



**JAPANESE
CIVILIZATION
INSTITUTE**

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Newsletter Vol. **5** Autumn 2016

On 24th August, 2016, the fifth symposium held by Japanese Civilization Institute took place at Japan University of Economics in Shibuya, Tokyo. A heated discussion took place under the theme, "Globalization and Nation. The path that Japan should take, with U.K. leaving the European Union and the U.S. presidential election coming up," between California lawyer and TV personality Kent Gilbert, international politician Lully Miura and Professor at College of Risk Management, Nihon University, and Ken Kotani with Naoki Inose—director of Japanese Civilization Institute—serving as MC. The following is an extract of the event (reprinted from "Shukan Dokushojin," 7th October, 2016, No. 3159)



Greetings

Ms. Kimiko Tsuzuki—Chairperson of Japanese Civilization Institute

Thanks everybody, a year has passed since we established Japanese Civilization Institute. This summer, Tokyo governor Yuriko Koike returned from Brazil with the Olympic flag. The theme of our fifth symposium is "Globalization and Nation," but I believe that the Olympics themselves are an international sports event with 196 countries taking part. Of course it is without doubt that athletes wish to receive the honor of a gold medal, but there also are the many supporters, the country's dignity, pride, identity, and peoples' various ideologies involved along the way, to make this event possible.

For example, I heard that the swimwear worn by Japan's synchronized swimming team went through over 400 samples, involving numerous textile manufacturers and dyeing artists of kimono. It also needed several Japanese minds, Japanese traditional crafts, and innovative technology to come up with that classic design of "*Fujin* (wind god) *Raijin* (thunder god)."

I think behind the medals, are these kinds of passion and expectation of the people.

The idea of the world becoming one through globalization is a big dream. But how should each country balance their identity, autonomy and independence? And how should Japan pave its way toward the future, while undertaking power battles with other countries? We have panelists discussing these kinds of themes today. I hope you will enjoy it all.

Mr. Naoki Inose—Director of Japanese Civilization Institute

It's a year since we invited journalist Soichiro Tahara to our first symposium on August 28th 2015. We're entering our second year now and I sincerely would like to thank all those who have supported us up until now. We hope we can continuously develop this organization further, by communicating with people of various fields and gather intellectual help by doing so, in order to deeply understand Japanese Civilization. I hope you will all continue your support you have shown us so far.

Past symposiums were held under the following themes:

- 1st Symposium: "The characteristics of Japanese Civilization after 70 years of WWII."
- 2nd Symposium: "Reconsidering Regional Revitalization and the future of Japan on the day Japan and the United States opened war."
- 3rd Symposium: "The Path that Japan Should Take—The Future of Japanese Civilization."
- 4th Symposium: "Why Japanese sake tastes good?"—Japanese cuisine leads the world

Details of each event can be viewed through back issues of newsletters available at the website of Japanese Civilization Institute. <http://japancivilization.org/#newsletter>

“Globalization and Nation.

The path that Japan should take,
with U.K. leaving the European Union and
the U.S. presidential election coming up”

Kent Gilbert vs. Lully Miura vs. Ken Kotani

MC

Naoki Inose

Will Trump become the next US president?—the reason behind his popularity

Inose: Recently, UK voters opted to withdraw from the European Union (EU) and the unthinkable became the thinkable. A wave of popularity caused disorder within a systemized realm. A nation's walls are no longer as strong as they used to be. At the same time, over in America, real-estate developer Donald Trump is receiving support. It seems that America is having a hard time outlining their country too. Mr. Gilbert, why do you think Trump is receiving so much support?

Gilbert: To answer that question, I think we need to look back in history and see how America formed itself as a nation. America never became the United States of America as soon as the thirteen colonies fought against

the British. It slowly united together, but because each state had differing policies of their own like sovereign countries, chaos emerged. So they decided to hold a constitutional convention and form a government. But the initial plan was to keep sovereignty in each state active, so that the Constitution of the United States only stipulates the tasks each state delegates to the Federal Government. The government takes care of the nation's defenses, postal service, legislative investigation, trading between states, and that's about all. In other words, each American state retains its sovereignty, Constitution and a court of justice. If the Federal Government tries to take them away, the people will protest. At the same time, America doesn't regard the United Nations to be all that important, although it makes use of its powers. When the security-related legislation is discussed, there are debates on whether self-defense forces should use military power under the UN resolution, but America has no interest in seeking UN guidance on such matters.



Kent Gilbert (U.S. California lawyer, TV personality)

Inose: That's true. There are times when states are compared to countries. In 2015, there was news that the GDP of California was 6th in the world, exceeding France.

Gilbert: That's right. Also, adjustments need to be made when trade agreements are put forth, taking into consideration how much foreign countries can gain benefits, but Americans don't like that. When free-trade agreements are concluded, import items are sold cheaper and labor

opportunities increase in general. For example, when North America Free Trade Agreement was concluded in 1990, manufacturing industries immediately turned to Mexico, resulting in many American employees losing their jobs. Politicians and academics want to pursue globalization because they find it efficient. But it's only investors and top company executives who profit from free trade agreements. Meanwhile, there are the people who suffer from lower salaries and unemployment. So such people have come to hope for a politician, who might think about their benefits. That's where Trump comes in. People today want someone to protect them. Rather than agreeing with TPP—with which they have no clue as to how their life might improve—they prefer to support Trump.

Inose: So you think that sort of emotion of the people has risen to the surface.

Gilbert: I think in the background, there's this distrust toward politics. Right now, the Republicans hold a larger number of seats, but President Obama is a Democrat so there's a paradox. The goal of the Republicans is to make sure that Democratic Presidents are unsuccessful. It's the same as the Japanese Democratic Party having small goals of "allowing the ruling party to occupy no more than 2/3rds of the seats." There are heaps of issues to be tackled, but they're not tackling them. I think the only issue that's been dealt with is health care insurance reform and that's not even finished yet. It's when all these problems remain unsolved, that peoples' frustration explodes and they start seeking for a dictatorial leader who might put reform under way. The same can be said with Philippine's President right now.

Inose: President Obama couldn't accomplish many of his promises. On the other hand, when we look at the

Republicans, Bush junior started the Iraq War using the Islamic State as an excuse. In times when people no longer trust the Republican or the Democratic Party, Trump emerged like a trickster.

Gilbert: Plus Trump is famous. His name became first known when he repaired the public skating rink in Central Park, New York. The repair had been going on for 6 years, and never seemed to finish. Then Trump came in and finished it in a short period of 3 months, investing in his own money.

Inose: Do you think Trump will become the next President?

Gilbert: I think it depends on the presidential debates.

Inose: How do you see this situation, Mr. Kotani?

Kotani: I think just from hearing Trump's words, it's clear that he's not fit for President. The theme of this debate centers around, "how we should tackle globalization?" We know that Trump was against TPP from the start. But recently Hillary Clinton has also started denying TPP. It seems that TPP is going to lose track no matter which candidate becomes President.

Gilbert: I think Obama is going to finish off TPP as his last task.

Inose: In the end, it's probably obvious that Clinton will become the next President, but Ms. Miura do you think there's a chance for Trump? If Trump becomes President, what do you think might happen?

Miura: Up until now, news continually reported that there was no chance for Trump to represent the Republicans and run for President. Mr. Gilbert said so too. I also thought it was a bubble phenome-



Ken Kotani (Professor at College of Risk Management, Nihon University)

non. But last year, when I visited the American South, I was surprised to see how much Trump was supported by the higher earners including accountants and company executives. I received a different impression to what the Japanese media and CNN were reporting. Mr. Gilbert mentioned that the American people are not too keen on free trade and that there are signs of opposition against globalization, which intellectuals and politicians are trying to push forward. I think that can explain almost half of why Trump is running for President. The other half, I think, is that maybe Trump—while making comments on racial discrimination and conservative Christianity—is being used as a tool to promote a moderate economic strategy line. In other words, I think they "discovered" a clever way to promote a moderate economic line without being criticized as a being a weak liberal party. I think behind this is the way that the Democratic Party has become way too liberal. During the 8 years that Obama was President, there were many liberal debates that were way too much for conservative people to accept, such as making toilets for people whose gender was uncertain other than women and men toilets. There were also much talk about abortion regarded as a just action, although it itself is an act of terminating unborn fetuses.



Ruri Miura (Political scientist, Policy Alternatives Research Institute of the Univ. of Tokyo)

Meanwhile, the Republic Party tried to hang on to social conservatism as their core principle, but they only expressed hatred toward liberal people like doctors who perform abortions, so they lost their perspective along the way. As a result, middle-of-the-roads got left behind. I think Trump was fast to sense the disappointment of these kinds of people. But I think whoever is chosen a deep scar is going to remain. Opposing forces are probably going to battle against the Democrats, without handling some of the many issues that are left unsolved.

Inconsistent American politics and Trump's ideology

Inose: So you're saying, although liberal policy is something that is reflecting the current state, it's also creating confusion among existing values, so people are unable to define what's right and wrong. Trump is also arguing that Japan should pay all costs of stationing the U.S. forces in Japan. In 2013, Obama said that the "U.S. will no longer be the world's policeman." With refugees coming in from Syria, and issues of the Islamic State and Ukraine crisis to be solved, the world

order that has continued since the Cold War ended is beginning to crumble. I think we Japanese need to reconsider our consensus along with that. Mr. Kotani, don't you think that the current atmosphere is close to that of 1930 when our country was facing disturbance?

Kotani: Yes. The 1920s was a time of the Versailles-Washington System, in which the victorious governments collaborated to strengthen world harmony. But upon entering the 1930s, each country alienated itself and became unable to make adjustments, which led them to WWII. Sure, there are parts of today that are similar to that time, but it's not exactly the same. We can also learn from history, see. So even if each country is heading towards isolation, I don't think we're going to step into war.

Gilbert: I think that president Obama made a realistic decision toward the Far East. Just because America succeeded in converting Japan into a democratic country, it doesn't mean they can do the same with Iraq, especially with a religion that goes back well over a thousand years. But with Syria, I think they did too little.

I also think it strange that Trump should stress that Japan pays for its defense. The U.S. Military base is not just for protecting Japan. Its aim is to protect the whole of the Far East and protect Japan—which America took away its armed forces—along the way. Even if they changed the Constitution, I don't think the U.S. Army will leave Japan.

Inose: So you're saying both Kadena and Yokosuka Bases are there not only to protect Japan, but are there as part of a world strategy to protect the safety of the Far East. To think that someone who lacks such common sense might become President is frightening for us.

Miura: It's true that Trump lacks certain understanding, but when you listen to his diplomatic policies and try to analyze them, you begin to see his core ideas. Firstly, he's stating that America should have free access to deciding global ideas, including whether or not they should withdraw U.S. military bases from Japan. He thinks military strategies and globalization strategies have become ossified, so he wants to make adjustments. I think it's instinctive. Compared to when Great Britain evacuated from the Suez Canal, America today has a sufficient amount of power. I think he wants to correspond to the situation while America is still in a dominant position in the world.

I think Trump is like President Nixon. Nixon became President at a chaotic time, after Kennedy and Johnson. They were the Presidents who built conflict between the Soviet Union and the U.S. and started the Vietnam War. Trump is in many ways like Nixon, who having had to start from minus, surprised the world by paying a visit to China. The key to Trump's speech is "unbound diplomacy." His slogan, "Make America Great Again," is merely a catchphrase. The truth is that he's irritated by the way politicians after the Cold War have continuously made path dependency decisions. He thinks they're lacking consistency. The Clinton Administration dragged into conflict, while the Bush Administration actually started the Iraq War. Trump started having doubts about the Iraq War at an early stage when people were enjoying the victorious mood. Trump is by no means a pacifist. His intuition as a businessman, simply told him that this wasn't right.

Inose: That's true. In the past, Kissinger took control of the diplomatic policy under Nixon's Administration and normalized relations with China and thereby maintained bal-

ance under the Cold War structure. And yes, there is a dragging atmosphere in the Obama Administration and there certainly was one in the Bush Administration. You're saying this inconsistency, plus Trump's management ideology, plus the atmosphere of the American people, is what's behind this current situation.

Gilbert: I think the problem of immigration is symbolic. There are 11 million illegal immigrants from Mexico in America today but nothing is done. Trump is saying that he's going to deport them back home and build a wall along the Mexican border. He's saying there's no budget to do this on the American side, so he's going to have Mexico pay for it and even impose duties. What Trump is saying sounds unrealistic, but supporters have expectations for Trump to accomplish things that others haven't tackled, like the public utility he reformed in New York. So now, chances are that Trump just might become the next President. Who knows?

Kotani: Even so, I don't think he'll become President. At the last stages of voting, I think people who can't make up their minds will choose Clinton just to be on the safe side.

Miura: Of course there is the uncertainty of the people in the moderate line, but if Clinton wins, I think it has a lot to do with the Hispanic votes she has. But even so, Clinton is a weak candidate who's failed to appeal herself strongly. It has a lot to do with that fact that she's unsupported by male supporters. She's an elite, but she's also a representative of women—the vulnerable side of the coin. Therefore, she's acclaimed to be a loud woman who's raising her voice to get her ideology through. In fact, Clinton is not at all masculine. She's served finely as First Lady and as a mother. She's very feminine. We all know that societies—not just in the

U.S.—have double standards. It's quite easy for strong and liberal male politicians to gain support, but when it comes to a woman who's after both justice and power, people regard her as being untrue. Therefore, Clinton has chosen the path to become popular and started denying TPP.

Similarities between the 1930s and today / the U.K. leaving the EU and immigration issues

Inose: There's the Trump phenomenon in America, but when we look over to the U.K. we see it leaving the EU. We just talked about how we can compare today to the 1930s, but I have a feeling that we're moving away from an ordered, stable world to a completely different one. To begin with, it was after WWI that we decided to abolish war or else we would destroy ourselves. So they formed the League of Nations, agreed on the Kellogg-Briand Pact and raised spirits to integrate Europe to some extent. After WWII, the EU developed into an economic organization that almost lacked the notion of nations. I think the leaving of the U.K. is a relapse of that, but my, it was unexpected.

Kotani: When you compare today to the 1930s, you see that economic globalization is saturating the world. American scholar Danny Roderick writes in his book "Globalization Paradox" that the world is suffering from trilemma. Trilemma represents democracy, nation and economic globalization. The three cannot coexist at the same time, he says. Two can blend together but not three. When we look at the real world, all went well when democracy and nation blended together, but when the EU considered democracy as unimport-



Naoki Inose (writer, director of Japanese Civilization Institute)

ant and when nation and globalization started to blend together, a situation emerged in which people could no longer gain more benefits. After all, it's the big companies, multicultural companies, major banks and only a small percentage of the people at the top, that make profit from globalization. The remaining people who can't profit from globalization—typically the working class—went against globalization. I think it's this kickback that happened in the U.K.

Gilbert: The U.K. is a country that values national sovereignty. Though the U.K. is a EU member state, it hasn't replaced its currency with the common euro currency. Just in your mind, try and imagine that you made a union like that of the EU with China, Korea and Vietnam. What if the capital of the union was in Pusan? And what if government officials of Pusan standardized electronic devices of Japan? The advantage of different countries sharing common grounds is completely understandable, but electronic companies are not going to be happy, right? The same goes for the EU. The British people are dissatisfied because a lot of things concerning their own country are decided in Brussels, Belgium.

Kotani: Globalization is something that cannot be decided by democracy. Economic strategies are decided



by each country's top leaders while the public are unaware.

Gilbert: Plus, the EU has to deal with the issue of refugees. The decision for accepting refugees should be left for every country to decide, but because Merkel decided that EU is going to limitlessly accept millions of refugees, the EU has become literally borderless. As a result, every country is facing crisis now.

Miura: According to a survey put forth by Lord Ashcroft, people who voted for leaving the EU, lacked the understanding that remaining in a single European market and self-regulating immigrants was a barter. Of course there was a mood for denying globalization, but that was more of an intellectual, political ideology. The pro-Brexit people themselves said, that because U.K. was a leading economic country it would never be shut out from the EU. Another words, they weren't aiming to protect themselves from the global economy.

An indicator that's in correlation with the referendum is QOL (Quality of Life). People wanted to protect the quiet English rural landscape with grazing sheep, and traditional English life. They were fed up with people selling Kebabs and destroying the environment. I think these factors that directly link to everyday life, are actually what effected the result the most. I think they should have just talked about regulating the immigrants without leaving the EU.

Inose: So you think the problem was just the regulating of immigrants?

Miura: If you enter a British hotel or restaurant today, you see many workers from Poland and Hungary. The English people are short-handed so they need their manpower. But they made an extreme decision to get rid of them. I think this is what's behind this story. In his book, "*Togo-no Shuen*" (The End of Integration) Ken Endo writes that EU never really played the role of becoming the

world's government. Recently we hear talks on principle of subsidiarity, in which decision-making and self-rule is done in small units and issues that overflow are done in larger units. Ultimately, the EU only deals in issues that remain. It was reaching that kind of stage. So the U.K. didn't really have to leave the EU, but I think the elites in London, urged emotional ideologies on anti-immigration too much. Londoners were seen as looking down upon country people. So the U.K. leaving the EU is said to be the result of elitism being defeated.

Gilbert: When we look at Japan, we see Kurdish people who are unable to return home, working as laborers engaged in demolition work in the construction business. Of course Japan needs their manpower, plus we can't just send them back. That's inhumane. But I don't think we can accept them as refugees either. When compared to other countries it's very small, but we do have immigration issues in Japan too. But should we

accept refugees from Syria? I don't think so. We have neither the function to accept them nor the system to detect Islamic State members.

Inose: In 2015, only 6 Syrian refugees were authorized. I agree that we can't accept tens of thousands of refugees all at once, but I do think we should practice accepting refugees starting with perhaps 1,000 at a time and try and find a way to accept them. If something happens in North Korea, refugees will immediately cross the ocean and flood into Japan. I think we're too optimistic about these issues.

Miura: Compared to other countries, Japan has been free of immigration issues, but over the past 30 years, we have accepted over 10,000 boat people and dispersed families. If we were to accept immigrants, we need to think about how to practice cultural assimilation. The word "assimilation," sounds very negative. We have the image of taking forceful measures to strip national characteristics from people. But at the heart of American capitalism, there is an asceticism that's typically Protestant too. If you don't consider what's culture and what's system carefully, friction will be caused and values will be torn down. It was good to see those athletes with two cultural identities participating in the Rio Olympics. As Japanese, I think we're applauding those who personify Japanese culture and value. We're not clinging onto national characteristics, are we? That's why when we open Japan to the outside world in the future, we need to thoroughly think about what we value and treasure the most.

Kotani: This assimilation issue is exactly what the British and German people are facing right now. With immigrants continuously entering their country, they can't keep up with educating them and teaching them the language. As a result, communi-

ties of immigrants emerge and communication with local British and German people becomes difficult. In rural schools, there are often immigrant children who can't speak English so the speed of studying in a classroom becomes slow. It's a tough issue to solve.

Gilbert: Another problem is that children born in America are regarded as Americans. Even if an illegal woman enters America, if she gives birth in America, the child becomes an American. If that happens, you can't just deport the mother back home. But then, you don't want to give her citizenship either, because she initially entered the country illegally. This issue with immigrants is very difficult. That's why Japan should tackle this issue with greatest care. If I were German, I would be annoyed by the way Merkel tackled this problem as she pleased.

Inose: When I saw 500-1,000 Syrian refugees boarding a boat of 100 tons and falling into the Mediterranean Sea, I knew I was looking at a situation of people with no nation. When Japan lost in WWII, a Japanese nation collapsed in Manchuria, and many people returned to Japan with bare necessities of life. Today, when Syria is falling, millions of people entered EU and instantaneously broke peace and order. I thought I vividly saw the fear of that. Japan seems to see this problem as something outside their own situation but I came to realize once more that nations are something to be built upon.

Accepting freedom and capitalism to be changed

Miura: I would like to add to what we were talking about earlier, about how we can compare the 1930s to today. I think at the time, it was cru-

cial that people were disappointed in capitalism. Capitalism isn't something you should be disappointed by. I think it's something that you add changes to.

Inose: When we look at the 1930s from a historical point of view, there was this flow of idealism, from a feudal society to a capitalistic society and then to a communist society. Then when the Russian Revolution actually peaked, several countries became communist. There seemed to be an answer if you went towards that direction, although it turned out to be a mere illusion.

Like you said, Ms. Miura, when you think about what kind of ideal model you can have today, you notice that changes can be made to capitalism. But I think it's what kind of image you have beyond that, that's important.

Miura: When the Nazis emerged, I think that communism played the role of disappointing people about capitalism. In America, there was even a happening in which anarchists and communists shot repatriated WWI soldiers during a victory parade. Deterioration of order was at its peak. The average people found it hard to grasp communism, so communists became their enemy. But while fearing communism, they also became disappointed with capitalism because they were suffering from the Great Depression. That's how state socialism emerged. Today, we have no real threat from communism, but at the same time, we're disappointed in capitalism. So what will happen? The middle classes of advanced nations will start protecting their assets. Starting from pensioners and those over 60-years-old, people are going to become more conservative. Capitalism's middle class successors are going to try and maintain their vested rights, so politics is going to revolve around vested rights.



Inose: In Germany, the Nazis emerged. Meanwhile in Japan, state socialism emerged centering around Prime Minister Abe's grandfather Nobusuke Kishi. Until recently, state socialism prevailed in Japan in which government officials of Kasumigaseki managed private companies and nurtured them. That structure has come to an end, but now we're lacking an image as to what kind of nation we're going to aim for.

Miura: For example, in America, people in the steel and automotive industries are losing their dreams, but meanwhile, over at Silicon Valley, various industries are blossoming. If innovation happens somewhere in a country, that profit will go around and enrich the country as a whole. In addition, it would be good if the nation can support those who belong to deteriorating industries by providing them with new job training skills and by reexamining their pension schemes. New industries don't emerge in Japan because the nation is continuing to be under govern-

ment control. I think we need to find another way to run this country. For example, what would happen if all automobiles disappear from the world? It wouldn't do if Japan collapses because they can't survive other than with automobiles. We need to take the finance business and human resources more seriously. It's too painful to watch the younger generation support this dying country. This is why we need to allow more freedom in this country, but Japanese government officials hate freedom.

Inose: That's because freedom comes with responsibility. We have the Olympics coming up in 2020, and there's a mood for people to come together. I question this; is Japan looking at the future after the Olympics? I now serve as advisor for Osaka, and we have a plan of holding an Osaka Expo in 2025 under the theme, "Aging Society and Innovation." I have hopes for setting a goal for this country after 2020 starting from Osaka. There are still loads of topics to be talked about but since

we've run out of time, we'll have to stop around here.

(reprinted from "Shukan Dokushojin,"
7th October, 2016, No. 3159)

The panelists

Kent Gilbert

U.S. California lawyer, TV personality. Born in 1952 in Idaho and raised in Utah. He came to Japan in 1971, when he was still a university student. In 1980, he finished Graduate School, attained license to practice law and started working as an attorney in an International law firm in Japan. In 1983, as soon as he started appearing regularly on television, he became a popular TV foreign celebrity (*gaijin tarento*). In recent years, he runs a company, holds lectures and writes books. His recent books include “*Nihon Kakusei*” (Japan Awakening), “*Yatto jigyakushikan-no Ahorashisa-ni Kizuita Nihonjin*” (Japanese people finally realizing the absurdity of self-tormenting historical point of view), “*Mada GHQ no Senno-ni Shibareteiru Nihonjin*” (Japanese people who are still brainwashed by GHQ).

Lully Miura

A scholar of international politics. Born in 1980 in Kangawa Prefecture. She graduated from the University of Tokyo and the Graduate School of Public Policy (GraSPP), and earned her PhD from the Graduate School for Law and Politics of the University of Tokyo. She is now a Lecturer at the Policy Alternatives Research Institute (PARI) of the University of Tokyo. In 2014, she launched her personal blog, “*Yamaneko*,” in which she writes her own views on politics. Not only does she share her critical view on international politics, but also about Japanese politics and society. Miura is an author of “*Civilian-no Senso*” (Civilian’s War: On the Origins of Aggressive Democracies) and “*Nihon-ni Zetsubou-shiteiru hito-no-tameno Seiji Nyumon*” (Understanding Contemporary Japanese Politics and Diplomacy).

Ken Kotani

Professor at College of Risk Management, Nihon University. Born in 1973, in Kyoto. After acquiring a B.A. in International Relations at Ritsumeikan, he obtained his MA from King’s College London and Ph.D. from Graduate School of Human and Environmental Studies at Kyoto University. He is Senior Fellow, International Conflict Division, Center for Military History, at the National Institute for Defense Studies and lecturer at the National Defense Academy. He was also a visiting fellow of the Royal United Services Institute (RUSI), U.K. His books include, “*Igrisu no Joho Gaiko*” (British Intelligence and Far Eastern Policy, 1940-1941), “*Nihongun no Interigensu*” (Intelligence of the Imperial Japanese Army and Navy), “*Mosado*” (The Mossad), and “*Interigensu—Kokka • Soshiki-wa Joho-wo Ikani Atsukaubekika*” (Intelligence—how nations and organizations should deal with information).

Naoki Inose

Author. Born in 1946. In 1986, he received Souichi Ooya Nonfiction Award for his book “*Mikado-no Shozo* (Portrait of Emperor).” In 1996, he received Bungeishunju Readers’ Award for his book “*Nipponkoku no Kenkyu* (A Report on Japan).” From then on, he actively worked toward abolishing and privatizing government-affiliated corporations. In June 2002, Prime Minister Junichiro Koizumi appoints Inose as member of Promotion Committee for the Privatization of the Four Highway-Related Public Corporations. He included the story of the battle in his books, “*Doro no Kenryoku* (Authority of the Road, Bunshunbunko)” and “*Doro no Ketchaku* (Settlement of the Road, Bunshunbunko).” In October, 2006, Inose served as Research Professor at Tokyo Institute of Technology and in June, 2007, he served as Vice Governor of Tokyo. He served as Tokyo governor from December 2012 to December 2013.

The video message of Emperor Akihito expressing his desire to abdicate, created a huge impact on the Japanese people. Foreign media also gave high attention to the news, providing flash reports with comments on the Emperor's feelings as well as issues on the Imperial Household Law. At the basis of Japanese consciousness, lies a respect toward the Emperor and the Imperial Family—which has continued throughout history—as a central figure of its nation and race. Our symposium validates this unbroken line of Emperors from various angles, and looks at how it might continue in the future, taking into consideration the issues regarding Imperial succession and the relationship between Japanese citizens and the Imperial Family.

► Panel discussion:

“What is the Imperial Family to the Japanese people?”

—revolving around the issue of Emperor Akihito expressing his desire to abdicate

Ikuhiko Hata

Japanese historian and
Doctor of Law



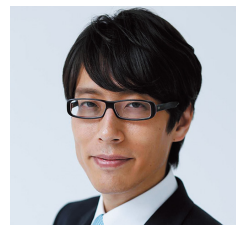
Shinji Yamashita

Journalist specializing in Imperial
Household, a former member of the
Imperial Household Agency



Tsuneyasu Takeda

Author and adjunct lecturer at
Kogakkan University



MC:

Naoki Inose

Writer and director of
Japanese Civilization Institute



Date: November 28th 2016, 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 100
people)

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

How to attend: apply through the site below:

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

Contact: Japan Civilization Institute
03-5456-8082

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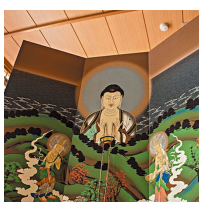
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Messages from Director

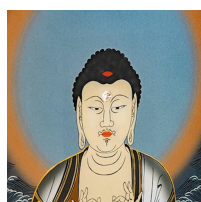
Japanese Civilization Institute has been introducing and selling traditional crafts of Japan. Although it is said that there is approximately 1,200 types of traditional crafts in Japan, its production is declining. As part of our activities, we hope to discover valuable traditional crafts spread across 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