

Naming the Sea in Major US Newspapers: From Poetry to Politics, and to Ethics

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Introduction

This paper is a poet's view on the conflicts over the naming of the body of water between Japan and Korea. Naming the sea is a poetic endeavor, but it has evolved into a political conflict between the two nations. Politics can be a poetic flight, but that is the case of good politics. However, bad politics has unnecessarily created conflicts and despair. Japan has claimed that the Sea of Japan should be the prevailing name, rather than using a dual name structure. It is fair to use the dual names, if the two nations cannot come to a mutual agreement on one name. The poet suggests the restoration of man-nature relationship, which has been lost in this modern age, and reduce the impact of the man-man conflict, as it has led to destructive negotiations in the international community. The poet has pointed in this paper that the public indignation against Japan's operation of World War II sex slave, the so-called comfort women, should also be reflected in the lost name of the sea, or the East Sea, in the international community.

Naming is Poetry

Naming a new born baby is a poetic endeavor to all parents in the world. My name is Yearn Hong Choi: Hong is a wild goose or a big bird; Yearn is nature or the natural; and Choi, the surname, is a high mountain. My father wanted his son to be a great man, and used poetic metaphors to achieve this. My father wanted his son to be a great poet. From my name, I see that I could be a poet, a naturalist, or an environmentalist. I have spent my life as a poet, naturalist and environmentalist. All individuals have their unique names that reflect the parental wishes on them when they were born. All names are poetic or sacred.

While Yoon dong-ju, a young poet at the age of 27 was in prison in Fukuoka, Japan, he named each star in the night sky; one after his mother, one after his favorite classmates in his elementary school in Manchuria, and even one after the pigeons, puppies, rabbits, and mules, in his famous poem, "Star-counting Night." Naming the stars was the poet's beautiful endeavor. Naming the stars and the flowers inherently contains the poet's yearning and affection.

Another modern Korean poet Kim Chun-su (1922-2004) is famous for his poem, "Flower." I present the Flower I translated into English in this prose:

You were
Nothing but an object
Before I call his name.

When I call his name,
He come to me, and
Become a flower.

As I called his name,
Please call my name, my dear!
You should be the same color and fragrance
As mine.
Then, I will go to you,
And become your flower.

We want to be something:
You for me, me for you;
To be something
Unforgettably meaningful.

Before the map was drawn, the name of the place had been there, and the history had been written. Poetry and geography had been written and interwoven before the history was written. Modern men and women did not know this simple axiomatic truth. Pulitzer prize winning writer, John Noble Wilford, in his wonderful *The Mapmakers: Story of the Great Pioneers in Cartography from Antiquity to the Space-Age*, wrote that the origin of the map is lost to history. No one knows when or where or for what purpose someone

got the first idea to draw a sketch to communicate a sense of place, some sense of here in relation to there (Wilford, 2001). Sea of Japan has been the prevailing name of the sea over the body of water that lies between Japan and Korea, the Asian mainland. However, some scholars have paid attention to the Korean people's discontent to the prevailing name, Sea of Japan. Derek Nelson, editor-in-chief of publications for the US Naval Safety Center in Norfolk, Virginia, writes, "Korean scholars trace the spread of the name Sea of Japan to Japanese expansionism in the late 19th century. The Korea name is Tong Hae, 'East Sea,' which appears in the national anthem." Derek Nelson's achievement is in showing how complicated that has become. If the origin of the map is lost to history, it is history as much as geography that determines its shape and content (Michael Skube, 1997). The mind of reading map, history, and geography may need poetry or may start with the poetry.

Naming the Sea

The sea has gained its name by the people over time. It was just sea before the people named it. When the people named the sea, the sea came to the people as waves, seagulls, and other meanings, images and symbols. The East Sea was named by the people in the Korean Peninsula and Manchuria before Christ. Once it was named, it became part of the people's lives. More than 2,000 years, the sea has been the East Sea. No one can steal the proper noun from the sea.

As we all have our names, proper nouns, the sea has its name, proper noun. Some seas have multiple names over 2,000 years. Confusing names are part of human civilization, for example, five names in the Baltic Sea. The East Sea in the first part of the 20th century was washed out by another name, Sea of Japan, when Japan emerged as a powerful modern nation. The first half of the 20th century was progressing with advanced navigation and communication technologies. The name of "Sea of Japan" quickly became the prevailing name in the body of water between Japan and Korea in the maps since the first International Hydrographic Organization (IHO) meeting adopted Sea of Japan as an official and standardized name over the body of the water in 1929. Korea did not exist in the IHO meeting. Japan represented Japan and its colony, Korea. Much later, the Korean people come to know that the East Sea, their proper noun, was disappeared from the world atlas, and registered their discontent and protest in the intellectual world and the conscience of humanity.

The United Nations set up a principle of using dual names when the name of sea is in dispute, until one agreeable name comes.

The Parade weekly magazine in the United States described the tension over the body of waters between Japan and Korea in 2003 as follows:

“Japan and South Korea are locked in a battle over water. They’re fighting over what to call the sea that lies between them. Japan says it’s the Sea of Japan; Korea argues that it’s the East Sea. What’s at stake besides national pride? Millions of maps and newspaper references. When the New York Times wrote a story that called it simply “the body of water between the two countries” and published a map that left the sea’s name blank, the Korean media called it a major victory. Koreans have been writing to newspapers and organizations around the world, pushing for a name change for the sea. A worried Japan has struck back with its own official barrage of letters and lobbying. The big test will come with next year’s publication of a key navigation reference, *Limits of Oceans and Seas*, by the International Hydrographic Organization.”

The IHO did not make a decision, and the world is still curious. The Sea of Japan is a prevailing name. However, the National Geographic, after listening to the Korean protest, accepted the dual name over the body of the water, Sea of Japan/East Sea or East Sea/Sea of Japan (Choi, 2004). That was a fair deal. But the National Geographic Society’s decision cannot persuade all map makers and journalists in the world. Anthony Faiola, the Washington Post reporter, filed a report from Seoul on South Korean people’s protest against Japan’s Shimane prefecture assembly passed a resolution to claim that Dokdo was part of its prefecture in 2005 (Faiola, 2005). His article was fairly written, but it was critically received by the Japanese government. Faiola reported the fact that the sea between Japan and Sea is called the Sea of Japan by the Japanese, and the East Sea by the Koreans, and Dokdo by the Koreans, and Takeshima by the Japanese. Such a report was critically received and challenged by the Japanese diplomat in Washington, D.C.

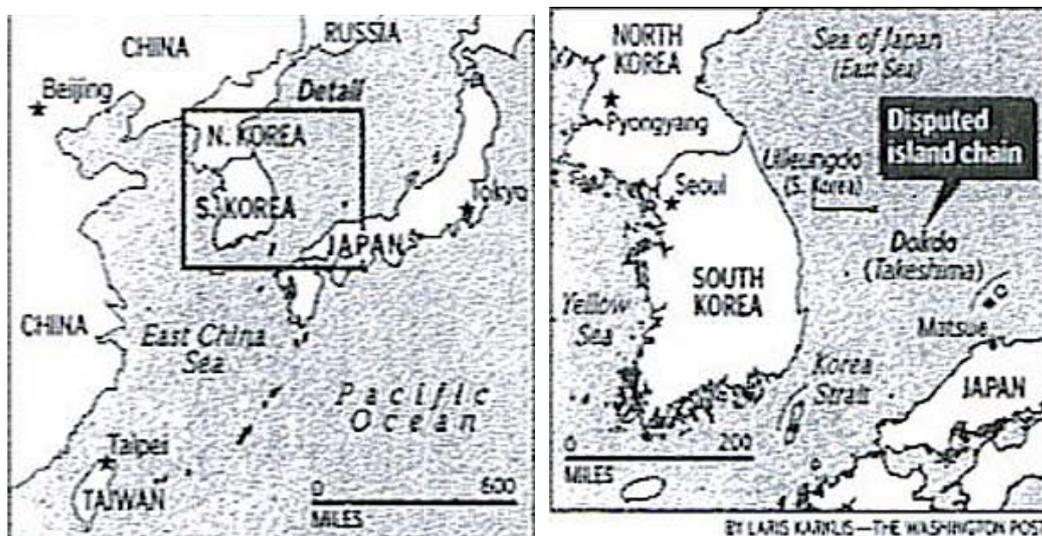
Some outsiders such as the IHO staff see the Korean protest as a political move. They may not see the Japanese protest as a political move. The IHO is a technical organization, not a political organization, according to some IHO staff. They do not know the fact that the IHO is a political organization. It is hard to

draw a line between politics and technical management. Politics can be good or bad. There can be a good politics. There can be a bad politics. They may not know or distinguish good politics from bad politics. Those who do not care the Korean protest may not see the value of good politics, politics as a poetic flight, or a move for justice-as-fairness.

What is a good politics? Listening to the human conscience; and supporting justice-as-fairness. Those who say that Sea of Japan has been a prevailing name in the past century or so, and thus should be used as a sole name continuously in the next 100 years over the vast body of water between Japan and Korea are not very generous, not attentive to the voice for seeking justice. Those who do not want to read the poet's pure and ideal message cannot be nice.

Naoyuki Agawa, Japanese minister of public affairs in the Japan Embassy in Washington, D.C. protested the Washington Post news article Faiola filed, and the East Sea and Dokdo in it, in his letter to the editor (March 25, 2005, p.A18):

"A map included with the March 17 news story "Islands Come Between South Korea and Japan" used the terms "East Sea" and "Dokdo."



*Source of Map: Washington Post, A19, March 17, 2005

Regarding the term "East Sea": Japan believes it is essential to refer to this body of water as the "Sea of Japan," a name used widely by the global community since the early 19th century. Although South Korea asserts that the

name "Sea of Japan" came into general use as a consequence of Japan's colonial past, the name was common long before colonization in the 20th century. Therefore, Korea's attempt to change the name to "East Sea" is without merit.

Further, in March 2004 the United Nations confirmed that "Sea of Japan" is the standard term for that body of water and declared that dual designation breaches the prevailing practice of the single use of "Sea of Japan" and infringes upon the neutrality of the United Nations.

Regarding the term "Dokdo" appearing on the same map: These islands are an integral part of Japan, and thus they should be referred to as "Takeshima."

The Japanese minister does not like the words, East Sea, and Dokdo, in the Washington Post (March 17, 2005, p. A19, see Appendix 1). He is pathetic or ridiculous. How could he read another Washington Post article by T.R. Reid in 1994?

"South Koreans almost sink Sea of Japan plan; controversy over name evokes bitter memories of oppression, 40-year occupation.

Since ancient times, the Koreans have referred to the sea off their east coast as the Tong Hae, or the East Sea. Across the sea, in Japan, the same body of water is known as Nihon Kai, or the Sea of Japan. This name was apparently picked by European navigators during the age of exploration, according to Takheido Hishiyama of Japan's Geographic Survey Institute. The oldest known map of East Asia, drawn by the Jesuit missionary Matteo Ricci in 1602, uses Sea of Japan."

The Japanese minister cannot understand the controversy over the name of the sea. He or she wants to deny the existence of controversy. The diplomat is pathetic or ridiculously hilarious.

As a matter of fact, Sea of Japan is the prevailing name used in major newspapers in the United States. Some use Sea of Japan and East Sea together. In the past 12 months, I searched the dual use of East Sea and Sea of Japan in major newspaper articles in the United States via ProQuest: only two are found. ProQuest is a world leader in collecting, organizing, and publishing worldwide for researchers, faculty and students in libraries and schools. In ProQuest, I

found 57 news articles using Sea of Japan, and 22 articles using East Sea in the past 20 years.

Two articles I found in the past 12 months are:

The Times-Picayune, New Orleans, Louisiana, used Japan-East Sea in its news story on March 15, 2007, p. 18:

“The Navy Meritorious Civilian Service Award was presented February 27 to Robert Armone by Captain Daniel Gahagan, commanding officer, Naval Research Lab. He has led more than scientific expeditions to the Mediterranean, Arabian Sea, Japan-East Sea and Atlantic oceans. His expeditions have pioneered the exploitation of space sensing leading to discoveries of ocean bio-geo-chemical processes/ he is also involved with planning and implementation for the next generation of ocean satellites, the National Polar-orbiting Operational Environmental Satellite system.”

The Washington Post was fair in using the two names of the sea in its news article on April 20, 2006, p.A16:

“South Korea, Japan Raise Tension over Islet Group

The South Korean move came as Japan rejected a warning from Seoul and vowed to forge ahead a six-week mapping expedition aimed at bolstering Tokyo’s legal claims to the rocky outcroppings controlled by South Korea. South Korea and Japan are additionally locked in a testy diplomatic battle over the name of the body of water surrounding the islets—called the Sea of Japan by Tokyo and the East Sea by Seoul. Citing territorial and other disputes, President Roh Moo-hyun of south Korea has repeatedly refused offers for a summit with Japanese prime minister Junichiro Koizumi in Japan.”

Unlike the name of the sea, the so-called comfort women have received attention from the United States Congress, and opinion leaders in the international communities: Violation of human rights, and crime against humanity during World War II are renewing human conscience. However, the root of the comfort women and the lost name of East Sea is the same: the Japanese imperialism, colonialism, and militarism. The comfort women are the victims, but the lost name is not considered as the victim even by many intellectuals in this world.

When the authoritarian ruler takes out my name, and give me another name he likes, I may still survive and sustain my life. But my life is becoming humiliated. That was the case of East Sea and Korean people. The comfort women do not want monetary compensation. They want justice to the history. Those who are complaining the lost name of the sea do not want monetary compensation. They want justice-as-fairness.

Comfort Women: A different Story

The United States Congress in the Spring of 2007 is trying to restore good politics with its non-binding resolution 121. Congressman Mike Honda and 52 congressmen and women proposed the House Resolution which attempts to persuade Japan to apologize about the Comfort Women during the Pacific War. They invited three old women who were forced to serve as the sexual slave for the Japanese Imperial Army to the Congressional hearing in January 2007. Japan's Prime Minister Shinzo Abe declared no intention of yielding to such a resolution. Almost all major US newspapers have carried major news stories and editorials in the United States: for example, the Boston Globe, Japan that can't say sorry (March 8, 2007, p. A10); the San Francisco Chronicle, Japan's Shame, (March 19, 2007m p.B10); the New York Times, Japan repeats denial of role in World War II sex slave, (March 17, 2007, p. A4); the Chicago Tribune, Japan rejects a new World War II sex-slave charges, March 18, 2007, p. 23); the Washington Post, China says Japan should 'face up' to History about WWII Sex slaves, (March 7, 2007, p. A11); the Houston Chronicle, World War II Atrocities, March 2, 3007, p. A16); and the Manchester Guardian, Japan rules out new apology to "comfort women,"(March 5, 2007, p. 20).The world is angry to Japan's response, and condemned Japan. The House resolution was not adopted by the majority of the House in 2001 and 2005 due to the powerful Japanese lobbying . The majority rule cannot always bring justice. But 2007 may be different. It may have a chance to be adopted in 2007.

The Economist in its March 10th issue condemned Japan's prime minister picking a shameful fight over organized rape of thousands of women (p. 10).

"Mr. Abe started promisingly enough. By adopting a more subtle approach towards China and South Korea, he undid much of the damage Mr. Koizumi had caused by this stubborn visits to the Yasukuni shrine honoring Japan's war dead

(where the souls of some convicted war criminals have also been “enshrined” at the request of their families). Then last week he squandered all the good will. Planting his own feet in the mire of imperial Japan’s wartime history, he questioned where the 200,000 or so “comfort women” (from Korea, the Philippines, China, Taiwan, Indonesia, Burma and elsewhere) herded into the system of brothels run by the Japanese Imperial Army had really coerced into their sexual servitude. Strictly speaking, Mr. Abe said, there was no evidence of that.

Is he deaf? The first-hand evidence has mounted since some of the women courageously started breaking their silence, after decades of shame, in the early 1990s. More testified recently at hearings in America’s House of Representatives, where efforts are under way to pass a resolution calling on Japan to make a full apology, and where some of the victims explained painfully, just how wartime sex slavery was for them. There would be more evidence too, if successive Japanese government had not buried it in closed files or destroyed it.

Why pick this shameful fight? Other blunders have left Mr. Abe dependent on his party’s noisy ultra-conservatives. Resentful even of Japan’s past carefully parsed apologies for its wartime aggression, a group is now campaigning to overturn a 1993 statement by a cabinet official, noticeably unsupported by the parliament of the day, that for the first time accepted the army’s role in setting up the brothels.

What the brothel survivors want is that full apology from Japan; they refuse to be fobbed off with offers of money instead from a private fund. By questioning their testimony—in effect, calling them liars—Mr. Abe has instead added modern insults to past injury. But the damage goes wider. It revives distrust among Japan’s neighbors. And it belittles the efforts of those admirable Japanese working alongside others in the world’s dangerous places to help rebuild communities where people have sometimes suffered the same wartime traumas as the “comfort women”—victims of organized rape, in any other language than prime-ministerial Japanese.

Japan is not unique in its reluctance to confront a grim past. Though China lambasted Mr. Abe for his statement, its Communist Party has never accepted responsibility for the 30m deaths from Mao’s self-inflicted famines of the 1950s, for example. But six decades on, deliberate amnesia is unworthy of modern,

democratic Japan. Shame on you, Mr. Abe.”

The Wall Street Journal on March 13, 2007 printed an open editorial piece by Jeannie Suk and Noah Feldman who legally approached the comfort women issue. I quote its full text (p. A 23).

“Japanese Prime Minister Shinzo Abe has reopened old wounds in Asia with his defense of Japan’s participation in sex slavery during World War II. But this is much more than a debate over history. The past is never dead in Asia. To borrow from Faulkner: “It’s not even past.

Mr. Abe’s words are likely to breed further mistrust in neighboring China and South Korea, which have long accused Tokyo of white-washing history. Moreover, Japan needs to confront its own past as it decides the kind of nation it wants to be. After some 60 years of constitutionally mandated pacifism in which Japan’s military activity has been largely limited to ‘self-defense,” Tokyo is considering amending the constitution to play a more assertive security role. But making such a momentous decision requires an open discussion about why that provision is there. Where the U.S. amended its constitution to abolish slavery, for example, it had to admit that it had slavery in the first place.

Mr. Abe’s position is actually a step back. In 1993, Japan offered an acknowledgment of complicity and an apology to so-called “comfort women” from various parts of Asia who were forced into brothels to be raped by Japanese soldiers. Now, in a change of course, Mr. Abe maintains that the actual kidnapping was committed not by the Japanese army but by the private contractors. One leading lawmaker compared the government’s role to the outsourcing of cafeteria service to a private firm. “Where there’s demand,” he told the AP, “business crops up.”

This excuse is shamefully weak. We ordinarily would not consider it especially mitigating if someone charged with a rape-kidnapping acknowledged the rape but explained that he bought the victims from a private vendor rather than abducting them himself. Mr. Abe’s implication seems to be that the guilt of the Japanese government is somehow reduced because it was renting the services of the comfort women from private firms—like a customer buying the services of a prostitute from a pimp. In short, this was business, not personal.

But there is further reason to find Abe's suggestion outrageous. When women who survived the sex-slavery camps sued Japan in federal court six years ago, they alleged that the whole sex slavery scheme functioned as commercial activity. Faced with this charge, Japan denied it had acted as a business. The D.C. district court agreed, holding in effect that the fact that the women were abducted and enslaved pursuant to a Japan government "master plan" distinguished their case from routine commercial prostitution. The court concluded that this "barbaric" conduct was more like a war crime or a crime against humanity than a commercial venture, and so Japan could not be held liable under the provision of the Foreign Sovereign Immunities Act that allows governments to be sued when they act like businesses.

It is particularly pernicious that, having benefited from the court's conclusion that abduction by Japanese soldiers was not business, Tokyo would now deny that its soldiers ever abducted anyone at all. If in 2001 Japan had said publicly that the comfort women were bought as part of the commercial flow of supply and demand, the comfort women could have used it to support their claim that the Japanese government was engaged in commercial activity. And if Japan had asserted that it outsourced the filling of its sex camps to private contractors, the court may well have concluded that the whole undertaking was more like a business than a non-commercial wartime atrocity.

Politics and litigation are not the same thing, of course. A well-represented litigant will often fit his account to the structure of the law, and Japan advanced a raft of other legal arguments to quash the suit, several of which were later adopted by the D.C. circuit court of appeals (on different occasions). The comfort women still might not have won their case. But precisely because political and legal arguments differ, Japan should be held morally accountable for the hypocrisy of its bait-and-switch approach even now that the courts have blocked the comfort women's case.

It is also worth keeping in mind that the denial of responsibility is an ongoing harm. Unlike the victims of the Nazi slave labor camps, the comfort women have never received formal reparations. The unofficial compensation scheme set to end this month was no substitute for acknowledgment of responsibility—which is why many survivors refused to accept money from it.

Mr. Abe apparently started down the path of denial to gain political support for his faltering premiership—itsself a disturbing comment on Japan’s continued unwillingness to come to terms with its crimes as Germany has. Any such support, unfortunately, is gained only at the expense of surviving victims—and of anyone who cares about the truth.”

The Washington Post editorial on March 24, 2007 (p. A 16) pointed out Abe’s double talk, passionate about Japanese victims of North Korea and blind to Japan’s own war crimes.

“The toughest player in the “six party” talks on North Korea this week was not the Bush administration—which was engaged in an unseemly scramble to deliver \$25 million in bank funds demanded by the regime of Kim Jong-il—but Japan. Tokyo is insisting that North Korea supply information about 17 Japanese citizens allegedly kidnapped by the North decades ago, refusing to discuss any improvement in relations until it receives answers. This single note policy is portrayed as a matter of high moral principle by Prime Minister Shinzo Abe, who has used Japan’s victim—including a girl said to have been abducted when she was 13—to rally his wilting domestic support.

Mr. Abe has a right to complain about Pyongyang’s stonewalling. What’s odd—and offensive—is his parallel campaign to roll back Japan’s acceptance of responsibility for the abduction, rape and sexual enslavement of tens of thousands of women during World War II. Responding to a pending resolution in the U.S. congress calling for an official apology, Mr. Abe has twice this month issued statements claiming there is no documentation proving that the Japanese military participated in abducting the women. A written statement endorsed by his cabinet last week weakened a 1993 government declaration that acknowledged Japan’s brutal treatment of the so-called comfort women.

In fact the historical record on this issue is no less convincing than the evidence that North Korea kidnapped Japanese citizens, some of whom were used as teachers or translators. Historians say that up to 200,000 women from Korea, China, and the Philippines and other Asian countries were enslaved and that Japanese soldiers participated in abductions. Many survivors of the system have described their horrifying experiences, including three who recently testified to Congress. That the Japanese government has never fully accepted responsibility

for their suffering or paid compensation is bad enough; that Mr. Abe would retreat from previous statements is a disgrace for a leader of a major democracy.

Mr. Abe may imagine that denying direct participation by the Japanese government in abductions may strengthen its moral authority in demanding answers from North Korea. It does not opposite. If Mr. Abe seeks international support in learning the fate of Japan's kidnapped citizens, he should straightforwardly accept responsibility for Japan's own crimes—and apologize to the victims he has slandered.”

Mr. Abe is becoming a laughing stock. Japan's prime minister down to the diplomat is ridiculing the world. Japan's crime against humanity will be clearly closed up to the world. Behind the Congressional Resolution, there are political campaigning of the Korean-American citizens, and the human right activists. Political indignation is common. However, the lost name of East Sea, and proposed dual use of the East Sea/ Sea of Japan have not yet received adequate attention. Mobilizing the Korean-American community for the dual names of East Sea/Sea of Japan in all major news organizations and map making publications is a must. We should also encourage the reporters and the newspapers to use dual names of East Sea and Sea of Japan.

Japan's acceptance of a war crime or crime will make Japan one decent nation and one super-power nation in the international community. Let Japan accept the dual names, Sea of Japan/East Sea: Accepting the dual name is and should be part of Japan's moral and political responsibility. But it may not be easy for Japan to make a formal apology. One reader of the Economist filed his letter (Lee, 2007).

“Shinzo Abe's recent questioning of whether 200,000 “comfort women” were forced into prostitution should come as no surprise. Japan does not have a liberal academia that can expose the sins of the country's imperialistic past. Furthermore, an apology would be denial of the supreme Asian value of honor and saving face. The Japanese government's refusal to apologize and make reparation will only poison relations with its Asian neighbors. As William Faulkner once said: the past is not dead, it's not even past.”

Against Abe's denial, it is interesting to see a new movement in the United

States in 2007. The Virginia legislature in 2007 adopted a resolution to condemn the slavery at Jamestown 400 years ago. The State of Maryland did the same. Four hundred years ago, the slavery was justified. Some white American people do not see the value of regretting the past slavery system. But this kind of condemnation is necessary for history to make a progress. Japan's prime minister should learn a lesson from the United States.

Political and Moral Responsibility

Crime against the sea or the nature is not considered as a crime. This is a problem to modern men and women. Environmental ethics has been seriously discussed in the Stockholm UN Conference on Environment in 1972. The Declaration of Principles at the conference advised:

1. International matters concerning the protection and improvement of the environment should be handled in a cooperative spirit by all countries, big or small, on an equal footing.
2. States shall insure that international organizations play a coordinate, efficient and dynamic role for the protection and improvement of the environment.

Protection of the environment should cover the conservation of nature, including the name of the sea. Ethics is the discipline that considers the justification people offer for the principles and values they hold. Nations and societies surely have the right to expect ethical environmental behavior from businesses and corporations. Ethical behavior is not legal or jurisdic. All nations have a set of environmental laws, policies, and program, but their implementation has not been seriously attempted. They look splendid on paper.

This modern age especially needs environmental ethics. Modern man is now alienated from himself, from his fellow men, and from nature. He has been transformed into a commodity and experiences his life forces as an investment that must bring him the maximum profit under existing market conditions. Nature is a commodity under the existing market system. Man bows down and submits to the demands of his own work, his machine, and his organization of production and consumption, and loses the experience of himself as a creator

and subject of his truly human powers of love and thought. Thus, human relations become more and more alienated automation. Humans are becoming more alienated from nature, and from their fellow human beings. Alienation from nature is correlated to alienation from fellow human beings (Choi, 1985).

The New York Times felt necessary cleaning up the 20th century with the clearance of the comfort women issue (Yardley, 2007). I propose to restoration of East Sea as part of the clearance of the 20th century. We should restore our names. We should restore the man-nature relationship, and the man-man relationship in the 21st century. The two relationships are related to each other. Then, using the dual names over the body of water between Japan and Korea is naturally coming. We can be all poets who love our seas and nature, and their original names over the prevailing names. The prevailing names may be just for more efficient and economic use or excuse of the modern men and women, not necessarily poetic and ethical.

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