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Development and Organization of Death and Life Studies

ICHINOSE Masaki (Leader of the G-COE Death and Life Studies Program,
Department of Philosophy)

Beginning in March 2010, I was named leader (and successor to our former leader, Professor Susumu Shimazono) of the Global COE Development and Systemization of Death and Life Studies program.

Although our project has only two years left, I hope, based on our prior efforts, to continue what we have hitherto accomplished and to see our project reach a fruitful conclusion.

As directly evinced by our past endeavors, Death and Life Studies is an attempt at creating a new cross-disciplinary academic field. While based on the fundamental insights of the humanities (i.e., philosophy, ethics, religious studies, sociology), our pedagogical and research activities have developed through the mutual permeation between the humanities and such varied disciplines as medicine, nursing sciences, life sciences, legal studies (law), and educational studies.

Of course, as the title “Death” and “Life” Studies indicates, and although we are unified in our attempt at investigating the problems posed by “death” and “life” and their mutual connection, the ways in which we problematize and broach these issues is highly varied.

Inquiry from the perspective of the principles and thought patterns found at the normative level of discourse on death and life, and through the approach of pursuing the meaning of this discourse at the historical and cultural level (and also from the standpoint of various issues found at the practical and clinical level) we have problematized Death and Life Studies from a range of perspectives, and sought to clarify these issues to the utmost degree.

Specifically, the question of medical decision-making; the problem of psychiatry and criminal responsibility; eugenics; mortuary practices; bioethics and end of life care; the meaning of death and life in the myriad religions; the war dead and those who

suffered an untimely fate; continuing education for medical practitioners; the issue of grief work; animal ethics; and so forth are all examples of topics that we have dealt with or are currently attempting to address.

In the future, we hope, with further resolve, to continue our educational and academic programs while expanding our multi-faceted approach to death and life.

Simultaneously, we must emphasize that this project is Death and Life Studies [i.e., it is an academic discipline]. In being an academic discipline, or at least in aiming to become one. Death and Life Studies must not be limited to the dimension of simply expressing personal views on death and life, marshaling data, [claiming that death and life can be simply understood through, say,] the performance of meditative experience, and so on.

It is vital that we establish logical and rational arguments based on objective and empirical evidence. Further, and of most import, is the fact that, no matter how ultimately broad, we must create unique methods of inquiry and develop conditions and criterion for the establishment of Death and Life Studies as an academic discipline. In reality, there is no absolute and unchanging space of demarcation for a given academic discipline. Rather, it is natural that disciplines slowly change based on temporal conditions and social situations. If so, it is greatly anticipated that Death and Life Studies, which we aim to establish, will gain autonomy as a true academic discipline in the near future. When we come to see the dawn of this new discipline, just what kind of academic environment will emerge. Eager to fulfill such expectations, we are further determined to concentrate on our educational and research activities and, step by step, advance our discipline.



Publications



DALs Research Seminar with young scholars



Legal Responses to Terminal Care Issues

HIGUCHI Norio (Faculty of Law, Anglo-American Law)

In courses on bioethics and law held in US law schools, the myriad of bioethical issues that we face during our life are broached. In particular, problems concerning end-of-life care are a major topic. Furrow et. al., *Bioethics* 1-5(5th ed., West 2004), a representative case book, begins by presenting the following hypo.

At 4:30 on a Friday afternoon, you, as legal counsel for a 300-bed for-profit hospital, receive a telephone call from a physician, Dr. Smith, asking your advice. For some time she has been caring for 37-year-old man, Mr. Jones, who is in the late stages of lung cancer which has metastasized to his bones. Dr. Smith predicts that Mr. Jones may live for another month or so if treatment is continued. Treatment consists of chemotherapy (administration of drugs which slow the growth and spread of the cancer), and pain medication (injection of morphine which reduces, although does not eliminate, the pain Mr. Jones experiences). Mr. Jones also has a pacemaker to regulate his heart beat. Dr. Smith has just admitted Mr. Jones to the hospital, and Mr. Jones makes a request that he has made repeatedly in the past. Specifically, Mr. Jones requests that all chemotherapy be stopped and that the pacemaker be deprogrammed immediately, so that his heart will malfunction and cause his death in a very short time. Dr. Smith has talked at length with Mr. Jones about his request and she is convinced that the patient is clear, determined and consistent in his wishes.

As this is a law school case book, future lawyers are the main audience. This is the first topic for discussion (in the first class) of bioethics and law for them: How, as a lawyer, would you face such a situation? What kind of advice would you give to the doctor?

There are two kinds of legal approaches to this problem. The first approach—which is what many Japanese lawyers traditionally do—is to attempt to examine legal solutions for such a situation. Somewhere out there, the law exists. But it is then concluded in Japan that “although there is no clear law on the subject, the intentional removal of a pacemaker may be analogous to removing artificial breathing apparatuses, and may be with risk of a charge of murder.” Maybe, maybe, but when doctors hear this, they have no recourse for taking risk. They are threatened by the lawyer’s advice or warning.

The second approach is to think of a “custom-made” legal approach for Mr. Jones. In the USA

the question of what to do in such a legal case has been continually debated. Such legal cases have periodically occurred, and today medical ethics committees are attempting to find some sort of solution. Such ethics committees are comprised not only of doctors and nurses but also of legal specialists, religious leaders, ethicists, and members of the general public. What is debated is not the ethicality of terminating medical treatment in general terms, but deciding exactly what is best for Mr. Jones. And this, it is considered, is the real “law.”

In fact, according to the casebook mentioned above, the lawyer advises the doctor to refer this case to the ethics committee. The editors of the casebook in law conclude that Mr. Jones would be fortunate and satisfied with this kind of advice given by the lawyer.

Two points can be gleaned from this case. First, the role of law or lawyers is modest and restrained. Also, their advice is not *ex post* in nature, that is, if you do this the law may give you a sanction, in this case, a charge of murder, but *ex ante*, that is to give advice to solve your problem by submitting the case to an ethics committee, a sort of due process for issue solving. In U.S. the lawyers do not threaten the doctor. Their advice is to exhaust all possible means in an *a priori* and *mannered* fashion. The law is not like the assassin cutting one from behind, but ethically exists to help the practitioner and patient who find themselves in a bind. It is a form of problem resolution.

Second, and in an important relation to the first point, the concrete “law” which has been applied to doctor and patient does not suddenly come from on-high or from the outside. The “law” that emerges is that which is appropriately applied to the particular patient, that which seeks to find the best resolution for him or her. Further, such a law is not only for Mr. Jones but, in effect, will act as a precedent for those patients who may someday find themselves in a similar situation. Imagine that you are Mr. Jones. Would you like to accept some kind of law or solution concerning your end-of-life care based on a majority vote by the general public?

This is not simply an overblown question on Japanese views of death and life concerning terminal care. What is at stake is how individuals—who must die as individuals—should face death, how society should address such issues, and what kind of law such a society should have. We should seriously reconsider the role of law in the death issues in Japan, and maybe in other bioethical issues as well.



The Death of Zoo Animals

KINOSHITA Naoyuki (Professor, Graduate School of Humanities and Sociology, Cultural Resources Studies)

“Let’s go to a zoo in a different town!” This is what people think when they suddenly realize that they only visit zoos in towns they know, or rather in their town of residence.

The reason for the fact that one only visits the zoo of one’s own town is apparent. A zoo is a place to which one is taken by one’s parents as a child and then brings one’s own children when one has become a parent oneself. To overcome this barrier and to go and visit a zoo in a different town is fun, but also a lot of hassle.

Are you, dear reader, aware of how many zoos there are in Japan? The answer to this question is actually unclear. This is because facilities are not forced to call themselves “zoos,” and there are a number of “zoos” that do not go by this name.

There are eighty-nine facilities alone that are members of the Japanese Association of Zoos and Aquariums. I have so far visited about a third of these. The main objective of my research trips is to see how the animals are exhibited, and how the zoos differ based on their historical and regional specificities. However, I am also interested in what happens to the zoo animals after death.

When handed a map upon entering a zoo, I first check for the existence and location of a memorial for the consolation of the souls of deceased zoo animals. Most zoos do not mark the existence and location of these on their maps, as they primarily do not exist to be seen by visitors.

In rare cases will a zoo not have such a memorial at all. Yokohama Municipal Zoo (Eurasia) and Asa Zoological Park in Hiroshima reject such memorials. In the case of the zoo in Hiroshima, the management feared that holding memorial services would lead to the humanization of animals.

In a lot of cases, the memorials are located in areas of the zoo not accessible to visitors. For example, Chiba Zoological Park or the Hamamatsu Zoological Park belong to this group of zoos. In the case of the former, the memorial was located on premises accessible only to zoo staff, while in the latter case, the memorial was located forlorn in some bushes. When I attempted to read the inscription I fell victim to a vicious swarm of mosquitoes.

Also, there is a huge variety among those memorials visible to visitors, ranging from one’s covered in floral offerings to those that have been completely abandoned.

A prime example for the former case are the Ueno Zoological Gardens, where the memorial dedicated to the spirits of deceased zoo animals is located right after the main gate, and is not only covered in such floral offerings, but also a large number of folded paper cranes. These have been made and offered by pre-school and elementary school children and are frequently accompanied by written wishes for peace. This practice is rooted in the story of the killing of zoo animals during the war as recounted in the popular picture book *Faithful Elephants*.

On the other hand, the vast number of memorials is rather inconspicuous. The one at the Wakayama Zoological Park was most difficult to find even after having received directions from a zoo employee. The same employee told me that before, the zoo would call in a Buddhist monk and hold memorial ceremonies, but that this practice had long ceased as was apparent from the dilapidated state of the memorial.

There are probably many reasons why a memorial falls into disrepair, but the influence of the separation of state and religion determined by the constitution is a major factor. This is because most zoos are facilities run by local governments and their hands are bound in regard to holding memorial services.

There are four ways in which this situation can be dealt with. First, to reduce the religious nature of the ceremony by turning it from a service consoling the spirits of the deceased animals as is quite common into a secular thanksgiving ceremony presided over by the zoo director. The term “consoling the spirits” (*irei*) has to be avoided in this case. Secondly, to have the service organized by another party. Third, to hold these services secretly and only among zoo employees, who also fund the ceremony with their own money. Fourth, to not have any ceremony at all.

In recent times, it has become popular to display a photo of the deceased animal in their enclosure, as would be the case if a human had died. This shows a shift from collective memorial services to individual services, but also presupposes that the animals have all been given their own individual names. However, giving animals names is the first step towards humanization.

Despite these cases of humanization, I believe that zoos have retained the possibility to think about the death of the vast majority of animals that have not undergone humanization. Zoos, created as facilities for the display of live animals, have shunned to display death. The media one-sidedly focuses on the birth of animals, and zoo animals are not provided with live food before the eyes of visitors.

However, in recent years, zoos are expanding to incorporate domestic animals as they increasingly turn into places to contemplate the relationship between humans and animals. In this sense, is it not impossible to ignore the fact that humans live by eating animals when visiting a zoo? After all, livestock is born and killed for this purpose.

During the last summer break, I visited the Toyama Municipal Family Park together with students of mine. This “zoo,” which does not call itself by that name, has shifted its focus from a place displaying rare foreign animals to one that centers on learning about everyday animals.

Within the facility, there are even barbecue spots. Of course, we did not eat any of the livestock animals, but eating together with the zoo employees, I thought that the day of contemplating eating culture in a zoo is probably not so far away.



Look at the Label carefully before you take the Pills

ISHIURA Shoichi (Professor, Graduate School of Arts and Sciences, Molecular Cognitive Sciences)

Everyone agrees with the conclusion that when we face death what is of most important is medicine. Let me introduce a story about medicine.

When we all have a cold or a headache we take medicine labeled as acetaminophen. This is paracetamol, the component of ®Tylenol and also what is in traditional medicine from Toyama prefecture. Unless you are an absolute opponent of Western medicine, you will believe your doctor's advice and the television commercials and take this. However, there are few people who can explain how acetaminophen is different from ibuprofen or aspirin such as ®Kerorin, ®Bufferin, and ®SEDES.

The answer is simple: unlike the fever-reducing acetaminophen, which does not contain anti-inflammatory properties, ibuprofen and aspirin have an anti-inflammatory effect. Further, as they have an anti-coagulative effect as well, they irritate the stomach and intestines and cause stomach ache by reducing gastric mucus. We all know about inflammation. In throat inflammation, prostaglandin E2 is locally synthesized, which in turn causes neuralgia and increases blood flow. This then leads to increased sensations of pain, blushed skin, and swelling. This is the same with muscle inflammation as well.

Aspirin and ibuprofen are known as nonsteroidal anti-inflammatory drugs (NSAIDs) and are currently popular products. Everyone knows about pain relief medication, and that ibuprofen is contained in products like "IB-something" or "something-IP." In NSAIDS, indomethacin, which works well for inflammation, is a well-known drug; And yet, as it has a negative effect on the stomach when taken orally. It can only be administered transdermally.

Above, I mentioned that prostaglandin E2 is related to thermogenesis. This [compound] is made from arachidonic acid which is an unsaturated fatty acid. Oxygenation, which is the first step of prostaglandin synthesis, is mediated by COX (cyclooxygenase). Acetaminophen, aspirin, and ibuprofen all manifest their efficacy through blocking COX.

Now, a talk about money. It has been discovered that there are two kinds of COX in the human genome. COX1 is that which is constantly expressed in human cells. COX2 is specifically expressed in inflammatory tissues. A competitive search has begun to see if there is a special kind of drug that works on COX2. Rofecoxib (marketed as ®Vioxx), which brought in some 250 billion dollars on an annual basis, was taken off the market because of concerns of increased cardiovascular risks.

While this search was being conducted, NSAIDs began to draw attention from a different

perspective. Anti-inflammatory NSAIDs are greatly used for patients with rheumatism and Hansen's disease. Attention is now focused on the fact that these patients have very few cognitive disorders. NSAIDS help cognitive disorders! Tests with thousands of participants began and, sure enough, this effect was confirmed. Among these products, aspirin and ®Voltaren are included.

Let me ask a question. How much medicine do you think people consume? It's been discovered that a great deal of drug-produced urine fills the Great Lakes. Notably, anti-depressants (which don't decompose well) and anti-inflammatory drugs (which many people consume) are the issue. There is even the story of how in a "certain" country, diclofenac (try looking up the product name) has been spread throughout the environment and is causing rare birds to become extinct. The Japanese Health, Labour and Welfare Ministry, in order to prevent metabolic disorders, has presented this good-sounding slogan: Exercise, a healthy diet, no smoking, and, finally, medicine. Let's all say this together as we live our lives.

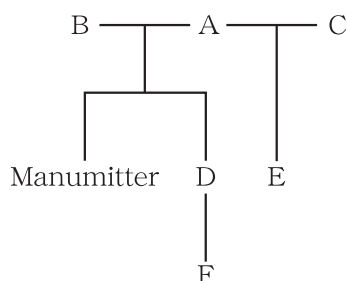


Inheritance of the Right of Protection in Islamic Law

YANAGIHASHI Hiroyuki (Associate Professor, Graduate School of Humanities and Social Sciences, Department of Islamic Studies)

Generally, property is inherited from parent to child, and from child to grandchild. However, in many traditional societies, property (alongside other material as well as immaterial assets) is inherited along the paternal ancestral line. In these instances, the property is not thought to be possessed in the narrow sense by the members of a single generation, but the current generation is rather thought of as a caretaker that receives this property from the previous generation and passes it on to the next generation. Islam almost completely abandoned this approach to inheritance, but in the lone instance of the right of protection (*walāʾ*), this idea of inheriting a right along the paternal ancestral line still existed.

The right of protection refers to the relationship existing between a freed slave and the former slave owner who has given the slave freedom. Here, I will not explain the specific content of this relationship, but wish to focus on the regulations governing the inheritance of this right instead. However, for the purpose of contrast, I will first explain the rules of property inheritance. As an example, let us assume that after the death of A, B and C inherit A's property. Next, when B dies, the same rules as in A's case are applied, and B's inheritors and their inheritance shares are determined. The same process is also applied in case of C's death. However, inheritance of the right of protection works differently. The difference is that only male members of the agnate line possess the right to inherit the right of protection. What is even more important is that when the current bearer of the right of protection dies, order of inheritance of it is determined as if it were directly inherited from the manumitter of the slave, the original bearer of this right. Expressed in a graphic, the relationship looks as follows.



Let us assume that when the manumitter dies, he leaves a father (A), a full brother (D), a half brother born to the same father and a different mother (E), and a nephew (F). According to the rules of property inheritance, only D possesses the right of inheritance, and in this case the right to protection does not differ. When D dies later on, he leaves E

and F behind. F inherits D's property, while E does not possess inheritance rights in this case.

However, in regard to the right of protection, only E inherits this right, while F is barred from inheriting it. To understand the logic behind this, it is necessary to explain the principle that determines the order of inheritance of the right of protection from the manumitter. Firstly, I will divide the male agnate kinship group of the liberated slave in the following way:

Group 1 consists of the direct descendants of the freed slave.

Group 2 consists of the father of the liberated slave as well as his direct descendants.

Group 3 consists of the father of the father of the freed slave as well as his direct descendants.

In the above, 1.) smaller groups exclude members of larger groups from inheritance. 2.) Within the same group, lower ranking members exclude higher ranking members such as the parent of the liberated slave from the right to inherit. 3.) When there are multiple brothers of the liberated slave, full brothers take precedence over siblings born to different mothers when it comes to inheriting the right of protection. Offspring born to full brothers also trumps offspring born to different mothers. Generally, among brothers of the person ranked first in the order of inheritance (males of the agnate lineage) in the various groups, full brothers outrank brothers born to different mothers, and the descendants of full brothers trump offspring born to the same father and a different mother.

Applying these three rules to the example case outlined above, the order of inheritance from the manumitter is A, D, E, F, but since A has already died, D inherits the right of protection. What happens, then, in case D dies? If this was a question of property inheritance, D's child F would inherit. As it is assumed in regard to the inheritance of the right of protection that this right is inherited anew from the manumitter, the order of inheritance is also A, D, E, F. However, since A and D are already deceased, it is E who inherits the right.

Extending this example to inheritance over several generations, this means that in case of the death of the bearer of the right of protection, the inheritor will be determined each time based on his relation to the initial bearer of the right (the manumitter). This principle is only applied in the case of questions of inheriting the right of protection. Other rights are not inherited at all, and property, which is the only other inheritable possession, is inherited directly from the deceased owner. It might be possible to interpret this as reflecting the fundamental Islamic attitude that at the time of a person's death, that person's life ends —albeit only until the day of resurrection.



On Mourning Portraits

AKIYAMA Akira (Professor, Graduate School of Humanities and Sociology, Art History)

Recently, while researching the works of Albrecht Durer in Berlin's Kupferstichkabinett, I had the opportunity to see a drawing by Lukas Furtenagel the Elder. Furtenagel is virtually unknown in Japan. If he is known at all, he is known as having been an active contemporary of Hans Burgkmair in Augsburg, and also for having painted a portrait of Burgkmair and his wife (housed in the Vienna Museum of Fine Arts). Although there are many unknown facts about Furtenagel's life, it appears that he worked in Augsburg and later moved to Halle.

It is said that on February 18th, 1546, as Martin Luther came to the end of his 62-year-long life (in Eisleben), a local painter was called to his death bed and drew a portrait of Luther lying on his side. This was followed by a painter from Halle, who drew a portrait of Luther in his coffin. The former work is not known to be extant. The latter work, of Luther after death, is housed in Berlin and is generally recognized to be by Furtenagel. It is thought that these portraits of Luther were mainly mass-produced in the studio of Lucas Cranach the Elder. At least 14 extant works have been confirmed. Among these works, the portrait housed in Hanover's Lower Saxony State Museum is notable for its quality. Although it is thought to have been painted by the hand of Lucas Cranach the Elder himself, recent research and surveys indicate that Cranach based his work on Furtenagel's sketch. Furtenagel is thought to have been the wellspring for a series of Protestant icons. In fact, his work goes beyond portraying Luther's death. Without idealization, this work vividly portrays Luther's visage and silently conveys Luther's strong persona: it has the power to entrance the viewer. This point is markedly different from other works, which lack the portrayal of Luther's persona. Luther's death mask and hand imprint are housed in Halle's Marien Church, and these are also said to be by Furtenagel. One reason for the appeal of the work housed in Berlin is that it was painted by a great artist who was able to see Luther up close.

But why were such mortuary portraits made at all? As Catholics spread the rumor that Luther's final hours were spent in agony, it is said that Protestants needed a means of propagating that Luther was actually at peace. When we look at the virtually same mortuary portrait of Philipp Melanchthon, a friend of Luther, we must conclude that such a possibility exists. Contemporary mortuary portraits—Erasmus, Holy Roman emperor Maximilian I, and Duke William IV. of Bavaria (Bayern)—it is likely that such paintings were common. The reason for this is that it is thought that these works would be used as templates for creating further mortuary paintings. It has also

been noted that the mortuary portraits of royalty possibly functioned as a surrogate during funerals, and so forth. That said, the mortuary portraits of Erasmus and Maximilian I. portray individuals who come to their death after a long struggle and exhaustion. Thus, these works are difficult to include as being the same as Luther's portrait.

Today, when we look at a picture of the deceased we generally see a photograph of when they were alive and, generally speaking, these are images that all will like. However, in pre-modern Europe we can occasionally note mortuary images that connote the visage and cadaver as having struggled. Although we speak of "mortuary paintings" in a single breath, the possibility that their meanings and functions varied greatly exists. Hence, there is a need for a deeper consideration of these works.



ICHINOSE Masaki (Leader of the G-COE Death and Life Studies Program, Philosophy)

On May 1, 2010, the symposium “Todai BIO 2010” was held at the Yasuda Auditorium of the University of Tokyo. Despite the fact that the symposium was held during a period of several consecutive holidays, the event was as great a success as the previous occasions, with not only students and scholars, but also a large number of the general public filling the lecture hall. This symposium is an event that is held every year under the auspices of the University of Tokyo Life Science Network, and the symposia are important annual events for Life Science. While possessing the educational aim of informing students and scholars of the University of Tokyo of the state of the field, aiding in determining new approaches, and giving new impetus for research, these symposia also have the broader purpose of disseminating the findings of Life Science research to society and assisting in vitalizing Life Science research. What is remarkable about these symposia is that while they are focused on Life Science, they are not limited to research in the natural sciences, but rather Life Science is defined broadly to refer to “research concerning life.” In this regard, every year there are contributions from scholars in such fields as law, education, and the humanities. Because of this approach, the BIO symposia are in the truest sense of the word interdisciplinary. As I have in the past acted as a member of the administrative committee of this network and have a strong interest in the philosophy of biology, I have always felt a strong affinity for the BIO symposia. The Death and Life Studies project has also participated every year in these symposia in the form of poster sessions (displaying brochures and posters of Death and Life Studies), and several years ago the previous head of Death and Life Studies, SHIMAZONO Susumu, participated as a speaker in one of these symposia. Against this background, the network decided to once again include papers from a humanities perspective, and I myself was selected to give a paper.

With twenty-five minutes allotted to each speaker, the presentations were given a very tight time frame. A timer had been placed on stage through which it was possible for the speaker to see exactly how many seconds had passed. Since I was not so used to the presentation format of the natural sciences, I was a little bewildered at first. Anyway, after the opening address by the president of the University of Tokyo, HAMADA Junichi, the presentations started at once. The first presentation, “Nano-electronics and the Life Sciences,” was given by TABATA Hitoshi from the Faculty of Engineering. My own presentation on “The Phenomenon of Life and Freedom” was next. Besides discussing an approach seeking to throw light on the questions of human freedom

and responsibility by focusing on the phenomenon of life—that is by reference to theories on homicide in evolutionary psychology such as the so-called concept of the “criminal gene” and experiments conducted in the field of neuro-ethics—my paper also revisited the issue of the meaning of “freedom” from a philosophical viewpoint, bringing this revised concept of freedom into dialogue with the life-centered approach. I am not certain to what extent I was able to bring across my ideas in such short time, but as there were many participants who had questions concerning my paper, I feel that I succeeded at least in stimulating the listeners. Next, OHMURA Atsushi from the Faculty of Law gave a paper entitled “Eugenics and Marriage—From the Perspective of Pre-war Japan,” followed by a paper on “Future translation of personal genome research into clinical practice” by TSUJI Shoji from the Faculty of Medicine. After the lunch break, SHIMADA Masakazu from the Graduate School of Arts and Sciences at Komaba campus talked about “Rapid Adaptation: Learning and Evolutionary Games in Insects,” SERIZAWA Takeshi from the Research Center for Advanced Science and Technology gave a paper entitled “Material-Recognizing Peptides,” FURUYA Ken from the Faculty of Agriculture discussed “Nitrogen Fixation in Ocean Deserts,” and professor KATO Shigeaki from the Institute of Molecular and Cellular Biosciences presented on “Molecular mechanism of regulated expressions of genomic and epigenomic information.” Lastly, the head of the Life Science Network, YAMAMOTO Masayuki, gave the closing address, and a fruitful symposium came to its end.

There already exists a semantic overlap between Death and Life Studies and Life Science in the names of these fields. With the establishment of Death and Life Studies as an independent discipline, collaboration with the Life Sciences is essentially indispensable. In the future, I want to actively foster contact between the Death and Life Studies program, Life Science, and the BIO symposia.



A Lecture by J. Baird Callicott:

“Biodiversity - What it is and why it is Good”

SHIMAZONO Susumu (Professor, Graduate School of Humanities and Sociology, Religious Studies)

J. Baird Callicott, who currently teaches at the University of North Texas, is a distinguished scholar who taught the world's first course on environmental ethics at the University of Wisconsin in 1971 and acted as Vice President and then President of the International Society for Environmental Ethics from 1994 to 2000. As can be gleaned from the fact that one of his books is entitled *In Defense of the Land Ethic*, Callicott incorporates in his work the concept of “land ethics” first formulated by Aldo Leopold (1887-1948) and has labored to further develop eco-centric thought and the concept of the “Rights of Nature” in particular.

Last year saw the publication of a Japanese translation of his book *Earth's Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*, in which he displays great interest in the religions and cultural traditions of Asia in an attempt to formulate a multicultural environmental ethic. This book is extremely useful in bringing together the fields of Death and Life Studies in which we have been engaged at the University of Tokyo with environmental ethics. Callicott's talk was made possible through the assistance of the Uehiro Foundation on Ethics and Education, which also sponsors the Uehiro Chair for Death and Life Studies.

In his talk, which was held on June 30, 2010 at Lecture Hall 1 of the Faculty of Law and Letters Building 2, Callicott discussed the history of the concept of biodiversity and the question of why biodiversity is good. While the concept of biodiversity is nowadays frequently treated as having a readily apparent value, according to the sociobiologist Edward Wilson, the concept was first formulated between the 1980s and early 1990s and became widely known through the influence of Walter Rosen. With the flourishing of ecological



thought, the academic meaning of this term also became more clearly defined over time. In this context, more and more attention has been given in recent years to the notion of bio-cultural diversity, which stresses the existence of an inseparable relationship between biological diversity and human cultural diversity.

Why, however, is biodiversity good? Those who put great emphasis on the value of ecology take biodiversity as an unquestionable and obvious good and strongly oppose technologies and regional development projects that fundamentally alter the environment. However, to explain why biodiversity is good is actually not a simple task. This is because there often are value-based conflicts between the various reasons given in support of biodiversity. Is it actually possible to formulate an argument that combines measurable reasons (reasons based on the calculation and measurement of adverse effects on the environment) and internal reasons (reasons that see biodiversity as a good in itself and as such able to form the precondition for laws and regulations)? As one possible measure to deal with this conundrum, in cases in which a quantitative evaluation is not possible, biodiversity advocates who are concerned about potential environmental damage could demand from the other side in an argument to deliver proof that environmental degradation will not occur in a given development project etc.

Above, I have provided a brief synopsis of Callicott's talk. Callicott's attempt to find a way to establish rational discourse in favor of biodiversity in the face of the danger of ecological thought being reduced to an inflexible conviction and losing its persuasiveness in the process, clearly showed a contemporary development of applied ethical thought concerning death and life. The lecture was followed by a lively debate.





Symposium: Death and Life Studies

On Human Animal Relations

ICHINOSE Masaki (Leader of the G-COE Death and Life Studies Program, Philosophy)

On September 4, 2010, the symposium “Death and Life Studies On Human Animal Relations” was held jointly by DALs and the Society for the Study of Human Animal Relations at the Koshiba Hall in the University of Tokyo’s School of Science. Despite coming at the end of the summer break, the audience was more than a hundred members strong, and the symposium turned out to be an extremely vibrant event. The relationship between humans and animals has been a topic that the Death and Life Studies project had already previously begun to consider. On this occasion, this interest bore fruition, and in cooperation with the Society for the Study of Human Animal Relations, a venue for discussing this topic was provided.

It is easy to think that Death and Life Studies are exclusively concerned with questions of human death and life. In regard to this perception, bio-ethics and medical ethics are in particular depicted as constituting the main fields of discussion. Indeed, “ethics” and “morality” have traditionally been defined as pertaining to inter-human relations. However, through the maturing of experiential research, philosophy, and ethics concerning animals, current perceptions are at the moment in the process of considerable change. Academia has become increasingly conscious of the fact that in many senses, our “death and life” is always linked to the “death and life” of animals. This topic has therefore turned into a main object of scholarly inquiry. When considering the issue of “death and life,” the question of “ethics” naturally arises, too, and awareness of the link between these two issues has become widely shared. Actually, in the 21st century, the issue of “animal ethics” has been given a prominent position as a focal point for a variety of problem areas in philosophy and ethics.

Grounded in these concerns, this symposium took up the thematic group consisting of animal-assisted therapy, pets, assistance dogs, animal experiments, and vegetarianism. In all of these issues, an anthropocentric viewpoint focusing on employing the help of animals to further human happiness as well as an animal-centric viewpoint that considers the happiness and rights of the animals themselves are intricately intertwined. Furthermore, these issues also simultaneously incorporate a descriptive approach taking account of what is and a normative approach concerning what ought to be. The issues of death and life and the relationship between humans and animals are by their very nature multilayered, and in this sense the conference structure corresponded well with the overall theme at hand.

The symposium began at 10:20 am with opening words by myself. The morning session featured the keynote address “International Standards and Quality Control in Animal-Assisted Therapy” by Dennis Turner, a behavioral biologist and Senior

Research Associate at the University of Zurich. Turner discussed the positive effects that pet ownership has on the health of the pet’s owner, and pointed out that the positive effects of pet ownership even extend to the owner’s mental health as well as providing a social facilitator beneficial to interpersonal communication. Utilizing these positive effects by incorporating animals into the medical treatment of various ailments is known as “animal-assisted therapy.” However, when putting this form of treatment into practice, one also needs to consider the quality of life of the animals involved. Turner suggested guidelines to assess the quality of life of these animals, furthermore discussed the differences between animal-assisted therapy, animal-assisted education, and animal-assisted activities, and ended his talk by giving an overview of the current international situation concerning these issues. After the talk, there were many queries from the audience. I inquired about whether there are also people who will refrain from keeping a pet since they want to avoid suffering from pet loss, which is an unavoidable aspect of pet ownership. Turner responded by saying that far from being a negative aspect, real contact with animals, including their death, enables us to accept and come to terms with natural death. Nozomi Tsuda, from the social welfare corporation Noyurikai, and well-versed in these issues, acted as chairperson.

After the lunch break, the afternoon session started. The first panel of the afternoon session was entitled “The Human-Animal Bond,” and consisted of three panelists. First, Mitsuaki Ohta, from Azabu University, raised an interesting issue in his paper with the straightforward title “Will the Day Come when Animal-Assisted Therapy Receives Recognition in Medical Science?” According to Ohta, it is currently exceedingly difficult for animal therapy to be established as a form of treatment in practical medicine in Japan since the tendency is particularly strong to demand of this field not only experiential evidence, but also a preceding scientific logic. However, he concluded that the day is probably near when animal therapy will exist as a medical option, since research in this field has made



tremendous progress on the global level. Next, Yasuhiko Aita from the Japan Society for the Prevention of Cruelty to Animals gave a paper on the phenomenon of pet loss entitled “Pet Loss: The Joy of Being with Pets and Sorrow for their Death.” Drawing on his personal experience of the loss of his pet dog, Aita pointed out that pet loss can be debilitating in extreme cases, that there is individual variation in how people are affected by it, that there are no measures that can prevent pet loss, that death is natural, and that coming to terms with one’s grief can only occur naturally. Finally, Rinka Shinoda, from the National Federation of All Japan Guide Dog Training Institutions, talked about “Why Guide/Service Dogs are not yet More Accepted in Japan.” Based on a detailed survey of people with sight and hearing impairments, she addressed the question of why the use of aide dogs, such as guide dogs, service dogs, and hearing assistance dogs is not wide spread in Japanese society. Shinoda reported that persons with sight impairments responded in the survey that they refrained from having a guide dog for financial reasons or out of consideration for the animal, but it has become apparent that the act of contemplating having a guide dog itself can cause the person concerned to start thinking about their life in a different way. Based on these survey findings, Shinoda concluded that not only would it be necessary to promote the use of guide dogs, but also to expand the counseling system for persons with sight and hearing impairments. In the following, Noriko Nijima, from Yamazaki Gakuen University, commented on the three papers, arguing that all three topics—animal-assisted therapy, pet loss, and aide dogs—involve some kinds of ambiguity, and that becoming aware of this fact is necessary for dealing with the issues at hand. During discussion time, a wide variety of questions were asked and the extraordinary interest of people in this cluster of issues was apparent. Also giving comments of his own on the papers, Manabu Akagawa, a DALs Representative, was an efficient chairperson for this session.

Next, the second panel of the afternoon session was concerned with the topic of animal ethics. The panel consisted of two presenters. First, Tetsuji Iseda, from Kyoto University, talked about “The Ethics of Animal Experimentation: Rights, Welfare, and *Kuyo*.” He began by introducing the ideas of animal welfare based on the three core notions of abolishment, improvement, alternatives, and the concept of animal rights. Iseda then discussed the state of affairs in Japan, pointing out that Japan is lagging behind Europe and North America in regard to these issues. As one possible way of overcoming this impasse, he suggested the implementation of memorial services (*kuyo*) for animals killed in experiments, and considered the question of whether

it would be possible to establish a new, original Japanese ethics that could also be disseminated to other countries based on such memorial services. The second presenter was the writer Shizuka Tsuruta. Tsuruta discussed the ethical issue of eating meat in a paper entitled “Vegetarianism—Food for Love and Thought.” First, she pointed out that vegetarianism is not merely equivalent to refraining from eating meat, but is rather founded on the idea of not destroying life. She then proceeded to give a detailed description of the history of vegetarianism from Greco-Roman times. As the ethical foundation of vegetarianism, Tsuruta brought up the inequality inherent in the “speciesism” and the environmental destruction accompanying the practice of eating meat. She also pointed out that vegetarianism is not necessarily exclusively connected to the aim of staying healthy. Finally, I, myself, presented my thoughts and comments concerning the papers under the title “Lack and Fulfillment of Consideration for Animals.” I considered the issues of vegetarianism and the ethics of memorial services for animals, while pointing out that there is a lack of taking into account the vagueness of the concept of sentient that is the object of ethics, the reality of the daily occurrence of the killing of dogs and cats, as well as the fact that what is needed is a discussion from the perspective of a utopian society in which consideration for animals has been fully realized. The panel was followed by a lively discussion session. One could gain an acute sense of how these issues are really located at the forefront of the study of ethics. Seizo Sekine of the Ethics Department at the Graduate School of Humanities and Sociology acted as chairperson for this session, summing up the discussion, and giving his own views from the perspective of a scholar of ethics.

After the symposium, a reception was held at the Sanjo Conference Hall. Mitsuaki Ohta told me that the symposium had made him once more aware of the importance of philosophical ethics, and in my view the entire day was extremely significant. I also have the feeling that the event marked an important step in the activities of the Death and Life studies institute.



Symposium:

The Present State of the Commoditization of Life

ISHIKAWA Kumiko (DALS Specially Appointed Researcher,
Intellectual History of Japanese Political Thought)

Recently, in our globalizing society, the possibility for the circulation of the human body is becoming a reality. Reproductive technologies are no exception. Practices such as surrogacy (or “surrogate pregnancy.” Hereafter simply labeled “surrogacy”), embryo donation, and ovum donation—which are only possible through using the body of a living other—are spreading. This is not something unrelated to our own selves.

Such concerns, held by a number of our younger researchers, led to the planning and hosting (June 12th, 2010) of the symposium entitled, “The Present State of the Commoditization of Life.” This symposium focused on the problem of surrogacy.

Following Shimazono Susumu’s (Religious Studies) opening remarks, Miho Ogino (Doshisha University; Women and Gender Studies) gave the opening address, which was entitled, “Reproduction/Commoditization of the Body/Feminism: with a focus on Japan and the USA.” She noted differences in feminist awareness and problematization concerning surrogacy and ovum donation in the USA and Japan. In Japan, reproductive technologies such as host surrogacy (etc.) are suspected as being methods for controlling and commodifying female bodies: many take a cautious view of such applications. Pace this, in the USA both pro- and counter-arguments coexist. Notably, some hold that surrogacy promotes women’s solidarity and liberation from pregnancy and birth. It was pointed out that it is a serious issue as to how to face the various problems concerning reproductive technologies in a world in which the global spread of American notions of freedom and distrust for laws limiting self-determination.

Next, Soichiro Ogura (DALS Specially Appointed Researcher; Philosophy/Ethics/Bioethics) presented a paper entitled, “Surrogacy and Fertility

Counseling: German Law and Social Praxis”; next, the journalist Kazumoto Ohno spoke on “Why I am Against Surrogacy”; and, finally, Koji Kugu (Lecturer, University of Tokyo Hospital; obstetrician) gave a paper entitled “Problems concerning Reproductive Technology as seen from the Clinical Field.”

In Germany, based on the “Obstetric Conflict Law,” counseling centers provide mental health care, disseminate information, and promote mental and physical check-ups for infertile couples. Ogura noted that reproductive technology is not always the best solution and that mental care, as seen in “Pregnancy Conflict Counseling,” is necessary.

Based on his journalistic experience, Ohno argued that “There is no room for accepting surrogacy.” He noted that surrogate mothers abroad are, without exception, from impoverished classes, that surrogate pregnancy harbors a number of issues, and that it often harms relationships between couples. More than anything, accounting for the perspective of children born through surrogacy is lacking and such children often struggle with searching for their origins.

Kugu’s paper noted the problem of the role of third parties in reproductive technology. In the AID procedure, a child’s right to know their birth parents and the right to anonymity for these parents is in conflict. Further, He also pointed out, for example, that in IVF ovum donation that pregnancies in which the fetus and maternal body do not have genetic commonality that the risk for genetic incompatibility increases. In either case, the long-term care for such children has not been fully addressed. As problems concerning surrogate conception have not been fully presented by the media, a simple acceptance of these practices requires caution.

Yoshie Yanagihara (G-COE Specially Appointed Researcher; Bioethics and Gender Studies) noted that although the Japanese media claims that surrogacy is “accepted throughout the world,” there are in fact many countries that ban the practice. She also noted that simply banning such technologies is not enough but that there is also that a need for mental health care for those who have given up on conception. Yasutaka Ichinokawa (Sociology) further pointed out that, as with the organ transplantation issue [in Japan], the media often conveys incorrect information. He also noted the importance of correctly conveying the voices of those who have undertaken such procedures and now regret doing so.

A great number of opinions and questions—spanning sociology, gender studies, ethics, law, and so forth—from the audience were also presented and, with this, our symposium ended on a successful note.





The Tomb Sweeping Festival (Qingmingjie) and Funeral Culture in Contemporary China

Erik SCHICKETANZ (DALs Specially Appointed Researcher, Religious Studies)

On May 13, 2010, I gave a paper entitled “The Tomb Sweeping Festival (Qingmingjie) and Funeral Culture in Contemporary China” as part of the DALs Research Seminar. About ten DALs members were present on the occasion. In this paper I sought to provide some preliminary thoughts on the issue of ancestor worship and views of death and the afterlife in contemporary China. I am mostly interested in the question of how the relationship between state and society influences and shapes ideas of the afterlife as well as related practices. I based my observations on the example of the Tomb Sweeping Festival, a traditional holiday that has become recognized in recent years as a national holiday.

The Chinese Communist Party has since its founding propagated a materialist and secular worldview. The notion of the existence of ancestral spirits with the power to intervene in this world that has been part of popular ancestor worship was rejected as part of this ideology. After the founding of the People’s Republic, alongside branding ancestor worship as superstition, the communist government planned the reform of funeral practices. The focus of these policies lay in bringing about a transition from burial to cremation. These funeral reforms form part of the CCP’s aim to “civilize” (*wenminghua*) Chinese society. As “civilized” funeral practice, the Chinese government promotes remembrance and commendation of the dead as a replacement for their worship, seeking to spread a secular form of funeral in Chinese society devoid of all supernatural elements.

On the occasion of the Tomb Sweeping Festival, the bereaved visit their ancestral graves, clean them, and worship in front of them. An important part of the ritual activities that traditionally took place was the supplication of the dead through the burning of paper offerings. In return for these offerings, the living gained the protection of the ancestors. The relationship between the living and dead was thus not a one-sided one, but rather mutual. As this view takes ancestors as active entities and went against the Communist government’s secular ideology, the Tomb Sweeping Festival became the target of state repression in the People’s Republic.

However, on December 14, 2007, Decree No. 513 of the State Council recognized the Tomb Sweeping Festival as a national holiday, with 2008 marking the first year of public celebrations on the occasion of this festival since the founding of the People’s Republic. This recognition of the Tomb Sweeping Festival brings up the question of whether the Chinese government’s position in regard to traditional notions of the afterlife has changed.

Since the beginning of the reform in 1978 state regulations in regard to religion and traditional culture have increasingly loosened, and the building of temples and general revitalization of religious life

has emerged as a prominent social phenomenon. Furthermore, a recent survey showed that around twenty-five percent of the Chinese people believe that ancestors have influence over the fate of the living and the practice of burning paper offerings is also a noticeable feature of the contemporary Tomb Sweeping Festival. However, while traditional beliefs and practices are experiencing a revival in society and the state has indeed relaxed its control over religious activities, this does not mean that state control over religion and traditional culture has ended entirely.

As part of its aim to establish a “harmonious society” (*hexie shehui*), the Chinese state has actively attempted in recent years to bring traditional culture within the fold of its cultural policies. The state hopes that traditional culture can function as a kind of psychological “glue” that can counteract the negative social effects of the introduction of the market economy. The Tomb Sweeping Festival is no exception in this regard, having been reinstated as a national holiday to act as a tool to foster social stability. However, the Chinese state does not promote a traditional form of the festival, but rather a “civilized” one, in which a mutual relationship between the living and the dead does not exist. In fact, the state’s vision of the Tomb Sweeping Festival closely mirrors its attempts to promote a secularized form of funeral, in which the dead are passive entities that are the object of remembrance by the living.

The contemporary Tomb Sweeping Festival in the People’s Republic represents a meeting of reemerging traditional ritual practices and the attempts of the state to secularize the festival’s cultural contents. Since the festival has only recently been recognized as part of official Chinese culture, it is too early to predict what form rites of ancestor worship performed on this occasion will take in the future. It is my aim to take the case of the Tomb Sweeping Festival to examine how the two forces of traditional culture and the state intersect in the formation of contemporary Chinese perceptions of death and the afterlife.





YAMAZAKI Hiroshi (Graduate School of Humanities and Sociology, Uehiro Lecturer, Death and Life Studies/Medical Sociology)

In 2009, our research group entered its 3rd year and a series of 10 presentations and discussions concerning issues in Death and Life Studies—notably concerning praxis—was held. The following presents a brief sketch of each paper and reflections on the meetings.

First Meeting : April 16th, 2009

“HIV Infection Risks and the Pain of Living: MSM (Men who have Sex with Men): Thoughts from a Survey”

YAMAZAKI Hiroshi (University of Tokyo Faculty of Letters, Graduate School of Humanities and Sociology)

As the vast number of reported cases of HIV infection in Japan are due to male-male sexual relations, the issue of conducting preventative measures against infection for MSM is of great import. In this paper, through qualitative research, I observed that if the worsening of mental health care for MSM and the lack of condom usage are connected to HIV infection, then we must ask: What is the interpretative scheme through which to connect both phenomena? I noted that many MSM face deplorable mental health care and see this as being painful. Through delineating the existence (or non-existence) and the varieties of such feelings, I concluded that these are elements influencing the lack of condom usage. In the Q&A period, it was helpfully pointed out that such a survey is interactive and harbors ethical questions as it helps—through the strong singling out of MSM—to cause participants to actually become aware of their pain.

Second Meeting : May 28th, 2009

“On the Relationship between Appropriate and Good Health Care: Through Observing the Concept of Medical Response”

ENZO Aya (University of Tokyo Faculty of Letters, Graduate School of Humanities and Sociology/ JSPS)

In recent years, there has been a trend to emphasize the question of undertaking “appropriate” medical care and, before that, addressing just what this means. However, in just what case is it most appropriate to carry out such proper care? Further, what kind of treatment could become an alternative in cases where such care is not appropriate? In this paper, this problem was approached from the concept of medical response from the standpoint of chronic ailments. Although this paper’s analysis approached this problem through using medical literature, the speaker—in the Q&A session—was given helpful opinions concerning the need for examining the use of the terms “medical response” and “appropriate care” in everyday life.

Third Meeting : June 11th, 2009

“Home-Based Terminal Care and its Underlying Views of Death and Dying”

KOGO Yumiko (University of Tokyo Graduate School, Dep. of Education)

In this paper, I focused on aspects of death as found in my current research. Along with a qualitative analysis of views of death and dying as thought to

be held by health care providers in home-based terminal care practices, I presented a working hypothesis on this matter. I received many honest yet constructive comments during the discussion period. Notably, the need for examining the merit and demerit of—both from the perspective of both the clinical and non-clinical space—how researchers both immerse themselves in the clinical space and are also distanced from such space was pointed out. I was given many valuable suggestions to be considered in future research. I would like to offer my thanks for having been given the opportunity to present my research as part of a research group consisting of scholars coming from such varied backgrounds.

Fourth Meeting : June 25th, 2009

See Newsletter 24.

Meeting Five : July 9th, 2009

“On the Present and Future of Electroshock Experiments in Patients with Consciousness Disorders”

TODA Soichiro (University of Tokyo Graduate School, Dep. of Medicine)

In this talk, I clarified that examining if patients (notably those in vegetative states or with minimal conscious awareness) feel pain or not is of great clinical import. I then reviewed recent electroshock experiments for patients with such disorders. After having examined the history of issues concerning these experiments, I argued that the anticipatory or predictive paradigm of experimentation is effective even for determining the ability to comprehend language in such patients. In the ensuing discussion, it was debated as to whether or not such painful stimulation was ethically appropriate. It was also pointed out from an emergency room doctor that some patients who have recovered consciousness recall this stimulation and are angered with their doctors. The discussion was highly productive and gave me a number of ideas for researching current experiments that attempt to keep pain to a minimum, and I was also made aware of the question of the ethicality of such practices.

Meeting Six : October 15th, 2009

“A Report by a Clinical Nurse Seeking to Apply Ethics to Situations of Deciding on Medical Treatment”

SHIRAKAMI Taeko (Hyogo College of Medicine, Division of Coronary Heart Disease)

As someone involved in the acquisition of informed consent, I have become skeptical as to whether throughout the clinical environment it is truly the wish of the patient to make the final decision on the content of treatment and whether burdening patients with these decisions would truly represent respect for their wishes. A survey addressing this issue has shown that while 70% of patients wanted to leave the ultimate decision on medical treatment up to the doctor in charge, all survey participants answered that they would like to be involved in the decision making process. Based on the survey results, it appears that what patients expect in terms of respect

for their wishes as part of the procedure of acquiring informed consent is not a decision based on adequate explanation, but rather that medical practitioners display an attitude of working jointly together with the patient. While putting my argument together, I often regretted having ventured to give this talk. The pressure I experienced at contemplating having to present my ideas at the University of Tokyo was tremendous. However, my fears proved absolutely unfounded and the occasion turned out to be highly stimulating and enjoyable.

Meeting Seven : November 5th, 2009

“Solving the Conflict between the Japanese Women’s Movement and the Disability Movement Over Prenatal Diagnosis”

HAYASHI Chiaki (Josai International University, Graduate School of Humanities)

When the disability movement raised the question of whether women actually possess the right to abort a fetus diagnosed with a disability, the Japanese women’s movement, which has been calling for the recognition of female reproductive rights, was confronted with the contradiction between female physicality carrying life that is simultaneously identical with the woman and separate from her on the one hand and the identity of women as legal entities on the other. The women’s movement has criticized prenatal diagnosis as a means by which society avoids having to address the rights of women and persons with disabilities by turning the selection of life into an issue of the individual. In this presentation, I tried to give order to and consider the arguments coming out of the disability movement. While these arguments share a lot in common with the critique of prenatal diagnosis formulated by the women’s movement, I fear that the disability movement displays the tendency to identify with the fetus and perceive the relationship between fetus and pregnant woman as antagonistic. Also, the legal regulations for selective abortion are rejected as perfectionism. As a number of research group participants commented based on their own personal experiences, the Q&A session turned into a valuable opportunity to see how bioethical issues manifest as part of individual suffering.

Meeting Eight : December 17th, 2009

“Grief over Suicides Within the Family: From the Accounts of Bereaved Family Members”

HASHIMOTO Nozomu (University of Tokyo Graduate School, Dep. of Education)

Support for bereaved relatives—one of the response measures after a suicide—takes the form of learning to talk about a death that is difficult to discuss openly. I have been conducting interview-based research to elucidate the quality of interactions with others through acts of talking about the suicide of a close relative. Analysis of the interviews has suggested to me that it is useful to consider the speech acts of bereaved family members from the vantage point of several qualities. Also, while it can be pointed out that there is a kind of silence that prevents speech from taking place, there is also a type of silence that is

indispensable for speech to take place. I have been advancing my research by taking this plurality inherent in silence into account. My approach is based on clinical psychology, but I have been able to benefit from the differing academic backgrounds, interests, and experiences of the research group participants. Thanks to the valuable comments I was able to receive from them, I have become aware of issues and methods of expression that had until then escaped my attention.

Meeting Nine : January 21th, 2010

“The Meaning of Life and Its Relationship to Death: An Analytical Approach to Issues Related to Death”

YOSHIZAWA Fumitake (Chiba University, Graduate School of Humanities and Social Sciences)

What is the meaning of our lives? In recent years, there is an ongoing effort in the field of analytic philosophy to elaborate on the concept of the meaning of life. In my presentation, I argued that in the current discourse there has not been enough interest in the relationship between the meaning of life and death, and that the question of whether life can have meaning in the face of inevitable death has not been adequately addressed. Furthermore, I pointed out that there are two types of relationship between the meaning of life and death, and that by differentiating between these, a certain nihilistic viewpoint can be avoided. The varied background of the research group participants meant that I was able to receive many stimulating comments. While the topic of my research itself is of a familiar and immediate nature, I fear that my presentation was heavily focused on making a formal scholarly argument and thus not easy to follow. I seek to present my thoughts in a more accessible manner at future opportunities.

Meeting Ten : February 4th, 2010

“Research on the Development of a Program of Death Education for Young Adolescents: Aiding the Formulation of a View on Death and Life Through Discussions with Students”

EBINE Rie (University of Tokyo Graduate School, Dep. of Education)

Focusing on third-year middle school students and first-year high school students, my research was conducted with the aim of creating a program that can help the development of a view on death and life by the students themselves through gaining awareness of one’s own death or that of someone close and discussing each other’s death in the family. Based on the transcripts of the group interviews and written feedback from the students gained in class, I analyzed the psychological effects and influence of the program on the students. What can be gleaned from the findings of my investigation is that the negative emotional reactions expressed in class coexist with positive psychological reactions, and that negative emotional reactions are not necessarily something that should be eliminated as undesirable. In the Q&A session, I received valuable comments regarding how to improve my analytical as well as my educational approach.

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