

The Educational Roles of Geojassi Christian School

Jun-Ki Chung, Ph.D. Head Researcher, Institute for Pietatis Theologia, Gwangshin University,
36 Yangsantaekjiso-ro, Buk-gu, Gwangju City, South Korea.

Abstract: The expression of exceptional spirituality in two areas, personal and social, has been the decisive basis for Christianity's significant influence as one of the world's higher faiths, with a history spanning more than 2,000 years. Personal spirituality develops when a believer adopts the faith of long-standing Christian Scripture, as well as a believing community known as the Church, and seeks and experiences self-transcendence through a relationship with God. Socially, it is about practicing public justice through prophetic articulation and action on behalf of the many people who are socially marginalized and suffering. Korean Protestantism maintained this spiritual balance until the beginning of the twentieth century. However, as South Korea transforms into an increasingly competitive postmodern society, its spirituality begins to lose its luster. This research will look at the ministry of a Christian alternative school in South Korea that has been working to help Korean Protestantism get through this tough time and restore some of its previous beneficial influence. This study will employ a theological approach as a tool to assess this institution's spirituality and educational social responsibility. In particular, we will investigate how efficiently this organization attempts to address two major challenges confronting Korean society: school violence and the high expense of private education.

Keywords: GCS, Korea, Protestantism, social responsibility, spirituality

Introduction

The introduction of the Protestant Church to Korea towards the end of the 19th century had a profoundly favorable effect on Korean history. By the middle of the 20th century, about 20% of the South Korean population had the opportunity to become Protestants. Those Koreans embraced the gospel and the culture that missionaries brought. Open medical clinics and democratic educational institutions established by missionaries were particularly valued by many Koreans as being essential to the enlightenment and resistance of Korean society to Japanese imperialism. Even after freedom from Japan in 1945 and the Korean War (1950–1953), the Church acted as a patriotic religion that quickly spread Korean society.

However, beginning in the middle of the 1980s, Korean Protestantism's development and influence substantially decreased. As Kasselstrand has noted (2022), these events, particularly the exodus of young people from the Church, are mostly the result of the rapid secularization of the Korean Church, in which the saints moved away from the organized Christian religion. Therefore, before children develop into young people, they must receive focused spiritual education and training on how to understand the problems that Korean society is currently facing and discover solutions. Though South Korean culture has lately advanced to the level of economically developed nations and Korea's Hallyu is well-known and adored worldwide, we must keep in mind that there are other dark shadows lying beneath Korea's apparent triumphs. South Korea (hereafter Korea), which also has one of the lowest

youth satisfaction indices, has the highest rates of suicide and senior poverty in the OECD (2024). Korean society, the home, and the school must all collaborate to create an environment where young people can be happy. It goes without saying that Korean Protestants ought to make a concerted effort to support this atmosphere as well.

The Gyeojassi Christian School (GCS), which was made possible by the Gwangju Gyeojassi Church's (GGC) concern and support as well as Pastor Eun-Jin Na's strong sense of mission, may be able to assist with the pressing difficulties we have previously discussed. This study will demonstrate that if this Christian education, which began in the most southern part of Korea, Gwangju, is carried out similarly in other places, it has the potential to grow into a movement for church revival and social purity. Given that this work is the first scholarly investigation into the subject, future research on the GCS is anticipated to be based on it. Furthermore, while many scholars have identified several flaws in Korean Protestantism and advocated theological solutions, there is little literature that provides concrete examples of how these issues have been resolved. In this context, this study could be a valuable resource for pastors seeking to organize current church challenges.

Research Method

Using historical theology as a research method that pays close attention to Christian life experiences as a historical event, we will investigate the entire context and motivations behind the GCS's appearance, the school's main curriculum, and the degree to which teachers, students, and parents are concerned with the GCS's educational practices (Lewin et al. 2023; Timma and Bartha 2021). In addition, we will look into the life-experienced testimonials of people who are directly linked with this institution to accomplish this goal. This approach rarely employs a positivist viewpoint on historical data or a quantitative method unless essential (Chrostowski 2022). The most crucial components of this work will be an examination of the effects of this schooling on a future Protestant resurgence, societal purity about school violence, and the prohibitively expensive nature of private education. The end of this effort will indicate the areas that require improvement for this institution to grow.

Background and Brief History of the GCS

The GCS is an alternative Christian school. As institutional policies for the equalization of middle schools in 1969 and high schools in 1974 were created as public education in Korean society, the alternative school movement in Korea started in earnest in the mid-1990s to combat many adverse effects (Ham 2016). One of these unintended consequences was the emphasis placed on the public character and equality of education rather than the academic independence and freedom of students due to the tight structure and homogeneity of the educational curriculum. Furthermore, this public education created an atmosphere that emphasized a simple cognitive education for the college entrance exam rather than providing students with creative thinking and experiential education. Among alternative schools, there are public and private schools that must be controlled and approved by the state, but there are also autonomous alternative schools that are not managed or supervised by the state at all. There are currently more than

500 alternative Christian schools in Korea, and they operate primarily to realize the genuine value and goal of Christian education by excluding needless state control and involvement (Ham 2016). However, according to recent studies, many alternative Christian schools are not producing results that meet the purpose of their initial establishment (Pasaribu & Gabe 2022). The main causes are “overload, un-adapted school atmosphere, interpersonal tension, financial instability, work-life imbalance, and internal conflict” (Kim and Chung 2021; Park and Rhee 2022). As will be discussed in detail later, the GCS shows the possibility of wisely overcoming the problems of these alternative schools.

Pastor Eun-Jin Na presented the concept of an alternative Christian school to two parents on November 1, 2015 in Gwangju, Korea (GCSH 2023). Na studied theology at Kwangshin University in Korea and hopes for the rebirth of the Korean Church. In the face of a wave of growing secularization of the Church, he was deeply concerned about how Korean Protestantism had lost its early spiritual and social influence as well as its knowledge of how to steer the future (Chung 2003; Kang et al. 2021; Kim and Chung 2023a,b). He came to the conclusion that developing the next generation of leaders was the only effective way to address this issue, so he began working with kids between the ages of 3 and 5 in the nursery school of the GGC, where he served as an educational minister. With the agreement of the GGC, Na launched the Gyeojassi International Christian School (GICS) in May 2016 with 13 children after receiving positive feedback from many parents regarding this education. In less than three years, the school has expanded to around 120 students. The name GICS changed to GCS in 2023. There are now 361 students enrolled at the GCS, with 116 in nursery school, 179 in the elementary school, 50 in the middle school, and 16 in the high school (GCSH 2023).

In comparison to the regular curriculum provided by the Korean public education system, the school offers a significantly richer and more intensive education. Around 70 teachers with nationally recognized teaching certifications work for the GCS; one of them is enrolled in a Ph.D. program, eleven have master's degrees, and the rest are all bachelor's degree holders (Na 2023c). The current location of this institution is near the entrance to Mudeungsan National Park. It is one of Korea's most pristine areas thanks to its thick forests, clear air, and unpolluted water. The GCS students who develop their academic abilities in a state-of-the-art facility built on a 5,834-m² property in such a setting will be considered the prospective future leaders of Korea.

Educational Goal and System of the GCS

The primary objective of the GCS is to offer children a comprehensive and integrated education from an early age, enabling them to lead a satisfying life and ultimately contribute to the revitalization of Korean Protestantism. The GCS posits that the biblical concept of abundant life prioritizes the production of "fruit" over simple "success." In our civilization, success is typically characterized as the acquisition of wealth, social status, prestige, and other comparable accomplishments, often obtained by surpassing others in a highly competitive setting (Lee 2020). Nevertheless, the fruit does not pertain to simply exterior accomplishments but rather to the establishment of a healthy community by means of humility, mutual understanding, and cooperation, which are indicative of one's inner spirituality (Powery 2020; Seok and Chung,

2024). This establishment firmly prohibits the act of subjugating or exploiting others (Talmage 2003; Jeong et al. 2021).

The GCS' comprehensive education explicitly acknowledges that God has endowed humans with a sound intellect and a robust physique, enabling them to utilize their abilities to their fullest potential and effectively govern the planet. Individuals establish communication with this deity through acts of worship performed both in their own residences and at places of worship. Hence, the family, as the most basic and fundamental component of society, holds significant value as an institution that fulfills its divine purpose and serves both God and fellow individuals. This situation teaches us a significant lesson: the disintegration of families may lead to the disintegration of both the church and society. Home education, rooted in the spirituality of parents' lives, exerts a more profound and extensive impact on children than formal education in religious institutions or society. The GCS is implementing an educational policy to facilitate the enrollment of students nurtured in a supportive spiritual setting at home and provide them with a more rigorous education in both spiritual and intellectual disciplines. The school has established its admission regulations to deter students with a strong desire for achievement from applying solely to attain high academic marks. Simply put, this school admits pupils after conducting a comprehensive assessment of their religious upbringing at home and evaluating their ability to collaborate with fellow students towards a shared objective.

Let us review some of the GCS's spiritual education programs. Reciting the Bible is possibly one of the best spiritual disciplines in Christianity. Churches equipped with Bible memorization are expanding all over the world. The Church Fathers, who practiced reciting the Bible in the Egyptian desert, were great spiritual giants for keeping Christianity alive during the persecution of the early Church (Rheem & Chung 2024). The founder of the University Bible Fellowship (UBF), Dr. Samuel Lee, instructed UBF leaders to memorize the Bible's text before preaching on its themes. This love for the Bible has led to the growth of UBF into a significant global student gospel movement today. Hak-Su Na, the senior pastor of the GGC, moves the congregation by preaching while gushing out Bible verses like a waterfall (Yang & Chung 2023). The GCS actively encourages all students to memorize more than 100 Bible verses in a calendar year (Na 2023b). In this regard, Huth et al. (2021) accurately suggested that a person will be better prepared to follow the Word's guidance and overcome hurdles if they study the Bible by heart from an early age.

Another aspect of the GCS's spiritual education is the discussion of Bible themes or verses in addition to Bible memorization. Every Monday through Friday, from 9 a.m. to 9:25 a.m., teachers and students break off into groups to discuss various Bible passages or themes (Na 2023a). Students gain knowledge of other students' perspectives on particular biblical issues through discussions, as well as the abilities necessary to persuade others of their own reasoning positions. Students will learn the value of teamwork and have the chance to enhance their leadership skills by continuing these talks in small groups (Jeong & Chung 2022). Additionally, the GCS arranges chapel time once a week so that students can hear the crucial themes of study, friendship, and family through which they can learn and put the important Bible teachings into practice. The GCS instructors and parents frequently organize prayer times, and teachers and students/parents participate in short-term missionary service projects in

foreign mission fields such as the Philippines, all of which contribute to the development of spirituality and community-building fellowship or companionship (GCSH 2023; Muynck and Kunz 2023)

The other primary goals of the school, such as mentoring, integration, planning, classics, and service, are very closely interconnected. The GCS has a strong interest in studying numerous classics. In order to ensure that students are ready to participate fully in the 4th industrial revolution that Korea is currently implementing based on these outstanding contributions, the GCS is taking a number of actions (Seo and Chung 2021; Kim et al. 2023). For instance, GCS requires that each student read at least 100 academically renowned books each year with the guidance of their teachers. These classics and liberal arts literature will provide them with timeless truths and teachings that help them evolve by giving them a thorough grasp of people, society, and life.

Given that English is currently a representative international language, the GCS prepares all children for life on a global scale by implementing English education based on “Cognitive Academic Language Proficiency and Basic Interpersonal Communicative Skills” beginning in the first grade of elementary school (GICS 2021). Furthermore, each student receives instruction in martial arts such that those who graduate from this school at the very least will be able to obtain a black belt 2nd grade (dan) certificate, and music education is provided so that every student can play one instrument satisfactorily (Na 2023a). The GCS arranges field trips to various regions of Korea once a month to help students expand and solidify their understanding of what they have studied in class. Also, the GCS signed numerous MOUs with the intention of providing high-quality education to the students, including ones with the Korean Society for Creation Science in July 2018 and Handong Global University in December 2020 (GCSH 2023).

It is unavoidably important to determine the mentorship style and level of service provided by teachers, including the principal, for this holistic education to be successful (GICS 2021; Choi and Chung 2023). These services may yield positive results when they collaborate closely, grounded in humility. Apostle Paul has characterized humility as the most efficacious means of embracing humanity (Philippians 2:3), and St. Augustine (354–430), a prominent theologian since antiquity, has also contended that humility is the sole antidote for the world's deleterious disorder: “In that way the first part is humility; the second, humility; the third, humility; and this I would continue to repeat as often as you might ask direction” (Augustine 430). The GCS's mentorship and service are never just words of mouth. According to the principal of this school, the way teachers teach students is to learn the humility of Jesus and show it to them directly. To name a few, the principal and teachers do the cleaning around the GCS or wash the dishes after dinner. They serve students by driving large school buses when they go to school, leave school, or have special learning experiences (Na 2023a). When teachers face difficult issues with the academic calendar, they seek assistance from the principal and delegate the duties of regular teachers to the principal. As a result, school administration is a service structure in which work is completed from the bottom up rather than a top-down hierarchy. Greenleaf (1977), like Kozhimala (2022) and Nsiah (2013), has defined the traits of this type of leader as great examples of “servant leadership,” and his evaluation appears to be accurate.

Research Results and Discussions

Possibility of Church Revival

Nearly all of the students who attend the GCS for their education also attend church. They not only conduct themselves admirably in Sunday School when studying the Bible, but they also go to general adult worship sessions and have a great impact. According to a pastor who oversees a Sunday school:

The pupils at the GCS are familiar with and devoted to the Bible. The way the GCS students engage and love the Word inspires challenge in other students . . . The GCS students teach other students about worship and how to worship God. In addition to the Sunday school services, many of them also go to the Wednesday, Friday, and Sunday evening services. They understand that their time spent worshiping God is the most joyful of all their time. The sincere desire of the GCS students for worship affects not only their fellow pupils but also adult believers. As "worship evangelists" in the church, GCS students are doing a good job (An 2023).

We may observe from the aforementioned example that the GCS students spread positive spiritual and social contagion. They display piety at church, and other students and regular believers, consciously or unconsciously, agree and imitate their behavior (Christakis and Fowler 2011). This situation is a result of a vortex that began in Sunday School and is now affecting the entire church body. To put it more precisely, a phenomenon is taking place in which the GCS students are picking up on the feelings and actions of churchgoers. According to Galvao's contagion theory (2023), it is quite likely that this phenomenon will start in a tiny circle at one point in the group and gradually spread to a larger circle.

Provide Basic Training for Students' Holistic Growth

The GCS offers distinctive literacy programs, martial arts instruction, and music education to foster comprehensive development in students. Presently, many students are progressively striving to expeditiously solve problem-oriented inquiries in order to instantly enhance their exam results. Instead of engaging in prolonged book reading, they are choosing to utilize artificial intelligence or other audiovisual tools as a method to do this. Nevertheless, while this learning approach may yield quick advantages in terms of exam scores, it significantly impairs the capacity to comprehensively grasp the entirety of the book's content. However, the GCS highly recommends that a student reader, who reads 100 books annually with the help of teachers, diligently scrutinize the abstract words and concepts present in each book to attain a thorough comprehension. This involves examining each word, analyzing its importance, and discerning the symbols and metaphors conveyed. By engaging in this practice, the reader can enhance their personal lexicon in relation to their reading proficiency. Professor Min-ae Na of Seoul National University (2024) conducted research that suggests developing the above basic reading habit enables students to independently understand any topic without relying on artificial intelligence.

The GCS provides martial arts training based on the Christian concepts of humility and compassion, ensuring that no pupil develops an aggressive combat mentality. Both young

students, without any exceptions, take part in this training. By the time they graduate from high school, they could receive official black-belt certification, gaining recognition as almost professional athletes. What is the justification for teaching young children martial arts? Engaging in martial arts has several benefits, including improving physical abilities, fostering self-assurance and self-worth, and equipping individuals to confront both personal and external obstacles. In the end, by engaging in this physical training, students come to understand that life is an ongoing and exhilarating pursuit of a healthy mind, body, and spirit. Based on a study conducted by Jikkemien Vertonghen and Marc Theeboom in 2010, the impact of martial arts training on young pupils can either have a significant positive influence or negative effects such as hostility. However, the trainees' surroundings and the caliber of their education, both at home and in school, seem to exert a substantial impact on the result. The positive features stated thus far, namely the martial arts instruction received by GCS students in devout Christian households under the care and guidance of spiritual parents, are undeniably significant.

The GCS offers individualized training on a single music instrument for each student. Students select an instrument of their preference and engage in constant study since music serves as a medium for unrestricted expression of human emotions and facilitates communication transcending linguistic barriers. Individuals with the ability to actively engage with and appreciate music have the potential to acquire an emotionally stable music environment, which facilitates brain development. By studying several genres of music and understanding their distinct feelings and energy, they can immerse themselves in a realm of exceptional and emotionally charged music, bringing great delight not only to themselves but also to those around them. Furthermore, music has a crucial function in acknowledging and comprehending cultural differences. The distinct music of every country and region communicates the historical, cultural, and moral aspects of that location, providing us with a fresh outlook and enriching our existence. In short, multiple scientific investigations by Michael Trimble and Dale Hesdorffer (2017) have demonstrated that music stimulates different regions of the human brain, enhancing cognitive functions such as memory, attention, and creativity.

No Conflicts between Teachers and Students including their Parents

The idea of having a child and raising that child in the fiercely competitive country of Korea is widely held among young people (Hwang 2023). When raising just one child at home, parents are not embarrassed to treat the youngster like a princess or a prince. Children who grow up in these types of environments frequently misbehave in school and contribute to school violence by confronting or abusing instructors. These youngsters' parents accuse the teachers of abusing their children when the teachers warn them. The persistent harassment from parents has caused 8,413 teachers to suffer over the past five years (2017-2021), and 76 teachers have taken their own lives as a result (Chung 2023; Seok and Chung 2023). This instructional setting has been summed up by one teacher: "Nothing is more important than the students' human rights in Korea right now... so it's usually impossible to discipline them when they misbehave. As a result, a lot of Korean instructors lose hope in their students; the nation's youthful teachers leave school early, and the nation's more seasoned teachers stop their profession too soon" (Ha 2023).

As previously said, the GCS thoroughly develops students' spirituality through Bible memorization, teacher-student Bible debates, classic reading, seminars, mission field excursions with teachers and students/parents, personal counseling from teachers, and a humble commitment to service. As a result, no school violence has appeared. The vast majority of parents support the school's pedagogical procedures and express satisfaction with them. Parents have made comments stating that this school probably fulfills all the requirements for an ideal educational institution and overcomes the disadvantages of both public and private schools. The communication between teachers and students is highly effective, and the curriculum is comprehensive, encompassing academic studies, recreational activities, practical experiences, sports, music, character development, and physical growth (GICS 2020).

An ex-public school instructor who relocated to the GCS to work with pupils has testified: "I [and the GCS teachers] target a limited number of students and monitor the process of growing up from childhood, even while providing guidance to young children. I think that the gifted GCS students, with their various origins and destinations, will demonstrate God's good plan" (Choi 2023). Another teacher thinks that because the GCS students have a strong spiritual foundation, they have a far better attitude toward engaging in class than students at public schools. Additionally, she claims that there has not been any animosity between her and her pupils, demonstrating the fact that they actually value her instructional guidance (Park 2023). Khanam et al. (2020) and Sultana (2022) argued in their research that education that emphasizes the nature of smooth human relationships rather than worldly fame and success produces greater and more valuable results. Their claims are more clearly proven in the testimonies of the GCS parents and teachers.

Decisive Help in Solving the Problem of Private Education Expenses

According to a report from March 2023, 8 out of 10 Korean elementary, middle, and high school students attend private academies, which cost an average of \$380 USD per student every month. If their children pursue separate studies in the arts and sports there, the cost of the academies for the parents of these children will be close to \$1,000 or much more per month (Jang 2023). Additionally, since summer and winter breaks in Korean public schools are typically two months long, the majority of students must pay extra private educational fees to continue their studies during these lengthy intervals. However, at the GCS, teachers sacrifice themselves to serve students by drastically reducing the vacation period to 5 weeks a year (Na 2023a). The GCS has developed yet another creative plan to lower the cost of private education. In other words, elementary school starts when a child is 6 years old, and classes are set up so that by the conclusion of the first year of high school, all subjects in the third year of public high school will be finished. The GCS students in their second and third years of high school can receive a more thorough education for entering universities and are better prepared for the admission exams offered by the universities of their own choosing. The GCS invites a number of renowned academics to give special lectures during this two-year period in order to promote knowledge and help students develop their faith and character. This idea of GCS makes it possible for most students of this school to go to university without worrying about private education expenses. Then, does the GCS offer free education, just like the ones in Korea's public educational system?

Not at all. 580,000 won (about \$430) per student per month will be given to the school in 2023 to cover educational costs (Na 2023a). Given how much money Koreans spend on private education, the cost of education at this school is actually not a major issue. This is due to the fact that, unless there is a specific reason, students who attend this school do not need to enroll in separate private academies. Parents of this school believe the tuition is "extremely unusual when compared to other foreign schools or alternative institutions" (GICS, 2020).

Suggestions

First and foremost, we wish for the young Christians from the GCS to stick with the church and establish a devotional tradition in the future. Because of this, the GCS will need to come up with a number of plans of action to help the graduates of this institution stay closely connected to the church and grow in their faith.

Second, the spiritual education of the GCS is a big part of future hope of Korean Protestantism (Park et al. 2022). However, for this hope to have an impact on the church and society at large, schools like or similar to the GCS need to be established across the country to grow into a national movement where more students can be trained.

Third, the GCS resolutely disproves the myth that elite schools are only open to the children of the wealthy and that obtaining a decent education requires paying exorbitant tuition. Due to this, children from average families are permitted to attend this school by paying a set tuition cost. Additionally, a sizable tuition discount is being offered to families with numerous children. We do, however, hope that this institution would provide more chances for admission to the kids from the most underprivileged households who cannot even afford this price. The GCS should conduct further research on this matter and create a fund-raising program for choosing many scholarship recipients.

Fourth, Korea is no longer a country composed of a single ethnic group. In the Gwangju Metropolitan City, Wolgok-dong, for example, is home to 7,000 Goreoin, Korean descendants from Central Asia, Ukraine, and Russia. In Korea's rural and fishing communities, there are a lot of mixed-race families as well. The GCS must therefore inform students of the goals and callings of Korean Protestantism in diversity and uphold strong ties with multicultural alternative schools.

Finally, the GCS was established to have a constructive impact on the church and society in the context of Korean Protestantism's stagnation, and it is making good progress toward that objective and direction. However, Christianity is not a religion that exclusively raises well-trained, healthy children in loving homes. Without exception, Jesus cared for and healed numerous troubled people in the gospel with great interest and affection. This gospel attitude requires the Church to take on missionary responsibilities for children from broken or marginalized families who do not fit in at school or on the outskirts of society. Thus, rather than entrusting this obligation to the GCS, which serves a specific function, it is strongly recommended that all Korean local churches work together to solve these children's problems, regardless of their doctrinal affiliation. The general public will desert churches if they delay this critical public concern and instead focus on increasing their physical size.

Conclusion

The GCS is making every effort to develop future Korean Protestant leaders by providing rigorous spiritual training and holistic education to young students. Because of this well-defined training, students have a high level of spirituality and a deep interest in social responsibility. Almost all GCS students attend Sunday School and adult worship services, raising hopes for the revival of Korean Protestantism. The GCS's expertise in student selection, ongoing dialogue and consultation with students and parents throughout the educational process, promotion of a sense of community through various seminars and mission field trips in which they participate together, and the humble dedication of the principal and teachers keep this school safe from school violence. Furthermore, the GCS rigorously delivers English, physical education, and music to children at a low, generally acceptable tuition charge, resulting in a cutting-edge setting in which pupils do not require expensive separate private education after school.

Students at GCS are gradually taking on the roles of "light and salt" in the world. This appears to be a minor part, like the "mustard seed" of the Bible. It will take some time for people to recognize that this seed has the potential to profoundly revitalize both the Korean Church and society. Because this school's educational curriculum ends with high school, it seems critical to develop plans that will enable graduates to continue their studies in college and obtain jobs after graduation. If the GCS alumni association's effective structure and objectives evolve into a collaborative movement with Korean Protestant church leaders, it will boost the institution's efforts to renew Korean Protestantism and achieve societal purity.

Ultimately, this research suggests that the GCS model has the potential for implementation in both mainstream public schools and various alternative schools in Korea to tackle issues such as school violence and the financial burden of private education in the future. Hence, individuals who have a keen interest in this domain are anticipated to carefully scrutinize GCS's comprehensive educational curriculum and explore its potential by extensively assessing how some or all of its components might be implemented.

REFERENCE

- An, Luke. 2023. Email Letter to Jun-Ki Chung. August 22, 2023.
- Augustine. 430. Letter to Dioscorus. Accessed February 3, 2024.
<http://www.newadvent.org/fathers/1102118.htm>.
- Cho, Mi-Jeong. 2022. Students with problem behavior . . . Serious violation of teaching rights. Education Plus News, July 25, 2022.
<https://www.edpl.co.kr/news/articleView.html?idxno=6554>
- Choi, David, & Chung, Jun-Ki. 2023. The Necessity of Utilization of Digital Technology and Social Media for Church Growth: A Case Study of University Bible Fellowship in USA. Multicultural Education, 9 (1), 91-102. <https://mc-caddogap.com/wp-content/uploads/galleyproof-8-mc-9-1.pdf>
- Choi, Inhyang. 2023. Email Letter to Jun-Ki Chung. July 13, 2023.

- Christakis, Nicholas & Fowler James H. 2012. Social Contagion Theory: Examining Dynamic Social Networks and Human Behavior. Accessed February 3, 2024. <https://arxiv.org/abs/1109.5235>
- Chrostowski, Mariusz. 2022. The effects of religious education on pro-democratic positions in the face of the right-wing populism in Poland: Theoretical analysis and clues for educational practices. *Journal of Religious Education*, 70 (1), 44-45. <https://doi.org/10.1007/s40839-022-00161-1>
- Chung, Jun-Ki. 1997. Taoism in Christian Perspective. *Journal of Interdisciplinary Studies*, 9 (1/2), 173-178. https://www.pdcnet.org/jis/content/jis_1997_0009_0001_0173_0178.
- Chung, Jun-Ki. 2003. The University Bible Fellowship: A forty-year Retrospective Evaluation. *Missiology*, 31 (4), 473-485. <https://journals.sagepub.com/doi/10.1177/009182960303100407>.
- Chung, Jun-Ki. 2023. Safeguarding Children from School Violence: A Systematic Analysis of the Issue of Psychological and Physical Pressures from Teachers and Peers. *Journal of Education Culture and Society*, 14(2), 131-143. <https://www.jecs.pl/index.php/jecs/article/view/1602>.
- Galvao, Mena Santos. 2023. Social Contagion. *Lisboa Counselling*. <https://lisboacounselling.com/2023/02/14/social-contagion/?lang=en>
- GCSH (Gyeojassi Christian School Homepage). 2023. Introduction about GCSH. Accessed August 3, 2023. <https://gics.kr:442/Page/Index/1679>.
- GICS (Gyeojassi International Christian School). 2020. GICS Introductory Brochure. Gwangju, South Korea: GICS Press..
- GICS (Gyeojassi International Christian School). 2021. GICS Introductory Brochure. Gwangju, South Korea: GICS Press.
- Go, Sang-Suk, Kang Min-Soo, Shin Cheol-Won, Rheem Seoung-Mook, & Han Won-Suk. 2021. The American Southern Presbyterian Missionaries in Modern Korea: A Question of Cultural Imperialism. *Psychology and Education Journal*, 58 (2): 5172-5183. doi: 10.17762/pae.v58i2.2921
- Greenleaf, Robert K. 1977. *Servant leadership: A journey into the nature of legitimate power and greatness*. Mahwah, NJ: Paulist Press. <https://www.urbanleaders.org/620Leadership/92Readings/articles/Greenleaf-Servant%20Leadership.pdf>.
- Ha, I-Lee. 2023. Email Letter to Jun-Ki Chung. July 25, 2023.
- Ham, Yeong-ju. 2016. The history and meaning of Christian alternative schools. *Kidok News*, April 19, 2016. <http://www.kidok.com/news/articleView.html?idxno=96411>.
- Huth, Kerrin, Brown Raymond, and Usher Wayne. 2021. The Use of Story to Teach Religious Education in the Early Years of Primary School: A Systematic Review of the Literature. Accessed February 4, 2024. <https://link.springer.com/article/10.1007/s40839-021-00140-y>.
- Hwang, Ji-Youn. 2023. Korea's Birth Rate Falls to 0.78. *Chosun Daily News*, February 22, 2023. https://www.chosun.com/economy/economy_general/2023/02/22/EIP77PE3PBB2PGVWG LCGTNJ644/.
- Jang, A-Yeong. 2023. Private Education Spending 26 trillion Won, Highest Ever...the Largest Increase for Elementary School Students.” *YTN News*, March 7, 2023. https://www.ytn.co.kr/_ln/0103_202303071817416609
- Jeong, Moo-Jin, Chung Yong-Bok, Han Won-Seok, Lee Jeong-Jun, Seo In-Seok & Kim Ho-Woog. 2021. Political Consciousness of Early Korean Mission Schools (1907-1937). *Journal of*

- Positive Psychology & Wellbeing, 5 (3), 756-769.
<https://journalppw.com/index.php/jppw/article/view/572>.
- Jeong, Moo-Jin & Chung Jun-Ki. 2022. A Fruitful Leadership of Raymond and Mariella Provost. Psychology and Education Journal, 59 (1), 159-167.
<http://psychologyandeducation.net/pae/index.php/pae/article/view/7114>
- Kang, Min-Soo, Lee Jeong-Jun, Han Won-Seok, Rheem Seung-Mook & Seok Jong-Ok. 2021. Hallyu in Mongolia: Its Meaning and Socio-Political Implications. Psychology and Education Journal, 58 (3), 789-801.
<http://psychologyandeducation.net/pae/index.php/pae/article/view/3013/2690>.
- Kasselstrand, Isabella. 2022. Secularization or Alternative Faith? Accessed February 4, 2024.
https://brill.com/view/journals/jre/15/1-4/article-p27_2.xml
- KBC (KWANGJU BROADCASTING COMPANY). 2023. Korea is the last fertility rate among OECD countries for 10 years.” KBC NEWS, February 22, 2023.
<http://www.ikbc.co.kr/article/view/kbc202302220045#:~:text=>
- Khanam, Afifa, Iqbal Zafar, and Kalsoom Qudsia. 2020. Effect of Religious Education on the Moral Development of Children. International Journal of Management, 11 (11), 2317-2318.
https://iaeme.com/MasterAdmin/Journal_uploads/M_11_11_215.pdf
- Kim, Ho-Woog, Min-Soo Kang, Joung-Jun Lee & In-Seok Seo. 2022. Herbert Coddington’s spirituality and medical work. European Journal of Science and Theology 18 (3):83-96.
<https://pesquisa.bvsalud.org/global-literature-on-novel-coronavirus-2019ncov/resource/pt/covidwho-1877058>.
- Kim, Kang-Hyun, and Chung Jun-Ki. 2023a. A Study on ‘Arirang’ a Korean Folk Song that is Being Accepted Worldwide. European Journal of Science and Theology, 19 (1): 77-91.
<http://www.ejst.tuiasi.ro/LoginPage19.htm>
- Kim, Kyung-Youn, and Chung Jun-Ki. 2021. A New Church Networking for New Generation: A Case Study of the Changjo Presbyterian Church in South Korea. International Journal of Future Generation Communication and Networking, 14 (1), 299-304.
<http://serisc.org/journals/index.php/IJFGCN/article/view/35500>
- Kim, Kyung-Yun, and Chung Jun-Ki. 2023b. The Public Roles of Early Korean Protestant Christianity and Future Prospects. European Journal of Science and Theology, 19 (3): 57-72. <http://www.ejst.tuiasi.ro/LoginPage19.htm>.
- Kim, Kang-Hyun, Lee Grace, Kang Min-Soo, Jeong Moo-Jin, Lee Samuel, and Chung Jun-Ki. 2023. Reevaluation the Policy of Division of Mission Field in Korea. Multicultural Education, 9 (1), 1-9
<https://mc-caddogap.com/wp-content/uploads/12-mc-8-4.pdf>.
- KBC (KWANGJU BROADCASTING COMPANY). 2023. Korea is the last fertility rate among OECD countries for 10 years.” KBC NEWS, February 22, 2023.
<http://www.ikbc.co.kr/article/view/kbc202302220045#:~:text=>
- Kozhimala, John J. 2022. “The Leadership Style of Jesus and its influence in Select Christian Higher Education Institutions of Kerala. Journal of Management, 1(1), 87-99.
- Lee, Chang-Bong. 2021. Where does the subtlety and perseverance in the culture come from? Opinion News, April 18, 2021.
<https://www.opinionnews.co.kr/news/articleView.html?idxno=48968>
- Lee, Chan-Seung. 2022. Understanding and applying the science of learning. ERICK News Letter, January 27, 2022. <https://21erick.org/column/7658/>

- Lee, Jeong-Gi. 2020. Why are Korean churches criticized? Accessed February 4, 2024
<https://www.goodnews1.com/news/articleView.html?idxno=103116>
- Lewin, David, Orchard Janet, Christopher Kate, & Brown Alexandra. 2023. Reframing Curriculum for Religious Education. *Journal of Curriculum Studies*, 55(4), 369-387.
<https://pureportal.strath.ac.uk/en/publications/reframing-curriculum-for-religious-education>.
- Muynck, Bram & Kunz Bram. 2023. Revitalizing the Mission: The Challenge for Christian Education to Discover Contextual Vocation and Ethos. *Religions*, 14 (10), 1330.
<https://doi.org/10.3390/rel14101330>.
- Na, Eun-Jin. 2023a. Introducing the GSC to Jun-Ki Chung at the GSC in a manner of interview. July 3, 2023.
- Na, Eun-Jin. 2023b. Email Letter to Jun-Ki Chung. July 5, 2023.
- Na, Eun-Jin. 2023c. Email Letter to Jun-Ki Chung. July 12, 2023.
- Na, Min-Ae . 2024. The Child Who is Good at Korean Wins. Seoul: Kim Young-sa Press.
- Nsiah, Gabriel K. B. 2013. Leading as Jesus Led: Christ Models of Leadership. *Open Journal of Leadership*, 2 (4),103-105. DOI:10.4236/ojl.2013.24016
- OECD. 2024. Suicide Rates (indicator). doi: 10.1787/a82f3459-en Accessed February 4, 2024.
- Park, Jong-Sin. 2018. The Secret to Jewish Success lies in Tefillin. *Kidok News*, July 2, 2018.
<http://www.kidok.com/news/articleView.html?idxno=110173>.
- Park, Yong-Ho, Jeong Moo-Jin & Chung, Jun-Ki. 2022. Smoking Culture Seen Through Korean Protestant Christianity. *International Journal of Health Sciences*, 6(S1), 6546-6559.
- Park, Mi-Hyun. 2023. "Email Letter to Jun-Ki Chung." July 5, 2023.
- Park, So-Young & Rhee Eun-Sill. 2022. Exploring Burnout Situation among Christian Alternative School Teachers in South Korea. *Journal of Christian Education & Information Technology*, 42 (0), 7-44.
<https://www.kci.go.kr/kciportal/ci/sereArticleSearch/ciSereArtiView.kci?sereArticleSearchBean.artiId=ART002949077>
- Pasaribu, Asido & Gabe Paruntungan. 2022. Challenges and Obstacles Faced by the World of Christian Education in the Past, Present, and Future Perspectives: Both in the Family, Church, and School. Accessed February 2, 2024.
<https://journal.neolectura.com/index.php/focus/article/view/912>
- Powery, Emerson B. 2020. Romans 6:12–23. Accessed February 3, 2024.
<https://journals.sagepub.com/doi/10.1177/0020964320961664?icid=int.sj-full-text.similar-articles>.
- Rheem, Seoung-Mook, & Chung Jun-Ki. 2024. The Spiritual Fruits of the Desert Fathers (1). *International Journal of Multidisciplinary Research and Analysis*, 7 (3), 1360-1367.
- Seo, In-Seok, Jeong Moo-Jin, Seok Jong-Ok, & Kim Ho-Woog. 2022. Wylie H. Forsythe: Revolutionizing Leprosy Treatment in Modern Korea. *Astra Salvensis*, 10 (1), 67-78.
<https://www.cceol.com/search/journal-detail?id=657>.
- Seok, Jong-Ok & Chung Jun-Ki. 2023. School Violence in South Korea from the Perspective of Coaching Psycholog and Counseling. *International Journal of Membrane Science and Technology*, 10 (4), 515-522.
https://www.safetylit.org/citations/index.php?fuseaction=citations.viewdetails&citationIds%5B%5D=citjournalarticle_772062_37.

- Seok, Jong-Ok & Chung Jun-Ki. 2024. The Christian Youth Movement: the Beginning. *International Journal of Social Science and Humanities Research*, 12 (1), 211-219. DOI: <https://doi.org/10.5281/zenodo.10782132>.
- Sultana, Carl-Mario. 2022. Religious Education in Transition: From Content-Centered to Student-Centred. Accessed February 1, 2024. <https://www.mdpi.com/2077-1444/13/10/986>.
- Talmage, John V. N. 2003. *A Prisoner for Christ*. Seoul: Pietas Publishing House.
- Timm, Jana-Michaela & Barth Matthias. 2020. Making Education for Sustainable Development Happen in Elementary Schools: The Role of Teachers.” *Environmental Education Research*, 27 (1), 52-53. <https://doi.org/10.1080/13504622.2020.1813256>.
- Trimble, Michael, & Hesdorffer, Dale. 2017. Music and the Brain: the Neuroscience of Music and Musical Appreciation.” *National Library of Medicine*, 14 (2), 28-31. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5618809/>
- Vertonghen, Jikkemien, and Theeboom Marc. 2010. The Social-Psychological Outcomes of Martial Arts Practise Among Youth: A Review. *Journal of Sports Science & Medicine*, 9(4): 528–537. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3761807/>.
- Yang, Mark & Chung Jun-Ki. 2023. Jesus’ Teachings and Their Implications in Postmodern World. *International Journal of Research in Academic World*, 2 (3), 1-8. <https://www.ubf.org/sites/ubforg/articles/1680190488.pdf>
- Yoon, Wan. 2021. Dilemma and Future Public Education. *Eduin News*, August 7, 2021. <https://www.eduinnews.co.kr/news/articleView.html?idxno=39735>.