

**THE PREWAR LEGACY AND POSTWAR EPIPHANY  
OF  
INTERNATIONAL CHRISTIAN UNIVERSITY,  
TOKYO**

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September 1996



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## PREFACE

In these times of escalating recriminations bouncing back and forth across the Pacific Ocean that are reflected by "Japan-bashing" in the United States and by the "*kenbei*" (disdain of America) attitude in Japan, the International Christian University (ICU) in Tokyo stands as a prime example of post-World War II Japanese-American Christian-spirited reconciliation and cooperation.

As ICU approaches the fiftieth anniversary of its founding on June 15, 1949, the purpose of this article is to explain what ICU is, why it is unique as an institution of Christian higher education in Japan, and to show how it has developed as an outstanding example of cultural interchange and Christian presence in present-day Japan from seeds that were planted more than a century ago by Christian educators and interdenominational leaders in both Japan and America before the word "ecumenical" came into popular use.

This is an up-dated and revised version of an article that was substantially abridged and published under the same title in the 1993 issue of *The Japan Christian Review* (formerly *The Japan Christian Quarterly*), Vol. 59, pp. 79-91. The editors of that journal have given their permission for this article to be published elsewhere in its entirety.

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Claremont, California  
September 28, 1995



## INTRODUCTION

When ICU opened its doors as a liberal arts college in April, 1953, it became the newest of Japan's 226 universities, the only one at that time formed from the beginning as a four-year university.

From its inception ICU was "different" from either the prewar Christian universities (*daigaku*) such as Doshisha, Kwansai Gakuin, Rikkyo, and Sophia (*Jochi*) or other Christian colleges (*senmon gakko*) that became universities as a result of the 1947 educational reforms. It was different for a number of reasons. Unlike the others, ICU did not exist as an institution in any form before 1949, though it was a fifty year-old dream that for a variety of reasons had not yet been realized. Also, it was formed under ecumenical rather than denominational sponsorship; a year before the university was established in 1949, an interdenominational American foundation was organized to aid in its founding and development. Moreover, the university's distinctive Christian character was evidenced by its 100 percent Christian full-time faculty and the fact that the name, *kirisutokyo* (Christian) became an official part of its title, which was not the case of any other Christian university at that time.

From the beginning ICU was envisaged to be "...a first-rate institution in all respects, equaling the imperial universities in fields of academic concern, in scholarship and in prestige;... 'of the highest graduate or professional level';...a comprehensive university (*sogo daigaku*);...genuinely and distinctively Christian,

but global, ecumenical and non-sectarian;...international, interracial, intercultural and co-educational;...complementary to and coordinated with existing mission schools and colleges;...‘a new united International Christian University’.”<sup>(1)</sup> ICU was to become what was advocated by the 1931 Commission on Christian Higher Education in Japan, the long-awaited “necessary capstone to the whole system of Christian education in Japan.”<sup>(2)</sup>

Today ICU is recognized as one of the leading private universities in Japan. In a 1991 nation-wide survey of senior students in 212 national and private universities by “Recruit Research,” ICU ranked first in terms of undergraduate student satisfaction. The University of Tokyo ranked fifteenth in that survey.<sup>(3)</sup>

It must be admitted, however, that in many respects ICU has not yet achieved the status envisioned by its founding visionaries. In respect to student and faculty size, the number and scope of academic courses offered at both the undergraduate and graduate levels and the fields of graduate study, ICU is dwarfed by the Christian universities mentioned above, as well as by other such well-known schools as Aoyama Gakuin, Kanto Gakuin, Meiji Gakuin, Seinan Gakuin and Tohoku Gakuin universities, all of which were established a century or more ago. There are now other Christian universities that have the word *kirisutokyo* as a part of their official titles, and many other universities have added the word, *kokusai* (international) to their official nomenclature.

The aim of this article is to show the continuity of the Japanese-American connection both in the legacy and in the epiphany of ICU. After providing a current profile of the university and citing its unique qualities as one of the more than fifty Christian-sponsored universities in Japan, the story will turn back to the prewar legacy of the “union Christian university concept,” cite the factors that brought about the special postwar “moment” in which ICU was born, and outline the major stages of ICU’s growth and development. The author will conclude with some personal thoughts concerning the future of ICU.

Space limitations have permitted the mention of only the most prominent of the men and women who were responsible for the founding and development of ICU. The names of many others can be found in Dr. Iglehart’s book, *International Christian University: An Adventure in Christian Higher Education in Japan (1964)*, as well as in the collection of the Foundation’s files that are

now stored in the Yale Divinity School Library and at ICU. But there are hundreds of other persons, known only to God and to their families and friends, who over the years have generously supported ICU, both materially and spiritually.

## ICU: A PROFILE <sup>(4)</sup>

ICU is an ecumenically-sponsored university located on a beautiful 156-acre wooded campus in Mitaka, Tokyo. It has an undeveloped 240-acre campus in nearby Tochigi Prefecture and a 13-acre camp facility in Nagano Prefecture. The university also owns and operates a study and resource facility adjacent to the campus of Cambridge University in England.

The university consists of a liberal arts college and a graduate school with a combined student body of 2,850: 2,600 in the college and 250 in the graduate school. ICU has a full-time faculty and academic staff of about 170.

ICU's College of Liberal Arts opened in April, 1953. Within the college are divisions of education, humanities, languages, natural sciences, social sciences and international studies. Also there are seven college-wide programs: American studies, Japan studies, computer courses, English language, Japanese language, general education, and health and physical education. The college is chartered by the Ministry of Education to train high school teachers of social studies, science, mathematics, English and religion.

The Graduate School, accredited in 1957, has four divisions: education, public administration, comparative culture and natural sciences. All programs except the last offer doctoral degrees. Closely allied with the graduate school are six research units: the Institute of Educational Research and Service, the Social Science Research Institute, the Institute for the Study of Christianity and Culture, the Institute of Asian Cultural Studies, the Peace Research Institute, and the Research Center for Japanese Language Education.

Two centers provide support for ICU's academic and educational programs: the Integrated Learning Center and the Sacred Music Center.

ICU maintains two lifelong education programs, one in Japanese literature and the other in environmental studies.

The ICU central and open-stack library contains nearly 462,000 books and approximately 5,500 periodicals.

The ICU High School, established in 1978, is located within the campus, but administered separately from the university under the jurisdiction of the university's board of trustees. The school enrolls approximately 720 students, about two-thirds of whom are children of Japanese who are working or have worked in some fifty or more countries abroad. These "returnee" children have come back to Japan to complete their high school education and to prepare for university study either in Japan or abroad.

At the center of the campus is the ICU Church, an international and ecumenical congregation that is independent from the university. The ICU Church and its kindergarten serve students, faculty and staff members and their families, as well as people in the surrounding community.

The physical plant of the university and the high school include more than twenty major academic/educational/service buildings. In addition, there are ten student dormitories, fifty-five faculty and staff residences, as well as other facilities common to a modern university with an attached high school.

Immediately adjacent to the ICU campus are four independent educational institutions that complement and enrich the university's purposes and programs: the Tokyo Union Theological Seminary, the Japan Lutheran Theological College, the Middle Eastern Cultural Center and the American School in Japan (K-12).

Governing the university is a thirty-member Board of Trustees. Several board members are ICU graduates. Advising the Board of Trustees is a somewhat larger Board of Councillors composed of educational, cultural and business leaders, both from within and outside Christian circles.

Approximately 11,700 graduates of ICU are located throughout Japan and the world. About 10 percent are working in the United States. Alumni groups are especially active in the areas of New York City, Los Angeles and San Francisco.

The 1992 ICU operating budget, including both the university and the high school, amounted to about 7 billion yen, which at that time was the equivalent of approximately U.S. \$56 million. As of November 1992 the university's endowment fund stood at an estimated 61 billion yen, or about \$488 million .

## QUALITIES WHICH CONSTITUTE ICU'S UNIQUENESS

### The "Mission" of ICU

The official "Act of Endowment," which was approved by the Ministry of Education when the university was chartered in 1952, states that the "mission" of ICU is to "uphold the principles of the Universal Declaration of Human Rights, the ideals of Christianity and international cooperation." At each matriculation ceremony all entering students sign a written pledge to support the principles of the university and to live in accordance with the Universal Declaration of Human Rights, which calls for people everywhere to be treated "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinions, national or social origin..."

### The Academic Dimension

– *Entrance examinations* : By tradition, the successful passing of entrance examinations in Japan has been based on the proper memorization of a wide variety of facts. However, from the beginning, the basic purpose of the ICU entrance exams has been to "evaluate [the applicant's] quality of knowledge and learning" and "capacity to abstract issues and to synthesize questions of significance."<sup>(5)</sup> Rather than examinations given by each faculty or academic division, ICU entrance exams are prepared and given by the college itself. This makes it possible for the successful applicant to choose a major course of study at a later time. Also, in addition to the entrance examination, ICU uses other criteria for screening, i.e., the applicant's high school grades, teachers' recommendations and record of participation in extra-curricular activities.

– *Student/faculty ratio (SFR)* : ICU's SFR is 14.5 to 1, which is about one-third that of the private university average of 42 to 1. The ICU SFR compares favorably with the national universities' SFR average of 13.3 to 1.<sup>(6)</sup>

– *Faculty teaching load* : The teaching load for full-time ICU faculty members averages about two courses per week, which, in terms of class-time is approximately one-half that of the faculty at other private universities, but somewhat more than the average teaching load of national university faculty

members.<sup>(7)</sup>

– *Demanding courses* : As compared to the so-called “leisure center” image of most universities in Japan (with the exception of science and engineering schools and certain women’s colleges), ICU’s academic courses and classes are demanding. A required senior thesis provides a student with the opportunity to integrate the knowledge acquired and to focus on his or her major area of interest. Recently ICU inaugurated a system of teaching and curriculum evaluation, which is not yet a common practice in Japan. In a 1987 study of the ranking of private universities in various disciplines, ICU was ranked second in education and in literature.<sup>(8)</sup>

– *Centralized open-stack library* : Every student has full access to all books and periodicals. Being open every day and evenings except Sunday, the library is very well utilized by ICU students and faculty as well as by scholars from outside the campus.

– *Emphasis on liberal arts education* : In contrast to prevailing patterns in other institutions of higher education in Japan, ICU degree requirements demand a broad and liberal education through a comprehensive program in general education and specialized courses organized in respect to area majors, concentration in disciplines within each area, as well as inter-divisional study programs spanning two or more areas. During his previous tenure as vice-president for academic affairs, President Oguchi commented that “with the exception of ICU, what is thought of as a liberal arts education in America has not yet taken root [in Japan]...not as a system nor even as a concept.”

– *Graduate level education* : ICU took an early lead in the postwar reform of graduate education in a tradition in which the doctoral degree was conferred on the basis of the life work of a scholar at the age of fifty or sixty, and also, in which American graduate degrees were not highly valued because of their alleged limited scope and depth. From the beginning, ICU has emphasized graduate training for the purpose of serving the needs of society rather than engaging in research for research’s sake.

– *Faculty enrichment* : ICU maintains a sabbatical leave system similar to that of most American universities.

## The International Dimension

– *Faculty* : Whereas the number of foreign faculty is less than 2 percent of the Japanese national professoriate, <sup>(9)</sup> at the present time 26 percent of the full-time faculty members are from abroad. Of the non-Japanese faculty, 64 percent are from North America, 21 percent from Europe, 10 percent from Asia and 5 percent from Australia.

Of the 130 full-time Japanese faculty members (assistant, associate and full professors) listed in the 1994-95 *ICU Bulletin*, more than 40 percent earned their graduate degrees at universities abroad, mainly in the United States.

– *Students* : While in 1991 foreign students constituted under 2 percent of the university student population in Japan, <sup>(10)</sup> ICU's foreign student enrollment was 8.5 percent of the total student enrollment, the third-highest percentage in Japan. <sup>(11)</sup> Forty-two percent of ICU's students from abroad are from Asia, 35 percent from North America, 14 percent from Europe, 6 percent from Oceania, 2 percent from Latin America and 1 percent from the Middle East. The large proportion of non-Japanese students on campus means that they are "taken for granted" and not treated as if they are "guests," as is usually the case on campuses where foreign students are a rarity.

– *Requirement of functional bilinguality* : Every degree-seeking student, whether Japanese or non-Japanese, is required to learn to read, write, comprehend and speak both English and Japanese. Also, in addition to successfully completing either the English Language Program or the Japanese Language Program, all regular students must take nine units of credit (usually three courses) taught in the second language.

– *One academic track for all students* : Rather than having a separate "Japanese track" for Japanese students and an "English track" for foreign students, Japanese and foreign students at ICU study together in the same classes. This is possible because of the bilinguality of the students and the fact that about twenty-five percent of ICU's courses are taught in English, though this differs somewhat according to the discipline and types of courses.

– *Library collections* : About one-half of the books and two-thirds of the periodicals are in western languages, primarily in English. The rest are in Asian languages, mostly in Japanese.

– *Flexible academic year* : Parallel to the regular Japanese academic year that begins in April and ends in March, ICU maintains a second academic year from September through June in order to accommodate the academic year schedules of students from other countries.

– *Study abroad and international student exchange* : ICU maintains reciprocal student exchange and other programs with more than forty colleges and universities abroad, primarily in the United States, but also in Australia, Canada, Germany, Finland, Hong Kong, Netherlands, New Zealand, Philippines, Republic of Korea, Russia, and the United Kingdom. Summer study for academic credit is offered at the ICU Cambridge House in England, which is also available as a headquarters for study and research by graduate students and faculty members throughout the year. It is estimated that nearly 10 percent of the Japanese undergraduates study abroad each year on one of these programs.

### The Christian Dimension

– *Christian identity of full-time faculty* : ICU is the only major university in Japan in which all regularly-appointed faculty members, senior administrators and members of the Board of Trustees are Christian. The term, “Christian” includes the major Christian traditions - Protestant, Roman Catholic and Orthodox - as well as a Japanese expression of Christianity known as *mukyokai* (“churchless” or “non-church”) Christians. The late Sinoto Yosito, one of ICU’s founding faculty members, who later became dean and president, was a prominent *mukyokai* Christian and well-known for his translation of the New Testament. <sup>(12)</sup>

There are no “Christian requirements” for students who wish to enter ICU. The only Christian-related requirement to be met by degree-seeking students is a three-unit “Introduction to Christianity” course. A weekly all-university chapel service is voluntary.

– *The ICU Church* : ICU is the only Christian university in Japan which has a “University Church” that is legally separate from the university, but exists as a “voluntary body within the university institution.” <sup>(13)</sup> The ICU Church seeks to do what the university “as an institution established to advance truth and enhance freedom” cannot aim to do, “to win adherents to the Christian faith.” The ICU Church is linked to other national and ecumenical church bodies through

its associate membership in the National Christian Council in Japan.

## Other Dimensions

– *The presence of women on campus* : Whereas women constitute less than 30 percent of the students in Japan's universities,<sup>(14)</sup> 62 percent of the ICU students are women. The percentage of full-time faculty and academic staff at ICU who are women is estimated to be approximately three times that of women in Japanese universities as a whole, i.e., 30 percent as compared to about 8.5 percent.<sup>(15)</sup>

– *Para-academic educational activities* : Extra-curricular clubs and activities outside the classroom both on- and off-campus are many and varied. The ICU Church-sponsored Nepal and Thailand work camps have been especially significant. In 1991 the ICU Debate Team participated in the London finals, the first team from Japan to do so. During March of 1992 the 100-member Chamber Music Society performed at Pomona College, Harvard University, and the University of California at Davis. The recently-formed Wadaiko Club with their eight *taiko*, or drums are planning a concert tour with performances and workshops at Pomona College and at the University of California Irvine campuses in March of 1996.

– *Residential campus* : Unlike most universities in Japan, ICU was established as a residential campus for students, faculty and staff. From the start, housing facilities on campus were to be an important part of the ICU educational experience - democratic living in a multi-cultural community.

– *ICU alumni* : ICU graduates are known for their broad general knowledge, bilingual abilities, creativity, adaptability and keen sense of personal responsibility. They have distinguished themselves in business, communications, education, medicine and science, religious leadership and in government and intergovernmental agencies. It has been reported that one-fourth of the Japanese staff of the United Nations are ICU graduates.<sup>(16)</sup>

## THE PREWAR LEGACY

*Niishima's vision of Doshisha* : In 1875, Niishima Shimeta, more commonly known abroad as Joseph Hardy Niishima (also transliterated as Nijima), co-founded the Doshisha with the American Congregational missionary, Jerome D. Davis. Eight years later Niishima expressed his hope that Doshisha could be expanded to become equivalent in stature to the new Tokyo Imperial University.<sup>(17)</sup> Niishima's dream was to establish a "true liberal arts college" on the model of his alma mater, Amherst College, that would produce men "who shall be regarded as the conscience of the nation." Later he proposed the establishment of a three-faculty *sogo daigaku* (comprehensive university).<sup>(18)</sup>

Niishima died in 1890 before his dream could be fully realized, but Doshisha went on to become one of the foremost private universities in Japan. Nearly sixty years later, Yuasa Hachiro, twice the successor of Niishima as president of Doshisha, and whose father, Jiro, had been baptized by Niishima, brought Niishima's dreams with him, when in 1949 he became ICU's founding president.

*Wide interdenominational and international interest abroad* : Iglehart notes that from the Second Conference of Protestant Missions held in Osaka in 1883 "on through to the outbreak of World War II, virtually every Christian meeting of national scope considered the matter of [such] a university."<sup>(19)</sup>

Each of these "Christian meetings of national scope" generated a great deal of interest on the part of the Christian community abroad, especially in the United States, concerning the importance of the establishment of an interdenominationally-supported Christian university of top stature in Japan. In turn, this interest by Christian leaders overseas provided strong psychological and spiritual support for the proponents of a Christian university in Japan. For example, the proposal by Reformed missionary Albertus Pieters at the 1900 General Conference of Protestant Missionaries in Tokyo that the "mission boards should cooperate in establishing an 'undenominational' but 'thoroughly Christian' college...with ultimate control...in New York for some time"<sup>(20)</sup> was no doubt reflected in the deliberations of the 1910 World Missionary Conference in

Edinburgh.

Nearly three years later the Edinburgh Continuation Committee convened the April 9-11, 1913 "Japan National Conference" in Tokyo. Forty-one Japanese Christian leaders and fifty-four American, Canadian and British missionaries participated. The chairman of the conference was John R. Mott. This conference recognized "the establishment of a central Christian university...distinctively Christian in character...of first rank...standing on a par with the imperial universities...as the supreme need of Christian education in Japan."<sup>(21)</sup> Since Mott was the chairman of the International Missionary Council and a prominent leader of the Student Volunteer Movement for Foreign Missions, World Student Christian Federation, World YMCA and later the World Council of Churches, the world-wide interest in the Japan Christian university concept increased considerably from that time.

As a follow-up to the International Missionary Council-sponsored Jerusalem Conference in 1928, Mott met again in 1929 with Japanese Christian educators in Nara, Kamakura and Tokyo. Those meetings led to the formation of a twelve-member "Commission on Christian Education in Japan" (eight Japanese and four persons from the United States) that met in Japan from mid-October to the end of December, 1931.<sup>(22)</sup> More than half of the commission members were ultimately involved in the founding of ICU or of its supporting foundation in the United States. The commission recommended that the Christian university be built on the foundations of the existing Christian colleges under a federation "in which all the present universities and colleges, both for men and women, shall be participants." The models mentioned were Oxford University and the University of Toronto.<sup>(23)</sup>

## WHY A UNION CHRISTIAN UNIVERSITY?

The following factors were important in forming the rationale for such a university:

1. The need to provide an alternative to the state-centered system of higher education, the primary purpose of which was to prepare students for service to

the nation;

2. The second class status of privately-sponsored education as compared to the first class state system for the elite;

3. The extreme reluctance on the part of the government to consider the granting of university status to private colleges (*senmon gakko*); up to 1945 only four Christian colleges had been granted such status, and even that status was on a one-faculty basis; <sup>(24)</sup>

4. The severe difficulties faced by graduates of Christian middle schools to gain the necessary admission to the government higher schools that led to the imperial universities;

5. The financial plight of the denominational colleges due to their primary dependence on student fees and limited mission board subsidies for their income, which resulted in poor academic quality and standards in comparison to the state schools; <sup>(25)</sup>

6. Discriminatory practices by the government that were aimed at students enrolled in Christian colleges, particularly in respect to draft exemptions and the taking of government and professional licensing examinations; <sup>(26)</sup>

7. The need for Christian colleges to cooperate in the struggle against government interference and oppression, as exemplified in the 1899 "Directive No. 12," which declared that "in order to ensure the separation of education from religion, schools...shall not be allowed to carry on religious instruction or conduct religious rituals even on an extracurricular basis"; <sup>(27)</sup>

8. The fact that the non-degree-granting Christian or other private colleges (*senmon gakko*) were the only higher education alternatives for most graduates of Christian middle schools, thus limiting their ability to find employment beyond certain levels, and when employed, invariably placing them in subservient positions to imperial university graduates;

9. The urgency for training Christian teachers at all levels;

10. The need for more interdenominational cooperation in theological education. <sup>(28)</sup>

## THE SPECIAL “MOMENT” OF ICU’S BIRTH <sup>(29)</sup>

The Great Depression and the escalating militaristic nationalism in Japan from the early 1930s put a hold on plans for the new union Christian university until the end of World War II in 1945.

This special “moment” of several years’ duration after World War II was brought about by a confluence of the fifty year-old dreams of Japanese and missionary educators and a set of four interrelated factors.

### Japanese Christian Leadership

The first factor was the vision, faith and perseverance of key Japanese Christian leaders. Less than a month after the Pacific War ended in mid-August of 1945, a group of five Japanese Christian educators and a leading layman met in Tokyo to discuss the future of the Christian movement, and particularly of Christian education in their devastated nation. The educators, headed by Yamamoto Tadaoki, chairman of the Tokyo Woman’s Christian College (TWCC) Board of Trustees, were Ishiwara Ken, president of TWCC; Yano Tsuraki, president of Meiji Gakuin; Tsuru Senji, who later succeeded Yano at Meiji Gakuin; and Yasui Tetsu, former dean and president of the TWCC. Dr. Yasui had been a member of the 1931 Commission on Christian Education. The layman was Saito Soichi, general secretary of the Japan YMCA, who had worked closely with John R. Mott during his prewar Japan visits.

High on the group’s agenda was the raising of the TWCC to university grade. Their agenda was soon expanded, however, when on October 23, 1945, Yamamoto and Saito, and perhaps others, met with the members of a four-person deputation that had been sent to Japan by the then Federal Council of Churches of Christ and the Foreign Missions Conference of North America (now amalgamated to form the National Council of Churches of Christ in the U.S.A.) to meet with Japanese Christian leaders for the first time after the war.<sup>(30)</sup> The Japan expert in the delegation was Luman J. Shafer, who was the former president of Ferris Jogakuin, the first school for women in Japan. The deputation’s official report stated that the Japanese churchmen with whom they had met pointed out

“the need of first-rate Christian universities in the Tokyo and Kyoto areas.”<sup>(31)</sup> However, according to Iglehart, when the deputation returned to the United States, “what received special emphasis in their reports ... was the urgent hope for the establishment of a Christian university.”

As a result of the discussions that subsequently developed on both sides of the Pacific concerning the plans for a Christian university, the Yamamoto Committee was reorganized in June of 1946 to become the “Organizing Committee for an International Christian University,” with Yamamoto as chairman. New members of that committee who played pivotal roles in the formation of ICU included two Christian postwar presidents of the University of Tokyo, Nambara Shigeru and Yanaihara Tadao; Kawai Michiko, president of Keisen Jogakuen; Nagamatsu Katsumi, a staff member of the Japanese National YMCA, who became the secretary of the enlarged organizing committee; and a number of other prominent Christian educators. Keisen President Kawai Michiko had been a participant in the 1913 Japan National Conference.

Immediately after the war, one of the most prominent advocates for ICU in the United States was Yuasa Hachiro. He had been stranded on the East Coast since the outbreak of the Pacific War. Thirty-four years earlier Yuasa had immigrated to America, where over a seventeen year period he had earned his B.S., M.A. and Ph.D degrees in entomology. After returning to Japan in 1924, he taught at Kyoto Imperial University for ten years until he became president of Doshisha University. However, after two years he resigned in protest against nationalistic military pressure. He was lecturing at Olivet College, Michigan, at the time of Pearl Harbor. Yuasa was repatriated to Japan in 1946 and was soon named president of Doshisha for a second time. He served in that capacity until he was selected to become ICU’s founding president in 1949.

### Support of American Christians

The second factor in the special “moment” was the desire and commitment on the part of many Americans, particularly Christians, to help heal the wounds of war and to assist in the rebuilding of Japan.

The unprecedented interdenominational support for what soon became known in the United States as the “Japan Christian University Project,” was

sparked by a sermon delivered in January of 1946 by the Rev. John A. MacLean, a Presbyterian minister in Richmond, Virginia. In his sermon, which was entitled, "Love Thy Neighbor," Rev. MacLean expressed profound sorrow for the human suffering that had been caused by the dropping of the atomic bombs on Hiroshima and Nagasaki, and called upon American Christians to help rebuild Japan.

The combination of the public response to the press reports concerning the MacLean sermon, and the priority that the Christian leadership in Japan were reported to place on the establishment of the long hoped-for Christian university, prompted North American church and mission leaders to adopt the "Christian University Project" as the postwar reconciliation project of the American and the Canadian churches. This led to the formation in November, 1948 of the Japan International Christian University Foundation, Incorporated (hereafter to be referred to as the Foundation) by twelve mission boards and the Federal Council of Churches, which represented more than thirty denominations. The Foundation committed itself to raise \$10 million to help establish ICU.

The Foundation's organization and work represented one of the largest interdenominational undertakings in the annals of North American Protestantism for the establishment and support of a single educational institution anywhere in the world.

The concept of the Foundation went back to the proposals of missionary Albertus Pieters in the early 1900s. Many of the early supporters of ICU had participated in the previously-mentioned World Missionary Conference of 1910, the 1928 International Missionary Council Conference, and the meetings in Japan that followed these conferences in 1913, 1929 and 1931. Also, the seeds for the large scale support of ICU that was to come were planted by the experience of the North American mission boards and churches in supporting some sixteen Protestant-sponsored colleges and universities in China through what became the Associated Boards for Christian Colleges in China. The Associated Boards evolved into what is known today as the United Board for Christian Higher Education in Asia.<sup>32</sup>

A key link between the Japanese and American planners was A.K. Reischauer, the father of the prominent Harvard Japanologist, the late Edwin O. Reischauer, who became U.S. Ambassador to Japan during the Kennedy

administration. As a young Presbyterian missionary teacher at Meiji Gakuin, the elder Reischauer had taken an active part in the dual movement for the promotion of a Christian university and of the TWCC.

There were many prominent American Christians who assumed major leadership roles in the Foundation and its efforts on behalf of ICU. Preeminent among them was Ralph E. Diffendorfer, secretary of the Methodist Board of Missions, who had been the first chairman of the previously-mentioned Associate Boards for Christian Colleges in China. Diffendorfer was the founding president of the Foundation. The large student activities building on the campus is named after him. John C. Smith, a prewar Japan missionary who had become general secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, became the chairman of the Foundation's executive committee. Kenneth Scott Latourette, the eminent professor of missions and oriental history at Yale University, succeeded Diffendorfer as president when Diffendorfer assumed full-time administrative responsibilities as executive vice-president. Assisting Diffendorfer from the beginning was the late(Miss) Ruth Miller, who served the Foundation with distinction until 1981, when she retired as executive director, the post to which she had been appointed in 1963.

Besides creating and nurturing close spiritual ties between the Japanese and American Christian leaders who had dedicated themselves so completely to the birth and development of ICU, the Foundation provided strong leadership in ICU's educational planning and in its financial support.

Particularly prominent in the design and establishment of the structure and curricula of both the college and graduate school, as well as in the recruitment and support of faculty members from abroad, was Maurice E. Troyer. Troyer was granted an indefinite leave of absence as professor of education at Syracuse University to become ICU's first vice-president for curriculum and instruction at its founding in June of 1949.

Meeting the Foundation's \$10 million financial commitment to the university was a daunting task that required extraordinary faith and tireless efforts by scores of men and women across the North American continent and Japan.

The honorary chairman of the Foundation's fund-raising drive for ICU was General Douglas MacArthur, who headed the Occupation as the "Supreme

Commander of the Allied Powers” (SCAP). The chairman was Joseph C. Grew, the American Ambassador to Japan during the ten years prior to the war. Former Fleet Admiral William F. Halsey assisted the ICU campaign in the southeastern part of the United States.

Women played a major role in providing funding for ICU. One of the earliest and most energetic supporters of ICU was Ruth Isabel Seabury, a Congregational Church educator who was closely associated with Dr. Yuasa during his enforced wartime stay in the United States. The small three-cornered chapel on the ICU campus bears her name.

Major funding for ICU was provided through the efforts of the Women’s Planning Committee (WPC) of the Foundation. Over the years the WPC, with branches in a dozen or more American cities, developed a membership of more than 1,200. Committee members represented every state in the U.S. and some twenty countries in Asia, Africa, Latin America and Europe. The WPC raised more than a million dollars through the emphasis on “special projects.” These included faculty residences, student dormitories, the graduate school, library support, health and physical education facilities and the ICU Church.

Among the many outstanding leaders of the WPC were Mildred McAfee Horton, one of the members of the 1946 United States Educational Mission; Ruth Woodsmall, a member of the 1931 Commission on Christian Education in Japan; Mrs. Elizabeth Gray Vining, who tutored the present emperor when he was crown prince; Mrs. Harper(Georgiana) Sibley, head of the United Council of Church Women (now Church Women United). Others included Mrs. Samuel Cavert, Mrs. Paul Moser; Mrs. Margot Sherman Peet, Mrs. Frieda Riggs and Mrs. Dallas(Opal) Sherman. Mrs. Vining’s personal secretary during her stay in Japan, Takahashi Tane, became ICU’s founding librarian.

A Men’s Committee joined the women in their efforts to raise funds to support ICU. Its first chairman was the well-known New York Methodist minister, Ralph Sockman. The Men’s Committee was particularly interested in supporting the health and physical education building program and enlisted such baseball eminences as Branch Rickey and Jackie Robinson to endorse the fund-raising efforts for the project.

On the Japan side, Harold Hackett, a prewar American Board missionary,

became ICU's first vice-president for financial affairs. Other prewar missionaries who took leading roles in the Foundation's fund-raising efforts - with one leg in Japan and the other in New York - were Luman Shafer, a member of the previously-mentioned "Deputation of Four," T.T. Brumbaugh, and Carl Kriete, formerly president of Miyagi Jogakko in Sendai.

## The American Occupation

The third factor in the "moment" that led to the birth of ICU was the degree to which the purposes and design of ICU were compatible with the Occupation's education reforms and with General MacArthur's public endorsements of Christianity.

The Allied Occupation of Japan, which was characterized by Kazuo Kawai as "Japan's American Interlude"<sup>(33)</sup> lasted for six years and eight months, from September 2, 1945 until April 29, 1952, when the San Francisco Peace Treaty and the U.S.-Japan bilateral Security Pact went into effect. This was also the day on which ICU's campus was formally dedicated.

During this interlude, the authority of the emperor and the Japanese government were made subject to the Supreme Commander of the Allied Powers (SCAP), U.S. General of the Army, Douglas MacArthur. Japan's foreign relations were primarily through the occupying powers, notably the United States. No one could enter Japan without SCAP's explicit permission.<sup>(34)</sup> This was a kind of second *sakoku* (national isolation) period during which Japan's contacts with the outside world were primarily through the American Occupation "window."

Together with the demilitarization of Japan, SCAP's two major objectives were the democratization and the rehabilitation of the country. The cornerstone for fostering a democratic and peaceful Japan was to help Japan "develop a new education appropriate to a liberal democratic society."<sup>(35)</sup>

The comprehensive plan for the development of the new Japanese educational system was based primarily on the report of the United States Educational Mission (USEM), which visited Japan during the month of March, 1946, to assist in the development of plans for educational reform. The USEM Chairman, Dr. George Stoddard, then commissioner of education for the State of New York, who later became president of the University of Illinois, and two of

the members developed and maintained a strong interest in ICU. They were Mildred McAfee Horton, president of Wellesley College and the State Department representative, the late Gordon Bowles. Bowles, a Quaker, was the only member of the USEM group with a detailed knowledge of Japan and of Japanese education. Bowles' father, Gilbert, had been a member of the 1931 Japan National Conference.

Joining the American USEM members in Tokyo was a group of outstanding Japanese educators, including the two previously-mentioned University of Tokyo presidents - Nambara Shigeru and Yanaihara Tadao - as well as professors of education, leaders in women's education and officials of the Ministry of Education.

The new "MacArthur Constitution" was symbolically promulgated on November 3, 1946, the Anniversary of the Emperor Meiji's birthday; it was adopted by the Japanese government "in the form of an imperial amendment to the 1889 Meiji Constitution"<sup>(26)</sup> and took effect on May 3, 1947. In addition to such basic ideological changes as transferring the sovereignty of the emperor to the people (Chapter I, Article 1), and forever renouncing war and the threat of force as a means of settling international disputes (Chapter II, Article 9), the new constitution laid the legal foundations for the educational reforms, i.e., guaranteeing the equality of the sexes and non-discrimination (Chapter III, Article 14), the freedom of thought and religion (Chapter III, Articles 19 and 20) and the right of an equal education for all people (Chapter III, Article 26).

The postwar Japanese educational system is based on the "Fundamental Law of Education" and "School Education Law," which became effective on April 1, 1947. The former clarified the aims of education and the latter codified the educational reforms. The starting points for these two laws were the recommendations of the USEM and the democratic principles of the new constitution.

In accordance with these laws the prewar 6-5-3-3 educational sequence was replaced by the American style 6-3-3-4 system. Compulsory education was extended from the sixth through the ninth grade and made co-educational. All four-year institutions above the three years of high school were placed in the category of *daigaku* (university). An important aspect of the new educational

system was the emphasis placed on general education at all levels, including the university.

Above the four-year university the new educational laws provided for graduate schools (*daigakuin*), also on the American pattern. The first four graduate schools were established in March of 1950 at private universities. By April of 1953 graduate schools had been set up at national and local public universities.<sup>(37)</sup>

The "Private School Law" was enacted in 1949 to promote the development of private schools. This law guaranteed their autonomy and academic freedom and eliminated the preferential treatment of government-sponsored institutions.

Christianity received a generous amount of moral and material support from the General MacArthur and the Occupation forces. In personal interviews, public speeches, press releases and in correspondence, MacArthur was a promoter of Christianity: he believed that without it, "Japan...will be filled with Communism" and that "democracy can never succeed in Japan until the country is Christianized."<sup>(38)</sup>

When General MacArthur accepted the position as honorary chairman of the Foundation's nation-wide ICU fund-raising campaign, he was quoted as saying that, "it is one of the most important things the United States and Canada can do to create Christian leadership...to have influence not only in Japan, but on the whole Orient as time goes on."<sup>(39)</sup>

The 1946 USEM Report and the two major educational laws mentioned above provided fertile new soil for the rooting of the philosophy, purposes and plans of ICU, particularly in respect to the functions of education in the democratization of Japan. Vice-president Troyer wrote in 1950, "The inclusive purpose of the New [sic] International Christian University will be to educate Japanese students who may serve their countrymen as leaders in the transition from authoritarianism to democratic procedures."<sup>(40)</sup>

Christian laymen in the Occupation, particularly civilians, played a very important role in the planning for ICU. Foremost among them was Russell Durgin, who had served on the staff of the Japanese National YMCA for twenty-five years before the war, and returned to Japan immediately after the war as a U.S. State Department aide. Durgin served for several years as the English recording

secretary of the ICU Planning Committee in Japan. Because of his contacts within the Occupation, State Department, and prewar contacts in Japan, Durgin was a crucial link between the Japanese leadership and American officialdom both in Japan and in the United States. Following the completion of his Occupation assignment, Durgin returned to his previous work with the Japan YMCA, which provided him with the opportunity to devote even more time and effort to the formation of ICU. When Durgin retired from the YMCA in 1951 he joined the Foundation staff for a time to assist in the fund-raising campaign.

Other civilian SCAP employees who were very supportive of ICU and who often participated in ICU-related meetings included Paul Vieth, professor of Christian education at Yale University Divinity School; William Kerr, former missionary to the Japanese in Korea; Herbert Seamans of the National Conference of Christians and Jews; and Don Typer, a former YMCA secretary and educator. Vieth later taught on a part-time basis at ICU.

Many key members of the Occupation, both Christians and otherwise, saw ICU as epitomizing the kind of educational reforms that were so important for the “new Japan.” The fact that the former Mitaka farmland which had been taken over by the Nakajima Aircraft Company’s aeronautical research center for wartime use was made available for purchase as the ICU campus site, was due in large part to the intervention and recommendations by the heads of the Religions, Cultural Affairs, Education, and Natural Resources sections of SCAP to the appropriate officials of the government.

### Support From Non-Christian Japanese

The fourth component of the special “moment” was the support of ICU and its future mission by prominent Japanese leaders who were not Christian.

From as early as 1946, key Japanese leaders from outside the Christian community, beginning with the emperor and members of the imperial family, indicated their strong support for the new university.

The late emperor, upon receiving the Foundation representative, T.T. Brumbaugh, in the fall of 1946, expressed his appreciation for the new university project and later joined with the imperial family in contributing 100 thousand yen (then equivalent to about U.S. \$2,000).<sup>(41)</sup> Prince Takamatsu and Prince

Higashikuni publicly expressed themselves as very supportive of what the new university could mean for their country. Prince and Princess Chichibu attended the June 15, 1949 meeting at which ICU was officially founded.

The person who was primarily responsible for raising the funds necessary to purchase the Nakajima Aircraft Company's land in Mitaka for the projected ICU was Ichimada Hisato. Ichimada was governor of the Central Bank of Japan from June 1946 to December 1954. He was one of the major foundation-builders of Japan's miraculous economic recovery and development. Ichimada's power in the financial world was such that he was known to the press as "Pope Ichimada."<sup>(42)</sup>

At the request of Morimura Ichizaemon, a highly esteemed Christian financier, Ichimada agreed in 1948 to head a national campaign in Japan to raise the funds necessary to purchase the land for the ICU campus. Newspaper reports as to a possible fund-raising goal in the United States of between \$50 and \$100 million for the new university (MacArthur had proposed \$100 million) must have been more than of a passing interest to the governor, in light of Japan's desperate need for foreign exchange.

Like MacArthur, Ichimada believed that the new leaders of Japan could not properly understand democracy without some knowledge of Christianity. He said, "I am not a Christian. However I have come to the conclusion that nothing but a Christian philosophy underlying Japan's democracy will ever pull us through."<sup>(43)</sup> According to Iglehart, Ichimada saw the university as a "center of spiritual light and energy for the new Japan..." that "would be largely influential in helping to re-establish Japan in the family of nations."<sup>(44)</sup> A strong motivating factor in Ichimada's willingness to lead the fund-raising campaign for the ICU land was the debt of obligation he felt toward the people of the United States for their magnanimous aid to Japan following the 1923 Tokyo/Yokohama earthquake.

The total amount contributed by the people of war-devastated Japan during the 1948-1951 campaign to help establish ICU was 160 million yen, then equivalent to approximately \$600 thousand - an amazing feat for a defeated nation with a shattered economy.

## THE ACTUAL EPIPHANY: FROM DREAMS TO REALITY

The original expectations of the Japanese planning groups were that first, the new university would be a graduate-level “comprehensive university.” In addition to the Nakajima Aircraft Company’s property in Mitaka, Yamamoto, the chairman of the ICU organizing committee, had his eyes on the nearby Chofu airport to which the Nakajima Aircraft were towed for their test flights. Yamamoto had visions of the comprehensive university “as an international center with buildings of the various world organizations and agencies clustered about the new university as its nucleus.”<sup>(45)</sup>

Second, there was unanimous agreement that ICU was to be “first-rate” in terms of academic standards. Yamamoto likened the future ICU to a Harvard and MIT complex rather than to one patterned after Amherst or Williams.<sup>(46)</sup>

Third, undergirding the academic and educational mission of the new institution were to be its twin characteristics as “international” and “Christian.” In order to be academically superior, faculty members would, by necessity, be sought internationally. The practice of “internationalism” was to be the chief means by which the new university could achieve high academic standards equivalent to the former imperial universities.<sup>(47)</sup> The Christian character of the university was deemed to be important as a basis for democracy and the guarding of religious liberty and academic freedom, values which had been lost during the nationalistic prewar years.

It was with these concepts in mind that the Japanese planners established the ICU Research Institute in January of 1948. The Institute was to be the forerunner of the new graduate-level university. Yamamoto, who was appointed the Institute’s director, gathered around him a number of outstanding Christian scholars, some of whom were to become founding members of the ICU faculty. These included three tenured University of Tokyo faculty members, Kanda Tateo (classics), Saito Takeshi (English literature) and Sinoto Yosito (genetics). Other faculty members included the president and two professors from the Tokyo Union Theological Seminary, as well as a number of other Japanese and missionary educators. Among the latter was Paul S. Mayer, who had been a member of the

1913 Japan National Conference.<sup>(48)</sup>

In the early planning, it was assumed, as Nambara reminded the ICU faculty members when he addressed them in 1967, that as a graduate institution ICU “meant to unite the mission schools already existing.” But the relationship between the new ICU-to-be and other Christian colleges and universities was ambiguous, ranging from the principles of integration or federation to collaboration and coordination.<sup>(49)</sup>

Three primary and interrelated factors combined to form ICU’s basic identity as a medium-sized liberal arts college with a relatively small graduate school component, completely independent and separate from the existing Christian colleges and universities in Japan. The first factor was that the Christian colleges and universities saw new futures for themselves in light of the postwar educational reforms and the expanding demands for higher education. The second factor was the Ministry of Education’s requirement that an institution applying for graduate school accreditation must first successfully prove itself as a four-year undergraduate institution. The third factor was the serious fund-raising problems in the United States.

The May 1949 visits by Diffendorfer and Troyer to ten different Christian colleges and universities in three major areas of Japan confirmed that “all would have been glad for assistance from the new undertaking, but none desired it enough to modify its own plans radically, much less to imperil its freedom and autonomy.”<sup>(50)</sup>

As a last attempt to salvage the long hoped-for graduate status of the new university, the founders proposed to the Ministry of Education that the historic Christian colleges be considered as its undergraduate components. The Ministry, however, determined that such a plan was not feasible because the Christian colleges did not offer preparatory courses in content, such as natural science, at the quality level required for the proposed graduate school.<sup>(51)</sup>

The problems in the United States in raising the \$10 million commitment to ICU - already complicated by people’s short memories of Hiroshima and Nagasaki and fear about the Communist take-over in China - were exacerbated by the obligations of the mission boards and churches to meet the wide-scale postwar relief and reconstruction needs of their historically-related churches and

institutions in Japan and elsewhere, as well as by the difficulties of raising funds for an institution that was a non-entity.

In view of these circumstances there was no alternative but to drastically change the basic design of the university. According to ICU Professor Tachikawa Akira's study of the records of Nagamatsu Katsumi, the secretary of the ICU organizing committee and other sources, Diffendorfer, Troyer and Yuasa concluded that what "Japan now needed, more than anything else, was a liberal arts college of a new type, rather than a large and comprehensive university."<sup>(52)</sup> The new model was not only in line with the postwar educational reforms and the stress on general education, but seemed more realistic in terms of the hopes and expectations of the other Christian colleges and universities for their own growth and development, and also in respect to the future outlook of the financial campaign in the United States.

ICU was officially founded on June 13-16, 1949 at the YMCA Conference Center, Tozanso, near Gotenba. Fifty-nine persons, mainly Japanese Christian educators and pastors and American missionaries attended. Major agenda items were the college of liberal arts proposal, the organization of the university and its boards, and the selection of their officers.<sup>(53)</sup> Yuasa Hachiro was unanimously selected to be ICU's founding president. This was not surprising, remembering the earliest dreams of his predecessor as the first president of Doshisha, Niishima Shimeta, and Yuasa's many years of study, research and teaching in the United States. Yuasa's primary task was "to reconcile ideals and realities."<sup>(54)</sup>

Troyer and Hackett were elected as the academic and financial vice-presidents, respectively. Togasaki Kiyoshi (George), the bicultural publisher of the *Nippon Times* (now *The Japan Times*), was chosen to be the chairman of the board of trustees. Princess Chichibu and Governor Ichimada were named as "honorary councillors."

What was disappointing to a number of ICU's Japanese founders following the June 1949 meetings was the insistence, mainly on the American side, that the ICU Research Institute be completely dismantled. The reasons for this action were related to certain legal complexities, but were primarily based on the fact that the Research Institute had been stressing a post-graduate level of studies, which, for the time being at least, had to be put on hold.

Though the closing of the ICU Research Institute was reluctantly accepted with “Christian grace” by the dedicated faculty and students involved - a number of whom became founding members of the ICU faculty - that break seemed to reflect an ideological division within ICU as to the meaning and purpose of being “international.” Tachikawa, in further reference to Nagamatsu’s records, writes that “In contrast to the ‘Christian scholars’ who had conceived ‘internationalism’ as a corollary to high academic standards, President Yuasa expounded on his ‘internationalism’ in educational terms.”<sup>(55)</sup>

The importance of “educational internationalism” was strongly shared by Troyer and others as they continually stressed the importance of ICU’s function as a “laboratory for learning the ways of living as enlightened citizens in a democracy in Christian brotherhood” and as “a Christian international community demonstrating the feasibility of a world of reconciliation and cooperation.”<sup>(56)</sup>

## THE GROWTH AND DEVELOPMENT OF ICU: THE FIRST TWENTY YEARS

There were two major phases during this early period of ICU’s history. The first was from ICU’s birth in 1949 and development through 1960 under the “first generation” of founders. The second phase was from 1961 through 1969 when the “second generation” of leaders assumed responsibility.

### 1949-1960<sup>(57)</sup>

The first generation of ICU founders and leaders on both sides of the Pacific faced tasks that seemed unsurmountable at the time. The major tasks were for the Foundation to meet its financial commitments to the university and for ICU to prepare the 370-acre campus for occupancy and the opening of the university at the earliest possible date.

Soon after Diffendorfer and Troyer returned to the United States following the June 1949 birth of ICU, the management of the ICU fund-raising drive was turned over to a professional agency. But the campaign continued to sputter. The outbreak of the Korean War in June of 1950 and President Truman’s removal of

General MacArthur (the honorary chairman of the Foundation's financial campaign) in April of 1951 were additional negative factors in the fund drive.

The 1948-51 campaign in the United States resulted in the re-direction of the fund-raising efforts back to the North American mission boards and churches. This brought about a deepening of the partnership between the Foundation and ICU as the ICU officers and Governor Ichimada travelled across North America to speak about the university and its needs. Diffendorfer's extreme concern over the results of the fund-raising campaign and his sense of responsibility for it no doubt hastened his death on January 31, 1951.

Because of the firm commitment of the mission boards and churches to ICU and the devoted work of the Foundation's staff, substantial gifts were indeed forthcoming. According to Foundation records, "In the 1950s the Foundation provided sixty percent of the university's operating expenses and ninety percent of all the resources for special projects. Forty-four percent of the faculty were from abroad and their salaries were paid *in toto* by and through the Foundation."<sup>68</sup>

In Mitaka, as if the preparations for the academic and educational programs of the new university were not enough, plans had to be made and carried out for housing students, faculty and staff, and even for supplementing their diets, due to the food shortages in postwar Japan. This involved the establishment of the ICU farm on the lower campus, complete with a herd of Jersey cows, pigs, goats and poultry, most of which came as gifts through the Heifer Project and Church World Service. Instrumental in facilitating the land and building development and the government paperwork and clearances, were two laymen, Hosoki Morie and Hatori Matao. Another Christian layman, Merrill Hitotsuyanagi Vories, drew up the first architectural plans for the university.

Troyer's choice for the founding dean of the College of Liberal Arts was Carl Kreider, professor of economics and dean of Goshen College, a small Mennonite-sponsored liberal arts college in Indiana. Among the first core group of Japanese faculty members were professors Kanda and Sinoto from the Institute. Two of the earliest non-Japanese faculty members were veteran missionary professors, Robert H. Gerhard from Tohoku Gakuin in Sendai and Arthur McKenzie, who had taught at Kwansei Gakuin in Nishinomiya. Emil Brunner, the eminent Swiss theologian, was appointed as the first Professor of Christianity

and Ethics. Though he served for only two years (1952-54) his influence on the ICU campus and on the whole Christian movement in Japan was profound.

On April 29, 1952, which was the Showa Emperor's birthday and the first day of Japan's independence, the ICU campus was formally dedicated with Diffendorfer's widow and Rev. MacLean present. Congratulatory remarks were delivered by General Matthew B. Ridgeway, MacArthur's successor as the head of the Occupation forces.

The university's academic program was launched with the start of the ICU Language Institute on May 1 of that year, followed by the opening of the college on April 29, 1953. ICU's first class of 198 students were a brave group of visionaries whose records and performances after their 1957 graduation helped establish ICU's reputation in Japan and abroad. They went out into the world from an unknown university without any of the usual networks to employment opportunities for its graduates.

The first group of degree-seeking students from abroad arrived during ICU's first academic year. They were five Chinese students from Hong Kong who were provided with travel funds and scholarships from the United (formerly called "Associated") Board for Christian Colleges in China (which later became the United Board for Christian Higher Education in Asia). A group of such students has come every year since then, carefully screened by a special committee of educators in Hong Kong. Later ICU assumed the scholarship support, though the United Board continued to assist with the travel costs. The accomplishment record of these Chinese students has been exemplary.

The key person in the 1957 establishment of ICU's first graduate school, the Graduate School of Education, was Hidaka Daishiro. Hidaka, a former vice-minister of education, became the GSE dean and was primarily responsible for the later establishment of the ICU High School.

During these years, perhaps the most sensitive campus issue was the gap between the salaries and living standards of the Japanese and faculty members from abroad. The resolution of this problem came with Japan's economic boom from the mid-1960s.

1961-1970 <sup>59</sup>

Major developments during this decade under the second generation of leaders included the 1963 chartering of the Graduate School of Public Administration (GSPA), the projection of long-range academic and financial plans, and dealing with student unrest.

The launching of the GSPA was important for ICU because it was the first of its kind in Japan. As is true in respect to Governor Ichimada, ICU is greatly indebted to Royama Masamichi, former president of Ochanomizu University, who was not a Christian, for his outstanding leadership in establishing ICU's second graduate school. A generous grant from the Ford Foundation helped to launch the GSPA.

In the fall of 1961, President Yuasa retired. Ukai Nobushige, a University of Tokyo constitutional law professor, husband of Yuasa's sister, was selected as ICU's second president. Everett Kleinjans, a former China missionary and Meiji Gakuin professor of linguistics, replaced Troyer as vice-president for academic affairs. Hallam Shorrock, one of the early postwar Japan missionaries who had represented ecumenical service agencies in Japan, Korea and Switzerland, returned from Geneva early in 1963 and became vice-president for financial affairs. He replaced two prewar missionaries, Glen Bruner and Caroline Peckham, who successively succeeded Hackett in that position following his death in 1957. Bruner had served after the war with the Atomic Bomb Casualty Commission and U.S. State Department. Peckham had been president of Kwassui Women's School in Nagasaki.

*Long-range planning* : One of the first agenda items for the new administration concerned campus land use. In 1960 ICU had agreed to sell some sixty-six acres of land at the western corner of the lower campus to the American School in Japan (ASIJ). Additional requests came from Tokyo Union Church and other groups.

It was obvious that if ICU was to remain a small liberal arts college with only a modest graduate program, only a part of the large campus would be required for academic and educational programs. The ICU Board of Trustees and administration were faced with some hard questions. Remembering the spirit in which the land had been given by the people of Japan, should not land be saved

for the institution's possible future expansion as a comprehensive university, or could a portion of it be made available to the new United Nations University that was soon to be established? Other considerations that were looming on the horizon included a proposal by the Christian Medical Association to establish a hospital and medical training facility for both Japanese and southeast Asian trainees, and by IBM to develop a research center on the campus.

In respect to the utilization of the campus land, ICU was under pressure from two sides. On the one hand were the former landowners who saw the land that had been taken from them during the war for military use - then sold to ICU - was going unused. On the other hand there was the moral obligation to utilize the land for the purpose for which it had been given by the people of Japan.

The ICU Board of Trustees made a crucial decision in late 1963. This decision was to develop the remaining portion of the lower campus as a private eighteen-hole golf course for "ICU Supporters" that would operate for a limited period of ten years, that is, until 1974. The purpose of the plan was to hold and protect the land until a decision could be made as to its future use; to gain the interest and support of prominent golf-playing persons in business, the professions and in politics; and to generate immediate income to help meet the university's operational expenses.

The ICU farm, which had been so important to the general welfare of the campus community during the difficult postwar years, was moved to a corner of the upper campus. The ICU Golf Course opened in 1964. The income generated by the golf course was important for the university because of the gradual reduction of income from the Foundation, and, as in the case of the other private universities, educational costs were increasingly outpacing the income from students.

In November of 1963 the new administration outlined academic priorities for ICU's "Second Decade" in terms of its "Christian" and "international" commitments. In addition to the development of the GSPA, these focussed on the study of the impact of Christianity on culture, including the place of Christian theological studies within other academic disciplines.<sup>(60)</sup>

Another major agenda item for the new administration was the future relationships between ICU and the three major theological schools in the Tokyo

area - the Tokyo Union Theological Seminary (TUTS), the Japan Lutheran Theological College and the Central Theological College (Anglican). Relocating the seminaries on the campus would enhance the "C" in ICU and at the same time strengthen theological education by allowing the seminary students to take their undergraduate liberal arts education at ICU, thus freeing the seminaries to devote their time and resources solely to graduate level theological training. Yuasa, who in 1964 had replaced Togasaki as Chairman of the ICU Board of Trustees, had been a member of the World Council of Churches' Theological Educational Fund Committee during the last years of his presidency and was keenly interested in this question. Talks during 1964 and 1965 between members of the ICU administration and representatives of the theological seminaries involved specific proposals whereby ICU would consider making land available to the seminaries at no cost to them, if in return, the seminaries would reciprocate by using resources from the sale of their land and buildings to expand those ICU facilities which could be used jointly, such as the library, gymnasium, and dining hall.

The Anglicans decided not to move from their Tamagawa campus. However, the TUTS and the Japan Lutheran Theological College indicated their interest in moving adjacent to the ICU campus, but on an independent basis in respect to each other and to ICU. ICU agreed to sell two contiguous parcels of land totalling about twelve acres to the two seminaries. The location was far enough away from the center of the main campus to allow for mutual independence, but not far enough to preclude future cooperation between the two schools and ICU.

The sale of the land to the two seminaries sealed the fate of the ICU farm and dairy. The cattle and other animals were distributed to other farms in Japan.

ICU's international educational reciprocal exchange program of both students and faculty was strengthened considerably during 1964 by the decision of the University of California Education Abroad Program to locate its first Asian study center for all eight of its general campuses at ICU.

In line with the Second Decade plans to internationalize ICU's academic, Christian and financial ties beyond the historic North American area, Shorrock spent a month during 1965 visiting the World Council of Churches headquarters in Geneva, as well as churches and mission agencies in Germany and other parts

of Europe. In the same year Troyer introduced ICU to universities and to Christian groups in Asia and Africa.

*Student discontent* : As was the case on hundreds of other university campuses in Japan (as well as in the United States, Europe and elsewhere) student discontent and unrest were felt keenly on the ICU campus from 1963 to 1970.

The issues were varied, ranging from objections to tuition increases and the raising of dining hall food prices to more fundamental concerns such as the emperor system, The U.S.-Japan Security Treaty, and Vietnam. But behind these issues was general student dissatisfaction with the serious inequities and disparities that had developed in the postwar transition from “elite” to “mass” education. Also, students reflected opposition to government attempts to shift the liberal and democratic aims of education to the production of manpower required to increase the nation’s economic might.

The focus of the 1966-67 student strike and barricades at ICU was the university’s experimental plan to use a new type of entrance examination, similar to the U.S. College Entrance Board tests, which would provide a more uniform means of measuring university applicants. The test had been developed in the mid-1960s by the quasi-governmental *Noryoku Kaihatsu Kenkyujo* (which roughly translated means “Research Center for the Development of Human Resources”). The examination was known as *noken*(aptitude test).

Student activists saw the development and use of the *noken* test as a “scheme of the Japanese government and big business in Japan to skim off the cream of the student population and manipulate them into middle management positions, thus enhancing the capitalistic economy of Japan and linking Japan ever more closely with the economic, political and military policies of the United States.”<sup>(61)</sup> The students had a point. ICU Professor Tachikawa Akira, recently called attention to the fact that the 1946 United States Educational Mission had observed that the prior to the war, politicians in power and bureaucrats had used entrance examinations as a means to “manipulate the masses...a practice which had far-reaching social implications and consequences.”<sup>(62)</sup>

The strike and building barricades forced the cancellation of the *noken* test, but also resulted in the resignation of President Ukai in 1966. Ten of the strikers were expelled from the university. Hisatake Masao, an ICU professor of

economic theory replaced Dr. Ukai as president.

The third round of student unrest occurred in 1969-70, stemming mainly from issues that were related to the consequences of the *noken* strike. The activist students essentially closed down the university by means of their barricades, which caused Chairman of the Board Yuasa to order riot police to clear out and re-open the campus before the government could revoke the school's charter under the provisions of the University Control Bill that had been enacted a short time before.

The student demonstrations of the 1960s were a watershed in the history of ICU. The international and internal problems that lay behind the surface issues of the student discontent may have been more keenly felt at ICU than at many other universities. This was because ICU seemed to epitomize the United States-Japan connection in the highly sensitive issues of Vietnam, the U.S.-Japan Security Treaty, and the continuing presence of U.S. military bases on Japanese soil.

The 1969 events resulted in the resignation of President Hisatake and the deans of the college and of student affairs. Hisatake was replaced by a temporary five-man "Presidential Organ," which was followed by the succession of two acting presidents, Akita Minoru, professor of Christian philosophy of education, and Dr. Miyake Akira, professor of physics.

ICU's recovery from the trauma of the 1960s and its emergence from what some critics called a "hot house image of unreal idealism" was due in no small part to the selfless dedication and anguish of many faculty members at all levels, both Japanese and non-Japanese, who, regardless of their viewpoints, worked at great personal sacrifice of time and energy to resolve the issues in the most just and humane ways and in the best interests of the students and the university.

The events of the sixties called attention to the fact that the "Occupation" was over and that the indigenization of ICU was of vital importance.

## THE SECOND TWENTY YEARS AND BEYOND - FROM 1971

This was a period marked by leadership changes, healing, the strengthening of the university's financial base, significant building and academic developments, a gradual reduction of financial support from the Foundation and finally the diminution of the Foundation itself in 1990.

Leading the university throughout this period until 1992 were three presidents: Sinoto Yosito, professor of biology and genetics, (1971-75 and 1983-84); Nakagawa Hideyasu, professor of philosophy of education (1975-83); and Watanabe Yasuo, professor of public administration (1984-1991). Vice President for Academic Affairs Oguchi Kunio, professor of mathematics, was named president in 1992 for a four-year term.

J.E. Kidder, professor of art and archeology, filled the vice-president for academic affairs position from 1982 to 1986. From 1966, when Everett Kleinjans resigned to accept the chancellorship of the East-West Center in Hawaii, that post had been filled by the president. Kidder was succeeded by Professor Oguchi, former dean of the College. Katsumi Masayuki, professor of biology, succeeded Professor Oguchi as vice-president for academic affairs in 1993.

Shorrocks, after seeking the advice of many Japanese and missionary colleagues, both on and off campus, decided to leave ICU in 1969 in order to make room for more Japanese leadership in the administration. His successor was Tabuchi Minoru, a Christian layman, with wide experience in international banking. Tabuchi assumed strong leadership in the management of ICU's financial and administrative affairs. Since that time, the position of vice-president for financial affairs has been filled by Japanese with backgrounds and experience in business and banking: Nishida Kozo (1981-86), Kamiyama Setsu (1986-89), Shibamura Akira (1989-1994), and Miyabe Hikaru (from 1994).

ICU's founding President Yuasa, who succeeded Togasaki Kiyoshi (George) as chairman of the board, died in 1981 at the age of ninety-one. Yuasa's successor as the board chairman was Enomoto Ryuichiro, a prominent businessman and former admiral in the Japanese navy. Following Enomoto's

death two years later, Yuasa Kyojo (no relation to Yuasa Hachiro), an eminent lawyer and active YMCA leader, replaced him as board chairman and served until his retirement in 1992 at the age of ninety-plus. The current Chairman of the ICU Board of Trustees is Saba Shoichi, a Christian business leader, who is also a member of the New York-based United Board for Christian Higher Education in Asia.

From 1986, under the leadership of President Watanabe and Vice-President for Academic Affairs Oguchi, ICU entered a new stage of planning for the future with a major emphasis on strengthening the international character of the university. In that year Shorrocks was invited to return to ICU on a special pre-retirement assignment from his position as associate director of the University of California Education Abroad Program to assist the president in the area of international affairs and to become the first dean of international affairs. When Shorrocks retired in October of 1990 he was replaced by Thomas T. Winant, who had previously served as the chairman of the Men's Committee of the Foundation and had studied at ICU during both his undergraduate and graduate years.

*Strengthening the university's financial base* : In the early 1970s the decision was made by ICU not to appreciably expand its academic programs. This led to the next decision to sell the lower part of the campus. Therefore, in 1974, much to the disappointment of many ICU-friendly golfers, the ICU Golf Course was sold to the Tokyo Metropolitan Government, for conversion to a large public park and recreational area, known as *nogawa koen*. The income from this sale, provided a major augmentation to the ICU endowment fund.

Another development in the mid-1970s that significantly strengthened ICU's financial situation was the government's program to subsidize the operating expenses of private universities through the Japan Private School Promotional Foundation and the Private School Subsidy Law.

*Significant building and academic developments* : Under the strong leadership of Vice-president for Financial Affairs Tabuchi a large-scale building program took place during the 1970s and early 1980s. From lessons learned during the experiences of the student strikes in the 1960s, the placement of many of the new structures reflected the principle of separating the functions of administration, faculty and staff.

The modern and the ancient were brought together in the construction of the Integrated Learning Center with “state-of-the-art” laboratories and communication equipment and the building of the Yuasa Memorial Museum. The museum features some 5,300 items from Dr. Yuasa’s collection of folk art materials and exhibits of prehistoric artifacts that have been excavated on the campus under Professor Kidder’s direction since 1957.

Major academic developments during the 1970s included the opening of the Graduate School of Comparative Culture in 1976 and the Graduate School of Natural Sciences in 1987 (M.A. level), the 1978 founding of the ICU High School, the 1983 establishment of Cambridge House in England, the launching of the experimental Study English Abroad (SEA) Program in 1989, and the inauguration of the college’s sixth division - the Division of International Studies - in 1991.

*Gradual diminution of Foundation support* : During the early 1970s the Foundation succeeded in reaching and even surpassing its original goal of raising \$10 million for the university.

Keeping ICU in the minds of the American churches and of the public during these years was due to the strong leadership of persons such as Paul Gregory, James Cogswell and Raymond Beaver - mission board executives who succeeded John C. Smith as chairmen of the Foundation’s executive committee; David H.C. Read, R.H. Edwin Espy, Donald Shriver and Thomas T. Winant, who followed Ralph Sockman as chairmen of the Men’s Committee; and Andrew Cordier and David Read who succeeded Dr. Latourette as president of the Foundation.

Until his retirement in 1985 as director of the ICU Office of Public Information, the late Holloway Brown, who had been brought to ICU as a journalist from *The Japan Times* in the late 1950s by Board Chairman Togasaki, kept the Foundation well supplied with information for its publicity concerning the university.

Until the mid-1980s, because of the loyal support of its constituencies, the Foundation was able to continue sending both general and designated contributions to ICU. However the changing economic conditions in both the United States and Japan, as well as many staff changes in the Foundation and ICU administration, made it clear that consultations concerning future ICU-

Foundation relations and cooperation were necessary.

In April of 1987 and in March of 1990, two major consultations were held between the board chairmen, board members and officers of ICU and the Foundation. The first consultation was held in Tokyo and the other in New York City. In the course of these meetings it was mutually agreed that the postwar giving and receiving roles of the United States and Japan had been reversed and that the time had come to share spiritual and academic resources through a partnership that would more realistically reflect the changing world conditions and the global demands facing the mission boards and churches.

As a result of these consultations, the two partners agreed that the Foundation would “seek to move toward a natural diminution of its activity,” while ICU would, in consultation with the Foundation, initiate such organizational steps in the United States as would “enhance the general and educational programs of the university and help the university to contribute in the most effective ways to the educational and cultural life of the world.”

The climax of the 1990 New York Consultation was a luncheon, hosted by the university, to publicly thank the Foundation and its mission and church constituencies for their loyal support over the years and to honor more than a hundred men and women who had distinguished themselves as leaders in the birth and development of both the Foundation and the university.

In response to the understandings reached at the 1990 meetings in New York, the Foundation’s board of directors at its annual meeting on April 24, 1991, recognized that it had fulfilled its purpose. Therefore, the members voted to amend its constitution, to reduce the size of the board, to close its New York Office on December 31, 1991 and to use its investment counsellors for all continuing staff functions.

In a July 1991 general letter to “Friends of the Japan ICU Foundation,” the newly-elected Foundation president, Paul Gregory wrote: “The Foundation will continue as a not-for-profit corporation, but will limit its activities to specific legal obligations of such a foundation, including the stewardship of our endowment as a continuing service to the university...We are convinced that this action represents the kind of stewardship required of us and that it is the best expression of our continuing commitment to a university which is realizing so

many of the goals we have shared across the years.”

The Foundation continues to accept tax-deductible contributions for ICU through its investment counselors.

## ICU FACES THE FUTURE

### The 1992-93 Self-Study

In the summer of 1991 the Ministry of Education regulations on university education were drastically changed. The basic aim of these changes was to improve the self-evaluation activities of all universities. Each university was asked to examine its educational policies for the purpose of raising its academic standards and establishing its own individual character. This call for university reform was based on the recommendations of the National Council of Educational Reform, which focussed on six issues related to higher education: 1. Basic requirements for an education relevant to the 21st century; 2. Organization and systemization of lifelong learning and the correction of the adverse effects of undue emphasis on the educational background of individuals; 3. Enhancement of higher education and individualization of educational institutions; 4. Coping with internationalization; 5. Coping with the information age; 6. Review of educational administration and finance.<sup>(63)</sup>

An important factor related to the call for educational reform is the fact that the number of university-age students is in the process of sharp decline.

In May 1992, Chairman of the Board Saba and President Oguchi constituted a “University Self-Study Committee” to engage in an in-depth study of its original ideals, to set up a system of self-examination and evaluation, and identify problems that require examination and to propose ways of dealing with such problems. Dr. Kinukawa Masakiti, professor of mathematics, member of the board of councillors and former dean of the college was named as the Chairman of the Self-Study Committee. Joining him were fifteen persons representing a cross-section of the faculty, administrative staff and councillors.

## Implementing the conclusions of the ICU Self-Study Committee <sup>(64)</sup>

### University Comprehensive Planning Committee

One year later the Board of Trustees accepted the Self-Study Committee's report. In September of 1993, the Board established a "University Comprehensive Planning Committee" chaired by Board Chairman Saba with three sub-committees to draft reform proposals based on the Self-Study Report: the 21st Century ICU Forum, Financial Improvement, and Academic Reform. In assessing the outlook of the university for the future, the Planning Committee divided the reforms to be considered into two segments: a mid-range plan for the period up to the year 2000, and a long-range plan for the next century.

The task of the 21st Century Forum sub-committee, which is chaired by Nose Kumiko, a trustee and ICU graduate, "is to collect a wide range of opinions from people related to ICU from a long-term perspective and communicate them to every member of the University."

The Sub-committee for Financial Improvement, chaired by another ICU graduate, Chino Tetsuo, who was recently named to the newly-established post of "Managing Trustee," is undertaking the task of "making the University's operating budget balance for the mid-term, and recovering the resources required in order for the University to be able to invest in bold new undertakings in the long term."

Working in close collaboration with the Sub-committee for Financial Improvement, the basic purpose of the Sub-committee for Academic Reform, chaired by Vice President for Academic Affairs Katsumi Masayuki, is "to provide the framework for the system required to carry out educational reform," i.e., in terms of such matters as the use of educational staff personnel, term or semester systems, faculty organization, teaching load, and achieving a balance between class size and university-wide curriculum.

## Committee for the Study of ICU's Christian Ideals <sup>(65)</sup>

One of the major reasons the University Self-Study Committee was established was the deep concern on the part of a number of faculty and board members that ICU was in the midst of a serious identity crisis. The Committee's findings confirmed this, concluding that a major reason for this crisis is related to the weakening of ICU's Christian character and identity.

Following its acceptance of the University Self-Study Committee's Report, the Board of Trustees commissioned a "Committee for the Study of ICU's Christian Ideals." Former President and now Trustee Nakagawa Hideyasu was appointed chairman of the five-person committee, which, in addition to himself, was composed of Managing Trustee Chino; Councillor Matsunaga Kikuo, professor and former president of Tokyo Union Theological Seminary; Furuya Yasuo, professor of religion and theology and senior minister of the ICU Church; and Namiki Koichi, professor of religion and former dean of the graduate school. Chino, Matsunaga and Namiki are ICU graduates.

The Christian Ideals Committee reaffirmed the ICU "Articles of Endowment" which mandate the carrying out of education based on the Christian faith in accordance with Clause 7 of the Articles' By-laws. This clause states that "All permanent full-time regularly employed faculty members from the rank of instructor and above shall be Christian." Although this stipulation, which has been informally and popularly referred to as the "Christian Code," ("C-Code"), throughout its report the Committee uses the words, "Christian Clause," in order to make clear the distinction between a legalistic and binding interpretation of the word, "code" and the descriptive word, "clause."

The Committee focussed on such issues as the reasons for the establishment and retention of the "Christian Clause, the administrative problems that occur in its implementation, and the grounds for the preservation of the clause from the standpoint of the university as an academic institution, especially in Japan.

## ESTABLISHMENT OF THE FRIENDS OF ICU ENDOWED FUND <sup>(66)</sup>

As a consequence of the diminution of the New York-based Japan International Christian University Foundation, Inc., as described previously, and as a means of providing the extensive financial and moral support to the reforms planned as a result of the work of the above-mentioned University Comprehensive Planning Committee, the ICU Board of Trustees established the "Friends of ICU Endowed Fund" on June 15, 1994, the forty-fifth anniversary of the University's founding at Gotenba. Initial contributions totalled nearly 45.2 million yen (about \$476,000). The April 1995 "Friends of ICU Newsletter" states that "the membership in the Friends of ICU is an opportunity to demonstrate a personal or corporate commitment to innovation, global cooperation and understanding."

The Friends' executive committee is now exploring the best way for friends of ICU outside of Japan, in the United States, to contribute on a tax-deductible basis.

## PERSONAL THOUGHTS CONCERNING THE FUTURE OF ICU

While ICU in its epiphany may not have achieved the status of a "capstone to the whole system of Christian higher education in Japan," the university has become one of the most important segments in the arch of Japanese Christian higher education. The formation of this arch, which now consists of more than 50 four-year Christian universities, represents over a century of cooperative efforts on the part of Christians in Japan and abroad, particularly in the United States, to offer education in the spirit of Christianity to students in Japan and from throughout the world.

As has been pointed out in this article, the ICU section of the arch is unique in respect to its academic quality and international and Christian commitments. These closing thoughts concern the future of ICU, particularly in

respect to its international and Christian commitments.

*The international commitment* : A particular purpose of ICU's international commitment is to be a "bridge leading both in and out of Japan...offering to Japanese a view of the outside world and to others an introduction to the Japanese culture." <sup>(67)</sup>

ICU can express this commitment in the most effective way, first, by widening and strengthening its historical bridge to North America - especially to the United States. The *nichi-bei* character of ICU's internationalism should be viewed as a strength rather than as a weakness. In these days of the "*kenbei*" (disdain of America) attitude in Japan and of "Japan-bashing" in the United States, ICU is in a unique position to be a mediating and positive influence through its academic, educational, research and public service programs. Building on the wide circle of faithful friends and supporters cultivated over the years by the Japan International Christian University Foundation and its Women's and Men's Committees, as well as by the many ICU graduates who are living and working in the United States, the development of the "Friends of ICU" in North America will be a very important factor in maintaining and strengthening the ICU - America connections and linkages.

Second, ICU should give priority attention to building a much stronger and wider bridge to Asia - to nations such as China, Korea, Hong Kong, the Philippines and Viet Nam, which are of increasing importance to both Japan and the United States. The substantial increase during the past several years in the proportion of Asian students studying at ICU (from 20 percent of the non-Japanese students in 1991 to 42 percent in 1995) is a welcome sign.

With these two bridges solidly in place and well-travelled in both directions, ICU can assume an expanding role in training leaders in U.S.-Japan, U.S.-Asia and Japan-Asia relations. It can be expected that as time goes on, both economic and security issues will escalate and be primary factors in these relations. The university's curricula, research centers and institutes, and offices of international and student affairs are well suited to bear the two-way traffic on these bridges.

*The Christian commitment* : Perhaps the most unique and special aspect of ICU's epiphany is its Christian commitment. From the beginning this has

been based on the policy that all regularly-appointed full-time faculty members must be Christian believers - Protestant, Catholic, Orthodox or *mukyokai*. This "all-Christian faculty" policy, which came to be known as the "Christian Code," but, as mentioned previously, is currently referred to as the "Christian Clause," has been strongly reaffirmed by ICU's Board of Trustees and Board of Councillors.

It is important to understand that the Christian faculty qualification was largely initiated by the Japanese founders as a means of guarding religious liberty and academic freedom, values which in the past had been defended primarily by Christian leaders, particularly those in higher education. Questions that should continually challenge the faculty, trustees and councillors should relate to the extent to which the Christian Clause undergirds these freedoms and supports the university's basic academic and international commitments, and the degree to which the all-Christian faculty policy remains valid in an increasingly pluralistic world as the primary institutional expression of its purpose and identity.

From the beginning, the By-laws of the University's Act of Endowment have provided the Board of Trustees with the authority to make exceptions to the application of the Christian Clause when qualified Christian scholars cannot be found for certain teaching positions. Part-time lecturers and assistants are not subject to the Christian Clause. It is estimated that at the present time the number of non-Christians teaching at ICU - if one includes teaching assistants and instructors, part-time lecturers and non-Christian professors who have been appointed under the Christian Clause waiver - is approximately the same as the number of Christians. Thus, even in reaffirming the Christian Clause provision, ICU continues to find itself in a *tatema*(principle) and *honne*(real intent) situation that requires constant review and attention. Such questions as these ought to be kept in mind by those who are concerned about ICU's future:

1. Given the limited number of top-ranking scholars in certain fields who are Christian, can the university maintain its academic quality if it must settle for the second- or third-best Christian candidates?

2. Although there may be no legal obstacles, is it academically or ethically tenable for the university to deny promotion and tenure to instructors and not approve the regular full-time appointment of scholars who are not Christian,

even though they are strongly supportive of the Christian ideals and purposes of the institution; or to appoint scholars who, though nominally Christian, have no proven record or evidence of a faith commitment?

3. Does the application of the Christian code in full-time faculty appointments conflict with the basic mission of the ICU to “uphold the principles of the Universal Declaration of Human Rights” which all entering students are asked to support, and, more specifically, with the United Nations’ General Assembly’s “Declaration on the Elimination of all Forms of Intolerance and Discrimination Based on Religion or Belief” which is supported by the Government of Japan? The latter states that “No one shall be subject to discrimination by any State, institution, group of persons, or person on the grounds of religion or other belief.”<sup>68</sup>

4. How can the Christian Clause be applied in ways that will prevent faculty and board members from blocking the appointment of a regular full-time faculty candidate they may oppose for political or other non-academic reasons?

Reflecting on the all-Christian faculty policy after nearly forty years, Dr. Troyer sent an open letter dated June 29, 1988, to the ICU Board of Trustees and to the Foundations’s Board in New York. In this letter he referred to Governor Ichimada’s role in the establishment of ICU. Troyer wrote as follows: “The spirit and substance of an important Buddhist’s service to ICU is quietly incongruent with a strict application of the present restrictive employment code. A university committed to educating students to tackle global problems with a wide-angle vision must always be in the process of revising its presuppositions, goals and programs. What is learned within an institution as it grows is in some ways as important as cultural and economic changes in society.”

It is gratifying to read in the 1994 Report of the Committee for the Study of ICU’s Christian Ideals (p. 61) that while it affirms “the task of bringing the ideals of a Christian university to fruition is one that should be assumed and carried out primarily by Christian faculty,” it also states that “it is a mistake to think that only Christian faculty can support the goals of the university and commit themselves to them; in actuality there are numerous instances of non-Christian faculty members demonstrating their outstanding commitment.”

Though ICU is indeed a unique Christian university, it cannot afford to

stand aloof from other Christian institutions of higher education. ICU and the other Christian universities in Japan are a part of the same arch that stands over a society in which education has been traditionally “used” by the state for its own purposes rather than for the training and development of broadly-informed and creative students who are prepared to work for the common good of all humanity.

Thus as it prepares for the 21st century, ICU is challenged to join other Christian universities, particularly in Japan and other parts of Asia, in giving serious study to the basic question of how Christianity can most meaningfully contribute to the relevance and enrichment of higher education in a pluralistic world.

Perhaps the most important task for the faculty members of a university that calls itself “Christian” is to define from the perspectives of their respective academic disciplines and their faith commitments what they believe is the goal God wills for humanity on planet earth and what role their teaching, research and public service can play in working toward that goal.



THE PREWAR LEGACY AND POST WAR EPIPHANY  
OF  
INTERNATIONAL CHRISTIAN UNIVERSITY, TOKYO

NOTES

- (1) Charles W. Iglehart, *International Christian University*, (ICU, Tokyo, 1964), pp. 20-22, 30. This is the definitive English language source of information concerning the history of ICU up to 1963 and of its supporting group in North America, the Japan International Christian University Foundation, Inc.
- (2) *Addresses and Papers of John R. Mott*, Vol. V, "The International Missionary Council," (New York, Association Press, 1947), p. 158.
- (3) *Asahi Shinbun Weekly AERA*, December 12, 1991.
- (4) Except when otherwise noted, the information in this section is based on the *ICU Bulletin of the College of Liberal Arts 1994-95* and on materials provided by the ICU Public Information Office.
- (5) Akira Tachikawa, "The Intended Goal of the ICU Entrance Examination II," *ICU Gazette*, no.34, October 8, 1992, p. 14.
- (6) *Japan's Private Colleges and Universities*, trans. Simul International, Inc., Tokyo (The Japan Association of Private Colleges and Universities, Tokyo, 1987), Table 2.35, p.111, citing Fiscal 1983 statistics.
- (7) *Ibid.*, p. 134, citing Fiscal 1980 figures.
- (8) *Shigaku rankingu* [Private school rankings] (Federation of Private Universities, Rionsha, Tokyo), November 20, 1987.
- (9) Cynthia Hearn Dorfman, ed., *Japanese Education Today*, (U.S. Department of Education, Washington D.C., 1987), p. 53.
- (10) Based on figures in *1989 Education in Japan* (Ministry of Education, Tokyo), Document #MEJ 3-8907, and in *Japan Colleges and Universities 1991*, Ishida Nakao, ed. (Association of International Education, Maruzen, Tokyo), p. 13.
- (11) Based on profiles of individual universities in *Japan Colleges and Universities 1991*. According to these profiles, the International University of Japan (IUJ), Niigata

Prefecture, has the highest percentage of students from abroad, 60 percent. Most of the courses are taught in English. Asia University, ICU's Musashino neighbor, has the second largest percentage of 9.9.

(12) Bernardin Schneider, "Efforts in Japanese Biblical Translation Since 1965," *The Japan Christian Review*, vol. 58, 1992, p. 91.

(13) Furuya Yasuo, *The University and the Church* (ICU Religious Center, Mitaka, 1991), p. 6.

(14) *Japan Education Today*, Table 12, p. 81, citing 1984 figures.

(15) *Ibid.*, p. 15, citing 1984 figures.

(16) *ICU Gazette*, vol. 33, no.3, April 18,1991, p. 18.

(17) Donald P. Chandler, "A Christian University in Japan: Another Look at the Past," *The Japan Christian Quarterly*, vol.39, no.2,(Spring 1973), p. 87.

(18) Ebisawa Arimichi, "History of the Age Preceding the Establishment of International Christian University (I), *ICU Gazette*, vol.33, no.8,(July 18, 1993), pp. 4-5.

(19) Iglehart, p. 15.

(20) Chandler, pp. 91-92.

(21) Mott, p. 158.

(22) *Christian Education in Japan*, "Report of a Commission on Christian Education in Japan," (International Missionary Council, New York and London, 1932), pp. 4-14.

(23) "Report of a Commission," pp. 141, 178.

(24) Iglehart, pp. 238-9.

(25) "Report of a Commission", Table II, and William K. Cummings, Ikuo Amano and Kazuyuki Kitamura, eds., *Changes in the Japanese University*, (Praeger, New York, 1979), p. 16.

(26) Cummings, Amano and Kitamura, p. 17.

(27) *Japan's Private Colleges and Universities*, pp. 16-17.

(28) "Report of a Commission," pp. 118-122, 175-178.

(29) Unless otherwise noted, the sources for the information contained in the rest of this section are based on Iglehart's history of ICU(pp.9-91) and personal records of the author.

(30) "Report of the Christian Deputation to Japan, October-November,1945," *Return to Japan*, (Friendship Press, New York), pp. 1-8.

(31) "Report of the Christian Deputation," p. 51.

- (32) William P. Fenn, *Ever New Horizons*, (UBCSEA, New York, 1980), pp. 7, 29, 91.
- (33) Kazuo Kawai, *Japan's American Interlude*, (University of Chicago Press, 1960).
- (34) Hugh Borton, *Japan's Modern Century* (Ronald Press, New York, 1970), p. 461.
- (35) William K. Cummings, *Education and Equality in Japan* (Princeton University Press, 1980), p. 31.
- (36) J. W. Dower, *Empire and Aftermath*, Harvard University Press, Cambridge and London, 1988, p. 328 and Edwin O. Reischauer, *The Japanese* (Belknap Press, Cambridge, 1977), p. 106.
- (37) *Japan's Modern Educational System* (Ministry of Education, Tokyo, 1980), p. 287.
- (38) MacArthur interview with Paul Rusch, date uncertain, and MacArthur letter of July 13, 1947 to Father Flanagan, founder of Boys' Town, quoted by William P. Woodard, *The Allied Occupation of Japan and Japanese Religions* (E.J. Brill, Leiden, 1972), pp. 243, 244.
- (39) Iglehart, p. 55.
- (40) Maurice E. Troyer, "Planning a New University," *Journal of Higher Education*, vol. 21, no. 8, November 1950, p. 419.
- (41) Iglehart, p. 27.
- (42) Chalmers Johnson, *MITI and the Japanese Miracle* (Stanford University Press, 1982), pp. 201-2. It should be noted that Johnson's reading of the ideographs for Ichimada's given name, which he identified as "Naoto," (p. 201) should be read, "Hisato."
- (43) Hallam C. Shorrock, Jr., "A Look at ICU From the Financial Point of View," *The Japan Christian Quarterly*, vol. 31, no. 3, July 1965, pp. 145-6.
- (44) Iglehart, p. 86.
- (45) Iglehart, p. 43, quoting "Yamamoto Den," p. 285.
- (46) Tachikawa Akira, "Origins of the Internationalization of Higher Education in Post-War Japan: A Case Study of ICU," *Proceedings of the 1987 Annual Conference of the Pacific Association for Higher Education*, Hara Kazuo, ed. (ICU, Tokyo, 1987), p. 226.
- (47) Tachikawa, "Origins," p. 226.
- (48) Iglehart, pp. 39-40.
- (49) Iglehart, pp. 18, 20, 31.
- (50) Iglehart, pp. 67-68.
- (51) Iglehart, p. 68.
- (52) Tachikawa, "Origins," p. 227.

- (53) Iglehart, pp. 76-78.
- (54) Tachikawa, "Origins," p. 227.
- (55) Tachikawa, "Origins," p. 228.
- (56) Iglehart, pp. 129, 255.
- (57) Unless otherwise noted, material in this section is based on Iglehart's book, pp. 91 ff. and the author's personal records and notes.
- (58) Talk by Foundation President Paul R. Gregory to the Foundation Board in New York, April 24, 1991.
- (59) Unless noted otherwise, the contents of this section are from the author's personal notes and papers.
- (60) "The Second Decade of ICU," printed pamphlet, ICU, dated November 15, 1963.
- (61) For details, see "The Admissions Program Dispute at International Christian University, Preliminary Report of the Faculty History Committee, Part I," (ICU, July 1967), 42pp.
- (62) Tachikawa, "The Intended Goal of the ICU Entrance Examination II," p. 11.
- (63) *Japan Education Today*, pp. 64-65.
- (64) "The University Self-Study Final Report," May 1993; "President's Letter/ICU Report," May 31, 1994, No. 4; "Final Report of the University Comprehensive Planning Committee," May 1995.
- (65) *The Christian Ideals of ICU* ("ICU no kirisutokyo rinen), ICU, 1994.
- (66) "Friends of ICU Newsletter", No. 1, April, 1995, ICU, pp. 1-10.
- (67) *International Christian University Bulletin of the College of Liberal Arts 1994-95*, p.2.
- (68) United Nations' General Assembly Resolution #36/55, 25 November, 1981.

THE PREWAR LEGACY AND POSTWAR EPIPHANY  
OF  
INTERNATIONAL CHRISTIAN UNIVERSITY, TOKYO

About the Author

Hallam C. Shorrock, Jr. came to Japan as an educational missionary(Disciples of Christ) in 1947. He was vice-president for financial affairs at ICU from April, 1963 until October, 1969. Shorrock was co-editor with Fr. Joseph Spae of the 1968 Meiji Centennial Edition of *The Japan Christian Yearbook*. From 1970 until 1986 he was associate director of the University of California Systemwide Education Abroad Program at UC Santa Barbara and adjunct lecturer in Japanese history and culture. During the 1983-84 academic year he was a visiting researcher at ICU under a Japan Foundation Fellowship. In 1985 he co-edited a book with William H. Allaway, entitled, *Dimensions of International Higher Education* (Westview Press). In 1986 Shorrock accepted the invitation to return to ICU as special assistant to the president and dean of international affairs. He retired from ICU in October, 1990. He and his wife now reside in Claremont, California.

Claremont, California  
September 28, 1995

THE FRENCH BODY AND POSTWAR EPHEMERALITY  
OF  
INTERNATIONAL EMERGENCY UNIVERSITY TOKYO

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Abstract: This article examines the role of the French body in the postwar Japanese context, specifically in relation to the International Emergency University (IEU) in Tokyo. It argues that the French body, as represented by the IEU, served as a site of cultural and political negotiation between the Japanese and the West. The article explores the ways in which the French body was used to represent the West in Japan, and how this representation was shaped by the postwar context. It also discusses the ways in which the French body was used to represent the Japanese in the West, and how this representation was shaped by the postwar context. The article concludes by discussing the implications of this research for the study of postwar Japanese culture and society.

Journal of Japanese Studies  
September 2008



