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The 11th Symposium of the Japanese Civilization Institute took place on February 6th, right before the Pyongyang Olympics on the theme of “Japanese People and Sports.” The panelists were Dai Tamesue—bronze medalist of the World Championships for 400 Men’s meter Hurdle, Miyako Tanaka-Oulevey—Seoul Olympic bronze medalist in Synchronized Swimming Duet, sports journalist Seijun Ninomiya and author and director of the Japanese Civilization Institute Naoki Inose who moderated the panel. The discussion revolved around interesting themes including the sumo wrestling world which has long been center of attention due to its scandal, the latest scientific research on sports, the mental capabilities of athletes, Pyong-yang Olympics and its results and the things we need to think about towards the upcoming Tokyo Olympics. The following is an extract of the lively discussion that took place. (Reprinted from “*Shukan Dokushojin*,” 20th April 2018, No. 3236 & Web Doukushojin).

Greetings

Asuka Tsuzuki Counselor and Director of Japan Economic University

The Japanese Civilization Institute has established 2 years ago with the aim to transmit Japanese culture and civilization not only to Japan but also to the rest of the world and has continued its activities ever since. Today, we have Mr. Dai Tamesue and Ms. Miyako Tanaka-Oulevey both of whom are world famous athletes, together with distinguished sports journalist Seijun Ninomiya attending the event, to talk about sports and its relationship to the nation and the Japanese people, which are crucial themes of both Pyongyang Olympics and the upcoming Tokyo Olympics of 2020.

I’m sure a heated discussion—which a lot of people are showing interest in—will take place between the three panelists not to mention Mr. Inose Naoki, who will modulate the panel. Though it is a short period, I hope you enjoy today’s board to the very end.

Japanese athletes and the spirit of fair play

Toshio Goto President of Japanese Civilization Institute

When we think about the Olympics, sports and the Japanese people, what comes to our mind I think is the spirit of fair play. I would like to go back in time and talk about Japanese athletes who played outstandingly well before WWII.

First and foremost, there is the tennis player Zenzo Shimizu. Today we think of Kei Nishikori when it comes to tennis, but did you know that Shimizu was the first Japanese tennis player to reach the top four? He is also famous for the episode of his “soft strokes.” When his opponent crumbled and fell, he could have easily defeated him if he had hit hard strokes, but instead, he hit soft strokes and waited for his opponent to rise again. Rather than crushing him down to the ground, he gave him some time so that they could play even. This fair play spirit touched the heart of the Western people, and Shimizu was highly praised at the time.

Another episode revolves around the Pole Vault competition at the 11th Berlin Olympics in 1936. Two Japanese competitors were to compete for a second and third place, but since a lot of time was needed to prepare for Pole Vault competitions at the time, the two decided to avoid competing for each other and instead settled for the same rank. The two received a medal that stuck both silver and bronze together, which is still preserved in Japan. When we look back in history, we are able to discover many excellent Japanese athletes such as these. The spirit of fair play is essential in sports. Japanese football players are known throughout the world as players with very few fouls. Like these examples, I think many Japanese athletes possess fair play spirits inside themselves, which might very well have to do with Japanese people’s faithful and hardworking mind.

Japanese People and Sports

**Dai
Tamesue**

vs.

**Miyako Tanaka-
Oulevey**

vs.

**Seijun
Ninomiya**

Modulator

Naoki Inose

Shinto ritual, sports, and business— the current situation of the sumo wrestling world

Inose: The sumo industry has been causing a big uproar since late last year, centering around Takanohana. Even though *yokozuna* (sumo's highest rank) Harumafuji retired and an election for director candidates took place after the scandal of the 'violent assault' by Harumafuji, it seems nothing has changed.

In Takanohana *oyakata's* (coach of sumo stables) blog of 1st February, he writes, "The number of sumo wrestlers is declining compared to the days when I was wrestling. Sumo may still exist in the future, but the same cannot be said for the Japan Sumo Association. I strongly feel a sense of crisis."

Ninomiya: It's true that the number of sumo wrestlers is declining. From 1989 to 1999, there were about 130 to 140 new sumo wrestlers a year. Boosted by the *Waka-taka* phenom-

enon (popularity of sumo brothers Wakahanada and Takahanada), there were many years when there were over 200 new sumo wrestlers a year. But now, that number has declined to roughly 70 a year.

There was something that Takanohana pointed out when he ran for Japan Sumo Association's election in 2010. In 2008, judo, kendo and sumo became compulsory subjects when curriculum guidelines for junior high schools were revised. However, compared to judo and kendo, he said there were very few instructors who could teach sumo. Moreover, there were very few sumo rings. When I was a child, there were several sumo rings at schools and inside grounds of shrines. Whereas today, there are very few places where you can do sumo. Takanohana realized this and felt crisis, which is why he suggested that the Japan Sumo Association give more support to spread sumo.

Inose: That's true. When I was a boy, boys used to do sumo wrestling just for fun. Kids nowadays who have never wrestled in their lives, probably won't be able to under-

stand the moves of sumo wrestlers when they see it on television.

Ninomiya: He said, firstly there is the need for spreading sumo, then comes the need for raising and strengthening sumo wrestlers. If sumo is not popularized, strong sumo wrestlers won't emerge. I think Takanohana *oyakata's* proposal is right.

Inose: The way they ran that Japan Sumo Association's election for director candidates the other day is entirely different from that compared to when Takanohana ran in 2010. In 2010, they used codes, but today they write the names, so you know



Dai Tamesue



Miyako Tanaka-Oulevey

who voted for whom when you see the handwriting.

Ninomiya: Elections before 2010 were just a formality. The splitting of votes inside the family was done in advance. At the time, a rapid reform of the sumo organization was vital, for there was the scandal of Asashoryu, not to mention the incident of Tokitaizan—a junior wrestler who died after being beaten and abused. Therefore, the vice-minister of the Ministry of Education, Culture, Sports, Science, and Technology at the time, said that the elections shouldn't be a place to prove one's loyalty to the family. Reform was done following this, but I'm afraid after a while it went back to what it used to be. But I guess Takanohana *oyakata* would have lost in the elections despite these circumstances.

Inose: There's also the issue of *yaocho* (fixed matches). After all, sumo is business too, so I'm sure it's hard to make everything clean.

Ninomiya: In 2014, the Japan Sumo Association became a Public Interest Incorporated Foundation. It is an association that receives favorable treatment that is exempted from a significant amount of corporation tax—as in a regular company. Since it is a Public Interest Incorporated Foundation, it receives strict orders from the Cabinet Office to guarantee values for public interest purposes.

es. Therefore, it has responsibilities of raising that consciousness.

Since sumo is traditional culture, I think it needs to separate what should be maintained and what should be changed. This overlaps a little bit to what Takanohana *oyakata* was saying, but I think what's most important is written in the Third Act—"Goal"—of the Association Article.

According to that Act, it says, "The aim of this association lies in maintaining, passing down and developing the tradition and order of sumo—our country's representative national sports that has its root in religious rituals, which were occurred from ancient times to pray for a rich harvest. It will hold regular sumo tournaments as well as provincial tours, raise people qualified to hold these events and instruct and spread sumo accordingly. Also, it will preserve and utilize sumo records, promote international goodwill, and maintain and supervise the facilities required for these purposes. By doing so, it aims to promote sumo culture further and contribute to the mental and physical health of the people." I think Takanohana *oyakata* is trying to point out that we need to raise this kind of awareness.

Inose: Now that the Japan Sumo Association's election for director candidates is over and they're starting with a new system, they need to clarify what they are going to change. The reason why sumo is so complicated is that it is a traditional Shinto ritual, as it is sports and also a business. Also, there is the real question for sumo wrestlers who have to fight each other at full for 90 days a year. They won't last if they have to fight so much.

Ninomiya: They wrestle six tournaments a year. 15 days per match which makes 90 days a year. Wakanohana and Konishiki insisted that the number of tournaments should be re-

duced to 5 tournaments a year. Others say they should cut down on provincial tours, but since these tours are aimed at spreading sumo to a broader audience, that's a little difficult. Concerning this, I think we also need to rethink the system for exempting players injured in official matches.

Inose: Previously, there was an official injury exemption system that protected sumo wrestlers who injured during tournaments and were absent from the matches. Their ranks remained the same when they returned, right?

Ninomiya: But when Kitanoumi was director of the Association, he abolished the official injury exemption system. The reason is understandable. There were quite a few sumo wrestlers who injured continuously and asked for absence from the tournaments with doubtful medical certifications in their hands. On the other side, if there are no systems for official injury exemption, wrestlers who unavoidably hurt themselves end up dropping their ranks immensely.

Inose: Toshinoshin injured his ligaments and dropped from the rank of *sekitori* (senior-grade) to *makushita* (junior-grade).

Ninomiya: The official injury exemption system is a guarantee system. Takanoiwa, the wrestler who was beaten and assaulted on this occasion, was absent from the tournaments and dropped from *maegashira* (senior-grade) to *juryo* (lower-grade). He was involved in an assault that resulted in his injury so that they could have shown sympathy for extenuating circumstances.

Inose: There were four tournaments a year when I was a child. I think it became 6 when Tochinishiki and Wakanohana (dominant 1950s *yokozuna*) were at the top. I thought



Seijun Ninomiya

it was terrific that they fought six tournaments a year. But when you look at old video footage of sumo, you realize that wrestlers like Taiho and Kashiwado are not placing their hands on the ground. Other words, they are not charging from their heads. But then, they soon started tackling with their heads. No wonder there are so many injuries.

Ninomiya: Also the average weight of makuuchi wrestlers are on the rise, so the risk of injury is rising too.

Sumo is a Shinto ritual, a sport, and a business. I think sumo is something that is surviving with a delicate balance of these 3 structures.

Inose: When viewed from a management point of view, I think somebody from the outside needs to step into the organization to place order. There are limits to what governance inside the Sumo Association can do.

Ninomiya: That's why in the end, people from the Board of Trustees are responsible for the Japan Sumo Association's election for director candidates. The Board of Trustees is comprised of 4 people from the outside and 3 from the inside. The Board of Trustees should never become a rubber stamp for the Board of Directors. However, I think this issue was seen here and there on this occasion.

Moreover, if we were to honestly

look into sumo's darker side, I think we need to look at the *toshiyori-meiseki* (sumo stable-master name system) issue.

Inose: Yes, the *toshiyori-kabu* (sumo management stock) system.

Ninomiya: In the Article, it is stated that you shouldn't sell and buy *toshiyori-meiseki*. But there was a time when it was sold and bought at roughly 3 hundred million yen. It's not so much now, but it's publicizing vested rights. If we were to touch on this issue, it's going to be extremely hard.

Inose: Are there any discussions of expanding the horizons of the sumo world?

Ninomiya: At the moment, I don't think so.

With very few children today and a range of sports to choose from, it's a question that parents will send their children to a world in which people are beaten up.

100 meters—9.98 seconds The current situation of track and field

Inose: Mr. Tamesue, the track and field sports seems to be expanding its field. What are the current situations of raising athletes?

Tamesue: Strong athletes for the short distance sprint are emerging. I think it's doing quite well.

Inose: Yoshihide Kiryu marked 9.98 seconds in the 100 meters.

Tamesue: Yes. Foreign athletes often say that although the level of Japanese athletes and coaches are high, it falls behind when it comes to building overall strategies. Inevitably, Japan's

track and field is built on something close to membership. Athletes never leave once they enter track and field and people are rarely replaced. The advantage of this would be that people are able to unite easily. However, the disadvantage—which is similar to the fault of the sumo world—is that there is no flexibility in improving the organization. Nevertheless, the level of each athlete and coach working in the field are extremely high. Their way of fighting is close to craftsmanship with an emphasis on accuracy and precision.

Inose: They say that the non-commissioned officer is remarkable in the Japanese army, the commissioned officer in the American military and the General in the British army. I guess the same can be said for track and field.

By the way, Mr. Tamesue, you're also known as a "running philosopher." What are you working on right now?

Tamesue: I'm finding interest in combining sports and technology. I founded a company called Departare and I'm involved in various projects. One of them is to support a company called Xiborg that develops artificial legs toward the Tokyo Paralympics.

Recently, Nike released new running shoes for a marathon, which uses carbon cut in a shape of a wave and is stuck to the bottom of the shoe, which heightens energy to push the leg forward like a spring. If you make something very similar to this and bring the carbon right up to the knee, you have an artificial leg. As a company, I'm supporting projects such as these that bring out human performances or quickens improvement by the use of technology and equipment.

Inose: Some say that 100 meters sprinters of the Paralympics might someday overcome the record of Olympic sprinters. Do you think

that's possible?

Tamesue: Yes, it might be possible in the future, although it might take some time for 100 meters. But for example, German long jumper Markus Rehm jumped 8.40 meters with his artificial leg at the IPC Athletics World Championships in 2015. This record surpasses the record of gold medalists of 2012 London and 2016 Rio de Janeiro Olympics. By 2020, there are possibilities that long jumpers of the Paralympic might be jumping further than long jumpers of the 2020 Olympics.

Long ago, when I was a still a high school student, pole vaulter Sergey Bubka came to Japan, and I secretly borrowed his pole (laugh). Of course, I returned it afterwards. I had a Japanese champion of that time try and jump with the pole, but it turned out that the pole was too stiff and he couldn't bend it. I think the same can be said with artificial legs. It's not about raising the performance of athletes with the efficiency of the equipment, but rather coming up with a great artificial leg that only one or two people in the world with outstanding physics can use. I think just these people are able to reach an entirely new world.

Inose: So, you're saying it's not about technology in general but that there is a new realm that combines personal performance and technology development?

Tamesue: The interesting thing is that people who specialize in attaching artificial legs to the human body are known as prosthetist and orthotist, but Japanese people in this field are highly acclaimed. They excel in the ability to look at the performance of each individual and make small adjustments that cannot be estimated by just looking at the numbers. Japanese trainers who support players inside the Major League are on the increase, but in the near fu-

ture, people who support athletes with their artificial legs might become all Japanese.

What is mental training?

Inose: Going back to sumo, Kisenosato is now absent for five tournaments in a row (*it was announced in March that he would be absent for six tournaments in a row). *Yokozuna* do not drop their ranks, but there are worries that he will end his sumo career altogether.

After Takanosato *oyakata* (stable master) who leads the stable in which Kisenosato belongs died, former *sekiwake* (sumo wrestler of the third highest rank) Wakanosato led the stable under the name Nishiiwa *oyakata*. But for various reasons, Nishiiwa *oyakata* left Tagonoura stable to create his own firm, so former *maegashira* (lowest of 5 ranks in the top makuuchi division) Takanotsuru is now leading the stable. Other words, Kisenosato is close to having no *oyakata* to lead him. Perhaps there are no people around the desperate *yokozuna*, who can provide him with appropriate guidance.

Ninomiya: Same can be said with Hakuho. In the sumo world, an *oyakata* and his disciple are like father and son and the disciple has to follow everything the *oyakata* says. Having said that, it's hard for an *oyakata* of *hiramaku* (lowest of 5 ranks in the top makuuchi division) class to be helpful toward a *yokozuna*.

Inose: In which case, outstanding talent is wasted.

It was 30 years ago, but Ms. Miyako Tanaka-Oulevey you received a bronze medal for Synchronized Swimming Duet with Ms. Mikako Kotani at the Seoul Olympic. You're a pioneer in the Synchronized Swimming world. Presently you're an advanced consultant in mental training, but do you have any



Naoki Inose

advice for Kisenosato?

Tanaka: I've been taking approaches to sumo from a mental training perspective for a long time now. Sumo wrestlers like Ounomatsu *oyakata* (former *sekiwake* <third highest rank> Masurao) has shown interest in obtaining information based on scientific reasons to value "mental" amongst *shin-gi-tai* (mental, technique and physique).

Inose: Ounosho is a sumo wrestler who belongs to the Ounomatsu stable. He's about 20, and I think he's doing very well.

Ms. Tanaka, is it possible for you to put mental training to practice and demonstrate it to us here?

Tanaka: To begin with, on the contrary, I'd like to ask you what mental is to you? How would you answer this question Mr. Inose?

Inose: Controlling your feelings consciously?

Tanaka: Essentially, mental is merely an adjective that means, "belonging to the soul." One more question. Mr. Inose, where do you think the mental is?

Inose: The head or the heart.

Tanaka: You mentioned both. That's precisely correct. The brain (head) governs emotions and thoughts,



which influence is received by the heart as a reaction. The basics of mental training are to realize thoughts and emotions and arranging it. Mr. Inose, do you have moments when you are impatient?

Inose: I become irritated when I'm stuck in a traffic jam and am close to being late, although I left home on time.

Tanaka: When you're in that kind of situation, I recommend that you put the case into words like this, "Right now I am stuck in a traffic jam, and I am irritated." When you do this, a constructive thought is built in the prefrontal cortex triggering you to take a useful behavior. At the same time, if you take a deep breath, take in air from your nose and exhale a long thin breathing through your mouth, your parasympathetic nervous system predominates, and your body loosens up.

Inose: So, you're saying we should

exhale a deep breath to wake our parasympathetic nerve system because our sympathetic nervous system is intensified?

Tanaka: Yes. But you can only take action if you admit that you are irritated.

Now I ask all of you audience a question. You are trying to buy a rice ball in a convenience store. You're in a hurry but the row isn't single, and everyone is lining up in long queues before each cash register. For a split second, you wonder which row you should line up in, but you choose the left line. But as soon as you line up, the right row moves fast.

Inose: A situation we often come across.

Tanaka: When this happens, do you 1) become irritated, or 2) become depressed? Let me explain. People who choose 1) are people who think "Why isn't this row a single line?" "Why is there a trainee in the cash

register at such a crowded hour of time?" Meanwhile, people who choose 2) are people who think "It's my unlucky day. I should have chosen the right register. I'll probably do badly in the meeting today too," despite it being a small row in front of a cash register. So, please choose amongst the two.

Right. Now you have visualized your emotions. When something like this happens again, look around you. Other words, it's not the situation that irritates us or depresses us. It all depends on how you accept the event. You're the one that's deciding to be angry or sad. So, here you are. This is an example of introductory mental training.

Inose: So, you're saying it is no good or bad in a situation but that it's your recognition that's making it good or bad, right? Also, I guess you have to be aware of your habits. You're saying athletes should know how to break away from a situation when they have missed in a match.

Tanaka: Exactly. For example, one reason that people become irritated when they line up in front of a full register is that they have “fixed thoughts” such as, “everyone should line up in a single line.” Similarly, one reason that people get depressed is that they have this “at any rate” way of thinking.

Inose: So, it’s a matter of athletes being aware of these “fixed thoughts” and “at any rate” way of thinking?

Tanaka: You have to practice being aware of it and then showing it in your emotions. Better put, it’s about learning to accept the texture of your feelings. You truly need to feel that irritation, that impatience, and that depression. You need to build on these behaviors you have selected.

Inose: For example, can people with “fixed thoughts” become angry and go as far as to leave and go home?

Tanaka: Going home is an acting-out behavior. If it’s a convenience store that’s okay, but if you are misjudged in a match, and you become angry and leave, you lose. Therefore, you need exercises to learn that acting-out behavior and your emotions are not the same. So, you don’t go just because you’re angry. You can be angry but you can also change your behavior, there’s a difference there.

Inose: I see. You have to be conscious of what’s between emotions and behaviors.

The mental of top athletes

Inose: Does that mean you have to see yourself objectively?

Tanaka: You need both self-observation abilities and self-objectification

abilities. Mental training allows you to predict your own emotions. Sometimes, top athletes even use their anger to create energy. Athletes should never be satisfied. They should never feel that they can win, so they practice not to feel safe. For top athletes, anger, impatience, and tension are all valuable energy, so it’s a waste if you throw it out unconsciously. You want to use your minus emotions. But first, you need to go through the process of letting it out before you can use it.

Inose: When I had to bid to host the Olympics, I had massive pressure on my shoulders to win the following day. I’m sure Ms. Tanaka and Tamesue have experienced immense pressure before your performances.

Tamesue: When I was a child, I used to believe that I wouldn’t be tense when I grew up, but I guess I was tense until my very last match. But that tension became something that I could understand. Slowly, I learned to hold that image of myself jumping the hurdles in excellent condition. When I’m tense, I used to leave the place I’m in and start going back to old memories, or become anxious about the future or start worrying about how other people saw me. But soon I learned to tie myself to the place I’m in.

I’m quite fond of self-observation and creating images of emotions which Ms. Tanaka just mentioned, but athletes who are not good at these kinds of things tend to repeat the same type of mistakes.

Tanaka: Just because you have many experiences it doesn’t mean you can win. You have to face yourself. Otherwise, you end up repeating the same things.

Inose: That’s exactly the case with Kisenosato.

Tanaka: Kisenosato’s mind was too strong for a certain amount of time,

which led him to lose balance with his body and soul. I think that’s why he was injured. That’s how I see it. An excellent synergistic effect is expected between the body and the mind. When the cause or the passion becomes too strong, the triangle between mental, technique and body collapses, and you produce too much power, which leads you to injure your body. If you can realize this and reflect upon it as a good experience, you can move on. Top athletes like Kisenosato need to adjust their thoughts, emotions and the things that are happening, and they’ll be able to synergize.

Inose: What about athletes who lose in the Olympics, even though they’re expected to receive a medal, and they have the power to win if they play unconsciously? What is going on in these cases?

Tanaka: The media often relate this to the pressure of the athletes and that the Olympics are infested with demons, but there are no such things. It all depends on how you capture your emotions. Therefore, athletes should practice every day to imagine their worst selves.

With only a fortnight to go until the Olympics, I used to go through mental training every day imagining myself losing my nose plug or swimwear, or the music stopping from the speaker underwater or waking up on the morning of the finals with a fever of 38°C. Top athletes can use these kinds of negative thinking.

Ninomiya: Judo gold medalist of the Sydney Olympic Games Kosei Inoue—who now serves as Japan’s judo head coach—asked Yasuhiro Yamashita—who was the head coach at the time—if demons were existing in the Olympic Games. Yamashita just replied, “You win if you’re strong, and you lose if you’re weak. That’s all there is to the Olympic Games.” Inoue said he was relieved to hear this,

but these words are straightforward to understand. Demons are something that losers mention.

I have something that I want to ask you Mr. Tamesue. Experience can work toward bringing out performances, but it can sometimes be a burden. For example, 14-years-old Kyoko Iwasaki won a gold medal for 200 meters Breast Stroke at the Olympic Games in Barcelona, but I think she won it because she was fearless. On the other hand, judoka Ryoko Tani couldn't easily win a gold medal at the Olympic Games although she had many gold medals at the World Championships. She was able to receive a gold medal on her third try. I think there are cases in which experience can be a plus or a minus.

Tamesue: That's an interesting question. I received a bronze medal at the World Championships in Athletics. I took part in the Olympics three times, but I couldn't win a medal. The last Olympics I performed was the Beijing Olympics. While watching many athletes in the cafeteria, I realized that in the end, you either don't know your sport or you know your game inside out. I guess this can be applied to things other than Olympic Games.

Ninomiya: The same can be said with horseracing. You win by beginner's luck first round, but when you start to learn about it, you begin to lose.

Tanaka: I think this can be applied to boxer Daigo Higa who recently won with a brilliant knock out. On the contrary, there's Ryota Murata. For the time being, there's no need for mental training for Higa, but when he starts to know, he'll presumably develop an ambition to understand the feeling of "mental, technique and body" and use it to win more. Other words, learning to face yourself.

Tamesue: It's like that fable of "Centipede's Dilemma." A frog sees a centipede's clever way of walking with 100 legs and praises it with the words, "Wow! How can you walk so remarkably with so many legs?" The centipede replies, "Well, that's easy!" and tries to show the frog his splendid walk, but the moment he realizes his legs he gets tangled up and falls (laugh). This fable demonstrates that as soon as you start to think, you have to know your legs inside out.

Ninomiya: This is off topic, but a long time ago there was a baseball player of Taiyo Whales called Masaji Hiramatsu who was a pitcher of the team. His nickname was "Hiramatsu, the *kamisori* (razor) shoot" and he was known for striking out baseball legend Shigeo Nagashima. However, one day, Nagashima releases his bat, holds it near the middle and makes a hit out of Hiramatsu's screwball. The fact that the cleanup hitter of Kyojin would hold his bat short and make a hit was a huge shock for Hiramatsu. He mentioned this to Nagashima after the match, but Nagashima laughs and says, "Was I the cleanup hitter today?" The other side of concentration is missing out on certain matters, but Mr. Nagashima's degree of missing out is that of a genius, isn't it?

Choice and concentration or the diversity of sports culture

Ninomiya: South Korea which hosted the 2018 Winter Olympic Games, has won 53 medals from Saint Moritz Winter Olympic Games in 1948 to Sochi Winter Olympic Games in 2014. All of these medals are for skating—26 gold medals, 17 silver medals, and 10 bronze medals.

Today, the Japanese sports indus-

try is trying to build a scheme revolving around choice and concentration. Some say that the way the South Koreans accomplished it was a success, but I don't necessarily think so.

Japan's men figure skating won its first medal when Daisuke Takahashi won a bronze medal at the Vancouver Winter Olympics in 2010. After that, Yuzuru Hanyu earned the first gold medal at the Sochi Winter Olympics. 82 years have passed since Japan sent figure skating athletes to the Olympic Games. There were continuous opinions to stop enforcing the men's figure skating for they will never earn a medal. If they had finished at that point, there would be no Takahashi or Hanyu.

People also said that it was difficult for Japanese track and field athletes to earn a medal, but at the Rio de Janeiro Olympics they won a bronze medal for the men's 4×100 meters Relay category. It might be difficult for a Japanese to win a medal for 100 meters at the Tokyo Olympics, but there may very well be a finalist. Sports cannot be produced like out-of-season crops with artificial heat and lighting. You can't expect them to bloom the next day you plant the seeds. I think from now on, you need to look at the athletes in the long term.

Tamesue: I think running as a finalist in the 100 meters is going to be more difficult than winning a medal for the hurdle category. Complex events in track and field would be Hurdles if it were a running category, Pole Vault, and Triple Jump if it were a jumping category and Hammer Throw if it were a throwing category. In contrary, simple events include Shot Put, Long Jump, and 100 meters. The Japanese lack medals in these simple categories. If we were to take action based on choice and concentration, maybe we need to enforce the events that require complexity.



Meanwhile, like pure mathematics in which people challenge difficult tasks because of their purity, there is a possibility that knowledge acquired in one sport may spread to other sports. For example, if the level of gymnastics rises, there are possibilities that levels of different categories that require spinning like Aerial and High Dive will rise too.

If you only look at the data of each category, by the time you know it your grounds in which you stand will become unstable. Grasping balance is extremely difficult, but I think that if you look at the short-term and only go after results, you won't be able to research what is at the basis of sports, which you need to trigger to heighten performances. If you start doing that, I feel that the level of sports as a whole will slowly begin declining from that moment.

Inose: The fact that a Japanese athlete was able to mark 9.98 seconds for 100 meters is a result of countless reasons, including dissecting past

data and revising training methods of coaches, not to mention ways of mental training.

Tanaka: We need to raise 3 athletes close to winning a gold medal in order to produce 1 gold medalist. Moreover, those 3 athletes need 3 rivals to compete against. If we keep calculating in that way, we need to raise over 30 excellent athletes that have the possibility of winning a gold medal in order to produce 1 gold medalist. The U.K. Olympic Committee released this logic.

But can the country's policy allow such a large number of people pursue their athlete careers to win a single gold medal? It's not just a matter of considering the lives of medalists after they retire. It's about seeing to athletes who can win a medal, who weren't able to win a medal or even athletes who weren't able to participate in the Olympics so that they are able to move onto their next careers after they quit their challenge. The key to this issue is, I think, is their

mentality. How should we make the most of these people who have mental steady enough to aim for a medal, and lead them so that they can thrive in a completely different career like working in a large corporation, for example, after they retire? The physical and technical aspects of these athletes cannot be utilized other than becoming an instructor. On the other hand, their minds are highly useful for communication or problem-solving. Several programs detect the potentials of these athletes, which they earned during their hard training. Besides, the International Olympic Committee has started introducing career programs for athletes. I think it's also time for Tokyo—the host for the coming Olympics—to start making these kinds of adjustments too, fast.

Tokyo Olympics 2020 —Ways to make use of the experience in culture

Inose: When the Olympics first started in Greece, it wasn't just about sports. It was instead a religious event that also included literature and art. Olympics existed as a place for returning our diverse knowledge and wisdom to civilization and use it for evolving it.

Tamesue: The word “sports” derives from the Latin word “deportare” which is what I named my company. They say citing poems and singing songs was also included in “deportare.” There are many interpretations of this, but I like to think that it meant to fully express yourselves in your original way.

Today, people are shifting from entertainment enjoyed by observing people's performances—like watching people run in stadiums or watching people act in films—to expressing themselves—like running or photographing themselves and posting it on Instagram. I think the 2020 Tokyo Olympics will become interesting if everyone moved towards expressing themselves at full like this.

Ninomiya: The IOC Charter states that the Olympic Games are competitions between athletes in individual or team events and not between countries. However, newspapers of every nation—not just Japan—lists the top countries that have won the most medals. The strange thing is that the country with the most gold medals is thought of as being higher in rank. For example, a country with 3 gold medals, 1 silver medal and 1 bronze medal, is ranked higher than a country with 2 gold medals, 10 silver medals, and 10 bronze medals. Here we have the gold standard system (laugh). However, I think it's

important that we not only look at the number of medals but also see how many sports categories the country succeeded in producing results, to measure the depth of that country's sports culture.

Also, we need to look at the Paralympics. Don't forget that Japan is facing an aging society. Environmental improvements for the elderly comes hand in hand with the growth of sports environment for the disabled. In this sense, I think the Paralympics is going to become more important from now on. One of the values of sports is its ability to raise people's spirits. But you cannot convert that into numbers. Maybe we need to think realistically as to how we can raise this tacit knowledge—that sports raises people's spirits—to explicit knowledge.

Tamesue: Philosopher and doctor Baien Miura said something like this; “Don't be surprised by a flower that blooms in a withered tree. Instead, be surprised by a flower that blooms in a living tree.” Of course, it's fascinating that an athlete runs 1/100 seconds faster than before, but what about the abilities of human beings who know straightaway how to hold a cup without breaking it, even while they talk? You know, they're finding it extremely difficult to make robots hold a cup. Since I retired, I have come to realize the fascinating capabilities of what the human body can do, which I think comes before the amazing abilities of athletes. It would be interesting if sports could become a trigger for people to think about these kinds of things that are taken for granted.

Tanaka: I have been doing synchronized swimming with one in a million, synchronized swimmer Mikako Koyani, ever since I was 10. She and I are the same age, you see. Once, I beat her in the solo category at the All-Japan Tournament, but the newspapers the following day read, “Ko-

tani Loses” and not “Tanaka Wins.” I wanted to perform solo at the Seoul Olympics too, but I lost, and so I performed the duet category and won a bronze medal. To be honest, I have thought what synchronized swimming means to me. Thanks to this, I started studying psychology. Through sports, you get to feel frustrated upon losing or get carried away upon winning or you get to question the meaning of your existence. Sports is something in which you can experience heavy emotions and thoughts like these. Whatever experience you go through, it's likely to be an opportunity to face yourself. That's the message I wish to pass down.

Inose: You dig in deep when you get involved in sports because you place yourself in a completely different world separated from your daily life or your business routine. Though, I guess we're not just talking about sports here. I think we should try and return what we gain from sports with every respect to the players. To do that, we need financial assistance, support from the crowd and volunteer staff to help enliven the Tokyo Olympics. Most of all, starting with the Tokyo Olympics, I hope every one of you enjoys sports and maintain your health through it.

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The panelists

Dai Tamesue

Bronze medalist for 400 meters Hurdles at the Men's World Championships in Athletics, reporter, president of Deportare Partners and director of Shin-Toyosu Brilliia Running Stadium.

Born in Hiroshima prefecture in 1978. Tamesue is Japan's first medalist in the sprint events to win in International competitions. He participated in three Olympics—Sydney, Athens and Beijing and he is a record holder in Japan for Men's 400 meters Hurdles. Currently, Tamesue serves as president of Deportare Partners, a company that pursues projects related to sports and technology. Known widely as a "Running Philosopher," his unique style of dedicating himself to sports and his method of self-examining is highly acclaimed. His books include, "*Hashiru Tetsugakusha*" (Running Philosopher), "*Akirameru Chikara*" (Power to Give Up) and "*Hashirinagara Kangaeru*" (Think While You Run).

Miyako Tanaka-Oulevey

A mental training consultant in sports, a member of the IOC marketing commission, 1988 Seoul Olympic bronze medalist in Synchronized Swimming Duet, and an advanced mental training consultant in sport certified by the Japanese Psychological Association.

Born in Tokyo in 1967. Tanaka won a bronze medal at the 1988 Seoul Olympics in Synchronized Swimming Duet. She served as head coach of the Japanese national team from 1989 to 99, as well as head coach assistance at the Atlanta Olympics and a guest coach for the French national team. In 1991, Tanaka traveled to the U.S. and after finishing her MA at the graduate school of St. Mary's College, she studied cognitive-behavioral therapy at the graduate school of Argosy University and others. She established her own company in 2001 and has since been instructing mental training both to professional sports athletes and the general public, giving lectures and speaking at corporate training sessions.

Tanaka also provides mental training as a mental coach for the Men's Wheelchair Basketball, a mental coach for the "Nadeshiko" Women's Soccer national team. She is also a TV commentator for news programs. She has a French husband with whom she has two children. Her books include, "*99% no Hito ga Shiteinai Tatta 1% no Mentaru no Kotsu*" (Mental tactics for just 1%, which 99% of People Don't Do), "*Ichinichi 30 Byo de Dekiru Atarashii Jibun no Tsukurikata*" (Making a New Self with Just 30 Seconds a Day), "*Jinsei Saigo no Jibun ni Deaeru Kanjo Noto*" (An Emotional Notebook where You can Meet Yourself Encountering your Last Self) and "*Koko Ichiban ni Tsuyokunaru Jibun Kontoruru no Hosoku*" (Rules to Control Yourself in order to be Strong in a Critical Moment).

Seijun Ninomiya

Sports journalist and director of Sports Communications Ltd. Ninomiya was born in Ehime prefecture in 1960. After having worked as a journalist for sports around the world, interviewing World Soccer Championships, Major League Baseball and Boxing World Championship fight, Ninomiya comes to realize that sports are not rooted in the Japanese culture. Hoping that more people enjoy sports—a fine culture developed by humans—Ninomiya established the internet magazine "Sports Communications." He also serves as a member of the Japan Soccer Museum Advisory Board. His books include, "*Supotsu Meisho-bu Monogatari*" (Famous Sports Matches), "*Shosha no Shiko ho*" (Winners way of Thinking) and "*Kawarenai Soshiki wa Horobiru*" (Organization that refuses to change will fall." Recently, he co-wrote the book "*Showa Puroyakyu no Uragawa*" (Behind-the-scenes Stories of Professional Baseball of the Showa Era).

Naoki Inose

Author. Born in 1946. In 1986, he received the Souichi Ooya Nonfiction Award for his book "*Mikado no Shozo*" (Portrait of the Emperor)." In 1996, he received the Bungeishunju Readers' Award for his book "*Nipponkoku no Kenkyu*" (A Report on Japan)." In June 2002, Prime Minister Junichiro Koizumi appointed him to the Promotion Committee for the Privatization of the Four Highway-Related Public Corporations. He served as Tokyo Governor from December 2012 to December 2013. In December 2015, he became Special Advisor to Osaka City. His books include "*Show 16-nen no Haisen*" (The Defeat in Showa 16), "*Persona—Mishima Yukio Den*" (Persona: The Story of Mishima Yukio) and "*Picaresque—Dazai Osamu Den*." (Picaresque: The Story of Dazai Osamu). Upcoming books include "*Kyushutsu*" (Rescue), "*Senso, Tenno, Kokka*" (War, Emperor, State), "*Seigi ni tsuite Kangaeyo*" (Let's Think about Justice), "*Minkei*" (Posse Man), "*Tokyo no Teki*" (Tokyo's Enemy) and in collaboration with Lully Miura, "*Kokumin Kokka no Riarizumu*" (Realism and the Nation-state).

Google and Facebook are competing ruthlessly in developing AI. With the evolution of deep learning, computers that can think like humans are likely to emerge in the future. As a result, our lives will change drastically in various areas, including politics, economics, education, the medical world and employment.

When AI surpasses human intelligence, what kind of future are we looking at?!

Where is Japan positioned in the world's research standard of AI? Can the Japanese industry survive?

We will have Mr. Yutaka Matsuo, Japan's leading AI researcher who serves as associate professor at the University of Tokyo, talk thoroughly on the topic.

► Panel discussion:

Will Artificial Intelligence (AI) surpass human intelligence?!

Yutaka Matsuo

Associate professor at the University of Tokyo, Department of Technology Management for Innovation, Graduate School of Engineering



Naoki Inose

Author, director of the Japanese Civilization Institute



Date: 23th May (Wed), 2018, 7 p.m.-9 p.m. (doors scheduled to open at 6:30 p.m.)

Venue: Japan University of Economics, Tokyo Shibuya Campus Hall (the hall seats approximately 100 people)

Address: 25-17, Sakuragaoka-cho, Shibuya-ku, Tokyo, 151-0031

Admission: 2,000 yen (please pay at the door on the day)

How to attend: apply through the site below:

<http://www.japancivilization.org/>

Contact: Japanese Civilization Institute
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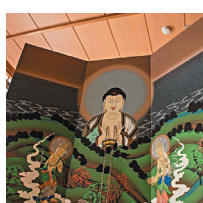
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Messages from Director

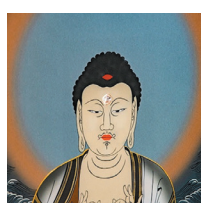
Japanese Civilization Institute has been introducing and selling traditional crafts of Japan. Although it is said that there is approximately 1,200 types of traditional crafts in Japan, its production is declining. As part of our activities, we hope to discover valuable traditional crafts spread across the nation, enjoy Japanese craftsmanship and its beauty inherited over the centuries, and develop it with you.



Tsumami Kanzashi
(Crepe)



Folding Screen
(half size)



Folding Screen
(full size)



KYO-YAKI
Earthenware



Japanese Bamboo
Basket Tokyotrad



Odoshi -
Samurai Armor