

# A Living Cultural Area of the Northeast Asia Region in Maritime Perspective with Special Reference to Historical, Environmental and Security Problems

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## Abstract

The continental view encounters obstacles in the integration of the Northeast Asia Region. To overcome these obstacles, we need to use the continental view and the maritime view. Such a compound perspective is indispensable for solving the complicated problems in the living cultural area of the Northeast Asia Region. We should not allow the living culture of the Northeast Asia Region to be restricted by conceptions of territory, nation or border. We have to understand, objectively and synthetically, the living cultural area of this region through maritime as well as the continental view. We have to analyze the essential problems synthetically, and look below the surface of historical, environmental and security aspects. We should intrinsically consider the values, philosophies and thought in the living cultural area of the Northeast Asia Region in the same manner as we understand the unmoving depths of the ocean. The maritime view is in the spirit of co-existence between human beings and nature and the spirit of mutual certification and recognition of the cultural differences which emerge from each country, ethnic group and region. This spirit will be the basis for the integration of the Northeast Asia Region.

**Keywords:** Integration in the Northeast Asia Region, Living Culture, Maritime Perspective, Continental Perspective, Compound Perspective, Mutual Certification, Historic Problems, Environmental Problems, Security Problems

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## 1 Introduction

Arguments about a Northeast Asia Economic Area and a Japan Sea (East Sea) Economic Region began in the 1980s \*1. Introduction of the issue is mainly caused by the following: First, the anxiety over economic blocking and expansion of the European Union (EU) and the North America Free Trade Agreement (NAFTA), which is increasing in the Northeast Asia Region (NEAR), particularly in Japan, South Korea and China. Second, it became impossible to cope with the negative effects of globalization. Therefore, countries, ethnic groups and regions in NEAR or the Japan Sea (East Sea) Rim or the East China Sea Area began to explore ways to carry out joint management so as to address these problems. An argument has been raised suggesting a Common House of Northeast Asia or a Northeast Asian Community (NEAC) since the 1990s \*2. The summit of the Association of Southeast Asian Nations (ASEAN) and Japan, South Korea and China (ASEAN+3) was held to carry out joint management to cope with the crisis ignited by the East Asian Financial Crisis which began in the July 1997. This process developed into the East-Asian Economic Group. After that time, a framework of regional cooperation in East Asia was formed under the leadership of ASEAN+3, as proposed by President Kim Dae-Jung of the Republic of Korea. The leaders of ASEAN+3 agreed to establish the East Asia Vision Group in December 1998 and the East Asia

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\*1 About a Northeast Asia Economic Area (including an Eastnorth Asia Economic Area), it began to be published by *The Asahi Shimbun* from March 14, 1987. A total of 49 articles have been published by *The Asahi Shimbun* (including local news), and a total of 58 articles have been published by *The Nikkei* (including local news) from March 14, 1987 through February 25, 2008. About a Japan Sea (East Sea) Economic Region, articles began to be published by *The Nikkei* on October 29, 1988. A total of 184 articles have been published by *The Asahi Shimbun* (including local news), and 565 articles have been published by *The Nikkei* (including local news) from October 29, 1988 through February 25, 2008 (Digital News Archives for Library; NIKKEI TELECOM 21).

\*2 About a Common House of Northeast Asia (including a Common House of Eastnorth Area), not one story has been published by *The Nikkei* as of February 25, 2008. In contrast, in *The Asahi Shimbun* (including local news), a total of 17 articles have been published from November 16, 1996 through February 25, 2008. About a Northeast Asian Community (including an Eastnorth Asian Community), articles began to be published by *The Nikkei* on April 18, 1999. A total of six stories have been published by *The Asahi Shimbun* (including local news), and a total of five stories have been published by *The Nikkei* (including local news) from April 18, 1999 until February 25, 2008 (Digital News Archives for Library; NIKKEI TELECOM 21).

Study Group in November 2000. These two groups aim at enhancing understanding and cooperation among industry, government and academia in East Asia. The design of the East Asian Community (EAC) was hammered out. The inaugural meetings of the Network of East Asia think tank and the East Asia Forum were held in Beijing in September 2003 and in Seoul in December 2003. The first East Asia Summit was held in Kuala Lumpur on December 14, 2005\*<sup>3</sup>. An argument concerning EAC not only in the government but also in the industrial world and society was raised. The media came up with a variety of series about EAC which influenced public opinion\*<sup>4</sup>. Many books about this issue are being published.

An argument has been raised that both NEAR and the Southeast Asia Region should unite. I am regrettably hardly touching on North Korea, Taiwan, Mongolia, or the Russian Far East in these arguments. However, these arguments are, to an extent, bound by the intentions and interests of each country. For example, because of the struggle for hegemony among Japan, China and America, Oceanian countries such as Australia, New Zealand and India were invited to the 1<sup>st</sup> East Asia Summit which discussed the formation of an EAC. There is also an argument that Russia and the United States should be allowed to join an EAC. There are some activities which disturb the formation of a NEAC or an EAC since NEAC or EAC is contrary to the intentions and interests of their own countries. Some of these arguments express the struggle for hegemony among Japan, China, and the United States rather than true disagreement over a NEAC or an EAC.

Many arguments have been presented to explain the obstacles hindering the formation of a NEAC or an EAC. For example, political ideologies are different from one

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\* 3 About an EAC, articles began to be published by *The Nikkei* from July 14, 1989. A total of 490 articles have been published by *The Nikkei* (including local news), and a total of 314 articles have been published by *The Asahi Shimbun* (including local news) from July 14, 1989 until February 25, 2008 (Digital News Archives for Library; NIKKEI TELECOM 21). The argument became clear after November 2003 when the Tokyo Declaration for the Dynamic and Enduring Japan-ASEAN Partnership in the New Millennium for the construction of an EAC was issued.

\* 4 For example, articles had been published five times as a column series about the view of an EAC (economic classroom) by *The Nikkei* from December 4, 2003, and had been published 28 times as a seminar series by *The Nikkei* from October 20, 2004 to November 26, 2004. In *The Nikkei*, articles about the future of the Asia international conference, with a special column about the topic sponsored by Nikkei Inc. (Digital News Archives for Library; NIKKEI TELECOM 21).

another among nations in NEAR. There is also a lack of geographical cooperation, a gap in economic development among nations, an asymmetry of economic magnitude and a high extra-territorial dependence on a regional state in the region (Sung, 2004: 124).

Since those are existing factors in NEAR, there is a limit in building a community such as the EU or NAFTA. However, there are geographical approachability, cultural homogeneity and mutual resources in this region.

It is clear that these factors hinder the formation of a NEAR community. However, I think that there are fundamental obstacles other than those mentioned. I think that the framework of a nation-state, the intentions and interests of each separate country, and nation-centrism have barred the formation of community in NEAR or East Asia Region. In this paper I argue with a focus on the aspects of NEAR which is a true bottleneck in the process of forming a NEAC or an EAC, and how we could conquer these aspects \*<sup>5</sup>.

My central thesis is that although there are both a continental Northeast Asia and a maritime Northeast Asia, arguments thus far have been focused on Northeast Asia from the continental perspective while views of Northeast Asia from a maritime perspective have been lacking.

I would like to argue that a true obstacle in the formation of a community in NEAR is the continental perspective bias. To overcome this bias, I propose that it is necessary to sufficiently balance the continental perspective with the maritime perspective. I want to call this perception the "maritime compound perspective" and argue that the new perspective is indispensable in the conception of a NEAR community.

Let me define continental perspective and maritime perspective: There is a global map based on the continents that we have gotten used to and are familiar with. Yet the earth is surrounded by the sea, or rather, seas, as we see in the photographs displayed in the National Space Science Data Center (NSSDC) photo gallery from NASA's Apollo 17 (<http://nssdc.gsfc.nasa.gov>). We observe that large and small islands and continents are floating on the sea and that they are connected by the seas rather than existing

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\*<sup>5</sup> I focus on NEAR in this paper because the living culture of NEAR differs from the living culture of Australia and New Zealand in Oceania, and India in South Asia. And it is because the living culture of ASEAN is also different from the living culture of NEAR. As Michio Morishima discusses, there are traditions, such as Chinese characters, Confucian, and Mahayana Buddhism that are altruistic, and call for the salvation of human existence in the countries of Northeast Asia. Moreover, the countries of NEAR share the experience of having been Japanese colonies. Alternatively, the countries of ASEAN were European and American colonies (Morishima, 2000: 131-133).

independently. Since 72% of the surface area of the earth is the sea, we could say that the sea is common and land is exceptional. Nevertheless, we have considered land as primary. Because of this, we have been prejudiced in favor of the historical viewpoint centering on land, development centering on land, the territory/country view centering on the enclosure of land, and we have considered things simplistically.

Then, what was, what is and what will actually be the role of the sea? Fernand Braudel began to tell world history not from land but from the sea (Braudel, 1966). His thinking was diametrically opposed to the view of the earth which we had previously considered as common sense. Since the sea appears as a barrier separating land from land, when we look at the sea from land, we see only an object which should be conquered and governed. From this perspective, the sea isolates islands and becomes the existence that bars exchange of peoples, things, technologies, cultures, and other artifacts. However, if we look at the sea from the sea, the sea does not separate islands, come between islands and continents, or divide continents from continents. On the contrary, the sea connects them \*6. We people have misunderstood, or have been unaware of the sea, or have neglected the sea, until today. The presence and influence of the sea have been forgotten or minimized as we have been more interested in the working of fields and in the victorious clanging of boots. Views have favored the frayed territory where people have flowed and scurried (Mollat, 1993: ix, 22).

In NEAR, thoughts followed the same perspective. Countries, ethnic groups and regions in NEAR cultivated and spread each living culture, each being changed where each alternates with another and finds its complement, and inspiring each other through road and sea road.

However, the tributary system and its contribution to the relationship between China and tributary states including neighboring countries such as Korea, Japan and Vietnam has until now been mainly emphasized \*7. Alternatively, the propagation of living culture and mutual understanding as triggered through the sea were seldom a cause for

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\*6 The sea is essentially a world of border transgression and the world of globalism primarily because if all we have is a ship, we can go anywhere that water is.

\*7 A tribute is wealth one party gives to another as a sign of respect, submission or allegiance. Ancient China received tribute from various states such as Korea, Vietnam and Japan. Persepolis China often received tributes from states under the influence of Confucian civilization and gave those Chinese products and recognition of their authority and sovereignty in return. This tributary system and relationship are well known as Jimi or Cefeng, or Chaogong.

concern.

Common sense was that the unique Japanese culture was able to be cultivated, without being invaded or greatly influenced by surrounding countries and their ethnic groups, even in a country which consists of 6,800 or so islands, because Japan is an island country (Amino, 2003b; 52-53). However, it is not only the Japanese Archipelago which is connected with itself through the sea, but also China, the Korean Peninsula, the Russian Far East and the islands of Southeast Asia, which have interchanged peoples, things, technologies and cultures with Japan. There was not only the South Sea road from China and Southeast Asia centering on the Ryukyu Kingdom which Kunio Yanagita argued \*<sup>8</sup> but also a sea road connecting the Japanese Archipelago to the Korean Peninsula as well as to Iki Island, Tsushima Island and Jeju Island. There was also the North Sea road to the Amur area which separated the Strait of Tartary centering on the Ainu (*The Yomiuri Shimbun*, 2001b; Sasaki, 2003: 10-11).

Mongolia is physically surrounded by land, which does not exclude a relationship with the sea. Mongolia completed its empire building over the whole of Eurasia, based on the plateau of Northeast Asia, about two centuries before the Age of Discovery. By 1279, the Mongolian Empire covered over 33,000,000 km<sup>2</sup>, up to 22% of the earth's total land area. The empire extended west to east from Poland to Siberia, and north to south from Moscow to the Arabian Peninsula and from Siberia to Vietnam. Various peoples, things, ideas, technologies, and knowledge of East to West encountered and crossed each other by land and sea routes throughout the entire Eurasian region. Marco Polo had traveled from Venice to the court of the Mongol leader Kublai Khan by the Silk Road. *The Travels of Marco Polo* is his account of his travels to China, which he calls Cathay (north China) and Manji (south China). The Polo party left Venice in 1271, left China in late 1290 or early 1291, and was back in Venice in 1292 by a sea route (Marco Polo, 1931). We can infer that the Mongolian Empire connected overland routes and sea routes dynamically and completed the general circulation of the sea and the land across Eurasia (Kawakatsu, 2003: 2-3).

First, I would like to assume a virtual Living Cultural Area of NEAR (LCANEAR), which is not nation-state oriented but centers on an area sharing a living culture. Next, I will illuminate, from the perspective of the sea, the historical problems, environmental

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\*<sup>8</sup> This was what Kunio Yanagita summarized when he carried out his own research presentations at the 6th Joint Convention of Nine Associations in May 1952 and the 8th Joint Convention of Nine Associations in May 1954 (Yanagita, 1989).

problems and security problems which the regions, countries and ethnic groups in LCANEAR must solve together. Finally, I will explore the spirit of mutual certification, which can be called the foundation of community formation from a maritime perspective.

## **2 Meaning of Living Cultural Area of the Northeast Asia Region (LCANEAR)**

### **2.1 Northeast Asia and its area as globally understood**

Northeast Asia is the term by which this portion of the geographical concept of Asia was defined by prefix. The geographical concept of Asia was primarily defined by other, non-Asian people. The concept was used to refer to the area which is east, and the area from which sun rises when European people see the area (Kato, 2003; Uno, 2003: 5). Thus, the concept of Asia was produced by outside forces, as a military and strategic concept which called to be discovered, exploited or plundered or as an object which should be squeezed and cultured (Miura ed., 2002: 27). I want to mention America's strategy in Far East Asia or the Project for the Greater East Asia Co-Prosperity Sphere which appeared in Japan and other countries as an example.

However, the age of colonialism and the Cold War period have already passed <sup>\*9</sup>. Today is called the International Age or Global Age. This is the time of coexistence and co-prosperity in which countries, ethnic groups and regions respect each other and cooperate with one another. It is necessary to establish another concept of Northeast Asia that the world can see is not Northeast Asia as a military and strategic concept, which has a negative image, but as the Northeast Asia which is distinguished from other areas such as Europe, Southeast Asia, South America and North America. The new concept would be distinguished in that it has formed a common living culture and value amongst geographically adjoined areas, following repeated challenges and their replies throughout history. It cannot be overemphasized that there are dynamic correlations between countries, ethnic groups and regions in this LCANEAR which have been continuously reorganized and reconstructed.

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\*9 For current trends, a Cold-War-type structure has passed away. However, there still remains from the former era, a Cold-War-type structure in LCANEAR. For example, the Korean Peninsula matters and the Taiwan Strait matters still remain as issues in this area. I will discuss this in more detail in chapter 5 (Security problems of LCANEAR from a maritime perspective).

Then, where is this Northeast Asia area as a globally understood concept? There is not yet full consensus for this question. I define the area of Japan, South and North Korea, China (including Taiwan), the Far East Region in Russia and Mongolia as LCANEAR<sup>\*10</sup>. Mongolia and the Far East in Russia are included despite the fact that India, Myanmar, Thailand and the Philippines are not included in LCANEAR.

I take the viewpoint that the propagation of culture is blocked by a mountain and a river although the propagation of culture is promoted by the sea and the prairie (Katsumura, 2003: 57-79). I regard the area in the east, on the basis of the Pamir Mountains, which are located at 35 degrees north latitude and 75 degrees east longitude, as LCANEAR. That is, I have used natural boundaries such as the Zhejiang River, Himalaya Range, Pamir Mountains, Mongolian Mountains, Heilongjiang River and Japanese Archipelago among which the propagation of living culture and civilization has been set and which has framed the habitation of social life. LCANEAR has been deconstructed and reconstructed, overlapping complexly. In the living cultural area, various countries, ethnic groups and regions have been affected by close exchange from the Ancient Age to the present. However, LCANEAR is not fixed but still being changed by the correlation among other living cultural areas. Therefore, I express the borders of LCANEAR with a dotted line.

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\*10 Generally many researchers of the Northeast Asia area are inclined to specify that Northeast Asia is the area of Japan, South and North Korea, China, the Far East Region in Russia, and Mongolia. There is no objection to Japan and the Korean Peninsula being contained in Northeast Asia. However, regarding Mongolia, China, Russia and America, opinions have been divided for some time. There is also a view including only Inner Mongolia in Northeast Asia. Some researchers such as Hisao Kanamori (1997), the 8th meeting of the Northeast Asia Economic Forum at Yonago (1998), Susumu Yoshida (2003), and Kiyoshi Hasaba (2003) include only three ministries (Heilongjiang, Jilin and Liaoning) of China's Northeast Region in Northeast Asia. Alternatively, Shigeaki Uno (2000: 12) and Tsuneo Akaha (2000: 122) expand the concept to China including Hong Kong and Taiwan. There are also differing opinions about which area of Russia is included in Northeast Asia. For example, they are the Russian Far East (the maritime region) or Siberia and eastward in Russia, or Khabarovsk Krai in Russia and others. However, the general consensus is limited to the Russian Far East. There is also an opinion that currently puts Northeast Asia to America or Russia (Wada, 2003). Michio Morishima argues that it is essential for China, Taiwan, South and North Korea and Japan to build a NEAC (Morishima, 2000: 21, 131). His opinion is generally the same as mine.



## (2) Concept of the LCANEAR

What is a living cultural area (LCA)? Is it actually possible to assume the LCANEAR? I define an LCA as an area which shares cultural and historical legacies and values cultivated in the working of everyday life. Each LCA creates a respectively original living culture and has developed the culture throughout all domains: politics, economy, society and culture. An LCA is defined neither by sovereign states nor by administrative division. An LCA spreads throughout a substantial living area. Therefore, it does not necessarily correspond with the divisions called prefectures or sovereign states. It includes town areas, urban life areas, language areas (including dialects), ethnic areas, religious life areas which have been produced naturally rather than by decree. Further, an area can be considered an LCA not only through historical development but through being a virtual LCA in the process of being born. There are also narrow LCAs, such as the LCA of Hamada, the LCA of Hiroshima or the LCA of Iwami. Alternatively, there is also the larger cultural area of North Asia including Mongolia, Korea and Japan which shares a basic culture of nomadic peoples. And there may also be a living cultural sphere over all areas of LCANEAR, such as the LCA of using Chinese characters or the LCA of Confucianism.

An already formed LCA can be expanded following an increase in human and material exchange, an increase in the frequency of cultural contact, an expansion of economic dealings or an increase in political communication with a neighboring LCA. As connections with other LCAs are strengthened, they may overlap and sometimes become unified. These exchanges and propagations of culture are framed within areas with natural barriers such as the Zhejiang River, the Himalaya Range, the Pamir Mountains and the Heilongjiang River as mentioned above. LCANEAR is the one loose whole within which geographically adjoining LCAs in Northeast Asia are overlapping and affecting one another. For example, all sorts of LCAs such as those based on religions (Confucianism \*<sup>11</sup>, Buddhism, Islam, and Christianity), languages (Altay language \*<sup>12</sup>), customs \*<sup>13</sup>, economic lives (Japan Sea Rim Economic Area, Yellow-Sea Economic Zone, Economic Zone of Northeast Asia, and Chinese Economic Zone), ethnic

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\* 11 Confucianism is an ancient Chinese ethical and philosophical system originally developed from the teachings of the early Chinese philosopher Confucius.

\* 12 Altay is a language of the Turkic group of languages and the official language of the Altai Republic, Russia. Due to its isolated position in the Altay Mountains and contact with surrounding languages, the classification of Altay within the Turkic languages has often been disputed.

areas (Han Chinese area, Mongolian Blue Spots area \*<sup>14</sup>) have built respectively unique cultures and civilizations within overlapping areas.

What are the cultural and historical legacy and the values which have been cultivated and shared amongst LCANEAR? It is clear that there are many arguments that the common culture and worldview, like European countries, is thin because there are various cultures and histories and not the growth of solidarity or local identity beyond a state boundary in LCANEAR (Uno, 2000: 12; Dore, 2002: 4; Hirakawa et al. eds, 2007: 10). However, I would like to argue that human exchanges as well as various cultural and economic exchanges have continuously occurred in LCANEAR from ancient times through the present. The countries, ethnic groups and regions in LCANEAR have shared the cultural heritage of Chinese characters and Confucianism throughout this long history \*<sup>15</sup>. Chinese characters formed by China spread to adjoining LCAs. With the spread of the Chinese character, the thoughts, arts and sciences of China such as Confucianism, Ritsuryo-sei \*<sup>16</sup>, a calendar system, Buddhism, Taoism, and other artifacts were expanded and came to be shared throughout the LCANEAR. There is a collectivism which gives priority to a group interest in LCANEAR because of such shared cultural heritages, which are clearly distinguishable from Western European

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\* 13 The Chonmage and Sumo are not unique to Japan but are cultures which have been shared with nomadic peoples in Japan, Mongolia and Korea. For example, Japanese chonmage is similar to the Chinese queue. The Chinese queue is a specific hairstyle worn by the Manchus of central Manchuria and later imposed on the Han Chinese in China. The hairstyle consisted of the hair on the front of the head being shaved off above the temples and the rest of the hair braided into a long ponytail, or queue. Japanese Chonmage (Japanese traditional haircut worn by men) was originally a method of using hair to hold a samurai helmet steady atop the head in battle, and became a status symbol among Japanese society. And Japanese Sumo is similar to Mongolian Sumo and Korean wrestling Ssireum. Sumo is a competitive contact sport in which two wrestlers attempt to force each other out of a circular ring or to touch the ground with anything other than the soles of the feet.

\* 14 There are Mongolian Blue Spots on the buttocks of children from Mongolia, Korea, Japan, and Hungary, as well as on Native American children.

\* 15 Sinocentrism is any ethnocentric perspective that regards China as central or unique relative to other countries. Some emphasize that it is possession of portions of Sinocentrism, not Confucianism itself, but Confucianism as a secondary element, for this feature of East Asia (Furuta, 2003: 8-62).

\* 16 Ritsuryo is the historical law system based on the philosophies of Confucianism and Chinese Legalism. The political system in accord with Ritsuryo is "Ritsuryo-sei."

cultures. Furthermore, there is a Confucian tradition of thinking in matters of simplicity, diligence, filial affection and learning in this area (Saeki, 1998: 23). And family relations are set between an individual and a state in the area. Therefore a society is combined from the interest of a family and a group, and harmony is prioritized in the area. The countries, ethnic groups and regions in LCANEAR all share these Asian values (Aoki, 1998: 11). Then there are features based on the interdependent self-view which specifies self in relations to others, the custom of lifetime employment or long-time employment, bureaucratic organization, the Nenko system <sup>\*17</sup>, a managerial climate of meritocracy based on school education (Dore, 2002: 6-12), and other concepts in the area. Mongolia, Korea and Japan share Mongolian Blue Spots, a nomadic cultural tradition, the Altay language, and others.

In addition, it is surmised that there are many cultural and historical legacies and values which are shared in LCANEAR. I would like to give the following examples. There are the Korean Boom led by Korean dramas such as *Dae Jang Geum* (sometimes called *The Great Jang Geum*, or *Jewel in the Palace*, a 2003 TV series produced by South Korean TV channel MBC) and *Winter Love Story* (the second part of the KBS TV drama series *Endless Love*), China Boom led by the Chinese media, and the Japan Way, such as the Haruki Murakami phenomenon and popularity of Ken Takakura.

We have to unearth or rediscover these, and have to aim at a further modern deployment of the meaning. It is necessary to create both new living culture and value in the 21st century. While co-creating these living cultures and values, the countries, ethnic groups and regions in LCANEAR may be able to create a community of coexistence and co-prosperity by working together to identify shared problems and their solutions. The countries, ethnic groups and regions in LCANEAR should positively manage not only the historical problems but also environmental issues, and peace and security issues.

In addition, LCANEAR must manage issues such as energy use which is increasing rapidly, sustainable economic growth, starvation, the increasing economic-power disparity, population explosion and large-scale movement of population, friction and oppression which are linked to races, ethnic groups or religions, the declining birth rate and aging problems, issues of information, indigenous development and globalization. There are also many projects of joint action of NPO/NGO, the structure of various organizations which aim for co-prosperity among cities and communities, and cooperative

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\*17 The Nenko system is the Japanese system of promoting an employee in order of his or her proximity to retirement.

learning (distance learning and learning exchange) in this area. Furthermore, it will also be necessary to jointly create new structures such as a sharing of talented persons, properties, information (knowledge) and culture through inter-LCANEAR exchange.

I address the historical, environmental and security problems in LCANEAR in more detail among many of these problems below.

### **3 Historical problems of LCANEAR from a maritime perspective**

Because China, Korea, Japan and Mongolia and other countries in LCANEAR have had varying relations over several centuries, each race and country was formed and each history has been shaped under mutual influence. The history of a single nation in this area cannot be finished and told independently. In the same way, the countries in LCANEAR cannot solve the real state of affairs with a one-country approach. For example, the tributary system and relationship between China and tributary states including neighboring countries, the Mongolian Empire, the Greater East Asia Co-Prosperty Sphere of the Empire of Japan, and others cannot be solved through one country alone. The formation of Japan and the real state of affairs of Wakou (Japanese pirates) cannot be addressed from a historical viewpoint oriented by one nation.

After being defeated in the Battle of Baekgang in 663, and seeing the name of the country change from Wa <sup>\*18</sup> to Japan, Japan began to be conscious of the sea as a national border (Amino, 1998: 309-310). The Yamato court <sup>\*19</sup> sent reinforcements to help Baekje <sup>\*20</sup> when Silla, connected to the Tang Dynasty, attacked Baekje, but the Yamato court was severely defeated by the allied forces. To prepare for this postwar situation, the Yamato court determined the name of the country as Japan. At the same time, the Yamato court considered the Korea Strait and the Genkai Sea as a national border to make provision against possible invasions from the allies of Silla and Tang China.

The great number of Korean-style mountain fortresses <sup>\*21</sup> <sup>\*22</sup> built along the Japanese seashore is eloquent testament to this reality. These fortresses were built under the

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\* 18 Japanese Wa is the oldest recorded name of Japan. Wa was a name early China used to refer to an ethnic group living in Japan around the time of the Three Kingdoms Period (traditional Chinese).

\* 19 The Yamato court was the first unified government in Japan. Up through the 4th or 5th century it encompassed most of the territory of Japan except the northeast and Hokkaido.

\* 20 Baekje (18 BC - 660 BC), or Paekche, was a kingdom located in southwest Korea. This was one of the Three Kingdoms of Korea, together with Goguryeo and Silla.

guidance and orders from various members of the Korean nobility. Therefore, the formation of the country called Japan cannot be told without telling about the relations between the Tang Dynasty of China and the Silla and Baekje of the Korean Peninsula.

Japan was not an isolated island country. There were close relations between Kitakyushu, the Seto Inland Sea Region, the Kinki region, the San'in region, the Hokuriku region, the Korean Peninsula and China by means of the sea for many years (Amino, 1998: 309). Peoples, things, technologies and cultures including rice culture \*<sup>23</sup> and the Tatar

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\* 21 Why these castles are called Korean-style mountain fortresses? First, the construction of these mountain fortresses was performed under the control and supervision of a refugee nobleman of Baekje who had a clear family line from the Korean Peninsula, such as Tahuhonshunso, Okuraihukuru and Shihihukubu. Next, these castles are similar to mountain fortresses in which the waterway, or strategic points of traffic of an overland route, and the very near position of the Bureau of prefectures was occupied, and the use of mountains' was born in and developed on the Korean Peninsula (Murakami and Katsuhiko, 2002: 140).

\* 22 Examples range from the Takayasu Fortress in Kyūan-ji, Nara prefecture and Takayasu-yama, Osaka prefecture, Yashima Fortress in Takamatsu, Kagawa prefecture, Nagato Fortress in Shimonoseki, Yamaguchi prefecture, Ō Castle in Dazaifu, Fukuoka prefecture, Kii Castle in Kiyama, Saga prefecture, Kaneta Fortress in Tsushima City, Nagasaki prefecture, Kikuchi Castle in Yamaga or Kikuchi cities, Kumamoto prefecture, Ibara Fortress in Fukuyama, Hiroshima prefecture, Tsune Fortress in Fuchū or Fukuyama cities, Hiroshima prefecture, Minō Castle in Hakata-ku, Fukuoka, Fukuoka prefecture, Inazumi Fortress in Shima, Fukuoka Prefecture, Mio Fortress in Takashima, Shiga Prefecture and Ki castle in Soja, Okayama prefecture.

\* 23 When Mibu no Hana-taue (Mibu Rice-transplanting festival praying for a good harvest of rice) in Kitahiroshima, Hiroshima prefecture, was opened on June 6, 2004, the cords which were attached to the cattle were five colors. This is the same as the cord which has been attached to the Nogakudai (joyful farming band) in Korea. Furthermore, there had been the faith of five colors from the ordinary in the Korean Peninsula, and the color has the meaning of exorcism. These five colors correspond to the five cardinal directions of Chinese cosmology: red for the South, black for the North, blue for the East, white for the West, and yellow for the Center. These five colors are the colors which evil spirits dislike the most. Black may be replaced with purple. We see the faith of the five colors on the Korean Peninsula if we see a rainbow-striped jeogori (a traditional Korean women's jacket) or the colors in the symbol of Asiana Airlines. I think that the following five colors in Japan are also related closely to the five colors of the Korean Peninsula. The color of decoration which has celebrated the achievement of 800,000 people in 2003 since commencement of business of Kintanosato Hot Spring in Kanagi town Hamada-shi Shimane prefecture was fundamentally five colors. I received a souvenir of five colors kamihusen (meaning paper-

iron-making method \*<sup>24</sup> had been brought from the continent and the Korean Peninsula to Japan and spread among the islands through sea and river.

Various drifts of cans and bottles, fishing floats and vinyl bags of instant noodles are littered along the coast of Japan. According to those who investigated the drifting-ashore debris at ten beaches in Ishikawa prefecture, among the total of 17,813 pieces of debris, 37% were Korean products and 9% were Taiwanese products. According to another investigation of 11 places on the Tsushima Island shore of Nagasaki prefecture, which is only 50 km from South Korea, between 80% and 90% of debris drifting-ashore is from other countries. Most was from South Korea (*The Chugoku Shimbun*, 2003; *The Mainichi Shimbun*, 2002) \*<sup>25</sup>.

However it is not only debris that drifts ashore. The Hamada City Museum of History and Traditional Crafts in Shimane prefecture opened a special exhibition, "Relation of Sea Environment and Hamada City" from September 19, 2003 to October 19, 2003, commemorating the 23rd National Convention to Make Beautiful Oceans, which was held October 5, 2003, in Hamada City Shimane prefecture. The museum exhibited Sea of Japan flotsam. There was the China-person image from the sea (presumably from the Qing Dynasty), and Iwami-geki (the Account of the Outside of Iwami Province) (Nakagawa,

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balloon in Japanese) with origami (from ori meaning "folding," and kami meaning "paper") from an acquaintance (Masue Nakahara) whose old home is in Kanazawa-shi Ishikawa prefecture, in November 2007. The name of the candy store is the Takagiya, and the head office is located at 1-3-9 Honda-machi, Kanazawa-shi in Ishikawa prefecture. The five colors were not only the colors of these sweets but they were also the colors of the box. For congratulations carried out by Todaiji (meaning the Eastern Great Temple) located in the city of Nara, cloth of five colors is used. The decoration of Karakuni-jinja Shrine on the north side of loose stone stairway reached from east of the Daibutsu-den, which houses the Daibutsu, or Great Buddha, constitutes the Main Hall of the Todaiji to Bell tower, is also five colors. The Ohta-jinja Shrine in Kita-ku, Kyoto is always surrounded with the cloth of five colors.

\* 24 The Tatara Iron Making Method which was drawn in the Emakimono of Iwami Ginzan Silver Mine in the city of Oda, Shimane prefecture, which was added to the World Heritage List in 2007 and is almost the same as the iron making method drawn in the collection of the Kimhae City Museum in Kimhae city, Gyeongsangnam-do, South Korea. Emakimono is a horizontal, illustrated narrative form created during the period from the 11th to 16th centuries in Japan. Emakimono combines both text and pictures, and is drawn, painted or stamped on a hand scroll. I think that "Tatara" of Tatara Iron Making Method originated from "tataratta" in Korean, which means having become so red that it is good for iron making.

1820), which was described through the driftwood from Korea, including a plastic buoy ball float collected by the coast of Ubuyu and Kokubu region in Hamada city, Shimane prefecture, in the exhibition. In the Iwami Geki, Volume 4 was a description of one drift tree six shakus \*<sup>26</sup> in length, six cuns \*<sup>27</sup> in radius, similar to boundary marker, which had washed ashore on the coast of Togane of the Iwami province in the spring of 1765. Another drift tree similar to the boundary marker was washed ashore on Hamada-ura of Naka district in the winter of 1784. I think that this boundary marker is Chansung. Chansung are wooden or stone images of a male-female pair that stand at the entrances to villages or roadsides in Korea, showing the mileage, keeping the peace and providing power to ward off misfortune.

Such debris drifting-ashore is very problematic to the neighboring country. However, from another viewpoint, the debris is proof of cultural exchange with the Korean Peninsula or China from the Ancient Age and Middle Ages of Japan. A Korean ship was washed up on Nagahama at the beginning of the 15th century. Since then ships have come and gone approximately 50 times between the Korean Peninsula and Nagahama (*The San-in Chuo Shimpo*, 2002). According to the results of a study in which Kazuo Morisu investigated the ships and persons documented as washing up in Iwami province from Korea, 114 boats (an average of approximately one boat every other year) washed ashore in Iwami province from Korea between 1632 and 1867, and 914 persons (an average of approximately four persons per year) drifted ashore (Morisu, 2004).

In addition, earthenware originating on the Korean Peninsula was excavated in the archaeological site of Kusada in Matsue City, Shimane prefecture. In the archaeological site of Hunioka in Kurayosi City, Tottori prefecture, an indoor thermal environment of ondol houses was found in which the housing form of the Korean Peninsula can be

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\* 25 Alternatively, 90% or more of the debris of the Pacific Ocean sides, such as the coast of the Kanto region, is from Japan. About 20% of the debris drifting-ashore of Iwo Jima, which is located 1,200 km south of mainland Tokyo and administered as part of Ogasawara on the Pacific Ocean, consists of Japanese products. This is proof that the debris from Japan also rides on the Kuroshio Current, and is drifting about the Pacific Ocean for a long time (Yamaguchi, 2002). The Micronesia Islands of the Pacific Ocean sides, the Hawaiian Islands, and Midway Islands actually have many currents in which the debris from Japan flows and arrives on the shore (<http://eco.goo.ne.jp/>; <http://www.egroups.co.jp/>).

\* 26 The shaku is an archaic Chinese unit of length, approximately equal to a foot.

\* 27 The cun is a traditional Chinese unit of length. Its traditional measure is the width of a person's thumb at the knuckle.

detected (Koike, 2000: 27-28).

A folk tale about Amenohiboko and his wife, Akaruhime, who were the royal prince and princess of Silla, reminds us of the existence of engineer groups from overseas places such as Karakanuchibe. The Kara Island Shrine at the foot of Kara Island, in the port of Takuno in Oda city, Shimane prefecture, which has a circumference of about 800m, contains, as the head of its enshrined deity, Susanoo (Susanowo) no Mikoto, who is the hero of Iwami Kagura. There is a description that Susanoo no Mikoto landed on his journey from Soshimori in the first volume, the fourth step of the Nihon Shoki (Chronicles of Japan). It is the phonetic equivalent, which is written as Soshimori. Soshimori means the head of a cow because so means a cow and mori means head in Korean. The head of a cow is written as Udu in the Chinese character used in Korean writing. Therefore, Soshimori is Mt. Udu. Gayasan (altitude 1,430m) is also called Mt. Udu because the form of Gayasan resembles the head of a cow<sup>\*28</sup>. Gayasan is the mountain that extends from the top of South Gyeongsang Province to the bottom of North Gyeongsang Province in South Korea.

The narrative of Xu Fu is told in the Sea of Japan region. Xu Fu was sent twice by Qin Shi Huang of China to the eastern seas to look for the elixir of life. His two journeys occurred between 219 and 210 BC (Koike, 2000: 30).

These interactions provide evidence of exchanges among Japan, China and the Korean Peninsula, and cannot be understood by looking only at the Japanese Archipelago. We have to interpret these states of affairs synthetically in relation to LCANEAR.

The exchanges with China and Japan in the Ancient Ages and the Middle Ages were focused on imperial embassies to the Sui Dynasty from Japan or imperial embassies to the Tang Dynasty from Japan. Imperial embassy visits to the Tang Dynasty from Japan as currently described in the Japanese history textbook were performed 16 times (an average of about once every 16 years) during a 260-year period. Alternatively, imperial embassy visits to Balhae<sup>\*29</sup> from Japan were performed 15 times (an average of about once every 12 years) in the 182 years from 727 to 919. Although imperial embassy visits

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\*28 According to Doyun Kim, Gayasan has also been called Mt. Udu. Kim is the president of Taegu and Gyeongsangbuk-do Editorial Committee of the history of Korea and the honorary president of a study group on the history of Daegaya. Daegaya was a city-state in the Gaya confederacy during the Korean Three Kingdoms period. Daegaya was located in present-day Goryeong County, in the North Gyeongsang province of South Korea.



to Japan from the Tang Dynasty came to Japan only nine times (an average of about once every 29 years), there were visits to Japan from Balhae no less than 35 times (an average of about once every five years) (Ueda, 1997: 24 ; Hurumaya, 2001: 44-45). Although exchange was carried out between Japan and China directly, these embassy visits stand as testimony to the fact that the route via the Korean Peninsula and Balhae played a significant role in the exchange between Japan and China.

Alternatively, although the Wakou (Japanese pirates), who had ranged from the second half of the 14th century to the 16th century, made use of common symbols such as Japanese clothes and native Japanese words, they were in fact maritime people of the East China Sea coasts, including Japanese people and inhabitants of the Korean Peninsula and China who had come together and were moving under the name of Wa. That is, although the Wakou considered Tsushima Island, Iki Island, Matsuura, Jeju Island and the Zhoushan Islands as a base, the armed merchant groups performed marine trade independently with states such as the Ming Dynasty, Korea and Japan (Mitani, 1999: 42-43; Maehira, 2001: 233; Murai, 1993; Shiraishi, 2001; Shiraishi, 2003). The Wakou constructed a network of commerce using Northeast Asia ocean space as its stage, and had a cherished, unique living culture. Therefore, the actual condition of Wakou cannot fully be understood, if we are bound by thinking of a single nation-state or nationality.

The countries, ethnic groups and regions in LCANEAR as mentioned above repeated various exchanges not only by land but also by sea which have formed and consolidated the living culture, carrying out a mutual activation of evolving culture by sea. Sometimes this activation prospered and other times it disappeared. The history of Japan, Korea, China and Mongolia are mutually inclusive. To say nothing of the history of each country and the ethnic groups in each country, the history of LCANEAR cannot be studied from a simplistic single-country perspective. Therefore I want to argue that we have to systematically understand, have to inquire rationally and synthetically, and have to recognize the world of LCANEAR, which is China, Korea, Japan and Mongolia, as

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\* 29 Balhae (698 - 926) was an ancient multiethnic kingdom established after the fall of Goguryeo. After Goguryeo's capital and southern territories fell to Unified Silla, Dae Jo-yong, a former Goguryeo general established Jin, later called Balhae, by uniting various Mohe and Goguryeo elements. Balhae was a successor state to Goguryeo. Balhae occupied southern parts of Manchuria (Northeast China) and Primorsky Krai, and the northern part of the Korean Peninsula.

one package. I argue that it is necessary to have not a one-country approach centering on land but a relational or networked historical view regarding the area as having connected and alternated, and carried out the mutual activation of a shared culture by means of the sea.

#### **4 Environmental problems of LCANEAR from a maritime perspective**

Global environmental problems, such as global warming, ozone depletion, acid rain, yellow sand, air pollution, soil contamination, marine pollution, resource exhaustion, agriculture, forestry and fishery activity that harm nature and problems of sustainable economic growth, which the various components of LCANEAR should address together. Because many of these problems are unsolvable in one area or country, countries, ethnic groups and regions, and other entities need joint study, joint strategy, and joint implementation <sup>\*30</sup>.

I believe that it was when the Club of Rome announced *The Limits to Growth* in 1972 and issued a grave global warning that global environmental problems began to be known widely. According to the Club of Rome, if the present growth trends in world population, industrialization, pollution, food production and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years (Meadows et al. 1972: 24). If each country in the world continues its growth, exhausts resources and worsens the environment, to say nothing of the collapse of global environment, human ruin will be ultimately caused by human beings. The Club of Rome mentions a number of macro-pollution phenomena which are global in scope and beyond the capacity of individual countries to eliminate (King and Schneider, 1992: 27-32).

The first is the diffusion of toxic substances in the environment. These consist of both nonbiodegradable chemicals and radioactive wastes. The second is the acidification of lakes and destruction of forests as a result of attack by effluents, which are airborne from the chimneys of coal-burning power stations, steel mills and the like. Third is

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\* 30 Specifically, we can think according to the degree of readiness for cooperation from the dialogue of four steps of unification regulation. The four steps are sharing the recognition of environmental problems which led the policy dialogue, joint monitoring of environmental pollution by a common technique, a joint project utilizing the source of constantly secured funds, and treaty and protocol on environmental pollution (Mori and Morikawa eds, 2006: 60-61).

macro-pollution in the upper atmosphere caused by chlorofluorocarbons (CFCs). These substances, chosen for their extreme stability under normal terrestrial conditions, are used as aerosol propellants and in refrigerators. Unfortunately, when they ascend to the upper atmosphere they decompose under the influence of high-intensity ultraviolet radiation and release chlorine, which attacks the stratospheric ozone. The fourth is global warming by greenhouse gases, such as carbon dioxide (CO<sub>2</sub>) discharged by combustion of fossil fuels, and oxides of nitrogen and methane. In addition, newcomers to the atmosphere such as our notorious, man-made CFCs add to the effect, as does terrestrial ozone.

The Club of Rome proposed reconversion from a military to a civil economy, prevention of global warming and energy problems through reduction of global emission of carbon dioxide and development of alternative forms of energy together with conservation of energy, and re-examination of development policies to solve these environmental problems (King and Schneider, 1992: 121-159). In fact, it is at a loss for the solution because environmental problems are intricately intertwined. The Club of Rome also has continued to comment that they are rich in knowledge but poor in wisdom (King and Schneider, 1992: 229).

Where can we acquire the wisdom to solve environmental problems in LCANEAR? I argue for a sea perspective instead of one of land because there is not only the continental Northeast Asia, such as China and the Mongolia plateau, but the maritime Northeast Asia, such as the Sea of Okhotsk, the Sea of Japan (North Sea or East Sea), the Yellow Sea, and the East China Sea, in LCANEAR.

The report of the Intergovernmental Panel on Climate Change (IPCC) details the importance of the sea as a factor in environmental problems. According to this report, although 7.1 billion tons of carbon is emitted annually into the atmosphere by human activities, such as consumption of fossil fuels and deforestation in the 1980s, the sea has absorbed about 2 billion tons of those annually. Soil and trees also absorb carbon. The remaining 3.2 billion tons cause global warming and temperatures will raise 3 to 5 degrees Celsius by 2050. As the sea stagnates and circulation worsens, it becomes impossible for the sea to continue to absorb CO<sub>2</sub>. Global warming itself is accelerated by such changes in the sea (Tsukamoto, 1998).

The Club of Rome also pointed out that the fundamental cause of environmental problems is the greed and selfishness of human beings striving for material affluence (King and Schneider, 1992: 205-206). This is because the workings of human beings in what is called mass production and mass consumption and mass disposal, which we human

beings have made so we can possess material abundance, covers all the earth. That is, it is through nothing other than a priority of economic development that the logic of land has been preferentially considered \*<sup>31</sup>.

To give a familiar example, I want to mention the damage to the nori (seaweed) industry in the Ariake Sea and the destruction of the ecosystem by the reclamation of Okinawa prefecture ocean space.

The Ariake Sea is the most famous nori aquaculture sea in Japan. To secure agricultural land and adjustment ponds for agriculture, 3,500 ha in the interior of Isahaya Bay in Nagasaki prefecture of the Ariake Sea was closed in April 1997. The nori, which must be black, was significantly harmed by decolorizing, becoming yellow, because an out-of-season red tide that occurred in the Ariake Sea after closing. Due to this, some concerned people related to the fishing industry, posed a question: because vast mudflats are lost by Isahaya Bay reclaimed polder and the purification balance of the Ariake Sea was destroyed. The question was whether the destruction was because plankton occurred unusually, since the sewage had also been discharged at the time of ebb tide, while the sewage which covers an adjustment reservoir was not purified. If plankton increases unusually, nourishment stops turning in the direction of nori. Nori suffers from

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\* 31 There is an argument that environment and nature were destroyed by anthropocentrism, that although the life of other living things is good, human life is more valuable than anything. Anthropocentrism originates in the way of thinking that says that humans conquer and control nature in monotheism (Sakakibara, 2002: 40-44). Surely anthropocentrism and modern civilization, which was going to conquer and control nature, destroyed environment and nature. I cannot approve of this argument considering that this is the instruction of Christianity. God, who created human beings, blessed them, and God said to them as follows: "Be fruitful and multiply, and replenish the earth, and subdue it; and have domination over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth." (*Genesis* 1: 28). This does not mean that human beings are unjust stewards but faithful and wise stewards (*Luke* 12: 42, 16: 8). The fact that God has prepared a year of complete rest for the land is testament to this. That is, *Leviticus* has the following rules. "Ye shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof, but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field nor prune thy vineyard. That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land" (*Leviticus* 25: 2-5). The gathering of a harvest without being absent from nature was a result of human beings running to their desire to the last.

malnutrition because the absorption by plankton of nutrition salts, such as nitrogen and Lynn acid compound, is so strong (*The Mainichi Shimbun*, 2001a, 2001b, 2001c, and 2001d).

Okinawa prefecture had been reclaiming 27 million square meters of land from the sea until 2001, ever since Okinawa was officially returned to the mainland (Japan) in May 1972. As a result, although there were land expansions and an economic effect, many of the coral reefs which were the symbols of Okinawa were lost. In addition, red clay flowed into the sea, and precipitates and the ecosystem of the seas, such as coral reefs and algae, were destroyed (*The Nikkei*, 2002).

There are many kinds of wisdom holding that it is not only human working of, but symbiosis with nature, in the peoples living in the maritime world, that make the sea the stage of life. According to Yoshinori Murai, the system of customary laws, so-called Sashi, Shashisen, Teeyaiteeki <sup>\*32</sup>, and others, to protect the natural environment, were enforced in the large ocean space of the Maluku Islands of Southeast Asia, and West Papua.

For example, there is a rule that prohibits carrying out fishing activities with the use of an oxygen cylinder within 3 miles of the beach of a village in the Aru Islands. This rule protects the silver-lipped pearl oyster, sea cucumber, agar-agar (seaweed like Ceylon moss), among other sea life (Murai, 2001c: 40). For the sea cucumber, inhabitants of the island split the village beach into zones, and do not fish in specified zones for periods of a year and half at a time. Because the sea cucumber is a slow-moving animal, it is easy prey for people who want to catch unlimited amounts. Therefore, a prohibited fishing zone is set up (Murai, 1998: 10, 21; Murai, 2001a).

There is a system of prohibiting fishing and extraction activities in a specific place during a fixed period in Irian Jaya. The village headman, called Ondowafi, who manages this customary law, looks at the fishing situation of the whole village, and if he judges that too many fish have been caught, depending on the case, fishing is forbidden for

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\*32 Although Sashi which is one of the customary laws is the meaning witnessed or testifying in the language of the Maluku Islands, it is generally used in the meaning of making rest or forbidden. This is called Shashisen by Biak Island of Irian Jaya, and Teeyaiteeki in the Jayapura suburbs, respectively (Murai, 2001c: 38, 47, 49; Murai, 1998: 10, 21, 23, 36, 40). And Sashis include various Sashis, such as not only marine Sashi but Sashi of forests (young fruits must not be taken) including the Arecaceae coconut Sashi, Sashi of a river (kitchen utensils, such as an unclean plate, must not be washed on a river), and Sashi of a village (a noise that must not be made on Saturday night) (Murai, 1998: 48-52).

periods ranging from two to three months up to two years. Stern measures are taken against those who break these rules. Upon first offense, an offender invites the seniors of the village to a gathering, brings a drink called Tobu which mixes the flesh with the juice of young *Arecaceae*, or palm, for the village seniors to drink, and receives a sermon from them. Upon second offense, an offender has to submit jewelry called Apa, or Toa, as a fine. If the offense occurs a third time, an offender has to capture a pig for all the villagers to eat. If there is a fourth offense, an offender is executed (Murai, 1998: 11, 30-42).

Similarly, the guilds of the Middle Ages of Europe confiscated fish caught off-season, the dates of which they regulated, and suspended sailors and ships' captains who went against the regulations (Mollat, 1993: 168).

Along the same lines, the people of a small Kampon (village) called Loran, on the southeastern part of the Maikor Island, gather the nests of barn swallows from caves, or collect birds of paradise, which they sell for profit. There is a strict custom according to which they can gather the nest of the barn swallow after it has built a nest, from July to October, but they should not gather nests before laying eggs and cannot gather the nests three or more times (Murai, 2001c: 40; Murai, 1998: 22-23; Murai, 2001a).

Thus, in a maritime-based world, there were habitual collective regulations and the wisdom to sustain nature and the environment. We see that maritime peoples did not think of the beach, local sea or coral reefs as their own possessions but as a commons shared by all together. They knew how to associate with nature.

However, human beings have forgotten that they are part of nature; we have tried to own and develop the sea as well as to own and manage the land. As a result, marine pollution has arisen and the overhunting of marine resources has developed. The sea has been polluted because the sea was seen from the continental viewpoint. These problems arise because there is no viewpoint that looks at land from the sea.

Masazumi Harada argued that we human beings consider the sea only as the place into which industrial wastes are thrown, and as a part of land from which land should be reclaimed (Harada, 2001: 226-227). Hisao Hurokawa severely criticized the idea that nature is an enemy and a heterogeneous power, and should be conquered and destroyed according to human will, saying that instead this is truly the same idea that it is best to topple your enemy with force (Hurokawa, 2001: 3-5).

That is, he is saying that environmental disruption is the result of people who gained technology, enclosing nature to be a convenient colony only for humans. As long as human beings seek material abundance by managing nature and developing resources,

the competition between countries and between areas surrounding nature and our resources will become steadily more intense, leading increasingly serious environmental pollution and the destruction of nature.

The question is how we can solve the problems facing the LCANEAR. Problems such as environmental pollution and overhunting of fishery resources are unsolvable in one country or one area. These problems are unsolvable when addressed only in the framework of an individual nation-state and with the logic of land. These problems are unsolvable when the inhabitants of each country or area view themselves as special and safe. Therefore, it is important that countries, ethnic groups and regions in LCANEAR have the sense of responsibility to manage and resolve these problems.

The names of the seas in LCANEAR differ from one another, such as the Sea of Okhotsk, the Sea of Japan (North Sea or East Sea), the Yellow Sea, the East China Sea, among others. However, these names address different parts of the same sea which surrounds the same LCANEAR. I think that recognition of this commonality is important.

It is necessary to change our values of materialism centering on development with the basis of the consciousness being to manage responsibly with the problems and common recognition about the problems. And I believe we have to convert our thinking from national to local and to every human being's accountability. Then, we should heighten the power in practice. The method of contact between human beings and nature, the workings of the human being who harmonizes with the cycle of the natural habit and ecology and the recovery of relations between human and nature are what we should be learning from the sea.

## **5 Security problems of LCANEAR from a maritime perspective**

The Cold War structures such as the issues facing the Korean Peninsula, the problems between Mainland China and Taiwan and the unsettlement of the historical problems (unfortunate past), and others still remain in LCANEAR. There are still many problems that are not yet being solved in Northeast Asia. There is the territorial dispute between Japan and Korea over Liancourt Rocks \*<sup>33</sup> and the disagreement between Japan and Korea involving the name of the Sea of Japan (East Sea) \*<sup>34</sup>. There is the conflict among China, Japan and Taiwan over the sovereignty of the Senkaku Islands or Diaoyutai Islands \*<sup>35</sup>. There is the Kuril Island dispute which is a dispute between Japan and Russia over sovereignty of Kunashir in Russian or Kunashiri in Japanese, Iturup in

Russian or Etorofu in Japanese, Shikotan in both Russian and Japanese, the Habomai rocks in both Russian and Japanese \*<sup>36</sup>. A recent issue generating friction between Japan and China is the development of a natural gas field in the East China Sea. The confrontations and disputes among neighboring countries over development problems in the continental shelf, territorial waters disputes and the fisheries disputes in the Exclusive Economic Zones, among others have occurred continuously in LCANEAR.

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\*33 The Liancourt Rocks are a group of small islets between Korea and Japan. Japan and South Korea dispute sovereignty over the islands. The islets are known as Dokdo (literally Solitary Island) in Korean and as Takeshima (literally Bamboo Island) in Japanese. The English name Liancourt Rocks is derived from Le Liancourt, the name of the French whaling ship whose crew carried the first Europeans to encounter and chart the islets in 1849.

\*34 The expectation of both the Japanese and South Korean governments is not in agreement involving the name of the shared sea. They disagree on whether it should be called the Sea of Japan or the East Sea by both countries. The sea surrounded by Japan, Korea and Russia is described as “East Sea / Sea of Japan” on the map. It has been called as “Sea of Japan” by Japanese, but Koreans call it “East Sea” because it exists east of Korea. To realize the sea as a convivial living culture area, I think it more desirable not to use the name with which argument is associated. Ronald P. Toby has proposed calling this sea the sea of peace, or North Sea (name before being a name called Mar De S Yapon, Mare Japonicum, and Mer Dv Japon which European people attached in the Age of Discovery) according to the record of a panel discussion of the symposium on the studies of the sea of Japan in 2001 (Aoyagi and Toby eds, 2002: 293-294). I think that this proposal is reasonable. How or when have Europeans recognized the Sea of Japan historically? And how has the name been used Europe? How has the name come back into Japan? Aoyama discussed in these topics in detail (2006).

\*35 The Senkaku Islands, or Diaoyutai Islands, are a group of disputed, uninhabited islands currently controlled by Japan, but also claimed by both China and Taiwan. The islands are located roughly northeast of Taiwan, due west of Okinawa, and due north of the end of the Ryukyu Islands in the East China Sea.

\*36 Ken-ichi Matsumoto has proposed establishment of a standing unit called an Asian Common House standing on common Asian identity beyond national identity in order to conquer each own country centrism and nationalism of Japan, China, and Korea, and to solve many problems over East Asia (Matsumoto, 2006). However, the answer to the following questions is not clear in his argument. How can the centrism and nationalism of Japan, China, and Korea be erased? How can these countries cooperate as sincere partners in the 21st century, and how can they survive and how can they prosper one another? I think that it is more important that we can clear away each own country centrism or nationalism, which is the precondition of building an Asian Common House.



The region faces not only these traditional security problems but also non-traditional security issues such as currency crises, international terrorism, an abduction problem, piracy, money laundering, illicit sale of weapons and narcotic drugs and the trafficking of human beings which have been occurring in this area. Infectious diseases such as Acquired Immune Deficiency Syndrome (AIDS), Severe Acute Respiratory Syndrome (SARS), Bovine Spongiform Encephalopathy (BSE), and Avian influenza have been affecting the area. There are also problems of catastrophic earthquakes and tsunamis and the drain of energy resources.

I want to argue that the wisdom for solving these problems is in the sea perspective. As long as the Arabic language data were seen, the sea was not the place of a state where sovereignty governs but the world of free exchange governed by *Ada* (customary law) and contracts (Kawakatsu ed., 1996: 224-225). Also according to Roman law, the sea was not a proprietary object but was shared by all human beings by a law of nature (Takabayashi, 1968). Thus, before the sea became enclosed by power on land, a different principle from land had been in effect in the sea.

For example, the Mediterranean was a free space in which peoples who differed in culture, religion, race and ethnicity were able to exchange with one another through the sea from the time of Ancient Age civilization. There was a marine-affairs custom which depended on the important place Rhodes of marine transport of the Aegean Sea in the Ancient Age. In the Middle Ages, the world of law of the Amalfi Sea which depended on the seaport city of Amalfi in Southern Italy and *Llibre de Consolat de Mar* resulted in *Consolato del Mare* of Barcelona spread (Naganuma, 2003: 105-107). There were no big sea battles in the Indian Ocean until a Portuguese fleet came into the Indian Ocean at the end of the 15th century. The following facts tell this story. There were no peripheral walls for defense from an attack by sea, but only peripheral walls for preventing an invasion by an attack from inland in many port cities of the Indian Ocean maritime world. The Indian Ocean sector was such a peaceful sea in which many ports of trade prospered, long distance trade was performed and various humans, things and information moved and exchanged frequently with one another (Kawakatsu ed., 1996: 224-225; Yajima, 2000: 90-91).

There were also self-governing organizations which were the base of the marine merchants and sailors engaged in marine transport to the Edo period in Japan throughout the country ports. For example, there were organizations called 48 *Tsu* (ports) of Lake Kasumigaura and 44 *Ura* (inlets) of Kitaura and they independently managed the order of traffic and fishing which were unrelated to national power. These organizations

continued a boycott against the setup of the fishing monopoly of the Mito domain for 70 to 80 years in the Edo period (Amino, 2001).

However, Europeans began to bring the principle of domain rule on land to the sea as marine commerce was developed in the second half of the Middle Ages. In Antiquity as well as in the Middle Ages domination of the sea was a natural objective of maritime cities. The notion of sea power with all its diverse implications, including the possession of a naval force able to acquire and conserve commercial wealth as well as to politically control the lanes of maritime communication, was not foreign to them. Dominating the sea was not a specifically urban phenomenon, either in Antiquity or the Middle Ages. One can speak of imperial thalassocracy in Rome, Byzantium, in the thirteenth century of the Germanic Empire, and the Angevin kingdom of Sicily, and later with respect to the crown of Aragon (Mollat, 1993: 28-30).

Venice made the Ligurian Sea and Genoa made the Adriatic Sea its own, and they asserted exclusive jurisdiction of the adjoining seas. The modern nation-state has been formed by three factors: ethnic group or nation, sovereign states, and territory, country or nation. Following that mode, marine enclosure has sought to advance further. Governments have enclosed the sea surface and the seabed, enclosed the resources within those limits, made territorial waters and created an Exclusive Economic Zone (EEZ) as an extension of the same thinking that had enclosed territorialized land. Spain, Portugal, England, France, and other countries after modern times strived for the possession of sea, the marine extension, and marine rule, not only to adjacent seas but the Indian Ocean, the South China Sea, and the East China Sea, and came to hammer out colonial rule.

Japan also developed a viewpoint based mainly on the idea of profit from the perspective of land, and came to govern territory exclusively and directly after the time of Sengoku daimyo \*<sup>37</sup>. In 1588, Hideyoshi Toyotomi issued a proclamation against the Japanese Vikings with the national sword hunts \*<sup>38</sup>, in order to rule the whole country of Japan as a domain. This was to give him the ability to govern and manage a boundary not only inside Japan but in relation to other countries. The principle of this boundary rule became the basis of Japanese unification (Mitani, 1999: 44-45). Then, the

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\* 37 The daimyo were the most powerful feudal rulers from the 10th century to the early 19th century in Japan following the Shogun. The term "daimyo" literally means "great name." From the shugo of the Muromachi period through the sengoku to the daimyo of the Edo period, the rank had a long and varied history.

Edo Shogunate began to take out Sakoku Rei (a policy of total exclusion) from 1633<sup>\*39</sup>, and took out five times in all until the opening of the country in 1854 when Japan was pressed to open as a country by European countries. On March 31, 1854, the Convention of Kanagawa was used by Commodore Matthew Perry of the U.S. Navy to force the Japanese ports of Shimoda and Hakodate to open to American trade. Japan opened the country to foreign intercourse by the Convention, and became the modern nation-state by the Meiji Restoration <sup>\*40</sup> in 1868. Japan also adapted European and American imperialism and colonialism ideals, and did not continue the older ways of controlling its land and sea, but came to follow what is called the way of the Greater East Asia Co-Prosperty Sphere.

As a result of the great western powers arbitrarily establishing national borders, thereby enclosing land and sea, LCAs are disrupted and there are many examples where they have been destroyed. For example, as a result of the Netherlands setting the west half of New Guinea as its territory and drawing a national border of a vertical straight line through that island, the lives of the people living on this island have been disrupted. It does not make sense that visiting a relative or engaging in farming requires the crossing of a national border line even now (Murai, 2001a). The people of Bajau have lived extracting sea cucumbers, sharks, hawksbill turtles, trocas shells, and pinctada maxima, and going further and further south keeping an eye on the disputes of such great powers, as Portugal, Spain, the Netherlands and England over colonies from Sulawesi to Northern Australia ocean space. The Australian government began strict territorial waters management regulations of the north coast in 1906. It came to control

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\* 38 Several times in Japanese history, the new ruler sought to ensure his position by calling a sword hunt. Armies would scour the entire country, confiscating weapons of the enemies of the new regime. In this manner, the new ruler sought to ensure that no one could take the country by force as he had just done. The most famous sword hunt was ordered by Hideyoshi Toyotomi in 1588.

\* 39 Sakoku (literally “country in chains” or “lock up of country” ) was the foreign relations policy of Japan under which no foreigner could enter, and no Japanese could enter or leave the country on penalty of death. The policy was enacted by the Tokugawa shogunate under Iemitsu Tokugawa through a number of edicts and policies from 1633-1639 and remained in effect until 1853 with the arrival of Commodore Matthew Perry and the opening of Japan.

\* 40 The Meiji Restoration was a chain of events that led to enormous changes in Japan’s political and social structure. This occurred in the second half of the 19th century, a period that spans both the late Edo period and the beginning of the Meiji Era.

the fishing of the inhabitants of the East Indonesia Islands, including the Bajau people, and, as a result, their old life has been disrupted (Murai, 1998: 150-151; Murai, 2001b: iii-iv).

Furthermore, there are many examples by which living culture itself has been destroyed. Jan Pieterszoon Coen, reappointed the 4th governor-general in the East Indies, attacked the Banda Islands for resisting deliveries of spices, and transferred nearly 800 indigenous prisoners to Java, and made them slaves. He slaughtered 47 chiefs who had been taken hostage, when the remaining residents who got to know this fact resisted. Thousands of residents escaped to high ground, and chose to instead die from cold and starvation. All 160 residents of Rute Island who planned to escape to other islands were killed (Nagazumi, 2000: 99-100).

The fundamental cause of these problems is human avarice, and is a result of carrying the principle of exclusion of domain rule on land into the domain of the sea. Also in LCANEAR, the sea was not only the way of peace and exchange but also the way of invasion and pillage such as colonial rule and a Greater East Asia Co-Prosperty Sphere design. As a result, there are also now territorial disputes and confrontations within LCANEAR. For example, Japan is now engaged in serious territorial disputes with all of its neighbors: Taiwan, China, South Korea and Russia. Moreover, there are serious fishing disputes on territorial sea or exclusive economic zones in LCANEAR.

As Yoshihiko Amino has emphasized, to begin with, the concept of *mare nullius* is one of coexistence and shared space of the sea not being used as private possessions or being possessed by a state (Amino, 2003a: 21). The seas were not a place for battling with one another over control of the national sea but a place of exchange from Ancient Age. The sea was the place of personal connections and the place of coexistence and co-prosperty. The sea belongs to all. The sea belongs to everyone. The sea is a common heritage.

As we search for solutions to many of the problems involving territorial disputes, fishing disputes on territorial sea or an exclusive economic zone in LCANEAR, first we should learn how to restore the sea to a place of exchange and coexistence. This is the idea of returning to the sea, not as the monopolistic and exclusive sea but as a place of exchange which mutually connects people on equal terms, and a place of mutual coexistence and a mutual complement. We have to create a new order from the viewpoint of the shared sea, the sea of exchange and relationships, which carries out living culture together.

## 6 Conclusion

The common belief is that big geographical discoveries involving ocean crossing were accomplished by famous and great explorers such as Christopher Columbus. This viewpoint, however, becomes irrational if we view it from the perspective of the sea or maritime people. It is whalers who arrived at new lands considerably earlier than great explorers. Whalers were attracted by whales, came out to the offing, and traveled, little by little, until they arrived at the new world \*<sup>41</sup>. Maritime peoples such as the Burgis, Makassar and Bajau, who are the residents of Malay descent in East Indonesia, were traveling to and from Northern Australia's marine area to catch sea cucumbers long before Europeans discovered the Australian continent (Murai, 1998: 143). With a flourish of trumpets, great explorers only rediscovered what maritime peoples such as whalers and sea cucumber hunters had already discovered, and cheated them out of all the glories of discovery.

These facts cannot be resolved from the position or viewpoint of only land. It is thus necessary to look from the perspective of both land and sea. It is this compound perspective that grants the indispensable viewpoint needed to substantiate objectively and synthetically that LCANEAR consists not only of continental Northeast Asia but of maritime Northeast Asia. Difficult problems such as historical problems, environmental problems and security problems in LCANEAR cannot be solved within the framework of a nation-state that is based on territory. I believe that the way forward through the problems can be seen when we take into account the continental perspective and the maritime perspective.

To illustrate, if we falsely believe that the sea is always moving, then even if we see from the sea, we cannot correctly hold a marine global image. Although the marine surface changes each moment and is always in motion, it becomes deeper from the surface tidal current such as the Kuroshio Current. When the surface becomes deep, the motion of the water becomes blunted and does not move. If we look and judge only the surface, the portions of this tidal current or the sea which do not move will be overlooked.

LCANEAR is an area in which various living cultures have become multiply

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\*41 What whalers were pursuing was only the sea instead of land, and was a way for whales to pass through (Michelet, 1861: 212-213).

entangled, and various life practices exist in diverse relations with one another. To solve difficult situations such as historical problems, resources and environment, energy, population and food problems, and security problems in LCANEAR, we should learn from the sea. We do not have to superficially understand LCANEAR and become bound by the way of thinking that is restricted by national borders, but we have to address these problems as a package. We have to analyze the depths in question synthetically rather than looking only at surface problems such as historical and environmental problems. We should also consider the values, philosophies and thoughts which act as the deep structure of LCANEAR. The spirit of co-existence between human beings and nature, as well as a mutual certification between country, ethnic group and region should be propagated. There should also be cultural tolerance and respect of differences. When we understand and trust each other as well as accept each other's originality we can manage and solve common problems in LCANEAR. Furthermore, we will be able to build new values, and culture and civilization. I think this spirit will be the basis of any successful integration in the Northeast Asian Region.

I would like to call attention to another issue; there is a possibility that may hinder integration which is based on such arguments as maritime perspective, maritime Asia, and maritime civilization. That is, if the worst comes to the worst, these arguments can be extended to defend thalassocracy or geopolitics such as economy-centered thinking that seeks to control and develop the sea, the Southern Expansion Doctrine<sup>\*42</sup>, a narrow strip of water theory, the concept of Japan's Greater East Asia Co-prosperity Sphere, Sea Power (Mahan, 1957), and Sea Lane, etc.

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\*42 The Southern Expansion Doctrine was a political doctrine in the pre-World War II Empire of Japan which stated that Southeast Asia and the Pacific Islands was Japan's sphere of interest and that the potential value to the Japanese Empire for economic and territorial expansion in those areas was greater than elsewhere.

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