education in Taiwanese HEIs with the full financial support of the MOE. The case study of NTU discussed below presents a representative example of general education reform in the 2000s.

NTU's Experience of General Education Reform

The National Taiwan University (NTU), which was founded in 1928 during the Japanese colonial period (1895–1945), provides an example of the process and associated challenges of the reform of general education in postwar Taiwan. NTU is a relatively large university, with over 33,000 students, 2,300 full-time faculty members, and about 1,000 adjunct and special contract teachers. Every year, the university offers over 10,000 courses across its various programs.

The Need for General Education Reform

General education reform went through a lengthy incubation period at NTU. It was not fully implemented until the 2004 academic year, partly as a consequence of the narrow, territorially-defensive attitude of most of its departments and graduate institutes. The MOE's assessment report on NTU, issued in 2003 indicated that while the NTU administrators and faculty members had a general grasp of the concept of general education, shortcomings in the provision of resources and administrative support were impeding in the realization and practice of this new form of provision. The report suggested a number of structural improvements, for example, rather than offering general education as a separate program under the College of Medicine, which was located on a separate campus, integrating general education with common required courses. Moreover, the report suggested that the university should provide more and better information and guidance about the

general education program to students and faculty, as both groups lacked detailed ideas of the principles and practices of general education.

Curricular Reform

The NTU faculty members who were committed to general education at that time took this report seriously and responded to its recommendations positively. From August 1, 2004 until July 31, 2005, NTU's Commission for General Education conducted reforms of the common core curriculum and general education at NTU, centered on the core curriculum field. Following two years of planning and preparation, the new general education program was launched in the 2007 academic year. A major change from the original intentions was to increase the scope of general education from four fields (the humanities, social sciences, physical sciences, and life science) to eight (literature and the arts, historical thinking, world civilization, philosophy and ethical reflection, citizenship awareness and social analysis, quantitative analysis and math basics, material science, and life science). The number of credit hours of general education that NTU students were required to take was also increased from 12 to 18 and the number of required credit hours of common required education was reduced from 18 to 12. Only "Freshman Chinese" and "Freshman English" still remained at six credit hours, representing the basic requirements in language and the humanities. Other former common required courses, such as history, the constitution of the Republic of China, and citizenship education were incorporated into the general education curriculum.

This reform to eight core curriculum fields reflected the goal of promoting a broad perspective in the general education curriculum. With the curriculum equally distributed across the eight main fields, the students would no longer be exposed to the narrow-sighted, one-dimensional "tunnel effect" of knowledge and could gain awareness of more diverse fields and methodologies. By exposing students to different disciplines, this new system would also help to prevent overspecialization, and enable students to develop more integrated and holistic perspectives.

Establishment of the General Education Center

The reform of general education has been promoted by the NTU General Education Center, which was established in 2006 as a new instructional unit independent of the existing colleges. The Center was made responsible for planning and assessing the general education curriculum and assessing the common core and physical education curricula. In the 2007 academic year, the Center assessed a total of 234 courses—196 in general education and 38 in the common core curriculum. To ensure quality in the content and teaching and learning in the eight major fields in general education, the General Education Center invites expert scholars from

outside the university to offer specialized classes, particularly in those areas where NTU lacks related programs or faculty with such expertise. While all full-time faculty members are encouraged to teach general education courses, the offering of the courses is up to individual faculty members.

Besides administering and maintaining the quality of general education, the Center has also set out to promote a culture of quality teaching and learning by encouraging faculty members to continuously review their curriculum, and by recognizing and rewarding best practice in teaching general education courses. Because NTU is a comprehensive university, the majority of general education courses are offered by the full-time faculty members of the specialized departments or programs. Only a few courses are offered by faculty members who are hired in on the part-time basis by the Center. The following is a list of the efforts made by the NTU General Education Center, which may offer some ideas for General Education Centers in HEIs in Taiwan and elsewhere in East Asia aiming to improve the quality of their general education programs.

(1) Allocate a special budget for the improvement of teaching quality. Such a budget could be used for: establishing a teaching assistant program; providing support for instructional innovation and improvement; promoting student group discussions; and using a Learning Management System to set up an online platform for blended learning and interactions between faculty members, teaching assistants, and students.

(2) Recognize and reward best practices. Setting up awards for teaching excellence in general education and common core education will encourage outstanding teachers to continue offering their well-received courses and provide incentives for other teachers to design and offer new general and common core education courses.

(3) Organize promotional events. With the support of senior management and departments across of the university, events such as the "Reflections on Life's Journey" lecture series, the Arts Festival and related arts courses and activities are hosted annually by the NTU Arts Center, instructional and learning activities are hosted by the NTU Faculty Development Center, and institutions such as the NTU Museum Network help enliven the campus environment, reinforce the concepts and importance of general education, and display and encourage the development of courses and courseware.

Outcomes of General Education Reform

The various reforms discussed above have brought about discernible improvements in the provision of general education at NTU. In the MOE's 2007 assessment of general education, which primarily evaluated the quality of instruction and extent and quantity of human and financial resources, NTU's general education program was awarded the highest marks. With the exception of a "B" grade in Curriculum

Planning, general education at NTU received grades of "A" or "A+" in the categories of Goals and Prospects, Organization and System, Instructional and Administrative Resources, Instructional Quality, Teacher Qualifications, and Self-Evaluation System.

In their comments on NTU's general education program, the MOE's evaluation team affirmed that in terms of the instructional and administrative resources and structure, nature and content of general education programs and courses, NTU was the nation's leading university. After unifying the leadership and administration of general education, and restructuring the eight main fields of the general education curriculum, NTU has made laudable strides in the provision of general education. However, the MOE report indicated that even although the students perceive general education to be useful and broadening their perspectives, they still look upon general education courses as "easy credits" that can be milked from the system. Their attitude may be attributable to certain characteristics of Chinese society and culture, particularly in regard to college education as professional education (also see Chaps. 3 and 7). Many students also remain unclear as to the aims and purposes of the general education program. Despite these shortcomings, ever since funds from Taiwan's "Plan for Aspiring World Class Universities" began being injected into NTU's general education program in 2006, significant all-around progress has been made, predominantly in the enhancement of quality of teaching, students' general attitudes toward general education courses, and the resource and campus environment provisions.

Challenges Faced

NTU's experience demonstrates the kinds of challenges faced by HEIs in Taiwan and probably in other East Asia countries in establishing new systems of general education. Two of the major challenges are discussed below.

Firstly, the number of general education courses on offer is often inadequate to meet the goal of increasing the required general education credits in large universities like NTU. Furthermore, the number of courses offered within each main area of general education (there are eight main areas at NTU) is not well adjusted to meet student demand in the various areas. The NTU regulations on general education specify that each college and department should, according to demand, offer five or six courses, in their major area and that the students should select one general education course from each of the eight main areas other than their own major. As to courses which straddle two main areas, students should classify them into the area in which they need the credit hours, in pursuit of general education requirements of 18 credit hours. In recent years, the departments with the highest undergraduate enrolments have been the biological sciences and agriculture, management, and engineering. So these students had to take their general education courses outside their major area of study, that is, from the areas of the humanities, social sciences, and natural sciences. This has meant that NTU faculty members in

the humanities, social sciences and natural sciences have had to offer more general education courses and bear a heavier course preparation, teaching and assessment burden than their colleagues in the other departments and colleges.

As a consequence of a strengthened general education assessment system and increased pressure on faculty members to conduct research, from 2009 until the present, the number of general education courses in the eight main areas of general education has declined. And although the academic standards and rigor of these courses have improved, the number of courses on offer is not sufficient to meet student demand. As a result, there is a fierce competition among students for enrolment in the general education courses. This problem may be difficult to solve in the short term.

Secondly, there are still problems of the academic/campus culture and the attitudes of faculty and students toward the general education courses. The biggest challenge faced by university-level general education in Taiwan (and mainland China) is the pragmatism and utilitarianism that characterize popular (or "folk") wisdom in Chinese communities. These attitudes are prevalent across the campus. Faculty and students alike value specialized training and look askance at general education. Just like other top universities around the world, NTU cannot avoid the trend towards the quantification, standardization, and commercialization of knowledge. In recent years, industry-academia cooperation, technology transfer, and the commercialization of research results have become the new mantras of university administrators. The resulting competition among universities for fame, and the professors' relentless quest for research grants and publication points are wreaking serious harm on the founding principles of higher education. The commodification of college education and research now threatens the spiritual resources necessary for academic communities to thrive. Faculty and students find it increasingly difficult to escape the burden of professional pressure—whether to publish more research or pursue a "useful" or lucrative field of study—rather than take pleasure in their learning and research. Moreover, the effect of the MOE's "Plan for Aspiring World Class Universities" has been to stifle the creativity of faculty members, who now enjoy few opportunities to explore new and innovative directions in research. In these circumstances, faculty and students have little time and energy to explore the curricular space allotted for general education. Understandably in such an environment, many students take their department's required courses very seriously and regard general education courses at best as amusing diversions from their main fields of study, and at worst as easy credits to milk.

The first of these two problems can be addressed through strategic, budgetary and administrative reforms within the institutions. The second problem, however, is deeply rooted in widely-held and deep-rooted community values and the flow-on from globalization and economic reform at the national level and thus is much more difficult to resolve in the short term.

Some Administrative Solutions

How, then, can we enhance the effectiveness of general education? Taking a cue from the experience of NTU, two administrative methods to cope with the first problem would appear to merit consideration.

Firstly, the academic content and teaching methods of general education courses can be always improved. In September 2014, NTU introduced the so-called 'deep-bowl courses' of general education, each of which carry four or five credit hours. These courses cover more content, in greater depth, and jettison the conventional lecture-style format in favor of active learning models (for example, by having teaching assistants lead class discussions on readings). While it is too soon to tell the effect of these courses, it was found that in the 2014–2015 academic year, with increased credit hours, the students devoted more time to these studies and with increased opportunities for academic interactions, the students engaged in deeper learning. By increasing the amount and quality of the academic content and adding interactive components, the university was able to enhance the effectiveness of the general education courses.

Online means can also be harnessed to complement classroom teaching and enhance the richness and effectiveness of the instruction. In this age of globalization, universities in every country around the world face stiff competition over the quality of their curricula while at the same time enjoying unprecedented levels of access to instructional resources such as open courseware (OCW) and massive open online courses (MOOCs). For example, Coursera now offers MOOCs which allow students to take online courses for credit. This new development may increase competition for market share among world universities (Chap. 13). But if general education can utilize online instructional materials and enable students to study these materials before class (as in 'flipped learning'), more class time will be available for creative discussion and interaction, making classroom learning more effective and engaging. Language need not be a problem. For example, Chinese translations of course syllabi from one of the top universities in the US, the Massachusetts Institute of Technology (MIT), are now accessible online, and the stress of competition in instruction and research at universities in Greater China is leading the evermore provision instructional and reference materials in Chinese. In recent years, Taiwan's "Taiwan General Education Online Course Data Bank"[1] and "NTU Open Courseware"[2] have opened up similar opportunities for online and blended learning. Indeed, advances in digital technology would appear to be on the threshold of transforming the methods and scope of university instruction.

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[1] http://get.aca.ntu.edu.tw/getcdb/.

[2] http://ocw.aca.ntu.edu.tw/ntu-ocw/.

Conclusion: Future Prospects and Suggestions

After considering the incubation, development, and expansion of general education at Taiwan's HEIs, and the experience of NTU, we now turn to the possible future development of general education in Taiwan and beyond.

In light of trends in the development of HEIs in respond to the demands of the twenty-first century, the importance of general education in college education is deepening and growing (Huang 2015). We are currently witnessing the rise of the so-called life-long learning society, in which seniors return to college to complete their degrees that time and circumstance prevented them from pursuing during their youth. The 21st century has also been defined by the information explosion facilitated by the Internet. For most people, access to data and materials will no longer be a problem. What will be most important for them is the ability to analyze, interpret and apply all this knowledge and information effectively and in ways that help them develop and improve their lives. Cultivating students' ability to sift through and reflect critically on data and materials and learning how to learn must now be a key responsibility of educational institutions.

Now let us take a look at the longer-term prospects for university-level general education programs in Taiwan. Here one basic issue merits our special consideration. We must regard the reform of general education as an impetus for spurring a sort of "renaissance" movement in Taiwan; that is, such a reform should seek to transform the attitude of college teachers and students. Paradoxically, the rapid expansion of access to higher education in recent years has resulted in students' decreased learning ability and willingness to learn. Students must be encouraged to view university education as an opportunity to cultivate their latent talents, broaden their horizons, and make a positive contribution to society. Universities should promote the idea of education as a life-long endeavor and not merely short-term training. University teachers, therefore, should guide students in adopting this long-term perspective on education. Leaders and educators in Taiwan and other East Asian countries wishing to promote and enhance liberal arts education or general education may consider the following practical policy and pedagogical suggestions:

- When carrying out a reform, always contextualize the proposed reform to the local conditions. For example, the system of eight elective "core curriculum fields" implemented at a large, comprehensive university like NTU may not be suitable for other smaller HEIs.
- Maintain a dynamic equilibrium between opposing polarities (such as populism vs. elitism; tradition vs. modernity) or different disciplines (such as the humanities vs. sciences) so as to cultivate students' balanced view of the world and life. For instance, the designation of a new general education program should aim not only to transcend the boundaries of different colleges and department, but also help students establish a well-balanced knowledge base (Chapter 10 shows a case of balancing liberal arts and sciences.).

- Emphasize critical thinking and learning fundamentals of human knowledge, particularly, in the humanities and cultural classics of the Eastern and Western traditions. Enhance students' familiarity with their own and others' cultural inheritance and prepare them to engage in creative dialogue with other cultures in an age of globalization.
- Identify faculty members who demonstrate excellence in teaching and harness their experience to bring pedagogical changes in general education. One effective practice is to hold regular meetings for faculty members to share their teaching experience.

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Chapter 9
Global Education with High Impact and Deep Learning in the United States: The Liberal Arts at Pomona College

Jill Grigsby

In 1887, a group of educators travelled from the northeast United States to the desert southwest to found "a college of the New England type." Pomona College has become one of the premier liberal arts colleges in the US, with an acceptance rate for admission that is one of the lowest in the nation (12.16 % in 2014). The founding member of the Claremont Colleges and largest of the seven academic institutions, Pomona College supports a comprehensive liberal arts curriculum, with an overall student/faculty ratio of 8–1. The 1600 students take a general education in the arts, humanities, social sciences, and natural sciences, along with physical education. There are almost fifty majors from which to choose, each culminating in a senior exercise or thesis where many students work closely with faculty scholars on an independent research study or collaborative team project (Pomona College 2014a). This chapter will elaborate how Pomona College's vision of a liberal arts education embodies the principles of critical thinking, character development, and improving the world through the use of high impact practices, including international study. The College continues to pursue excellence and diversity, while expanding global educational opportunities. The challenges that Pomona College has faced in implementing these programs have possible implications for liberal arts colleges in East Asia.

Pomona College's Vision of a Liberal Arts Education

Chopp (2014), Chancellor of the University of Denver and former President of Swarthmore College, another premier liberal arts college in the US, and the co-editor of the book, *Remaking College: Innovation and the Liberal Arts,*

J. Grigsby (✉)
Pomona College, Claremont, CA, USA
e-mail: JSG04747@pomona.edu

discusses "three primary principles that form the foundation of… a residential liberal arts education: critical thinking, moral and civil character, and using knowledge to improve the world (p. 13)." Pomona College's (2014b) official document ("Institutional Learning Goals") comprises these three principles:

> Through close faculty, staff, and student interactions within a residential community, Pomona College seeks to produce graduates who possess a depth and breadth of knowledge and the agility of mind to make connections within and across disciplines; The capacity to find, identify, and pursue their intellectual passions; and a commitment to employ their knowledge and skills as leaders, scholars, artists, citizens, and custodians of the natural environment—to bear their added riches in trust for humankind.

The first-year course, "Critical Inquiry," is required of all entering students in the fall semester. Pomona offers approximately 30 interdisciplinary sections of this course, reflecting the expertise and interest of the instructor. All sections are writing-intensive, emphasizing rewriting of multiple drafts, with no lectures and no exams. The individual sections contain a maximum of fifteen students in order to develop critical thinking skills through both written assignments and structured discussions in class, making this course a true seminar. Critical thinking skills are encouraged throughout the Pomona College curriculum and all majors include critical thinking skills as one of the outcomes they expect students to master at the time of graduation.

By "moral and civil character," Chopp (2014, p. 14) refers to personal traits, such as leadership, that develop through participation in activities such as athletics, music and theatre, political clubs, and community outreach. One noteworthy example of recent student initiative is the Pomona College Organic Farm, established less than 15 years ago at the edge of campus. In addition to cultivating vegetables and fruit trees, the Farm also cultivates discipline, leadership, and cooperation, among the participating students. This vigorous co-curricular program, which also contributes to the Environmental Analysis Program, is possible primarily because Pomona College, like most US liberal arts colleges, is a residential campus. Students are required to live on campus in their first year and almost all students want to continue living on campus during all four years. The residential life program at Pomona College explicitly cultivates leadership skills by providing places for clubs and organizations to meet. Professional staff members work with students to find internships in the community and to link their internship experiences with their classroom materials. These kinds of programs can be resource-intensive and require a commitment from top leadership for fundraising from donors and foundations.

Related to the third principle, "using knowledge to improve the world (Chopp 2014, p. 14)," Pomona students are encouraged to consider ways that they can use their education, "their added riches," for the benefit of others, and to continue improving the lives of others after they graduate from Pomona College. Over the past ten years, 142 Pomona College students have been awarded Fulbright Fellowships for teaching English or doing research overseas and more than 100 Pomona College students have joined "Teach for America," a program that supplies

teachers to underserved classrooms around the US. Pomona's participation in the Fulbright Scholar Program and "Teach for America" ranks it among the highest on a per capita basis in the US.

High Impact Practices

Liberal arts education at Pomona College is implemented through the use of what the Association of American Colleges and Universities (AAC&U) calls *high-impact practices*. Among the ten practices that Kuh (2008) identifies as high impact are first-year seminars, writing-intensive courses, undergraduate research, internships, study-abroad, and capstone courses. Table 9.1 shows a comparison of Pomona seniors with a national sample of seniors from the 2012 National Study of Student Engagement (NSSE) in terms of three high impact practices—research with faculty, study abroad, and internship. Pomona students in all majors report higher participation rates than the national sample in research with faculty and in study-abroad programs.

First-Year Seminars

Every student who enters Pomona College as a first-year student must enroll in a first-year seminar, and all of these seminars are writing-intensive, thus guaranteeing

Table 9.1 Percent of seniors[a] who ever participated in selected high-impact activities (2012)

	Research with faculty		Study abroad		Internship (US)[b]	
	Pomona seniors	NSSE seniors	Pomona seniors	NSSE seniors	Pomona seniors	NSSE seniors
Male	50	22	47	13	43	47
Female	50	19	64	15	60	51
Arts & humanities	28	20	62	22	49	46
Biological sciences	71	42	56	16	60	53
Physical sciences	84	41	38	13	36	48
Social sciences	41	24	63	18	57	48

[a]Pomona seniors compared to a national sample of seniors from the 2012 National Study of Student Engagement (National Study of Student Engagement (NSSE); Baccalaureate Arts & Sciences institutions only)
[b]Pomona survey item asks about participation in an "internship—US" while NSSE item asks about "internship/practicum"
Source Pomona College (2014c)

that every Pomona student has at least two high-impact experiences during his or her first semester of college. Kuh's (2008) description of high-quality first-year seminars captures the Pomona College Critical Inquiry Program—regular writing and rewriting, library skills, and peer editing.

Undergraduate Research

Each summer approximately 200 students take part in Pomona's Summer Undergraduate Research Program (SURP). Students must work with a faculty member, either assisting the faculty member or asking a faculty member to be an advisor to the student's independent research project. Early in the fall semester there is a poster fair where the SURP participants display their projects and talk about them with faculty members, other students and donors. The SURP program is funded through foundations and private donations, many from alumni.

Internships

Internships provide students with an opportunity to apply their classroom learning to tangible experiences in the community, often related to a possible career objective. Internship participation rates among Pomona students are slightly lower than the national sample among most groups, perhaps because Pomona does not offer vocationally-oriented majors, which might be more likely to attract students to internships. Pomona students can find internships through various channels. The Career Development Center matches students with internships in the profit and non-profit sectors. The Draper Center for Community Partnerships focuses on non-profit internships, while the Program in Public Policy Analysis places students in internships that address policy questions, so many of these are in governmental offices.

Study-Abroad Programs

As of 2013–14, more than half of all Pomona students study abroad. Students pay the same tuition, room and board fees when they study abroad on approved programs and Pomona students on financial aid are also eligible for financial aid when they study abroad on approved programs. With programs in 32 countries on six continents, students have a wide variety of options regardless of their academic major or their language capability. Even though the participation level is somewhat lower among students who major in the sciences, no science department at Pomona

prohibits study-abroad for their majors. The large differences between Pomona students and the national sample in study-abroad participation (Table 9.1) for students who major in the sciences are particularly striking (41 % of Pomona students vs. 24 % of the national sample) demonstrating the effectiveness of Pomona's targeted study-abroad programs in the natural sciences. Study-abroad is considered a high impact practice because it leads to deep learning. Kuh (2008) reports that after returning from study-abroad, those students participate more frequently than their peers in meaningful, purposeful, educational activities on campus, such as writing for the student newspaper.

Capstone Courses

During the senior year, every student participates in a capstone experience, another high impact practice. In many academic departments at Pomona, the capstone experience consists of a senior seminar, followed by an independent project, such as a thesis. In some departments, the capstone experience is a senior seminar that includes a research component. Students who major in the arts put together an exhibition or performance for their capstone experience.

These high-impact practices are significant because they are associated with higher rates of graduation and deeper learning. Most high-impact practices require a greater time commitment and effort from students and faculty, and these effects persist beyond the semester that students participate in the specific activity.

One basic measure of student success is the percent graduating within six years. Since the year 2000, the percent of Pomona students graduating within six years has ranged from 93 % for the students who started college in 2000 to 96 % for the students who started college in 2007 (Pomona College 2014c). In contrast, only 59 % of the students (nationally in the US) who started at a four-year private, non-profit institution in 2007 completed in the starting institution, and another 11.2 % completed at a different four-year institution (Shapiro et al. 2013). Another measure of student success is persistence, or retention. Of all students who entered as freshmen in Fall 2012 at four-year public institutions, 79.1 % were enrolled in Fall 2013. Four-year private institutions fared somewhat better, with a retention rate of 83.1 % (National Student Clearinghouse Research Center 2014). Of all students who entered Pomona College as freshmen in Fall 2012, 97 % were enrolled in Fall 2013.

Excellence, Elitism and Diversity

Pomona College has one of the lowest acceptance rates of any US college or university (12 % for the class of 2018) and practices a need-blind admissions policy. All financial aid is need-based, no-loans, and 60 % of students receive some

form of assistance. A recent article in *The New York Times* identifies Pomona College as one of the most economically diverse among selective colleges in the US. In addition to being one of the wealthiest colleges, Pomona has been admitting increasing numbers of students who qualify for Pell grants, a needs-based federal scholarship (Dreier and Kahlenberg 2014).

The academic activities at Pomona, most notably the high-impact practices, are available to all students. About half (52 %) of all students report doing research with a faculty member during their college years. International (non-US) students report somewhat lower rates (39 %), as do first generation students (students whose parents did not attend college or university). Approximately one-third (31 %) of all students carry out independent study, however, 41 % of international students report participating in at least one independent study projects. International students, however, are more likely than students overall to report participating in an internship abroad (32 % vs. 14 %). Only 8 % of first generation students report participating in an internship abroad. Slightly more than half (56 %) of all students study abroad, while only 45 % of international students and 40 % of first generation students study abroad. Two-thirds (66 %) of women, but only 43 % of men, study abroad. These differences may be related partly to differences in choice of major, but suggest that Pomona needs to continue to look for ways to reduce or eliminate all barriers—financial, academic, social—to study abroad. Pomona believes that financial barriers have been eliminated because students on financial aid are able to use their financial aid to study abroad, but perhaps there are additional costs to studying abroad. Students who want to double-major may find it difficult to study abroad and fulfill requirements for two separate majors. Students who are expected to visit their families regularly during the school year may find overseas study not compatible with family obligations (Pomona College 2014d).

In 1897, just decade after its founding, Pomona College welcomed the first international student from China (Pomona College 2013). The US Immigration Act of 1965 changed the face of immigration to the US, as it allowed for family reunification, as well as attracted immigrants with personal qualifications (usually economically-related) and allowed for refugees. After decades of predominantly European immigration, post-1965 immigrants were primarily of Asian and Latin American ancestry (Zolberg 2007). Not surprisingly, the percent of Pomona students of Asian ancestry or Latino/Latina ancestry also increased during the latter part of the 20th century. In 1991, Pomona opened the Asian American Resource Center to help "Asian Pacific American students develop intellectually, socially, personally, academically and politically" (Pomona College 2013, p. 4). By 2013, the entering first-year class included 14.6 % Asian American students and 13.6 % Latino/Latina students (Pomona College 2014e).

While only 2 % of the student body in 2007 was international, by 2013–2014 international students comprised 7 % of Pomona's student body. Pomona aspires to have a student body that consists of 10–15 % percent international students from all corners of the world, and is making progress toward that goal, as international students made up 11 % of students admitted to Pomona in 2014.

Policies and Strategies to Promote Global Education

Over the past decade, and particular, the last few years, Pomona has made international initiatives a special focus for the curriculum and co-curriculum. Even though Pomona has a long history of international education, many faculty members and administrators believed these efforts could be better coordinated and structured in a more systematic way so that students, faculty, alumni and staff could more readily see the wide array of international opportunities available.

Why does Pomona College want to increase its international commitment? Many of the challenges facing our students in the greater world after they leave Pomona are global, for example climate change, epidemics, armed conflicts, economic crises, and they require international knowledge and cooperation. And many other workplaces are becoming increasingly global, requiring a globally educated workforce. But there are also strong pedagogical reasons for wanting to pursue a strong international commitment. Study-abroad is one of the high-impact practices associated with deep learning, higher persistence and higher graduation rates (Kuh 2008). Many aspects of the global curriculum and co-curriculum at Pomona are also related to Pomona's commitment of a residential liberal arts education, including critical thinking skills, the development of character skills, such as leadership and community-building, and inspiring graduates to make the world a better place with "their added riches."

International Education

Situated on the Pacific Rim in Southern California, Pomona College has a long history of innovative international education. Asian Studies at Pomona began in 1936, and was the first such program to be established at an American liberal arts college. In 1945, International Relations was introduced as a special concentration. By 1961, Pomona was able to establish Education Abroad with programs in 12 European and Latin American countries, and in 1963, proficiency in a foreign language was added as a graduation requirement. By 1995, the faculty approved Latin American Studies as a major. In 2012, Pomona established a major in Middle Eastern Studies (Pomona College 2013).

Oldenborg Center for Modern Languages and International Relations, completed in 1966, combined a language center, international house and coeducational dormitory all in a single building, an innovation in educational design. Divided into language sections, residents of Oldenborg Center are encouraged to take part in cultural activities supplementing their language training that includes a foreign language lunch program, with more than 20 languages available, open to all students and faculty. Members of the community, often native speakers, often join the language tables at a small cost. The Center also hosts a foreign language and

international relations guest lecture series in collaboration with academic departments (Pomona College 2013).

Global Learning Throughout Pomona's Curriculum

As mentioned earlier, the Pomona College curriculum begins with the Critical Inquiry seminar. Typically, at least half of these seminars have strong international or global perspectives, with titles such as: The European Enlightenment, Globalization: Good or Evil, Holy War in Early Christianity and Islam, Japanese Visions of Horror, Modern China in Fiction. Several Pomona majors clearly feature global content. International Relations, Asian Studies, Africana Studies, Latin American Studies, Art History, Modern Languages, and Classics all incorporate international components, in that all or most of the courses in the major cover material outside of the US and in more than one country. Global issues, however, transcend many other majors. Anthropology, Economics, English, History, Music, Politics, Religious Studies, Sociology, and Theatre also include courses with international components. Faculty members in Physical Education regularly travel overseas to coach and learn new training techniques that they bring back to Pomona College. With course titles such as Asian Traditions, Global Politics of Food and Agriculture, Worlds of Buddhism, Arts of Africa, and Mexico-US Border, it is clear that Pomona faculty have roots, teaching and research interests, and connections across the world. For example, a Japanese-American Professor of History does research on food and diet in wartime Japan, 1937–1945, and incorporates this research into his classes. A faculty member in Politics and International Relations is on the board of directors of a foundation that partners with rural highland communities in Peru to improve health and education, and she brings Pomona students with her to Peru in the summers for internship projects.

The location of Pomona College in metropolitan Los Angeles, the crossroads of international migration among Asia, North America and Latin America, and increasingly, Africa, means that it is possible for Pomona students to have "global" experiences without stepping on an airplane or crossing a border. For example, students in a Linguistics field methods course learn how to systematically unlock the grammar of a language that is unfamiliar to them. Usually the instructor brings a speaker of the language to the class several times over the course of the semester, but occasionally the students as a group take several field trips during the semester to an immigrant community in southern California to learn about the target language. Recent languages that students have worked with in this course include Luganda, Malayalam and Twi. The Office of Student Affairs sponsors free or low-cost trips throughout metropolitan Los Angeles for students to visit museums, see plays, sporting events, and visit natural landscapes.

Recent Innovative Initiatives

Broadened study abroad opportunities beyond "traditional" areas of study: For many years Pomona's study abroad opportunities involved primarily coursework in the humanities and social sciences. Students majoring in international relations or a foreign language would be required or strongly encouraged to study abroad for at least a semester. More recently, Pomona has established study abroad programs for students in the sciences, with Pomona faculty members visiting each program on a regular basis to validate the educational integrity and quality of the curriculum. There is a molecular biology program and neuroscience program at the University College of London. Environmental analysis majors can spend a semester in South Africa, while computer science majors and math majors can study abroad for a semester in Budapest. Students who attend these programs will be able to use at least some of the coursework they take abroad toward their major. In addition to broadening study abroad from a disciplinary perspective, Pomona is attempting to expand its offerings geographically, by introducing more opportunities for students to study abroad in Africa, Asia, and Latin America. All new programs require a visit from a Pomona faculty member and staff member of the Study Abroad office before they are authorized.

Five-year Africa initiative: Pomona began a five-year "Africa Initiative," with guest speakers, performers, and a visiting African scholar each year. In 2013–14 the events included a US diplomat and a Sengalese hip-hop artist and the African scholars are providing elective courses in politics and international relations.

Self-Instructional Language Program (*SILP*): In 2012 Pomona started a SILP in Swahili, adding Farsi in 2013. Students are eligible to take part in a SILP course only after they have fulfilled the foreign language requirement (passing a third semester course or the equivalent score on an approved examination). The SILP courses are worth half a credit and move at half speed, meaning that after one semester, students are expected to know the equivalent of half a semester of the language.

Increased internship opportunities outside of the US: In the summer of 2012, Pomona offered students the option of only two internships and both were in China. The following year, 2013, ten Pomona students held internships in seven countries and in 2014, 21 Pomona students interned in 18 countries, including Brazil, Cameroon, South Africa, France, Japan, and Vietnam.

Greater international outreach: Until recently, admissions officers travelled extensively around the US, but did not make trips outside the US to recruit new students. After an initial trip overseas in 1991 to Asia, Pomona admissions officers made their next international trip in 2006. Over the past three years, Pomona admissions officers have visited more than 25 countries. Drawing upon connections with alumni and parents, Pomona admissions officers are working with the admissions offices of the other Claremont Colleges to recruit students from several parts of the world.

Challenges for International Initiatives

Several of the international initiatives at Pomona could go even further with enhanced funding. For example, Pomona's admission's policy includes recruiting international students with financial needs similar to those of domestic students, meaning that at least half of the international students will require some kind of financial aid. The US federal government does not provide scholarship grants to international students, so Pomona College must raise contributions for these scholarships. International internships and research opportunities for students will also require further funding.

Curricular initiatives with funding needs include a visiting international scholars program, such as the one that is part of the Five-Year Africa Initiative. Pomona has applied to foundations, such as the Mellon Foundation, for short-term initiatives to support some international programing, but is also looking for donors to endow these programs for the long-term.

There are challenges in addition to funding. As the percent of international students has grown from 2 % to almost 10 %, Pomona faculty and staff are seeing that international students have academic interests and social support needs that may not be identical to those of domestic students. A recent change in US immigration law gives visa priority after graduation to students who major in a STEM (science, technology, engineering or math) field. This law could affect the choice of major for international students who wish to remain in the US after they graduate, and we are seeing preliminary evidence that this may be the case (US Citizenship and Immigration Services 2014).

In terms of support, both academic and social, it is important to note the wide variety of backgrounds that international students bring to Pomona College. Some have extensive international experience (perhaps even experience living in the US), graduated from a high school with an American-based curriculum, and use English fluently. Others may have spent their entire lives in their home country and while they may be top students in their secondary school, are not as familiar with American customs. One strategy is to pair international students with roommates who are particularly sensitive to their backgrounds. An international student from one part of the world could be roommates with a first- or second-generation student from that same part of the world. A group of Pomona students recently founded American Cultural Education, an online program that teaches international students, particularly those from China, how to deal with culture shock. The topics include taboo or sensitive language, safety and daily life, academic honesty, popular culture and making friends.

The rapid pace of globalization is challenging Pomona College to go beyond its current accomplishments. Global issues require international collaboration; workplaces require globally educated employees and academic disciplines are increasingly global. Pomona College, building on a tradition of valuing international

education, has made a renewed commitment to expand global connections and international opportunities for students. It is recognizing the challenges of international education, and will continue to be a leader among liberal arts colleges in offering students a global education that is high impact, promotes deep learning and leads to successful outcomes.

Technology Integration to Promote International and National Networking

Pomona College understands the importance of integrating technology and communications in order to promote international and national networking. In addition to introducing an improved website in the spring of 2015, the College has begun to experiment with new technologies for communicating with potential students, as well as alumni, parents and other constituents.

Videoconferencing

Several faculty members have experimented with using Skype to bring virtual overseas visitors to their classrooms. One faculty member who teaches a comparative politics course, spent a class session on Skype with a civil society representative from Libya discussing the events that took place during the 2011 Arab Spring. A professor of Asian Languages and Literatures connects her advanced Japanese language students with other Japanese language learners or native speakers of Japanese. Her Pomona students have had the opportunity to speak Japanese with college students in France and in Japan.

Liberal Arts Consortium for Online Learning (LACOL)

In 2013 Pomona joined a group of US liberal arts colleges (Amherst, Carleton, Claremont McKenna, Haverford, Pomona, Swarthmore, Vassar, Williams) to explore how to use new technologies, such as online learning and videoconferencing in the context of small liberal arts colleges, in contrast to large universities, where most online courses have been developed. One of the themes for the 2014 LACOL conference at Pomona College was "Language Instruction and Technology," covering ways to improve language learning and provide deep engagement with other cultures (Liberal Arts Consortium for Online Learning 2014).

Implications for Liberal Arts Colleges in East Asia

One of the challenges for liberal arts colleges in East Asia is population aging, along with the resulting decline in the numbers of persons in the traditional college years (late teens and early-to-mid-twenties). In the US, immigration has helped to counter the trend of population aging, and has led to a more ethnically diverse pool of students at Pomona College, and other selective liberal arts colleges. Even without significant levels of immigration, a policy to admit more students from other countries can result in a more diverse student body. International diversity and ethnic domestic diversity have presented opportunities and challenges to liberal arts colleges in the US, and are likely to do so in East Asia as well. The opportunities of a more diverse student body include a richer educational experience for all students, as students from diverse backgrounds bring with them a variety of experiences and perspectives, which make classrooms in a liberal arts college more vibrant learning communities.

As colleges become more diverse, there can be pressure from students for curricular and co-curricular changes to meet their needs. Pomona's curriculum has seen the rise of ethnic studies and area studies programs in response to growing numbers of students and faculty from Latin America, Asia, and more recently, from Africa. The co-curriculum also has seen changes, as students from around the world want their culture reflected in the dining hall, concerts, theatre, films, and physical fitness.

A more diverse student body will challenge liberal arts colleges in East Asia to maintain equity in access to academic resources and other resources across all groups. International students have different needs than domestic students. Some international students need help with language skills while others may lack familiarity with the local culture, including healthcare systems. International students may not be able to visit their own families during school breaks, so assistance with housing during these times could be helpful.

Attracting international students requires an investment in Admissions, for example, by travelling overseas. The communications center of a global liberal arts college also needs to become more global as well, by creating a strong internet presence, with an attractive website and multiple forms of social networking.

Liberal arts colleges in the US are evolving from their early focus on Western literature, history, and science, and becoming more global, both in the curriculum and co-curriculum. Instead of just transplanting this highly successful US concept across the Pacific Ocean, liberal arts colleges in East Asia have an opportunity to make this educational concept uniquely East Asian. For example, Asian car manufacturers were successful not because they manufactured American cars in Asia; they designed better automobiles. Similarly, liberal arts colleges in Asia can design a curriculum that isn't just the American model. As discussed in Chap. 3, this Asian liberal arts curriculum could focus on the historical, artistic, philosophical, religious, and literary traditions of Asia, rather than the West. The heart of a liberal arts

curriculum—"critical thinking, moral and civil character, and using knowledge to improve the world" (Chopp 2014, p. 13)—can flourish within Asian societies by blending Asian traditions with high impact practices.

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Chapter 10
Liberal Arts and Sciences Education for the 21st Century Knowledge Economy: A Case Study of Amsterdam University College, The Netherlands

Deirdre Klein Bog and Marijk van der Wende

This chapter describes how Amsterdam University College (AUC), a liberal arts and science honours college in The Netherlands, promotes internationalization and adopts a global approach in its curriculum and academic community. It shows how global learning outcomes and 21st century skills can be fostered to contribute to the international competiveness of higher education institutions and considers the implications for East Asia.

Introduction

As shown in Chaps. 1 and 2, the liberal arts tradition had its roots in medieval European universities. Their curriculums provided a comprehensive initial higher education which was based on the seven *artes liberales* including the *trivium* (literary arts: grammar, logic, and rhetoric) and *quadrivium* (mathematical arts: arithmetic, geometry, music, and astronomy), followed by advanced training in the main professions of the time such as medicine, law, and theology. From the 19th century onwards, the essentially European liberal arts model almost vanished from the European scene. A strong focus on professions and disciplines led to early specialisation at undergraduate level and the (almost) demise of the liberal arts (van der Wende 2011). By contrast, the liberal arts universities continued to play a strong role in the US.

D.K. Bog (✉)
Amsterdam University College, Amsterdam, The Netherlands
e-mail: deirdre.kleinbog@gmail.com

M. van der Wende
Utrecht University, Utrecht, The Netherlands
e-mail: m.c.vanderwende@uu.nl

Throughout the 20th century, the establishment of American liberal arts universities in Europe brought the liberal arts model back to the old continent, followed by a genuine re-emergence led by European research universities since the 1990s. This trend can be observed in particular in the north-western part of Europe, including The Netherlands, England and Germany, and it is led by strong European research universities. Such institutions typically offer a comprehensive range of undergraduate and graduate programs and substantial doctoral training connected to leading research areas. Their liberal arts colleges represent a small section of their undergraduate program offerings, usually catering to their most talented and international students. In the Netherlands, such colleges are known as "university colleges" and share a common set of aims and characteristics, as shown in their recent joint statement (UCDN 2014). These moves can be seen as a response to the need to differentiate the mass and (overly) egalitarian European higher education systems. In particular, there is a quest for broader bachelor programs in order to overcome the disadvantages of early and over-specialisation, to enhance learning effectiveness, and to produce graduates with skills relevant to the 21st century global knowledge economy. There is also a search for elite education, by establishing more selective branches of higher education focusing explicitly on excellence. The Bologna Process, i.e. the introduction of distinct undergraduate and graduate degree cycles in European higher education, played a facilitating role in this by recognizing the bachelor (undergraduate) program as a phase in its own right (van der Wende 2011).

This new European version of the liberal arts model has become part of a broader global debate on ensuring how higher education accords with the needs of the globalized 21st century and redefining excellence in undergraduate education.

Although the terms 'liberal arts' or 'liberal education' are often used as shorthand for the more comprehensive notion of 'liberal arts and sciences education', it is explicitly recognized that the sciences are integral to this concept. Building on the concepts of mathematics and logic in the *artes liberales* (see above) and C.P. Snow's plea for bridging the two cultures of the humanities and the sciences, this is seen as essential to preparing students for the demands and uncertainties of the 21st century and the digital future.

The arguments in favor of a liberal arts approach to undergraduate education in the 21st global century can be described in three broad categories (van der Wende 2012, 2013):

- An epistemological argument relating to the most exciting development of knowledge happening at the interface of the traditional disciplines, thus a substantial focus on cross-disciplinary or interdisciplinary broad themes and big questions needs to be reflected in the curriculum.
- An economic and utilitarian argument, relating to the employability of graduates. A society characterized by a knowledge economy, innovation, and global competition requires the so-called "21st century skills" which enable graduates

to be creative, critical thinkers, and problem solvers who can cooperate in teams and communicate across the boundaries of languages, cultures and disciplines.

- The third argument relates to the moral and social dimension and to the humanistic tradition of liberal arts. This underlines the importance of educating the whole person, including personal and intellectual development with a view to social responsibility and democratic citizenship.

As depicted in Fig. 10.1, these arguments are not mutually exclusive, nor are they radically new. In fact, the first two arguments are being strongly driven by developments in the global knowledge economy into a converging agenda for undergraduate education for the 21st century. The third category, the social-moral dimension, however, seems to be more difficult to (re-)define in this new century. Not only may tensions arise between strongly utilitarian and competitiveness-driven economic arguments and the social-moral dimensions, but the latter may also be under pressure in contexts where liberal values such as democratic citizenship cannot be taken for granted. In this sense the (start of) the 21st century does not seem to be characterized by convergence. These conceptual considerations will now be taken further and illustrated by a case study on the development, mission, and aims of Amsterdam University College.

Amsterdam University College (AUC) was established in 2009 as an excellence initiative jointly undertaken by the University of Amsterdam (UvA) and VU University Amsterdam (VU). AUC is a selective and residential honors college that offers an international liberal arts and sciences bachelor program, leading to a joint degree from the two founding universities. The fact that these two major research universities in Amsterdam joined forces to create a liberal arts and sciences undergraduate experience was based on the vision that the leaders of the future will have to work together across the boundaries of nationalities, cultures and disciplines, in order to be successful in the globally engaged and culturally diverse society of the 21st century. Hence the choice was made for the liberal arts and
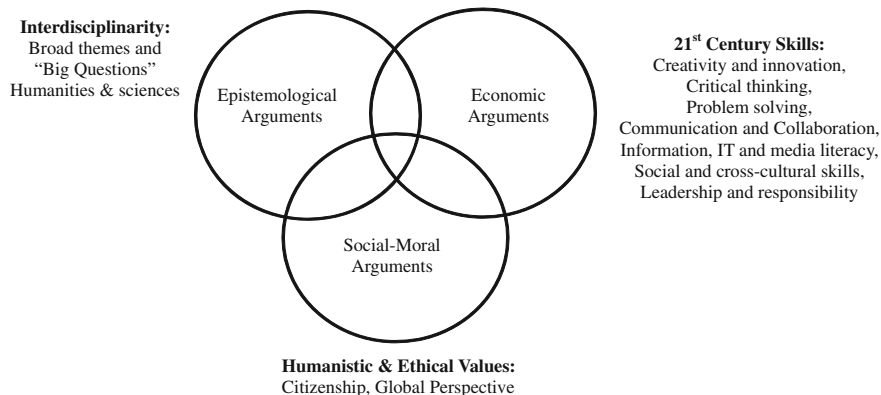
Fig. 10.1 Arguments for liberal arts and sciences in the 21st century. *Source* Elaborated on van der Wende (2012, p. 292). Permission granted from the author who holds the copyright

science model. The joint initiative in excellence at undergraduate level is an example of a "local co-operation for global competition" strategy and was supported by the Ministry of Education and Science, the City of Amsterdam, and locally headquartered multinational corporations (van der Wende 2013).

AUC's mission, '*Excellence and Diversity in a Global City*' reflects the belief that both excellence and diversity matter, as both competition and co-operation are key to success in a globalized world. Leadership does not only require excellence, but also the understanding and valuing of diversity. Consequently, AUC's values express a commitment to excellence, diversity, and the global perspective:

- We seek excellence in all that we do and believe that it is not only the responsibility of each individual to strive for his or her best, but also to create the conditions for the success of others.
- Diversity is our strength. Different approaches, ideas, and values are integral to the creation of a vibrant and challenging learning environment. Diversity, however, requires tolerance. Tolerance, understanding, and open-mindedness are therefore expected of every member of the AUC community.
- We believe that a global perspective is central to the success of every student. A global perspective requires active engagement with other individuals, communities, and the world. This engagement is celebrated and valued at AUC (AUC website).

The rationale, mission and values have shaped the profile of AUC, which is characterized by:

- A program that ensures breadth and depth of learning by focusing on far-reaching themes and real-world problems in science and society, thus crossing the boundaries between science, social science, and the humanities.
- An international and intercultural focus, reflected in a diverse and international student and staff body, an international curriculum and classroom setting, training in intercultural competences, with English as the language of teaching and learning.
- An engaging academic and social context, supported by small class size, a residential college setting and state-of-the-art facilities.
- Strong outreach to the community through off-campus community engagement or in-company internships.
- An integrated approach to tutoring as an integral element of the teaching and learning model: tutors have a central role in the students' learning experience and choices therein and are also themselves involved in teaching (AUC website).

Furthermore, because of a firm belief that the major, most important and most urgent questions of our time require a science education that connects and transcends the disciplines, the AUC curriculum, unlike that of most other Dutch and international liberal arts colleges, offers all students ample opportunities to focus on science and science-related majors and develop strong analytical and quantitative skills. Nowotny (2012) observes that AUC 'seeks to link the parts of our *globus*

intellectualis that seem to have become separated, much like oceans dividing the continents… reconnecting the natural sciences—physics, chemistry, and the life sciences—with the humanities and social sciences. These innovative features of the AUC curriculum are supported by an emphasis on 'big questions' and how to approach them, namely through a research-oriented style of inquiry.' An international quality review panel noted the strengths of aiming for diversity and the opportunities offered by a global city saying that 'both features have been embraced by AUC, its constituent universities and its many partners in academia, business, administration and civil society' (QANU 2013, p. 13).

An International Curriculum

As Fig. 10.2 shows, AUC's curriculum is built around over-reaching themes and supported by the Academic Core. The broad themes guide the students through the curriculum and serve to integrate insights gained from the disciplinary courses. The Academic Core comprises skills courses (logic, research methods and statistics, mathematics, foreign languages, intercultural skills, etc.) and broad disciplinary courses in the liberal arts tradition (big books, philosophy, philosophy of science, ethics, etc.). The course which cements the students' intercultural skills and the international focus of the curriculum is 'The Global Identity Experience.' This course is central to AUC's mission and is mandatory for all students and all majors. In their first year of studies this course exposes the students to concepts and issues of identity, gender, race, discrimination and cross-cultural communication. It is designed to ensure that all AUC students, whether they are in the social sciences,

The curriculum is organized around broad themes, where students learn at an early stage how to integrate insights from various disciplines.

At the same time, students achieve depth of knowledge in their chosen major(s), allowing them to participate meaningfully in the interdisciplinary debate.

These themes focus on Big Questions in science and society

Towards the end of their studies, students bring their knowledge and expertise together in a capstone project.

Fig. 10.2 AUC's curriculum circle. *Source* van der Wende (2013, p. 297). With kind permissions from Sense Publishers

sciences or humanities majors, develop the capacities to operate successfully in a global environment and interdisciplinary and international teams. It is taught by a team of international teachers with highly diverse backgrounds and is a mix of theory and practice. The students conduct research projects in Amsterdam, which with around 180 distinct nationalities in its population, is one of the world's most international cities. This course challenges the students to reflect on their own identities and those of other cultures and from other lands, and to consider the implications for their future lives and careers in a global society.

As a follow-up to this, students may take a 'Global Leadership' course to prepare themselves for the international businesses and organisations they will enter upon graduation. This course deals with theories of leadership and again includes a research project, exposing the students to real-life situations in global and multi-cultural businesses and organisations.

Also designed to expand multicultural understanding, is the Academic Core course, 'Chinese Studies'. This deals with popular Chinese culture and the rapid social changes taking place in Chinese society. This has been on offer from the very outset of AUC and has served as a model for many more courses which take a global, as opposed to a purely Western, view of society. The choice to place Chinese Studies in the Academic Core was prompted by the rapid economic, political and social changes taking place in China in recent years and the influence these developments are having in the global arena.

The 'Big Questions' courses are designed to challenge the students to think outside their particular major interest. For example, a Science major may choose Big Books or a Humanities major may opt for Big Questions in Science. One of the interdisciplinary Big Questions courses is 'The Big Questions in Future Society' which looks at the changing world balance between East and West (also reflected in the Chinese Studies course mentioned above). Global perspectives are also reflected in the Academic Core philosophy courses which include Arabic as well as Western philosophy, the Humanities curriculum incorporating courses such as 'Modern Urban China' and 'Fictions of Empire' and the Social Sciences curriculum with its 300-level theme course exploring global economics, global politics and global culture. The inclusion of such global courses has been recommended by AUC's International Advisory Board which is made up of prominent international representatives of business and academia. These courses are welcomed by AUC students as they reflect their concerns and interests and prepare them to live and work in a global society.

Communication and Language Programs

Regarding the knowledge and skills required for 21st century life and work, Trilling and Fadel (2009) emphasize the importance of acquiring skills in foreign languages, intercultural skills (both oral and written), and capacities for teamwork and collaboration in culturally diverse settings. These skills are provided in the

Academic Core curriculum through the Academic English and foreign language courses. In addition to achieving high-level proficiency in English, AUC also requires evidence of second foreign language skills as a graduation requirement. This ensures that AUC graduates are well-placed to progress to masters and post-graduate programs in international settings.

All of AUC's courses are taught in English, so English language competence is a prerequisite for student admission. As a result, the Academic English courses do not need to be concerned with English language and grammar per se, but focus on the higher order skills of written and spoken English required by the students in their major courses, research activities and capstone thesis project. The value of this approach has been confirmed by feedback from AUC alumni who have reported that they greatly value the skills obtained in the communications courses and working in international teams (with scores of respectively 4.52 and 4.41 on a 5-point scale), which they have found to be of enormous benefit in their subsequent graduate programs or professional activities (AUC 2013).

Providing two dedicated academic writing skills courses and a Writing Centre is a real unique selling point for the institution and again their usefulness has been confirmed in the alumni feedback.

As stated above, proficiency in a foreign language other than the native language and English is a graduation requirement for all AUC students. In the case of the European language courses French, Spanish, German and Dutch, the Common European Framework of Reference is employed. To avoid a bias towards European languages, an Arabic course has recently been introduced and a (Mandarin) Chinese course will be launched the academic year 2015–16.

In the Humanities curriculum, communication courses are provided which offer a broad overview of the media and mass communications. In these, the students explore the role of media messages and technologies in the changing political, social and cultural dynamics of local, regional and global contexts. They are also introduced to an analysis of media content and how society reacts to the media, what the media promotes, the ideologies of those responsible for the media, as well as the evolving landscape of media technologies, including print, broadcast and new media of the Internet age. Students react very favorably to these courses as they reflect their interests and contribute to the 21st century skills of communication skills and digital literacy.

Information and Communications Technologies in the Curriculum

AUC considers that digital literacy is a key requirement for the 21st century. So the AUC curriculum not only involves mastering computing skills but also developing capabilities in searching and navigating, thinking critically and analyzing, and creating and communicating information by employing the various digital media.

AUC also requires students to carry their own devices at all times for use in class and for self-study using the campus-wide wireless network services. All of the teachers also make use of the university-wide digital learning environment (BlackBoard) to deliver their courses and post course information, readings, assignments and grades.

Alumni feedback data revealed that the students would like to gain more programing skills (AUC 2013, 2014). So within the Science curriculum, a 100-level 'Programing Your World' course introduces students to programing skills. This is followed by more advanced courses in data structures and algorithms and modelling. For all majors, a 'Computational Thinking' course is being introduced in the Academic Core curriculum, cross-listed with Science, Social Science and Humanities. Computational thinking is a digital age skill which is important for everyone, not only computer scientists. So this course teaches the students about how, when and where computers and other digital tools can be used to solve problems, how to communicate with those who can provide computer-supported solutions, and how to gain understanding of human behavior by drawing on concepts fundamental to computer science. This course is a useful addition to the current (mandatory) course 'Logic, Information Flow, Argumentation'.

Another new course is entitled 'Big Data', and is one of the 'Big Questions' courses. Today's society is largely dependent upon continuous data management and information flow and big data is a process of applying technology on a scale never seen before, to all aspects of society, be it sociological, scientific or artistic. Big data is a broad term describing data sets that are so large or so complex that traditional data processing applications are inadequate. It presents many opportunities for data analysis, capture, curation, search, sharing, storage, transfer and visualization, but it also presents many challenges, for example, related to data privacy, security, governance, and ethical issues. In adjusting to digital ways of living and working it is profoundly important for our students as future citizens to comprehend the issues involved. Each issue may be rooted in a single discipline but may have far-reaching implications in others, so the 'Big Data' course is cross-disciplinary. It approaches the issues from three perspectives: conceptual and historical; technological and scientific; and sociological and moral. In this way, AUC is taking the first step towards making big data a cornerstone of modern liberal arts and science.

The Social Sciences curriculum also focuses on big data and analytics as means of defining and understanding social phenomena. New courses such as the 300-level 'Digital Anthropology' course explores human-beings based on digital traces left behind each second of the day around the world, rather than using conventional ethnographic approaches. Another new 300-level course, 'Framing in Politics and Economics' introduces computational techniques, based on parliamentary and media data, to quantify the formation and transformation of frames in the public debate on migration. By combining theoretical and data analytical approaches, the Social Sciences curriculum prepares students to become critical and reflective members of a data-oriented society who can effectively address issues such as ethics, privacy, interpretation and judgment.

The Well-Being of the Total Campus Community

An international approach to the curriculum will be difficult to achieve without an international student body and an international faculty. Both are present at AUC, with a 50 % international student body from more than 60 nationalities and an at least equally international faculty. More than 60 % of academic staff teaching at AUC has an international background in terms of their nationality, PhD training, or extensive teaching, research, or professional experience abroad. As indicated in the Introduction, AUC aims for both excellence and diversity in its mission. Consequently, an academic community is being created that reflects the globalizing world, the processes of international integration, the interchange of world views, products, ideas and other aspects of culture. AUC recognizes that cosmopolitanism and migration are consequences of globalization and should thus be represented in AUC's student population, like they are present in the population of Amsterdam as a global city. The environment fosters international and intercultural understanding through dialogue among people with a variety of experiences and life views. Thanks to the AUC Scholarship Fund, including a special Diversity Award Program, the students come from different socio-economic backgrounds. So the student community is diverse from a variety of perspectives: gender, nationality, race, ethnicity, religion and socio-economic background. This requires careful attention to ensure student well-being in the residential campus.

The extent to which the students appreciate AUC's aim to provide a vibrant and diverse international student community is evidenced in the findings of the 2011 and 2012 Surveys on the Student Experience in the Research University (SERU) which is administered by the Center for Higher Education Studies at University College Berkeley. These showed that 70 % of the AUC students considered themselves to be members of a global community, viewed AUC as tolerant of diversity and greatly appreciated the international opportunities offered by the institution. Almost 92 % of the students indicated that the atmosphere on campus was such that they felt free to express their political views, 81.4 % felt able to express their religious views and 91.4 % felt that all of the students were respected regardless of their race or ethnicity. Also, 97.9 % of students reported that they had been able to interact with students outside their own countries, both in class and socially and 82 % reported that they felt that they were well integrated socially among their fellow students. The AUC students' abilities in intercultural communication are undoubtedly supported by their strongly-developed language skills. Students master an average of 3.6 languages at conversational level and an average of 2.4 languages at a level sufficient to follow a study program in that language (AUC 2012).

Tutoring is another factor which is seen as crucial to the well-being of the students in their undergraduate studies. The AUC tutoring system has been specially designed to ensure that the mission of the college, "Excellence and Diversity in a Global City", is realized for each and every student and that they can thrive in

every way, both in terms of their academic endeavors and personal development. AUC has developed a single-tiered advisory model in which every effort is made to match each student with a tutor who is best suited to provide both general guidance during the student's first year and more specialized advice in the second and third years of their studies. The tutors' role is primarily that of academic advisor but he or she will also be able to provide personal mentoring and counseling and where necessary refer the students to professional psychological or medical services. The tutors play an important role in welcoming the students into the AUC community and residential campus life. To ensure consistency and high levels in tutor performance, a tutor evaluation system has been developed which allows the students to anonymously and confidentially provide feedback on their tutors.

Extra-curricular activities, overseen by the Amsterdam University College Student Association (AUCSA) with sponsorship by AUC, also play an important part in AUC's academic community and contribute to the students' well-being. These activities are designed to develop a sense of community, outreach and personal and social responsibility, civic and intercultural understanding, and engagement at the local and global levels. One notable extra-curricular activity is the seminar series 'Who's in Town?' These seminars are organised by or with the students and involve inviting interesting guest speakers who happen to be in town to come onto campus and make presentations or take part in debates that focus on 'the big questions' facing the humanities, science and society. The AUCSA goes a long way in ensuring that the students themselves play a central role in advancing the social and cultural dimension of campus life.

Conclusion: The Challenges and Implications for East Asian Liberal Arts Institutions

Since 2009 Amsterdam University College has grown from a first class of 200 students to its full quota of 900 students. It has developed a program that aims to bring students to excellence by adopting different approaches, ideas and values in the multi-cultural and global setting of Amsterdam. Its diversity as well as the opportunities offered by a global city has been embraced by AUC, its constituent universities and its many partners in academia, business, administration and civil society.

In coming years it will aim to consolidate these achievements and respond to the growing competition from new liberal arts initiatives in The Netherlands and abroad. Its 2020 strategy puts a sustained focus and effort on AUC's profile "Excellence and Diversity in a Global City" and its unique selling points: its science profile, its connections with the Amsterdam community, and its diversity. It will continue to strengthen institutional development by stakeholder engagement, networking, and cooperation with its local, international, scientific, civic and corporate

partners, and its alumni. It will strengthen its curriculum, its graduates' profiles and their employability by building professional tracks (in teaching and law) next to consolidating its pre-Medtrack, by extending opportunities for internships in cooperation with corporate sponsors, by enhancing interdisciplinary learning outcomes and skills, by stimulating students to actively bridge the disciplines, by narrowing the social science—humanities—science gap; and by preparing graduates for the digital reality and future: big data, e-humanities, 21st century skills, data-rich theme courses, and computational practices across all majors (AUC 2015).

We believe that these directions make a liberal arts and sciences curriculum even more fit for the future and are relevant to the future directions of higher education in East Asia. In this region, (multi) national employers also expect graduates to be creative and critical thinkers, able to communicate effectively and able to demonstrate international understanding and intercultural awareness, including fluency in at least one foreign language. These expectations call for serious reforms in many programs and systems. Various leading institutions in the region consider liberal arts and science education as an excellent medium to do this, as it nurtures exactly these skills and talents, provided that programs:

- take a global focus, embracing diversity in all its dimensions,
- cover a broad range of 21st century skills, including soft communication skills, numeracy, as well as computer literacy and digital skills,
- bridge the humanities, social sciences and the sciences, and
- build effective career pathways into the professions.

However, there are also concerns as to whether and how the liberal arts model can actually flourish in all these respects. It will be a solution for training the much sought-after (21st century) skills like creativity and critical thinking. At the same time the model may present challenges in terms of its moral and social dimensions. Central to the philosophy of a liberal arts education is the aim of educating the whole person, both personally and intellectually, and furthering the ideas and practices of democracy and citizenship. Such aims may be in conflict with the political and cultural persuasions of certain countries, for example in PR China, where the education minister recently raised alarms about the threat of introducing foreign ideas on the nation's college campuses and called for the suppression of Western values. Questions also arise about the nature of citizenship in terms of national(istic), regional, or rather global citizenship and the valuing of pluralism and interculturalism (see for instance, Camicia and Zhu 2011). And more broadly on the perception, understanding, and interpretation of liberal arts education; about its cultural fit. It can be a real challenge to balance the social-moral dimension of the liberal arts model with the increasingly economic and utilitarian emphasis imposed on it. It is recognized that the humanistic, moral, and ethical values need to be contextualized, yet they cannot be ignored or denied. A liberal arts education cannot be offered in the absence of academic freedom.

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Chapter 11
Revisiting Key Values, Roles and Challenges of Liberal Arts Education in East Asia

Akiyoshi Yonezawa and Mikiko Nishimura

This chapter examines the values, roles and challenges of liberal arts education in East Asia and the historical and contemporary influences that have led to the diverse understandings of liberal arts education in the region. Drawing examples from the previous chapters, it also identifies and analyzes the common features and challenges in this form of higher education in the region.

Differing Concepts and Modes of Liberal Arts Education in East Asia

Confusion in the literature on liberal arts education in East Asia is partly due to problems of translation from and to the different languages but also to the different intellectual understandings, cultures and educational traditions in the various geopolitical settings. East Asia's centuries-old intellectual and educational traditions are largely based on Confucianism/Neo-Confucianism and Buddhism, traditions which over time have interacted with one another, resulting in a distinctive blended educational practice. By contrast, the ideas behind liberal arts education come from the Western world, mainly from the US. But even within the West there is a variety of understandings and definitions of liberal arts education (Chaps. 1 and 2). Those unfamiliar with the US liberal arts institutions may find difficulty in comprehending

A. Yonezawa (✉)
Nagoya University, Nagoya, Japan
e-mail: yonezawa@gsid.nagoya-u.ac.jp

M. Nishimura
International Christian University, Tokyo, Japan
e-mail: nmikiko@icu.ac.jp

these differences and the implications of the social changes in East Asia since it opened up to the Western world in the mid-19th century.

The full-scale implantation of the concepts and practices of liberal arts education into East Asian higher education started after the Pax Americana following World War II. However, the first encounter with these ideas and methods goes right back to the mid-19th century when much of the intellectual exchange between East Asia and the West was by means of translation within which meanings could be lost.

The narrowest understanding of the term "liberal arts" is seen in the traditional translation in Taiwan. Here the colleges or schools of humanities ("文学 *Wén Xué*" or "人文 *Rén Wén*" in Chinese) claim in their English translations to be colleges or schools of liberal arts. In practice, most of these institutions provide specialized education in such areas as English literature, Chinese language and literature, history, and philosophy. So the colleges of liberal arts of the comprehensive Taiwanese universities are completely different from the US-style liberal arts colleges, even after recent reforms. The current definition of "liberal arts" by the Association of American Colleges and Universities (AAC&U)[1] is "specific disciplines" including sciences, social sciences, and humanities.

By contrast, in Hong Kong, the influence of the US concept of liberal arts education is more evident. One university, Lingnan University, claims to be offering US-type liberal arts education, using the term, "博雅教育 *Bóyǎ jiàoyù*" (see Chap. 7), while Centennial College offering a four-year bachelor degree program as a member of the University of Hong Kong Group also emphasizes its embracing of the liberal arts philosophy ("通博教育 *Tōng bó jiàoyù*") together with serving local practical needs.

Another term that is often confused with liberal arts education is "general education." According to AAC&U, in many US institutions, general education is something which is offered as a part of liberal arts education for all students. By contrast, in East Asia, general education is something that is provided alongside specialized undergraduate studies in the schools or faculties of comprehensive or specialized universities. For example, following the recommendations of the US Education Committee in the post World War II period, Japan introduced general education into the introductory part of four-year undergraduate programs under the name of "一般教育 *Ippan Kyoiku*" (Yoshida 2002). More recently, all of the universities in Hong Kong and Taiwan (Chap. 8) have added a general education ("通識教育 *Tōng shì jiàoyù*") component to their existing three-year bachelor programs.

At the same time, there have been attempts to adapt the US concept of liberal arts education in accord with the intellectual and cultural contexts of East Asia. In Japan, for instance, liberal arts education is typically translated as "教養教育 *Kyoyo Kyoiku*". 教養 *kyoyo* can be broadly translated as "culture," "refinement" and "education". The term *kyoyo* has a much wider meaning than the curriculum of *Artes Liberales*, those subjects or skills that in classical antiquity were considered

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[1]https://www.aacu.org/leap/what-is-a-liberal-education.

essential for a free person and included the Japanese and Chinese classics and knowledge of Western sciences. The general education introduced into Japan now more often goes under the name of this "教養教育 *Kyoyo Kyoiku*".

In South Korea (Korea hereafter) during the mid-1990s the US forms of general education or liberal arts education were introduced into many comprehensive universities, the terms used typically being "기초 *gicho* (basic)" and "교양 *gyoyang* (culture/refinement)".

In mainland China, where highly specialized higher education dominated during the years of the communist regime, ever since the mid-1990s, the Ministry of Education has used the term "文化素质教育 *Wénhuà Sùzhì Jiàoyù*," or "cultural quality education" or "education for all-round development" throughout the higher education system. *Wénhuà Sùzhì jiàoyù* is often seen, incorrectly, as similar to the US liberal arts education (Chap. 3).

Overall, there are four main interpretations of liberal arts education in East Asia: (1) specialized studies in humanities, (2) liberal arts combined with studies based on the local needs, (3) general education serving as introductory undergraduate education and (4) forms of undergraduate education based on the concepts and values of East Asia. The differences in terminology in the East Asian languages make it difficult to arrive at a common understanding of liberal arts education within the region. Understanding the complexities and influences in trying to incorporate liberal arts traditions into East Asia calls for close examination of the rich and diverse contexts and historical changes in the higher education systems of these countries.

Higher Education in East Asia and Liberal Arts Traditions

It is possible to identify six key themes in East Asian higher education that have influenced what is now known as liberal arts education: (1) the tradition of intellectual bureaucrats and examinations, (2) the preparation for specialized university studies, (3) the integration of Christian education in the secular educational systems, (4) the transformations into democratic societies, (5) the skills development needed to meet the needs of the knowledge society, and (6) the introduction of the new concepts of international liberal arts education.

The Tradition of Intellectual Bureaucrats and Examinations

The key values and role of liberal arts education in East Asia basically derive from the tradition of educating the senior bureaucrats for the national examination system which focused on classical studies. These senior officials held high social status in ancient China. The Qing Dynasty (1644–1911), China's last dynasty, inherited this centuries-old Imperial Examination System which was designed to select

candidates for the state bureaucracy. This highly competitive multi-level examinations system provided a "ladder of success," with success generally being equated with graduation as *jinshi*, the equivalent of today's doctorate. The curriculum and examinations were mainly based upon the Confucian "four books and five classics" written in 300 BC together with other means of testing the various types of technocrat.

The Chinese dynasties had a major influence on the intellectual and cultural life of the region, just as they did in trade. And so, inevitably, the classics also came to provide the foundation of higher education in countries such as Korea, Japan and Vietnam (Chap. 7). In the case of Japan, the Chinese classical texts were combined with the Japanese classics, practical subjects, and even Western texts that had been introduced through trade with the Netherlands. Even after Japan's adoption of Western-style higher education, Nakayama (1989) argues that the ultimate basis of Japanese universities derived from the Chinese traditions of fostering technocrats to support nation building.

In China, change resulted from the interventions of foreign powers. China's defeat in the First Opium War of 1842 led to the opening up of trade and exchange with North America and Europe, and with this the realization of the importance of Western civilization education came to the East. After the defeats of the First Sino-Japanese War between the Qing dynasty China and Meiji Japan of 1894–1895, and the Sino-French War in the same period over whether France would supplant China's control of Tonkin (Northern Vietnam), the great powers forced the Qing Dynasty to make concessions including Hong Kong. It was at this time, in 1898, that Peking University (originally known as the Imperial University of Peking) was established as the first national comprehensive university. This was based on the model of the Western universities and the University of Tokyo and its teachings derived both from the Western and Chinese curriculums. In 1917, only a few years after the Revolution which overthrew China's last imperial dynasty and established the Republic of China (ROC), the noted scholar Cai Yuanpei was appointed as president and he helped transform the university into the country's largest institution of higher education (Hayhoe et al. 2012) with its 14 departments and enrollment of more than 2000 students.

In Korea, the national higher education institution, Sungkyunkwan, which had been founded in 1398 by the Chosun Dynasty (1392–1897) had also been training future bureaucrats using a national examination based on the Confucian tradition. In 1895 Sungkyunkwan was reformed into a modern three-year university. It was later converted into a research institute for Confucian studies, and it was only after the independence of Korea that Sungkyunkwan was reestablished as a comprehensive four-year university (Chap. 4).

As the modern higher education systems have developed in East Asia, the curriculums have been developed largely in line with those of the Western universities but the long-held view that the purpose of higher education was to cultivate the knowledge and skills of the senior bureaucrats responsible for matters of state has still prevailed.

Preparation for Specialized University Studies

The origins of East Asian general education as a form of liberal arts education lie in the preparatory programs for undergraduate study, a model mainly derived from the German concept of the "gymnasium". For example, the Japanese higher education system, which adhered to this model right up until the end of WWII, took its entrants from "higher schools" which provided preparatory general education. The numbers of student enrolled in these schools was restricted by highly competitive entrance exams and the graduates were automatically admitted into the imperial universities. In this general elitist education system, the students studied both western and eastern and classical and modern subjects in their training to become the future national leaders.

With its colonization of Korea and Taiwan, Japan introduced this general education system as a preparation for university studies in these two countries. In 1924, the Japanese government established the Keijo Imperial University in Seoul, Korea, which ran such a preparatory course but mainly for Japanese rather than Korean citizens. And in 1922, the Japanese established the Taihoku Higher School in Taipei which provided a seven-year general education prior to entry into Taihoku Imperial University and other universities, again mainly serving the Japanese.

In China, preparatory education for university studies was more directly linked with Western practice with Tsinghua College (now University) established in 1911 as a preparatory school for Boxer Indemnity Scholarship Program students going on to study in the US universities.

Integration of Christianity Education into the Secular Education System

As in the US, the formation of liberal arts education in East Asia is linked with Christian beliefs and communities. However, the Christian philosophy has also been closely associated with the secular idea of personal and human development and citizenship.

In Japan, the new modern government introduced by the Meiji Restoration in 1868 introduced a Western style higher education system comprising universities and polytechnics. Initially the Japanese government hired advisers from North America and Europe to help them establish this new system. Among these experts was William S. Clark, who had previously taught at Amherst College and had been the president of Massachusetts Agricultural College. He supported the establishment of the Sapporo Agricultural College, in Hokkaido which later evolved in an imperial university (today's Hokkaido University) and also implanted Christian beliefs (Maki 2003). However, these experts from the west were soon replaced by Japanese professors who had experience of studying in North America and Europe. Some of these Japanese intellectual leaders had experienced liberal arts education in

the US and went on to become the founders of some of the most important private higher education institutions in Japan (Oguchi 2014). For example, Joseph Hardy Neesima, who had studied at Amherst College and embraced Christianity during this period, had begun nurturing a dream of providing education based on Christian principles in Japan and fostering people who valued freedom and conscience. This led him on his return to Japan to found the Doshisha English School (now Doshisha University) which still maintains a student exchange program with Amherst College. Umeko Tsuda, who founded Joshi Eigaku Juku (now Tsuda College), one of the oldest women's colleges in Japan, was the first Japanese woman to study in the US at the Japanese government's expense. She studied at Bryn Mawr College and during her time there, converted to Christianity and these experiences inspired her to be a pioneer of women's higher education in Japan. Both Tsuda College and Doshisha Women's College of Liberal Arts now have faculties of liberal arts which evolved from the original English language schools.

At the time of the Japanese rule in Korea, some private higher education institutions were established under the influence of the ideals of liberal education which later, after independence, developed into comprehensive universities (Chap. 4). The College of Liberal Arts of Yonsei University grew out of Chosun Christian College, founded in 1915 by missionary groups. The Korean name of this college "문과대학 *Mungwa Daehag*" means "college of humanities." Ewha Womans University, which also owes its origins in 1886 to American missionaries, has the College of Liberal Arts, renamed from the College of Humanities in 1982.

During the first half of the 20th century in China, various public and private universities and other forms of higher education institutions were established by various North American, European, Chinese and Japanese organizations, some with links to Christian communities. However, all of these institutions were integrated into the new national higher education system following the civil war and the Chinese revolution of 1949, but a few universities such as Lingnan University, the only public liberal arts college in Hong Kong, still uphold their Christian education origins.

Today, the region has a number of private universities that claim Christian origins or influences, especially in Japan and Korea, and to a lesser extent in Taiwan and China. However, most of these universities do not necessarily overlap with the colleges claiming strong links with the US liberal arts institutions.

Transformations to a Democratic Society

The major introduction and development of liberal arts colleges in East Asia occurred after WWII. The US higher education in particular was seen as a world leader in higher learning and research and at that time too, the ideals of liberal education and general education were beginning to be advocated as a means of developing a sense of citizenship and democracy for rebuilding the societies. Under the occupation of the Allied Powers from 1945 to 1951, the US took the leading

role in supervising the educational reform for "democratization" in Japan (Chap. 5). It was recognized that the pre-war universities had not functioned to safeguard academic freedom or prevent military-led totalitarianism, and the importance of US-type liberal education was stressed in the political dialogues. The US university system of four-year bachelor, two-year masters, and three-year doctoral programs was mainstreamed in the university systems. At the same time, general education was introduced into all universities by the prescribed guideline of Japan University Accreditation Association, and then the Japanese government.

The original faculties of general education in these post-war Japanese universities were not uniform in character. The national universities set up divisions from the national higher schools or normal schools to provide general education, naming them *Kyoyo-bu* (Division of Liberal studies). The University of Tokyo merged *Daiichi Koto Gakko* (Higher School No. 1) and developed the College of Arts and Sciences in 1949. All first-and second-year students of the University of Tokyo attend this college for their general education, and then in their third year by changing affiliation into the various specialized schools such as law and engineering. A limited number of students continue to study interdisciplinary and new academic fields at the College of Arts and Sciences for their bachelor degrees. The faculty members of the College of Arts and Sciences also teach at the Graduate School of Arts and Sciences up to the level of the doctoral programs.

By contrast, most of the private universities originating in the pre-war years did not set up independent divisions of general education and the former general education teaching staff and students were assigned to the respective programs. Many universities in Japan followed the model of combining general education with specialized education in particular schools. The rare exception to this was International Christian University, a US-style liberal arts institution set up after WWII (Chap. 5). Overall, while the ideal of liberal arts education has been widely discussed among Japanese academics and policy makers from time to time, the US concept of liberal arts education has rarely been embedded in the Japanese higher education system.

Korea reformed its higher education system after gaining independence in 1945. Various types of collaboration with US higher education institutions can be observed. The country's higher education systems received various forms of aid from the US and international organizations after the Korean War. For example, Seoul National University which was founded in 1946 received a great deal of help in capacity buiding through a partnership with the University of Minnesota but most of the support went into the development of colleges and schools in specialized fields such as engineering and medicine.

Taiwan was returned to China after the end of WWII, and remained as the Republic of China following the Chinese Revolution of 1949. Today's College of Liberal Arts of the National Taiwan University claims its historical origins to lie in the College of Humanities and Policies of the Taihoku Imperial University and is a college of

humanities offering varous general education courses rather than a US- type liberal arts college offering multi-disciplinary studies (Chap. 8). The same applies to the College of Liberal Arts of National Taiwan Normal University which developed from Taihoku Higher School. The private universities' colleges of liberal arts are also essentially colleges of humanities.

After the Chinese revolution of 1949, higher education in China went through major reforms as part of the national planning. Influenced by the Soviet model, the research function was separated from universities, and the university systems were segmented into departments and faculties, actions which resulted in a significant decline in the number of university students throughout the Cultural Revolution until 1976. And ideals of liberal arts and general education were never on the agenda of the socialist regime until the late 1980s.

Skills Development for the Knowledge Society

From the mid-1980s onwards, East Asia began to experience significant economic, political and structural changes. The Chinese economic reform, which started in 1978, led to a strengthening of economic links with other East Asian economies. By the end of the 1980s, had Japan established its dominant position in the global economy, and the New Industrial Economies of Korea, Taiwan, Hong Kong, and Singapore soon followed. The development of the "knowledge society" wherein knowledge and education were perceived as a "productive asset" in the globalized economy became a priority for almost all of the East Asian economies. This in turn gave rise to an interest in developing generic knowledge and skills and global outlooks in the universities, something which had certainly not been valued or provided in the specialized institutions or traditional general education. Thus for example, The University of Tsukuba, a new comprehensive national research university founded in Japan in 1973, introduced broader interdisciplinary studies at the undergraduate level. In Korea, the government-supported pilot experimental institutes for reforming higher education broadened the range of subject areas and introduced sub-majors (Chap. 4). These ideas were pragmatic and came from the business sector rather than the US traditions of fostering ideals of citizenship and free thinking as intrinsically beneficial.

From the 1990 onwards, significant changes were made to undergraduate education, highlighting the ideas of liberal education and general education. In 1991, the Japanese government deregulated undergraduate education, abolishing the requirement for general education. At the same time, the University Council recommended replacing the term一般 教育 *Ippan Kyoiku* (general education) by 教養 教育 *Kyoyo Kyoiku* (refinement education) to focus more on the life skills deemed necessary for life and work in the 21st century (Yoshida 2002).

In Taiwan, the Ministry of Education started to require a common curriculum in all the universities in 1995 and the universities started to embark on general education. In 1999, in mainland China, where the main focus of university education

had previously been on science and technology, considered essential for national development, the government began to encourage the concept of "素质教育 *Sùzhì jiàoyù*", or quality education or education for all-round development. In Hong Kong, all the universities introduced general education as part of the transformation from a three-year to four-year undergraduate education in 2012.

Various reforms of undergraduate education also occurred at the institutional level. In Korea, Yonsei University enrolled all beginning students in general studies programs and launched its University College to provide a broader base for major studies options (Hahm and Mo 2006). In 1991 in Hong Kong, Lingnan College became a degree-conferring institution and eight years later, as Lingnan University, began to offer liberal arts programs. In Japan in 1992, Keio University began offering interdisciplinary programs in a new campus. In China in 2001, Peking University started its pilot Yuanpei Program offering liberal arts studies which in 2007, became Yuanpei College, an affiliate of the University.

International Liberal Arts Education as a New Concept

From the mid-1990s onwards, "international" liberal arts programs were being offered in English language in East Asia, particularly in Japan and China. As Godwin (2015) shows, this became part of worldwide emergence of liberal education extending from Asia to Europe (Chap. 10; van der Wende 2013).

In Japan, Miyazaki International College, a small private university founded in 1994 in Miyazaki, was the first university to provide liberal arts education in English language only and to require one-year study abroad for all students (Chap. 6). The public Akita International University, founded in 2004, followed this model. Despite being located in a rural area in Northern Japan, it gained a high reputation as an elite university through the quality of the university management and education provision. In that same year, Waseda University, a comprehensive private university also launched its School of International Liberal Studies in the model and in 2007, Sophia University, another top private comprehensive university reorganized its Faculty of Comparative Culture to provide programs in English in the Faculty of Liberal Arts.

In Korea, Handong Global University was established in 1995 (Chap. 4) and Yonsei University established its Underwood International College in 2005 (Hahm and Mo 2006), both of which institutions offer liberal arts programs in English. The joint education program by the National University of Singapore and Yale University (Chap. 3), the introduction of general education by Hong Kong universities that attract a significant number of mainland Chinese and international students are all signs of East Asian institutions embracing the concept of international liberal arts education. Furthermore, the region is sending ever-growing numbers of students abroad, some of whom are going to liberal arts institutions or to study on liberal arts programs in the US.

For all this, the concept of "international" liberal arts education has yet to be fully grasped across the region. For example, not all of the programs are conducted in English. Godwin (2015) points out that over 80 % of liberal education programs in non-English speaking countries are conducted in English. The ideals still need to be promulgated and the barriers and confusions are to be better understood.

Challenges Ahead

Liberal arts education in East Asia faces numerous challenges, some of which derive from the region's history and deeply-held beliefs. Let us examine these challenges to see how to encourage the reforms necessary to gain the full benefits of a liberal arts education.

Beyond the Dichotomy of General and Specialized Knowledge

While students are being drawn to liberal arts colleges and programs, these forms of education still constitute a niche market. The preference for studying at prestigious comprehensive research universities is still strong in East Asia, and the alumni networks of the traditional specialized schools and colleges of these institutions function as a strong career support tool in the labor market. There is a persistent and widespread belief that general education is less academically rigorous than study in the specialized subjects and serves a less important function in the universities. Selection and streaming still play a major role in East Asia's universities as do according different statuses in the labor market. These phenomena have even more pronounced in the current economic recession and there is even more severe domestic and international competition amongst the universities to attract the highest-performing school leavers. Market incentives have overridden academic and philosophical debates and ideals in the universities. It would be argued that there is great need to revisit the social functions of universities and consider how best they can help build a better world in the future, and not simply in the economic and materialistic sense.

From Pragmatic Values to Pedagogic Values

The implementation of liberal arts education in East Asia has been at best pragmatically motivated, initially concerned with catching up with the West, or more recently, becoming a global leader. As a result, the main focus has been on liberal arts education as preparatory to more a specialized knowledge base rather than a philosophy and curriculum concerned with fostering citizenship, democracy and

internationalization. There is a need to look beyond this, to see the values to individuals and societies of producing graduates who have a wide world view, who value all forms of knowledge, whether in the arts or the sciences, who have learned how to think critically, how to doubt, how to make a good logical presentations, how to solve problems, how to exercise a sense of social responsibility, how to empathize with others, and how to respect alterative viewpoints and to serve society by their actions. East Asia needs to consider how best to achieve these values through its higher education institutions, curricula and pedagogy. It also needs to think about ways to utilize its well-established technology infrastructure to promote the key values of the liberal arts.

From English Language Skills to Intercultural Competencies

Again the liberal arts institutions may be seen as over-emphasizing the importance of learning English as a medium of instruction for pragmatic rather than ideological reasons. And in fact, many of the institutions struggle to market their vision, uniqueness and quality to domestic and international audiences other than in terms of their English language programs. In today's business-dominated society, a mastery of English gives graduates a competitive edge. But liberal arts education offers more than that. It opens up a world of new opportunities. It gives a greater understanding of the world we live in. It provides access to a whole range of art literature, history and cultures of nations. It provides newly-found confidence. It has been said that "*To have another language is to possess a second soul.*" Intercultural competencies need to be nurtured way beyond the language skills. They need to include the ability to get along with, work and learn with people from diverse cultures.

Organizational and Individual Well-Being Issues

The liberal arts education institutions need to be ever aware of the issues of organizational and individual well-being. Those who teach in these institutions need to not only be academically well qualified but have strong senses of ethics, fellowship and spirituality, and the ability to inspire their students and create a healthy ambience throughout the campuses and courses. It is also to be hoped that these institutions will recruit staff who can initiate and organize exciting and worthwhile study abroad experiences and student exchanges, work with students from all backgrounds, teach in student-centerd way and unlike their peers in traditional academia, value teaching and helping their students over research and personal advancement.

Organizational health is what will give these educational institutions the ultimate competitive advantage. To sustain high performance, they must continue to build the capacity to learn and keep changing over time. The well-being of the liberal arts institutions will be assured by continually adapting to the present and predicting and shaping the future, by encouraging and supporting staff and student capacities to learn and by prioritizing the people-oriented aspects of the institutions. To prosper and compete, the liberal arts institutions need to exhibit excellence, lead, demonstrate their passions and capabilities, and deliver results that hopefully others will aspire to.

Chapters 12–14 examine some of the important themes identified above in further detail.

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Chapter 12
Cultivating Intercultural Communicative Competence in Liberal Arts Institutions

Hye-Gyeong Ohe

The past few decades have seen the development of an Internet-created global village wherein people interact across cultures. Thanks to globalization and technology, socio-cultural, political and economic relations have become ever-more close and inter-connected. However, at the same time, almost as if following the Newtonian law that for every action there is an equal and opposite reaction, conflicts, disputes, and misapprehension between different languages, cultural and religious groups have increased and material manifestations of culture such as cartoons in French satirical newspapers and priceless ancient monuments in Iraq have become metaphorical weapons and casualties. Europe is once again in danger of becoming divided along the lines of the old Cold War and there are signs of old political, nationalistic and religious tensions arising in and between certain Asian countries. Ironically, the same technologies that are driving globalization are also helping to widen cultural divides. Dialogues are descending into monologues and incoherence and ignorance are replacing reason and understanding.

To understand, live, and work in the complexities of today's global multicultural society, students need to develop a broad range of knowledge and skills, the capacity to navigate and function in a multilingual and multicultural society and the abilities needed to gain employment in the global job market. In all of these regards, intercultural communicative competence (ICC) is an essential skill. This chapter first clarifies the concept of ICC in the context of today's multilingual and multicultural society. It then examines various approaches that liberal arts colleges and programs are taking and can take to develop ICC in their foreign language education (FLE) programs and international programs. It concludes with suggestions for how East Asian liberal arts colleges and programs can improve ICC and

H.-G. Ohe (✉)
International Christian University, Tokyo, Japan
e-mail: ohehg@icu.ac.jp

pluriculturalism in their students and help them break out of ethnocentrism, cross over horizontally from their own cultures to other cultures, and become liberally-educated, culturally-aware and globally-minded citizens (Council of Europe 2001).

Intercultural Communicative Competence

With the internationalization of society, not only linguistic communicative competence but the ability to minimize misunderstandings and conflicts between different cultures and construct sustainable relations is increasingly important. The term intercultural communicative competence (ICC)[1] is often seen as a crucial concept in the context of FLE and other areas of education concerned with comprehensive communicative abilities, but it is a difficult concept to define due to its ambiguous and culturally-subjective nature. It can be regarded as a concept which combines interculturality with communicative competence (Hymes 1972) and it is usually interpreted as an ability to navigate across personal cultural boundaries and create efficient and appropriate linguistic interactions with people from other cultures. While diverse models and the components in this field exist (Spitzberg and Changnon 2009), Byram and colleagues suggest that there are five elements (*saviors*) that are integral to ICC from the perspective of FLE (Byram 1997; Byram et al. 2002; Byram and Zarate 1997):

(1) Intercultural attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief in one's own.
(2) Knowledge: learning about social groups and their products and practices in one's own country and the interlocutor's country, and the general processes of societal and individual interaction.
(3) Skills of interpreting and relating: ability to interpret documents, communications and events from other cultures, explain these and relate them to documents, communications and events from one's own culture.
(4) Skills of discovery and interaction: ability to acquire new knowledge of cultures or cultural practices and to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
(5) Critical cultural awareness: ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

While many institutions and scholars create their own definitions of ICC and scales to assess them, organizations such as the Council of Europe refer to these

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[1]ICC is used interchangeably with cross-cultural competence, global competence, intercultural competence, or global citizenship competence as pointed out in Deardorff (2004, 2006).

elements as criteria for assessing progress in learners' ICC.[2] While it is difficult to build a fully objective way of assessing such ability because culture is such a complex and dynamic concept (Deardorff 2009; Dervin 2010), it is nonetheless highly important to ensure that this competence is emphasized within FLE as ICC and is integral to the practical use of any foreign language.

Foreign Language Education in Liberal Arts Institutions

Understanding Complex and Compound Nature of FLE Policies

Even though improving ICC is a goal of FLE in many educational institutions, this is not always easy to implement due to various restrictions and practicalities within the institutions themselves. Edmondson (1984) (cited in Edmondson and House (2006)), defined FLE as a complex body comprised of five intertwining components: socio-political, academic, personal, class and curriculum, and teaching and learning environment (pp. 26–27).

- The socio-political aspect involves the status of a particular foreign language in a society, the foreign language policy and economic status of a state, and the role of FLE in its education system.
- The academic dimension is associated with the results or hypotheses emerging from related academic fields such as applied linguistics, teaching pedagogy, education, psychology, sociology and psycholinguistics.
- The personal facet embodies the education, motivation and/or interest for both teacher and learner, existing foreign language capacity and personal property.
- The class and curriculum sector includes the specific goals for teaching and learning, teaching contents, and teaching materials.
- Finally, the teaching and learning environment factor is relevant to when, how often, and for how long FLE is provided, how well the system is equipped, and how many students learn the language.

Although all of these components exert high direct influence on FLE, the socio-political domain is most crucial because of its close connection to such variables as the political, social and economic status of particular foreign languages in particular cultures (Kramsch 2011). This inevitably impacts on which foreign languages are offered, the scope and size of the teaching materials, the size of the enrollments for certain foreign language class, the motivation to learn and which foreign languages are required for graduation (Brutt-Griffler 2011). Similarly, in liberal arts colleges and programs, FLE policy and planning are products of social, political and economic variations within the particular political and cultural systems

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[2]http://www.coe.int/t/dg4/autobiography/default_en.asp.

rather than properties of the foreign language itself (Zhang and Grenier 2013). All of these factors can have a decisive effect on foreign language programs and their implementation.

FLE Curricula in Liberal Arts Institutions

As discussed above, FLE in liberal arts colleges and programs is subject to social, political, and economic influences. These influences are reflected in differences in language teaching in various liberal arts institutions across in different regions and nations. For example, while most Asian colleges in the vicinity of Korea, such as those in Japan or in China, offer Korean as regular language course, European colleges rarely offer courses in this language because it is socially, politically and economically distant from the European nations. English, by contrast, is gaining prestige as a lingua franca in most colleges around the world, regardless of location. This is because English (and its social, regional and national varieties) is the default global language of trade, commerce, diplomacy, international politics, science and popular entertainment.

Some linguists study English as a lingua franca out of interest in how its grammar, vocabulary and pronunciation differ from other varieties of English (Seidlhofer 2005). Other linguists focus on the field as a process, rather than a product, examining how speakers in multilingual situations are able to monitor each other's responses and work out the grammar, vocabulary, pronunciation, rate of speaking, volume, gestures, eye contact and so on in order to achieve the communications needed to achieve specific tasks (Smith 1983; Canagarajah 2007) and how these speakers monitor and adjust their language in accordance with their needs and those of the tasks they are engaged in.

Each liberal arts college's requirements for graduation reflect these FLE policies to some degree and in some regard. Some liberal arts institutions in Japan and Korea offer English immersion programs to enhance first year students' English skills over short periods of time. For example, abiding by the principle of bilingualism, International Christian University (ICU) in Japan (Chap. 5) offers an English for Liberal Arts program to Japanese freshmen admitted in April and a Japanese Language Program to foreign students and returnees admitted in September.[3] Completing either program is a requirement for graduation. This heavy emphasis on English tends to cause neglect of or a reduction in the number of other foreign language courses.

European liberal arts institutions teach not only English but other traditionally popular foreign languages such as French, German and Spanish and include these as graduation requirements in accord with the Common European Framework of

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[3]ICU is planning to establish a transfer system between both programs in the near future.

Reference (CEFR), which emphasizes plurilingualism and pluriculturalism (Council of Europe 2001). Asian languages are still unpopular in Europe but some institutions are beginning to offer Arabic and Chinese language courses as the number of immigrants from these regions has been rising. For example, Amsterdam University College (AUC) in the Netherlands (Chap. 10) now offers courses in Arabic language as well as the more traditional French, German, Spanish and Dutch.

By contrast with the liberal arts institutions in Europe offering a limited number of European languages, their Asian equivalents offer a relatively wide variety of foreign language courses including European languages (French, German, Spanish, and Russian), Asian languages (Chinese, Japanese, Korean, and Arabic), English and other local languages. This phenomenon may be explained by the fact that Asian institutions have stronger social, political, and economic needs to learn diverse foreign languages compared with their European counterparts.

Liberal arts colleges in the US generally offer even more foreign language courses than the European and Asian institutions. The number of foreign language courses in most liberal arts institutions ranges from 7 to more than 30. For example, Wellesley College in Massachusetts, offers courses in Arabic, Chinese, French, German, Greek, Hebrew, Hindi-Urdu, Italian, Japanese, Korean, Latin, Portuguese, Russian, Spanish, and Swahili. Where it is not possible for financial or other reasons for US institutions to provide particular foreign language courses, some offer credit exchange programs with other regional colleges in consortia, as with the Five Colleges,[4] offering such courses under such names as off-campus studies or self-instructional language programs.

Emphasis on English in East Asian and European Liberal Arts Institutions.

As globalization accelerates, the status of English as a lingua franca is increasing, particularly in Asia where the degree of English use is considered an indicator of how global a higher education institution is. To take the example of Japan, ever since the Prime Minister's Commission on Japan's Goals in the 21st Century (2000) emphasized the importance of English language acquisition for globalization, governmental FLE policies have always focused on fostering individuals with proficient English skills and persuading Japanese colleges to expand their FLE programs. This phenomenon is also apparent in other Asian countries (Bolton 2008). In China, the number of English courses in both general education and specific college majors is increasing.[5] In Korea, the number of courses taught in English is being used as a measure of colleges' level of globalization by the government (Piller and Cho 2013) and is directly tied to funding. As a consequence,

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[4]https://www.fivecolleges.edu.

[5]http://www.china.org.cn/english/LivinginChina/184768.htm.

most colleges strive to increase the number of the courses taught in English and even offer special incentives to those instructors who teach in English.

The emphasis on English education programs is especially noticeable in the liberal arts institutions of East Asia and Europe as a consequence of their adopting the US model of offering all, or a majority of, their courses in English. For example, Akita International University and Miyazaki International College (Chap. 6) in Japan, and Yale-NUS College in Singapore teach nearly all of their courses in English while Handong Global University (HGU) (Chap. 4) in Korea and ICU in Japan use both English and their local languages. Similarly, most European liberal arts colleges, like AUC in the Netherlands, teach almost all of their courses in English, administer their admission processes in English, and provide students with Writing Centers to advance their academic English writing, thus reinforcing the English-only policy.

Approaches to Enhancing Intercultural Communicative Competence via Language Programs

It is possible to identify a number of effective approaches in FLE that are being used by liberal arts colleges and programs with the aim of enhancing ICC. These have been identified in the cases included in this book and through personal interviews with academic staff and policy makers in selected liberal arts colleges and programs across East Asia, Europe and the US.

Language Tables

Many liberal arts colleges and programs foster students' and staff's foreign language competencies by running "language tables" at lunch times. This means of providing opportunities for informal conversations in a foreign language with other students and natives alike, is particularly common in US liberal arts colleges where at least one language table is regularly on offer. However, Pomona College (Chap. 9) arranges lunch table sessions for over 20 languages during weekdays throughout every semester. Participants can choose to attend any foreign language session at anytime they wish. Their mentors, who are native speakers of the target languages, wait for students to join and then converse with them in an enjoyable and informal manner. Members of the surrounding community can also join these sessions by paying a small fee.

Language Tutoring

A number of liberal arts colleges and programs use language tutoring to supplement, assist and intensify the understanding of the target languages and cultures beyond the classroom. This is usually provided by teaching assistants, most of

whom are native speakers of the target languages and hired by the institutions. However, at ICU, English tutoring is provided by full-time instructors while at Daegu Catholic University in Korea, a "buddy" program involving Koreans and foreign students in a mentor-mentee relationship is used for English language tutoring. Information and communications technology (ICT) is also often utilized to deliver language tutoring as at Pomona where members of faculty such as Kyoko Kurita (Asian Languages) and Mietek Boduszynski (Politics) use videoconferencing to extend their classroom to global dimensions. Language tutoring can also take place in international settings by using computers and the Internet to examine the vast array of texts, films, music, news, information, pedagogical resources, sounds and images from around the world and provide opportunities for direct communication with native speakers in real time (Kern 2014).

Language Residents

Most liberal arts institutions offer residential education which creates a community of living and learning together. This enables them to run "language resident" programs in which native speakers help the students to learn and practice the target languages and cultures by creating an intercultural environment. Colorado College, Middlebury College and Pomona College in the US are institutions that have successfully exposed their students to multilingual and multicultural settings and stimulated their intellectual curiosity using this strategy. Colorado College has been particularly successful in providing six language "immersion houses"—Chinese/Japanese, French, German, Italian, Russian, and Spanish—sponsored by foreign language departments. Yonsei University College in Korea also operates language resident programs for around 4000 freshmen (mainly in English). Language residents also organize cultural events such as film festivals and where these exist, contribute to the language tables.

Self-instructional Language Acquisition

A program provided by the National Association of Self-Instructional Language Programs (NASILP[6]) which is hosted at a number of US liberal arts institutions, including Vassar College, Pomona College and Davidson College, allows students to study languages that are not regularly offered by their own institutions. Weekly tape practice and drill and tutoring sessions conducted by native speakers are followed by semester tests supervised by qualified external examiners. This approach has been found to be effective for institutions with limited resources and small numbers of students.

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[6]http://www.nasilp.net/index.php/member-resources/description-of-a-silp.

Other Approaches

Some liberal arts institutions, like Pomona College, enlist the services of individuals in neighboring ethnic communities to provide FLE, conversation practice and cultural education. Many liberal arts institutions support their students' self-learning in languages by using online foreign learning tools such as Mango Languages[7] or Rosetta Stone.[8] Jacobs University Bremen in Germany provides their students with Language Bookmarks, a large collection of free links to help students' self-learn languages. Many colleges/programs also support student-run international events to promote intercultural understanding among their student communities.

All the above approaches can be stimulating, enjoyable and effective ways of encouraging and supporting students' ICC. Every opportunity for interaction with people from other cultures further stimulates their academic curiosity and motivates them to learn more about their target languages, broadens their perspectives and develops their understanding and empathy towards others. Institutions need to use their imaginations and open every available real or virtual gate in order to provide "a more flexible and individualized approach" in foreign language teaching and learning (Byram and Garcia 2011).

Approaches to Enhancing Intercultural Communicative Competence via International Programs

Liberal arts institutions also offer a variety of international programs including study-abroad programs, international internships and academic service learning programs to cultivate students' intercultural sensitivity and foreign language competencies.

Study Abroad Programs

Study abroad programs (SAP) are an effective way of helping students develop linguistic and cultural capacity by allowing them to learn and experience other countries' languages, customs and culture. Many universities and colleges compete to create short and long-term student and/or professor exchange agreements with foreign institutions. Middlebury College offers SAPs in 16 countries and 36 cities and has a full-time Study Abroad Advisor to assist more than 60 % of its students participating in these programs to ensure they gain maximum benefit from their

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[7]https://www.mangolanguages.com/.

[8]http://www.rosettastone.eu/.

exposure to local languages and cultures. Franklin University in Switzerland provides all of its students with a study abroad program called Academic Travel. Every semester, they take an academic trip of 10–14 days to countries as Iceland, Spain, Italy, Malawi and the UK for around 10–14 days to engage in experiential learning activities associated with academic topics within their faculties. Research shows that SAPs considerably improve the ICC of people who participate in these programs (Clarke et al. 2009; Yashima 2010), even in short-term programs (Cushner and Karim 2004; Jackson 2006; Williams 2005).

International Internships

International internships are another useful way of building working experience, potential career networks and intercultural skills by enabling students to work, live and learn with people of different languages and cultures. These are shown to be an effective means of cultivating interpersonal competence in cross-cultural contexts, providing new global perspectives and negotiating within or overcoming cultural barriers in cross-cultural working environments. Many universities are now making an effort to attract highly competitive internships for their students. Handong Global University in Korea has implemented a particularly innovative approach by forming an official partnership with the OECD and UN as well as various ministries, the Supreme Prosecutor's Office and the Supreme Court of South Korea.

International Service Learning Programs

Academic Service Learning Programs (SLPs) are another way of providing contextual "real life" experiences for students. These take the form of combined community service, academic coursework and work-based experiential learning (Stefaniak 2015). Their objectives, content and duration vary from institution to institution and from program to program (Billig and Eyler 2003; Flecky 2011; Taggart and Crisp 2011). SLPs are conducted not only domestically but also in connection with overseas communities. International SLPs are excellent channels for developing a different dimension of ICC from SLPs because the students become active participants in identifying and solving real world issues in collaboration with people of other cultures. By so doing, they gain insights into and respect for other cultures and other people's points of view, which is one of the portfolios for assessment of ICC suggested by the EU Intercultural Competence Assessment (INCA) project (2004) funded by Leonardo da Vinci II. To give an East Asian example, every summer ICU in Japan organizes international SLPs in conjunction with eight institutions in six other Asian countries. This program has received positive feedback from all the participating students because they report that this experience allows them to develop deeper understandings of their

counterparts' culture.[9] A more enhanced effect would be expected when it can be tied up with other language programs.

Conclusions

In an age of rapidly expanding globalization and worldwide communications over the Internet, today's graduates need highly developed communication skills and cultural awareness if they are to become global leaders and mature global citizens capable of open-minded, cross-cultural, and tolerant frames of thinking. Liberal arts institutions recognize the importance of these core values and are working hard to enhance ICC by introducing various approaches into both regular and self-learning programs. Taking into account the case studies referenced in this chapter, let us consider what issues East Asian liberal arts colleges and programs now need to reinforce in their foreign language departments and international programs to further advance the cause of ICC.

Flexibility in Curricular Construction

Students' interest in specific languages and cultures are not static. They are constantly being influenced by many factors and change rapidly. Smaller liberal arts institutions have an advantage over larger universities in that they can recognize and adapt to these needs through their more flexible curricula. They need to leverage this advantage by continuously monitoring student' experiences and interests and finding ways of translating these findings into learning opportunities. Furthermore, since many universities' foreign language programs are limited by the ability and capacity of their teaching staff, it is desirable to use a scale system for language teaching such as the Common European Framework of Reference (CEFR)[10] or American Council on the Teaching of Foreign Languages (ACTFL)[11] to determine appropriate, attainable and detailed learning goals and levels and commensurate systems for evaluating processes and outcomes. The smallness of these institutions can limit the breadth and diversity of their language programs, so it is also advisable for them to consider forming or strengthening language teaching consortia and interdisciplinary cooperation with other like-minded institutions.

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[9]http://subsite.icu.ac.jp/slc/e/slc.html.

[10]http://www.coe.int/t/dg4/linguistic/cadre1_en.asp.

[11]http://www.actfl.org.

Learner Support in English Programs

Most East Asian liberal arts colleges see need to provide intensive English education programs to strengthen their students' global communication skills. They are also progressively expanding the range of classes that are taught only in English. While the latter may serve to increase the communication abilities of many of the students, students who perform well in their native languages but fall behind in their English classes may become demotivated and not only interest in learning English but the whole idea of ICC. There is also the danger of some of these students not only disengaging from communicating within these classes but from the rest of the student community. It is therefore important to ensure that these students receive appropriate encouragement and support. For example, at Miyazaki International College in Japan, two instructors, one from the major subject and the other an English teacher, team teach to help the weaker or slower students.

Maximizing Multichannel Learning Experience

Some FLE teachers are hesitant or reluctant to introduce new information and communications technology into their classes, either because of a belief that face-to-face and student-student interaction is best or because of lack of technological literacy. It is now well established that instructional technology such as the Web, videoconferencing and the social media can contribute greatly to language development and intercultural awareness (Peterson 1997; Somekh and Davis 1997). Technology-based systems such as Computer Mediated Communication and Content and Language Integrated Learning and computer and mobile learning using Skype can enable instructors to approach language learning, language exchange and tutoring in a more multilateral and multimodal fashion. So innovative forms of pedagogy, instructional design and pre-and in-service teacher training are needed to help teachers advance the cause of FLE by means of appropriate technologies.

Using International Students as Intercultural Communicative Resources

Another way of stimulating and satisfying students' curiosity about different cultures and strengthening their motivation to learn is using international students on campus to help with practicing and reinforcing language competence and confidence. Schools can create regular, informal programs such as language tutoring or language tables in which overseas students are invited to assist. In the case of residential colleges, arrangements can be made for designated "language residents" as Pomona and Colorado College have been doing, to operate effective "buddy

programs" which has been implemented by Daegu Catholic University in Korea. Such "buddy programs" will also help the overseas students to learn about the other students' cultures, lifestyles and native languages. Such ideas and practices of creating multicultural environments within residential campuses are wholly in line with the visions and aims of liberal arts institutions. How they are to be planned and implemented is a matter for individual colleges and programs.

Balancing Foreign Language Programs

Much of the foreign language policy in East Asia tends to be monolingual. Many administrators appear to believe that mastering the English language is sufficient to become globally-minded, but this practice undermines the essence of liberal arts education which is to encourage diversity and mutual understanding. Placing so much emphasis and reliance upon one foreign language, which Phillipson (1992) refers to critically as "English linguistic imperialism" runs counter to the ideals of multiculturalism which are to widen the understanding of many different languages and cultures in order to minimize global misunderstanding and conflicts, promote mutual understanding, and improve international collaboration. East Asian liberal arts education needs to be a force in its own right and in its own interest, not dominated by Americanization, Westernization or Anglo-centrism, but oriented toward globalization but in the contexts of the Asian region.

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Chapter 13
Applications of Digital Technologies in Liberal Arts Institutions in East Asia

Insung Jung and Jiwak Bajracharya

Such is the ubiquity of digital technologies, their effects on society and their use in virtually every aspect of everyone's lives and education, that most liberal arts institutions are responding accordingly (Ferrall 2011). This chapter examines the extent to which, and the ways in which, liberal arts institutions are embracing digital technologies in pursuance of the key values of liberal arts education, with particular reference to the East Asian liberal arts education.

Digital Technology Adoption in Liberal Arts Institutions: An Overview

After over a century of telephony and twenty years of the Internet, digital technologies (technologies hereafter) such as computers, the Internet and mobile devices have come to be used in virtually every aspect of everyday life and adopted in higher education institutions (HEIs) around the world. Numerous studies (e.g., Erhel and Jamet 2013; Evans 2008) report on the various means that the universities have developed in applying these technologies to their courses and programs, including uses of online learning, game-based learning, mobile learning, wiki-based writing and editing, discussion forums and social media. However, these applications have mainly been in the larger universities. Many small liberal arts institutions

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I. Jung (✉)
International Christian University, Tokyo, Japan
e-mail: isjung@icu.ac.jp

J. Bajracharya
International Christian University, Tokyo, Japan
e-mail: jiwakps@gmail.com

have been somewhat slower to seize upon the opportunities offered by these technologies (Kelley 2000).

As Spodark (2003) points out, small liberal arts institutions often lack a clear vision, leadership, critical mass of technology, incentives, and faculty participation in adopting technologies. They may also harbor doubts about whether technologies can help accomplish their missions of helping students to become active thinkers and capable of understanding important concepts, developing, analyzing and evaluating arguments, thinking ethically, critically and creatively, and engaging both in community life and the world. They may also question the cost-benefits of using these means in small-scale institutions.

However, with the increased demand for developing the kinds of teaching and learning tools that students want and expect, utilizing networking technologies for deeper and wider interactions with students and the outside world, sharing teaching and learning materials online, and expanding courses, programs and expertise beyond campuses, a number of liberal arts institutions have started embracing the new technologies. As Kelley (2000) observes, these initiatives are based upon assumptions that the appropriate use of technologies helps students develop the essential lifelong learning skills, extend and update their knowledge and skills in the various subject areas, and enables students to build the kinds of networked learning communities that lie at the heart of liberal arts education. So let us now look at some of these technology initiatives in liberal arts institutions.

Most prevalent in liberal arts institutions is the use of Learning Management Systems (LMSs) such as Moodle and Blackboard. These are software applications that are used for administration, documentation, tracking, reporting and delivery of e-learning courses or programs. They allow educators to offer online textual, audio, video and multimedia materials, conduct online quizzes and exams, manage and assess online assignments, promote online discussion, and generally manage the students' learning environments. Some liberal arts institutions use LMSs in support of the concept of learning communities.

The private Middlebury College, one of the oldest liberal arts colleges in the US, has appointed a Director of Academic Technology to promote and support the integration of technologies into the curriculum and scholarly practices, not only in the Middlebury residential community but in the graduate and specialized programs the college operates around the world. The college's students, faculty members and visiting scholars from dozens of countries can take advantage of the multitude of international opportunities the Moodle system offers in 15 languages.

In the state-funded liberal arts university Amsterdam University College (AUC) in the Netherlands (Chap. 10), Blackboard is being used to support the students' social and academic life and develop a general well-being as well as in the teaching and learning. At the International Christian University (ICU) (Chap. 5) in Japan, Moodle is used to advise senior students writing their theses, enable faculty members to interact with their advisees and comment on their ideas and presentations, and enable the students to comment on each other's work and provide peer support.

Videoconferencing systems such as Skype are also increasingly being used in the liberal arts institutions for conducting meetings and interviews, creating virtual

classrooms with lecturers in national, regional and international partner institutions teaching across borders and timezones, and providing individualized tutoring and social support. Such systems are also used to help small colleges to expand their course offerings while retaining their high-touch, face-to-face approach in connecting students, teachers, and experts dispersed around the world. Several majors at Pomona College (Chap. 9) use Skype to bring overseas teachers and other experts from across the globe into the classroom and enable interactions between the students and these overseas guests. Bryn Mawr College in Pennsylvania uses video-conferencing for joint classes with other colleges such as the University of Fribourg in Switzerland (McAuliffe 2014). Asian institutions such as Yale-NUS in Singapore, Lingnan University in Hong Kong, and ICU also use videoconferencing to distribute lectures and contributions by external experts.

Developing online courses enables colleges to reach larger numbers of students, potential students, alumni, and even global audiences. These courses can include video lectures, reading materials, assignments, quizzes, simulations, opportunities for collaborative learning, discussions, and other activities that make the courses/programs much more interesting and effective. The smaller liberal arts colleges, where residential learning environments and small group face-to-face teaching and learning traditions hold sway, appear to see little value in removing the traditional boundaries of time and location and offering flexible learning to on/off-campus students. However, some colleges are recognizing the potential benefits of inter-institutional collaboration and sharing resources and teaching expertise online. Bryn Mawr College has developed blended learning courses[1] combining online and face-to-face classroom instruction in collaboration with 40 other US liberal arts colleges. Amherst College, Carleton College, Claremont McKenna College, Haverford College, Pomona College, Swarthmore College, Vassar College and Williams College in the US have formed the Liberal Arts Consortium for Online Learning (LACOL)[2,3] with the aim of improving and enriching their liberal arts course provision (Chap. 9). And in Japan, ICU (Chap. 5) is sharing their courses online via the Japan OpenCourseWare Consortium (JOCW).[4]

A more recent innovation has been the creation of massive open online courses (MOOCs). These are designed for unlimited open access and participation via the web and include video lectures, readings, problem sets and user forums (Kim 2014). Wesleyan University was the first US liberal arts college to offer MOOCs globally through the for-profit MOOC provider Coursera (Roth 2013). Wellesley College also offers MOOCs via another major MOOC provider, edX, which was founded by MIT and Harvard University. However, in general the liberal arts institutions have been reluctant to join the MOOCs movement. Despite its own use of online learning, Amherst College turned down an invitation to join edX

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[1]http://blendedlearning.blogs.brynmawr.edu/projects/nglc-study/courses-developed/.

[2]http://research.pomona.edu/lacol/.

[3]http://research.pomona.edu/lacol/liberal-arts-online-learning/.

[4]http://www.jocw.jp/.

(Anderson 2013) because it was felt that this would not be commensurate with the college's mission of providing 'learning through close colloquy and expanding the realm of knowledge through scholarly research and artistic creation at the highest level.'[5] At the time of publication of this book, none of the European or East Asian liberal arts institutions are involved with MOOCs offered by edX, Coursera or other global providers.

Social networking sites can be used for collaboration and sharing between users through applications such wikis, blogs and podcasts, RSS feeds and sites like Facebook. These can be used by faculty to enrich and extend teaching and learning. Social networking sites hold promise for engaging students, not least because many of them are already using these tools in their personal and social lives. Many US liberal arts colleges such as Pomona and European colleges such as AUC and some Asian colleges such as Lingnam University and ICU are using Facebook, YouTube and Twitter to disseminate college information and connect with prospective, current and past students and faculty members. However, it is not clear to what extent they are using these tools for the purposes of instruction.

The Technology Options for Education in East Asia

Technology Infrastructure

The East Asian countries are relatively well equipped with digital technology infrastructure and provision for e-learning and m-learning. In 2014, according to Internet World Stats,[6] the overall Internet penetration rate in East Asia as a percentage of the population was 77.4 %, compared with 34.7 % in Asia as a whole and 42.3 % in the rest of the world. South Korea (hereafter Korea) has a 92.4 % Internet penetration rate, Japan 86.2 %, Hong Kong 80.9 %, Taiwan 80.0 % and China 47.4 %. There are also more mobile phone users than fixed line subscribers in East Asia. China, Japan and Korea account for 1.5 billion mobile users or about 22 % of global mobile subscriptions.[7] Smartphones with Internet connection are becoming cheaper and ubiquitous. China had over 700 million smartphone users in 2013, or over 57 % of total mobile users.[8] Japan had over 54 % smartphone penetration in 2014[9] while Korea became world leader in smartphone use with 84 % penetration in 2014.[10] These figures and the fact that younger people are using

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[5]https://www.amherst.edu/aboutamherst/facts/mission.

[6]http://www.internetworldstats.com/.

[7]http://www.ericsson.com/res/docs/2014/emr-november2014-regional-appendices-rnea.pdf.

[8]http://techcrunch.com/2014/03/13/china-now-has-700m-active-smartphone-users-says-umeng/.

[9]http://nbakki.hatenablog.com/entry/2014/06/20/125616.

[10]http://blogs.wsj.com/korearealtime/2014/12/12/smartphone-usage-overtakes-pcs-in-south-korea/.

mobiles far more than PCs bring the prospects of technology integration in East Asian HEIs including liberal arts institutions much closer.

E-Learning

East Asian universities are taking advantage of the ever-widening availability and lowering costs of the technologies. Even twelve years ago, in terms of 'e-learning readiness' in the world's 60 largest economies, Korea ranked 5th, Singapore 6th and Taiwan 16th globally for connectivity,[11] capability,[12] content[13] and culture[14] (EIU 2003). This high level of adoption is attributable to the fact that the governments of these countries strongly endorse and support the use of digital technology for innovative learner-centered pedagogy and curriculum development (Law et al. 2008). The Korean government has granted significant funding for higher education e-transformation. As a consequence, over 82 % of the Korean universities have adopted e-learning (NIPA 2013), many of them are using LMSs, and in 2014, there were 21 cyber or virtual universities in operation (KERIS 2013). Singapore's iN2015 infocomm Masterplan[15] reflects the city-state's ambitions to be the e-learning hub of the region. And the operational programs in Taiwan's National Science and Technology Program for e-Learning[16] concern 'e-learning for everyone', 'narrowing the digital divide', 'mobile learning devices', 'advanced e-learning technology R&D and fundamental research on learning and cognition in e-learning' and 'policy guidance and manpower cultivation.'

Surprisingly, the 2003 EIU study only ranked Japan, usually regarded as a 'hi-tech' country, 23rd in terms of e-learning readiness. Five years on, with only one-fifth of all Japanese universities having adopted e-learning for credit courses, Japan was still lagging other Asian countries in e-learning. This is because the Japanese government and the universities have failed to observe, understand or follow the global trends, develop a clear vision or strategic plan for e-learning and appreciate the need for fundamental shifts in organizational cultures and structures,

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[11]*Connectivity* was measured by quality and extent of infrastructure rollout and upgrade; broadband connectivity; mobile phone usage; and PC penetration.

[12]*Capability* was measured by ability to deliver and use e-learning; literacy and ICT literacy levels; strengths of the educational and training institutions; commitment to expanding education, training and lifelong learning.

[13]*Content* was measured by quality of online learning materials and their pervasiveness in education and training.

[14]*Culture*: Desire to leverage technology to achieve ambitious and long-sighted educational values, goals and behaviours; recognition and reward for teaching; acceptance of non-traditional certificate and degree programs; encouragement of an e-learning industry and private ventures; acceptance of progressive ideas within the populace.

[15]http://www.ida.gov.sg/Infocomm-Landscape/iN2015-Masterplan.

[16]http://elnpweb.ncu.edu.tw/old/english/english1.htm.

pedagogy, human resource development, funding and incentive systems such as including e-learning in university evaluation (as in Korea) and e-learning research grants (as in Taiwan). As a consequence, Japanese HEIs have neither been appropriately managed nor resourced for e-transformation (Latchem et al. 2008, p. 624).

By contrast, China, which ranked 53rd in e-learning readiness in 2003, has embraced e-learning readily and quickly, again because the government has seen e-learning as essential to achieving a knowledge-based society and instituted major policies promoting e-learning (Tham and Tham 2011). As a result of this, the HEIs have initiated numerous e-learning and blended learning courses and programs, especially in the practical fields: education, technology and business, there are 68 online colleges operated by conventional universities, and many online programs being offered by the Open University of China system (Feiyu and Gilsun 2007; Li et al. 2013). What all this shows is that as well as technologies and infrastructure, the successful adoption of e-learning requires enlightened leaders who can lead from the front, articulate visions, take initiatives, implement and manage changes and influence major stakeholders (Mishra 2014, p. V).

M-Learning

East Asian universities have also been trialling educational applications of mobile devices. In one Japanese university, Thornton and Houser (2005) found that all of the students had mobiles which they used primarily for texting rather than voice calls and largely for the purposes of study. Periodically emailing short lesson inputs and prompts to these students via mobile technologies was found to result in better learning outcomes in English vocabulary lessons than delivering identical course-ware in print or via the Web. China's Shanghai Jiaotong University's mLearning system was implemented for the purposes of English language learning, enabling on- and off-campus students to receive situational exercises in Powerpoint, reply in text messages, receive the instructors' comments, and interact with their instructors and peers by messaging (Wang et al. 2009). In both of these cases, m-learning was found to promote more active engagement in learning.

Culture and Synchronous Interaction

In high-context cultures such as those of East Asia, people value face-to-face interpersonal relationships and communications tend to be more indirect and con-textual. This is why in Asian classrooms, students strongly prefer face-to-face contact with their teachers and may find asynchronous text/media-based modes of online learning unfamiliar and discomforting. On the other hand, where they are unable to attend classes due to personal circumstances, they will accept online and

on-demand video lectures because these still enable them to interpret the lecturers' non-verbal communications and gain a feeling of social presence in the online learning environment (Jung and Gunawardena 2014). This is why the Chinese, Korean and Japanese open universities and some other Asian providers make use of videoconferenced or streamed lectures to provide students with opportunities for 'real-time' online interaction with their instructors and fellow students. Videoconferencing is also being used for cross-border education. The Peace and Conflict Studies (PCS) Global Campus Program[17] at the Tokyo University of Foreign Studies uses this technology as a means of linking students with persons in countries experiencing conflict or in the post-conflict phase such as Afghanistan, Cambodia, Indonesia and Sri Lanka. Systems such as Skype and Jangl offering basically free audio conferencing and videoconferencing over the Internet are also being integrated into classroom and online teaching and learning.

Social Media

The use of social media for communication has exploded in East Asia with local and global social networking services such as KakaoTalk in Korea, QZONE and WECHAT in China, Mixi in Japan, and Facebook and Twitter worldwide. In Hong Kong, Taiwan, and Korea, the social media penetration rate is over 50 %,[18] and educators have been quick to exploit social media as a means of providing on-demand, just-in-time, and student-centered and collaborative learning. Studies show this to be an inexpensive, widely accessible and reliable means of fostering student-teacher contact and student-student engagement (Junco et al. 2011).

OER and MOOCs

Open educational resources (OER) are online, freely accessible, openly licensed documents and media that can be used for the purposes of teaching, learning, assessment and research.[19] The creation and sharing of OER is under way in East Asian higher education. The Chinese Open Resources for Education (CORE)[20] was established in 2003 to introduce high-quality OER from top-ranking universities around the world in order to improve the quality of Chinese higher education and encourage the creation of Chinese Open CourseWare (OCW). Over 100 universities

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[17]http://www.tufs.ac.jp/common/pg/pcs/globalcampus/.

[18]http://insights.thinkdigital.travel/digital-trends/social-networking-and-ugc/social-networking/regional-overview/asia-pacific/.

[19]See http://en.wikipedia.org/wiki/Open_educational_resources.

[20]https://wiki.creativecommons.org/China_Open_Resources_for_Education_(CORE).

have now joined CORE and developed OCW that are now freely available on the web. Some 700 universities have also developed and shared over 12,000 online courses in a large-scale project entitled the China National Quality Course Plan (Long and Håklev 2012). Several Hong Kong universities have also developed and adopted OER and OCW, one example of this being the Open University of Hong Kong offering OCW through its Free Courseware website and the external platform, iTunesU. In Taiwan, an all-volunteer organization called the Opensource Opencourseware Prototype System (OOPS),[21] launched by the Fantasy Culture and Arts Foundation in 2004, translates and adopts OER/OCW for China, Hong Kong, and Taiwan. Korea's OpenCourseWare (KOCW)[22] service, launched in 2007, is supported and managed by the government-supported Korean Education Research and Information Service (KERIS).[23] In 2012, KOCW was offering 3,390 OCW in Korean and 402 in English and 21,114 OER. Park (2010) found that 60 % of humanities and social sciences lecturers, 34 % of natural sciences lecturers and 5 % of arts and physical education lecturers in Korea were using OER in some way in their classroom teaching.

When it comes to MOOCs, Korea's major universities, including the Seoul National University and Korea Advanced Institute of Science and Technology, are offering such online courses that allow thousands of students to participate at any one time through edX and Coursera and the Korean government is supporting the development of a Korean MOOC Platform (KMOOC).[24] The National Taiwan University is also offering MOOCs via Coursera and other universities are creating their own MOOCs in Chinese language. There is also a national Taiwan MOOCs initiative which began in 2013 and aims to develop 100 courses by 15 universities (Chen 2013). In mainland China and Hong Kong, major universities such as Peking University, Fudan University and Tsinghua University and the University of Hong Kong, Chinese University of Hong Kong and Hong Kong University of Science and Technology have also joined edX and/or Coursera.

The rise of OER and MOOCs has even stirred Japan into action. Several top universities including the University of Tokyo and Kyoto University have also joined edX and/or Coursera and the Japan OpenCourseWare Consortium (JOCW)[25] comprising 23 universities, four non-profit organizations, and 13 companies is developing OCW and making available 1,497 online courses. More recently, JMOOC[26] was established to pursue MOOC development and utilization across Japan and other Asian countries. The majority of 42 JMOOCs developed so far are in the form of general education or introductory courses.

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[21]http://www.myoops.org/en/.

[22]http://www.nile.or.kr/contents/contents.jsp?bkind=html&bcode=HACAAAA&bmode=view.

[23]http://english.keris.or.kr/es_ak/es_ak_100.jsp.

[24]http://www.nile.or.kr/eng/contents/contents.jsp?bkind=html&bcode=CAHAAB&bmode=view&idx=CAHAAB&langmode=eng.

[25]http://www.jocw.jp.

[26]http://www.jmooc.jp/en/.

These are encouraging trends in technology integration in East Asian higher education, but what lessons can be learned from the region and worldwide for the adoption of these methods in the East Asia liberal arts colleges and programs?

Conclusions: Suggestions for East Asian Liberal Arts Colleges and Programs

The aims of liberal arts education are to empower individuals, provide them with a broad knowledge and transferable skills and develop a strong sense of values, ethics and civic engagement to enable them to be free human beings. Since these are the core values of liberal arts colleges, Falk (2014) argues that rather than racing unthinkingly into embracing every new technological fad, the managers, faculty and students should reflect upon what they are aiming to achieve and the pros and cons of today's technology-driven world. The rapid development and innovation in technologies are bringing about massive change in all societies. In some cases, such disruptive change leads to better, more efficient, and more productive processes. In other cases, the excessive dependence upon globally interlinked technologies carries risks as well as possibilities for individuals and society at large. Thus the adoption of technologies and the associated pedagogical methods should be such as to reinforce the core values of liberal arts education—creative and critical thinking, moral and civic character, engagement with new ideas, awareness of the wider world, service, collaboration and so on. This is an especially important consideration in East Asia where the concept of practical, technical and vocational reigns supreme and the traditions of a liberal education are so much weaker (Chap. 3). Technology in itself does not promote or threaten liberal learning (Roth 2014) but it is important to clarify the purposes of using technology, apply pedagogically sound instructional design principles and consider the cultural dimensions.

These are our suggestions for the adoption and use of technology by liberal arts colleges and programs in East Asia.

Broadening Students' Perspectives

The institutions should expose their students to diverse ideas and experiences in order to improve their ability to consider the pros and cons of controversial issues from various perspectives. When it is not easy to bring people with different perspectives into the same classroom, multimedia e-courses developed in collaboration with other institutions can provide multicultural and international dimensions to the learning experiences and thus broaden the students' perspectives. For example, a course focusing such sensitive issues as comfort women, falsification of history or territorial disputes in East Asia developed collaboratively by Chinese, Taiwanese,

Korean and Japanese liberal arts colleges could help students in these countries appreciate the diversity of viewpoints and reasons for different interpretations of history and current events. Such a course would need to be carefully and sensitively designed to encourage and support open discussion while respecting other's perspectives, and subsequent face-to-face discussion by students and faculty in the participating institutions would enable further reflection upon what has been learned and the implications. Such an approach was adopted in the creation of the PCS Global Campus Program referred to earlier in which students in five Asian countries discussed and gained new insights into diverse perspectives on peace and conflict issues in the region by means of videoconferencing and the Internet (Fukuda 2014).

Supporting Dialogue and Reflection

M-learning, social media, chat rooms, online forums and digital repositories, all of which are readily accessible in East Asia, can be used to expand students' understanding and help them construct new knowledge and attitudes through collaboration, engagement and reflection. Hunt and Metcalf (1968) observe that reflection helps break through the hard shell of tradition which covers the many deeply-rooted and emotionally-charged beliefs that have been shaped by impulse, tradition, and authority. Well-designed technology-supported learning environments and face-to-face tutoring and mentoring can be used to promote a culture of dialogue and reflection, something which is not commonly practiced in East Asia where all too often the teacher is 'the sage on the stage rather than the guide on the side'. Such applications of these technologies resonate with the aims of liberal arts education.

Overcoming Limitations of Scale

With relatively small numbers of academic staff and small class groups, most liberal arts institutions find it difficult to offer the full range of classes their students may wish to take. Taking language courses as an example, co-developed and co-delivered e- and m-learning language courses shared by a number of small liberal arts colleges in various countries can provide an educationally and cost effective solution. Yonsei University College, a liberal arts program within a research university in Korea offers an English language cross-cultural communication course in partnership with Waseda University in Japan via videoconferencing. This helps students develop better understandings of the similarities and differences in communication between people of different cultures.

Extending Education Beyond the Campus

Using these various technologies in the ways described above can enable liberal arts institutions to reach out to students and citizens across nations and promote cross-cultural communities of learning. The smaller institutions may find it difficult to promulgate their ideas, values and academic knowledge to the wider world in the form of MOOCs (Scholz 2013) but developing smaller-scale **T**argeted **MOOC**s (TOOCs) may be within the capacities of East Asian liberal arts institutions. TOOCs can be built on an open source platform, allowing anyone to use, remix and share them. To give an example of this, the College of Liberal Arts at Daegu Catholic University in Korea has developed two online courses in Culture and History for its own students and then made these 'TOOCs' available to 73 other Korean universities.

Scott Plous, a psychology professor at Wesleyan University who has developed his face-to-face course into a MOOC for Coursera, says that to fully realize MOOCs' potential for global knowledge-building, the courses should address the most urgent and important issues of the day such as climate change, armed conflict and human rights (Rubenstein 2014). Co-developing TOOCs and actually involving the students in researching and creating the content on such issues would be fully in accord with the mission of liberal arts institutions.

Exploring the Major Issues of Technologies

Porterfield (2014) argues that liberal arts institutions need to reflect upon and engage with the issues of technologies and humanities, culture and society. By not only using blended and online learning provided by the institutions but creating and applying technology applications, the students can be enabled to critically examine the major issues in the digital revolution, develop holistic, interdisciplinary and multiple perspectives and negotiate conclusions and solutions beyond the limits of the classroom.

Developing Digital Literacy

Several liberal arts institutions in East Asia, including ICU in Japan and Fudan University in China, seek to improve technology competencies but unfortunately they simply tend to focus mainly on such matters as operating digital devices or developing programming skills rather than developing the higher order skills involved in finding, evaluating, capturing, using and sharing new knowledge, engaging with online communities through social networking while adhering to behavioral protocols, understanding the societal issues raised by technologies such

as big data, and considering the ethical dilemmas such as plagiarism, piracy and privacy (Scott et al. 2002). All of which activities will help to develop the critical thinking skills and sound judgments claimed by the liberal arts institution as evidenced in the AUC case in Chap. 10.

In this chapter, we have attempted to show the potential and potency of technologies in liberal arts education. The potential lies in improving access, equity and quality in teaching and learning. The potency lies in the power to influence people's minds, open up new horizons and develop latent or inherent capacity for growth or development in the learners.

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Chapter 14
Internationalization and Faculty Well-Being in Liberal Arts Colleges: An Often Neglected Issue in East Asia

Toshiaki Sasao and Naoki Hatta

Much of the onus in promoting liberal arts education in East Asia is being placed upon faculty members, most of whom are already busily juggling the heavy demands of teaching, research and supporting their students (Hahm and Mo 2006; Palmer et al. 2011). It would seem that little attention is being paid to the well-being of the faculty members, despite the major role they play in setting the tone and contours of teaching, especially in the smaller liberal arts colleges. In this chapter, we discuss the issues of faculty well-being in higher education and in particular, in the liberal arts colleges of East Asia. In so doing, we draw on the extant psychosocial models of well-being. We then examine and discuss the findings of a recent faculty survey conducted in Japanese colleges whose goal was to tap into faculty members' perceptions of their institutions' policies and their own teaching and research regarding internationalization and liberal arts education. In the final section of the chapter, we make some recommendations for policies that will promote faculty well-being in East Asian liberal arts colleges.

T. Sasao (✉) · N. Hatta
International Christian University, Tokyo, Japan
e-mail: tsasao1@gmail.com

N. Hatta
e-mail: naoki.h0422@gmail.com

T. Sasao
University of Opole, Opole, Poland

Internationalization and Expanding Roles of Faculty in East Asia

As shown in the preceding chapters, globalization has resulted in ever-changing and indeed new roles for faculty members at higher education institutions (HEIs) in East Asia, Europe, and the United States (Hahm and Mo 2006; Palmer et al. 2011; Stimpert 2010). With increased institutional emphasis on internationalized curricula and policies, faculty members are now expected to participate far more in matters of college administration, governance, and/or implementation of new policies and programs for study-abroad, overseas campus development, faculty exchange among other things. Moreover, again as a consequence of the internationalization agenda, there are reports from East Asian HEIs about faculty members' concerns over the use of English as a primary medium of instruction. The requirement to teach in a foreign language represents even more challenges and burdensome workloads for many faculty members in smaller HEIs, because all of these new requirements come on top of heavy teaching loads, demands for improvements in the quality of teaching and learning and expectations of research and publication, often leading to job dissatisfaction and frustration (e.g., Palmer et al. 2011; Tsuneyoshi 2005).

In the late 1980s in the US, HEIs began to realize that faculty members' pedagogical competence and commitment were inextricably linked to the overall quality of education and began to introduce faculty development programs for the purposes of professional and personal renewal (Schuster et al. 1990). By the mid-1990s, the felt impact of cultural diversity and immigration in the US also led to more attention being paid to faculty well-being (Ferrall 2011; Gappa et al. 2006; Prilleltensky and Prilleltensky 2006). In East Asia, globalization also necessitates an examination of faculty well-being and how this impacts institutional quality and effectiveness. Anecdotal evidence and what little research exists indicate declining levels of psychological or physical well-being in faculty members attributable to the pressures of internationalization and other changes on top of already heavy workloads (Sasao 2005).

HEIs in East Asia and elsewhere are subject to socio-political changes and influences, fiscal constraints and demands for accountability both from the national and institutional levels. Faculty members are constantly being urged to do more and do better with less. They are expected to evidence quality and continuous improvement in their teaching, research and other scholarly and pastoral duties, to obtain more research funding, to help generate more income for the institutions, to become more engaged with the wider society, and to achieve the best possible learning outcomes in their students. And while they have undoubtedly brought many benefits to the institutions, changing student needs, teaching/research activities of faculty, computers, the Internet and mobiles have also demanded new skills and seemingly, the 24/7 availability of faculty!

In addition to all these demands, faculty members at smaller HEIs and liberal arts colleges are expected to not only keep up with all the new knowledge in their respective fields but to become involved in interdisciplinary studies, drawing upon

multiple disciplinary sources to address socially significant issues such as poverty, gender, peace, and international development in their teaching and other activities, both in domestic and international contexts. For those faculty members used to teaching in single-disciplines, this trend in interdisciplinary approaches requires greater energy and more time to develop knowledge in unfamiliar fields.

Yet another consequence of the universalization and globalization of higher education is the enrollment of increasing numbers of international students, ethnic-minority students, students with disabilities, and students with other special needs. Faculty members are expected to find ways of responding to these diverse needs and create optimal learning environments and support systems for all of these students in line with their college's missions and philosophies.

The use of English in the classroom presents yet another challenge. While there are some multilingual countries in Asia such as Singapore, Malaysia, and Indonesia where English is either the official language or commonly used together with the mother tongue, there is only one primary/official language in some other countries, for example, Korean in South Korea and Japanese in Japan. Hence, teaching in languages other than the mother tongue is yet another challenge for many faculty members in the majority of East Asian countries.

Faculty members are also expected to engage in overseas collaboration and to publish in international outlets. Both of these activities demand new knowledge, skills, understandings and communications skills in the locally-hired faculty members and those recruited from overseas alike.

Managing this range of teaching and other academic responsibilities, dealing with so many diverse and sometimes conflicting expectations and time pressures and coping with institutional bureaucracies and politics, leaves little time for reflection, renewal and reinvigoration for faculty members.

Faculty Well-Being: Concepts and Sources

Various dimensions of faculty well-being are identified in the literature (e.g., Diener et al. 1985; Ryff 1995) and numerous anecdotes and interviews with faculty members confirm the personal, interpersonal, professional, institutional and cultural factors that combine to affect their sense of well-being (Hubbard and Atkins 1995; Palmer et al. 2011; Rosser 2004). As Snyder et al. (2011) explain, the concept of well-being is multifaceted, encompassing the *emotional dimensions* (e.g., life satisfaction, positive affect and absence of negative affect), *psychological dimensions* (e.g., self-acceptance, personal growth and purpose in life), and *social dimensions* (e.g., social acceptance, social actualization and social integration) in the lives of the professoriate.

Considerable research has been conducted on the issues of employee well-being and its contribution to the healthy workplace and realization of the institutional vision, mission and goals (Grawitch et al. 2006; Keyes 2007; Sauter et al. 1996). In the US, following from the interest in faculty development focusing on disciplinary

expertise and pedagogical skills in the 1970s and 1980s, there has developed heightened interest in developing faculty well-being as part of a larger or enhanced framework of faculty development which includes wellness programs, employee assistance programs (Hubbard and Atkins 1995) and "faculty vitality" interventions, all of which are seen to enable faculty to become more engaged, productive and satisfied in their academic roles (Baldwin 1990; Dankoski et al. 2012). The evolution of these newer, more comprehensive forms of faculty development in the US colleges have been driven by a myriad of factors including social change, economic change, technology change and educational change, together with the fact that there are fewer professorial job opportunities and more limited prospects for promotion and tenure, all of which can impact faculty motivation and performance (Sasao 2005).

Common Sources of Faculty Well-Being

Faculty well-being (or lack thereof) is linked to the following psycho-social factors (cf. Gmelch 1993, pp. 26–27; Twale and De Luca 2008):

1. *Reward and Recognition.* Negative feelings among faculty may stem from inadequate rewards and insufficient recognition for the quality or amount of work they undertake in teaching, research and the various service areas.
2. *Time Constraints.* Faculty members may experience difficulty in keeping up with all the new developments in their fields of teaching and research, preparing for their lessons, assessing their students' work and counseling and advising them, coping with constant interruptions from telephone calls and unexpected drop-ins, writing letters of recommendation, attending committee meetings, and so on. Their work often extends into night-times, weekends and holidays, leading to work-life imbalance and difficulty in achieving "quality time" with family and friends.
3. *Departmental Influence and Collegiality.* Faculty members are often expected to follow their departmental decisions, to reconcile differences between the department chairs and college administration, and become involved in decision-making on personnel hiring, promotion, and tenure. Coping with faculty incivility, bullying and "academic mobbing" among colleagues may also be an issue in some contexts (Twale and De Luca 2008).
4. *Professional Identity.* Because faculty reputation and self-esteem are often built upon such matters as scholarship, publications, presentations, research grants, and "impact factors," a strong sense of professional identity and worth is another factor in faculty well-being.
5. *Student-Faculty Relationships.* Positive student-faculty relationships can also provide a sense of well-being. Unfortunately, faculty members may sometimes find themselves in conflict with their students over grading/evaluation, advising, and teaching. They may also have to contend with accusations of "academic

harassment" and other discriminatory behaviors against students or more junior colleagues. This has become a common occurrence in Japan and in a number of cases has even led to court cases (Japanese MEXT 2015).

Gmelch et al. (1986) found that faculty stress can be also due to demographic factors such as age, gender, marital status and academic factors such as tenure and ranking in HEIs. Bilimoria et al. (2006) were able to identify important gender differences in job satisfaction requiring leadership and collegial support. Gmelch and Wilke (1991), and Prilleltensky and Prilleltensky (2006) found that faculty stress can be caused by mismatches between faculty's self-expectations, sense of self-worth and self-imposed time constraints and reality as they operate within campus work settings.

Additional Sources of Faculty Well-Being in East Asia

Although overseas experience in different language or cultural milieu are invaluable for faculty members, teaching in a language other than the mother tongue and trying to understand what is being said, written down or meant by overseas students in East Asia HEIs can add another layer of problems for faculty and affect their well-being. The need for cultural understanding and empathy and modifying teaching styles and methods to attune to the needs of overseas students can also result in stress and work overloads (Palmer et al. 2011; Sasao 2005; Tsuneyoshi 2005; also see Chap. 6). The faculty also have to cope with stress in the overseas students, help them integrate socially, and adapt to different teaching and learning environments.

The College Campus as Community: Embracing Sense of Community for Faculty Well-Being

Although the so-called "academic reforms" and changes in the ecology of the academe may provide opportunities for faculty members, there are also concomitant risks. Overburdened faculty members may become disengaged from their institutions, simply discharge their duties in teaching, research and service in perfunctory ways. They would become less and less engaged with institutional reform and student needs, they can lose their "sense of community" (Hubbard and Atkins 1995; Laser 1967; Stimpert 2010), thereby leading to lack of vitality and lowered morale among some faculty members (Baldwin 1990; Mahan et al. 2002). A university campus should be a place where myriad international scholars, teachers, researchers and learners come together to share in advancing knowledge, skills and understandings, and pass these on to the next generations. There are many levels and ways in which a sense of community can be shared in HEIs, academically, socially,

culturally and nowadays virtually and globally. Perceptions of positive connections with others is essential for a sense of well-being and ultimately, bringing about healthy, just, and equitable societies, which is the ultimate aim of liberal arts institutions.

The issue of a sense of community features widely in psychological, sociological and management research. Akin to the concept of social capital (Putnam 2000), it comes from a sense of belonging in a certain social setting, of emotional attachment, and of cohesion and a reliance upon social support (Chavis and Newbrough 1986; Hyde and Chavis 2007; Sarason 1974). Researchers like Mahan et al. (2002) have reviewed the issues of well-being in various social settings including university campuses. Like all social institutions, college and university campuses provide socially significant settings with clearly expressed goals such as knowledge discovery and knowledge transmission. In college and university environments, the attributes, behaviors and experiences of individual faculty members, the nature of the leadership and governance and the organizational climates and cultures of the departments or other academic units all help to develop a sense of community, hence faculty well-being.

Although faculty well-being, viz., professional and personal satisfaction and a sense of achievement and fulfillment, has attracted much attention over the past years in the US, it has not been the case in the East Asian HEIs. As a consequence, there are always risks of faculty disengaging from their institutions, developing interests away from the job, allowing their knowledge and skills to deteriorate, and ultimately, leaving for other work they find more satisfying and rewarding.

A Survey on Impact of Internationalization Efforts and Faculty Well-Being in Japanese Liberal Arts Colleges and Programs

As part of a larger research project on the internationalization and sustainability of private liberal arts colleges in East Asia, an online survey[1] was designed to collect feedback from self-selected full-time faculty members in nine small- to medium-sized Japanese private HEIs including three independent liberal arts colleges and six liberal arts programs or divisions within large research universities, in order to gauge the relationship between the aims and practices of internationalization and faculty well-being.

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[1]The authors of this chapter including other research team members Mikiko Nishimura, Insung Jung and Yasuo Shimizu were responsible for designing and carrying out the online survey.

Respondents and Procedure

The small sample (n = 90) comprised 66 male, 22 female, and 2 other-sex faculty members. The age breakdown was: 5.6 % in 30s, 37.8 % in 40s, 37.8 % in 50s, and 18.9 % in 60+ categories. Compared to the current college faculty demographics in small- to medium-sized HEIs, the sample contained a higher percentage of non-Japanese faculty. Over 60 % of the respondents were Japanese nationals, about 26 %, were from the US, UK, Canada, and Germany, and the remainder came from other European or Australasian countries. The majority of these faculty members (77 %) were tenured and had taught for more than 10 years. Around half of them held the rank of full professor.

The online bilingual survey form was sent out between December 2014 and January 2015, via campus intranets. The overall survey response rate, even with two reminders on the Internet, was very low (20 %), so the findings below must be viewed as only indicative.

The Survey Instrument

The survey instrument contained 19 questions concerning faculty perceptions of four aspects of "internationalization":

1. Institutional efforts for internationalization (5 items measuring the perception of college's programmatic and policy efforts);
2. Active support for international students (5 items on active recruitment, financial and academic support for foreign students);
3. Active support for Japanese students (5 items on encouragement and support for Japanese students' international experiences); and
4. Active support for faculty (4 items on institutional support for faculty's international involvement).

Fifteen further questions related to "liberal arts ideals" were included in the survey covering:

1. General attitudes toward internationalization (5 items, assessing the perceived importance of globalism in academia);
2. Globalism in teaching (5 items asking about the extent of including globalism in teaching practice); and
3. Liberal arts ideals (5 items measuring beliefs in ideals and goals of liberal arts education).

Twenty-five questions across four "faculty well-being" indices were also put to the respondents regarding:

1. Life satisfaction (5 items drawn from Diener et al. 1985);
2. Sense of community (12 items used by Hyde and Chavis 2007);

3. Social and collegial support (5 items derived from Sasao 2005); and
4. Work dissatisfaction (3 items also drawn from Sasao 2005).

Standard demographic questions were also asked: gender, age, professional rank, academic field, nationality, ethnicity, number of years teaching in higher education, tenure status, and language of instruction.

Results and Discussion

As shown in Table 14.1, the majority of respondents showed a relatively high level of well-being on the three indices: 'life satisfaction', 'sense of community' and 'social and collegial support'—and a low level of dissatisfaction score (reverse-coded). In other words, the respondents were generally above average in terms of happiness with their work and working conditions. The correlations among these well-being indices were all also statistically significant in their positive correlations among all three well-being scores. Moreover, the correlations with the dissatisfaction score were non-existent.

The correlation coefficients and descriptive statistics for internationalization-related scores ('internationalization efforts' and 'liberal arts ideals') as explanatory variables for well-being are shown in Table 14.2. These results showed that the respondents generally perceived a high level of institutional efforts for internationalization (IEI), but did not feel that IEI was linked to their general attitudes toward internationalization (GAI) or their own perceptions of liberal arts ideals (LAI). This suggests that those faculty members who engaged in international activities including collaborative projects and international publications did not perceive any significant relationship between their beliefs in internationalization and liberal arts education and their institution's efforts for internationalization.

A series of hierarchical multiple regression analyses were performed to examine the effects of internationalization efforts at the respondents' institutions on

Table 14.1 Zero-order correlation matrix and descriptive statistics of four "Faculty Well-Being" indices as outcome variables used in multiple regression analyses

Measure	1	2	3	4
1. Life Satisfaction (LS)	–	.58[***]	.47[***]	.01
2. Sense of Community (SOC)		–	.64[***]	−.09
3. Social and Collegial Support (SCS)			–	.08
4. Work Dissatisfaction (WD)				–
n	81	79	82	85
M	14.5	34.5	15.1	8.42
SD	2.72	5.11	2.30	2.05

Note [***]$p < .001$

Table 14.2 Zero-order correlation matrix and descriptive statistics of the explanatory variables ("Internationalization efforts" and "Liberal arts ideals") used in multiple regression analyses

Measure	1	2	3	4	5	6	7
1. IEI	–	.74***	.73***	.62***	.14	.03	.19
2. ASIS		–	.68***	.56***	.09	.01	.09
3. ASJS			–	.36**	.21	.07	.17
4. ASF				–	.14	.07	.22
5. GAI					–	.75***	.51***
6. GT						–	.55***
7. LAI							–
n	82	85	81	84	83	81	76
M	13.1	13.1	15.6	9.29	16.8	16.9	12.9
SD	3.49	3.15	2.75	2.56	2.62	2.78	2.30

Note $^{**}p < .01.$ $^{***}p < .001$
1. *IEI* Institutional Efforts for Internationalization
2. *ASIS* Active Support for International Students
3. *ASJS* Active Support for Japanese Students
4. *ASF* Active Support for Faculty
5. *GAI* General Attitudes toward Internationalization
6. *GT* Globalism in Teaching
7. *LAI* Liberal Arts Ideals

well-being indices. Table 14.3 shows the results of regressing seven indices of 'international efforts' and the perceived importance of liberal arts education on four indices of 'faculty well-being.' In the 3-step hierarchical regression analyses, a set of demographic variables (being female; being non-Japanese; language of instruction being only or mainly English as opposed to being Japanese, or Japanese-English) and international research/teaching experience were entered at Step 1, followed by a set of individual-level variables assessing the respondents' perceptions of internationalization in individual teaching and research (GAI, GT, and LAI) at Step 2, and a further set of systems-level variables tapping into the respondents' perceived internationalization efforts at the institutional level (IEI, ASIS, ASJS, and ASF) at Step 3. It should be noted that mean-substitution scores were used for missing values.

The results showed that perceived internationalization efforts at both institutional and individual levels seemed to explain each of the four well-being scores. Some key findings were as follows:

- Nationality was statistically significant in explaining 'social and collegial support' ($\beta = 0.46$, $p < .05$). This indicates that non-Japanese faculty members tended to perceive social and collegial support as more important for faculty well-being than their Japanese counterparts.
- Understanding and practicing liberal arts education explained 'social and collegial support' in a statistically significant fashion ($\beta = 0.24$, $p < .05$). This result suggests that positive attitudes toward liberal arts education would be of help to faculty members experiencing more support from the institution as well.

Table 14.3 Results of multivariate multiple regression analyses explaining faculty well-being from internationalization efforts (n = 90)

Variable	LS	SOC	SCS	WD
	β	β	β	β
Step 1				
Gender (female)	.04	−.08	.13	.02
Nationality(non-Japanese)	.27	.35	.46[*]	.22
Language (ref. Japanese)				
Only or mainly English	−.14	−.16	−.35	.16
Japanese and English	.24	.18	.21	−.01
Int'l Research/Teaching	−.13	−.18	−.10	.06
ΔR^2	.16[*]	.15[*]	.19[**]	.23[***]
Step 2				
GAI	.14	.13	.03	−.17
GT	.08	−.09	−.04	.29[*]
LAI	.14	.12	.24[*]	−.01
ΔR^2	.08[*]	.06	.09[*]	.05
Step 3				
IEI	.01	−.00	−.03	−.13
ASIS	−.12	−.17	−.39[*]	−.38[**]
ASJS	.06	.11	.33[*]	.32[*]
ASF	.25	.45[**]	.30[*]	−.19
ΔR^2	.05	.14[**]	.10[*]	.21[***]
Total R^2	.28[**]	.35[***]	.38[***]	.49[***]

Note [*]$p < .05$. [**]$p < .01$. [***]$p < .001$
Explanatory Variables
IEI Institutional Efforts for Internationalization
ASIS Active Support for International Students
ASJS Active Support for Japanese Students
ASF Active Support for Faculty
GAI General Attitudes toward Internationalization
GT Globalism in Teaching
LAI Liberal Arts Ideals
Outcome Variables
LS Life Satisfaction
SOC Sense of Community
SCS Social and Collegial Support
WD Work Dissatisfaction

- The variable of personal efforts to incorporate globalism in teaching and research was statistically significant for 'work dissatisfaction' (β = 0.29, $p < .05$). This suggests that faculty members who integrated global concerns and issues in their teaching and research tended to be less satisfied with their institutions' work setting.

- Faculty members perceived that they received a higher level of social and collegial support from their colleagues and institution when more support was given to Japanese students and faculty than to international students ($\beta = -0.39$, $p < .05$, $\beta = 0.33$, $p < .05$, $\beta = 0.30$, $p < .05$, respectively). And the more the support given to international students and the less support given to Japanese students, the more dissatisfaction they felt at work ($\beta = -0.38$, $p < .01$, $\beta = 0.32$, $p < .01$, respectively).
- In explaining 'sense of community' as a well-being index, the only statistically significant variable was 'active support for faculty' ($\beta = 0.45$, $p < .01$), suggesting that faculty members felt more of a sense of community with more support for faculty's efforts for internationalization.
- Overall, the regression models predicting well-being from perceived internationalization efforts on college campus appear to be explained mainly by the faculty's own individual experience with internationalization.

Given the survey's low response rate, it is difficult to draw firm or general conclusions about the effects on faculty well-being of internationalizing efforts at the individual and institutional levels. Notwithstanding, regression analyses suggest that internationalization efforts at Japanese liberal arts institutions or programs have had some substantive bearings on faculty well-being.

Policy Recommendations for Liberal Arts Institutions in East Asia

Having considered these issues, we discuss some of the implications for the future organizational health and well-being of the smaller liberal arts colleges and programs in East Asia. Given that liberal arts colleges are still few and far in East Asia and with significant cultural differences among them, it is important to tailor the traditional models of liberal arts institutions in accordance with the changing circumstances and contexts. We therefore suggest that these institutions:

- Ensure respect for all faculty members, while considering their cultures and countries of origin in the context of East Asian context.
- Recognize and reward all of the faculty members' efforts in teaching, research, service provision and developing a sense of community and collegiality. Timely, informal or formal acknowledgment of persons' or teams' behaviors, efforts and achievements that support the institutions' goals and values, and which are beyond normal expectations strengthens personal and working relationships, sends extremely powerful message to the recipients, their colleagues and other faculty members through informal and formal communication channels. Whereas the time demands and costs of a recognition and reward system are relatively small and the benefits are enormous in terms of greater faculty satisfaction and enjoyment of work, higher levels of performance, productivity

and institutional devotion and lower negative effects such as stress and high staff turnover.

- Treat all faculty members equally in allocating responsibilities for teaching, research and service support.
- Carefully monitor the impact of innovations and changes on faculty workloads and time management capabilities.
- Encourage and ensure a healthy work-life balance and safeguard faculty from the potential detrimental effects of work related stress. Work-life balance is still an alien concept in many Asia cultures where there is so much social and economic pressure to succeed.
- Ensure that collegiality and social support are inclusive and that all faculty members have a sense of belonging in the academic community and feel empowered in their particular academic and pedagogical endeavors.
- Provide appropriate and timely opportunities for professional development in teaching, learning, international and cross-cultural understanding and communications and identity, all considering key values of liberal arts education.
- Develop opportunities for personal growth, career fulfillment and happy and healthy lifestyles.

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Chapter 15
Conclusions: Summary, Remaining Issues and Recommendations

Insung Jung, Mikiko Nishimura and Toshiaki Sasao

> [H]istory has come to a stage when the moral man, the complete man, is more and more giving way, almost without knowing it, to make room for the. … commercial man, the man of limited purpose. This process, aided by the wonderful progress in science, is assuming gigantic proportion and power, causing the upset of man's moral balance, obscuring his human side under the shadow of soul-less organization.
>
> Rabindranath Tagore (1917, p. 291)

> Globalization, rapidly growing information and communications technologies, and the hegemony of neo-liberal ideology introduce new dimensions to the perennial challenge of having to justify liberal education as a rational, responsible undertaking in a democratic society. Private institutions are forced to market their wares to an increasingly consumerist public unwilling to pay a very high price for something whose "value" is not tightly linked to a high-paying job upon graduation, while public institutions are increasingly controlled by legislatures primarily concerned with tax cuts and demonstrable efficiency in public spending.
>
> Cornwell and Stoddard (2001)

In this final chapter, we first consider certain implications that emerge from the chapters in this book and discuss them in three themes: (1) the foundations of liberal arts education, (2) the current practices in liberal arts education in East Asia, and (3) issues common to liberal arts colleges and programs in East Asia. We then

I. Jung (✉) · M. Nishimura · T. Sasao
International Christian University, Tokyo, Japan
e-mail: isjung@icu.ac.jp

M. Nishimura
e-mail: nmikiko@icu.ac.jp

T. Sasao
e-mail: Tsasao1@gmail.com

discuss the remaining issues that need to be addressed for the development of liberal arts education in the East Asian context and conclude with a set of recommendations for East Asian liberal arts institutions.

Summary

Foundations of Liberal Arts Education

As discussed in Chap. 1, liberal arts colleges and programs are essentially geared towards the needs of undergraduates and the ideal of educational excellence. They highly value faculty-faculty and faculty-student relationships, the idea of small residential collegiate communities, and collaboration and exchange in a broad array of disciplines and interests. Socializing and developing a sense of social and civic responsibility also underpin the mores and curriculum of these institutions. They also place high value on extracurricular activities and the opportunities for developing leadership and international outlooks. In these institutions, knowledge is seen, not as a product, but a process of creating, communicating and evaluating evidence, facts, ideas, opinions and arguments through dialogue between students, faculty and others, including those from other countries and cultures. The belief is that such searching for knowledge develops in the students the knowledge, skills and attitudes they need to become useful contributors to society and develop an "inner life" that will make them ethically grounded and alive to the imaginative possibilities of their own and others' lives.

From historical and philosophical perspectives (Chap. 2), the liberal arts institutions are seen to have striven to uphold the intrinsic ethical and political mission of liberal education. Despite stormy ups and downs in pedagogy and practices in Europe and the US, liberal arts education has continued to flourish and indeed experience something of a come-back in Europe and the US.

Social and political climates also influence the future of liberal arts in East Asia. As shown in Chap. 3, with the high valuing of vocational higher education in East Asia, liberal arts education is not always perceived as having any utility. The above quotation from Tagore shows that this is not simply a 21st century phenomenon and the more recent quotation from Cornwell and Stoddard (2001) shows that such a perception is also common in the Western countries. But as Yale President Levin (2010) observes, in the economically 'rising nations in Asia', higher education is often seen as a ticket to economic success for the individual and a win for society at large. Parents therefore urge their children to compete for admission to those institutions and entry into those majors that appear to offer the best career prospects. In this they are strongly influenced by political leaders who talk far more about the countries' economic development and "workforce development" rather than the need to develop a better educated, more culturally-minded and moral citizenry that is capable of upholding the highest principles of democracy.

However, the more enlightened and more forward-looking business leaders increasingly recognize that they can provide the specialized professional training themselves, and that they need graduates with the range of adaptable skills that liberal arts institutions traditionally champion: creativity, flexibility, critical thinking, strong communication and problem analysis and solving skills and mindsets that allow them to work in different cultural contexts and a broad range of issues and disciplines. As Klebnikov (2015) points out, educators and administrators in East Asia are gradually realizing the limitations of the specialized vocational education they have been offering their students and beginning to see the benefits of liberal arts education in developing creativity and critical thinking in their students.

Current Practices in Liberal Arts Education in East Asia

The concept of liberal arts education varies across the three East Asian countries where most of the liberal arts institutions are to be found, China, Japan and Korea. This is partly due to their different histories and cultural and historical contexts and partly due to the varying degrees of awareness of the US liberal arts models among the founders of and educators in these institutions and whether they have actually had first-hand experience of undergraduate study in such institutions in the US. Chapters 9 and 10 provide well-informed examples of liberal arts education in the US (Pomona College) and Western Europe (Amsterdam University College).

Chapters 4–8 show how the idea of a liberal arts education has been developed and implemented in East Asia in its unique ways. For example, as shown in Chap. 4, Korea had its own indigenous higher education institution (HEI) as early as in the 14th century. This was Sungkyunkwan, founded on Confucian principles of pedagogy with the goal of whole-person development. While it might not be strictly classified as a liberal arts college, Sungkyunkwan appeared to promote the aims of liberal arts. This particular institution has now become a regular comprehensive university but a University College was recently established within this institution to provide something very akin to a "liberal arts college" in its first-year preparatory studies prior to specialized study. In the past ten years, major HEIs in Korea including Seoul National University, Korea University, and Yonsei University (known as SKY) and Ewha Womans University, have established liberal arts divisions, mostly offering courses in English, and opening their doors to international as well as domestic students. Integrating liberal arts education in large comprehensive universities is most common in Korea and Handong Global University, the only independent liberal arts college in this country, plays an important role in disseminating Christianity-based liberal arts ideas to other HEIs throughout the land.

Japan's International Christian University (ICU), the only liberal arts college with a single faculty of liberal arts in Japan, was established after WWII and is closely modelled on the US liberal colleges as described in Chap. 5. Unsurprisingly, the ICU curriculum and *modus operandi* closely follow the US model of liberal arts education with its emphasis on critical thinking, valuing of faculty-student and

student-student relationships, bilingualism, human rights and internationalization. ICU's Christian commitment and residential campus life also reflect the features of the US liberal arts colleges.

A more recent experiment in liberal arts education in Japan emerged in 1994 with the foundation of Miyazaki International College (MIC), as described in Chap. 6. MIC was founded by a retired Japanese scientist who assembled a team of educators with liberal arts experience. Pomona College in the US also helped with its founding. At the same time, MIC was adapted to the needs and circumstances of its location, Miyazaki prefecture, one of the most economically challenged areas in Japan. It is a fully bilingual college. Having mostly Japanese students in its intake, the primary mode of instruction is conducted by two groups of instructors, Japanese and English-speaking. And unlike other research-oriented HEIs in Japan, ICU and MIC treat liberal arts education as an integral part of their undergraduate studies.

Three Chinese liberal arts institutions, Fudan University (mainland China), Lingnan University (Hong Kong, SAR) and the National Taiwan University are examined in Chaps. 7 and 8. For many centuries, higher education in the mainland China existed solely for the purpose of training future elite bureaucrats who were schooled in the Confucian classics. The Imperial Examination system which operated for 1300 years served to select senior positions in the State's bureaucracy and provide talented people with a channel of upward social mobility and earn their position rather than gain it through heredity or *nepotism*. Then in the 20th century, following exposure to various Western challenges throughout the late 19th century, the long-lasting ancient Empire collapsed in 1911 to be followed by political fragmentation, the World War II, civil war, political radicalism during Mao era and finally economic reform period under global influences. In the face of these economic, political and cultural changes, higher education was subject to continuous transformation. In the early 1900s China carried out a large number of western-influenced reforms in order to modernize China's economy and society and the old Imperial Civil Service Exam was abolished. It was in this period that Fudan University, one of the major HEIs in mainland China, was founded as a Jesuit liberal arts institution providing a wide variety of Western liberal arts or general education courses. Like all Chinese HEIs, Fudan underwent changes and disruptions after 1949 when the Communist Party came to power and subsequently during the Great Leap Forward and Cultural Revolution. In the 1950s, China began implementing a very rigid and centralized curricular system imported from the Soviet Union. This led to the adoption of specialized courses as per the Soviet model which lasted until the middle of the 1980s. From the 1980s onwards higher education institutions were granted more autonomy. So in the 2000s, Fudan University began shifting its focus back toward general education, mainly as a consequence of the influences of globalization and China's desire for economic and commercial positioning in the world.

As explained in Chap. 7, Lingnan University in Hong Kong was founded as Canton Christian College in Guangzhou, China as a non-denominational Christian university in 1888. The school changed its location several times over the years, moving to Macau because of the Boxer Rebellion, then back to Guangzhou, then to

Hong Kong, then to Shaoguan and finally, after the ending of WWII, back to its permanent campus at Haizhu, Hong Kong. Lignan exemplifies the spirit of US liberal arts education with its mission of imbuing youth with "Christian spirit and Western knowledge and culture in order to help China cope with the challenges of Western military presence and civilization."

Liberal arts education in Taiwan dates back only to 1956 when the Taiwanese Ministry of Education approved Tunghai University's proposal for general education, hence focusing on both the humanities and sciences. Founded by Methodist missionaries, the university's logo contains a cross in reference to the statement in the founding documents that it was "founded in the love of Jesus," and three linked circles which both refer to the Holy Trinity and the motto, "Truth, Faith, Deeds." General education, or non-specialized elective courses, also featured at the National Tsing Hua University, some of whose graduates later pursued graduate courses in US HEIs and then returned to promote the concepts of general education. During the 1990s, many other Taiwanese HEIs adopted the idea of general education mainly due to the government's national promotion of general education after studying developments in major universities in Japan and the US. The National Taiwan University which inaugurated its general education program in 2004 provides an example of integrating general education in a large research university.

Issues Common to Liberal Arts Colleges and Programs in East Asia

As noted in several chapters, the small-scale liberal arts colleges in East Asia are having to operate under difficult economic circumstances. Competing with larger and better resourced institutions, they need to constantly upgrade their services, curricular, technology infrastructure, accommodation and other facilities to national and international standards. They need to market themselves overseas and offer exchange programs and overseas learning-work experience, all of which are costly operations. And they have to strike a balance between maintaining a revenue stream to meet all of the costs central to the institutions' missions, including helping needy students and accommodating increased enrollments, and requiring enrollment fees that will frighten students away. As shown in cases in this book, sometimes the answer lies in establishing the right priorities, sometimes in using technology, for example, for inter-cultural exchange and language teaching, and sometimes in colleges finding ways of re-branding themselves, creating new "products", moving into new "markets" and generally achieving more efficient and effective curricula.

Adopting the framework presented in Fig. 1.1, Chaps. 3–10 discussed the various issues confronting the liberal arts institutions in East Asia, including (1) re-defining the meaning of liberal arts education in the educational and socio-cultural context of East Asia, (2) balancing both excellence and access in liberal arts education, (3) exploring changing roles of liberal arts institutions to meet both local and global demands, (4) clarifying functions and effects of religion,

residential life, and small-scale in offering liberal arts education, and (5) integrating liberal arts education in large research universities.

Based on the discussions of earlier chapters, Chaps. 11–14 further elaborated the common issues facing the small liberal arts colleges and programs in East Asia such as the differences in conceptual understanding of key values and roles of liberal arts education, changing focuses of internationalization, lack of intercultural communication competences, the challenges in integrating digital technologies, and the all-too-often neglected issue of faculty well-being, and suggested policies and strategies to address those issues and promote liberal arts education in East Asia.

Remaining Issues

There are still some other issues warranting our attention. These include the governance of liberal arts institutions, the role of Christianity in liberal arts education, curriculum issues, and the university evaluation system.

Governance of Liberal Arts Institutions

The governance of institutions is inevitably bound up with financial, management and political matters. In Japan and Korea, private spending on tertiary education is
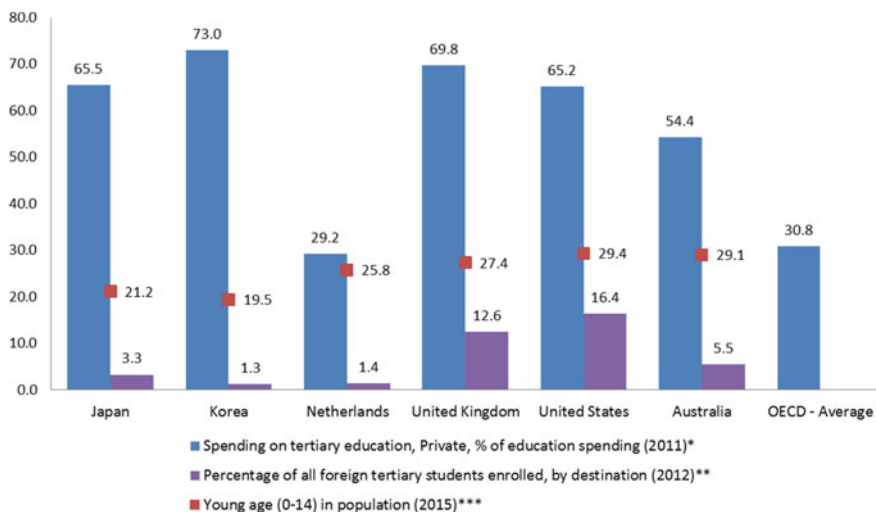
Fig. 15.1 Percentage of private financing on tertiary education. *Sources* Created by Authors by using the following sources: *OECD (2015). Spending on tertiary education (indicator). Doi: 10.1787/a3523185-en (Accessed on 09 July 2015). **OECD (2014). Education at a glance 2014, Chart C4.3. ***UNDP (2014). Human Development Report 2014, Table 15

relatively high. As shown in Fig. 15.1, the percentage of private financing on tertiary education of these countries is 65–73 %, compared to the OECD average of 30.8 %. Another notable trend in East Asia, particularly in Japan and Korea, is the declining number of young people. The percentage of the population aged between 0–14 is 21.2 % in Japan and 19.5 % in Korea, as compared to 29.4 % in US, 29.1 % in Australia and 27.4 % in UK. Furthermore, the market share of foreign students is still minimal in Japan and Korea at 3.3 and 1.3 % respectively. With the relatively low percentage of 0–14 year-olds in the population and the very low market share of foreign students, it is obvious that HEIs in Japan and Korea will face severe shortages of students in the very near future and will need to market their programs even more aggressively overseas.

The prevailing financial climate presents many more funding problems for the smaller liberal arts colleges than the larger comprehensive research universities. Their styles of instruction are more small-scale, intimate and interactive in nature and private tuition fees alone cannot cover this more costly style of teaching and learning. While the US liberal arts colleges enjoy abundant endowments raised by the private sector and alumni, their East Asian counterparts tend to be solely dependent upon private tuition fees and government subsidies. This is one of the reasons for the emerging liberal arts institutions in East Asia to be embedded within the large research universities rather than established as stand-alone independent institutions.

Other governance issues affecting the educational, research and social activities in the liberal arts colleges arise as a consequence of the various countries' political and socio-economic circumstances. With the substantial portion of the institutions' budgets coming from government sources, the political influence over the liberal arts institutions can be considerable. Some scholars point to a recent upsurge in national governments' control over higher education in general throughout Asia (Mok 2003; Yonezawa 2007). Further studies are needed to investigate the nature of the influence of national politics on the governance of liberal arts institutions in East Asia and how this impacts on such agendas as free speech, critical thinking and liberal learning.

Role of Christianity in Liberal Arts Education

As shown in the previous chapters, there are strong links between Christianity and the liberal arts institutions in East Asia. Many founders of these institutions were Christian scholars and missionaries who were advocates for Christian ideals and believed that these provided the very foundations of character building and peaceful and democratic societies. Today, only a few of these institutions still adhere to Christianity as their core principle (e.g. ICU, Lingnan University, and Handong Global University). In Japan, *Introduction to Christianity* is a required course in many universities that once had strong Christian foundations but this is taught as a separate subject without any links to other subjects on the curriculum or as a set of

guiding principles for students and faculty members. It would seem that the materialism of modern society and the vocation-oriented and research-oriented nature of today's HEIs have led to the loss of a quest for ethical and ideal human behavior and reflection upon self and spirituality. Excessive neo-liberal policies on education and strong emphasis on evaluation in East Asian HEIs have also led to belief in visible and measurable outputs of HEIs such as enrollments, attrition rates, grants earned, refereed articles published, prizes, patents and so on, rather than purely academic ideals. The problem of unethical conduct in research and science has grown as a consequence of a quest for money, high profile and "brand" among the institutions and faculty members in East Asia (Arimoto 2007). It would therefore be argued that more studies are needed into how Christian ideals can contribute to developing ethical values and behaviors in academic and civic engagement and be incorporated into academic programs and pastoral care on campuses.

Curricular Issues

While this book has been able to introduce some innovative courses and programs in liberal arts institutions, it is still not clear how these programs are actually developed and implemented, how they are related to studies in other disciplines, the extent to which and ways in which faculty members in different disciplines collaborate in overcoming disciplinary boundaries and narrow specializations and advance students' awareness of the importance of such matters as critical thinking and academic and civic commitment. These questions need answers by conducting far more research into the course design and development procedures and narrative experiences of teaching and learning by faculty and students.

Moreover, special attention needs to be paid to the integration of the various disciplines and especially how to integrate natural sciences and physical education into liberal arts education. As shown in Chap. 2, scientific knowledge and skills have advanced specialization at HEIs and often challenged the utility of liberal arts education. In the US, the substantial proportion of PhD students majoring in science in the research universities came from liberal arts colleges (Newton 2015). At ICU, science major students take more than half of their total credits from different majors in arts and sciences and many of them go on to pursue graduate studies (International Christian University 2015).

Physical education should be an important component of liberal arts education, helping to balance body and soul in personal development, and yet its position is hardly explored in the liberal arts institutions and is totally ignored in the other HEIs. Further investigations are also needed in this regard.

Most East Asian educators and administrators are graduates of the research universities. Another much needed area of inquiry is how and why some of these personnel then decide to teach in the liberal arts institutions, whether they then experience any confusion or de-skilling in being required to adapt to the different desired modes of teaching and learning and need to be more innovative in terms of

curriculum development and interdisciplinary approaches. If this is the case, investigation is needed into the forms of induction and continuing professional development that will help such faculty in these regards.

University Evaluation Systems

The evaluation criteria employed by the major world HEI ranking systems place a strong emphasis on research as represented by the numbers of articles in journals with a high impact factor, citation, and awards granted to faculty members and graduates. The key values emphasized in liberal arts institutions such as organizational and individual well-being and quality of teaching and learning barely feature in these ranking systems. Such standardized criteria for comprehensive research universities are now well embedded in East Asian HEI systems and the universities' senior managers and faculty members are under considerable pressure to improve their research outputs in order to gain high ranking for their institutions and tenure and promotion for their faculty members.

Such measurements and heated competition for funds and status inevitably sacrifice efforts for better teaching and learning and social services which are so important for educating future generations. La Trobe University in Australia has recently developed a new QED ranking (From the Latin *quod erat demonstrandum*, "which had to be proven") which, Long and Harvey (2015) argue, provides a truer measure of a well-rounded institution. QED aims to redefine quality, not according to the narrow research metrics, but in terms of equity, teaching and learning, research and diversity and treating these as integral and interactive dimensions of university life and not as separate domains. This concept may well warrant further consideration of what is meant by quality in liberal arts education in East Asia.

Recommendations

Throughout our book, we've claimed that the challenge to the liberal arts institutions in the 21st century as they put down their roots in different cultures and political regimes lies not in maintaining or reclaiming their Western origins, missions and purposes but in adapting these to the present and future needs and opportunities of East Asian societies. In this regard, we conclude by making the following recommendations for existing and new liberal arts institutions in East Asia in order to help them adjust to their unique socio-cultural contexts and at the same time become internationally competitive and sustainable:

(1) Liberal arts education should be available to all students in all comprehensive research universities, vocational colleges and other types of higher education institutions, and not simply in the form of a one-year general education

program but as an expanded program throughout the entire curriculum. This would mean that the core values of liberal arts education—creativity, critical thinking, problem solving skills, communication skills, services and more—should receive far greater and deeper attention in all majors in order to graduate well-rounded and well-grounded students.

(2) Independent, small-scale liberal arts colleges should be strategically supported (and established) by national/local governments or non-profit foundations in much the same ways as the top research universities in East Asia (for example, Peking University and Tshinghua University in China, The University of Tokyo in Japan, Seoul National University in Korea and National Taiwan University in Taiwan) have been established and supported. The various nations need to recognize that dedicated liberal arts colleges are needed in order to produce more graduates who are capable of creative and critical thinking, problem-solving and contributing to the welfare and prosperity and security of their local communities and wider societies.

(3) The liberal arts institutions of East Asia need to provide more language programs, especially English programs in such ways as to promote the ideals of liberal arts education. Today's world requires graduates with highly developed empathetic and communication skills and the capacity to understand and live and work with peoples of other counties and cultures. As in the case of English language teaching and use at ICU (Chap. 5), language needs to be seen, not as a mere communication tool, but as a tool to promote creativity, critical thinking, research, ethical thinking and debates and problem-solving about societal and global issues. Those who experience such programs can more readily engage with people from different backgrounds and help to heal the divisions that exist in all of our societies.

(4) Because of their small staffs and limited funding, liberal arts institutions should focus on a few high impact strategies or programs rather than trying to emulate the broad and diverse range of disciplines and courses in the research and other large HEIs (Kuh 2008). We've shown in Chap. 9 that *first-year seminars, undergraduate research with faculty*, and *study-abroad programs* are high impact programs for Pomona students, as are the *internship programs with international organizations* at Handong Global University and the International Christian University's *close academic advising and English for Liberal Arts* and *study-abroad programs*. What transpire to be high impact strategies in East Asian institutions may be quite different from those that contribute to the success of the Western liberal arts institutions.

(5) There needs to be far more collaborative research in the liberal arts colleges and programs in East Asia into the nature and strengths of liberal arts education. Not only do the institutions need more empirical research and robust evidence to inform their thinking about improving their visions, policies, curriculums and courses, teaching and learning, governance, management, sources of funding and ways in which they serve society but to act as advocates for more socio-culturally appropriate, sustainable and internationally renowned higher education in East Asia.

(6) Faculty and staff in liberal arts institutions also need continuous support and encouragement in developing their knowledge and skills and improving and innovating in their teaching and learning. Blaich and Wise (2014, p. 5) emphasize the importance of 'serious and pervasive institutional commitment to the ongoing improvement of student learning' and this can be only achieved by means of continuous professional development, peer support and senior managements' trust in, and support for, new programs and experiments. This is especially important in the East Asia where the concept of liberal arts education is still not deeply understood and shared among all members of faculty. For the small-scale liberal arts institutions in East Asia with their limited human and other resources, short-term research leave (along with long-term research leave which is more popular in larger universities), curriculum development grants which promote collaborative and interdisciplinary course development within and between institutions, face-to-face or online forums, and creation of communities of practice can all help to develop the scholarship of liberal arts education.

Boyer's model of scholarship (1990) would seem to provide the best basis for the advancement of academic life and work in the liberal arts institutions and reflections on the new social and environmental challenges beyond the campus and realities of contemporary life. To progress beyond the endless and futile research versus teaching debate, he used the term scholarship and proposed that this included four different categories (Boyer 1990, pp. 16–23):

The scholarship of discovery that includes original research that advances knowledge (which is broadly similar to "pure research").
The scholarship of integration that involves synthesis of information across disciplines, across topics within disciplines, or across time.
The scholarship of application that goes beyond the service duties of a faculty member to those within or outside the University and involves the rigor and application of disciplinary expertise with results that can be shared with and/or evaluated by peers.
The scholarship of teaching and learning that includes the systematic study of teaching and learning processes. This differs from scholarly teaching in that it requires a format that will allow public sharing and the opportunity for application and evaluation by others.

Boyer's model has been widely embraced across the academy and adapted for different disciplines and it would appear to provide an excellent framework and research in the context of liberal arts and those areas and fields that are fundamental to its advancement. The liberal arts badly needs scholars who can skillfully explore the frontiers of knowledge, integrate ideas, connect thought to actions, and inspire their students to strike the right balance between careerism and the liberal arts and between self-benefit and service.

(7) Governments and university evaluation agencies in East Asia should review their criteria for university quality assessment. While some key indicators for high quality university education are the same for all types of HEIs, other

indicators are needed to assess the unique features of particular kinds of institutions. For example, as suggested above, the liberal arts institutions need to be judged according to the quality and equitability of their undergraduate teaching, community building, international provisions and programs and service learning, all of which qualities serve nations well but are quite different from the qualities sought in the comprehensive research universities.

It is our belief that adopting these approaches will help liberal arts institutions move to new height in educating the whole person and cultivating the multiple ways of knowing, critical and creative thinking and lifelong learning that will prepare students to participate responsibly in East Asian and global civil society and not only secure a sustainable foundation for economies and markets but all human relationships.

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Erratum to: Applications of Digital Technologies in Liberal Arts Institutions in East Asia

Insung Jung and Jiwak Bajracharya

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The book was inadvertently published without the second author's name in Chapter 13. The author Jiwak Bajracharya has been added.

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I. Jung (✉)
International Christian University, Tokyo, Japan
e-mail: isjung@icu.ac.jp

J. Bajracharya
International Christian University, Tokyo, Japan
e-mail: jiwakps@gmail.com

Afterword
Toward a Global Liberal Education, in Asia and With the World

Carol Geary Schneider
President, Association of American Colleges and Universities

In my Foreword to this volume, I pointed to three over-arching purposes of liberal education that remain constant across time and place: cultivating broad learning, developing the powers of the mind, and fostering ethical and civic or societal responsibility. My intention in this Afterword is to suggest how fresh engagement with the enduring purposes can help us move toward forms of 21st century liberal learning that are genuinely cross-cultural and comprehensively global—an intentional, pluralistic, and contemporary form of preparation for life in interconnected communities and economies, as well as for individual student advancement and flourishing.

Liberal Education and the Liberal Arts Tradition: Exploring the Connections

At the outset, however, I want to spend a little time on definitions, and especially on helping readers see why I use the term "liberal education" rather than "liberal arts" to envision a global and cross-cultural future for liberal learning.

In the US—to describe the terrain I know most directly—the term "liberal arts" is used to cover such a wide variety of subjects that the phrase has become confounding rather than illuminating. For some, as Chap. 1 of this volume implies, the term "liberal arts" refers inclusively to a full array of liberal arts and sciences disciplines: the humanities, social sciences, arts, mathematics and sciences. For others, "liberal arts" is equated with humanities disciplines only, or, sometimes, to the humanities and such humanities-friendly social sciences as anthropology, political science, or gender and ethnic studies. Still others use the term "liberal arts" interchangeably with what Americans call "general education," meaning the near-universal requirement in U.S. institutions that students must complement their major field with extended studies across the liberal arts and sciences disciplines. (General education in the US. comprises about one third of the curriculum, on average.) And finally, because of the pre-eminence of the residential liberal arts college in the development of the US conception of educational excellence, many Americans imagine that "liberal arts" is something done only in small colleges—

despite the importance of the liberal arts tradition across such world class universities as Harvard, Yale, Chicago, Stanford, and the Universities of Virginia, Wisconsin, Texas and the University of California system.

In Chap. 11, Professors Yonezawa and Nishimura show that understandings of the liberal arts in East Asian countries are even more complex, because different institutions and societies have emphasized some or all of these US conceptions of the liberal arts, while blending them further with indigenous educational concepts such as "culture," "refinement" or "development of the whole person."

Each of these conceptions of liberal arts learning points to something very important in this rich and multivalent tradition. But the net result of this multiplicity of concepts is, unhappily, widespread confusion among policy leaders, the public, and especially, the learners. They don't know what we mean by "liberal arts education," and the guesses they make frequently lead them to dismiss rather than embrace it.

Responding to this problem, the association I lead has found it helpful to "move beyond" the reigning confusion. During the founding era for US colleges and universities, and even into the early twentieth century, leading educators commonly spoke of "liberal education" rather than "liberal arts" education. Seizing on the root concept of "liber" or free person, US educators viewed "liberal education" as the preferred approach to preparing leaders for freedom and civic responsibility.

Embracing this history, AAC&U has deliberately retrieved that earlier language of "liberal education" in order to position liberal learning, not as a sub-division of the college curriculum—e.g., specific disciplines, or the general education requirements, or "culture" and "refinement,"—but rather as the guiding compass and framework for the *entirety of post-secondary learning*, encompassing liberal arts and sciences and also professional, technological, and career-related subjects.[1]

To put it differently, the goals of liberal education apply to, and should be addressed, across all fields of study, and in all forms of postsecondary learning, including fields considered technical or vocational. Liberal learning and technology in particular go hand in hand, as numerous entrepreneurs have avowed and as Fareed Zakaria explains at length in a recent exploration of liberal education (Zakaria 2015, pp. 80–101).

Conversely, I suggest, liberal education should not define itself primarily in terms of the subjects taught, because the content of a liberal education differs from one institution to another, and changes inevitably, as society changes. Professor Tachikawa's illuminating historical overview in Chap. 2 makes that point definitively. Hebrew and Greek may have been *sine qua non* degree requirements for all college students at Harvard in 1640. Today, they are specialties chosen only by a few.[2]

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[1]We also argue that clearly distinguishing between the educational tradition and the institutional type enables liberal arts colleges to better explain their special approach to helping students fully achieve the goals of a liberal education.

[2]Harvard College was founded originally to prepare a learned ministry for the English colony in Massachusetts Bay.

Liberal education has maintained its societal value over time by being constant about its purposes while also being continually inventive in the way it approaches those purposes, including its conception of required disciplines. We need to keep both these strengths—the unifying sense of purpose, the inventive and adaptive mindset —centrally in view as we as educators think anew about how to relate our practices to the needs of this new era of global interconnection.

Enduring Goals, Adaptive Practices: Liberal Education for an Interconnected World

As outlined above, there have been, across time and place, three crucial goals for a liberal education: (1) providing the broad knowledge—about science, culture, history and society—necessary *in one's time*[3] to navigate and contribute in the wider world; (2) developing the powers of the mind for reasoning, judgment and communication,—thereby helping students learn to think deeply and adaptively; and (3) fostering a strong commitment to ethical and societal responsibility. For most of history these goals applied only to a select few, but today, as advanced societies invest heavily in the expansion of their higher education systems, we have a new and unprecedented opportunity to provide these horizon-expanding forms of learning to an ever larger portion of our communities.

While these three goals are constants across time and place, the practices we use to advance them vary notably, as we respond to different circumstances and contexts.

In the early twentieth century, the traditional collegiate focus on broad liberal arts and sciences was significantly amended by the emergence of specializations or majors: deep immersion in the concepts and inquiry methods of specific disciplines. In many nations, specialization trumped broad learning, which was pushed back to pre-collegiate studies. Hong Kong, for example, during its time as a British colony, followed the British model in emphasizing a specific field of study as the focal point for university study, in decisive contrast to the US and Scottish preference for combining *both* broad and specialized learning at the postsecondary level. Today, Hong Kong is incorporating general education into this earlier model, complementing specialized studies with broad learning and extending the length of a degree from three years (the most common European model) to four. But across East and West, there remains intense contestation as to which knowledge is most valuable to acquire at the postsecondary level: broad learning, specialized knowledge, or both.

To my mind, the new emphasis on higher learning across many borders, and the current ferment on how best to organize that learning is an opportunity, not a

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[3]As an historian, I do not mean to imply that liberal learning should teach only contemporary topics. But educators do need to help students see how inheritances from the past shed needed light on issues we confront in the present: contemporary issues, enduring issues.

constraint. I believe we should seize this opportunity to connect the enduring goals of liberal education with new creativity about how to educate our students—and ourselves—as world learners and global citizens, people who recognize and act on, our deep need to learn with and from people whose histories and experiences are profoundly different from our own.

I suggest below how each of the larger purposes of a liberal education can be situated—across general and specialized studies—in a deliberately global, cross-cultural and more integrative approach to college learning.

Broad Learning: Organized to Foster Big Picture and Comparative Knowledge Across Global Boundaries and Borderlands

Around the globe, thoughtful leaders are recognizing that, in a shrinking global community, *all* educated people need broad learning about societies, peoples and traditions other than their own. They need this knowledge both as citizens and for their careers since, today, virtually every form of economic endeavor is affected, directly or indirectly, by global developments. Similarly, in a world fueled by science and technological innovation,—whatever one's intended career—broad learning should include a hands-on exploration of how science works and the impact of the digital revolution on every aspect of contemporary life.

The full array of liberal arts and sciences disciplines has become essential, therefore, for developing sophisticated and comparative knowledge about the wider world. Science, technology, cultures, values, religions, historical inheritances, political economies, regional conflicts, gender, race, ethnicity, class and caste—we need all these liberal arts constructs and many more to make sense of what is happening both in our own societies and in the ongoing world-wide battles to enlarge or restrict humanity's shared future. Or, to put it differently, the liberal arts and sciences disciplines now provide "must-have knowledge" for global and cross-cultural acumen. While students may major in career, professional and technical fields, they all need broad learning to help them understand the social contexts in which they expect to do their work. And, as many chapters in this volume attest, students also need liberal arts and sciences learning to fulfill their civic responsibilities.

Currently, each society, and the different colleges or universities within each society, determines independently how to foster global acumen, intercultural competence, scientific and technological literacy, and the ability to function successfully in this dynamic and increasingly turbulent global ecology. But the time is right, I believe, as we move deeper into this turbulent global era, for educators to work together, across borders, on richer and fuller approaches to this core goal of fostering broad liberal learning for a complex and interconnected world.

The new Yale-NUS College at the National University of Singapore offers one model for this kind of exploration: a cross-cultural and East/West multi-level core curriculum that draws deeply on Asian cultural legacies as well as Western culture, and guides students through a cross-cultural consideration of their responsibilities to their society, themselves, one another and the professions for which they are preparing. With a highly international student body, the entire Yale-NUS curriculum tries to set a deliberative and integrative context for students' varied cross-cultural explorations, including experiential learning. Faculty and staff provide structured and continuous opportunities for students to reflect with diverse peers on what they are discovering as they come into contact with traditions, experiences, and assumptions very different from what they have previously known. The curriculum is equally intentional and integrative about science study; all students are expected to develop proficiency in the uses of science to explore significant problems.

Obviously, studying in an international university or even in another country is not an option for the majority of students.[4] But in this era of digital innovation, we can envision many variants on cross-cultural dialogue and experience that would enable multiple institutions to collaborate together to create *ongoing virtual contexts* for cross-cultural liberal learning. In Chap. 13, Professors Jung and Bajiracharya point readers in this direction, showing how digital platforms can support deeper approaches to liberal education outcomes, including dialogue, reflection, and digital literacy itself.

To select just one possibility among many, we might form continuing coalitions of Asian and non-Asian colleges and universities, with faculty and students working together, on-line, in cross-cultural communities, using all the tools and resources of digitally enhanced scholarship, to probe "big questions" across regional and cultural as well as disciplinary perspectives. The questions to be studied might be contemporary—such as health, food, literacy, sustainability, or comparative political economies. The questions might be enduring—such as virtue, community, human dignity, justice, or even "just" pursuits of radical change.

Whatever the questions, the goal for a global and contemporary liberal education would be for many people and traditions to come together, not just to acquire broad knowledge and experience, but to explore the significance of disparate traditions and conceptions of value, for individuals and for societies seeking a fuller future. Such study would bring the liberal arts and sciences together, exploring both the uses of science to solve problems and the humanistic questions that invariably emerge as science and technology advance.

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[4]That said, most developed countries provide abundant opportunity for students to explore diverse and often marginalized communities in their own society. The challenge is to find ways of fostering mutual exploration and learning rather than voyeuristic investigations of "the other."

The Powers of the Mind: Re-conceived as Teaching Students to Think Deeply and Work Collaboratively Across Cultural Boundaries and Differences

Arguably, developing the powers of the mind is one of the most central goals for any educational system, and the particular strength of the liberal education tradition. Moreover, as employers contend with increasing urgency, in a knowledge economy, such capacities as critical thinking, communication, and collaborative problem-solving are critical job skills, and in the long run, even more important than students' content knowledge.

However, as Prof. Yang and other authors in this book rightly point out, the West has no monopoly on cultivating such powers as reasoned analysis, constructive argument, collaborative problem-solving, and the capacity to take difficult difference into account. Other traditions bring their own strengths to this dialogue. Writing in the midst of a particularly pugnacious political season in the US, I confess that I found it appealing to be reminded, in this volume, that Asian cultures often prize respect over rudeness and civil relations over dogmatic assertions of opinion. But to the larger point: in a fast changing world, every society needs to foster high levels of capacity to think critically about new developments, new information, and new possibilities. Every society also needs to cultivate high levels of competence so that people can work together to tackle and solve significant problems, in the face of diverse perspectives, priorities, and power structures.

All these reflections underscore the point that learning to think is a collective, not just a solitary, process of formation. Much as we may prize the value of independent thought, both the workplace and civil society also require us to think and devise courses of action through collaboration with many others.

To be sure, each collegiate institution invariably approaches the project of teaching critical inquiry in ways that make sense given its mission, its students, its context, and its resources. That said, in a world of shrinking borders and expanding interconnections, teaching students how to think together—across often difficult differences—is an essential new frontier for a globally savvy liberal education.

All cultures have something to contribute to the project of teaching students to think deeply and collaboratively. No educational tradition can assume that it has already reached sufficiency on these issues.

Liberal education in the US certainly prizes critical thinking and analytical inquiry, and several of the authors in this volume express a desire to replace rote learning and memorization at the university level with the "liberal arts" emphasis on inquiry, dialogue, analysis and innovation. But even as we agree that critical inquiry is central to liberal education, the reality is that many college graduates in the US

finish their studies with weak rather than strong capacities for critical inquiry, analysis, or collaborative problem solving.[5]

So there is ample room for exploring together, across cultural boundaries, how to teach students the skills of reasoned inquiry and collaborative problem-solving. Moreover, with a digital revolution enveloping all our societies, there is both new opportunity and new urgency to situate the inquiry and deliberative practices that characterize a strong liberal education in this new digital ecology.

While I certainly agree with the authors in this volume that the liberal arts and sciences provide essential contexts for fostering reasoned, analytical and creative thinking, I also want to stress that these and other powers of the mind need to be cultivated across all disciplines, not just in the liberal arts and sciences and certainly not just in general education. The major plays a critical role in helping students develop higher order intellectual and communicative capacities. But the traditional tensions between proponents of broad versus specialized learning have all too often obscured their complementary roles in fostering complex thinking and collaborative capacities.

Thinking is always about something, and students' specializations—whatever the subject—typically provide the fullest opportunity for students to develop advanced competence in applying particular analytical and inquiry strategies to the topics that their chosen field explores. Optimally, as AAC&U has recommended repeatedly for a quarter century, the specialization should also provide guided practice in "connecting" the field's own interpretations with those of other communities—other disciplinary communities as well as those "real-world" communities in which students expect to take their place (AAC 1991; AAC&U 2008, 2015).

The point is that every specialization can and should be organized as a guided learning pathway that is well designed to help students develop—whatever the subject matter—whatever one's intended career—deep competence in analytical inquiry, evidence-based reasoning, and collaborative problem-solving, including, as emphasized above, problem-solving with diverse partners. Given the rapid advance of globalization, every specialization also should devote time to helping students examine issues, problems or creative work in a cross-cultural and global systems context.

In other words, where specialization has often been seen as the enemy of broad liberal learning, my argument is that broad and specialized learning can and should work together, both to cultivate capacities for reasoned judgments and to ensure that students are learning to connect their particular interests and professions with that larger science and society context that the liberal arts and sciences help illuminate.

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[5]The literature on US students' underachievement on liberal education fundamentals is extensive. AAC&U has recently added to it with the release of new evidence of uneven achievement on critical thinking, communication skills, and quantitative reasoning. See http://www.aacu.org/whats-new/multi-state-collaboration-releases-initial-findings-student-achievement-key-learning.

And, in this era of interconnections, global and cross-cultural topics provide natural sites for helping students foster integrative thinking—the capacity to examine an issue from multiple points of view, and to take diverse insights and perspectives fully into account in reaching their own positions.

Ethical and Civic Responsibility Enacted as Purposeful Learning: Across General Education and Major Fields and for a World Shared in Common

The third enduring goal for a strong liberal education is, of course, educating people who will act ethically and keep centrally in mind their responsibilities to others and to the public good. This emphasis is one of the major strengths of liberal education, and a dimension that is sparking new creativity in all kinds of institutions, large and small, two-year and four-year, famous and not. As the world "goes global," the civic and ethical dimensions of liberal learning may also be the richest frontier for a world-wide Renaissance in global liberal education. Where once civic and ethical learning encompassed one's own society, and perhaps even just one's own group or religious community, today we know that the future of every society depends significantly on how well we can learn to work together on critical global challenges—from security to sustainability—that no society can solve alone.

Several case studies in this volume offer a wealth of insight into the different ways that liberal arts educators around the globe already are working to prepare and inspire a new generation of global and public-spirited citizens. Just as with cultivating the powers of the mind, fostering ethical and societal or civic responsibility needs to be the shared project of both general education, where that is a component of the curriculum, and also of students' specializations, whatever their specialization may be. General education is an important locus for civic inquiry and cross-cultural explorations, especially where general education includes studies across the multiple years of college. But general education should not be the only part of the curriculum where students explore and prepare for their roles as ethical citizens.

Too often, as students progress in their majors, questions about the public good or ethical dilemmas may be addressed only occasionally or not at all. When general education emphasizes public and ethical questions, but majors ignore them, what is the student likely to conclude from this disconnect?

Or, as one civil engineer said to me about his undergraduate studies: "My university spent a lot of time teaching me how to ensure that a building or bridge would stand the tests of time and use. But it never occurred to the faculty to take me out to meet the citizen boards that get to decide whether they even want that building or bridge. I learned a lot about technology and not nearly enough about how decisions actually get made in the community."[6]

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[6]This is my paraphrase of the graduate's intended point.

This particular story has much wider application. Every field of endeavor presents practitioners with ethical choices and decisions to make about what will contribute to public well-being or the greater good. In societies still characterized by social stratification, every field of endeavor faces questions about who is included, who is heard, and who has meaningful access to influence and power. Whether students major in biology or business, engineering or literature, every field of study needs to provide graduates with rich, recurring and well-guided opportunities to explore civic, ethical and diversity issues—local and global—that graduates will surely face, as they move into their careers and take their place in their communities.

Preparing graduates to function knowledgeably, thoughtfully, collaboratively, and responsibly in a diverse, complex and turbulent global landscape is the new frontier for liberal education. This should be our goal for every collegiate institution, and for all forms of postsecondary study.

Institutions that teach only the arts and sciences disciplines may indeed be in decline in the US, as the introduction to this volume notes. But there are many powerful ways to address the broad and enduring purposes of a liberal and liberating education across all fields of study, and especially in new connections between general studies in the arts and sciences and students' specific explorations through their chosen specializations. Rich knowledge about science and society; the powers of the mind; and ethical and civic responsibility. These forms of learning can—and must—become our shared priorities for all fields of postsecondary study and for all institutions that pledge to prepare graduates for success in a complex world.

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Index