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THE ROLE, HISTORY AND PLANS OF ICU

April 29, 1952, the peace treaty became effective and Japan became again a sovereign nation. On that same day the campus of International Christian University was dedicated to the service of mankind. In 1953, coincident with the hundredth anniversary of Perry's visit to Japan, the first freshman class was admitted to the newly chartered Liberal Arts College.

These events, however, are more than coincident. Technological developments in one hundred years have brought peoples, economies and cultures closer together. Education has not kept pace in resolving the consequent problems and conflicts. As neighbors we are one world. As brothers we are not.

Founded through international cooperation, this new University seeks to vindicate the possibilities of a world community by realizing on its campus an international community that will be a laboratory in international culture and understanding. This university seeks to create an academic community of freedom and reverence based on the spirit of Christianity, in order to educate men and women to acquire wisdom necessary for the citizens of modern society serving God and humanity.

In common with other *bona fide* universities, ICU will seek to: 1) discover, propagate and safeguard truth, 2) uphold the principles of universal human rights, honor human personality and enhance academic freedom, 3) promote education and contribute to its progress through self-criticism and evaluation, and 4) activate knowledge, advance people's welfare, and quicken truth to be the motive power of man's society.

The uniqueness of ICU is four-fold. First, it is new—without institutional traditions, hence free to explore and pioneer. Its program of education is geared thoughtfully to the needs of tomorrow's world, utilizing from the past that which illuminates life today.

Second, it is international, interracial and intercultural. About half of its faculty are from abroad, both occidental and oriental. Being bilingual, Japanese and English, it is open to cosmopolitan students, regardless of race, nationality, creed or sex.

Third, faculty selection and program development are based on the common and complementary values of the Christian and democratic philosophies, the chief well-springs of universal human rights, respect for the integrity and worth of the individual and academic freedom. At ICU, knowledge and skill are not the sole or ultimate goals of education. The ends toward which knowledge and skill

are used are of supreme importance and the ends will be determined by the kind of philosophy of life one subscribes to.

Fourth, ICU is Christian by conviction in that its philosophy of life is based on a Christian interpretation of man, the universe and truth. It believes that Christianity in its dynamic essence is a way of life. Needless to say, ICU maintains freedom of religion and no proselyting will be attempted. But the student will be challenged forthrightly to order his or her life in the spirit and teaching of Christ. Free personal association throughout the campus life which is daily shared democratically by students, faculty and their families is meant to help the development of a valid philosophy and way of life.

ICU thus has a positive commitment and a unique potential role in Japan's current effort to become more democratic in its way of life.

But the ICU idea is not new. As early as 1900, Christian leaders in Japanese education urged the establishment of an independent graduate university. In 1915, a Committee of the National Christian Education Association in Japan prepared a statement of needs, opportunities, and cost of a new Christian Graduate University of the highest grade. The proposal was approved but World War I interfered with that plan.

In 1932, a Commission representing the National Christian Council of Japan, the Christian Education Association of Japan, the Foreign Missions Conference of North America, and the International Missionary Council urged that the system of Christian education should be completed in a "new Christian University of advanced standing to which students of existing schools would be admitted for graduate and professional studies." The plan failed because the depression was then at its worst.

But immediately after World War II a spontaneously formed group of Christian and lay leaders in Japan started to lay plans for a Christian University. The idea was encouraged by a commission sent to Japan from the churches in America in October 1945 and by the United States Educational Commission in 1946.

In August 1946, an all-inclusive national organization, comprising lay leaders, representatives of the National Christian Council and the United Church of Christ (Kyodan), was formed as the Committee for Founding ICU. The late Dr. Tadaoki Yamamoto was elected as chairman and Mr. Soichi Saito, executive secretary. The visit of Dr. Luman Shafer and of Dr. T. T. Brumbaugh at that time supplied further stimulus and encouragement to the movement.

As a preliminary step toward preparing the future faculty of the Christian University, the committee set up, in 1948, a Christian University Research Institute, enlisting a large number of promising graduate students and a teaching and research staff of Christian

scholars and educators of Japan outstanding in their respective fields of study. Members of this research institute studied educational needs in Japan and drew up plans for faculty and a program for a comprehensive university. Plans subsequently adopted focused sharply on more limited objectives, but the institute became a major source of scholars for the faculty of ICU. A comprehensive university remains the long range objective.

In 1948, the founding committee prevailed on Dr. Ichimada, Governor of the Bank of Japan, to form and lead a sponsoring committee (Ko-enkai) in raising funds for ICU. Under his leadership the work of this committee was singularly successful. By July 1949, the goal of ¥150,000,000 was reached. To date the fund has accumulated more than ¥169,000,000.

From these funds the spacious and beautiful campus at Mitaka was purchased. But equally significant in the success of the campaign was the demonstration of nation-wide interest in the new university by the people of Japan. Contributions came from every prefecture. More than ninety-five percent of the contributors were non-Christian. The campaign was conducted during a period of great economic distress before Japan had substantially recovered from the war disaster. From the Imperial Household to the miners and farmers of Hokkaido and Kyushu the gifts came.

During this period, 1945-1949, similar supporting interest and plans were developing in the United States and Canada. The Rev. John A. MacLean of Richmond, Virginia challenged his congregation "to love their enemies" and to demonstrate that love tangibly by doing something that would contribute in a substantial way to Japan's effort to reestablish its place among the family of nations as an agency of peace and goodwill. His idea was carried to the people of America by press and radio.

The Federal Council of Churches gave careful thought to Rev. MacLean's proposal and decided that an International Christian University would be the most effective answer to his challenge. Therefore, a resolution was adopted approving the proposal to provide the funds to help establish a Christian University in Japan.

A joint committee for a new Christian University in Japan was established with Dr. T. T. Brumbaugh as chairman and Dr. Luman Shafer as secretary. On the basis of their report, after a trip to Japan, a Japan International Christian University Foundation was organized and incorporated under the education laws of the State of New York. The purpose of the Foundation was to work with the Founding Committee in Japan in organizing the new university and to provide financial support for establishing, maintaining and expanding the university.

In May and June 1949, representatives of the Founding Committee in cooperation with the late Dr. Ralph E. Diffendorfer, President of the Foundation in America, and Dr. Maurice E. Troyer, educational advisor to the Foundation, drew up basic plans for the organization and program of the new university.

In June 1949, at a meeting in Gotemba, a board of trustees and university council were organized, the basic purposes of the university clarified, and plans for the development of the university adopted. The purposes adopted at that meeting are as follows:

With the highest educational standards and a program founded on the Christian faith, the university will seek to prepare leaders for the building of a new Japan dedicated to peace and contributing to the progress of world culture. Toward that end:

1. Primary emphasis shall be placed on studies at the graduate school level, but the university shall include also an undergraduate college of liberal arts with a limited enrollment.
2. The faculty shall be selected from among men and women of the highest scholastic standing not only in Japan but throughout the world, persons of faith and learning.
3. Through intimate, personal relationships between students and faculty, and through planned group living, it shall seek to develop Christian character, uplift personality and advance learning.
4. It shall seek to maintain a creative, scientific philosophy of education for the purpose of advancing spontaneous, independent, creative thinking.
5. It shall endeavor to combine learning with actual life, through work projects requiring manual labor and social activities leading to the development of personality.
6. The university shall admit both men and women of any land who are Christians and others who are seeking a higher education within the ideals and aims of the university.

The plans adopted at that same meeting called for the development of an undergraduate college of liberal arts limited in enrollment to 600 students and of three graduate schools to prepare leaders for service in a) education, b) government, and c) social work.

The name International Christian University was also finally approved. It was decided that half the faculty should be from Japan and the other half from abroad. The Board of Trustees decided to invite Dr. Hachiro Yuasa to become the first president, Mr. Harold W. Hackett to become vice-president for financial affairs and Dr. Maurice E. Troyer to become vice-president for curriculum and instruction.

During the years immediately following, the process of recruiting

faculty from Japan and abroad was started, and the main building and some faculty homes were completed on the campus.

Instruction started April 28, 1952, with the admission of 75 carefully selected students to a program of English language studies. Also during that year a faculty of 22 members planned a program of general education in the sciences, humanities, and social sciences, preparatory to opening the college of liberal arts the following year.

On March 23, 1953, ICU received the charter for its College of Liberal Arts. And on April 13, 1953, the college opened with 198 carefully selected freshmen and 37 faculty members. Most students, selected from 950 applicants, were in the upper ten percent of their high school graduating classes and had similarly high scores on the National University Aptitude Test.

During the next three years as new classes are admitted the Liberal Arts College will expand to an enrollment of 600 students, a limit set by the Board of Trustees, and 60 faculty members, half from Japan and half from abroad.

The program in the Liberal Arts College provides for intensive study of the English language, general education and major studies in the divisions of the natural and physical sciences, humanities, and social sciences. Students may also meet certification requirements for teachers in junior and senior high schools in science, social studies, literature and the English language.

The following statement of objectives was developed and approved by the faculty for the College of Liberal Arts:

It is the purpose of the Liberal Arts College of ICU to develop a program of general education appropriate to the needs of an educated citizen in the life of Japan. Such a citizen will have a personal philosophy of life and action which is in accord with the ideals of the Christian and democratic traditions. He will acquire and use the skills and habits involved in critical thinking and will develop an intellectual curiosity which challenges him constantly to seek answers to new problems. To attain these ends the Liberal Arts College will seek to help the students:

1. To speak and write in the Japanese language at a level of expression adequate to meet his needs as a responsible member of society.
2. To communicate in the English language at a level adequate for scholarly research in English and for intelligent discussion with educated English speaking people.
3. To share through a study of the literature and philosophy of the Orient and the West the experiences of man and his motivating ideas and ideals, to evaluate these ideas and ideals in terms of Christian and democratic values, and to appropriate for himself those ideas and ideals which will motivate him to serve others and to enjoy the good life himself.

4. To develop an understanding and appreciation of art and music, to find a means of self-expression in music or in at least one of the various visual arts and crafts, and to use these skills, understandings and appreciations not only for individual enjoyment but also for worthy participation in the family and active leadership in promoting the cultural activities of the community.
5. To secure an understanding of the structure and problems of human society in their contemporary setting and their historical roots in order to do his part as an active and intelligent citizen in seeking solutions to the interrelated economic, social and political problems both of Japan and of the world community.
6. To think through the problems of creating for himself and for others the type of family life and marital adjustment that will reflect and promote Christian and democratic values.
7. To attain emotional stability and social competence through an understanding of the human mind and its functioning and through the enjoyment of a wide range of social relationships and the experience of working cooperatively with others.
8. To choose a vocation that will make optimum use of his talents, to view his vocation with a sense of mission, and to secure information and skills in his chosen vocation that will enable him most effectively to serve his fellow-men.
9. To act in the light of an understanding of the natural phenomena in his environment and its implications for human society and human welfare, to understand the values and the limitations of scientific method and to use it intelligently in the solution of his own problems, and to employ useful non-verbal methods of thought and communication.
10. To understand the human body and its needs and to use this understanding both to improve and maintain his own health and to take an interest in and to assume responsibility for improving and protecting the health of others.

Emphasis and effort to date has been on the development of the Liberal Arts College. ICU, however, is to be mainly a graduate university. Plans call for the opening of three graduate schools—education, public administration and social work—as soon as faculty and equipment justify the granting of charters. In the meantime three institutes for advance studies and research have already been opened under the leadership of outstanding scholars; The Institute of Educational Research and Service, The Institute of Rural Welfare Research, and The Institute of Nutritional Research.