

Issues of ICU

Volume 1

The Ideals of ICU



Hachiro Yuasa

Maurice E. Troyer

Carl Kreider

Emil Brunner

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International Christian University

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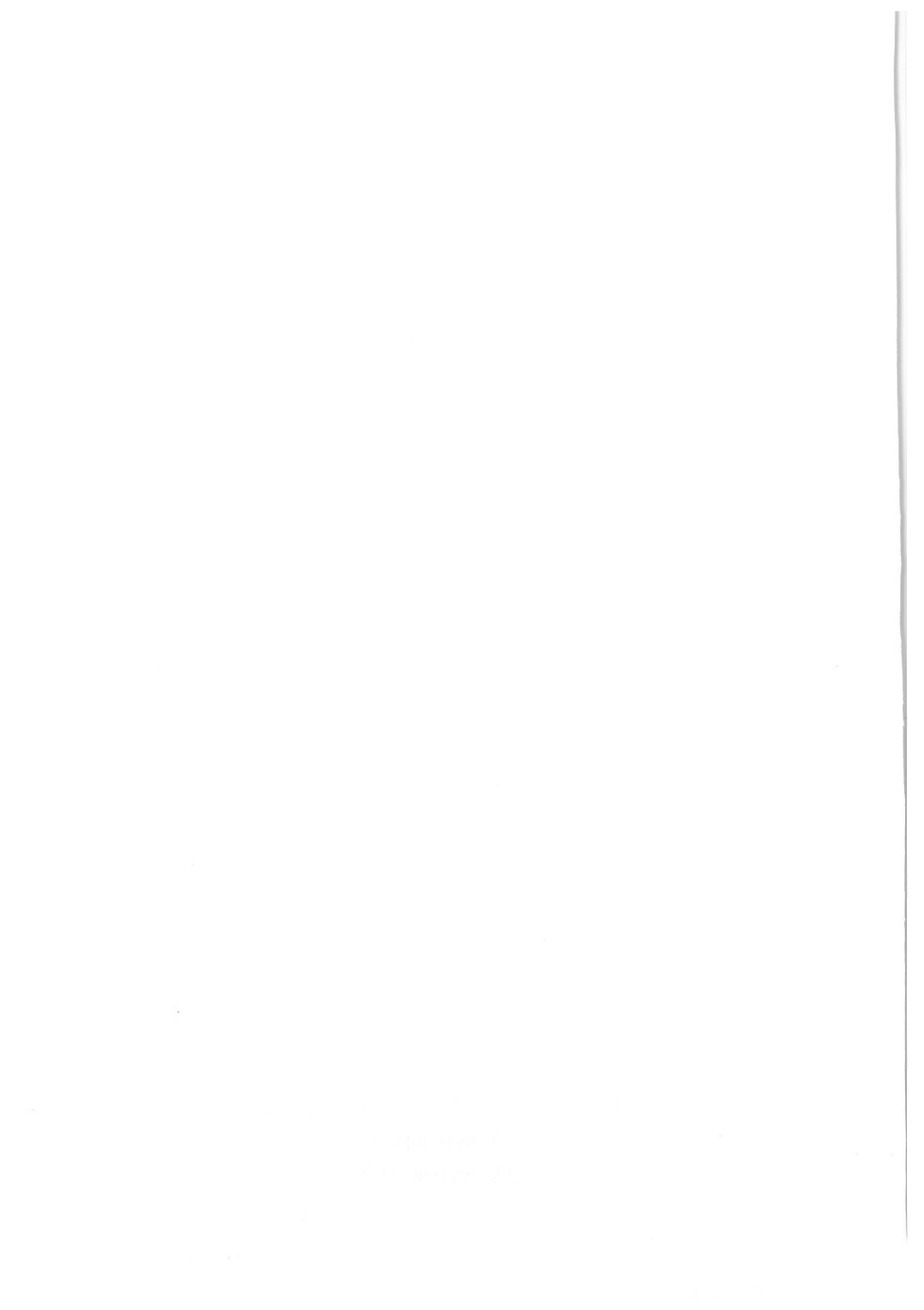
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Tokyo, Japan

December, 2002



On the Publication of "ISSUES OF ICU"

ICU will celebrate the 50th anniversary of its founding in 2003. To mark this momentous occasion, we would like reaffirm its founding ideals while keeping in mind its mission in the new century.

The ideals of ICU and efforts to achieve them have been an experiment, one that continues today. In order that these ideals may be effectively realized, ICU must unceasingly reflect upon its own history and current problems through repeated debate and progress. As one way of encouraging debate, a new series, "ISSUES OF ICU," will be published. The historically important works of our predecessors at ICU will be reprinted in this series. The series will also introduce the work of contemporary authors who focus on topics of concern to ICU with a view to the future. It is sincerely hoped that this publication will not only serve to aid university members in their own reflections, but will be of service to all of those who are interested in this university.

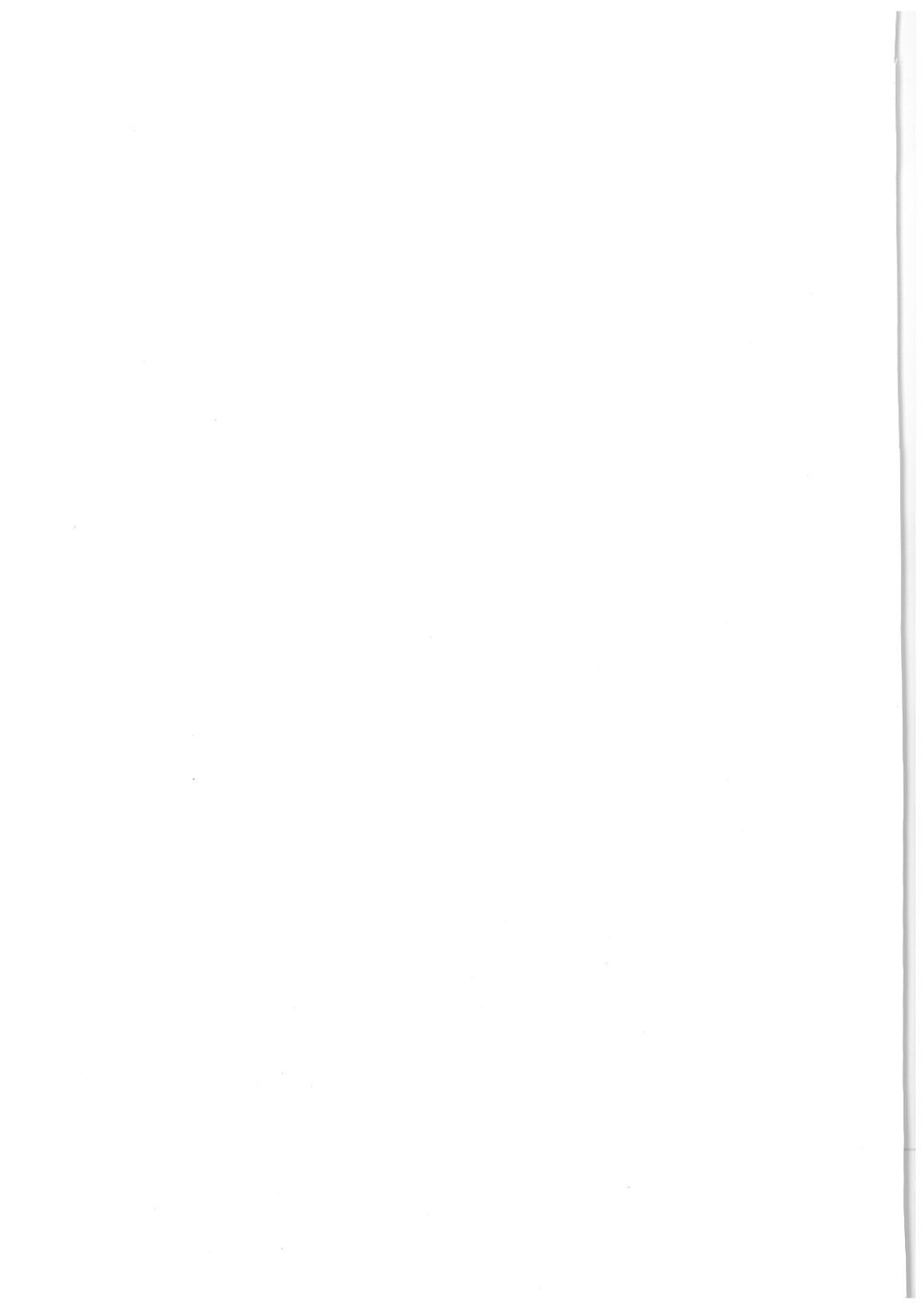
December 25, 2002
President, Masakichi Kinukawa
(translated by Stephen G. Covell)

“ISSUES of ICU” planned publications

1. Hachiro Yuasa, et al., “The Ideals of ICU.”
2. Kiyoko Cho, et al., “ICU and the Universal Declaration on Human Rights.”
3. Shigeru Kawada, “The Ideals of ICU : their establishment and problems of implementation;” Masakichi Kinukawa, “On Commitment to Ideals of ICU.”
4. “The Christian Ideals of ICU,” Report of the Committee for the Study of ICU’s Christian Ideals.
5. Koichi Namiki, “Is Christianity still relevant to Modern Universities?”
6. Hallam C. Shorrock, Jr. “The Prewar Legacy and Postwar Epiphany of ICU.”

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Dr. Hachiro Yuasa



Dr. Maurice E. Troyer



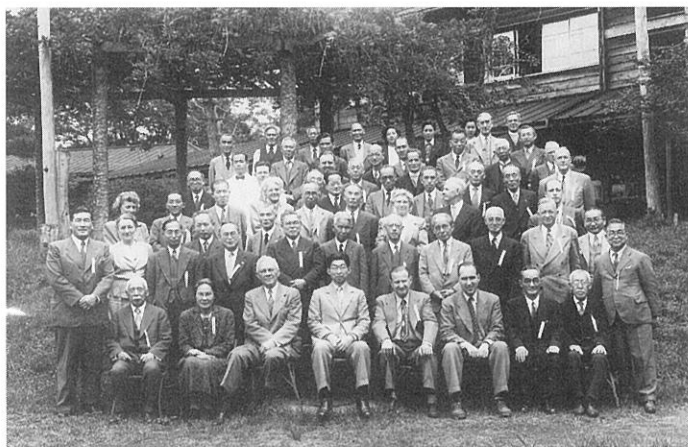
Dr. Carl Kreider



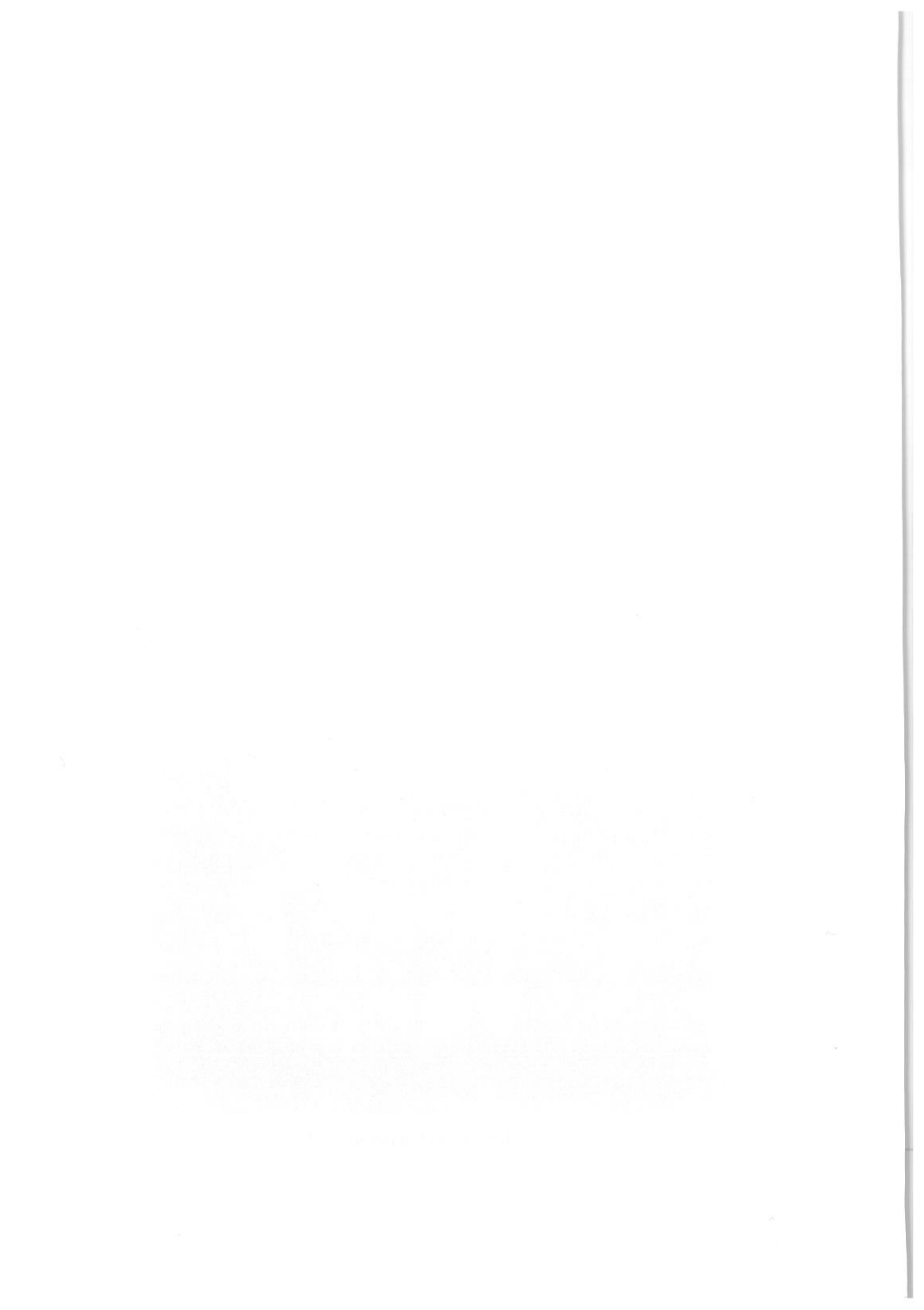
Dr. Emil Brunner



Dr. David Bryn-Jones



The Gotemba Conference in 1949



The Ideals of ICU*

Hachiro Yuasa**

The fundamental issue in Japan's rehabilitation is education. Why? Because a new Japan needs new people, and new people can only be made through new education. International Christian University seeks to put into action this new education and to contribute to the rehabilitation of Japan.

It has been the wish of Christian educators in Japan for 50 years to establish a top ranked Christian university. Associates in Japan and abroad repeatedly conducted studies and drew up plans. There were many in the U.S. who, in response to these efforts, were sympathetic. However, looking back, we can see that past plans, designs, and wishes necessarily reflected the feelings and demands of their time. So, in the end, the standard for "top ranked" was the Imperial University. At the very least, being able to rival the Imperial University was considered the standard for a top ranked school. It appears that research was not conducted on and emphasis not placed on innovation or reform of educational aims, content or methodology.

As opposed to past efforts, International Christian University is a positively new phenomenon in terms of its aims,

its structure, and its historical background. When compared to the wishes, plans and emphasis of the past, International Christian University is positively a great leap forward. It is not an extension or repeat of structures emphasized in the past.

Human civilization provoked two world wars in the first half of the twentieth century exposing faults in its very essence. Advances in science brought about the nuclear age, but the ethos of the human race necessary as a foundation for advances in human culture and increases in welfare and to moderate the positive use of science, has yet to be confirmed. The source of modern troubles — the confusion of means and ends, rebellion, rivalry — lies in the abandonment of a world based on the heart in the advance of a world of based on things. Trueblood's *The Predicament of Modern Man* and Toynbee's *Civilization on Trial* are poignant criticisms of twentieth century civilization as a historical turning point. In what direction and towards what content must this great turning point move so that we may breakthrough the dangers of civilization? The social scientist Sorokin, the natural scientist du Nouy and the anthropologist Toynbee all predict that only with a shift to a spiritual civilization will we be able to break free from modern materialistic civilization. It goes without saying that the education of today, which nurtures the leaders of tomorrow, must advance based on a correct awareness of the criticisms of modern civilization and the direction of history. ICU, while accepting this world filled with the troubles of civilization and the judgement of history, desires nothing less than to build a peaceful society in which the cur-

rent situation is surmounted, the eternal ideal of humanity — a “united world” — is realized, and all the world’s people live freely in equality, and where justice is done, compassion is loved, modesty practiced, and the people walk with God.

Today’s world is still one in which international rivalries that maintain the philosophy of power continue to exist as before. The world of tomorrow must be a world of international cooperation based on faith in the philosophy of love. ICU understands this aspect and focuses on it. Even though American supports will bear most of the financial burden, the human resources will not be drawn only from the U.S. and Japan. We hope that the faculty will consist of appropriate individuals from all around the world. Because the campus languages will be Japanese and English, the students will be cosmopolitan. Moreover, the faculty and their families will live on the expansive campus grounds together with students from Japan and abroad and build a Christian, international community. Although the scale is small it is our hope that they will be able to realize a united world. Of course, ICU is not simply an IU. At the same time, it not merely a CU. Nor, is ICU a mission school, or one more Christian school. It is unlike any previously designed institution. It is an international Christian school based on new international cooperation. And, it is a school where one can experience international friendship based on the spirit of agape and the manifestation of world peace. It begins and ends with Christianity, but it is not the expansion of the teachings through individual churches nor is it sectarianism. The Christianity of ICU must be manifest in the content, purpose, and lifestyle of

each individual and derived from a life-view, social outlook, and world-view that are based on Christian ideals.

ICU is a place for nurturing the internationalism and morality that modern Japan so very much needs. And, it is a place for the creation of peaceful Japanese who the world can trust, respect and love. It is our wish to teach Japanese who will see all humanity as their friends and the world as their home. It is our desire to nurture Japanese who possess not simply good sense, but those who have purified themselves before God and possess a conscientious spirit.

The search for truth and its dissemination are the primary mission of this university. Therefore, ICU brings a new responsibility and awareness to research and education, the two main activities of the university. In the same way, ICU highly values and is devoted to academic freedom. Universities in our country have always placed research first and education second. ICU places education first and expects perfection in this field. Good education provides the basis for good research. We must realize the need for stern criticism of the old system in which student education was sacrificed by emphasizing research.

The one-hundred year plan of ICU is to become a comprehensive university but due to fiscal and hiring realities it was thought best to concentrate our efforts on those areas that needed immediate attention. Efforts, therefore, were poured into planning the Graduate School. ICU chose to begin with a Graduate School of Education in order to respond to the demands of society and nurture new educators who could lead and put into practice a new form of education to raise

the leaders of a new Japan. In the same fashion, we have also planned a School of Citizenship and Public Administration in order to nurture civil servant leaders who are trained in democracy and to wipe out bureaucrat(ism); and a School of Social Work to train leaders in the welfare activities that must expand from now on. The reason why we are establishing a College of Liberal Arts at the same time is to change the early specialist and utilitarian framework of Japanese universities. We also hope to bring about a reform of the education system at the most essential level that aims to promote the advanced comprehensive education planned for in the so-called 6-3-3-4 system, in order to nurture responsible citizens who are modern members of society possessing broad knowledge and advanced culture.

With these aims and designs ICU truly is undertaking a sacred adventure with God, the future of which will require international cooperation and sacrifice on the part of ourselves as well as our comrades across this united world. We who have been granted the honor and responsibility of carrying out this historical task must have faith in the support of our comrades and guidance from heaven and offer our all.

(translated by Stephen G. Covell)

**International Christian University, 1950*

*** Dr. Hachiro Yuasa (1890-1981) was ICU's first president (1953 - 1962). Dr. Yuasa was an ardent liberalist who contributed to the formation of peaceful relations between Japan and the United States and opposed militarism. Dr. Yuasa was elected as president at the Gotemba Conference in 1949 and prepared for the opening the uni-*

versity as "An Adventure with God." Dr. Yuasa promoted ICU with a familiar slogan, "The University for Tomorrow." After his retirement, Dr. Yuasa continuously contributed to the development of the university as honorary president and Board Chairman. Dr. Yuasa admired Japanese folk arts and his collections are in the Hachiro Yuasa Memorial Museum at ICU. Dr. Yuasa's works, *Mingei no Kokoro* (the Spirit of Folk Art), *Wakamono ni Maboroshi wo* (Visions for youth) were published by ICU.

The International in ICU*

Maurice E. Troyer**

I have been asked to answer to two questions:

1. What is the idea or purpose of ICU in the world?
2. The "I," "C" and "U" are often called the unique characteristics of ICU. But how did the "I" become involved in the characteristics and why?

These two questions are really different aspects of the same central idea. Literally speaking, a university derives from the concept of *universitas*, the universality of truth. Strictly speaking, then, to name a university "international university" is a redundance, an unnecessary repetition. Why, then, do we have an international university? It is because every nation and culture tends to nationalize or culturalize truth. Each ethnic group tends to appropriate and to a certain extent to pervert truth to its own limitations of experience, meaning and motives.

To transcend such limitations an international university with international faculty and students was conceived

by leaders in Japan and abroad; a university where through sharing of experience and meaning, truth could be seen tested and understood in a broader context. The need for this broader understanding is demonstrated by the fact that it has been the countries with the most wide spread public education and the greatest number of universities that have fought World Wars I and II and threaten World War III.

There are many people in the United States, indeed in the universities of the United States, that do not sense the extent to which the concept of the dignity, the worth and sacredness of individual man as basic to the Christian and democratic way of life have been appropriated and to a certain extent perverted by elements of its nationalism, its culture, its capitalism and its *lebensraum*. The same is true with, of course, a different pattern of factors and influences in England, Germany and France.

Similarly, there are many in Japan, even in the universities, who today do not realize that there is a strenuous struggle going on to adapt and to a certain extent to pervert to its culture, the concept of the sacredness, dignity and worth of the individual as an attempt is being made to move from more authoritarian to more democratic ways of life. There is a subtle, perhaps mostly subconscious, but nevertheless frequently evident conviction that before democracy can be made effective in Japan it must be bent to and transformed into certain rather rigid Japanese traditional ways of looking at life.

Admittedly, a certain amount of nationalizing of ideologies and values is inevitable and certain kinds of adaptations are not only necessary but beneficial. But perversions

of value are dangerous because they are a form of hypocrisy. We can sail under the banner without really believing or knowing in its universal truth.

It is less than wisdom, for example, for Christians in the United States to nationalize their religion as frequently done during war by praying God to bring national victory just as Christians in enemy countries pray the same God for victory. It is likewise wrong for some Christians to pervert the concepts of the dignity and worth of the individual into defense of freedom to exploit the individual through economic power or to "racialize" Christian concepts as between the North and South in the U.S.A.

Today in Japan it is popular to be on the side of democracy. To the radical right, that means opposition to anything to the left. To the radical left, it means opposition to the right. To many it means simply the majority vote and to others it means the majority must not act until the minority agrees. To still others it means that officers of government instead of having delegated responsibility, are simply messenger boys who cannot move until the level of decision comes down to the level of thinking of the voter. And to still others the main concept of democracy is opposition to the resurgence of the military and the right to criticize the police. To some considerable extent these are attempts to culturalize and nationalize the concept and operation of democracy to fit traditions of thought in Japan.

What is the function of an international university, therefore? Its function is to bring the ideas of people from various cultures and traditions into confrontation with each other that

truth and meaning may emerge in a more universal context transcending perversions and hypocrisies of nationalization and culturalization.

This is painful. We all like our own countries. We like our cultures. It is painful to discover inadequacies, and perversions, even though they have been subconscious. It is painful to lift principles previously regarded as universal, simply because our reach of experience has been limited, to something that is more universal as experience is broadened; to decide whether ICU program and purposes shall be responsive to intercultural impact or remain in accord with educational traditions of Japan; to decide whether the non-Japanese should learn Japanese the way it is spoken and used in Japan and the Japanese should learn English the way it is spoken and used by English speaking people, or, to Japanize it.

Should those who come from abroad try to Japanize themselves in their habits and in clothing? Or should the Japanese try to internationalize themselves? Are these the only alternative? These are all confrontations that come in an international university. They are the reason for an international university. This we too frequently forget. When distressed by these problems we tend to look upon them as thorns in the flesh, as obstacles to education rather than the fabric of real education at the higher level of conceptualization of principles and values on a broader base. Frequently confused and frustrated by these confrontations, we degenerate into negative criticism rather than accepting the challenge for positive growth at the high level. Those from abroad come to ICU and find it unlike institutions from which they came. Therefore it

must be traditional Japanese. Those who come to ICU from Japan see that it does not look traditionally Japanese. Therefore it must be imported from abroad. Rather than being sins, weaknesses, or failures these are signs of opportunity to test and perhaps broaden the foundations and significance of truth.

One criterion that indicates growing maturity of members of the ICU family is change from preponderantly negative criticism to acceptance of problems created by the international nature of ICU *as opportunities for learning*.

* *The ICU, 1960-1961*

**Dr. Maurice E. Troyer (1904-1997) was ICU's first Vice-President for academic affairs from 1951 until 1962. In 1949 the president of Syracuse, Dr. William P. Tolley, recommended Dr. Troyer to the organizing committee for the establishment of ICU due to his knowledge and experience in curricular issues. It was thus that Dr. Troyer accompanied the delegation from the United States that attended the Gotemba Conference in the spring of 1949 at which the International Christian University was founded. Dr. Troyer remained at ICU until 1966 as Professor of Educational Psychology. On retirement from the latter, Dr. Troyer was Guest Professor at ICU in 1974. Dr. and Mrs. Troyer were members of the ICU Church for many years.

Pioneers of ICU*

Carl Kreider**

It was nearly seven years ago that I left my friends among the faculty and students at ICU. After a period of four and one-half years of intensive work at ICU I had become very fond of the campus and I identified myself completely with the faculty and students. Although during these years we were faced with a host of present problems our focus was always on the future. I would like in this article to review the contributions of some of the pioneers in this great venture and to outline some of the particular problems the pioneers faced as they sought to lay the foundations for a greater institution in the years ahead.

Dr. Hachiro Yuasa, first president of the University, must be mentioned first among the pioneers. For a person of so many and so varied abilities it is difficult to sketch only a few of his qualities as a pioneer without failing to note many others that were perhaps of equal or greater importance. I will,

however, list the following three which I found particularly impressive. First, he had a truly international outlook. He was in a very real sense a citizen of the world and although he was deeply concerned that ICU become a first rate institution for the preparation of Japan's leaders this desire was always manifest in the context of a lively awareness that ICU graduates would also become world citizens. In the second place, Dr. Yuasa never allowed the difficulties of the present to obscure his vision of the future. All of the pioneers can testify that there were an abundance of present difficulties, but Dr. Yuasa kept his vision clear for a university for "tomorrow's world." In the third place, Dr. Yuasa was a highly effective interpreter of ICU abroad. He was loved and respected by all who heard him speak and who learned to know him as he traveled from place to place in other countries.

Dr. Maurice E. Troyer is clearly the major pioneer among the American members of the ICU faculty and administrative team. Here again, at the risk of great over simplification I will list three of his outstanding pioneering qualities. In the first place, his life and work was one of selfless devotion to an all absorbing passion. He was a person with an amazing capacity for work, but he did not allow the heavy burden of his tasks to prevent him from being creative or patient. In the second place, he was a person with an unceasing flow of highly original ideas. As one walks through the buildings of ICU, as one examines the curriculum, the original mind of Dr. Troyer is everywhere evident. In the third place, Dr. Troyer was more responsible than any one other person for giving ICU academic status in the United States and Canada. Be-

cause these countries were destined to provide so largely for the capital expansion of the ICU campus and because a truly international university would be possible only with an international faculty this pioneering service of Dr. Troyer was of crucial importance.

And now four outstanding Japanese scholars must be mentioned among the pioneers: Daishiro Hidaka, now Vice President in charge of Student Personnel whom I knew as Dean Hidaka; Dr. Iwao Ayusawa, now Chairman of the Social Science Division whom I knew as Director of Public Relations; Dr. Yosito Shinoto, then Chairman of the Natural Science Division and now Dean of the College of Liberal Arts; and Dr. Tateo Kanda, Chairman of the Humanities Division. Although these four men had many varied individual abilities which would be very effectively used in their own unique areas of competence I have grouped them together because of one common contribution: they contributed most to the establishment of the academic excellence of ICU in Japan. They pioneered first by accepting posts on the ICU faculty at a time that ICU was a convenient English symbol of a "daigaku" that in fact did not as yet exist. It was the strength of their academic reputation in Japan that assured the granting of the charter by the Ministry of Education. Because they cast their all with the pioneers of the new university it was easier to convince other outstanding scholars to cast their lot with us as well.

Could I say just a word in special appreciation individually of these four men? Dean Hidaka was a pioneer with an uncanny ability to make sound judgements, and even though

his opinions did not always prove popular at the time history has vindicated an amazing majority of them. I admired Dr. Ayusawa's profound knowledge of the intricacies of labor law on the one hand and the breadth of his social concern on the other. Dr. Shinoto coupled a profound understanding of genetics with a deep appreciation for the contribution which the Holy Scriptures can make to a vital Japanese expression of the basic truths of the Christian faith. Furthermore, by lending the weight of his authority to the concept of general education in the sciences he made a contribution of inestimable importance to the formation of a College of Liberal Arts in the true sense. Dr. Kanda could interpret either the Classics or the Jewish and Christian Scriptures with equal ease in flawless Oxford English, in the original language, or in his own native tongue.

The late Harold Hackett pioneered as Vice President of Finance. He brought to his work at ICU a long experience in higher educational work in Japan. He also demonstrated repeatedly that he was an effective business manager precisely because he was also an educator. The high quality of the workmanship in the buildings on the campus owes much to his vigilant eye. He sought to build a university with a physical plant which would stand the test of time.

Dr. David Bryn-Jones rendered outstanding pioneering service as a professor of political science and international relations. He also provided effective leadership in the organization of the first Christian fellowship which later grew into the first ICU Church and he frequently preached in the early services of this Church. His wife, Marian Adams Bryn-Jones,

was the pioneer librarian and laid the solid foundation on which Tane Takahashi has built so effectively. Dr. Robert Gerhard, as Director of the English Language Institute, was the academic leader in the first instructional program of ICU before it had its charter as a university from the Ministry of Education. He also lent his strength to the Language Division of the College of Liberal Arts. In this he was ably assisted by the work of his colleague, the late Arthur Mckenzie whose varied genius enabled him to teach psychology as well. Dr. David Lindstrom and the late Dr. Jesse Steiner, sociologists of recognized reputation from the University of Illinois and the University of Washington, pioneered in the establishment of the Rural Welfare Research Institute. In this Institute the University conducted some of its first research in the social sciences and this work led directly to the establishment of the Social Science Research Institute and more recently to the newly developed Graduate School of Public Administration.

Dr. Emil Brunner was on the faculty only two years but in this short span of time he left a contribution all out of proportion to the time he was privileged to spend there. A theologian of the first rank in Europe and a world figure of the highest reputation his willingness to serve as a pioneer at ICU symbolized in a most unusual way the amazing possibilities possessed by this new university. His lectures at Tokyo University helped repay that great institution for the professors and lecturers they gave or lent to the development of ICU. Dr. Brunner made, among many others, two additional contributions of incalculable value. The first was his emphasis

on lay evangelism. Dr. Brunner had given his life in Switzerland to a faculty of theology, but at ICU he could not work through a theological seminary. Although a number of his students later studied at theological seminaries in Japan and abroad his greatest influence was his emphasis on the responsibility of all Christians for the outreach of the Christian faith. The second was his leadership in the faculty Bible study fellowship. These meetings in his home will never be forgotten by those who participated in them; they served to knit the faculty even more closely into an effectively functioning unit.

And who can forget the pioneering work of Kiyoshi Togasaki and his able colleagues on the Board of Trustees? Dr. Togasaki's work was not just a detached supervision; he was directly involved in the administration of the institution during the absence of Harold Hackett. Dr. Donald Worth brought to the faculty a high degree of competence in Physics and an interest in research in the field combined with a deep devotion to the Christian purposes of the institution. Dr. Norimoto Iino pioneered not only in the classroom in English and philosophy but also in the establishment of the ICU Church. Dr. Masumi Toyotome devoted his tremendous energy and evangelistic zeal to the creation of a warm spiritual atmosphere on the campus. Dr. Shiro Hirano not only taught chemistry; he also contributed much to the development of a Christian community in the first women's dormitory. Dr. Claude Thomson brought a tremendous interest in raising the nutritional standards of ICU students and of Japan as a whole. I should also mention many others who pioneered in the development of the Graduate School of Educa-

tion, but this is another thrilling story in itself.

What were some of the problems the pioneers faced? Although financial problems loomed large in the pioneering years of the university I would like to confine my attention to the selection of students, the development of the academic program, and the establishment of the religious program.

The whole purpose of ICU was to serve students with genuine leadership potential for the new Japan. The most absorbing question in March of 1952 was not the question of whether University Hall would be completed in time for classes in April, not whether faculty and staff would be available to teach, but what kind of students would be there. Would students readily come to a new University? Would the students who would come be of high academic career? Would students be interested in studying under an international faculty some of whom would give their lectures, suggest readings, ask for class participation and for formal and informal papers — all in the English language? Would students be interested in coming to a college of liberal arts rather than to a university offering the usual specialized curricula? Would the presence of “Christian” in the name of the University imply for non-Christian applicants that they were not welcome or would be discriminated against in the selection process? Would there be a disproportionate number of either men or women in the student body?

Some of these questions seem naive in retrospect, but all of them were very real in March of 1952 before the opening of the English Language Institute and again the following year before the opening of the College of Liberal Arts. It

is a tribute to the faith of the pioneers and to the solid foundations that they laid that the answers to the above questions were so generally satisfactory. In fact, I have always felt that the highest tributes for the pioneers of ICU should not go to the faculty, administration, or board of control (invaluable though the work of all of these groups was) but to the students themselves. These able young men and women had the high school records, the admissions, test scores and the personality traits which would have made them welcome in any number of highly reputable and established institutions in Japan. Graduation from these established universities would have given them an assured place in the Japanese society. Instead, they cast their lot with a new university whose chief glory was its promise of a distinguished future rather than the recognized excellence of its present.

The academic program of ICU in its pioneering days presented three outstanding challenges. In the first place, because the faculty was international the students must have high degree of competence in the English language. But this presented a dilemma with its usual two horns. Should students be admitted who already had a high degree of competence in the English language? Or, should students be admitted primarily on the basis of their overall academic ability and promise? If undue attention was given to applicants who already had a high competence in English unwarranted preference would be given to students who happened to have previous contacts with foreigners or an unusual flair for language learning. On the other hand, if even high ability students were admitted with very little competence in the En-

glish language a disproportionate amount of time during the four year program would have to be spent in language instruction at the expense of solid academic content. The pioneers sought to solve this problem in two ways. First, admission was based on both English competence and general academic ability. Second, the usual four year program of 124 hours for a baccalaureate degree was extended to 140 hours in order that although a total of 28 hours of English would be required of all students the students would still have as much work in the other academic fields as they would have in other universities.

The second challenge in the academic program was the development of significant courses in general education. Although all Japanese universities following the educational reform were asked to require all students to submit 36 credit hours in general education, the exact definition of general education was not clearly understood in many universities. But the first college at ICU was a College of Liberal Arts and an adequate program of general education would be crucial to the effective development of the whole liberal arts idea. At the same time there was the danger that a disproportionate emphasis on general education would result in a superficial dilettantism that would imperil genuine studies in depth. Fortunately, the year 1952-53 afforded adequate time to give mature consideration to this problem before the formal opening of the University in the spring of 1953. A pilot course in Social Science was offered as an "Enrichment Course" with the language instruction in the English Language Institute. The three divisional faculties had frequent and extended

meetings to plan carefully the general education courses which would be taught with the opening of the University. In addition to faculty members already mentioned, Dr. Hugo Munsterberg rendered outstanding service in the development of the Humanities courses. The solid scholarship of the faculty members teaching all the general education courses insured that they would be both academically challenging in themselves and a firm foundation for more specialized study in the final years of the students' programs.

The third challenge in the academic program was closely related to the second. Throughout the four-year program, how could there be both profound study on the one hand and the avoidance of undue and premature over-specialization on the other? The device which was selected to achieve this end was the use of the divisional rather than the departmental major. The Senior thesis and the Senior integrating seminar, however, provided ample opportunity for specialized study.

The final problem of the pioneers I would like to discuss was "what kind of religious program was best designed to meet the over-all objectives of the University?" Clearly the goal here was one of spontaneous expression that would arise from the students themselves. Although many faculty members contributed to the religious program in many ways (conducting Bible study classes, speaking in church and chapel, and most of all in the silent witness of their daily living) the most significant work was done by student initiative and leadership. The students organized many Bible study classes, they arranged for prayer meetings and for extended student retreats, they engaged in service activities in the community

and in student caravans that went to distant parts of Japan.

In thinking of the human life cycle we often observe stages such as the following: imaginative and vigorous youth, stable middle age, and declining powers with advanced age. It was the pioneer's hope for ICU that it would never really go beyond the first of these three stage. Instead there would always be innovations that would have the vigor and the creativity of youth. As ICU now enters its second decade of existence there is abundant evidence of the realization of this important goal.

**The ICU, 1962-1963*

****** Dr. Carl Kreider(1914-2002) was noted for his pioneering works at ICU as first Dean of the College of Liberal Arts. He was awarded a Fulbright lectureship in Ethiopia where he worked on a one-year assignment after leaving ICU.

Letter from Abroad: ICU as I Understand It*

Emil Brunner**

The uniqueness of ICU is expressed in its name.

1. The "I." With its high percentage of non-Japanese students it affords an opportunity not found in any other university of Japan of meeting representatives of different nations and cultures of all continents of the earth. This internationalism is particularly evident and effectively expressed by the fact that its teaching staff is composed of scholars from different countries, even from different continents, who consciously emphasize the necessity of mutual understanding and of collaboration of the family of the nations in a time of exclusive and fanatical nationalism.

2. The "C." The second element, the Christian, is to be understood as the necessary foundation of a truly democratic

orientation, not only in the sphere of politics as the word "democracy" is mostly understood, but in a broader and deeper sense of a philosophy of life which recognizes the primary value of the person and of that which is deepest in every man and woman irrespective of race-, class- and sex-differences and antagonisms. It is the value of the human being as such, which is envisaged as the guiding principle of the culture of the coming age.

3. The "U" stands for the highest academic level of a seat-of-learning college. Although ICU has not yet many post-graduate schools, its whole set-up and program are such that it produces experts in all fields of modern culture and civilization. Of course it can reach this goal only if it continues to attract teachers of the highest reputation as it has been able to do since the beginning of its existence, and to adopt the most modern teaching methods.

Having been for several years a member of the faculty of ICU after a life as university teacher in Europe and as guest professor in America, I am convinced that ICU has a great future in the years to come by the combination of these elements for which its name stands. I am convinced that its relative smallness is a great advantage for realizing its program, which is not mass education but the production of a selective leadership within a nation which must hold its own ground between the giants of the present world.

Being myself a Swiss, I know that smallness is a better guarantee than big numbers for the quality of cultural élite which to-day is more needed than at any time in the past. If health and age would permit it, I would not hesitate to give

the rest of my years to help building up this inspiring university of the future.

* *The ICU, 1960-1961*

** Dr. Emil Brunner (1889-1966) is a prominent Swiss theologian who promoted dialectic theology with K. Barth, author of *the divine-human encounter, The Christian doctrine of God*. Dr. Brunner came to Japan on a mission to spiritually restore the people of a defeated nation. Dr. Brunner not only taught "Introduction to Christianity," "Christian Ethics" in classroom as visiting professor from 1953 until 1955, but also organized Bible study circles for layevangelists. Dr. Brunner created an evangelical assembly jointly held by the Churches and the non-Churches in Japan.

Letter from Abroad: My Idea of ICU*

David Bryn-Jones**

We are glad to respond to your request as far as space and time will permit. We have happy recollections of our experiences at ICU, and among the things we shall ever cherish are the memories of the warm fellowship which we enjoyed with those who were then members of the ICU community, whether as faculty, administration or students. Even in our time ICU was growing fast and was giving promise of growing faster — and that promise has been fulfilled. That is cause for thanksgiving.

But we all hoped, in those days, for something more and greater even than its growth in facilities and resources. ICU, in conception, was greater than its buildings, greater even than its personnel at any given period of time. It was intended to be a focus of light, of love and of learning for the world—

not only for Japan, not even only for the East but for the whole world. It was an *International Christian University*. That meant it never could be merely another Japanese university. It was to be a meeting place for the cultures of the world — not the exponent and expression of any particular culture — Eastern or Western.

This is merely to say in another way that its internationalism must be Christian, not in any exclusive sense but rather in the sense that Christianity is, and for ever must be, a universal religion. It does recognize distinctions of culture, of race, of language, of nationality, but it transcends all these. It knows “neither Jew nor Greek nor Barbarian,” neither Japanese nor American, European nor African. These distinctions exist but for Christianity they are not ultimate. Christianity knows only the human family which God has created as His family; and the Christian mission is to bring all peoples into the all-embracing family of the Divine Father. ICU is committed to the belief that this great consummation is to be achieved, and the way of achievement lies through the spirit of its Lord, Jesus Christ, working on and in the spirits of men. It is not exclusive, for it knows that no nation, no culture, no civilization fully expresses that Spirit in its fullness nor does it see its meaning except “as through a glass darkly”. When the perfect light has come it will be found that it contains many “broken lights” besides that of our imperfectly realized Christianity; for God has not left Himself anywhere in this world without His witness. It is ICU’s task, in every possible way, to hasten the day when understanding shall take the place of suspicion, service the place of self-seeking, and love the place

of power.

In so far as ICU continues to cherish this purpose and to be faithful to the dream which brought it to birth, it will be a blessing to Japan, of course, but also, far beyond this, it will serve humanity in its onward march. It must never forget that it is Christian, that it is International and that it is a University. Failure in one of these aspects may mean failure in all.

**The ICU, 1960-1961*

******Dr. David Bryn-Jones (1886-1976) was a faculty member of ICU, who was once the Chairman of Social Science Division and taught Comparative Politics and Introduction to International Relations. His farewell address "Pioneers! O Pioneers!" made a deep impression on students. Dr. Bryn-Jones went back to the United States in 1955.

The Proposed Program for International Christian University*

Maurice E. Troyer

This is a summary statement of the proposed program for the International Christian University. Three aspects of this program are presented: a) The basic initial program; b) Other programs that may be added immediately; c) Additional programs that should be considered in the long range plan for the development of a comprehensive university.

The Unique purpose of this university is its emphasis on democratic and Christian values. It is a fundamental principle in planning the university that its faculty, program, and equipment shall be of the highest quality. It is therefore essential that the initial program be kept within the boundaries of that which can be supported adequately by the funds available.

Author's Note: This is a tentative statement and is, therefore, subject to modification.

The Initial Program

The first units to be established in the International Christian University are a Graduate School of Education and a small Liberal Arts College. The reorganization of education in Japan, based on a democratic philosophy creates a crying need for educational leaders and teachers. A major purpose of the new university is to help meet this need by preparing teachers and administrators for the elementary and secondary schools and for the colleges.

Four Aspects of Teacher Education

Teachers and educational leaders should be broadly educated, they should have an area of teaching competence, they should have specific training for their professional responsibilities, and they should be serious students of Christian and democratic human values as criteria for judging the programs and outcomes of education.

a) General Education has been quite inadequate in Japan, College students tend to pursue a narrow and specialized program from the beginning of their college work. Hence the graduate school cannot assume broad general education on the part of students who seek admission to it. The new graduate school of education must persistently avoid overspecialization by its students. The day is past of the peculiar teacher or professor who has withdrawn from the world into his area of specialization. If teachers, at whatever level, elementary, secondary, or college, are to help students to face

and to solve the problem of life the teachers must themselves lead a rich, full and realistic life. This is the purpose of general education.

b) Except at the elementary level, teachers must have a special area of competence such as Science, Social Science, or the Humanities. The university must provide opportunity for teachers at all levels to extend their special preparation. The university should develop its staff and program to provide opportunity for students to earn the Doctorate of Philosophy degree in these areas of knowledge. Since the major purpose of teachers, the advanced study should emphasize comprehensive knowledge and the kind of research that interrelates knowledge rather than intensive research in a narrow or limited frontier of research study.

c) Professional Education: Teaching is a social process between the instructor and his students. To be done effectively, it calls for a high degree of social competence. This means that the teacher must be a student of human nature. He should understand the physical and psychological aspects of human growth and behavior, and he must know how to use his understanding to develop students with emotional stability, social competence, and intellectual effectiveness. The responsibility of a teacher who gives impetus and direction to the learning of boys and girls calls for professional insights no less exacting than those of the medical doctor, lawyer or engineer.

d) Education, as we know it today, is not enough. World Wars I and II were fought by the nations with the greatest number of schools, the most learned scholars, and the great-

est literacy. We have been prone to assume that knowledge and skill are the ultimate goals of education . We must come to look upon these achievements merely as tools. It is necessary that we ask; knowledge for what?; and skill for what? Teachers should be persistent students of the human values to be served by education.

The Specific Nature of the Program for the Graduate School of Education

The program of graduate education which follows is based upon the four aspects of education described above.

To meet the need for continued general education and continued study in major fields, the new program should include work in the Humanities, Social Sciences, Physical and Natural Sciences, Mathematics, Home and Family Life, Physical and Health Education.

The Humanities will include Philosophy, Literature, Language, Art, and Music. The Social Sciences will include History, Government, Economics, Sociology, Anthropology, and Geography. The Physical Sciences will include Physics, Chemistry, and Astronomy; and the Natural Sciences will include Botany, Zoology, and Geology. There should be strong and adequate offerings in Mathematics and Social Statistics.

It is proposed that the program of General Education will include a strong faculty member in general agriculture and a strong faculty member in home making and family life, not to prepare specialists in these areas, but rather for their contribution to General Education. For example, we should capitalize faculty homes and cooperative living centers for

students. These should be planned and developed with the cooperative endeavor of faculty and students to provide experiences in the planning of homes, gardens, and farms that will meet appropriately the needs of everyday life. The home making person should work with faculty and students to make the offices, classrooms, and living centers an effective environment for wholesome and aesthetic living in order that the educational leaders may carry to their schools and colleges the benefit of this types of education.

A program meeting health, physical, recreational needs of students in the university should also provide training of teachers in the field of health and physical education.

The program for professional preparation needs of areas in Human Growth and Development, the Social Foundations of Education, Educational Administration, and Comparative Education.

Students preparing to teach should have an opportunity to study factors of physical growth and health hygiene, for these factors have an important bearing on psychological aspects of nature of intelligence, interests, emotional problems, personality development, and the learning process of boys and girls at various age levels, in order that they have a basis for curriculum development and teaching methods.

Teachers should study human needs in the community, the state, the nation, and the world , and relate these needs to the foundation for curriculum development in elementary, secondary, and college programs.

Students preparing to become administrators and supervisors in public and private schools and colleges and in

the educational ministries of government should study faculty selection and organization, school finances and law, and school building construction.

Finally, leaders in education should understand the history of educational development. This might well be done through a study of comparative education.

Christian Character

If this new university is to archive its unique function, its program of general and professional education must proceed under the strong influence of a department of Christian and democratic philosophy and ethnics. It is hoped that this department may not merely resolved itself into a series of courses, but rather that provide the criteria against which the entire program of the university may assess its achievements.

The Undergraduate Liberal Arts Program

Repeatedly the need for a small liberal arts college to exemplify the nature of a good program of general education has been emphasized. This college will also serve as a laboratory school for advanced graduate students who are preparing to teach at the college level. This program can be initiated with the faculty described above for the graduate school of education. Naturally this faculty will have to be expanded as the program moves into second and third years and as the number of graduate students increases.

The Initiation of the Program

The new university will obtain its international character mainly from its faculty. At least half of its faculty should be Japanese. Others may be drawn from the United States, Canada, England, Scandinavian countries, France, China, India, etc. All faculty members should be committed to the democratic and Christian way of life. A substantial number of the faculty should be people of recognized academic competence. Others may be younger members of unusual potentialities and strong interest in pioneering toward improved educational programs and practices.

The program outlined above may call for a minimum of forty faculty members. As many of these as possible should be selected by drawn together of 1949. It is proposed that these faculty members be drawn together at a central location in the United States for a year of study and planning. In this manner, they can clarify the purposes of the university, and its program, and proceed together; at other times they will visit outstanding centers in the United States where they have an opportunity to study effective programs.

Professors of Education have not always been good examples of democratic and the Christian living. All too frequently, professors have built up their own areas by criticizing and deprecating other professors and their subjects. The purpose of this year of study together is to provide an oppor-

tunity for cooperative planning through which the faculty may come to understand and appreciate each other and their individual relationships to the total program. If this new university is to achieve its unique purpose, it must be a living example of Christian and democratic living in its administrative and faculty relationships.

Programs That May be Added Immediately

Over and over again, the need for a School of Citizenship and Public Administration to train civic leaders and a School can be organized with a limited number of staff members in addition to those listed above for the School of Education. For example, the School of Citizenship and Public Administration would need additional staff members in municipal and state governments, financial organization, international relations, labor relations, law making and enforcements. School of Social Service, in addition to the Faculty in Social Science and Education would likewise mean only a few staff additions. If funds are available, these two programs should be initiated with the School of Education.

Long Range Developments

There are other needs such as Medicine, Business, Law, and possibly Engineering, but these programs must be held in abeyance for the time being. The units that are started must have Additional schools should be added as the programs can be clearly outlined and adequate financial support pro-

vided.

*This is the proposal which was distributed to committee members by Dr. Troyer at the Gotemba Conference in 1949.

The Role, History and Plans of ICU

(*BULLETIN*, No. 1, 1953-1955)

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

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

Founded through international cooperation, this new University seeks to vindicate the possibilities of a world community by realizing on its campus an international community that will be a laboratory in international culture and un-

derstanding. This university seeks to create an academic community of freedom and reverence based on the spirit of Christianity, in order to educate men and women to acquire wisdom necessary for the citizens of modern society serving God and humanity.

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

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

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

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

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

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

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

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

In 1932, a Commission representing the National Christian Council of Japan, the Christian Education Association of Japan, the Foreign Missions Conference of North America, and the International Missionary Council urged that the system of Christian education should be completed in a "new Christian University of advanced standing to which students

of existing schools would be admitted for graduate and professional studies." The plan failed because the depression was then at its worst.

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

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

As a preliminary step toward preparing the future faculty of the Christian University, the committee set up, in 1948, a Christian University Research Institute, enlisting a large number of promising graduate students and a teaching and research staff of Christian scholars and educators of Japan outstanding in their respective fields of study. Members of this research institute studied educational needs in Japan and drew up plans for faculty and a program for a comprehensive university. Plans subsequently adopted focused sharply on more limited objectives, but the institute became a major source of scholars for the faculty of ICU. A comprehensive university remains the long range objective.

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

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

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

The Federal Council of Churches gave careful thought to Rev. MacLean's proposal and decided that an International Christian University would be the most effective answer to

his challenge. Therefore, a resolution was adopted approving the proposal to provide the funds to help establish a Christian University in Japan.

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

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

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

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

culture. Toward that end:

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

The plans adopted at that same meeting called for the development of an undergraduate college of liberal arts limited in enrollment to 600 students and of three graduate

schools to prepare leaders for service in a) education, b) government, and c) social work.

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

During the years immediately following, the process of recruiting faculty from Japan and abroad was started, and the main building and some faculty homes were completed on the campus.

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

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

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

members, half from Japan and half from abroad.

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

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

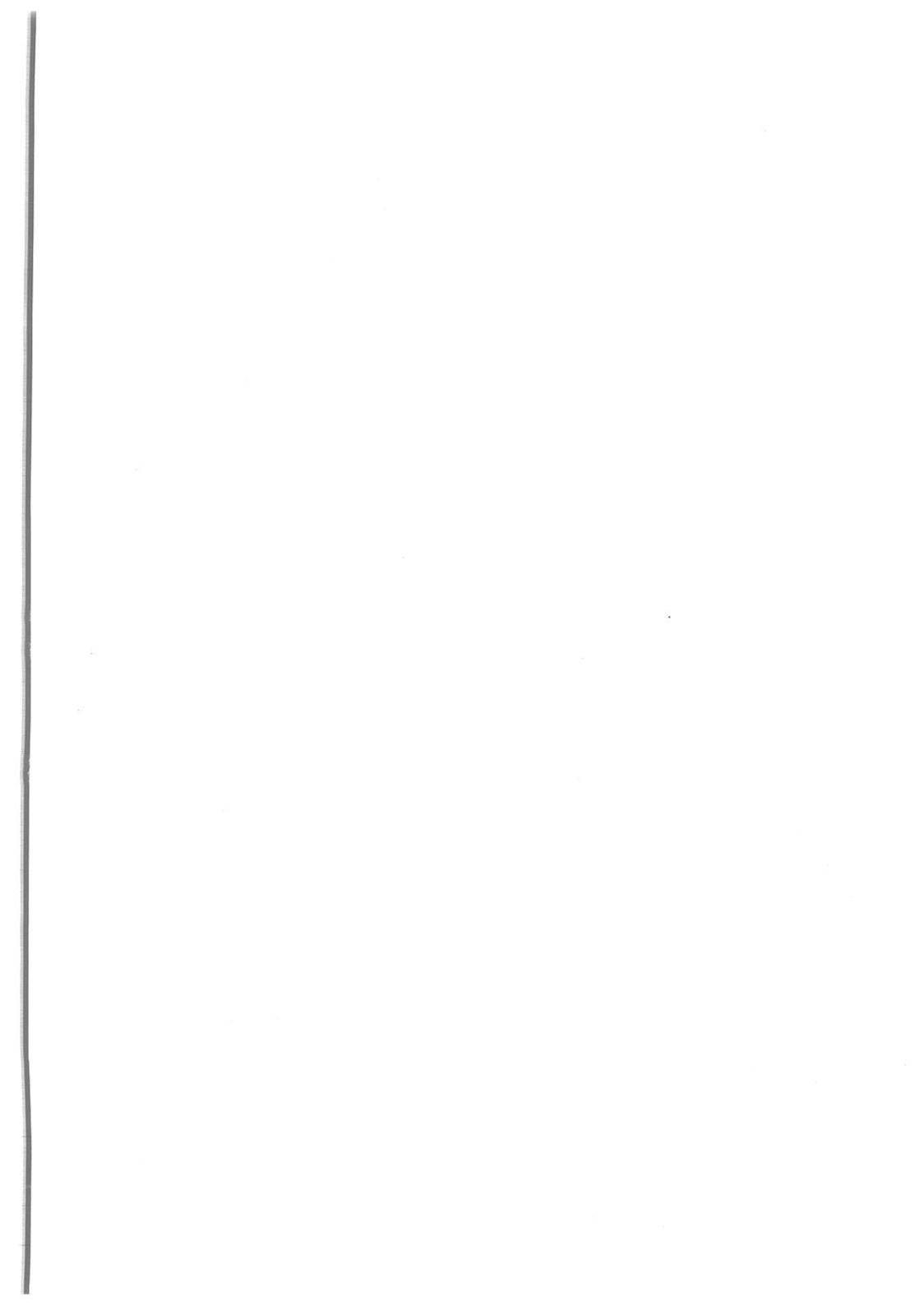
It is the purpose of the Liberal Arts College of ICU to develop a program of general education appropriate to the needs of an educated citizen in the life of Japan. Such a citizen will have a personal philosophy of life and action which is in accord with the ideals of the Christian and democratic traditions.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

1. To speak and write in the Japanese language at a level of expression adequate to meet his needs as a responsible member of society.
2. To communicate in the English language at a level adequate for scholarly research in English and for intelligent discussion with educated English speaking people.

3. To share through a study of the literature and philosophy of the Orient and the West the experiences of man and his motivating ideas and ideals, to evaluate these ideas and ideals in terms of Christian and democratic values, and to appropriate for himself those ideas and ideals which will motivate him to serve others and to enjoy the good life himself.
4. To develop an understanding and appreciation of art and music, to find a means of self-expression in music or in at least one of the various visual arts and crafts, and to use these skills, understandings and appreciations not only for individual enjoyment but also for worthy participation in the family and active leadership in promoting the cultural activities of the community.
5. To secure an understanding of the structure and problems of human society in their contemporary setting and their historical roots in order to do his part as an active and intelligent citizen in seeking solutions to the interrelated economic, social and political problems both of Japan and of the world community.
6. To think through the problems of creating for himself and for others the type of family life and marital adjustment that will reflect and promote Christian and democratic values.
7. To attain emotional stability and social competence through an understanding of the human mind and its functioning and through the enjoyment of a wide range of social relationships and the experience of working cooperatively with others.

8. To choose a vocation that will make optimum use of his talents, to view his vocation with a sense of mission, and to secure information and skills in his chosen vocation that will enable him most effectively to serve his fellow-men.
9. To act in the light of an understanding of the natural phenomena in his environment and its implications for human society and human welfare, to understand the values and the limitations of scientific method and to use it intelligently in the solution of his own problems, and to employ useful non-verbal methods of thought and communication.
10. To understand the human body and its needs and to use this understanding both to improve and maintain his own health and to take an interest in and to assume responsibility for improving and protecting the health of others.

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



This publication is authorized by the Academic Senate
on April 11, 2002.

ISSUES OF ICU
Volume 1
The Ideals of ICU

Date of Publication: December 25, 2002
発行日：2002年12月25日

Published by
International Christian University
3-10-2 Osawa, Mitaka-shi, Tokyo
181-8585, Japan

発行所：国際基督教大学
東京都三鷹市大沢 3-10-2
Phone: 0422(33)3005

Printed by: Sanko Printing, Co.Ltd.
3-1-10 Sakai, Musashino-shi, Tokyo
180-0022, Japan

印刷所：(株)三幸印刷
東京都武蔵野市境1-2-4
Phone: 0422(52)1133

