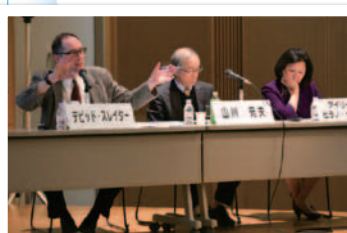
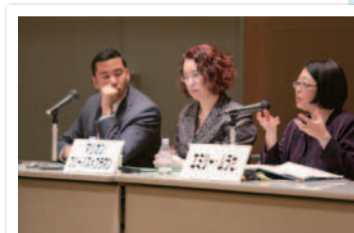


The Japanese American Leadership Symposium

Towards Common Ground Connecting Diverse Voices for the Future



3:00 – 5:30 pm,
March 10, 2013 (Sunday)
CORASSE Fukushima



Organized by: The Japan Foundation Center for Global Partnership (CGP)

Co-Organized by: U.S.-Japan Council (USJC), Fukushima Future Center for Regional Revitalization (FURE)

Supported by: Ministry of Foreign Affairs, Fukushima Prefecture, U.S. Embassy, Tokyo,
Fukushima International Association, NHK Fukushima

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Fukushima Future Center for Regional Revitalization

Introduction

Co-sponsored by the Japanese Ministry of Foreign Affairs and the U.S.-Japan Council (USJC), the Japanese American Leadership Delegation Program (JALD) has been held every year since 2000 for the purpose of promoting mutual understanding and deepening interaction between Japanese American society and Japan. As part of this program, the Japan Foundation Center for Global Partnership (CGP) has held an annual symposium since 2003, focusing on a different theme every year. With the strong support of USJC, the program's American organizer, we were able to hold a symposium in Fukushima this year, two years after the earthquake. This report is a compilation of the presentations and discussions from the symposium.

Japanese Americans in the U.S. have a diverse history and background. The majority are descendants of Japanese who left their homeland during the Meiji and the Taisho Era (1868-1924). They built up new communities on the basis of the shared hardships and discrimination they faced in a new environment and the ordeal of life in internment camps during World War II. Despite the hardships encountered, the Japanese American community has survived and thrived, and continues to this day to diversify and develop. How should this community honor the traditions that have been passed down to them, and strengthen their ties to their homeland while developing a sense of identity within their always-developing communities?

Two years have passed since the earthquake in Japan. The perceptions and reactions to the earthquake vary by age and position, with some people wanting to return to their homes as soon as possible, while others wanting to begin new lives in a new town. What do we need to rebuild communities while respecting individual voices? This symposium's goal was to address this question and consider it together by superimposing current conditions in Fukushima and the Japanese American community.

The most important step is to attempt to understand the current situation. In the symposium's opening address, Vice Governor Murata asked that we all visit Fukushima in person and experience it ourselves. We earnestly hope that this symposium will serve as an opportunity for the ties between Japan, and Fukushima prefecture in particular, and America to deepen beyond our national borders.

Program

- | | |
|-------------|--|
| 15:00-15:10 | Opening remarks:
Eiji Taguchi, Executive Vice President of the Japan Foundation
Fumio Murata, Vice Governor of Fukushima Prefecture |
| 15:10-16:15 | Part 1: Presentations "Voices from Japanese Americans"
Video screening
Introduction: Irene Hirano Inouye
Presentations: Emily Murase, Marion Friebus-Flaman, Kelly Ogilvie |
| 16:25-17:30 | Part 2: Panel Discussion "Voices from Fukushima"
Introduction: David Slater
Presentation: Mitsuo Yamakawa
Discussion |



Marion Friebus-Flaman

Marion Friebus-Flaman is the principal of Thomas Dooley Elementary School in the Chicago suburbs. This school has a program in which half the children are native speakers of Japanese and half are native speakers of English, and she was involved in planning and developing this two-way immersion education program, which is the first of its kind in the U.S. She holds a B.A. in English from Southern Illinois University at Carbondale, an M.A. in TESL from the University of Illinois at Urbana-Champaign, an M.S. in Educational Administration from Northern Illinois University and a Ph.D. in Education from Capella University. She spent the first six years of her life in Yokohama, and also spent six years as a foreign lecturer at two Japanese national universities. Her maternal grandfather comes from Fukushima and her maternal grandmother comes from Kumamoto.



Emily Murase

Emily Murase serves as the Executive Director of the San Francisco Department on the Status of Women. She holds an A.B. in modern Japanese history from Bryn Mawr College, a Master's degree from the Graduate School of International Relations & Pacific Studies at UC San Diego, and a Ph.D. in Communication from Stanford. She has worked for AT&T Japan in Tokyo, the White House, and International Bureau of the Federal Communications Commission. (In 2010, she became the first Japanese American to serve on the San Francisco Board of Education.) In 2009, she was recognized for her contributions to the women's community by the Democratic Women's Forum. She comes from Yamaguchi on the paternal side and from Aomori on her maternal side.



Kelly Ogilvie

Kelly Ogilvie received a B.A. in Humanities and International Business from Seattle University. He is the founder, President and Chief Operating Officer of Quemulus, Inc., an "e-wallet" application. He is also founding partner of Social Milli, LLC, a social media consultancy that advises small and medium-sized businesses on social media strategy. Previously, Mr. Ogilvie was founder, CEO and President of Blue Marble Biomaterials. He currently serves on the Board of Directors of Extraordinary Futures, an NPO that targets young people who did not receive an adequate arts education, and serves on the External Advisory Board of Washington State University's Center for Environmental Research Education and Research.



Mitsuo Yamakawa

Mitsuo Yamakawa was born in Aichi Prefecture in 1947. He became a professor in the Faculty of Economics at Fukushima University in 1990 with a specialty in economic geography, and currently serves as Special Advisor to the President and a professor of Economics and Business Administration. He is an official member of the Science Council of Japan and Head Director of Fukushima International Association. Professor Yamakawa assumed the position of Director of Fukushima Future Center for Regional Revitalization, a center established at Fukushima University, and is also a member of the Fukushima Prefecture Reconstruction Vision Committee, and works to revitalize Fukushima by overseeing numerous local government boards tasked with drafting reconstruction plans. Professor Yamakawa emphasizes raw data gathered in the field when approaching local problems.



David Slater

David H. Slater was born in 1960. He earned a Ph.D. from the University of Chicago and joined Sophia University in 1997. His research primarily focuses on the youth and education, capitalism and changes in Japan's labor market during the economic recession. In March 2011, he began volunteering in the areas in eastern Japan affected by the earthquake by passing out blankets and removing mud. In addition to publications related to the earthquake, he is currently directing the "Tohoku Voices" project, which will produce a video archive of narratives of local residents, hundreds of hours of which have already been recorded.



Irene Hirano Inouye

Irene Hirano Inouye earned her bachelor's and master's degrees in Public Administration from the University of Southern California, and has extensive experience in non-profit administration, community education and public affairs with culturally diverse communities nationwide. She is President of the U.S.-Japan Council, a non-profit organization dedicated to building relationships between the U.S. and Japan. She also served as Chair and Trustee of the Ford Foundation, Trustee of the Kresge Foundation and other important posts. She visits Japan every year to serve as U.S. coordinator for the JALD program. She comes from Fukuoka on her paternal side and Tokyo on her maternal side.

Home, Community, Change: What Will Your Adventure Be?

©Emily Murase

Home:

What is family?

My grandparents were from Yamaguchi Prefecture and came to America in the early 1900s. After much hard work as sharecroppers, they were finally able to purchase a grape farm in California. However, when World War II started, Japanese Americans were forced to go to desert prison camps. My father's family had to abandon the grape farm they had worked so hard for and leave with only what they could carry. First they were sent to live in horse stables. These were difficult times, but my father was one of the few lucky ones who were able to continue his college education on the East Coast and in 1952, he got the chance to study at Osaka University as a Fulbright Scholar. After my mother graduated from university in Japan, she received a scholarship to study in the U.S. and studied social work. My father and mother married in 1965, and I grew up with my brother and sister in San Francisco.

My family history of immigration, hard work overcoming poverty, and the challenges to overcome the wartime incarceration is shared by many Japanese Americans. During the war, Japanese Americans were forced to create a sense of home in smelly horse stables and barren desert prisons. And yet, through strong families and communities, they were successful.

Community:

What role does community play?

During World War II, Japanese Americans had to cope not only with the hostile environment of the prison camps, but were also placed in a difficult place between their two countries, Japan and America. In creating a sense of community in the barren prison



camps, they found comfort in Japanese traditions. By celebrating the Obon Festival and holding Sumo fights, they managed to sustain their communities even in the cold and miserable prison camps. This is how Japanese traditions were handed down, and even now my own daughter participates in the Obon Festival held in San Francisco, one of the highlights of the summer. And, at the Rosa Parks Elementary School, where my parents helped launch a Japanese bilingual and bicultural program, the students learn Japanese and Japanese culture, and hold an Undokai each fall.

Change and adventure:

What will your adventure be?

The war robbed Japanese Americans of their homes, farms, and businesses. Just like the people who lost so much in the Great East Japan Earthquake, they had to search for new ways to support themselves. Confronting a difficult environment and adapting to it are difficult challenges. However, inspiration can be found among family bonds and community ties. And we can transform turning points in our lives into new adventures.



Building Common Ground

◎Marion Friebus-Flaman

Experiences and Identity

My grandfather had a farm in Fukushima, so my connection to Japan ties me directly to Fukushima. My childhood in Japan was just like that of the children around me, and although I was Japanese American, I thought of myself as Japanese. When I moved to America later, my life changed to a more American style. I began to think of myself as an American when I became immersed in American culture. In other words, my identity changed as a result of experience and culture.

Building common ground

I always felt a connection to Japan because that's where I spent my early years, so as I grew up, I looked for opportunities to interact with the Japanese culture. I looked for a job that would give me the opportunity to teach English to Japanese students. After teaching English at a Japanese university, I returned to America and got a job teaching English to Japanese children who came to America because their fathers' jobs sent them to America. While I was supporting these students and families as they integrated into the American culture, I identified myself as Japanese American for the first time because I thought of myself as a bridge between Japan and America. Then I was involved in planning and developing a Japanese-English dual language program at Thomas Dooley Elementary School. At that time, I thought that this was the perfect way to be a bridge between the two cultures. However, now that the program is 12 years old, I have come to realize that I'm not the bridge; I'm actually a builder. I am building a common ground between the Japanese culture and the American culture in the setting of this school. About half of the

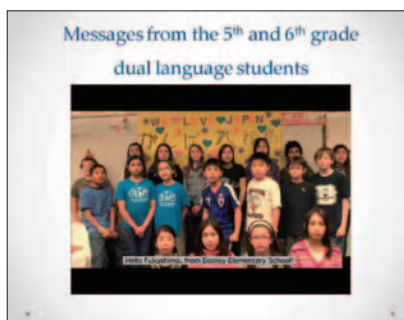


students come into the program and only speak English, and about half come in and they only speak Japanese. Our goal is that by the time they finish sixth grade, they will be bilingual and bicultural. I believe we have been successful so far.

Broadening our perspectives

These experiences have also taught me that it's impossible to really learn another language without learning the culture. So we not only teach our students the Japanese language, but also expose them to Japanese culture. Culture and language are closely linked. Just because you have a bridge does not mean that you have two-way understanding. You can only understand each other once you have common ground. People share thoughts and culture within their communities. By building common ground through individual experiences, different communities can understand each other and broaden their perspectives. As a result, diversity is accepted, and issues can be resolved from a wide range of perspectives.

If programs like the one we have at Thomas Dooley Elementary can be applied broadly, schools will be transformed into more global places. I hope that this common ground can be extended to create connections between Japan and America.



Becoming a society that embraces diversity

Social Entrepreneurship and the Hero Generation

●Kelly Ogilvie

America's diversity

My mother is Japanese, but my father is a mix of Filipino, German French and Spanish. I am fourth-generation Japanese American, but a look at my family tree shows how diverse my background is. This is a perfect illustration of what America is all about. My track record founding several companies was inspired by my father, who was an entrepreneur, but at the same time I experienced the America that values entrepreneurship and independence.

Social entrepreneurship

One theme I would like to mention is social entrepreneurship, which is currently attracting a lot of attention. "Social" does not mean social media like Facebook, but rather it refers to social ventures that find issues in the middle of society and strive to resolve these issues "for society" using entrepreneurial methods. Humans face a wide range of problems, starting with environmental problems, and technology holds great potential for the social entrepreneurs who are working to resolve these problems. For example, the internet linked people together at an unprecedented speed. What is important is to think about what comes next. This is what social ventures are all about.

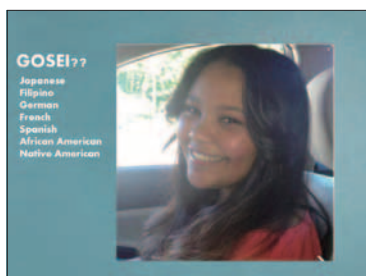
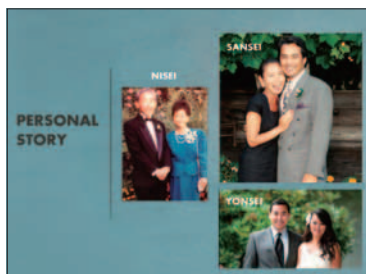
Social entrepreneurship is not just for business. Social entrepreneurs exist in government and non-profits, and some very interesting initiatives are popping up in the U.S. and all across the world through the inter-



section of these different sectors. What this movement really needs is skilled human capital, and investments in science, technology and education. History shows that those economies that invest in science and technology are the ones that plant the seeds for future economic prosperity.

Generation Y

Generation Y are the people that are between the ages of 10 and 35. Generation Y grew up on the internet. Statistics tell us that this generation feels personally responsible for making a difference in the world and believe that caring for the environment is their responsibility. This generation has the potential to address the issues that our human species face, and that is why I am calling this the Hero Generation. Fukushima experienced a devastating earthquake, but we should see this is an opportunity to purge what we don't need and make way for new life. When a forest burns and leaves ashes behind, new life emerges from those ashes. I hope that everyone in Fukushima can bring their own independent awareness so that we can consider ways to change the world together. And so this final quote comes from Eleanor Roosevelt: "The future belongs to those who believe in the beauty of their dreams."





Messages for Fukushima

Following the presentations, the three panelists discussed the ways in which their experiences and ideas can be brought back to Fukushima.

Emily Murase: Just as Japanese Americans have sustained their communities by sharing traditions, I would like to emphasize that traditions are indispensable for communities. I know that the people of Fukushima face some serious challenges because they are dispersed, but I would encourage the community to think about a few signature traditions that will bring people together.

Marion Friebus-Flaman: One of the things I've noticed is that bringing people of different cultures together really stretches the minds of children to a surprising degree, and possibilities expand by incorporating the thoughts of people from different cultures. I believe that finding different ways of solving problems from multiple perspectives could really help Fukushima solve its problems as well. Oliver Wendell Holmes said, "A mind that is stretched by a

new experience can never go back to its original dimensions."

Kelly Ogilvie: Small businesses are responsible for most of the economic and job growth over the past 40 years in the U.S. The U.S. government has an agency called the Small Business Administration that helps support businesses, and I think that there might be an opportunity for something similar here in Fukushima. A partnership with businesses, the government, NPOs and small- and medium-sized companies could show the world how to overcome crises.

Irene Hirano Inouye: The groups that participated in this year's program all have different backgrounds, but when they began to get to know each other, they found connections. So the first step "towards common ground" is to tell our own stories. I hope that this symposium became an oppor-

tunity to listen to each other's stories and share our histories. I hope that this kind of opportunity continues so that we can continue to have a common thread and a common tie that enables us to find ways to work together.



Sharing Voices

Compiling voices from the earthquake

◎David Slater

I think one of the primary messages from the first half of the program is that people in America and indeed around the world really care about Tohoku and Fukushima. I've lived in Japan for about 20 years and teach at a Japanese university. Just like other Japanese, I experienced the earthquake on 3.11 and have also participated in volunteer activities. My students began wondering whether it was really appropriate to be in class when there's so much work to be done, and this encouraged me to begin archiving the voices of people in Tohoku as an ethnographer, not merely gathering partial information via the media. We also heard harsh opinions that recovery plans based on numbers and data are remote from the feelings of the people who live there. I think it is important to figure out what is really needed by listening to the voices of the local

people and deepening community ties, and I was forced to recognize that this takes time. I also got to know young people who take a positive attitude and want to look at the earthquake from a multi-faceted perspective and transform it into a major turning point. I hope that we collecting these narratives and sharing them can help to support these people.



Using community-based activities as a starting point

◎Mitsuo Yamakawa

Fukushima Future Center for Regional Revitalization

In April 2011, we had the idea to establish the Fukushima Future Center for Regional Revitalization at Fukushima University. The goal was to support Fukushima Prefecture, which had been severely damaged by the earthquake, and particularly the victims of the Fukushima Daiichi Nuclear Plant accident, in our role as a university. Universities engage in scientific studies and research at normal times, but studies and research per se is not helpful at times of crisis, especially



when it comes to the problem of radiation contamination. We are a support center, not a research center, because we do not want to just provide objective, scientific data, but instead figure out how to help people recover in this region utilizing those scientific facts.

Immediately after the earthquake, the Center's members from the Department of Science and Engineering posted a map of radiation contamination on our website before SPEEDI information was even available. The university also provided its buildings as an evacuation site. We started out with student volunteer activities to collect cardboard boxes to make up walls to provide a minimum of privacy there. Following the first stage of immediate evacuation, temporary housings are constructed. But those temporary houses are, even if a large amount of money is spent on them, usually dismantled within a few years. If more funding is then used to build public housing from scratch, there may be ways of effectively utilizing temporary housing, such as recombining the removed temporary houses into public hous-



ings. From my own experience, I've learned that we should not just provide support in a step-by-step manner, but rather it should be in an ongoing, continuous manner.

What is community?

A key feature of nuclear disasters was that many families and communities were divided and dispersed as a result of voluntary evacuation. From now on, the process of transferring from temporary housing to public housing will shed light upon the question of what it means to build a new "out-of-town" community somewhere other than one's own hometown, and how ties between hometowns and people should be perceived and handled. At the same time, we should not forget that everyone has different views on nuclear power and the future prospects. In conceiving the rebuilding plan for Fukushima, therefore, the process of creating and sharing the future vision becomes extremely important. In usual cases, policies are simply devised by the government and are subsequently accepted by the local bodies. This time, however, we faced the huge problem of radiation affecting the lives of each one of us and it was impossible to conceive any policy without having exhaustive discussions among local communities. During those discussions, I gave a thought to how the world would see Fukushima. Some members had actually been exposed to radiation. We took our time as much as possible in these discussions, and, as a result, we were able to agree on the first vision for reconstruction to be "a society that does not rely on nuclear power." This experience provided me with an invaluable opportunity to think again about what democracy means for Fukushima.

Creating a forum for dialogue

There were other serious problems when thinking about how to rebuild Fukushima. Interviews with people who evacuated outside of Fukushima showed that they made

the decision to leave Fukushima after careful consideration and discussion with their families, rather than evacuating immediately after the earthquake. Moreover, statistics revealed gaps in responses by age groups, positions, and even between couples, about whether they would come back to Fukushima to live, with 60% of all the respondents no longer feeling proud of Fukushima.

Reconstruction cannot just be carried out by government and NPOs. The community must also spearhead efforts. I think it is important to create a place where people can share worries and discuss together so that they can bridge the gap in perception between evacuees outside of the prefecture and those living in the prefecture, and relieve the stress of living in temporary housing. I believe that we should start rebuilding our identities and pride by recognizing different perceptions and diverse values among people. International exchange could also be helpful in the process to broaden our perspective.



Creating a place for dialogue

Creating a place for dialogue

In closing, the panelists, Professor Yamakawa and the audience held a discussion.

What it means to “know the present situation”

Slater: The question is how do we carry out research and provide support. The objective of the research is to provide support, but it is important to not only compile data, but figure out from there what the larger picture is. We cannot provide support without the kind of data that Professor Yamakawa has. In other words, it's important to have a larger picture so that we can know what we're really doing.

Gap between “safety” and “security”

Friebus-Flaman: One of the commonalities between the Fukushima experience and the Japanese American experience is the loss of faith in the government.

Yamakawa: Three words which symbolizes the situation after the nuclear disaster in Fukushima are: “unexpected,” “not immediately,” and “provisional value.” Those words completely severed the scientific “safety” which government officials provided, from the “security” which people wanted most to be reassured, and exacerbated our distrust for the government and the academics. We want the government to not just collect data, but to actually come to Fukushima. The creation of the Reconstruction Agency should have integrated all of the contact points, but instead it merely increased occasions we had to explain our situations. The Reconstruction Agency should function as a single organization, I think.

Creating a structure to utilize NPOs' strengths

Question 1: The organization I work with, Arlington Partnership for Children, Youth and Families, is also looking at creating ongoing collaborations between the government, the schools and community organizations. I was wondering to what extent you have been doing this in Fukushima to be able to have more formalized partnerships and collaborations, and to be able to bring in businesses into these organizations and other nonprofits?

Yamakawa: Soon after the earthquake, there were many offers for support from companies and NPOs related to radiation contamination, but recently there have been more inquiries concerning the support for children.

There is a perception gap not only between fathers and mothers, but also between mothers and children. There are cases that mothers thought they were evacuating for the sake of their children, but the children did not want to be separated from their friends, which made mothers feel even more isolated. The issue of mental health in local communities like this is very important, but I must say it is still difficult to carry out effective activities as NPOs are not fully developed in Fukushima. Thus, it is pertinent to consider how to foster local NPOs and to collaborate with NPOs from outside the prefecture first. Furthermore, even if their objectives are the same, NPOs do not necessarily take the same approach. So we have to train coordinators who can liaise with those NPOs. There is an urgent need to institutionalize a mechanism in which interested organizations can exercise their full potential, I think.



Parallels between 3.11 and 9.11

Question 2: After 9.11, Japanese Americans spoke out about the harassment and discrimination that Arab Americans were experiencing. In the case of this earthquake, we are in this absurd situation in which we do not know who to be mad at, and also we do not know where to look to find an objective third-party to play a role like the Japanese Americans did with 9.11. So I am wondering how to bring together all the different voices and how we should act.

Murase: Even though there's no obvious enemy, like there was supposedly in the 9.11 attack, I think one of the questions for the Japanese people is the viability of continued nuclear power.

Slater: I would also echo that. There are some people who see as the enemy the nuclear industry. The tsunami and the nuclear meltdown are almost two different kinds of disasters, and the dynamics of feeling can be quite different in them. One activist said that the reason we call it 3.11 is because it sounds like 9.11, and in 9.11 there is a feeling that America could have done better in response to that tragedy, so calling the earthquake 3.11 reminds us that Japan could do better in that tragedy.

Aspiring to a future that ties people together

Question 3: I lived close to the nuclear plant where the accident occurred. In response to the radia-



tion contamination after the earthquake, the U.S. government instructed American citizens to evacuate from areas within 80km of the nuclear plant. While America was issuing information at such an early stage, in Japan it wasn't even clear what the evacuation radius was and where and how people should evacuate.

Yamakawa: In the case of this earthquake, there is a question of whether it was a natural disaster or a man-made disaster. If it was a natural disaster, people may simply resign themselves to it. But if it was a man-made disaster, it may be deemed as government responsibility to explain what steps they would take to address it. We have to take these backgrounds into consideration when we think about what we need to do and what Japan and the U.S. can do together.

First, whatever debates we might have, we will need thorough scientific investigations over the long term. At the same time, it is very important to make sure that those scientific facts meet the

needs of local people's daily lives. This is one of the goals of the Fukushima Future Center for Regional Revitalization.

Second, expanding and deepening exchanges is the key here. I think that Japan stopped learning from other countries at some stage in the past, as epitomized by the phrase "Japan as No. 1," but now Japan must really reflect on this head-on. We should take this opportunity to remember how important it is to learn the world's wisdom with humility.

Third, I would like to stress the importance of "connections". Just like the cherry trees that bloom along the Potomac River, cherry trees can symbolize the tie between Japan and the U.S. We can consider a project with lasting impact, such as planting cherry trees in the areas hit by the tsunami to link together those areas that were most affected. This would send the message that we will never forget this earthquake and that we should always remember whenever the cherry trees bloom.



The 2011 JALD was in Tokyo on March 11, 2011, when the Great East Japan Earthquake struck. Two years later, the program was held in Fukushima, which was very meaningful. The delegates learned about the recovery efforts in Fukushima and were inspired by the resilience and spirit of the people there. Every visit while in Fukushima reflected the sentiment that people want to share their experiences with the world so that others can benefit from lessons learned during the aftermath.

The issei (first-generation Japanese Americans) had to experience the internment camps during World War II, and for a long time they did not want to share their experiences. This began to change through the efforts of the sansei, and in 1988 the Civil Liberties Act was passed, which included token reparations paid to Japanese Americans. The importance of pre-

serving personal stories has become a vital part of Japanese American society.

World War II played a major role in severing ties between Japanese Americans and Japan. As a result, the connections between Japanese and Japanese Americans are complex. Japanese Americans understand the importance of sharing one's story in order to find common ground as the first step to building enduring people-to-people and country-to-country connections. To do so, it is essential that we share our own experiences with other people. When Japanese Americans share their stories, they do so in the hope that history will not be repeated. Fukushima was hurt in the earthquake and continues to recover, but by speaking out, we can learn the lessons. We can't change the past, but it is important to use the past to make a better future.

The Japanese American Leadership Delegation Program (JALD)

Japanese people began to immigrate to America in the Meiji and the Taisho era (1868-1924), and currently number approximately 768,000 (2010, national census). The census allows individuals to designate more than one ethnic background, and the total number of people that designated Japanese and Japanese plus another ethnic background totals more than 1.3 million. Japanese Americans rebuild their lives following the internment by the U.S. government during World War II, and subsequently the third and fourth generations have made significant contributions in politics, economics, education and other fields throughout the U.S.

Co-organized by The Ministry of Foreign Affairs (MOFA) and U.S.-Japan Council (USJC), a diverse group of about 10 Japanese-Americans who are playing leading roles in such fields as business, public organizations, education and arts are invited to Japan each year. During the one-week stay in Japan, the group meets and exchanges information with Japanese leaders in government, political, business and non-profit sectors. The group visits regional cities to exchange ideas with experts in various fields and experience traditional Japanese culture. In 2013, 10 participants were invited for eight days from March 9-16.

◎The Japan Foundation Center for Global Partnership (CGP)

The Center for Global Partnership (CGP) was established within the Japan Foundation in 1991 to promote collaboration between the people of Japan, the U.S., and beyond in order to address issues of global concern. CGP organizes or provides funding for collaborative projects to strengthen the global U.S.-Japan partnership and to cultivate next generation of public intellectuals to sustain this partnership. <http://www.jpf.go.jp/cgp/>

◎U.S.- Japan Council (USJC)

The U.S.-Japan Council (USJC) was founded in 2009 with the aim of strengthening U.S.-Japan relations by bringing together diverse leadership, engaging stakeholders and exploring issues that benefit communities, businesses and government entities on both sides of the Pacific. The Council promotes people-to-people relations by various means such as hosting symposiums and forums, organizing various exchange programs and events to create networks between the two countries. <http://www.usjapancouncil.org>

◎Fukushima Future Center for Regional Revitalization (FURE)

The Fukushima Future Center for Regional Revitalization was established on April 13, 2011 within Fukushima University with the aim of supporting the recovery effort of the people affected by the Great East Japan Earthquake and the accident at the Fukushima Daiichi Power Plant. Through collaboration with Fukushima Prefecture and local councils, the Center contributes to devising a recovery plan and a future vision for new community in Fukushima. <http://fure.net.fukushima-u.ac.jp/>



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