A Geography of Human Life and My Life

This article is a revision of a public lecture hosted by this Institute on 25 September 2007.

Yoshinori Yasuda

A Geography of Human Life appraised in 1971

AS an undergraduate, I majored in geography. This fact has a profound relationship with my lecture today because the founding president of Soka Gakkai, Tsunesaburo Makiguchi, was also a geographer. In 1971 I proceeded to graduate school and decided to seriously pursue my studies to become a geographer, the same year that Makiguchi's *A Geography of Human Life*[1] first began to be accepted by the Association of Japanese Geographers.

Makiguchi publicized his voluminous *A Geography of Human Life* in 1903 (the 36th year of the Meiji era), having worked for many years to complete the book while teaching and helping needy children at an elementary school. In those days, Japan was being tossed about on the incoming storm of western civilization. The traditional Japanese worldview was denied. These were times when everyone adored—even deified—western learning and technology. Under these circumstances Makiguchi wrote *A Geography of Human Life*, which was not imitation of western theory.

Because of the sheer size of the book, however, no one was willing to publish it. Faced with such difficulty, Makiguchi requested the assistance of Shigetaka Shiga, known at that time for his book, *Nihon Fuukei-ron* (The Theory of Japanese Landscape).[2] Shiga read and edited Makiguchi's book, which was finally published in 1903.

However, the association of geographers in Japan rejected the book utterly. It first began to gain acceptance in 1971, precisely when I resolved to pursue my career as a geographer. I first heard the name *A Geography of Human Life* at the Association of Japanese Geographers. The association's president Ryujiro Ishida, in his speech titled *Meiji-Taisyo-ki no Nihon no Chiri-gakkai no Shisou-teki Doukou* (Intellectual Trends in Geography in Japan in the Meiji and Taisho Eras),[3] made

mention of Makiguchi's *A Geography of Human Life* almost 70 years after the book was published in 1903.

The man-land relationship theory is the high road to knowledge in geography

In geography, Makiguchi placed greatest importance on the man-land relationship. Relations between man and land or nature are the basic foundation of geography. He wrote that this theory would stay alive even after a century.

When I read the book, I knew that it contained a true path to knowledge. I was convinced that what it advocated—the study of relations between man and nature, and man and land—was the high road to geographic understanding.

In the 1970's, Japan was in the midst of an economic boom. It was easy to find employment. Economy was growing rapidly and people labored under the illusion that it would continue to grow as if there were boundless resources. In such an era, geography was mainly used to determine where to construct a factory, a supermarket, or a store, or to decide which location would be most profitable.

At that time, even if someone cried out that there was a limit to the earth's resources, a limit to human development, that no matter how much people tried, it was inevitable that we would need to survive on the limited resources of this earth, or asserted that we could not survive whilst denying the relationship between man and nature, such a person was criticized by people who said that his idea is an obsolete environmental determinism.

An illustration that reflects trends in geography in those days is the *Jinsei-chirigaku Gairon* (Overview of *A Geography of Human Life*)[4] by Professor Hisaya Kunimatsu of Senshu University, published in 1978. Kunimatsu was one of those who appreciated Makiguchi's book, but even he seems to have been restrained by the major trend at that time. This can be inferred from his implication that according to Makiguchi the study of man-nature relation is the key to geographic understanding, however, he did not agree on this point. Kunimatsu believed that the location to construct a factory or where to situate the center of a supermarket is the high road in geography. On the contrary, I was convinced that the man-nature relationship is geography's high road.

When one feels failed by destiny

After that, I became a teaching assistant at Hiroshima University. By that time, the relationship between man and nature—the man-land relationship theory—came to be considered even more obsolete. For this reason, I was forced to remain as a teaching assistant for about 15 years in the geography class in the Faculty of Integrated Arts and Sciences, Hiroshima University. If you remain a teaching assistant even past the age of 40, everybody starts to pity you. Feeling sorry for me, my professor told me, "Mr. Yasuda, if you continue to pursue your study on such an obsolete theory of the man-land and man-nature relationship, you'll never be promoted to associate professor. Isn't it about time that you started studying where to construct a factory, where to situate the center of a supermarket, and how to build a commercial zone around the store? Research on man-land relation takes you nowhere."

Just as the professor told me, I was not at all successful as a geographer. I was prepared to remain a teaching assistant all my life. But at this point, I had come to the realization that I would not be able to make a living in geography so I decided to initiate a new field of discipline known as environmental archeology.

In 1987, I published my paper, *Kankyou-ron no Aratanaru Chihei* (A New Horizon in Environmental Studies)[5] in the magazine, "*Chiri* (Geography)." At that time, a professor at the Tokyo Metropolitan University took my paper to his class, telling the students, "Do not read such a paper!" When I heard this, I was happy in a way. In those days, his reaction epitomized the way in which delving into the relationship between man and nature was considered dangerous to the science of geography.

In my last year as a teaching assistant, our dean was murdered. Among suspects A, B, and C, I was designated suspect C (laughter). I truly thought my life might be over. I think everyone suspected me as the murderer. Because the murdered body was found covered with sand. At that time, I was the only one who had sand for research in Hiroshima University (laughter). I was researching the relationship between man and nature, using fossils of pollen preserved in sand. Pollens are covered in a chemically very strong membrane and remain intact in sand for tens of thousands of years. The shape and size of pollen differs according to the plant. For this reason, when pollen fossils are extracted from a given soil and observed under a microscope, the number of types and amount of each type can be determined. This is how we are able to estimate the past condition of a forest or the climatic changes in a given region. We can determine when humankind started agriculture and how they

destroyed forests. Consequently, I was collecting sand and soil from various parts of the world.

About forty days later, the criminal was arrested. He happened to be a colleague of mine who was a teaching assistant in a physics class. However, until he was arrested a detective visited me at my laboratory every day at 10 AM and I was unable to go anywhere for 40 days. Since I had nothing else to do, I decided to write a book, titled *Sekai-shi no naka no Jomon Bunka* (Jomon Culture of Japan in the World History).[6] Among the people to whom I distributed this book was Director-General Takeshi Umehara of the International Research Center for Japanese Studies in Kyoto. He kindly read my book and commented that here someone was doing something interesting.

In December 1987, Director-General Umehara gave me a phone call. The Research Center had just been established and this phone led me to begin work at the Center in April 1988 at the age of 42. From that time, I was able to conduct in such as the project, "Pursuit of the Yangtze River Civilization in China."

In retrospect, my days at Hiroshima University can be compared to an imprisonment. When I thought I was for all intents and purposes in prison for 15 years, I remembered Makiguchi's experience with relief. What turned Makiguchi into the perpetual leader of Soka Gakkai? I believe it was his imprisonment. How did Josei Toda become the second president? Isn't that because he was also imprisoned? A person needs to experience imprisonment to become a leader (laughter). I am glad that I stayed in prison for 15 years (laughter).

Global environmental issues opened the way in my life

I moved to Kyoto. At the latter half of the1980's, the Antarctic ozone hole was discovered and the earth's environmental issues became the focus of attention. People who during the period of rapid economic growth were only concerned with where to develop factories, who thought the earth's resources were inexhaustible, started to face the stark reality of rapidly shrinking tropical rain forests, increasing global warming, and diminishing marine resources.

Finally, for the first time, people started to show an interest in Makiguchi's theory of the relationship between man and land. People started to realize for the first time that there are limits to human activities; that people are the children of nature and cannot survive by breaking the limits of earth's resources, and that humanity can only survive by maintaining a profound relationship with nature.

Until then, even when I said this like, "Climatic changes will lead to the disintegration of civilization" or "Deforestation means destruction of civilization," no one heeded such warnings. They all said that it can't be true because people have wisdom as well as technology. However, these people were shocked when the cold summer hit the Tohoku (North-east) region which is the granary of Japan and damaged the crops in 1994, forcing everybody to eat the horrible-tasting imported rice.

People faced the harsh reality that, even if we are fully outfitted with state-of-art technology, a minor decrease in the temperature brings a major crisis in our daily lives. And today, with increasing global warming, contemporary civilization is faced with a crisis of survival in the years 2050 to 2070.[7] When earth's environmental issues became the focus of attention, people also became interested in my area of research.

Geography of the Law of life

Why did Makiguchi direct his attention toward the importance of the "law of life" expounded in the Lotus Sutra? How did he arrive at the conclusion that this "law of life" philosophy will bring salvation to humankind?

In my opinion, because Makiguchi was studying the relationship between man and nature, he came to appreciate the preciousness of life and the importance of the laws of life. As one studies the relationship between man and nature, one cannot neglect life. We are interrelated with other forms of life. What does it mean to be related to nature? The answer is that we are surrounded by, exchanging with, other forms of life. What does it mean for humans to live? It is none other than promoting exchanges among different life forms, or rather a fusion of different life forms.

For one life to come into being, the father's life and mother's life unite and fuse to create a baby. In order to survive, human beings need to eat other forms of life. The human habitat, namely a house, is made of wood, another form of life. The soil on which we live is a habitat for countless bacteria. The world of bacteria is yet unknown to man but we are certain that there is an enormous number of life forms buried in the earth's soil and in our body. Supported by those lives, we are able to make a living.

When we consider the term "relationship," it may be said that the prime point in a relationship can be found in the interchange between lives. Now, as I speak I am conversing with your life. Wouldn't it be strange if I were talking in an empty hall? I am talking because you are

here; you laugh at my jokes and may be convinced of what I have said. Your laughter would encourage me to talk even more. This is an exchange between lives. Be it the relationship between land and humanity, nature and humanity, society and humanity, or among human beings, they all boil down to the relationship between life forms. A relationship implies the circle of life, life's chain reaction.

The importance of relationships among mountains, rivers, and the seas

Recently, attention has finally focused on *Uotsuki-rin* (fish breeding forests). Fishermen know from experience that where there are more forests there are more fish. Mr. Shigeatsu Hatakeyama, a fisherman from Kesen-numa in Miyagi Prefecture, planted trees and produced an "Oyster Forest." In this way, he proved that the nutrients of the forest flow into the ocean, providing nutrition for oysters.[8] Recently, more people have finally realized the importance of the cyclical relationship among forests, rivers, and the seas. It may be noted that in *A Geography of Human Life*, the importance of the relationship between mountains, rivers, and the seas is clearly pointed out. Makiguchi states that where there is thick forest, more fish gather in nearby seas, whereas there are too few fish in seas near barren mountainsides. He goes on to point out that thick forests close to the seaside, lakes, or swamps are known as *Uotsuki-rin* (fish breeding forests) or *Uoyose-rin*(forests that attract fish). Likewise, he pointed out that nutrients in the forest nourish the fish. As we face the environmental issues of today, we now realize deforestation also accompanies a loss of marine resources, but Makiguchi advocated the importance of this synergistic cycle of forests, rivers, and the seas more than a century ago.

Differences in spatial understanding between the East and the West

Starting more than a century ago, Makiguchi argued against Japanese geographers' "spatial theory." He refuted it, saying that the European theory does not apply to Japan. There is a difference in the understanding of space between the East and the West. For example, in Europe there is the von Thünen model. In this model, the city forms a center, surrounded by a horticultural/dairy farming area. Outside this is a cereal agricultural ring, and further outside is a more rustic agricultural area, while in the outer, most distant area is pasture for livestock farming.

This is how European land is utilized. This concentric circular arrangement centered on major human activities in cities and towns is the typical European understanding of space. Walter Christaller further developed this theory, and Japanese geographers were fascinated by his thoughts. Geographers in Japan totally believed this European spatial recognition to be the universally correct awareness. Based on this theory, many scholars wrote papers applying the "central place theory" to Japan.

When we look at farming villages either in France or Germany, we see towns in the center surrounded by cultivated land and then pastureland. It is truly concentric. Because Europe was covered with thick ice during the last Glacial period, mountains were carved and a large plateau was formed, which virtually covers the continent. This was where towns were developed. Initially, gardeners and dairy farmers resided in the peripheral area, providing milk and vegetables to the town-dwellers. Later, land was cultivated further out to grow wheat and other crops. Finally, on the outskirts, livestock farming started in pastureland. This was a matter of course, thus the concentric distribution of land.

On the contrary, Japan is a different case. We grow rice. Water is a prerequisite for growing rice. For this reason, water is the key or center of our way of life. In the case of Europe, land is utilized using rainwater. A river current does not largely affect people. However, in the Japanese rice cultivating/fishing society, the river basin is the basic foundation of daily living. For any rice cultivating/fishing people in the world, the river basin is an important element in spatial understanding.

Here is a feng shui diagram that depicts an ideal living space for rice cultivating/fishing people. A protected rich basin is surrounded by mountains in the north, east, and west. In the north of the basin is a spring known as a *mindo* that provides water. This water is canalled to the water paddies, running toward the south. Such a location is ideal for growing rice.

It's easy to understand this when you take a look at the Kyoto basin. Higashi-yama, Kita-yama, and Nishi-yama (east, north, and west mountains) protect the Shinsen-en Temple in the center, where there is a spring. The spring water flows south, forming the Kamogawa and Yodogawa rivers, and then on down into Osaka. Consequently, this location enables rice cultivating/fishing people to lead a peaceful life. This is fundamentally different from the European wheat cultivating/irrigation farming people who live on an extensive pastureland with a concentric land distribution in which a city or town assumes the center. I would like

to repeat that water is not so important in European style land use. On the other hand, in Japanese land use, water is the key.

For people in a rice-oriented society with a specific spatial understanding, no matter how we try, applying the European model would achieve no worthy result. It was more than a century ago that Makiguchi amazingly pointed out that there is no way that the model is applicable to Japan. In those days, those of authority—namely the professors at Tokyo University—were people who merely translated western writings. The European model was not their idea, but this was a time when simply literally translating the studies of European scholars was considered a discipline in itself. It was during these days that Makiguchi commented that this is not right, that the Japanese have a unique awareness of space and history. He advocated that this was the type of geographic research that should be conducted. His perspicacity and powers of observation are certainly fascinating.

Local matters are directly related to global matters

Another point Makiguchi noted was the local community. He stated that if one understands the local community, one can understand the world. This is a philosophy of great foresight.

Although there are yet many who still believe that globalization brings happiness to humanity, as we enter the 21st century, more people have finally have come to realize the importance of local communities. The current expressions "think globally, act locally," or the coinage "glocal" (global+local) reflect Makiguchi's great insight in saying a century ago that if one understands the local community, he can understand the world.

In the midst of promoting a reformation along the principles of the American market fundamentalism in Japan, local communities are becoming impoverished. For this reason, the question of how to revitalize these local communities is an important political issue. When the Japanese people face this vital political issue of reviving local communities, the meaning of Makiguchi's words—that if one understands the local community, one can understand the world—become all the more important.

Another point is Makiguchi's belief in geography as the ultimate theory of civilization. I am amazed at this statement, which was made one hundred years ago. Today, the term "civilization" is often used in various ways, such as the "clash of civilizations." In my opinion, the philosophy of Soka Gakkai International (SGI) president Daisaku Ikeda, in his

dialogue with the late Dr. Arnold Toynbee, greatly contributed to the promotion and development of the theory of civilization in the world. Why then did he focus on civilization? Surely, it was not only because of his dialogue with Toynbee, but of Makiguchi's book *A Geography of Human Life*? In the book, we find clues to, for example, second president Josei Toda's "law of life" and Daisaku Ikeda's "theory of civilization."

Putting ourselves in the shoes of the weak

Makiguchi founded Soka Gakkai. Like Makiguchi, my father was also the principal of an elementary school, and during his time, Japan introduced antidiscrimination education. I was born in Mie Prefecture, and close to where I lived there was a community that was discriminated against. In the elementary school my father was assigned to at the age of 39, there were pupils from ordinary families and from the community that was discriminated against. Dedicating his life to teaching their children, he would go to school at about 7 AM and always came home around midnight. After school is over, my father spent his time teaching the parents of the community how to read and write, encouraging them to send their children to school and consulting with them about family hygiene and family problems. As a result of working too hard, he passed away at the young age of 49. When he saw me off at the station for the last time before he died, he said to me, "Yoshinori, when you put yourself in the shoes of the weak, only then will you be able to see whether an organization or a country is functioning properly. You should always try to take the side of the weak when you think about anything." This was thus my father's will.

Consequently, when I decided to become a geographer, I contemplated who or what was in the weakest situation in this world. I realized that it was nature that couldn't speak for itself. I thought that all living organisms in the tropical rain forests and the oceans as well as the minority peoples that live in co-existence with these organisms are in the weakest position on this earth. I decided to become a geographer in order to save these weakest living beings, thus have been tackling environmental issues so far.

It was the same with Makiguchi. He made box lunches himself for those children who could not afford to bring one to school, and he educated them. This spirit of affection for the weak is now finally recognized and is greatly appreciated as the earth's environmental issues start to surface.

During my days as a student, Soka Gakkai was rebuked as an outrageous new religious organization. On the contrary, you, the Soka Gakkai leaders who are here today for this lecture all joined this organization with the conviction that you are saving humanity by practicing the law of life, the law that protects life, which was initiated by Makiguchi and passed on to Toda and then to Ikeda.

That conviction has now finally been appreciated as earth's environment worsens, as living beings on this planet reach a crisis-point. If this situation continues, the existence of humanity is at stake. In order to survive on this earth, humanity cannot exist by itself. Humanity and cattle alone also cannot survive. The validity of choosing "life-long dedication to the law of life" was only proved when people realized that humanity cannot enjoy health and happiness unless all living organisms on this planet live a life of vitality.

The Sun and the Ocean are the foundation of the Law of Life

I was introduced to the Lotus Sutra by the teachings of Saicho (767–822) who was a Buddhist monk, founded the Tendai school in Japan. I always believed that the key to the future of humanity can be found in Saicho's teaching that mountains, rivers, plants, and land can all attain Buddhahood.

It has been said that Nichiren (1222–1282) chanted "Nam-myoho-renge-kyo" to the sun as it rose beyond the ocean. The sun is precisely the source of life. It is the symbol of rice cultivating and fishing peoples, and people who eat rice and fish all worshipped the sun. The sun rises in the east and sets in the west. The following day, the sun is reborn and rises anew, perpetually regenerating and repeating the same cycle. All living beings—life—in this universe are perpetually reborn and repeat the cycle over and over again just as the sun rises in the east and sets in the west. This is the primary point of the law of life. In other words, the foundation of the law of life is the sun.

It was not only the rice cultivating and fishing people who worshipped the sun. The sun was worshipped in the Egyptian, Mayan, and Andean civilizations. It may be said that in ancient times, people intuitively knew that the wellspring of life could be found in the sun.

Moreover, Nichiren also noted the ocean. He was unparalleled in this sense. The wellspring of life is the ocean—the waters. Life on earth started in the ocean. In other words, the ocean—the waters—constitutes the origin of life. Thus, the foundation of the law of life in the 21st century is found in both the sun and the ocean (water).

Saicho noted the forest. Kukai (774–835) also noted the forest and the ocean. Saicho renounced secular life and became a monk to lead an ascetic life in the forests of Mt. Hiei. Kukai became a monk and led an ascetic life in the forests of the Kii peninsula and Yoshino mountain,and by the ocean in Shikoku. Furthermore, the goal of doctrines he believed in is the realization that one's nature is identical with *Mahaavairocana Buddha* (Great Sun Buddha). Nichiren also underlined the sun and the ocean.

You are all very fortunate that you have been able to encounter the philosophy that leads the world in the 21st century. I do not know why, but what is important, in my view, is the fact that you decided to embrace this faith. Who, then, made you feel that way? When I think of this question, I am reminded of "something great" in the words of Professor Kazuo Murakami.[9]

We Japanese can have faith in the existence of an invisible god or Buddha. You are no exception. However, there are some people in this world who deny the existence of a god or Buddha. If we are to ask who—either those who believe in the existence of a god or Buddha, or those who don't—can play a major role in resolving our earth's environmental issues in the 21st century, I believe that the answer is the former, those who believe in something great.

Transformation from the Law of Mammonism to the Law of Life

At present, if we are to ask which country—the United States or the People's Republic of China—is to play a major role in resolving the world's environmental issues, we inevitably must admit that it is the United States. This is because 80% of the US population is Christian. Although there are various problems with Christianity, if priests of mega churches preach that it is god's will to protect nature and all living beings on this earth, people's awareness of the environment will change.

On the contrary, why do those who deny the existence of a god or a Buddha crave money? Isn't it because they feel insecure? They are unable to believe in anything not tangible. They can only believe in money. Human beings cannot survive without faith, something to believe in. How, then, can we change those who believe in the law of mammon to believe in the law of life? What can we do to awaken them to the importance of the law of life?

If humanity continues to be controlled by its desires, destroying nature in accordance with the law of mammon while at the same time

destroying our environment, mankind will be destroyed some time between 2050 and 2070. If not, contemporary civilization will be ruined at the very least. In order to avert such a tragedy, now is the time for humanity to stand up to construct a "Civilization of Life" grounded in the foundation not of the law of mammon, but that of life. I am convinced that this totally transcends the framework of a single religious organization and should be considered as a challenge for human history and that of the history of our civilization. I say this because if this is not done, the survival of humanity is at stake.

Toward a century based on a Civilization of Life

Global warming is worsening at a critically fast pace. It is said that if the global annual mean temperature rises by 2 degrees or more, our coral reefs will become extinct. Coral reefs absorb a substantial amount of CO_2 from the atmosphere. Without them, the rate of absorption would be greatly decreased and the temperature would rise rapidly. At the same time, the biodiversity would be reduced. If global mean temperature rises by 3 degrees, it is predicted that all of the ice in Greenland would melt.[10] If it rises by 5 degrees, the current scenario tells us that our civilization will be ruined.

According to the IPCC (Intergovernmental Panel on Climate Change), if the current situation persists, it is expected that by the year 2100 global annual mean temperature will rise by up to 7.4 degrees.

Since the birth of our species, *Homo sapiens*, in Africa 200,000 years ago, we lived through an ice age that continued for 170,000 years. In other words, the body of *Homo sapiens* is physiologically adaptable to the cold climate of an ice age. For this reason, we will be able to survive if another ice age is to come. Even during the last ice age, humanity survived, living together with the mammoths. It is all right for human being to be exposed to a cold climate.

Today, the level of CO_2 on the earth is over 381.2ppm. This level has never occurred in the last 400,000 years. The highest CO_2 level in the last 400,000 years was 300ppm. The current level surpasses the past high point by 80ppm. If the situation persists, by the year 2100, the level is predicted to have risen as high as 1100ppm.[11]

Human being has experienced an annual mean temperature that is 2 degrees higher than usual. During the *Jomon Kaishin* era, 7,000 years ago, the sea level rose and earth's annual mean temperature was 2 degrees higher than today, but *Homo sapiens* has never experienced a temperature 3.5 degrees higher. When it comes to 5 degrees higher,

humankind has not experienced such a temperature since its birth 6 millions years ago. Human being has survived colds even as low as 7 or 10 degrees below today's annual mean temperature. On the other hand, we have never been placed in an environment or survived a mean temperature 3.5 degrees higher.

Dinosaurs would be a different question. They are organisms that can adapt to the earth's warming. The Cretaceous age of the Mesozoic era was a time of global warming. During that time, dinosaurs were able to adapt physiologically and flourished in large numbers. So why did dinosaurs become extinct? It was caused by meteorites that fell on the Yucatan Peninsula and in the Gulf of Mexico. These meteorites emitted smoke that covered the entire earth, which in turn caused the sudden onset of an ice age. Dinosaurs that had adapted to global warming could not cope with the sudden cold climate of an ice age and thus became extinct.

The situation of humanity or *Homo sapiens* is quite the contrary. We survived by adapting to cold climates, and today we are faced with a suddenly warming environment. The possibility of human being facing the crisis of extinction may not simply be an imaginary scenario. In order to avoid triggering such a critical situation, we should shape a world where all living beings can live in happiness. We should envelop this planet with the law of life. If we are not able to blanket the earth with a network of the law of life and shape a new era based on a Civilization of Life[12], human being will not be able to survive.

I must admit that you are to play a major role. Soka Gakkai is called upon to show the way to protect our earth, to protect the life of all organisms. I believe that this is the Buddha's call, the Buddha's order. It is not that Soka Gakkai compromised with the spirit of the times; the spirit of our era approached the spirit of Soka Gakkai. It is for this very reason that Soka Gakkai, upholding the law of life, has a major role to play in resolving the environmental issue of the 21st century.

For further information on my lecture today, please refer to the recently published *Isshinkyo no Yami* (The Darkness of Monotheism)[12] and *Seimei Bunmei no Seiki E* (Toward the Century of Civilization of Life),[13] in which I spell out the details. Thank you very much for your attention.

References and Notes

[1] Makiguchi, T. *A Geography of Human Life*. Bunkaido, 1903.
—*A Geography of Human Life, 8th Edition*. (Enlarged and revised edition), 1903.
[2] Shiga, S. *Nihon Fuukei-ron* (The Theory of Japanese Landscape), 1894. Repub-

lished, Kodansha Gakujutsu Bunko, 1976.

[3] Ishida, R. *Meiji-Taisyo-ki no Nihon no Chiri-gakkai no Shisou-teki Doukou* (Intellectual Trends in Geography in Japan in Meiji and Taisho Eras). *Geographical Review of Japan* 44–8, 1971.

[4] Kunimatsu, H. *Jinsei-chirigaku Gairon* (Overview of *A Geography of Human Life*), Daisanbunmei-sha, 1978.

[5] Yasuda, Y. *Kankyo-ron no Aratanaru Chihei* (A New Horizon in Environmental Studies). *Chiri* (Geography) 32, 30–37, 1987.

[6] Yasuda, Y. *Sekai-shi no naka no Jomon Bunka* (Jomon Culture of Japan in the World History). Yuzankaku, 1987.

[7] Yasuda, Y. *Kyodai-saigai no Jidai wo Ikinuku* (Surviving in the Age of Great Disasters). Wedge Sensho, 2005.

[8] Hatakeyama, S. *Mori wa Umi no Koibito* (Forest is Ocean's lover). Bunshun Bunko, 2006.

—*Kaki Raisan* (Admiration of Oysters). Bunshun Shinsho, 2006.

[9] Murakami, K. *Seimei no Bakajikara—Hito no Idenshi wa 97% Nemutteiru* (Enormous Potentiality of Life—97% of Human Genes Remain Dormant). Kodansha plus alpha Shinsho, 2003;

—*Samushingu gre-to no Michibiki—Kokoro no Kagaku kara Mietekitamono* (Guidance of Something Great—What Can Be Seen from the Science of the Mind). PHP, 2007.

[10] Steffen, W., et al., IGBP Executive Summary, *Global Change and the Earth System*. IGBP Secretariat Royal Swedish Academy of Sciences, 2004.

[11] Oldfield, F. and Alverson, K.: The Societal Relevance of Paleoenvironmental Research. Alverson, K. et al., (eds.): *Paleoclimate, Global Change and the Future.* Springer, 1–11, 2003.

[12] Yasuda, Y. *Isshhinkyo no Yami* (The Darkness of Monotheism). Chikuma Shinsho, 2006.

[13] Yasuda, Y. *Seimei Bunmei no Seiki E* (Toward the Century of Civilization of Life). Daisanbunmei-sha, Regulus Library, 2008.