Planning a New University in Japan 1949-1966

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A. The Challenge

In mid-December 1948 Chancellor Tolley told me that I would be getting an invitation from Dr. Ralph Diffendorfer to join him at Buck Hill Falls near the end of the Christmas vacation for several days of conferring. The chancellor expressed the hope that I would accept the invitation. Diffendorfer was chairman of the Japan International Christian University Foundation (JICUF). Tolley was chairman of the Advisory Committee on Education for JICUF.

I knew little about the purposes of our meeting when I went to Buck Hill Falls but, knowing Tolley, I assumed that it must be something important. In the course of our discussion I was to learn that Diffendorfer had joined the staff of the Methodist Mission Board the day after he graduated form Ohio Wesleyan. After 50 years of service under that board, he retired. Now he was chairing the JICUF and soon to become its executive director.

During those 50 years, he had been field secretary for Methodist missions in Japan, then for the Far East, and finally was general secretary of the Methodist Mission Board. He had a thorough acquaintance with purposes, problems, and programs sponsored by the various denominations.

The imperial universities were regarded as the elite and most respected institutions of higher education both in Japan and the Far East. The first choice and goal for the most capable students and scholars was admission to their institutions and appointment to their faculties. Colleges in Japan sponsored by church denominations in America labored under this handicap. Unlike the church-related colleges in China and in Korea, those in Japan were regarded as second-and third-rate institutions.

As early as 1890 the idea emerged that Japan should have a first-rate centralized Christian-oriented university. This idea emerged periodically over six decades. In USA in the 30s, leaders in schools, churches, the YMCA, and business united to propose the development of such an institution. A commission to Japan in the 30s strongly

recommended its establishment. But mission boards during the depression already had more obligations than they could meet.

Before the close of WW II in 1945, a group of Japanese Christian scholars started plans to bring this long-standing dream to a reality. When mission board secretaries were again admitted to Japan after the war, they discovered this group at work and joined them with enthusiasm and vigor. Over the next three years, purposes and programs began to take shape both in Japan and USA. A seminar was organized in Japan and incorporated so that they could start a campaign for funds under the leadership of Mr. Ichimada, governor of the Bank of Japan. By 1948 that campaign for funds was well under way.

In 1948 John A. MacLean, pastor of the Ginter Park Presbyterian Church in Richmond, Virginia, preached a sermon in which he proposed that the churches of the United States do something as "foolish" as the Sermon on the Mount, to show that they could forgive and love their enemies by helping develop an institution in Japan. He proposed the building of a hospital. The idea was picked up by the Associated Press and published across the United States.

Veteran mission board secretaries saw enthusiastic response as the opportunity to develop the long-dreamed-of university. At a meeting of the Federal Council of Churches, a Committee of Reference and Counsel of the foreign mission boards made vigorous and dramatic recommendations that gained endorsement and support for a new Japan Christian university project.

Many mission boards had accumulated funds earmarked for Japan that could not be used there during WW II. Eight denominations appropriated varying amounts from these funds for the establishment of a foundation to support the beginning and development of this new university in Japan. This support agency was incorporated under the educational requirements of the United States and Canada as the Japan International Christian University Foundation.

When I met Diffendorfer at Buck Hill Falls in December of 1948, plans for the

development of the new university were proceeding in Japan. Denominations in America had contributed $1.1 million as a nest egg for JICUF and had set plans in motion for a $10 million drive for future support of the university.

But many questions had to be answered before such a drive could be initiated. Why a *new* university? Why not a graduate school that could be built upon the existing Christian colleges and universities? What should be the major purposes of a new international Christian University in Japan?

The foundation had decided that Diffendorfer should go to Japan to try to find answers to these questions. He was seeking an educational adviser to go with him. Tolley recommended that he put the challenge to me, apparently on the basis of my experience with the American Council on Education and as director of the Evaluation Service Center and of the university wide self-survey at Syracuse.

I had done my share of proposing that we in the United States ought to put as much into peace projects after WW II as the country had put into the war effort. Indeed, in 1943 I wrote a three-page letter to Dr. Zook, president of the American Council, and proposed that he use his influence in Washington to get a government appropriation for an exchange program. Families in important positions of education, government, business, and labor in the USA could trade places with similar families in Japan and Germany and indeed Russia for a period of one year.

I don't know whether that letter had anything to do with it or not, but the nearest thing to my proposal was the post-war Fulbright worldwide student and faculty exchange project. Millions of dollars in conversion from wartime to peacetime in several countries were funneled into the exchange of Fulbright professors and their families to and from USA and to many countries around the world. It also applied to graduate and undergraduate students. I later had the privilege of presenting Senator Fulbright for an honorary degree at Syracuse University.

The US Office of Education had asked me to lead workshops in the development of

teacher education programs in the Philippines and in West Germany. They were SOS requests that asked me if I could be available in two weeks. Projects I had going at those times hardly permitted that kind of interruption. But now I was being asked the last week in December 1948 if I could go to Japan in May with Diffendorfer for a six-week planning period with Japanese scholars for a new International Christian University.

My lifelong experience and educational responsibility had primed me for just such an opportunity, but the answer was not an easy one. The year ahead at Syracuse called for combining the purposes, programs, and organizations of the Evaluation Service Center and the university-wide self-survey. In a new center the administration, faculty, and students could carry on a continuous process of self-analysis to discover strengths and weaknesses and take next steps with enlightenment in a rapidly changing world. This would not be the first such venture of its kind in higher education in America, but it surely was the most comprehensive.

Furthermore, my wife Billie and I were moving into a family of three generations. The invitation to go to Japan on the planning trip did not involve anything more than a six-week commitment. But I was aware that if I got heavily involved in he planning, it would be both awkward and inappropriate if I withdrew from responsibilities to help implement those plans.

Nevertheless, there seemed to be only one answer to the invitation: yes. It was a call to one who had in many ways spent his life getting ready for new challenges.

B. Assessing Needs and Organizing in Japan, 1949

On May 1, 1949, Dr. Diffendorfer and I boarded the President Cleveland in San Francisco for the trip to Japan. The two weeks we had on ship together were most interesting and beneficial. I had not had any experience abroad and began to find out about culture shock.

We had the accumulated reports on purposes, plans, and proposed organization that

had emerged in three years of meetings of Christian scholars in Japan. We also had the records of committees that led to the formation of the Japan International Christian University Foundation (JICUF). We studied all these thoroughly to become familiar with the thinking of groups that ran in several directions yet were converging on key matters. In addition, we had the bound volume of the report to the Supreme Command of Allied Powers made by the US Education Mission on Education in Japan. Dr. George Stoddard, Commission of Education in the state of New York, had been head of that mission and knew of emerging ideas for the new university.

The Stoddard Mission report showed that education was highly structured in Japan. Curricula in elementary and secondary schools had been developed and prescribed by the Ministry of Education. Finances and control of education were centralized. There had been no local boards of education.

University education was quite specialized. There was no term in the Japanese language for what we call general education. I learned from the report that 70 or 80 semester hours of work were required for majors. This was confirmed later when I was a member of the Fulbright Committee in Japan to select scholars for graduate study abroad.

Indeed, one thing that we in America didn't realize was that undergraduates from Japan were more sophisticated in a narrow field than were students with masters degree in this country. But they lacked general education and encouragement to reach out in their college work. Therefore, they had little background for considering important problems in a broad and complicated context.

The Stoddard Mission report recommended strongly that colleges develop a sound basis in general education, including up to 12 units each in the natural sciences, social sciences, and the humanities, a total of 36 units. They recommended more attention be given to minor fields to undergird the meaning of the major fields. Having thus studied the potential of our assignment in advance, we arrived in Tokyo on May 13, 1949.

The first question we were asked in Japan was how far the foundation in USA had

moved toward the completion of its campaign for $10 million. This was embarrassing. The Japan financial campaign committee under Mr. Ichimada, governor of the Bank of Japan, was nearing its goal of $500 thousand. But there were hurdles to overcome in the USA.

The JICUF fund-raising organization of Tamblyn and Brown had made a nationwide sampling in the USA. It discovered almost universal approval of an International Christian University (ICU) project. The second thing they encountered was that without alumni to solicit in local communities, the campaign had problems. Third, certain major denominations had contributed substantial funds to get the JICUF started with the provision that the foundation was to raise the rest of its money without going through denominational channels. To many ministers at the grass roots level, this meant that local churches and their members had little responsibility for the financial campaign of the foundation. But that was not the original intention.

All we could report in Japan was that there was enthusiastic support for the project, but we could make no promises. We were confident that the foundation in time would make good on its goal. But first *we needed to spell out compelling purposes and a program of promise.*

The first day we had a conference with Mr. Ichimada. He had successfully captured the purposes and the spirit in which the ICU idea was being developed in Japan and supported from abroad. He had a pipeline into the local communities through Bank of Japan offices. They, with local church leaders' support, organized house-to-house canvases throughout Japan from Hokkaido to Kyushu. As the money came in, they gained confidence that they would realize their goal and organized an official holding organization. Ichimada, being familiar with the program for divestiture of military-owned facilities after the war, arranged the purchase of a 350-acre campus that had been part of the Mitsubishi aeronautical research and development program.

During the course of our interview, Diffendorfer asked Ichimada if he was a Christian. He replied, "I'm not. I'm a Buddhist."

Then Diffendorfer wondered, "How does it happen that you are so vigorously promoting this drive for a new Christian university in Japan."

Ichimada responded, "I have a daughter who attended a mission school. That has been my major source of information. I don't know that I understand what Christianity is. Anyway, whatever it is that caused your nation to come to our help in 1923 after the earthquake and again in 1945 after a bitter war, I think Japan needs some of that same spirit of helpfulness."

Then he went on to report something that we had not known. When the occupation came into Japan after the signing of the peace treaty, General MacArthur made a proclamation to the occupying forces. His words were broadcast in Japanese. Every home in Japan was reputed to have a radio and people were listening. MacArthur told his soldiers: "Up until this time it has been war, and eye for an eye and a tooth for a tooth. Now the war is over. The spirit of the occupation should be guided by the Sermon on the Mount."

Actually, it was some months before people could begin to believe that proclamation. They had been taught by their military that if American troops came into Japan as victors, they would ravish and rape Japan. Here were the occupation forces committed to helping rebuild factories, schools, and hospitals. They helped feed the people until they could get back on their feet. This was an important beginning of my education in Japan.

Japanese Christian Scholars Seminar

The first evening, Diffendorfer and I met with the seminar of Japanese Christian scholars. The purposes they had developed were similar to the purposes that had been developed in the USA. But, as they began to describe their program, it became clear that what they had in mind was a first-rate institution that would be patterned after the Japanese Imperial universities. This meant that traditionally in Japan the area of study was made up of a number of chairs.

A chair was held by a venerable professor who with several of his former students

constituted the faculty of a narrow discipline. In the educational process students latched on to an honored professor and walked in his shadow, trying to learn and think as he did. Students generally would not be encouraged to step outside the shadow of their master or to climb on his shoulders and reach far beyond. This had been made clear in the report of the Stoddard Mission.

We could not say to these sincere Christian scholars that their plans were inadequate. Our instruction from the JICUF was that we should explore thoroughly with the Christian perstructure to several of the existing major church-related colleges. Then we were to select a Japanese scholar and leader to be president.

By the close of that first meeting, three pervasive questions had been asked. First, why a *new* university? Second, if a new university, what should be its relationship with the 24 existing church-related colleges in Japan? Third, what are the needs of Japan to be served by unique programs a new university should develop?

Meeting With Universities

We then decided to take these three questions to the 13 four-year church-related colleges, to Waseda and Keio universities, and to the Imperial universities of Kyoto and Tokyo. Chosen for this task were Diffendorfer, myself, and three members of the Japanese Christian scholars group: Dr. Yamamoto, Dr. Yano, and Dr. Kriete.

Responses to the first question urged that it must be a new university because the existing universities will tend to continue to prepare or educate their students much as they have in the past. That would not meet the new demands for education in Japan.

In each instance we had two immediate answers to the second question. You can't develop a graduate school as a superstructure to several existing colleges. Such a consortium is not permitted by the regulations of the Ministry of Education.

Third, the counsel on the responsibilities and focus of the new university threw light on the replies to the first two questions. The new university would be freer to develop a

program in general education that could be an example to existing colleges.

The new constitution of Japan decentralized the structure of education and called for local boards of education. It charged local teachers and administrators with the duty of shaping curriculum. Our advisers hoped the new university would develop an undergraduate program in teacher education to help local educators assume these new responsibilities. It should further help local leadership by growing a graduate school for administration and curriculum development.

The new constitution also called for new types of leadership in business and government. Under the old Japanese system, preparation for government service was through the college of law. This meant that approaches to problems of government were limited to what the law permits. Now people were allowed to approach government service through the study of history, political science, economics, sociology, etc. Then they could address government problems in terms of need, with the law as servant rather than master of the people.

In one interview after another, it was emphasized that there was going to be a strong tendency for the existing colleges and universities to prepare people for the old system rather than the new. ICU could be a demonstration center for the development of the dawning perspective and responsibilities. There was a nearly unanimous recommendation that the graduate programs should be undergirded by a liberal arts college.

Developing a Constitution and Choosing Trustees

When the committee returned from interviews with the colleges, we had daily meetings at the home of Kriete. The committee was expanded to include Soichi Saito, longtime YMCA secretary, and Dr. Somei Uzawa, a lawyer and former president of Meiji University. The latter had just published a book on philosophy of law.

Throughout the days that followed, the purposes became clear. They were to be represented in the name International Christian University (ICU). It was to have a liberal arts

college with serious attention given to general education and broad undergraduate majors. The majors were to be in four divisions: social sciences, the humanities, natural sciences including mathematics, and languages. Professional education would be included into the humanities.

The liberal arts college would be developed first because graduate work would not be permitted until a full undergraduate program was in operation. The graduate programs in public administration and education would be planned to begin after the first class graduated from the liberal arts college.

With those goals and an applied program in mind, we proceeded with the development of a constitution for ICU that would serve those purposes. The composition and duties of a board of trustees were defined. The trustees were to be drawn from leaders in the professions: education, medicine, law, business, industry, and religion. Members could be invited from the foreign community, but at no time were they to become a majority on the board. This was not to be an American university in Japan. It was to be a Japanese university developed with cooperation and support from abroad.

The constitution provided, as required under Japanese law, for an advisory council to include the board of trustees and be two and a half times large as that board. The proposed constitution made the presidents of the existing four-year Christian colleges memers of the advisory council.

The officers of ICU would be the president and coordinate-level vice presidents. The latter was an innovation in Japan, as indeed it was in America at the time. In Japan as in USA, as the chief financial officer of a college or university tended to stand between the president and others responsible for programs and service functions in determining policy.

The last person I had met in USA before going to Japan had been a member of the Stoddard Mission. He urged that, if at all possible, the new university have coordinate-level vice presidents who would participate with the president in the formulation of programs and financial policies. This was written into the new ICU constitution.

Next the committee proceeded to prepare a panel of candidates for the board of trustees and another panel for the advisory council. One day during this process as we returned to our hotel room after spending a day with the committee in Kriete's house, I asked Diffendorfer, "What do you estimate is the average age of those who have been proposed for the board of trustees?" He knew many of these people, and he made an estimate that was rather surprising.

The next day we put the same question to the committee. The average age came out to be about 72 years. At that point, we had considerable discussion about how representative we desired the board to be, both in respect to distribution of age and inclusion of women. That caused some revision of the panel that had been drawn up. It brought several women to the board of trustees and several members who were in their early 30s and mid 40s.

The Japanese membership of these bodies was an impressive list. It included outstanding commercial and industrial leaders, churchmen, educators, a former ambassador to USA. The American and Canadian members were church leaders, educators, and a US foreign service officer.

Princess Chichibu, sister-in law of the emperor, and Mr. Hisato Ichimada, governor of the Bank of Japan, agreed to serve as honorary members of the ICU council. This marked the first time that any member of the imperial family became officially identified with a specifically Christian enterprise in Japan.

Those listed on the panel for the trustees and the council were invited to assemble at the Tozanso, the YMCA conference center near Gotemba, June 13-16, 1949. During those four days the draft constitution was reviewed, word for word, in and between sessions, until it was approved on June 15. This was the beginning of the history of an actual International Christian University.

Appointing a President

The time remaining was given over to the implementation of provisions in the

constitution. The new official board of trustees, following the recommendation of the advisory council, voted to invite Dr. Hachiro Yuasa to become the president; Harold W. Hackett, formerly in charge of finances at the Women's Christian College in Kobe, to become vice president for financial affairs; and Maurice Troyer to be vice president for academic and student affairs.

Kiyoshi Togasaki, president of the *Nippon Times* now the *Japan Times*, an influential English-language newspaper in Tokyo, was chosen chairman of the ICU board of trustees. The vice-chairman selected was Dr. Carl Daniel Kriete, honorary secretary of the National Christian Education Association. The chairman of the ICU council was to be Dr. Tadaoki Yamamoto, professor emeritus of Waseda University and one of Japan's authorities on electronics. Council vice-chairman was Dr. Howard W. Outerbridge of the United Church of Canada, who was also a trustee.

It was decided that the first units of the ICU should begin operation at the opening of Japan's school year in April 1951.

At the time Yuasa was president of Doshisha University. He had gotten his doctorate in entomology from Kansas State University and was with Doshisha as president long before the war. He was forced to resign from Doshisha under pressure of the military early in the war. He had been on a deputation team to the USA to report on the World Council of Churches meeting in Madras, India, when the USA declared war on Japan. Yuasa was assigned to the custody of Ruth Seabury of the Congregational Christian Church (now United Church of Christ) so that he could stay in USA at that time. After the war, he was again installed as president of Doshisha.

It was therefore necessary that the invitation to Yuasa be taken to the board of trustees at Doshisha in order to obtain his release. But before going to that university, an audience had been arranged with the emperor in order to report to him on plans for the ICU. Before being ushered into the conference room, we had been told that we would get a signal from a chamberlain behind the emperor when the audience was to come to an end. The emperor and

empress were both there. We explained our mission and the work that had been done in planning for the new university. They were much interested. We had been told that the audience would probably last about 30 minutes, but it was an hour before we received the sign for adjournment.

On that same morning, we had a conference with General MacArthur. That conference was arranged through Russell Durgin, who had long been a leader of the YMCA in Japan. It is worth noting that when MacArthur went into Japan after the war, he asked Japanese leaders, "Who are some of the Americans who have been here for years in whom the Japanese have confidence?" Russell Durgin's name came up repeatedly. Russell had an office near that of the general.

During the six weeks in Japan, Diffendorfer and I were billeted into the Imperial Hotel, which was headquarters for US civilian and military personnel. When we discovered that we were to have a meeting with MacArthur, we assumed we would be with him about 20 minutes and that he would do most of the talking. Comments we heard around the hotel were of two kinds, highly polarized, with no middle ground. There were those, mainly civilian officers, who thought the general was too directive with the Japanese people. And some in the military thought he was not directive enough.

The general knew about the Christian scholars seminar that was planning a new ICU and about the formation of JICUF in USA. He was interested in our report and how we had worked together. We described how the purposes and focus of the program came clear as we worked with Japanese committee members, the various Christian colleges in Japan, and several of the Imperial universities. We explained plans for the programs, how the board of trustees and advisory council had been selected, and how they were representative of a cross section of Japanese leadership with some Americans on the council.

When Diffendorfer reported that the board of trustees had elected a president, MacArthur said, "A Japanese, I hope." Diffendorfer said yes, and the general asked, "Who is it?"

Diffendorfer replied, "He is now the president of one of the Christian colleges, and we must get his release from that board of trustees before it is announced to the public." He turned to me and continued, "Do you suppose the general can keep a secret?" Then he told the general that it was Dr. Hachiro Yuasa of Doshisha. That little repartee broke the ice completely. From then on these two giants, Diffendorfer and the general, had a ball.

The general said, "I am glad that you elected a Japanese. When we have important things to do here in Japan, we scout thoroughly and find the most capable Japanese. Then we put all the help at his elbow we can provide." And that was the beginning of another interesting half hour with MacArthur.

He told us that, when the occupation forces came into Japan, they required all editorials in Japanese newspapers to be censored before they were published. After some months he suggested that his censorship staff members call together leading Japanese editors and tell them that their editorials would no longer be censored in advance. If necessary they would be censored after they were published. He gave this as an example of changing relationships with the Japanese, who were accustomed to a highly structured and directive government as they moved toward more democratic processes.

Then he went on to an amazing account. It was being reported to his office that communists were organizing Japanese farmers by the tens of thousands. This was because 90% of the farmland was owned by 10% of the farmers who were landlords. This meant that 90% of the farmers got their directions from the landlord and turned over so much of their farm produce that they had little left to live on.

Because of the grass-roots communist development among the farmers, the general reviewed the situation with the prime minister and the minister of agriculture. He urged that Japan have a drastic land reform. A Land Reform Act was passed by the Diet. As I recall it, the maximum farm was to be six and a half acres. If we remind ourselves that Japan has half the population of USA on a land area less than the state of California, that size of farm has some rationale.

The land reform also provided that each local government unit of Japan would elect a committee to handle the redistribution of land under the act. A thousand committees with three members each were elected, but there were only a half dozen communists on those committees. The Land Reform Act was implemented and communism died out among the farmers. They were now getting their directions and help from prefectural farm research centers and what they grew was their own.

The popular image of MacArthur was that of an arch-conservative individualist. But he knew what needed to be done to stop communism in Japan, and he played his role in doing it. Here is an example of a general, a military man, using nonmilitary means to stop communism. This land reform was modified capitalism. The farms, though small, belonged to the farmers. Under communism they would have been consolidated into communes and owned by the state.

Here is a lesson that should help us to evaluate current USA policy in countries where a large percentage of the population is impoverished. Instead of fighting communist growth, we need to help solve problem of poverty. It should be added that when we left Japan in 1966, farmers were exporting rice.

A few days later, Diffendorfer and I went to Kyoto for a meeting with the Doshisha Board of Trustees. They voted to release Yuasa at our request and his, to become president of the new ICU, which would be in the process of getting started in the next year and a half.

With this stage of the planning completed, Diffendorfer and I returned home to make a report to the foundation (JICUF).

C. Hopes, Duties, Crises, and Rewards, 1949-50

During July 24 and 25, 1949, Dr. Diffendorfer and I reported to the Japan International Christian University Foundation (JICUF) in New York about our planning trip to Japan. From the interviews with the Christian scholars seminar and leaders of Christian colleges, we shared the answers to the three questions posed. We explained the processes of organizing

the board of trustees and the advisory council and that at Gotemba they approved the recommended program and the projected organization of the university.

There was compelling need for a liberal arts college, the training of school teachers and administrators and of public servants for responsibilities under the new constitution of Japan. The foundation now had goals to fulfill the $10 million campaign that they were launching.

ICU had generated wide expectations far beyond the Christian scholars and mission board leaders who had generated the idea. The crucial need and enthusiasm for the proposed ICU program are clearly revealed in the following statements by officials of experience and high responsibility in our relations with Japan (quoted from *International Christian University: An adventure in Christian Higher Education in Japan*, by Charles Iglehart, ICU, 1964).

Department of State, Washington

I should like to call your attention to a project which is being undertaken by a foundation in New York under the leadership of Dr. Ralph E. Diffendorfer and Dr. John Coventry Smith to establish an International Christian University in Japan. Joseph C. Grew, former Under Secretary of State, is National Chairman of a campaign to raise funds in this country and Canada to finance the undertaking.

I think this is an excellent project. A university of this character can do a great deal of constructive good in an educational way and for the development of democracy in Japan.

Many prominent people in the United States and Canada are supporting the project. Such a university cannot fail to play an important part in Japan's future and I think the project deserves the approval and support of all of us in our own interest as well as in the interest of Japan.

Dean G. Acheson,

Secretary of State

Supreme commander for the Allied Powers, Tokyo

To build this Christian University is one of the most important things America and the outside world can do to create for Japan a future leadership with a humanitarian viewpoint.

Only a spiritual basis with its emphasis on freedom, because it postulates human dignity and because it believes in an Almighty God as Creator and Sovereign of all, can insure democracy's permanency in Japan.

Japan must move strongly toward spirituality and moral leadership in order to achieve democracy. Religion, with its emphasis on the value of the individual and on ethical conduct, is essential to Japan, if she is to advance in the world order of the future.

The Christian Church has an opportunity in Japan today without precedent anywhere or at any time in the past five hundred years. And it is not only the Church that is on trial. The entire democratic ideal of Western civilization is likewise on trial.

This proposed University with its unique combination of Christianity and education cannot fail to play an essentially important part in Japan's future. Its high purpose entitles it to every man's support.

Douglas MacArthur

Ambassador to Japan, Washington

Christian principles, standards and ethics, accompanied by a high moral code, furnish the foundation for any genuine system of democracy and are essential for democracy's success. Reinforced by a religious approach to its

problems, the fundamental values of democracy become enhanced. In such a setting, true democracy will live and grow.

It is this concept that has inspired the establishment of an International Christian University in Japan. The University is to be nonsectarian. It is the intention that a high quality of scholarship, Christian standards, principles, and philosophy shall constantly register as the fundamental bases of the kind of democracy the University will teach.

There is to be no attempt at regimentation or proselytizing. This would be contrary to our own concepts of democracy. Freedom of religion is one of the most important of the Freedoms. Those students who come to realize that Christianity is the real answer to their groping will find a full and satisfying answer to what they seek. But they will have to come to this solution by their own initiative and efforts, aided by the Christian atmosphere by which the University will be guided.

The enthusiastic approval and support of the Japanese people, who have subscribed one hundred and fifty million yen to the project, some 95 percent of the contributors being non-Christian, is an encouraging and heartwarming manifestation. Now we are setting out to raise ten million dollars in our country and Canada over a two-year period. The intensity of my own belief in the constructive potentialities of the University has led me to accept the general chairmanship of the campaign. I believe this undertaking to be of vital importance to our own national interests as well as to those of Japan. I heartily share General MacArthur's view that the high purpose of this project entitles it to the widest support.

Joseph C, Grew

Pre-WW II Ambassador to Japan

Ministry of Education, Government of Japan

The program to establish the International Christian University in Japan has been sincerely and widely appreciated by the Japanese people. Needless to say, I, as Education Minister, heartily appreciate the far-reaching significance of the project. We are convinced that the University, by bringing up able leaders who dedicate themselves to ideals of democracy and world peace, will play an immensely important role in the democratization and elevation of education in Japan.

It is but natural that both the official circles and the general public in Japan profoundly appreciate the kind, sympathetic interest which the American people are showing in the program, symbolizing as it does the great humanitarian spirit of your nation which transcends national boundaries. The University as such will indeed be an inspiration to our nation.

We feel sure that the University will lay a historic role by promoting the growth of a democratic, peace-loving nation and the cause of world peace.

Sotaro Takase

Minister of Education

Personal Messages form the ICU President

New Japan needs new Japanese, both men and women. These new men and women can only be produced by new education. ICU stands for this new education. ICU has its own ideas and own ideals. It is uniquely international in composition, intercultural in its community atmosphere, interracial in its ecumenical fellowship, and definitely Christian in principle and practice. ICU is to be valid in its historical significance and to be relevant to the national needs. Through its educational programs, maintained on a high intellectual and humanitarian level, and its institutional services, ICU hopes to contribute its

decisive share to the total regeneration of the Japanese people and to the complete political and social evolution of the Japanese nation.

Appreciating as I do the historical significance and revolutionary importance of the International Christian University for a new Japan to rise chastened out of the ruins of war—a Japan of peace and democracy—humbly, resolutely, and prayerfully I have accepted this great responsibility.

Needless to say, no one individual can create a university. I am no more than a symbol of living faith in the solidarity and educableness of humanity which is staunchly upheld by our comrades of Christ's way all over the world. With their loyal support and abiding devotion and with God's blessing, the International Christian University cannot fail to achieve its vital mission in this crucial juncture of world history.

Hachiro Yuasa

ICU President

Endorsements, expressions of need and hope for ICU from laymen and leaders in Japan and USA placed irrevocable responsibilities on JICUF to raise the proposed $10 million for the establishment and continued support of ICU. And it was heavy and inescapable responsibility for President Yuasa and for vice presidents Hackett and me.

We knew that if the funds were to be raised, there had to be people who spoke on behalf of the project with conviction at the grass-roots level in the churches. We had no alumni to rely on, but the fund-raising organization of Tamblyn and Brown were authorized to proceed and see what they could do. In certain centers like Richmond, Virginia; Memphis, Tennessee; and Syracuse, New York, the results were encouraging.

Rev. Edwin Dahlberg invited me to report on plans for ICU at the Baptist Temple in Syracuse. After the report he said to his congregation, "We have just completed our quota for postwar reconstruction. Now comes a call to go the extra mile." The collection in cash

and pledges was $1400. Syracuse churches contributed funds for a faculty home on campus. And Park Central Presbyterian Church supported us through the Presbyterian Board for 16 years.

But from individual churches the response tended to be discouraging. Nevertheless, on the basis of the $1.1 million the denominations had contributed to the foundation and the money coming in, Harold W. Hackett, vice president for financial affairs for ICU, went to Japan in January 1950. With ICU President Yuasa, the board of trustees, and the architect, Hackett worked on the remodeling and completion of the main building.

The land that had been purchased from fund-raising in Japan had on it a building that had been built by the Nakajima Aircraft (now Fuji Heavy Industries Ltd.) as an aeronautical research center. It was reinforced concrete construction, as long as a football field, three stories high with stairway and lavatory spurs at each end and in the middle. The building had not been completed. Floors were unfinished. There were no partitions.

Concrete pillars ran down through the center on each floor in rows about ten feet apart. The pillars were about 20 feet apart in the rows and 27 feet from the walls. Thus there were 104 possible units 20 by 27 if partitions would follow the patterns of the walls and pillars. This was a good size for seminars and small classes.

In some areas two or three units were combined to provide for lecture sessions. Compartmentalized units 20 by 27 provided an outer office for secretaries and storage space and four offices for professors. Plans proceeded for the completion of that building as a starting unit for the university.

Early in 1950 it became evident that the fund-raising campaign for $10 million was going to fall far short of its goal. Yuasa, Hackett, and Vories, the architect, came to USA to help spell out the rationale and the urgency of the needs. The completion of the main academic building was going to provide a fully adequate beginning for classes, administration, and library of the liberal arts college.

There was an expectancy of aid from the USA. We could see an adequate building,

but not much support for the program. This would be tragic for Japan's confidence in American churches. Diffendorfer started to carry these messages to the denominations. Yuasa, Hackett, and I helped.

Meanwhile, Hackett, Yuasa, and I addressed the task of preparing a five-year budget. It would take us through one year with a core faculty in a program called a language institute, then into four more years to develop a liberal arts college. The way was being prepared to alert the denominations to the need.

Diffendorfer threw himself into the fund-raising vigorously. After a meeting with one of those denominations, he, Yuasa, and I had a meeting in the Prince George Hotel in New York with Yale Lock Company representatives to contract door hardware for the main building. We went back to the Klemper Building after lunch. I said good-bye to them and proceeded to take the train to Atlantic City to meet with administrators of the Presbyterian Mission Board concerning my qualifications for appointment and support under it as vice president of ICU.

When I walked into the hotel at my destination, one of the members of that committee informed me that Diffendorfer had died on the elevator on the way up to the office on the ninth floor. He had given a full measure of devotion and his last ounce of energy to the courage of his conviction and commitment. He was a giant who would be missed. And now the most serious concern was what Diffendorfer's death would mean to the future of ICU and to the foundation.

The commissioning committee asked me that evening if I would be willing to be ordained to meet the requirements for appointment under the Presbyterian Mission Board. My position was that I didn't think that I, with a Ph.D. in psychology and without ministerial training, should accept ordination. It would undercut the theological training required by the board. If the board saw fit to do so, I would be willing to be commissioned as a Christian educator to Japan. The board eventually accepted that.

For many church people, ICU had definitely been a Diffendorfer project. It was

therefore understandable that when he died some of them assumed that the ICU project and the JICUF were dead. But enough leaders among the denominations and mission boards had caught the spirit and potential of the venture and made every effort to keep it alive.

On of these was the late Dr. John Coventry Smith, secretary of the Presbyterian Mission Board. His determination that ICU live and grow was equal to that of Diffendorfer. Smith was my age. He had been a missionary in Japan for years before WW II. He had an excellent command of the Japanese language and a good understanding of that culture. He knew well the points of affinity and conflict between Christianity and aspects of Japanese culture.

Smith was one of the main leaders in the effort to decolonize the churches of Japan. This meant that instead of Japanese churches being extensions of churches in America, leadership would be transferred to Japanese Christians. In the process of doing this the Presbyterian missionaries were redefined as "fraternal workers." Smith was interned by the Japanese during the early part of WW II and later repatriated on the Gripsholm. For the remainder of the war, he was pastor of a Presbyterian Church in Pittsburgh.

Right after the war Smith was made secretary of the Presbyterian mission program for the Far East. He had become a leading force along with Diffendorfer in the emergence of the ICU idea and in the origin of the foundation. He continued as a director of JICUF and chairman of its executive committee until seven years after his retirement as secretary to the Presbyterian Mission Board.

Miss Ruth Miller had been secretary to Diffendorfer. After his death, she continued to serve the foundation with dedication and imagination for some 30 years as secretary and eventually as executive director of the foundation. During her early years as secretary, she organized a campaign to raise funds for scholarships for ICU. The canvass was carried on among students and faculty members on church-related college campuses in America. This partly compensated for the discouraging progress of the general campaign of the JICUF.

Miller was a leading spirit and force in organizing the Women's Planning Committee,

and auxiliary of the foundation. From the beginning it accepted needs of ICU as fund-raising projects—for especially needed faculty from abroad, for the library, or for development of dormitories.

Miller also aided in the formation of the Men's Committee to support ICU. Each man in this group contributed a thousand dollars or more for the operating and endowment budget of the foundation. In addition to special projects, these two auxiliaries helped the mission boards to keep a vital interest in ICU. Miller retired in 1984. The foundation and the university owe an eternal debt to her for faithful and creative service throughout these years.

Shortly after Diffendorfer's death, I was asked to temporarily take his place in the work of the foundation. JICUF immediately began a search for a permanent replacement for Diffendorfer. They eventually chose Dr. Stanley Stuber, who had been effective in public relations work between interdenominational and international agencies. He had just published a book on public relations. But he could not join JICUF for several months. During that time I commuted form Syracuse to New York for foundation work but continued to conduct two graduate seminars at Syracuse.

As plan for readying the campus and the main building developed in Japan, Yuasa and Hackett were asked to come back to USA and help Smith and me and other at JICUF explain plans. Projections were that the university could get started with mission board commitments to provide fiscal and campus development funds over a five-year period. Hackett was effective in presenting the rationale of the financial obligations. Yuasa was quite persuasive in communicating the potential of ICU and its meaning for Japan in its effort to grow back into the family of nations. We discovered that most officials of denominations readily accepted the reasons for the five-year financial plan.

Gradually, we began to get commitments from denominations for what they considered their share of the five-year plan. As was noted before, churches in a few areas under local leadership and encouragement from our offices made noteworthy contributions. By June

1950 it appeared that the financial campaign under Tamblyn and Brown would bring in something over $1 million. This would be above the $1.1 million originally contributed from the eight denominations. These amounts plus about $4 million promised during the first five years provided assurance to our Japanese colleagues that the churches in the USA and Canada would live up to their original commitment.

But crisis was about to strike again. North Korea came down through South Korea in July 1950 and was within 30 miles of Pusan, which is just across the Inland Sea from Japan. People all over America began to ask what was to keep ICU from going the way of the Christian colleges in China. They had all come under communist control in 1949. Missionaries to China had been recalled. From them we soon had seasoned personnel available for the ICU faculty, plus other young ones who had just completed their Chinese language training.

D. Planning and Recruitment in Japan, 1950

In 1950 I went to Japan for a period of planning and recruiting faculty, with ICU President Yuasa. The campus was being developed but not ready for use. ICU had offices in the Kyo Bun Kwan (Christian Headquarters Building) in Tokyo that housed the Kyodan Offices.

The Kyodan is the United Church of Japan. Up until WW II the denominations had operated independently or in parallel with each other in Japan. But during the war the Japanese military said that was too complicated and insisted that they form an all-encompassing Christian organization. Most of the churches readily complied and the Kyodan was formed. After the war, some of the denominations pulled out of the Kyodan, but most of the mainstream ones continued to work through it.

One of my first experiences unrelated to my work with ICU came about because my Kyodan office was next to one to which missionaries were being returned from South Korea during the Korean War. One day I got a telephone call from US military headquarters in

Tokyo. They wanted to talk to Mr. Adams, a Korean agricultural missionary. He was a second-generation missionary with years of experience in Korea. The military wanted to know the gauge of the railroad built along the east coast of South Korea.

They wanted to send rail equipment for moving military personnel and materials. The answer: no railroad was there. The military insisted that the map showed a right-of-way. Adams informed them that the right-of-way had been built but the rails had never been laid. This showed the importance to the military of the accuracy of updating of maps.

Early in this second trip to Japan, I had long sessions with the board of trustees for ICU, explaining what had happened to the fund drive in USA and how it was being reorganized. It was clear that we were not going to be able to promptly secure finances to provide an endowment.

Yet the denominations were well on the way in pledging toward a five-year budget for fiscal operation and campus development. We had good reason to expect the contributions from America would add up to $10 million or more as the university developed and that giving would continue beyond the five-year commitment. Until the first of September this question would come up time after time in our discussions.

The prospect for finances did provide a basis for Yuasa and me to recruit faculty members. The challenge was to find scholars who would be most useful in getting ICU started. They needed to be willing to join a venture for which continued financial resources were not clearly visible. Within the board of trustees we had outstanding Japanese leaders who served as a personnel committee. Most appointments would be full time. Some outstanding scholars were obtained for part time to help in the planning. As the university developed and they were needed, they would become full-time faculty members.

The first four choices were strategic. We were extraordinarily blessed. Dr. Tateo Kanda, a member of the Christian scholars group, agreed to join our faculty and become chairman of the Humanities Division. He spent two years in graduate work at Oxford and earned his doctorate in literature at Tokyo University, where he was a senior faculty member.

He was thoroughly bilingual and spoke British English. Kanda helped Yuasa and me recruit faculty for areas of the Humanities Division: history, literature, fine arts, music, philosophy, and religion.

The second appointment was Dr. Iwao Ayusawa. He had received his doctorate from Columbia University in labor economics. After returning home, he became Japan's representative to the League of Nations at The Hague, Netherlands. While there he was executive director of the International Labor Organization for years. Eventually he was recalled to Japan after the Manchurian (Mukden) Incident, when Japan withdrew from the League of Nations.

Ayusawa was a Quaker. He maintained a low profile during the war. After the war he was made chairman of two committees that drew up two important Japanese labor laws, including one covering personnel in the civil services. With his global view and experience he helped Yuasa and me select faculty members for the Social Science Division: political science, economics, sociology, anthropology, and psychology.

The third appointment was Dr. Yosito Sinoto. His doctorate in science was from Tokyo University, where he was director of the Genetics Institute. He also was a member of the Christian scholars group. He had been appointed to a committee by the Ministry of Education to consider possible contributions of the sciences to 12 semester units of general education. Indeed, he had founded and was editor of a journal on *Science in General Education*. We needed just his kind of Japanese leadership, to help shape the ICU general education programs and to work with Yuasa and me in recruiting faculty members for the Natural Science Division: biology, physics, chemistry, geology, and mathematics.

The fourth appointment was Dr. Robert Gerhard, who had been born in Japan. After his doctorate from Ohio State in linguistics, he had an additional year of study in the University of London in that field and had been a lifelong teacher in Japan. He had authored many publications, including a prominent Japanese-to-English dictionary. Capable of teaching both Japanese and English, he became chairman of the Language Division.

By this time, it was clear that we would have neither the finances nor staff ready to open any aspect of a program in 1951. We were hoping that we could start the Liberal Arts College in 1952. The beginning of the academic year in Japan is in April. But before we could get a charter for an undergraduate liberal arts college, it would be necessary for us to meet some demanding requirements:

- Purposes and programs outlined,
- All courses numbered and described for the four-year college,
- A library for the full four-year curriculum, and
- Faculty members committed to join the faculty during the four developmental years.

These prerequisites for starting a new four-year college had become rigid and looked unreasonable to a person from USA. But after the war a multitude of two-year normal schools in Japan were trying to get charters to become four-year colleges. In order to make sure they didn't overreach their academic resources or their finances, the Minister of Education had laid down these demands.

Meanwhile, two decisions seemed workable:

- We would have a core faculty together in each of the first three divisions for a year of planning in order to meet the necessary requirements of the chartering committee.
- During the year of 1952-53 we would develop a language institute program and admit our first students.

This was to become the English language study program that would produce functional bilingualism at the level of scholarship. The students would become our first freshman class in 1953 and provide a group for an experimental laboratory in general education.

Yuasa and I would be working with Gerhard to assemble a faculty for the opening of the Language Institute in April 1952 with 160 students. Two months before the admissions program for that institute, we had to present the charter request with campus and course blueprints. We would receive our charter for the institute from the Prefectural Ministry of

Education. The charter for the College of Liberal Arts would be granted from the National Ministry of Education.

Gerhard came to ICU from Tohoku Gakuin, where he had been in charge of the English language program. The second person to join the faculty in the Language Institute was Arthur McKenzie, who had his master's degree in industrial psychology from the University of Toronto. He had years of experience in Japan under the United Church of Canada and was thoroughly bilingual. Eventually he set up an intensive program in the teaching of Japanese to non-Japanese ICU students.

Mrs. Gerhard and Mrs. McKenzie had both taught conversational English extensively to Japanese students, so they joined the staff in that capacity. We were happy to find Miss Fumiko Koide and Miss Michiko Temma to join the linguistics staff. They later worked with Arthur McKenzie in the development of an intensive Japanese program for non-Japanese students.

This was the full staff for the Language Institute. Other staff members were added during and subsequent to that year to develop a comprehensive Language Division for students who wanted to major in linguistics.

During 1952-53 other faculty members were recruited to develop the general education and divisional programs for the Liberal Arts College. Daishiro Hidaka, Minister of Education in charge of teacher education, joined our faculty to help develop our program in that area. He was current editor of a ten-volume cultural history of the Meiji era being written by leading scholars of Japan.

Professor Hidaka was extraordinarily helpful in curriculum planning meetings. When suggestions were made that could not readily be implemented because of regulations from the Ministry of Education, he would frequently respond as Dean Ganders had at Syracuse: "Don't ask what is permitted by the regulations of the Ministry of Education. That will stop thinking. Let us find what we think we *ought* to do. Then let's go down to the Ministry of Education and ask them if there is some way they can help us do it."

Professor Gunzo Kojima left a teachers college to join the faculty in 1952 and participate in planning for the Liberal Arts College. For the Natural Science Division, Sinoto recruited: Professor Masao Watanabe, physics, from Tokyo Women's Christian College; Dr. Shiro Hirano, professor of chemistry at Tokyo Women's Christian College; Dr. Claude Thompson, just out of China; and Dr. Yoshinari Kidani, with his training in pharmaceutical chemistry, whose interests provided a rich resource for our program in sciences and general education.

Both in Japan and in USA we had advisory committees on criteria for the selection of faculty. In addition to scholarship, research, and service standards, there were three other succinctly stated bases for choosing faculty members:

- Those who in their beliefs and way of life are actively in accord with the common and complementary values and processes of Christianity and democracy.
- Those who are regarded in their churches as actively supportive to their church program.
- No one who belongs to an organization where some individual or hierarchical group determines the boundaries within which they *must* interpret truth.

We were off to a goo start in finding valued personnel who met the qualifications needed and desired.

E. Planning and Recruitment in USA, 1950-51

I was back in USA in 1950-51 to report on the progress of ICU, gather counsel, and recruit faculty members. As I spoke to groups and met with educators, I had two interesting experiences that epitomized the many questions raised about the meaning of our criteria for faculty selection.

At the University of Wisconsin, President Olds invited me to lunch with the deans to report on headway in developing ICU. When I presented the criteria for faculty selection, I found the deans uncomfortable with the Christian focus in the first two items. The gist of

their comments was that Christianity meant so many different things to people, it could be meaningless.

The faculty members at Union Theological Seminary in New York were comfortable with the highlight on Christianity but uncomfortable with the emphasis on democracy. They thought democracy would be meaningless because it meant so many different things.

In other places I ran into the same criticism. Educators and those in secular professions tended to see democracy as a way of life and religion as a form of government. Religionists tended to see democracy as a form of government and religion as a way of life and salvation. I further reflected on this issue after I returned to USA after 16 years of service abroad.

By now our plans called for a core of liberal arts faculty in natural science, social science, humanities, and linguistics to plan courses and programs for the college. We needed to prepare for a charter request to open in 1953. First-year Japanese students in the Language Institute would give three-fourths of their time to intensive study of the English language and the other fourth to experimental materials in general education.

I began to spend a considerable portion of my time in USA recruiting faculty for the core group of professors who would join in planning the Liberal Arts College. As I traveled from college to college and from one professional conference to another, I repeatedly asked a key question: "If you were in my position, seeking for a new university in Japan leaders and faculty members whose first responsibility is that of developing a liberal arts college, who would you consider the most likely candidate?"

Certain names started to come up regularly. The first was Dr. Carl Kreider, dean of Goshen College in Indiana. He had been a highly regarded consultant to numerous workshops on general education by the North Central Association of Colleges and Universities, organized under a Rockefeller Foundation grant. I had lunch with him at a meeting of the American Association for Higher Education. He was interested in the challenge. I recommended him, and he was approved to be the dean of our new Liberal Arts College.

In the ICU venture, I was to learn that the major contribution of an administrator such as myself is the quality of colleagues he succeeds in drawing together for an imaginative job to be done. Kreider was achieving important goals at Goshen College. He had his doctorate in economics from Princeton and a year of study at the London School of Economics. His recognized value as a consultant in general education was well established.

To go to Japan under a commitment for three to four years in the development of a new college would mean many changes for his wife and their three children. But Kreider and his family were highly service motivated. Obstacles to his accepting this call readily gave way to the challenge in Japan.

During the course of the year another name that came to our attention was that of Dr. David Lindstrom, professor of sociology at the University of Illinois. The year before he had returned from a leave of absence to study welfare programs in Scandinavian countries. I mentioned him to President Yuasa. He said that Lindstrom would be an added advantage because rural sociology of Scandinavian countries would likely be more applicable to Japan than that of the United States.

At that time Dr. George Stoddard was president of the University of Illinois. He had been chairman of the Education Mission to Japan and was certainly interested in the founding of ICU. Lindstrom expressed an interest in going to ICU if his university could give him a leave of absence for three years. Stoddard's immediate response was that the university had a hard and fast policy of not giving a leave for more than one year.

I explained that for continuity in planning this new university, we had agreed on a policy of inviting professors who were willing to come for a minimum of three years. His second response: "The University of Illinois loaned professors to the government for up to three or four years for the war effort. Perhaps we will lend Lindstrom to ICU for three years for what promises to be a peace effort."

He took that proposal to the faculty and the trustees. It was approved, including arrangements for that university to continue his tenure and make retirement contributions for

him while he was loaned to ICU. The resourcefulness and flexibility of Stoddard in this example was great help in negotiating three-year periods of service for other faculty members.

While spending a considerable portion of my time with the development of ICU, I was still on the faculty and conducting seminars at Syracuse University. When the time came to make final preparations for my service to Japan, Chancellor Tolley made the following comment: "We don't know how long you will be in Japan. If at any time you run into obstacles you feel will make your usefulness to the project not come up to your expectations, I don't want you to have to worry. Syracuse University will put you on an indefinite leave of absence."

The cooperation of Stoddard and of Tolley epitomizes leadership that regards regulations as servants rather than masters of situations. Rules help in making many decisions. But they should be disregarded or changed if they are not adequate to the challenge of a situation. This was quite a useful concept in Japan, where the society and the government were highly structured and the solution of problems tended to be limited to what the law allowed.

Hugo Munsterberg, who had his doctorate from Harvard and a specialization in oriental art, was the third appointee from abroad to the faculty. His parents were in China for years. Another recruit was William Moore, with his doctorate from New York University in the field of English literature and writing. About the time he came to our faculty, a book was published by a professor of NYU entitled *The Ten Best Teachers*. One of the chapters was about Moore. He lived up to that reputation as a stimulating teacher, especially in the field of creative writing. Some sample essays written by Japanese, Chinese, and Korean students in their second language are included below. They would be a credit to students writing their native language.

Dr. Gordon Bowles, born in Japan, a physical anthropologist and visiting professor at Tokyo University, joined this corps of faculty members in helping to plan the program for the Liberal Arts College. Dr. Emil Brunner, the noted Swiss theologian, reinforced our faculty in

the planning year. And Mary Lee MacDonald, with a master's degree in linguistics from the University of Michigan, came to teach English as a second language. These scholars joined either at the beginning or during the year 1952-53.

Yuasa, Hackett, and I needed to spend more time in keeping the mission board secretaries and other denominational leaders informed so as to justify their contribution to the fiscal and capital needs in the five-year financial program. We indeed had a firm commitment to support that program from most of the denominations by mid November 1951. These made their pledge on the condition that all churches supporting JICUF *agreed.*

Only the Methodists had not agreed and theirs was to be a major contribution. For some obscure reason, we were unable to get a hearing with one of the key Methodist bishops in the decision-making process. He had a major role in developing Methodist support for church-related colleges. He had been president of DePauw University. Diffendorfer had played a crucial part in finding Methodist support for missions and colleges abroad. Apparently they had vied for the same money from Methodist sources.

Nevertheless, arrangements had been made for us to go ahead with the development of ICU in Japan. My wife, son David, and I were to leave Syracuse for Japan the afternoon of the third Sunday in November 1951. The hand of God must have been at work, for that morning Bishop Oxnam was scheduled to speak at the chapel service at Syracuse University. His son was administrative assistant to Tolley. I presented my problem to him, and he made an appointment for me to see his father a half hour before the chapel service.

I reviewed with the bishop the developing purposes of ICU, the progress with staff recruitment, the five-year developmental financial program, and the progress that had been made toward the commitment of the other denominations. Without further questioning, the bishop said, "You can count on Methodist support for the ICU program." That removed a great uncertainty as we left that afternoon for Japan.

F. Living and Learning in Japan

The administration and board of trustees of ICU adopted a policy of providing houses for Japanese and overseas faculty and staff on campus as rapidly as possible. They decided that the basic furnishings in the houses and apartments of overseas personnel should be provided by the university. But pieces of furniture and decor that best represented the culture from which personnel came should be brought to Japan with them. They also decided that the first faculty members coming to Japan should bring an auto with them. At that time, 1952, about the only autos on the streets of Japan were old-model American cars.

So through the mission board office we shipped several chairs, pictures, artifacts, and of course books for the office and library. Then we packed our trunks and our bags with clothes and things that we needed on the voyage, our first trip together across any ocean.

Every day on the Pacific was a new experience, including crossing the international date line and becoming acquainted with changes in the clock and calendar. I spent considerable time going over notes and reports and we studied the Japanese language every day. The ship's chaplain arranged a meeting one Sunday morning at which I reported plans for the development of the new ICU.

Cultural Differences

The ship docked on December 13, 1951. We were first impressed with the number of dockhands who wore white headbands that looked like bandages. Then we discovered that this was a common practice. Our baggage was taken directly to the university, but we were taken into Tokyo for lunch before arriving at ICU.

On this trip I heard a comment by the American driver that alerted me to how incidental attitudes might add up to significant obstacles in international relations. In Japan one drives on the left side of the street. This driver who was not new to Japan commented, "I just can't get used to driving on the *wrong* side of the street."

That statement put me on constant alert for 15 years lest I assume that things done differently in Japan were *wrong*. Time after time I was to discover that cultures have

differing and real reasons for the things they do. This was true in the home, the university, the Japanese community, and all the way to the United Nations.

Our two-bedroom apartment for Billie, David, and me was adequate in size, convenient, and nicely furnished. It was one of six apartments that had been developed in a one-story grain threshing barn.

We discovered immediately that professors and administrators on campus were expected to have maids. This was not just a convenience for newcomers lacking ability with the Japanese language. Persons with means were obliged to share them with those rendering services. I soon found that the administration had to provide policies that fit that cultural pattern.

For example, one of my first experiences was to attend a meeting of the Land Use Committee. Our 350+ acres had to be used. A bluff of approximately 30 meters and a stream ran from the NW to the SE corner of our campus. The upper, NE land was to be used for the university buildings and housing. One the lower, SE land was to be a rice and dairy farm. To plan the farm, a land use committee had been appointed. The Japanese chairman of the committee was a member of the ICU board and a member of the Diet. He had graduated from the Colorado College of Agriculture years before. I was invited to attend their committee meetings.

I discovered the full plan called for a dairy, its manager, cattle feeders and their overseer, cow milkers and their foreman, a supervisor of the acreage for rice and hay, men to drive the horses and later a tractor, and others to operate the farm equipment. It was adding about 15 people to work the 150 acres.

My father, a full-time minister, and one hired man had run a 160-acre farm in Illinois. To the Japanese committee, every one of the different tasks on the farm provided an opportunity for someone to get employment. Back home, new tasks were added to the responsibility of those already operating the farm and the work got done. The ICU farm plan seemed to illustrate the inefficiency I heard described by members of the occupation and

indeed missionaries of long experience in Japan.

Through most of its years of development, the USA has been underpopulated, with not enough persons to do the work. New assignments were given to busy people and in most instances their rewards or wages were increased for doing them. This modeled American efficiency.

But Japan had lived with overpopulation for many generations. New or different tasks to be done were opportunities to employ people who desperately needed the work. This tended to keep wages and other rewards low, but it provided for the self-respect, needs, and the security of an increasing number of people.

So a major generalization in my thinking was challenged. I had come to Japan to help develop a new university that would be a laboratory in which to study and experience the values and processes of democracy and Christianity. Was the "inefficiency" in Japan more democratic and Christian than the efficient processes of the USA?

As issues arose, those of us who came from abroad to work with Japanese colleagues in the development of a university had to learn to ask, What is right? Not, Who is right? If we stayed on the issues, we could avoid getting into the conflict of personalities and adversaries. We could smooth over many points of friction and find agreeable affinity between differing ideas for constructive planning.

This was perhaps the biggest challenge of the cultural shock. It became obvious that the USA had come out of WW II powerful, affluent, and generous. We had the Marshall Plan in Germany, the benevolently oriented MacArthur leadership in Japan, and denominations in America with post-war reconstruction funds available to help the Japanese. With the best of intentions, we sent our economic, political, agricultural, health, and religious advisers abroad to help other countries.

All too frequently we did not stop to find out what the real nature of the need was as seen by those we were helping. All too frequently what our emissaries did would be like my wife Billie going into her neighbor's living room and starting to rearrange the furniture. This

is not the best way to make friends and neighbors across line fences. The consequences are more serious when we try to do that across barriers of language, culture, nationalities, and religion.

A few household experiences taught us a lot. I wanted to organize things in the bathroom and kitchen, and for that I needed a saw. I discovered that the teeth of the Japanese saw were filed in the opposite direction to those of an American saw. My first thought was that I should have brought along a saw, with which I would push down through the wood on the marked line. But in Japan, you pull the saw toward you along the mark. I had grown up on a farm and was fairly competent in sawing, but I soon found that I could follow the line more accurately by pulling the Japanese saw than by pushing the American saw. I was valuable for us to be open to see which processes worked best.

The six apartments on the ground floor filled up, so two of the maids lived in an apartment that had been built over the pump house. Then we discovered that they were entertaining two young men, members of the maintenance staff, in their apartment. This caused some concern among the non-Japanese residents of the building. Two of the wives went to Mrs. Yuasa and explained what they had observed.

These were one-room Japanese apartments with *tatami* floors—multiple-purpose rooms in Japan. When the *futon* (the down quilt) is on the floor, it is a bed room. If the *futon* is folded and the low table and cushions are on the floor, it is a dining room. When the table is up against the wall and the cushions are on the floor, it is a living room.

Mrs. Yuasa asked the two wives, "Well, did they have the *futon* on the floor?" They didn't know. "If it wasn't on the floor, they were entertaining them in their living room or their dining room."

To clarify further, in a large multiple-purpose room it is common for men and women of the same party but not of the same family to sleep on the *futon.* Similarly, men and women have traditionally bathed in the same large bathing tank. When the occupation banned mixed bathing in public bathhouses, the Japanese solved the problem. They put a

rope down through the middle of the bath pool. Women bathed on one side and men on the other.

From mid-December 1951 to the latter part of April 1952, no students were on campus. There was no bus to the campus at that time. Our son David was 14 years old and enrolled in the American school near Shibuya. To get there he had to ride a bicycle three miles to Mitaka, take a train to Shinjuku 12 miles, change trains for Shibuya, and then catch a bus for a short ride to the American school. At Shinjuku and Shibuya there were many loading platforms, local and express trains, and three different lines. To match the right track, platform, train, and time was the first problem. Twice we made the trip with him to and from the school. By then we felt that he could make the trip alone.

About the third night David got the wrong train in Shinjuku and ended up in Chofu. He didn't know where he was. As he stood bewildered on the platform, a woman said to him, "May I help you?" She put him in a taxi that brought him to the ICU campus, which was not far a way.

When he got home, he said, "Mother, when that woman said, 'May I help you?' those were the nicest words I had ever heard in my life"

David could manage with English when he was with us and at school, but often he was thrown in contact with Japanese, some his own age. He soon became anxious to learn that language. We recommended that he be enrolled in a course in Japanese at the American school. We were amazed to find that the school was not teaching it to these children of American personnel in Japan.

It was a good school with high standards. Most of the students were children of professional people who would be headed straight for college back home after graduation. It was really a college prep school. But many universities in USA weren't giving admission credit for Japanese as a language. So it wasn't being taught in the American school in Japan. The next year they started teaching Japanese, and David was more interested in that course than in the others.

The Language Institute, 1952-53

By January 1952, Gerhard, McKenzie, their wives, and Japanese colleagues were coming into the Language Division. They were planning the English language teaching program for the first group of 160 students to be admitted to the Language Institute that would start in April. These Japanese students would spend three-fourths of their time in lecture, discussion, and laboratory work in hearing, speaking, reading, and writing the English language.

The goal of this institute was to prepare them to take courses in the liberal arts under professors speaking either English or Japanese. They would hear the lectures, participate in the discussions, read the textbooks and library references, write papers, and take tests in English. From the beginning, this program and then later the academic program were to bring them to graduation with functional bilingualism at the level of scholarship.

The admission and selection of students for the Language Institute provided an opportunity to develop and try out an admissions program for the Liberal Arts College. But before we could announce such a program and invite applications, the program had to be approved and chartered by the Prefectural Ministry of Education. The chartering process was tenuous up the moment when it was granted.

The immediate task on our arrival in December was to develop a certification request for the Language Institute. We were behind schedule in submitting the application. The remodeling of the main building on the campus was nearing completion, but plumbing facilities were not hooked up. Indeed, the admissions testing would have to be held in a large room at Tokyo University because the main building wouldn't be ready for it.

We succeeded in describing the intensive English language program, the accompanying experimental general education program, and our facilities to the ministry's satisfaction. When they visited the campus and saw the potential of that main building and our program they readily granted a charter.

(p. 319: whole page missing)

proclamation do not fully understand it. People from a nation recognized to be advanced find it easy to talk down to citizens of other nations, and citizens of any nation tend to talk down to visitors from abroad. But the constant reminder from Yuasa that we speak at eye level helped to make ICU an international community in the truest sense.

Misleading Headlines

On that same day of our opening convocation, four cars belonging to the USA military personnel were burned in the street along the Palace Plaza in Tokyo. In America headlines in newspapers and articles in weekly news magazines described the incident as involving three to four hundred thousand rioters. I felt there was something misleading about this interpretation.

The next week we had an ICU board meeting. I asked the president of the board, Dr. Kiyoshi Togasaki, what his understanding was. He was editor of the *Japan Times*, the leading English newspaper in Japan. He replied:

> Well, we were amazed at the headlines from the USA, so we looked at our pictures. What we discovered prompted us to ask the *Asahi* and *Yomiuri* [national newspapers] to go with us to *Kyodo* [the Associated Press of Japan] to examine their pictures. We discovered there were about 300 rioters definitely encouraged by about 3000 more people. The rest of the people on the Palace Plaza were the normal three to four hundred thousand who appeared there annually on the emperor's birthday. The large major of them didn't even know about the burning of the cars until they saw it reported in the papers.

I have always had a firm belief in the freedom of the press, but that occasion started me to think seriously about the *responsibility that goes with that freedom* and indeed the responsibilities that go with the *freedoms* of all free people at all times. In the competition to be the first to provide instant news to the public, the press frequently misinforms. By the time it is aware of the distortion and in a position to give better perspective on the news, the correction is no longer a headline. It is likely to appear on a later page rather than on the front page which misinformed us in the first place.

The responsibility to give a reliable perspective on the news should be equal to or greater than that of publishing instant news, which may be in error or misinterpreted. On the front page, banner headlines on news in perspective should be at least as large as the headings for reports of events.

G. Planning the Liberal Arts Program, 1952-53

About 18 faculty members were involved in the planning of the Liberal Arts College curriculum during 1952-53, six in each of three divisions: social sciences, humanities, and natural sciences. About half were full time and the other half were part time but would join our faculty as the program developed.

Each professor outlined the major contribution of his discipline to general education. They met one day a week to go over these outlines. A division was to prepare 12 units of work in general education, but usually each professor's outline would be equivalent to about four units. There had to be much pruning to keep the total to 12 units. Each unit was a three-hour course.

The Humanities

The final decision to the humanities faculty was that the general education program should take the students through a spiral stairway of the contributions of the various areas: history (ancient, middle and modern), philosophies, religions, literature, art and music, East

and West. For example, the program started with the Bible books of Isaiah and Mark, the analects of Confucius, the sermons of Buddha, and came through the Reformation and into modern religions.

Concurrently, philosophy (ancient, middle, and modern), literature, art and music were integrated. That made the spiral staircase through the five disciplines. This meant a careful process of selection in order to have the contributions that had made the most abiding impact on man and his culture.

Toward the end of that year one of the humanities faculty members interrupted the discussion to say, "What have we learned in this whole process of planning? I have suddenly come to the realization that if we took the influences of religion East and West out of philosophy, literature, art and music, those courses would no longer be realistic or valid." Then they went on to realize that would be true of philosophy and its influence on other disciplines; and similarly for art, music, and literature.

Faculty members of all three divisions got together once a month to explain what they were doing, to report their progress, and show what was happening to their thinking. That peak experience in the Humanities Division worked for a holistic view of education and permeated every area, including the interrelations between religion, science, and economics. The faculties in each division developed their 12 units in general education according to their own resourcefulness and insight.

The Social Sciences

The faculty members in the social sciences shaped a program through a similar process. They started with the contributions of psychology to the understanding of the intellectual, emotional, and attitudinal potential of individuals and groups. This dealt with the central tendencies and ranges of intellectual abilities and the conditions under which they developed or were aborted. They included the emotional organization or disorganization of individuals and groups and indeed the emotional and cognitive experiences that energize and give

direction to behavior.

A sociologist pursued his special interest by following the family as a laboratory nurturing intellectual potential, organizing and disorganizing emotions, and shaping values. The first term of three credits was concluded by physical anthropology under Dr. Bowles. The purpose was to help students grasp the nature of the physical man and his environment and their effect in the development of the human intellect, emotions, and the values that produce conduct.

The second term of three units was built on the causes and consequences of the industrial revolution in the USA, Europe, and Japan. We were fortunate to have the leadership of Dr. Ayusawa, whose background was in labor economics. He had also been chairman of the two committees that wrote the major postwar Japanese labor laws and had been a labor mediator. Dr. Kreider, with his economics background in the USA and England, rounded out the perspective in this unit.

The third general education semester in the social sciences dealt with the antecedents and the consequences of world wars I and II. The purpose was to put them into perspective and to examine as nearly as possible the extent to which stated purposes of both sides had been realized or had failed. These units brought input from the whole Social Science Division.

The final three units began with the new constitution of Japan: the freedoms and responsibilities that it accorded the electorate and the elected. We had the help of Dr. Nobushige Ukai, who at that time was professor of constitutional law in Tokyo University and had his doctorate from Stanford. He had played a role in the committee that shaped the new constitution. These three units ended with ventures in world government, the League of Nations, and the United Nations. Living meaning was given to these units by Dr. Ayusawa and Dr. David Bryn-Jones from Carleton College, author of a book on Frank B. Kellog.

These four general education units in the social sciences took the individual through an understanding of himself, how he responds to the social setting, how these factors are

expressed and influenced by an industrial revolution, how they are used and misused in world wars, and the opportunities that are provided in constitutional governments of a nation and of nations.

The Natural Sciences

In the first three general education units of the biological sciences, Dr. Sinoto insisted that the study of genetics should go beyond dominant and recessive characteristics in the reproduction of green and yellow and short and tall peas. He had been director of the Tokyo Institute of Genetic Research. He wanted all students to gain understanding of the possible extent to which gene combinations are related to levels of intelligence, inheritance of emotional stability, and the individuals' potential for bodily characteristics and energy output.

Another major concern of biological science in general education was to acquaint the student with the body's defenses against disease and the development of various kinds of biological antibiotics. In the next three units two organic chemists focused on the contributions of science to nutrition and of the pharmaceutical chemist to the benefits and hazards of drugs.

Donald Worth joined the faculty during 1952, with his Ph.D. in physics from Yale, three years at Berea College, and one year as a Carnegie Corporation veteran in general education at the University of Chicago. In three more units physicists brought the clearest possible picture of mechanical advantages and disadvantages in the resolution of forces and in safety in the use of a tremendous amount of energy becoming available to man. They taught about energy input and output in ever larger machines and in a nuclear age.

The main thrust of the last three units of science in general education was the contribution of mathematics to the understanding of social and physical statistics: central tendencies, variability, and correlation. Within the math contribution was a small but meaningful unit in astronomy.

A Year of Preparation

By the end of the year of 1952-53 about a third of the program developed for general education had been tried out experimentally with the students in the Language Institute. At the end of the year the institute faculty and students assembled in a convocation session in which the activities of the year were evaluated, chiefly by the students.

The campus renovation had been completed. We had a virtually new building two and a half stories high and a long as a football field. We had about 10,000 volumes in the library, including general references, encyclopedias, and basic books in linguistics and the three divisions of general education, and about a hundred periodicals. About 50% of the books were from abroad and the other were Japanese; 40% of the magazines were from abroad and 60% were Japanese.

The first president of the emerging student organization made a statement that has become a landmark at ICU: "This building was first built as an Aeronautical Research Center during the war. It has been converted into an education building for ICU. We the students with the faculty feel that we are beating swords into plowshares and spears into pruning hooks."

That statement took on fuller meaning for me when I read papers regularly requested of my students in the psychology unit in general education. I asked each student to write a paper describing the experience that had the greatest impact in their evaluation of the past and their concerns for the future. In my 15 years in Japan I read approximately 900 such papers and every paper without exception referred to the influence of the war, the defeat, and the period after the war.

Most of the papers referred to the fact they had been taught in school that black was black and white was white: what the Japanese were doing in the war was white and what the USA was doing was black. Then suddenly with the end of the war they were told that black was white and white was black. This was the struggle they had been through. They had been warned that if the USA came into Japan, they would ravage and rape the country.

Instead they were living in a Japan where the USA helped them rebuild and feed the hungry.

Indeed, during the first year of ICU when the enrollment was small, the military chapel centers in Japan met all the needs for scholarships and student aid. We were operating under a policy that no student would be excluded from the university for purely financial reasons. At least 19% of our students had lost a father either to the war or to tuberculosis. The students in Japan were going through an agonizing but encouraging process of reorienting the values that shaped their lives.

In the assessment of the first year of the institute program, students were pleased with what they had learned in the intensive English language program. But they were not sure they would have the time in the Liberal Arts College to handle the projected program. Three-fourths of the freshman year was allocated for study of the English language. There were the 36 units of general education to complete in the freshman and sophomore years. Then they needed to have enough time to pursue the special interest for which they were in college.

As a result of their anxiety and their criticism, the faculty and administration recognized that the language requirement was an extra burden. They decided to lengthen each semester by two weeks to let students carry a normal load of 18 units of credit instead of 16. Thus they could meet a graduation requirement of 144 units of credit instead of 128 units in a full four-year program.

I believe this was the first major incident in which the student clearly saw their interest and concerns recognized in the formulation of university policy by the administration and the faculty. This influence from the grassroots was not typical in the highly structured and authoritarian organization in prewar Japan.

A Charter for the Liberal Arts College

During 1952-53 the faculty and the administration had drawn up the request for a charter for a four-year Liberal Arts College. The catalog of courses was to be published to be

available for applicants. It sketched the general format of the programs and described the courses in the English language, general education, and divisional majors.

In addition to meeting certification requirements, ICU had to present course outlines and bibliographies, have a library to serve those courses, and have a faculty committed to teaching them. We had to have an academic building, administrative offices, campus, water supply, sewerage and drainage to meet stated requirements.

The due date for the application could not be met in January 1953, but we succeeded in getting special permission to present a request for a charter at a later date. Professor Hidaka, vice minister of education in Japan, was to become dean of our Graduate School of Education. Dr. Koroku Wada of Waseda University was chairman of the National Accrediting Committee for Universities. He was quite interested in the purposes and plans for the new ICU. These educational leaders helped persuade the committee to accept our late request.

After receiving the application, the committee came to the campus on a specified date in four cars. They immediately fanned out to inspect various aspects of our facilities. Several men started measuring floor space, windows and lighting, classrooms, lecture rooms, offices. All these had been newly finished and met specifications.

Several went to the library and started pulling out book after book. They were accustomed to finding libraries filled with books that belonged to professors, many of which would be withdrawn after inspection and found later only in the libraries of the professors. Our books were all accessioned and classified by our librarian, Mrs. Bryn-Jones and staff.

The chairman of the accrediting committee asked President Yuasa for a meeting in the ICU board room. There he met the man he knew as the director of the Genetic Institute of Japan, and said, "Dr. Sinoto, what are you doing here?"

Sinoto said, "I'm chairman of the Natural Science Division."

"How much time are you spending here?"

" I'm here full time."

Likewise with Dr. Kanda and Dr. Ayusawa. Yuasa invited other faculty members

from Japan and abroad into the room and introduced them to the committee.

The chairman of the committee then explained that detailed requirements for a four-year college had been drawn up because there were so many junior colleges in Japan that were scrambling to be four-year colleges without the necessary resources. They had just made an accrediting inspection of some of those colleges, and he commented, "We have just come from the ridiculous to the sublime. I see no reason why the College of Liberal Arts at ICU should not meet the approval of the Accrediting Committee."

H. Beginning of the Liberal Arts College, 1953

Thus on April 28, 1953, we admitted 198 students to the first freshman class in the College of Liberal Arts. They had taken a national Scholastic Aptitude Test and a learning ability test we had developed, and had been selected from about 600 applicants.

Selection of Students

The test of learning ability used an article considered to be at about the level of difficulty of a college reference or assignment in a course. Care was taken to choose an essay that the students were not likely to have seen previously. Applicants were given an hour to study the article, then they were tested on the vocabulary and facts in it. They were also asked to respond to a series of conclusions, some justified by the content of the article, some partially supported by it, some unrelated to it, and some contradicted by it.

Each year a new article was chosen and a new test developed. Over the years this helped ICU interpret the national Scholastic Aptitude Test and the grades they had received in high school.

In addition to these two tests, every student was interviewed by three members of the administration and faculty. A study after completing the admission program showed that 90% of the students admitted to ICU were from the upper 10% of the students who had taken the national tests for admission to the colleges and universities of Japan.

The quality of the students was encouraging. We had not known to what extent this well-publicized new university would draw powerful students. We expected many applicants because of the competition for admission to colleges and universities in Japan. A good number of those we admitted had been accepted by some of the elite imperial universities, but instead they elected to come to ICU.

With extraordinarily capable students, a well-recognized faculty, a carefully planned program, and a developing library, we could move ahead. Year by year ICU put the four-year program into operation as we admitted another freshman class.

As noted above, we had a policy of scholarships, grants, and opportunity for paid work experience. No students would be prevented from coming to ICU for purely financial reasons. We had students from all walks of life, yet most of them were from professional and managerial families. All but two of the 56 prefectures were represented in our first student body.

Review of the First Year

The editor of the first annual probably spoke for the majority of the students when in a review of the year he said:

> We've had our first year since March 13, 1953, when 198 of us took off marching under the "stirring lines" of our school hymn ("I Must Be True For There Are Those Who Trust Me"). Every one of us was aglow to do his best in this new way of life. Strange, unique, demanding, some of us under the pressure may have slumped by the way, but mostly we rose to meet the challenge with joy and gratitude. Overloaded with our studies, language work and all, yet we managed the time and strength to establish the clubs system and get them under way. The heavy courses in General Education, unique in Japan since the war, left us little time, but we carried them. By about October

> we had things under control and could begin to see beyond our noses. The coming of Dr. Brunner was a great boost to our morale, as were the convocation speakers, especially Mrs. Roosevelt, Dr. Compton, and Norman Cousins. If the convocations are our windows, the weekly chapel service is the foundation where our spiritual life is nourished and the true ICU comes into view. The Christmas celebrations were unforgettable, and the visits in the professors' homes. What Christian fellowship! Unique! To us it has been a terrific year. Whether we should have accomplished more we leave others to judge; as for us, it has been "sei-ipppai"—filled to overflowing. (From Charles Iglehart, Ibid., p. 134.)

Each student had a faculty adviser. This seemed to be a relatively new innovation in Japan. It helped keep requirements from getting too rigid and provided for further innovation. For example, I had a student advisee whose father was a doctor. This student wanted to prepare for hospital administration. There was no graduate program of that kind at the time in Japan. But we helped him line up an interdivisional major which included the most useful courses from science, economics, political science, and sociology.

After graduation, he became an assistant to the superintendent of St. Luke's Hospital, which was under the sponsorship of the Episcopalians. It was one of the largest hospitals in the Far East. As year later he applied for a Fulbright Scholarship to go to the University of Pittsburgh for a master's degree in hospital administration. The Fulbright Committee in Japan, believing that there was no such master's degree program, refused his Fulbright application. By the next year the committee knew that there were such programs and granted the Fulbright Fellowship. He obtained his master's degree in hospital administration and was assigned responsibility for developing a program of hospital administration as a new division of the Welfare Ministry of Japan. Today he is chief of that division.

Another student set as his goal becoming a news interpreter for television and hoped to

choose the potentially most useful courses form the social sciences and the humanities. The intensive English language program bought him bilingualism at a functional level of scholarship. Today he is in the Washington office of the Tokyo Broadcasting Network. Other instances could be given of flexible planning of program to be supportive to the long-range aspirations of students.

The Importance of General Education

The ICU program is broadly gauged for general education and divisional majors rather than for majors in specific disciplines. The importance of this was revealed by Mr. Takeo Haraguchi, vice president of the foreign division of Hitachi Ltd. Shortly after our first class graduated in 1957, Haraguchi invited me to come to the International House in Tokyo to have dinner with him. He said that the purpose of our conference was to learn about the program at ICU.

Hitachi Ltd. employs about 240 college graduates a year; most of them in engineering, some in economics, and others in social sciences. In addition to that, they employ two or three graduates of the Tokyo Institute of Foreign Language as interpreters. Then he went on to say that they had employed two graduates from ICU, one in the natural sciences and one in the social sciences. They soon discovered that both of these employees could interpret Japanese to English and vice versa with professional insight. He commented that the graduates in the Institute of Foreign Language could do a highly competent job of interpreting within the technical aspects of language. But they were limited in their interpretation with professional understanding. I explained the nature of our English language program for Japanese students and that each of them took up to 35 to 40% of their academic courses under English-speaking professors. Our goal was functional bilingualism at the level of scholarship. He commented, "You can be assured that if our employees are an example, it is working." Then he went on to say, "There is another aspect that seems to be unique with your students. They seem to be able to see and tackle problems in broader dimensions that the typical student

from an engineering school or school of economics." This was reassuring than a broad-based education was working.

Students Display Bilingualism

Functional bilingualism is exemplified in the following themes from *When Youth Write*.

Foreword

When students think
yearningly and deeply,
When youth write
and do it well,
They create something
rich and rewarding
in and for themselves
and for others:
Judgment on the past,
perspective on the present,
goals to reach for,
faith live by–
Faith, for all who listen,
that in the liberated mind
of youth under God
comes a future in worthy hands.

Preface

From the pens of students at ICU have come some of the greatest thrills among many in the founding and developing of a new university. Before

students can write, they must think. To write convincingly they must believe. In such writing there is valid indication of educational goals achieved.

On four occasions I have found on my desk a folder of twenty-five or more papers left for me to read. Four evenings Mrs. Troyer and I have read aloud, enjoyed, thrilled, and even caught our breath as we went through them one by one. Three sets of these papers have been bound and distributed in mimeographed form.

Last year while in the States I used many of the briefer ones in pulpit, auditorium, and luncheon hall. Always the questions: Have they been published? Are they available?

Herewith are selected papers from the classes of Dr. William Moore and his associates, Mrs. Margaret Thomson and Mrs. Aki Yamamoto. They have been written in English by Japanese, Korean, and Chinese Students.

Those from nations not visited by war will see unmistakably how war influences the emotional organization and philosophy of youth.

Perhaps it is in these deeper thoughts, far below bias and prejudice, that we may discover the foundation of mutual respect and peace.

Maurice E. Troyer

Vice President for

Curriculum and Development

March, 1957

The Papers and Why We Wrote Them

Since we enrolled at ICU in April 1953 we have had a serious desire to give a description of ourselves in English. These papers represent our efforts to do so.

In the second semester of a freshman course in "Reading and Writing,"

we had been studying some of the personal philosophies from an American book called *This I Believe*. After we had analyzed two or three of these papers, our instructor suggested that we express our own philosophies derived from various experiences of our lives.

Sixty-five of us in four classes of "Reading and Writing," about half of the freshman class, spent a little more than a week on this work. We thought over the basic principles of our individual philosophies, traced their derivation (whenever possible), and finally put them into words.

This attempt, we think, has been useful to us: (1) we have a set down material for future reflection on our inner development, and (2) we have, most of us for the first time in our lives, given system to our somewhat chaotic thoughts. Perhaps for others, our expressions present some of the important thoughts of Japanese university students; we cannot, however, claim to represent the whole of the student body in this nation.

Though one's beliefs in life change with his experience and age, the reader must know that these papers crystallize reality for us at this time.

The Editorial Committee

I Shall Be a Teacher

It is one of my regrets that I did not have a good advisor throughout my elementary, junior, and senior high school years. This does not mean that all of my teachers were not intelligent or excellent persons. But from my standpoint as a pupil, I wanted them to be more friendly and sincere to each of the pupils. Teachers, for me, seemed always standing on a platform, from which they said, "Don't do this—don't do that—you must do this—you must do that." In fact there was little possibility of questioning or opposing them.

Frankly, I never felt quite free to talk with any of my teachers. I

should say there was a wall of formality and some kind of fear which blocked intercourse between my teachers and me. How I longed to have someone who would really listen to me, not only on serious but also on trifling, unworthy matters, someone to whom I could appeal for help in a fix, for advice in frustration, for joining in to share our excitement together. Thus, in regard to the real personal contact with teachers, I feel as if I have missed something indispensable in the preparation for the journey of life.

Through these experiences, I began to hold an idea, however vague, to be a teacher who would guard against the kind of dissatisfaction I had known with my teachers. Perhaps I can describe the image of the kind of teacher I should like to be.

I intend, before anything else, to be a friend to each of the pupils. I want to talk, listen, think, walk, eat, sing, and play with them and, most of all, I expect to be spoken to by each one of them. This will indicate the depth of their trust in their teacher. This, I think, is possible only when the teacher trusts the pupils. I want to be sincere to them as true friends are to each other and I also want to be treated by them in the same way.

I shall be a cooperator instead of merely a teacher. A teacher is often a talking machine that transfers the accomplished knowledge from his own storage to the next generation. In order to be a cooperator, I must be a learning pupil once again, who tackles any subject and burns with the fire of growth together with his students.

I want to respect each of the pupils as a unique, individual being. I shall not judge one superior or inferior to others just because he or she has a special talent or lacks intellectual distinction. I think it is not the quality of intelligence that distinguishes human beings, for no one can take the place of another. And for this reason I believe everyone is as worthy as every other.

I believe the task of a teacher is to draw out the potentialities from within the pupil which may not have yet been discovered even by the pupil himself. I am sure that everyone is endowed with some ability in accordance to his needs. Therefore, the educator must be aware of the fact that every single breath is the process of growth and that it provides the chance to educate—to bring potentialities into recognition.

Japanese female student

Prescription: Swing

When I am not well and am flat in bed (for six months recovering from tuberculosis), I prefer to listen to swing music rather than symphonies. In the *Symphony No. 6* by Tchaikovsky the bassoon, in the introduction of the first movement, plays very mournfully; there are hollow sounds, too, coming from the contrabasses. The whole thing puts me in fear and trembling. The undertones in the first theme throw me into distress, uneasiness, and loneliness. The gloomy tones of the trumpets in the second theme increase my fatigue. And the sorrowful lament of the fourth movement pushes me into despair. On the other hand, swing music makes me forget my melancholy and loneliness by its gaiety. The fascinating clarinet of Benny Goodman in "Body and Soul," and the dreamy trombone solo by Harris after the saxophone by Woody Herman in "Bijoux," and the rhythmical piano of Count Basey in "One O'clock Jump" encourage me to strive for recovery. Lousi Armstrong in "Basin Street Blues" renders me a mood melancholy in cheerful quarters; yet his playing does not throw me into distress, but leaves me light.

Symphonic music, requiring tension, tires me quickly. The unsoundly exciting storm of fervor in the fourth movement of the *Symphony No. 40* by Mozart, the fast tempo in the first movement of the 9^{th} *Symphony*, and the

scherzo in the third movement of the 7^{th} *Symphony* by Beethoven are beyond my endurance. However, swing music, with its emphasis on rhythm rather than on philosophy, lightens my nervousness. The trombone of Lawrence Brown in harmony with the piano of Duke Ellington in "The Cloud of Turquoise" whispers me a sweet word. Swing, with its rich variation, vivifies me. Goodman's sunny clarinet, Teddy Wilson's brisk piano, and Hampton's vivid vibraphone in "On the Sunny Side of the Street," "The Man I Love," "September in the Rain," and "Piteous Butterfly" give me an impulse to get up and dance around my bed.

Japanese male student

South to Pusan

It was on the morning of June 28, 1950, that I left my home in Seoul, wandering in the life of a refugee. The Communist invasion was only three days old when Seoul caved in. Driven by the roar of guns, retreating armies and refugees crowded the city. I joined their endless range slowly moving to the south.

When we had walked about three hours, we came upon a pathetic scene: There runs a river by the name of Han in the south of Seoul. I had long known the Han and had never dreamt that, one day, it would be for me and my countrymen a terrible barrier. The bridge over the Han, which had once been picturesque, had been demolished by our army in their hurry-scurry retreat. Along the shore there floated several small river boats. Hundreds of people, finding the boats, swarmed about them striving to be among the first to cross the stream. But how could such small boats hold up the multitude that fought its way into them. One of the boats sank, and then another. Fortunately, no lives were lost since the boats were not far from shore.

With the roaring of cannon approaching, I managed to swim the stream. As I plodded my monotonous way southward, I discovered, to my surprise, that almost all the people who had been on the shore, among them even children, were now hurrying past me. I could not—and still cannot—imagine how they managed to make the crossing. Did someone conduct them? Could they find a boat big enough to hold them all? Did they find another bridge? Of course, no such good fortune waited for them on the north bank of the Han. My only explanation for their miraculous crossing is that man is tenacious and is never beaten.

I felt the same truth again as I passed an old farmer plowing in the field despite the threat of bombs. At my destination, Pusan, I found thousands of people who, though they had lost parents, sons and daughters, were maintaining their lives and taking on new hope.

I am proud of my friends in the Human Family, and I say again: We human beings are tough.

Korean male student

Impressions: One Summer Morning

One summer morning, I was watching a beehive. It was full of liveliness with the going and coming of the bees. The coming were weighted with honey or with balls of pollen; they flew into the hive as though they were heavy planes landing. The going flew up into the air as light as jet fighters. I felt the prosperity and the efficiency of the community in which each bee performed its duty in a well-ordered society.

Suddenly, an incident in their activity made me realize that I was merely being a romantic observer. A bee, apparently an old one, was dragged out of the hive. It crept into the shade of a chrysanthemum and ceased

forever.

Now, I saw bees as instinctive creatures of the material world. Each one is nursed to fulfil a special function. But when a bee comes to consume more than it can produce, it is simply pulled out of the group. The human society which is not based on respect for the rights and character of all its members is not better than this society of insects.

A moment on a summer morning strengthened my desire for a democratic society.

Impressions: Artless

Ten years ago, when we were children, we lived in Yokohama. We had a maid who had just come to the city from a country place and had never seen the sea. One summer day, we went with her to the park beside the sea. At the sight of the great water, she seemed profoundly moved, and she said finally with emotion in her country dialect, "What a wonderful view! I wish I could carry it back in a *furoshiki* and show it to my mama in the country."

I have never forgotten those words; they often come to me in a flash. Why do I remember these words spoken by a housemaid, above so many other well-turned phrases from eminent persons? I think it was because there was no falseness in her emotion; she was completely artless.

Words from heads only pass through heads—words from hearts go directly into hearts.

Japanese male student

Two Thoughts

I

I could wish my days to be

Bound each to each by natural piety. (Wordsworth)

Unless we have some main hope on which to hang our days like pearls on a thread, time will scatter them and they will be lost and forgotten. Every day brings a jumble of fresh experiences, and unless we have a cord of faith running through out lives we shall always be at the mercy of circumstances, happy one day, miserable the next, going up and down with the fluctuations of fortune.

It is our times of devotion that tie up the loose ends of thought and hold the personality together. It is our prayers that link one day with another and give continuity to life. We must thread our days with thoughts of God. There must be an unbroken line of worship, a ceaseless weaving of the invisible thread that keep us in touch with the unseen. Without this continuity, life will become ragged, disconnected, losing purposes and meaning. It is this continuous weaving of the thoughts of God into the warp and woof of our days that strengthens the fabric of life so that it does not fray or split when stretched and strained. Let day be linked to day by cords of prayer and praise, and hour be joined to hour by a continuous thread of hope.

II

Chinese New Year, January 23, 1955

Fireworks are supposed to create an atmosphere of festivity on New Year's Day, but is not there something rather sad about a firework? Its life is brief, its glory shortlived. For months beforehand, boys collect their cents for that day. The long-awaited moment arrives; the firework is set off; it flares up into the night, then sputters itself out and is gone. The darkness comes back. They greater the firework the greater the sense of disappointment it leaves

behind when it has spent itself. A rocket soars into the dark and breaks into a lovely shower of color and light, but all too quickly the beauty vanishes, and one is left with an aching sense of the transience of things. It is because somewhere at the back of the mind we are disturbed by the thought that it symbolizes human life, for the materialists would have us believe that life is like that, a brief upsoaring of color, light, and energy, and then extinction, darkness, nothing.

It may seem so, but Jesus has told us that He is the light of the world, the light that lighteth every man. That which is real in us, that which is true, that which is of God can never be extinguished. The more we understand of Jesus and His teaching the greater the area of light in us. The darkness is always waiting to close in; that is why we keep His truth in us, for it is light and it is life.

Chinese female student

"The Same Moon at the Top"

My mother, I remember, used to pray for me every night beside my bed, and every Sunday I was taken to church. As a child, I was docile perhaps. But when I was in the first year of high school, I began to feel discontented with the church. I was tired of hearing beautifully worded prayers, the one-sided preaching of the minister, and even the magnificent sounds of the organ. I wanted something naked. These dissatisfactions and the congregation's strong persuasion for baptism, which I thought should be left on one's own will, made me go out of the church.

I was in the Friends School at the time. After months of thinking, I began to join in the Friends', or Quakers', meetings. They have no particular clergyman; when they assemble to wait upon God, the person who hears God's

message communicates it to the rest of the gatherers. I was much fascinated with the informality, the simplicity and sincerity of the meetings.

After attending for some time, I felt my thoughts blending more and more with the Quakers' way of thinking. In my earlier church, I had felt the pressure of form and formalism. But among the Quakers, form is not confused with truth. Moreover, they see no conflict between the "formlessness" of their group and the formalism of others.

I have found many important merits of Quakerism and regard it to be the fittest way of worship for me. However, I think there are many ways in which we can express our faith. I believe that all the ways will lead finally to the same goal, as the Quakers believe. As an old Japanese poet said: "Though we may choose different paths upward from the foot of the mountain, we shall all view the same moon at the top." Buddhists and Christians, each with many sects, are not different at their root, I think. It is also natural, however, that one, on his way, should regard his own as the best for him. I once wanted to know and test every path before selecting it; however, it is not only impossible but also meaningless if they lead to the same place.

This I have learned through my experience, and I think I have selected what fits me according to my circumstances. Frankly speaking, I have not yet started up the path; I am still wandering about in the fields to reach the path. But I am going somewhere every moment, pushed by some power. Some call this the power of an "inner light." Whatever the source of the power, man cannot help but climb the mountain. It is perhaps his destiny to do so. Then we must courageously embark. I must climb alone. No matter how often I may fall down, I must rise up as a *Daruma* toy. I do not want to take a short cut. I wish to believe that every man can find his way someday, so long as he exerts himself, even though he may go astray for a time, as Goethe said in

Faust.

I know which is my path, and I will climb along the mountain path until I reach the top.

Japanese female student

I. International Christian University Grows

The Development of Graduate Programs

As the Liberal Arts College was nearing maturity, it was time to develop graduate programs in education and in public administration to fulfill two more of the original purposes. The procedure for drawing up the application was similar to that for the Liberal Arts College. We were careful to meet all the requirements, quality of faculty, spelling out of programs and courses, the prerequisites students must meet for admission, and the development of the library.

There was some question as to whether or not the applications would be considered by the accrediting committee. The comment of one committee member was reported to Professor Hidaka, dean-elect of the graduate program in education. Our request for a graduate program at the time the first class was graduating from the Liberal Arts College reminded them of a "little boy who was standing on tiptoes to see what was on top of the table."

I am not sure what all went into persuading them to consider the application. They did come to the campus for the admissions inspection, and the permissions were granted. By that time we were well on the way toward the three original program objectives.

Providing for the Faculty

We had growing pains. One of these was in paying and housing faculty members from different economies and cultures.

In terms of currencies converted into yen, the salaries of Japanese professors were extraordinarily modest compared with those of American, Canadian, or British professors. Korean and Chinese scholars were accustomed to compensation even lower than the Japanese. Salaries of British scholars were humble compared with American scholars.

It was necessary to work through the cultural attache of the British Embassy in Japan to clear logistics for British scholars. Our salary proposal for the first British professor was for about the same level paid our sociology professor from the University of Illinois. The attache sent it back to us, saying, "if we paid him the proposed salary it would be more than the highest-paid professor at a university in England." They suggested what would be an appropriate salary for him.

The question of how to equalize salaries for people from different economies and cultures who are likely to be living our their lives in disparate settings was a challenging exercise in international relations. They administration co-opted a committee representing the various nationalities to share counsel on the development of a salary schedule.

The basic policy that emerged had in it the concept of *adequacy*. We were not in the business of "buying" outstanding professors from other universities in Japan or abroad. Our purpose and hope was to attract outstanding professors already doing important work to help ICU do significant things in Japan. We wanted them because they were interested in an innovative project such as ICU. Putting those two conditions together, the concept of adequacy seemed to be solution to the problem.

Children of faculty members from English-speaking areas serving ICU for three years had to go to the American school. Without the Japanese language, they would lose most of the three years in a Japanese school. Tuition at the American school meant such professors needed a higher salary than Japanese professors teaching in their homeland. A professor from abroad who committed himself to ICU for three year or more needed adjustments or perquisites in his salary to provide for social security and heath care.

Japanese faculty members also had children to educate and needs for security in Japan.

The welfare of parents in Japan up to that time had been the responsibility of the firstborn child or another family member. More recently a major source of security was from a bonus of one or two months of salary at the end of June and December. On retirement employees received bonuses based on years of service. The differing aspects of faculty needs made ICU a miniature model of the United Nations. The committee and the administration actually worked out policies that were understood and largely accepted by faculty and staff.

Another issue to be resolved was the housing of faculty members on campus. They typical Japanese faculty home had a kitchen, a toilet, and a multipurpose *tatami* room. On our campus, a general policy developed that the home of each faculty member should be such that it could reflect significant aspects of the culture from which the family came. All faculty homes were also to have a large enough living room or general purpose room to permit them to entertain groups of students and faculty members. These rooms were to be standardized. Bedrooms, kitchen, toilet, maid's room, and a furnace and laundry room could be modified according to the wishes of those for whom the buildings were being built.

Many of the Japanese elected to have *tatami* mats in the general-purpose rooms. Most of those from abroad wanted wooden floors with rugs. Some elected to have fireplaces, others not. A considerable number of the Japanese chose to have kitchens similar but not identical to those of the American faculty members. Some wanted central heating or maid rooms, and others not.

Our president planned a house that came the nearest to assimilating the cultures. The living room was to be half *tatami* with cushions on a floor raised about 20 inches and the other half wood floors and carpeting with chairs and table. Those who wanted to sit on *tatami* would be at eye level with those sitting on chairs. This proved to be a striking example of the emphasis he was giving to the idea that representatives of all nations spoke to each other at eye level on the ICU campus.

Relationships

Another area of growing pains was in administration, faculty, and student relations. Japanese people generally came out of the war disillusioned with their leadership. This disappointment and lack of trust spilled over into seemingly all aspects of administration. Faculty tended to distrust administration. Students tended to suspect faculty and administration. This was a problem that faced me in my efforts to help develop a university that was a laboratory for studying the goals and processes of democracy. It was a society not only in transition from authoritarianism to democracy but also having difficulty developing trust in their leadership.

With the faculty I tried to inspire the idea that professors in each division shape courses and programs. The curriculum committee, elected by the faculty, coordinated horizontally the substance and nature of programs and recommended courses, programs, and curricular policies. They reported to the faculty, which legitimized programs and policies. The administration *served* faculty and students by helping support and implement academic policies and programs.

We followed a similar policy in student personnel. For the first ten years I was vice president for student as well as for academic affairs. From among the faculty we sought competent resident advisers for each dormitory. Traditionally in a Japanese dormitory, if the students had a problem they took it to the resident adviser. That person referred it *up, up, up* to the top level. The official at the top made the decision on the problem and passed it *down, down, down* to the staff member next to the students, who reported it to them.

The procedure I was trying to develop was that the resident advisers should be competent to participate in policy making and then to administer policy at their level of responsibility. This was difficult for the students to accept, as in the following example. Ordinarily raises in tuition, dormitory, or cafeteria fees were generally decided by the president and vice presidents after referral to the senate, which was made up of representatives of all administrative divisions. That decision was then referred to the Board of Trustees for approval.

At one point the vice president for financial affairs recommended to the trustees an increase in dormitory fees without going through this process. I passed a note to him saying that I wouldn't object to it if he assumed responsibility for explaining it to the students. He gave me a note saying that he would do it. Unfortunately, he had to leave Japan for what turned out to be a terminal health problem. Then the students organized their opposition to the change.

The president asked me to explain the raise to the students. I was not opposed to the increase, but I was critical of the way in which the decision had bypassed the coordinate level vice presidents. I agreed to make an explanation to students at a convocation. I familiarized myself with the rationale in support of the raise, checked it with the presidents, and then proceeded to explain two things to the students. First, the raise was fully in accord with our policy of keeping the economy at the university in step with that of Japan. Second, ICU assured them that no student would have to leave because of financial problems placed upon him by the increase in fees.

The leaders of the student protest weren't satisfied. They wanted an official explanation from the president. The president wrote out a communication and sent a copy of it to me through his assistant. When I read it I calmly said that if the president sends this message to the students as the official statement, it might be just as well for me to resign. It wasn't that I disagreed with the wording. The statement was good. I suggested that since the president had asked me to make the explanation to the students and I had cleared the substance of it with him before I made it, that *was* an official statement. All he needed to do now was to say to the students, what Dr. Troyer said at the convocation to explain the fee raise was the official statement.

I spent ten years in Japan as vice president of ICU trying to change a policy of referring issues upward to get an answer and then passing it down, making clerks out of every level of personnel. Instead, we placed on each advisory or administrative level the responsibility for helping establish and serve policy at the level of operation.

One more example of service-motivated administration may be helpful. From the beginning of ICU, Mr. Misumi was director of physical education and registrar. As the university grew, he needed his time for the physical education program and we looked for a new registrar. We found a capable woman who had been a secretary to the Fulbright Committee in Japan. She understood thoroughly the importance of creditable records and transcripts of students' work.

Shortly after she became registrar, faculty advisers recommended that grades for the fall semester be reported to the advisers in time for consultation with students registering for the winter semester. Typically in Japan, professors took a month or two or even three to grade final exams and term papers and report the results to the registrar. The committee on student personnel took to the curriculum committee the recommendation that grades at the end of the fall semester should be submitted within 48 hours. Those grades should then be reported promptly to the faculty advisers so they would have them in hand when students registered for the winter term. This proposal was approved by both the curriculum and student personnel committees and passed by the faculty.

At the end of the fall semester a considerable portion of the grades were slow coming in. The registrar went out to the professors to get them. At the next faculty meeting I suddenly realized that one professor after another was attacking the registrar. They claimed she didn't know her position when she had gone out to the faculty members to obtain grades.

When I grasped what was happening I asked them to turn to the minutes of past faculty meetings, to a certain date and decision, and read it. Then I said, "This is an example of what we mean when we say that committee shapes policy, faculty legitimizes policy, and administration serves policy. Your registrar was doing exactly what you told her to do in this vote of the faculty."

Heads began to nod, up and down. Many faculty members came to me after that meeting and said, "Now we understand what you mean by the word serve. The administration serves the policy."

In the Japanese language the words *serve* does not have that broad connotation. It means menial maid service. We had all made a bit of progress by this experience. It is amazing how professional people from different countries can bypass each other in communication throughout a period of several years because of differences between nuances of meaning of commonly used words. *Partners in an international venture need persistence and patience in discovering, understanding, and admitting the extent to which each may be part of the problem.*

Student Government and Administration

To promote mutual trust and understanding between the offices of the vice president for student affairs and the students, my wife and I invited the officers of the student government to our home the first Monday night in every month for dinner and then for a period of informal discussion. The purpose of these periods together was not to solve a succession of minor problems but to find common purposes that we could agree upon, policies to serve those purposes, and ways in which we could work together and join forces.

With our joint purposes clear, we could tackle the question of appropriate relationship between the ICU student government and the Zengakuren (National Association of Student Self-Government). At that time the officers of the Zengakuren were markedly communist oriented. Examination of what was happening on other campuses showed that the Zengakuren was bending associations to Zengakuren aims rather than helping local associations achieve their own purposes. The influence of the Zengakuren was divisive between constituencies on campus and tended toward violence in pressing to achieving goals.

After several years of working closely with the officers of our student government, my Japanese assistant brought a postcard into the office one day addressed to the president of our student association. It invited our association to join the Zengakuren in protesting legislation before the National Diet. She asked what we should do with it. My answer: "Give it immediately to the president of our student association. We should never intercept their

mail."

When the president of the student association came to the office, she handed him the card. He read it, dropped it in the wastebasket, and said, "If we get into that, we won't have time and energy to achieve our own purposes here on campus." This was encouraging evidence that we were achieving constructive working relationships with the students.

Another incident illustrates efforts to involve students in the solution of problems they raised. With the approval of the senate, the vice president for financial affairs proposed that the dormitory fee be raised to cover the increased cost of fuel. The response of the students was negative. A committee was formed to represent them. I met with the committee and explained the reasons for the raise and indicated how it was in accord with established and published policy. I also reassured them that our budget contained the funds to meet the needs of students whose ability to pay fees might be jeopardized by this raise. Then I suggested to the student committee that if the students came up with a recommendation for a viable alternative, I was sure that the administration would consider it.

Dormitories with central heating were relatively new in Japan. There had been much to learn about ventilation in order to conserve heat. Traditional homes in Japan were without central heating. Only the room or portion of it being used by the family was heated with a charcoal hibachi. Later an electric unit was put into the hibachi. Houses were built with maximum window space in living rooms oriented to the sun. On bright days those windows were open and the room was heated directly from the sun. Rooms were heated by hibachis only when necessary.

We at ICU had adopted a policy of turning on central heat in dormitories early in November and turning it off at the end of March. The students recommended that heat be turned on at mid-November and off at mid-March. Our superintendent of grounds calculated the savings in fuel and found it almost exactly equal to the increase in fuel costs over the last year.

The student committee put their alternative to the students, who approved it. The

administration accepted the students' recommendation provisionally. If the student health services found that there were markedly more colds and other health problems among students during the first half of November and the second half of March than in previous years, the alternative would be discontinued. This decision-making process assured the students that the administration could and would think with them and had their health as well as their financial situation at heart.

We were not free of communist influences from the Zengakuren. That organization focused on certain likely students to become activists. It did not take long to discover who those students were. Their purpose and thinking were unswervingly in line with communist directives.

We found that the best way to handle these students was to pursue the purposes and processes of democracy consistently. If one of those students and his family had financial problems and could not pay his fees, he, the same as any other, was encouraged to present the situation to the committee on scholarship and financial aid. There were times when members of the student aid committee wanted to refuse aid for those students. But then we would pull ourselves back to the established policy of granting aid to students solely on the basis of financial need and without regard to political or religious affiliation. Many times administrators, teachers, and indeed students found themselves turning the other cheek.

During the ten years of my service as vice president for academic and student affairs, the economy of Japan was changing markedly from year to year. There were rapid cultural changes inviting distrust of administration. And that distrust and the activism involved was increasing on campus. Ten year we were without an open strike, boycott, or campus violence. Several strikes were threatened, but popular support for the strikes among students faded as the problems were openly laid on the table and students were challenged to work with faculty and administration in the solution of them.

ICU Finances

Administrator in industry and social institutions in Japan quickly destroyed their integrity if they dismissed employees to meet and shortfall in the budget. It was a long-standing tradition and a widely accepted policy that in order to balance the budget members of an organization or business should take an across-the-board cut rather than to increase unemployment. As a result, cooperation between labor, management, and government were heightened.

I discovered that this is quite in contrast with the situation in the US, where adversary relationships between labor, management, and government are maximized. This difference will be discussed more fully below.

The five-year financial program described in the chapter "E. Planning and Recruitment in USA, 1950-51," served the university well. But by 1957 ICU had growing needs. Japan was no longer a developing country. In 1955-56, when we were home on furlough, I reported on the development of ICU to cities which had a successful fund-raising campaign for ICU in 1950.

Churches in Memphis, Tennessee, had raised upwards of $40,000 in the original effort. I went there to report. The man who met me at the airport said, "We are glad you are here. We are interested in the progress of the university. I think, however, you should know that further contributions from our churches will be limited. This is a mill town for fabrics. Japan is sending millions of yards of cotton goods and blouses to the US. Memphis has management and labor union representatives in Washington trying to get reduced import quotas."

Giving directly from the churches was being redirected to more needy Third World countries. So was the undesignated giving of the denominations. Faculty under mission board appointments were readily supported. The women's and men's committees of JICUF sponsored specific projects, and ICU was beginning to receive some important grants from major foundations in the USA and government agencies in Japan.

In the early 1960s, a fine golf course replaced the ICU farm. It returned up to

$275,000 per year to the ICU academic budget. In 1974, about 110 acres, mainly part of the golf course, were sold for $110,000. This and the sale of other small parcels now assures substantial endowment.

J. On Peace and Disarmament in Japan and USA

Nine hundred B29s had flown over Yokohama and Tokyo on May 25, 1945, and with incendiary and demolition bombs had destroyed more life and property than the atomic bombs did in Hiroshima and Nagasaki the following August. The Japanese people had been led by their military to believe that the enemy airplanes had been shot out of the sky and its navy to the bottom of the ocean.

After that May 25 tragedy the Japanese people knew they had been grossly deceived by their military. For them, the war was over. Actually, the terms of surrender were then agreed upon with the exception of one point, the demand by USA that the emperor abdicate. Nevertheless, the atomic bombs were dropped on Hiroshima and Nagasaki.

Our Japanese colleagues agreed that more people were alive in 1953 because the use of the atomic bombs had speeded up the popular demand for peace. There could have been a devastating ravine-to ravine, ditch-to ditch fight between allied and Japanese soldiers.

But this one important fact I learned. Putting all of these dates and events into perspective, the nation that dropped the bomb knew who had won the war before it was dropped. The people in other countries in the Orient and around the world knew that those who dropped the bomb knew who had won the war before it was dropped. *This fact of history makes it difficult for people in other countries including our allies to believe us now when we say we will use nuclear weapons only as a last resort.*

We, the USA, started the nuclear arms race with the use of those weapons. Now the USA cannot be an effective part of the solution of the arms race unless we understand and admit the extent to which we were and are the major instigator and motivator of the nuclear

arms race.

From the time the peace treaty was signed in 1952, our armed forces in Japan were no longer occupying forces but were security forces under a treaty to terminate in 1960. In 1959, USA started to negotiate with Japan on relationship following the termination of the security treaty. For some reason I don't quite understand, I was invited to the US embassy to meet with some top military officials from USA, officers from our embassy including the cultural attache, and several members of the foreign press and business community in Tokyo.

The position of the officials from Washington was that as the security pact came to a close, Japan must assume more responsibility for its own security by developing defense forces. On the surface, all of the logic supported this position. Japan was no longer a developing country. It was indeed competing in the foreign markets. There seemed to be no logical reason why the USA should be fully responsible for the security of Japan. That country should begin to provide its own security, ran the common wisdom.

Looking below the surface, the following conditions are significant. Japan's postwar constitution, developed under the supervision of MacArthur's advisers, stated specifically in its preamble that "Japan shall not have military forces, land, sea, or air, for purposes of offense or defense *forever*." The Japanese people did not resist this provision of the constitution for good reasons. They had been deceived and they had been used by their military. They were still apprehensive about the resurgence of military leaders.

By the same token, 90% of the Japanese people did not think Japan was ready for any redevelopment of its military. Their fear had been magnified when the US occupying forces recommended that Japan release some of its convicted WW II military officers to head up defense forces in 1950. This was when the North Koreans came down through South Korea and were within 30 miles of Pusan, only sixty miles across the strait from Japan. Furthermore, there had developed in Japan a widely accepted goal: Japan would demonstrate to the world that a pacifistic nation could survive.

I tried three times during that meeting at the US embassy in June 1959 to explain that

there would be a popular uprising and protest in Japan if USA pressed for Japanese rearmament. I foretold that the well-organized leadership of the one and a half percent of Japanese who were communist-oriented would use this popular opposition to rearmament to promote their own status and program. I was completely ignored.

That was when I discovered that members of our state department, military personnel abroad, and indeed many members of the foreign business and media community lived in compounds. They met Japanese only through contact with the government and international business community. Thus they had little firsthand knowledge from people who make up the popular opinion.

We left Japan in August for nine months of furlough. During that time pressure of USA on Japan to develop their military caused a growing popular protest. It was finally arranged that well-liked President Dwight Eisenhower should go to Japan to meet with the prime minister in support of a revised security treaty that would require some development of Japan's military forces. This caused such a furor and general protest that the visit was cancelled. Television, newspaper, and magazines reported the protest as communist led and inspired. This proved to be completely false, but was never boldly retracted or corrected by US magazines, newspapers, and TV.

Evidence is two-pronged in nature and incontrovertible. The prime minister had to resign. There was a new election and fewer citizens voted the communist ticket than at any time in the previous decade. Communists themselves felt that they had won a victory and proceeded to send representatives out among the farmers to organize communist groups. The farmers promptly sent them scooting back to Tokyo. They would have nothing to do with the communist leaders. Soon after returning to Japan in August 1960, I met the cultural attache. His first comment was "Well, when are you coming in to the embassy office to say, 'I told you so.'"

During this episode Douglas MacArthur, Jr., nephew of the general, was ambassador to Japan. Later there was a marked contrast in the acceptance of the Japanese people when Dr.

Edwin O. Reischauer was appointed ambassador to Japan. He had been born in Japan and Japanese was as much his first language as English. He had become a professor of Japanese history and philosophy and was a leading member of the Institute of Oriental Studies at Harvard.

It soon became evident that Reischauer was unprecedentedly capable of interpreting Japan in broad dimension to the USA and representing USA fairly to the Japanese. One time when he was making a speech in English his Japanese interpreter was corrected by Reischauer. The incident was headlined in the Japanese newspapers and impressed everyone. This was the first time that the US had sent an ambassador to Japan who could correct a Japanese linguist on the validity of a translation.

K. Religious Life and Program at ICU

From the first year, Sunday school classes were conducted for students, faculty, their children, and families of the community. Mr. Morie Hosoki, director of maintenance, and Mr. Samon Endo, the ICU postmaster, started the services. These groups met first in a room in an old barn. After the main building was finished they met on Sundays in the library. Dr. David Bryn-Jones, professor of political history, was the spiritual leader of the group. He at one time had been minister of the Baptist Temple in St. Paul.

Churches in Des Moines, Iowa, accepted the challenge of the need for a new church building on our campus. By the fall of 1953 they had raised funds for that purpose. President Yuasa appointed a committee that represented the 17 denominations on our faculty. It also included Dr. Sinoto, who represented the non-church Christians, a group strong among professors in Japan. They were known as wholly committed disciples of Christ but were wary of churches or church organizations that would prescribe doctrines for membership.

Bryn-Jones was chairman of the committee. At the first meeting he asked each member to describe their image of a new church on the ICU campus and their hopes for it.

This was a long and interesting session that allowed no time to draw conclusions. By the second meeting and after intervening discussions, it became clear to everyone that it would not be wise to try to formulate a creed to be commonly accepted. Instead they adopted the following statement: *The ICU church shall be open to all who sincerely seek to know and serve God and man in the spirit of Christ.*

This implied membership as commonly assumed by those of the various organized churches and denominations. But it presented a bit of a problem to non-church Christians. Several meetings and considerable thought were given to this difficulty, but a solution eluded us. Finally it was only two weeks before the dedication of the church building and the consecration of the fellowship in May 1954. Non-church Christians were not comfortable with the term *membership.*

The constitution was before the faculty for acceptance when Dr. Moore brought a volume of the *Oxford Dictionary* from the library. He read to us a definition of the word *affiliate*: "to be drawn into the family by association usually but not always meaning membership." Satisfaction and approval began to be expressed among the faculty through nods and smiles. It was accepted to use the word *affiliate* instead of *membership* in the constitution. These kinds of accommodation of Christian-oriented people to each other made the ICU church a genuine fellowship.

The following paragraph is from President Yuasa's statement at the dedication of the church:

> Now that the university is provided with a church which is fully sensitive to academic freedom and at the same time deeply conscious of its responsibility as a religious center of ICU, we may rest assured that religion at its best and in its essence will have a vital role in the educational life of ICU without fear of infringing the principle of religious freedom.

Throughout the years, as new faculty members came to the campus, questions were raised about the validity of such a church. For their benefit we had to repeat the considerations and the processes periodically. And the church has continued to grow in campus service and outreach far beyond the university setting.

An early example of outreach was when in 1956 Dr. Sinoto's majors in the Natural Science Division organized a summer caravan to churches in the north of Japan. They shared a message about the relationship between science and religion.

Another incident impressed me greatly. The church had its own council, separate but overlapping with the university. When my wife was a member of the council of the church, one of the students on the council made a series of rude and uncomplimentary comments to the pastor of the church, who was also director of student life and programs. My wife was disturbed about it when she came home. I knew the student well. He had been an officer of the student association. The next day I asked the pastor if he would like me to talk with the student about the way he handled the previous evening.

The pastor said, "No, I wish you wouldn't, and I'll tell you why. I was with a student caravan in the north of Japan last summer when that student gave his testimony one evening. He was talking about the meaning of Christianity. He told the group that while he was an officer of the student association at ICU, he had done his best to make Dr. Troyer angry, but that he hadn't responded with anger." Then the pastor added, "I rather think he was testing me in the same way."

At ICU in a country where half of one percent are Christians, students were constantly telling us, "*We are more impressed by who you are and what you do than by what you say.*" I have come to think that this would be a valid test for anyone who professes Christ as his Lord and Master. Perhaps that was what Jesus was talking about when he said, "You call me Lord, Lord, but why don't you do what I have taught you?"

The ICU church has continued its outreach first to Nepal in India and to southeast Asia, the Philippines, more recently to China, Korea, and even the United States. Important to this

whole development was a policy adopted early by the church council. Appointment of the ICU church pastor should have the concurrence of the faculty in the humanities. The pastor is to participate especially in that aspect of the academic program that involves religion and general education. This would bring him in contact with all of the freshmen. He is responsible for other courses on the history of Christianity, strongly recommended but not required.

Chapel service for students was held once each week. Attendance was not compulsory. The burden of motivation was on those who planned the program. It became a policy that in the chapel and Sunday church services faculty members would be called to preach. This was regarded as an opportunity for science, economics, and psychology professors to reveal how they wrestled with the concept of religion in their disciplines. They were laying their souls bare before the students where their disciplines met religion. Students who might not otherwise go to chapel were there when their professor was preaching and likely to attend when a friend's professor was preaching. This gave everyone an opportunity to put professional and theological considerations together and to see them in perspective.

L. Evaluation of ICU

Perhaps it could be said of an institution that it "grew in wisdom and in stature and favor with God and man." The church grew in its outreach on campus, the community, and beyond the borders of Japan. Dr. Lindstrom was not long on campus until he started a Rural Welfare Research Institute. That eventually developed into the Social Science Research Institute, which is alive and well today. Dr. Claude Thompson, nutritional chemistry professor out of China, developed an institute for nutrition. Dr. Kiyoko Cho, then of the Humanities Division, developed the Institute of Christianity and Culture.

The professors in education developed an Institute of Educational Research and Service (IERS). One of the first publications of the IERS was that of Professor Gunzo

Kojima, who with a Rockefeller Research grant developed a syllabus on Philosophical Foundation for Democratic Education in Japan. I remember well the day when Kojima asked Dr. Arnold Toynbee, then visiting our campus, for an analysis of his syllabus. His response was critical but enthusiastic.

Another time Kojima presented his syllabus to a group of Japanese educators. I deliberately stayed away from that meeting. Afterward I apologized to him. And he commented to me:

> It may have been a good thing that you did stay away. The educators during the first two hours asked many questions about the origin of ideas in the syllabus. Finally one of the educators said, "We have been asking Professor Kojima many questions, most of them calculated to find out in what ways the substance or origin of the ideas in this syllabus are importation from America. We have failed to find any such evidence. They syllabus provide us the opportunity to find the natural affinities between democratic philosophy and the best goals for our society. Let's accept it and get on with what we can do with it."

In 1959 I made a tabulation of the publications of our faculty members. There were 163 publications in professional journals, books, bulletins, and workbooks for students.

When the first class graduated in 1957, many wanted to go on to graduate school. ICU was accredited in Japan, but not by college and university accrediting associations abroad. I therefore prepared a one-page statement on our program, indicating the level of ability of the students admitted, our faculty, and a description of our liberal arts and graduate programs. I also noted the bilingualism of our students, who had taken from 30% to 40% of their work under professors in a second language. Then I provided space at the bottom of the page to record where the student stood among the graduates, how many courses he had pursued in a

second language, and similar information. This was attached to the transcript.

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tion about positions held by ICU alumni. The following list is not complete. It does show the kinds of appointments that open up and beckon to students who are functionally bilingual and have a broad general education with area and multidisciplinary majors.

Where ICU Graduates Are Serving

In Christian Service:

President, Tokyo Union Theological Seminary

Staff member, Asian Rural Institute

Exchange pastor, Elk Horn (Iowa) Lutheran Church

Chaplain, Payap College (Thailand)

Pastor, Akita Koyo church

Staff member, Christian Conference of Asia

Pastoral counselor, Illinois Pastoral Services Institute

Pastor, Union Church of Los Angeles (Japanese-American)

In medicine and science outside Japan:

Director, Sasagawa Memorial Health Foundation (aiding leprosy missions throughout Asia)

Director, Bobbit Genetics Biochemistry Laboratory, University of Southern California Medical Center

Cancer researcher, Roswell Park Memorial Institute

Computer researcher, Bell Laboratories

Health officer, Elkhart County (Indiana) Health Department

In communications:

News Director, Tokyo Broadcasting System

Host, *Overseas Weekly* (NHK)

Chief correspondent, Kyodo News Service (Sydney, Australia)

Vice president, International Federation of Audio Visual Workers Union

Correspondent, Reuters, Ltd.

Corespondent, Washington Post

In business:

Chief, Research Section, Japan Federation of Economic Organizations

Vice president, Sony Corporation of America

Board of chairman and general manager, IBM Taiwan

President, American Honda Motor Company

Chief, Moscow Office of Japan Air Lines

In United Nations agencies:

Deputy director, UNESCO Regional Office of Education in Asia and Oceania

Senior Project Economist, World Bank

Chief, Asian and Pacific Branch, Fund for Population Studies

Chief, Programme Coordination and Monitoring Office, ESCAP

Senior Program Funding Officer, UNICEF

Editor, *Yearbook of the United Nations*

Liaison officer, Environment Programme

Political officer, Department of Political and Security Council Affairs

Associate scientific affairs officer, Center for Science and Technology for Development

In embassies and consulates:

Brazil, Burma, Central African Republic, China, Egypt, France, Korea, Sri Lanka, Turkey, USA, Yugoslavia

In government:

Judge, Tokyo District Court

Section chief (first woman), Japan Ministry of Labor

Government of West Virginia and U. S. senator from West Virginia

Assistant Labor Commissioner, Government of Hong Kong

Researcher, Institute of Forestry Research, Government of Canada

Staff member, Depart of Industry, Labor and Human Resources, State of Wisconsin

Chief, Division of Hospital Administration, Japan Welfare Ministry

In higher education:

Translator, United Nations University

East Asian librarian, Cornell University

Researcher, Massachusetts Institute of Technology

Faculty members at ICU and at the following:

Australia National, Chinese, Harvard, Johns Hopkins, Princeton, Redlands, and Yale universities; University of Ghana, University of Hong Kong, University of New South Wales (Australia), University of Paris, University of San Andres (Bolivia), University of Tokyo, University of Toronto (Canada), and University of Waterloo (Canada).

What is given above is valid as of 1985. A brochure for another year in the 1980s lists the following involvements *beyond* those already named. With the UN: Office of Public Information; Commission of Narcotic Drugs of the Economic and Social Council; Organization for Economic Cooperation and Development (OECD); and in the permanent mission of Japan to the UN. Other educational placements: Amherst College (Mass.), Columbia University, Tufts University, University of New Brunswick (Canada), Wesleyan University (Conn.), Graduate Institute of International Studies (Switzerland), and state universities in the USA: Michigan, California, Wisconsin, Pennsylvania, New York, Ohio, and Texas.

The same brochure reports that there is an ICU graduate:

- With the Overseas Economic Cooperation Fund in the Philippines.
- On the staff of the Asian Rural Institute, providing intensive agricultural and community training to Asians.
- Who was chosen—from among 1,254 applicants—for a position with the new United Nations University.
- Serving as an Assistant Judge of the Sapporo District Court.
- Who left a large Tokyo church to minister to a congregation in northern Japan—"the most backward spot of Christian evangelism."
- Working with a Japanese corporation to help American companies increase their exports to Japan.
- Who is Assistant Labor Commissioner in Hong Kong, one of the highest ranking Chinese officials in the city.
- Conducting the Japan Philharmonic Symphony Orchestra.
- Doing research on diseases of forest trees for the Canadian Government.
- Who is a resident worker in a rehabilitation center for former streetwalkers.
- Serving as Chaplain of Payap College in Chiang Mai, Thailand.
- Directing the British Leprosy Mission in Asia.
- Working with the Division of Mission and Service of the National Christian Council of Japan.
- Who is the East Asian Librarian at Cornell University.
- Involved in the diagnosis and treatment of children with genetic disorders and birth defects.
- Doing cancer research for the American Health Foundation.
- Who was the second woman ever named to a top position in Japan's Ministry of Health and Welfare.
- In Japanese Embassies in Finland, Pakistan, Sweden, Yugoslavia, Washington.

The brochure indicates the wide "variety of ways in which ICU graduates are using their talents and knowledge to make this a better world." The performance of these first graduates and subsequent graduates prompted Ambassador Edwin Reischauer to say, "ICU graduates brought quick recognition as being a superior educational product and helped gain for ICU the outstanding reputation it enjoys today as a leader of Japanese higher education not in size but in quality."

May Last Four Years in Japan

In 1962 after twelve years as vice president at ICU I asked to be relieved of the responsibilities for academic affairs and student affairs. Two of my years were for helping to plan ICU and ten in program administration. I wanted some time to study the value consequences of higher education on the ICU campus.

We planned a longitudinal four-year study of what happens to students' values during the college years. Values were defined as those aspects of development that energize and direct behavior. Those who worked with me were Dr. Yasuyuki Owada, an ICU graduate who had completed a doctoral program at Colombia University; Dr. Kazuo Hara, a professor of psychology at ICU who had his doctorate from Stanford; and two graduate students.

There were three major inventories. As a general survey we used Charles W. Morris's "Thirteen Ways to Live," as described in his book *Varieties and Human Values* (The University of Chicago Press, 1956). These are aspects of fragments of what are variously called "Role Views, Philosophies of Life, or Value Orientations." Each way is stated in a paragraph of 75 to 100 words. The student was asked to rank each way according to his reaction to it on a seven-point scale from strong liking to strong dislike.

- The 13 ways, printed in both Japanese and English, were focused as follows:
- Preserve the best that man has attained.
- Cultivate independence of persons and things.
- Experience and show sympathetic concern for others.

- Experience and show festivity and solitude in alternation.
- Act and enjoy life through group participation.
- Constantly master changing conditions.
- Integrate action, enjoyment, and contemplation.
- Live with wholesome, carefree enjoyment.
- Wait in quiet receptivity.
- Control the self-stoicism.
- Meditate on the inner life.
- Chance adventures or deeds.
- Obey the cosmic purposes.

Working with ICU professors in economics and political science and some professors from Tokyo University, we used a pattern similar to that of Morris. In six paragraphs we outlined ways of looking at the politico-economic life under the following headings:

- National Fascism
- Controlled Capitalism
- Theoretical Marxism
- Political and Economic Pragmatism
- Evolutionary Socialism
- Rugged Individualism

Working similarly with Protestant, Catholic, Jewish, Buddhist, Shintoist, and Confucianist scholars, we developed nine paragraphs that represented different ways of religious orientation:

- Buddhism as Self-discipline
- Shintoism
- Christianity as a Way of Life
- Confucianism
- Syncretism (Hinduism)

- Christianity as a Way of Salvation
- Scholastic Atheism
- The Reconcilability of Science and Religion
- Buddhism as a Way of Salvation

The results of the four-year study using these 28 categories were interesting. As students moved from the freshman to the senior year, they saw more connections between secular economic, and religious ways of looking at life. To put it simply, their value orientations were far less compartmentalized.

There were 21 significant intercorrelations between the 28 ways for first-term freshmen, 48 for third-term sophomores, and 66 for second-term seniors. For the seniors, 38 of the significant intercorrelations emerged *between* secular and religious, secular and political, and religious and political. This was greater than the 28 correlations *within* either secular, religious, or political value patterns.

This represents a substantial quantitative change in students' understanding of the nature and meaning of values and in their ability to clarify personal constructs. At the end of the study it wasn't clear how much of this difference between freshman and senior was due to the usual four years of experience at the ICU campus. We surmised that the responding students gained extra insight and made some changes while taking the three inventories at the freshman, sophomore, and senior levels.

For a detailed account of this four-year research at ICU, see Dr. Nobuo Dobashi's dissertation, *A Longitudinal Study of Students' Values: Secular, Religious-Ethical and Politico-Economic* (Syracuse University, 1974).

Follow-up Study of ICU Graduates

It is fair to ask how the graduates evaluated the ICU program. In 1974 when Billie and I were back in Japan, Dr. Kazuo Hara, Dr. Kimi Hara, a graduates assistant Kiyohiko Tanaka, and I made a follow-up study of ICU alumni. We sought to discover as clearly as

possible how they evaluated the importance and the usefulness of 21 aspects of the ICU program.

Members of a seminar in higher education helped us refine and mail the questionnaire. A letter explaining the purpose of the questionnaire and a solicitation of response was sent from the president of ICU. There were 547 responses. For a detailed report see *Alumni Evaluation of their ICU Experience*, by M. E. Troyer, Kazuo Hara, Kimi Hara, and Kiyohiko Tanaka (Division of Education, ICU, 1976).

Regarded as most important of the 21 aspects of the program was the language training and *functional bilingualism* requirement; 43% rated it as especially useful, 35% as very useful, and 17% as adequate. The language program was rated by 43% as extremely important, by 27 % as very important, by 19% as important. Only 2.3% of the graduates rated the language training requirement as not very important or unimportant. These statistics are worth noting by colleges and universities around the world.

The library was ranked second in worth. It was the first open-stack free-access library in Japan. Approximately half its books were oriental and half occidental, with 40% of the magazines occidental and 60% oriental. It was rated as especially useful by 30%, very useful by 37%, adequate by 25%. Fifty percent called it extremely important, 29% very important, and 17% important.

Among the ten aspects of the program rated most useful and important were chiefly those items that had to do with dormitory life and experience with an international faculty and student body. Respondents appreciated the interaction with the faculty in the area of choice of major and financial aid. Among those rated lowest were religious program and experience, placement services, student government, counseling service, and newspaper.

The low rating of the religious program and experience on campus was surprising and distressing. Eight percent thought it especially useful, 13% very useful, 39% adequate (totaling a 60% positive response). It was regarded as extremely important by 15%, very important by 17%, important by 32% (totaling a 64% positive return). It appeared that the

religious aspect was not fulfilling expectations.

Study of the responses of the first four graduating classes showed that the religious experience on campus was rated higher than in later classes. It is helpful to relate this to entrance statistics. The admissions committee never looked at the religious affiliation of applicants till after it was decided that they met the criteria for acceptance. As a result, 25-29% of the applicants admitted the first four years were Christian. A substantial number of capable students were applying because they were Christian and the university was Christian.

When the first class graduated, all were placed. The next year the number of applicants tripled and when we had completed our admissions program only 11% were Christians. Many students were applying to ICU because it was finding excellent positions for its graduates rather than because of its Christian orientation.

Significantly more graduates in the first five classes rated the religious program important and useful than in the five classes finishing in 1970-74. This provided a new challenge to the university. It was clear that we could not be true to our purpose and include religious affiliation as an item in admission. I might add here what I could have noted many times in this report: *Every problem that arose on the ICU campus was a reason for having the new university; none was an issue to be dodged.*

In 1966 after 17 years with ICU, Mrs. Troyer and I returned to USA with the conviction that we may have an important role in serving as missionaries in reverse. That proved to be more demanding and frustrating than we anticipated.

M. The Role of Trust in Higher Education

(The Following is adapted from a convocation lecture I gave at the Seventeenth Founders Day anniversary of ICU, just before Mrs. Troyer and I returned to USA in 1966. It was carried in an ICU Educational Studies Publication.)

Yesterday in my research I discovered that as Adam and Eve were leaving the Garden of Eden, Adam said to Eve, "My dear, we are living in an age of transition."

Mrs. Troyer and I are in transition. ICU is in transition. The world is in transition. I hope it continues. Let us give credit to the apple. It is still a most enjoyable fruit.

I don't know much about farewell addresses. I know the emphasis this term in convocation has been on the nature of the university. And trust was the focus of religious emphasis last week. It therefore seems appropriate today to discuss the role of trust in the university.

There are two historic definitions of a university: *universitas magistrorum et scholarium*, and *universitas univesalis*. *Universitas* has a purpose. It is concerned with *universalis*, whatever pertains to the truth of universal experience of mankind and of the universe—facts, forces, principles. These are its substance. *Universitas magistrorum et scholarium* is its system.

As in the beginning, substance of the modern university is truth. Now, as then, we should trust truth. We should trust the best methods discovering truth. We should trust the best channels of learning truth. That is, we should trust the best more than the second best. Truth is basic to trust. Validity of our foundations for decision is limited to truth.

We are understandably apprehensive of the individual or group that seeks to solve problems without first seeking relevant truth. This applies to administrators and professors within and between their areas of responsibility. It applies to students in their quest for learning and when they seek to participate in administration of the university. I'm not implying that they shouldn't try to participate. Students need room to mature. I'm simply pointing out that no one in education adds to his reputation as a professor, student, or administrator when he tries to solve problems without first seeking relevant truth. And this is not ordinarily done by desiring struggle before seeking truth.

This brings us back to the nature of the university. In addition to *universitas*

universalis, the university is *universitas magistrorum et scholarium*, a guild of teachers and students. This is true in a historical sense if not in the modern university. Historians from this platform at least twice in the last three year gave this definition and then went on to say that the students in the University of Bologna hired and fired the teachers. Now this doesn't happen to be good history from the standpoint of truth. We scarcely find in the history of the guild that apprentices fired or dismissed the masters. At Bologna students were apprentices and if they remained students they remained apprentices until the master was ready to make them full-fledged guildsmen. If these guildsmen remained in the guild, ultimately they became recognized scholars.

Bologna was a community of scholars, but in a loose sense. If the students paid a professor they could study with him. If they didn't, it didn't mean that he was fired from the community. He might still have one or two apprentices who did pay. And he could remain in the university community or leave as best served his purposes. The university didn't need to keep student records. There were no certifying agencies for doctors, lawyers, teachers. Each professor was a law to himself. The student was free to pay or not to pay, but he wasn't free to be a student without paying.

Their average age was between 30-35 years. It also is true that they were organized. In fact Bologna had two major student organizations, two *gakusei-kai* that vied and fought over housing, eating, and other facilities. One organization represented apprentices from Italy. The other represented foreigners, the apprentices from outside Italy. They were about equal in number. And as history tells us, they made life interesting indeed. Perhaps more so because they were about equally divided. It doesn't follow, however, that half the students at ICU should be from abroad.

But I do want to emphasize that the guild either at Bologna or elsewhere was not a place where apprentices grabbed freedoms from the master. It was a place where freedoms were earned, and that should be the nature of universities today.

I believe it is easier for students to earn more freedoms in universities today than

centuries ago. And I believe that students at ICU can eam almost unlimited freedom and autonomy, in dormitories, for example. This can happen if they are willing to study the responsibilities that go with those freedoms and then commit themselves to accepting fully those responsibilities. I am sure too that such freedom and responsibilities can be lost if students do not live up to the responsibilities that go with their freedoms. For it is clear that in order to be trusted one must accept responsibilities that go with freedom.

There has been a trace of the guild system in the universities of Japan. It came largely from Europe. It served Japan well in many ways until 1945. Since that time Japan has moved rapidly far beyond Europe, to expand opportunities in higher education for the young people. However, the guild system is sluggish in serving these expanding purposes. The guild also has the function of protecting its guildsmen against overpopulation in the guild. It is a strictly closed shop. And the graduate schools of the major universities of Japan have been behaving in accord with the guild tradition since 1945 as if they had no responsibility for preparing qualified faculty for 400-500 new postwar colleges and universities.

This should be enough to indicate that truth is as important about the system as about the substance of higher education. Trust in the system leans on truth as much as trust in the substance leans on truth.

But how do we come by this truth? We know that truth is developmental. It is discovered. It emerges. It merges into new truths. How do we gain confidence that it is truth? Mainly through circumstances. And the most characteristic, tried, time—honored, and trustworthy circumstance is the one of academic freedom–assurance that there will be no obstacle to keep truth from the full light of day. Nothing to prevent truth from being tested and retested for its validity.

A month ago one of our convocations was given to this topic. I wish to add some footnotes of direct relevance to ICU. This is an International Christian University. The international and the Christian create two concerns that curiously are quite the opposite in their significance. There is danger that the Christian orientation could be an inhibiting factor to

academic freedom. The international orientation is so broadening that it could become the target of inhibition in the guise of national and cultural traditions or biases.

If the religious orientation of ICU in any way prevents freedom to question, analyze, or criticize Christianity, there is valid basis for distrusting the integrity of this institution as a university. If the religious orientation of ICU prevents the study of, or commitment to, other religions, it is failing in its commitment to academic freedom and is inviting distrust in its integrity as a university. If the religious orientation of the university prevents the study of secular ideologies, the integrity of ICU is thereby reduced.

If the international orientation invited successful cultural or nationalistic defensive inhibitions to academic freedom, *universalis* is no longer characteristic of this institution and it is something less than a university.

On the other hand, ICU is not a political agency. From the beginning and consistently ever since, it seeks to be a laboratory where students and faculty together have opportunity to study and experience the values and processes of democracy. We are not here speaking of a political system, but of some fundamental concepts of human beings.

This means a belief in the worth and integrity of each individual and that each individual has a right to develop to the fullest of his potential. To do so each individual must be free to think, to believe, and to speak according to his own lights. Academic freedom is an extension of this concept of the worth of the individual and of these freedoms to teachers and students in the pursuit of truth.

Being committed to these values, ICU is also committed to seeking the most effective processes of human relations that protect and extend the worth and freedoms of the individual—all individuals. In the university, this includes students, faculty, and administration.

These processes, however, are achieved most appropriately without the university, the administration, faculty, or students becoming a political party or under the domination of a political party.

Let me explain. The distinction is a fine point, but quite clear. Faculty and students must be free to seek and express truth as they see it without pressure or embarrassment from an "in group." The clearest way to protect academic freedom from political control is to adopt a policy that the administration, faculty meetings, and student association, as agencies of the university, will be nonpolitical. Being nonpolitical they are in a position to protect academic freedom from political interference. For example, I do not want the faculty as a faculty to speak for me on any political issue. I do not want them to speak for me as a political agency on a position to which I do not agree. I must therefore insist that the do not speak for me on any political issue whether I am in agreement or not.

At the same time, there should be no limitation on administration, faculty, and students as individual citizens or members of political parties to participate in political activities. I firmly believe the university should encourage and not inhibit such participation. But when they so speak on political issues they speak as citizens and not for the university through its administration or faculty or for students. This distinction becomes clear when we see that academic freedom is something more than the freedoms of the citizen. It is an earned freedom, a privileged freedom that can be lost or forfeited when the scholar joins an organization where someone in authority determines the boundaries within which he is required to interpret truth.

Two more points must briefly be made here. Academic freedom like other freedoms carries corresponding responsibilities. One of those responsibilities is diligence in seeking truth. Academic freedom is generous, but it does not respect or trust persistent and repeated irresponsibility—libel, license, or carelessness with truth. Anyone who so persists creates disrespect and distrust not only of himself but of the intellectual community.

The second point is that those committed to academic freedom have an understandable cause for suspecting or distrusting individuals or groups who use freedom to destroy freedom. This provides a fundamental criterion for assessing the trustworthiness of an ideology or pressure group. Individuals or groups that use freedom of speech to destroy that freedom

believe that the end justifies the means—dishonesty or breaking a contract is justifiable if the end or intentions are good. This breeds distrust between individuals, groups, and nations.

Now I would like to turn to a point that has been of growing concern to me in the fifteen years I have been in Japan. Specifically it is the matter of trust between students and administration, students and faculty, faculty and administration. A series of events in Japan and in my own country during the last two decades have brought wide mistrust of administration and exaggerated the normal and usual tension between youth and adults. But my colleagues, students, and events have taught me that this distrust grows out of traditions and experiences with an administration that is basically power and authority motivated.

The basic values of democracy conceive administration in a service-motivated role, not in a power- or authority-motivated role. Thus I have described them and Dr. Kojima has stated them in his Syllabus on Conceptualization of Democratic Value for Education in Japan. Aristides put it in perspective: "Not houses finely roofed or stones or walls well builded, nay, nor canals and dockyards make the city, but men able to use their opportunities." A leader in democracy is one who opens possible alterations, which otherwise would not be opened—a person with a passions for service.

During the first decade of this university the administration diligently tried to be service motivated. How well we succeeded is not for me to say. I would be the first to admit that I have not learned how to be fully service centered in all situations. Growth in that direction depends on continuous effort. It will always be a process of becoming. I am confident that the present administration is consciously and diligently trying to be service motivated.

What does this mean? It means that they look on faculty and students as ends to be served rather than as means to be used. More specifically it means the following:

- The administration has tried to provided the resources for high-quality education—well-trained international faculty with a faculty-student ratio of 1:10. This is expensive education. It costs 360,000 yen per student. Each student pays approximately ¥72,000.

This means that the administration must go outside the university to find ¥288,000 for every ¥72,000 a student pays. This is not easy. It takes time and energy. To obtain this amount of outside support, the administration must be able to convince donors that students, faculty, and program are worthy of it. Thus administrators who do this regard students and faculty as ends to be served rather than means to be used.

- We have a policy that no students qualified to enter ICU will be prevented from doing so, nor will any student have to leave ICU for purely financial reasons. In support of this we put ¥2 million in the budget for scholarships the first year, 1953. That amount has increased each year. Last year it was ¥21 million for student financial aid. In service to students the administration went outside the regular income of ICU to raise this money.

- In 14 years the ICU library has accumulated 125,000 volumes. This is twice as many volumes as you will find in the average private university established within the last 20 years. The yearly appropriation for books and magazines at ICU averages about ¥18,000 per student. Few colleges anywhere spend $50 per student each year for the library. This also is tangible evidence of service motivation to students and faculty.

- There are other services such as freedom to change majors without starting over as a freshman. It would be more profitable to the university to require a student who wishes to change his educational program to reapply and start over. Evidence of service motivation again shows in the raising of funds for the first student union in Japan. Another evidence of service is dedication to the principle of uninhibited freedom to criticize.

The next time someone uses this freedom to write or talk about the oppressive nature of administration, perhaps it would be in accord with the nature of *universitas* to ask, "In what way has the administration regarded students as means to be used rather than as ends to be served?" You may find some. There are some. But we really do not know what kind of administration we have until we also ask, "In what ways has the administrator looked on students and faculty as ends to be served?" Then we can cast up a balance sheet.

I do not wish to discourage valid criticism. Such is desirable and necessary and

appreciated by those who are service motivated. It should be encouraged. Valid criticism does not tend to create distrust, especially if directly and forthrightly given whether in open dialogue, campus newspapers, or individual conference or correspondence. But invalid, irresponsible, and circuitous criticism creates distrust. It does more than that. Invalid criticism destroys integrity of the criticized and eventually of the critic, thus ending in mutual distrust. Finally, it is undemocratic. We all understand that it is undemocratic for an administrator to disregard or destroy the worth of a student or faculty member. But it is equally undemocratic to destroy the integrity and sense of worth of an administrator. He too is an individual human being. And he can be hurt or destroyer by irresponsible criticism, or by expecting him to do the impossible.

As an example of expecting the impossible, I would mention faculty pressure for increased resources and salaries from one side and student fee struggle on the other. Both catch the administration in the cross fire, and both demand so much time in *hanashiai* that administrator have neither adequate time or energy to cultivate necessary off-campus sources of funds.

I speak frankly and specifically on this Founders Day. ICU was founded for purposes that were clear and compelling. Those purposes are still valid. But some of them have become clearer, more relevant, and indeed crucial.

One important goal is to keep developing wholesome processes and relations between students, faculty, and administration. Several elements are in the test-tube in this International Christian University laboratory: the role of education in bias reduction, the place of trust in education, and the function of academic freedom. We can all enter this laboratory and be catalysts in the experiment. And may the product be individuals and groups with clearer purpose, more enthusiasm, and greater resources in a richer and fuller life. Thus we will see each in his role as an end to be served rather than a means to be used. This role of ICU is more significant to me now than a decade ago.

Psychologists have regarded values as operating in the realm of attitude, feelings, and

emotions. The values study at ICU shows clearly that values have energizing and direction-giving components in *both* the affective domain, the emotions, *and* the cognitive domain, the rational. It is clear also that where the rational maintains the ascendancy over the emotional, there is more trust and stability. This is mainly because values operating in the cognitive domain are based more on the exploration, testing, and use of truth. But value operations in the affective domain tend to avoid truth that doesn't fit the predisposition. Some university should be preeminent in this frontier of theoretical and applied study. ICU could be such a leader.

In summary, trust is nurtured by fearless confidence in truth. Paradoxically, this also means that trust is born in the challenge of truth by honest doubt. The substance that faculty and students deal with in the university is truth, the validation of truth to the point where it merits trust. But trust also depends on the system. Here truth is concerned with means and ends in human relations. Truth derives the validity of its relevance from the values that operate in shaping means and ends.

Maslow in *Religions, Values, and Peak-Experiences*, says, "The ultimate disease of our time is valuelessness. This is more crucially dangerous than ever before in history."

Truth is a tool. We need tools that are trustworthy, but truth is not enough. It needs direction. As Bruno Bettelheim says, "A hammer can be used to shape a beautiful cathedral or crush a skull." Maslow also refers to an airplane test pilot out on a test flight who radioed back to headquarters, "I'm lost, but I'm making record time." This is amusing, but not when it happens to be a nuclear arms race, or any kind of conflict born of misplaced distrust.

ICU by virtue of its purpose should consciously strive to have the kind of administration, faculty, and student relationship that show the way by which this and other societies may outgrow their overriding distrust of any and all administration. It is indeed wasteful of human resources and difficult for any society, be it a university or a nation, to try to rise to is full potential without that reasonable trust by which leaders can render effective service.

After writing what I thought was the concluding paragraph, our May 21 issue of the *Saturday Review* arrived. In the education section is an article about West Virginia State University, formerly a college for blacks but integrated since 1955. The title of the article is "A Living Laboratory of Human Relations."

I could wish nothing more significant for ICU than that it become a functional, dynamic *living laboratory of human relations* in every aspect of its commitment and nature:

- The international;
- The Christian, including not only a Christian attitude toward what is Christian, but a Christian attitude toward the way in which God speaks through all of his children of whatever religion;
- The academic, including academic freedom of faculty and students and the human relations pertaining thereto.

We have made a good start at ICU. We have so many opportunities and there is so much to learn. This then is my toast to ICU. May we become an ever more effective *living laboratory of human relations*.

One final word prompted by the nature of this occasion from Mrs. Troyer and me: Our prayer for all who enter here is that their benefits, educational and spiritual, may be as rich as ours have been these years. For all of these blessings we shall be everlastingly indebted to all of our colleagues and every student of ICU. You have been patient and understanding teachers and friends.