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Preface

Whales are an informal grouping within the infraorder *Cetacea*, comprising about 85 species or subspecies such as the blue whale, sperm whale, small beluga, harbor porpoise, and many more. Humans have used whales for many purposes, most notably as food and industrial resources. Human-whale relationships have varied both regionally and historically. In Japan, for example, dolphins have been caught for at least the last 5,000 years; in Alaska and Siberia, whale hunts by the Iñupiat/Yupit may have begun as early as 3,000 to 2,500 years ago. From medieval times until the 20th century, the people of Europe, North America, and elsewhere have hunted whales for food, lamp fuel, lubricants, and other purposes.

However, at the 1972 United Nations Conference on the Human Environment in Stockholm, the Secretary-General of the conference argued that the environment could not be protected without saving whales. This argument was supported by many governments, including that of the United States, and environmental NGOs. At the conference, most of the participant countries adopted anti-whaling positions, no longer accepting whales as commercial resources. Thus, the conference was a symbolic turning point in the history of humans' relationship with whales, despite a moratorium on commercial whaling not being approved at the general meeting of the International Whaling Commission (IWC) that same year.

In 1982, the IWC amended the Schedule to the International Convention for the Regulation of Whaling (ICRW), an international agreement concerning the use and protection of large whales: Moratorium was imposed on the catching of 13 species of large whales, beginning in 1986. Following this amendment, the government of Japan suspended commercial whaling in Antarctic waters in March 1987 and off the coast of Japan in March of the following year. Since that time, neither pro- nor anti-whaling countries have obtained the three-fourths majority required to amend the Schedule. Commercial whaling remained a highly contentious issue at the annual IWC meetings.

Since the late 20th century, the political trends in the whaling issue have been influenced by international environment and animal protection NGOs campaigning globally against commercial and other whaling activities; as a result of their efforts to change the relationship between human and whales, whales have become targets for protection and preservation, not just targets for exploitation.

Diverse whaling activities have continued in many places. Whaling has continued among several indigenous groups in Russia, the United States, Greenland, and St. Vincent and the Grenadines under the name of "Aboriginal Subsistence Whaling" under the IWC, and it has continued among several indigenous and local groups in Canada and Indonesia outside the IWC system. Many local and indigenous groups worldwide have also engaged in dolphin and porpoise hunting, which is not controlled by the IWC. Japan carried out research whaling until June, 2019, and Norway and Iceland resumed commercial whaling with several conditions under IWC rules. At the same time, international environment

and animal protection NGOs, including the World Wildlife Fund (WWF), Greenpeace, and the Sea Shepherd Conservation Society (SSCS), have continued their opposition, as well; anti-whaling campaigns have had a considerable influence on many governments and citizens—a socio-political trend has made the resumption of commercial whaling increasingly contentious. Worldwide anti-whaling campaign has even begun to threaten the continuation of indigenous and non-indigenous local small-scale whaling.

This volume, a collection of various multi-disciplinary papers on historical and contemporary whaling, consists of four parts plus a general introduction. The introduction was written by Nobuhiro Kishigami, professor of the National Museum of Ethnology in Osaka. He reviews studies of whaling and whaling cultures, after outlining historical changes in whaling throughout the world.

The papers in Part One concern commercial whaling in Iceland and Norway. Professor Hisashi Hamaguchi of Sonoda Women's College describes the contemporary situations and future of Icelandic fin and minke whaling under the jurisdiction of the IWC. Professor Jun Akamine at Hitotsubashi University, outlines the history of whaling in Norway and the current situation of minke whaling in northern Norway, including the commodity chain of minke whale meat in the country.

The papers in Part Two discuss indigenous and local whaling activities. Mr. Eduard Zdor, a PhD Candidate at the University Alaska, Fairbanks and Chukchi hunter from Chukotka, Russia, describes contemporary indigenous whaling activities, the butchering and distribution of harvested whales, and various whale-related festivals and ceremonies along the Chukotka peninsula; he also describes historical changes and continuity in indigenous whaling practices. Professor Kishigami offers an examination of the socio-economic and cultural significance of indigenous subsistence activities, especially whaling among the Iñupiat in Utqiagvik in Alaska, in terms of food security and food sovereignty. Former Professor Shunwa Honda at the Open University, Japan describes indigenous whaling in Greenland and offers explanations for why its many rituals and taboos related to whaling have been disappearing drastically. Dr. Russell Fielding, assistant professor at Coastal Carolina University, USA describes the drive-style pilot whale hunts (*grindadráp*) in the Faroe Islands, in the Northern Atlantic Ocean, and 21st-century issues with its continuation, including the increasing concentration of mercury and other environmental contaminants and anti-whaling campaigns by environmental NGOs, including the SSCS. After outlining Faroese history, Dr. Motohiro Kawashima, associate professor at Gunma University examines the current whaling culture of the Faroe Islands, comparing its culture and industry with that of Taiji, Japan; he also highlights the anti-whaling campaign spearheaded by the SSCS and others against the Faroese tradition of pilot whaling. Finally, Professor Sun-ae Yi at Miyazaki Municipal University describes the historical changes in commercial whaling in Ulsan in southern Korea through the life histories of several persons who worked in the whaling industry in Jangsaengpo.

The papers in Part Three discuss the international politics, image-making, and public discourse surrounding whaling. Anthropologist, Dr. Fumitaka Wakamatsu at Kyoto University reconstructs the formation of Japan's commercial whaling, cetology, and

scientific research; Japan's keen interest in cetology was closely related to commercial whaling. Dr. Hiroko Ikuta, associate professor at Kyushu University, examines the Iñupiat's political bargaining with the US government and the IWC, highlighting the historical victory of the Iñupiat and the Yupiit of St. Lawrence Island (Alaska) obtaining a harvesting quota of bowhead whales in the general IWC meeting held in Brazil in 2018. The environment has become a high-priority policy field and a strategic tool uniting the European Union and increasing its influence abroad, as noted by Dr. Minori Takahashi, assistant professor of the Slavic–Eurasian Research Center at Hokkaido University; Takahashi explores EU efforts to reframe the existing order by taking up the issue of whaling as a study case for its environmental policy. Western people have regarded whales as special animals for about half a century. Dr. Motohiro Kawashima writes that much of the public's perceptions of whales has been driven by films and documentaries, including those with an anti-whaling message. The current prevailing perception worldwide is that whales are special creatures and whaling is inhumane. Ms. Noriko Usuda, a film maker and social anthropologist discusses a discourse that “whaling is a traditional culture of Japan and its succession is important”. She argues that the discourse was constructed and spread internationally by Japanese government officials, cultural anthropologists and local whalers.

The papers in Part Four discuss animal welfare and animal ethics as they relate to whaling, including such concepts as *humane whaling*, which means killing whales as quickly as possible and with minimum pain. Dr. Egil O. Øen of Wildlife Management Service, Sweden and Norway reviews research and development for promoting animal welfare of whaling in Norway from 1981 to 2005. Dr. Jes Lynning Harfeld, associate professor at Denmark's Aalborg University provides a philosophical and ethical analysis of whaling, arguing that we should distinguish between animal welfare and animal rights and between animal ethics and environmental ethics when considering, for example, the relationship between indigenous hunters' rights and animal rights. The Japanese people have a long history of killing whales for food, and they are well aware of what this means in terms of their relationships with animals. Dr. Tetsuji Iseda, associate professor of Kyoto University considers the history of animal ethics in Japan and explores differences in thoughts on animal ethics between Western society and Japan.

This volume is significant for three reasons. First, it provides recent information on whaling and current issues related to it in the world. Second, it is the result of interdisciplinary research in cultural anthropology, international relations, international politics, veterinary medicine, sociology, philosophy, ethics, geographic studies, and other fields. These results could never have been achieved through the pursuits of a single discipline alone. Third, this volume demonstrates that current issues in whaling are global and the result of complex interactions among several human and non-human actors: whales, whalers, government officials, scientists, international conferences of the IWC, the United Nations, local societies, international societies (global opinions), environment and animal protection NGOs, and the natural environment.

This volume offers many insights into humans' relationships with whales. We expect it to stimulate further research on whaling cultures. Finally, I should note that this book

was the result of two significant projects: (1) the International Symposium “Whaling Activities and Issues in the Contemporary World,” held at the National Museum of Ethnology, Osaka, Japan, on November 30–December 1, 2018 (JSPS Kakenhi Grant Number JP15H00565); and (2) the Minpaku joint research project “Whaling and Environmental Ethics” (fiscal year 2016–2019). Finally, we thank the reviewers of the drafts and the National Museum of Ethnology in Osaka, Japan, for publishing this volume.

Nobuhiro Kishigami