DALS
Death and Life Studies
Newsletter No.28&29
The University of Tokyo Global COE Program
"Development and Systematization of Death And Life Studies"

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The Symbolism of Death in Initiation Rites
— The Case of Mozart's *Magic Flute* —

FUKASAWA Katsumi (Professor, Graduate School of Humanities and Sociology, Occidental History)

The letter Mozart sent his mortally ill father on April 4, 1787, was made famous in Japan when it was quoted in the writings of Kobayashi Hideo and Yoshida Hidekazu. It has been thought for a long time that certain expressions used in this letter, such as calling death "our best friend" or the "key to our true happiness" reflected Mozart's own individual view of death. However, since the French musicologist Jacques Chailley began to see these expressions in the context of Masonic initiations, a view on which he also based his interpretation of the *Magic Flute* (Die Zauberflöte), a reconsideration of the collective and historical meanings of these expressions used by Mozart has become possible.

Freemasonry, which spread all over Europe during the "Century of Enlightenment," carried on and developed a set of rites of death and rebirth probably originating in ancient agricultural rites that had been preserved in a variety of mystery cults. However, when the first federated body — the Grand Lodge of London — was founded in 1717, almost no rituals or symbols referring to death existed. The introduction of such elements was the result of a complex development spanning several decades. The point of departure for this development was the creation of the degree of Master Mason and the legend of Hiram Abiff. With this development, not only was the three-tiered symbolic hierarchy consisting of the degrees of Entered Apprentice, Fellowcraft, and Master Mason brought to completion, but the fictitious experience of the death of Hiram was also introduced into the rite of promotion to the rank of Master Mason. Hiram Abiff was a figure believed to have been the "master craftsman" who supervised the construction of King Solomon's Temple. According to the legend created by the Freemasons, which is not actually reflected in the Old Testament, Hiram was killed by evil fellow masons. The act of taking the body of Hiram into one's arms was used to symbolize promotion to the degree of Master Mason.

Another important element was the institution of the "Cabinet of Reflections," which was to precede initiation as Entered Apprentice. The candidate for initiation was locked in a small, dark room and instructed to meditate with the aim of spiritual purification. The inside walls of the small room were adorned with images of skulls and skeletons as well as such proverbs as "If you have come only out of curiosity, be gone!" After signing a "philosophical testament" to assert his death as something profane, the candidate was blindfolded and led into the lodge, experiencing a dramatic transition from darkness to light. This system was probably introduced in the middle of the eighteenth century and likely developed under the influence of alchemistic thought or Hermeticism in connection with the idea of the "earth trial." Correspondingly, water and fire trials were introduced as well, and alongside hints of the existence of a fourth element (air, wind), the system of the trials of the four elements was completed.

In fact, all of these elements can be found in the *Magic Flute*. As Chailley pointed out, when Tamino faints at the beginning of the first act and Pamina does the same in scene eleven of the same act, this visualizes the "symbolic death" preceding the rite of initiation. From the "terrible night" in scene two of act two that corresponds to the beginning of the initiation rite, over the training in the fundamental Masonic virtue of silence (scenes three to five of act two), to Tamino and Pamina hand-in-hand undergoing the trials of water and fire (scene twenty-eight), the various elements of the initiation rite are depicted accurately. Mozart, who had been initiated as Entered Apprentice in December 1784 and advanced to the degree of Master Mason in April 1785, was very familiar with this series of rites, in which the symbolic threat of death featured repeatedly. In this regard, the expressions found in the letter to his father may also be interpreted in the context of Masonic philosophy.

However, upon rereading the script of the *Magic Flute*, some things still remain inexplicable. According to a French Rites handbook dating to 1788 that was discovered several years ago, the walls of the lodge used for the initiation rites to Master Mason were indeed adorned with exhortations such as "memento mori" or "The life of a man is nothing but a passage" as well as images of death such as crossbones and skulls. Nonetheless, the threat of death did not play a predominant part in the initiation rites described in this handbook. In contrast, death is omnipresent in the *Magic Flute*, not only for Tamino and Papageno who are persistently forced to confront death, and for Pamina and Papageno who attempt suicide in despair, but also for the Queen of the Night who orders her daughter to kill Sarastros, as well as for Monostatos who attempts to seduce Pamina under threat of death.

At this point it is difficult to say whether this unusual obsession with death stems from the twisted taste of the theater manager Emanuel Schikaneder who is believed to have written the script, or whether it reflects the musings on death of Ignaz von Born, eminent enlightenment thinker and Freemason, suspected by Chailley to be the true creator of the script, as well as of Mozart himself. Von Born and Mozart both died in 1791, the year the *Magic Flute* was first performed.

Putting Death into Words

ANDO Hiroshi (Professor, Graduate School of Humanities and Sociology, Japanese Language and Literature)

Literature cannot deal with death itself. What it deals with are the stories that surround death.

The Great Kanto Earthquake, the Second World War, the fire bombing of Tokyo···· When one parses through modern literature, one realizes how few works actually directly depict these terrifying disasters.

Let us take the Great Kanto Earthquake of September 1, 1923, as an example. The general-interest and women's magazines of the time were filled with depictions of people engulfed in smoke jumping one after the other into a river to their death. The language of these descriptions is so vivid they make one want to turn away. Scenes like these, however, are almost never found in novels.

For example, Hori Tatsuo, who grew up in one of the downtown areas of the city, lost his mother to the fires that erupted after the earthquake, and wandered alone through the burnt-out wasteland, did not incorporate his experiences in his writings. As seen in *The Wind has Risen* (*Kaze tachinu*, 1938), what he strove for in his novels was rather to depict the story of the living engaged in observing death.

Hara Tamiki's *Summer Flowers* (*Natsu no hana*, 1947) is a well-known work of atomic bomb literature. The following is a passage describing the scene of destruction immediately after the bombing:

Glittering shards and ash grey cinder
Spaciously stretching out before the eyes
The strange rhythm
Of dead bodies writhing, burning, and festering
All the things that were, or could have been
Stripped away in an instant: the world after

Depicted in this passage is cold, surrealistic scenery.

Expressions such as "Stripped away in an instant: the world after" cannot serve to convey a sense of the tragedy. *Summer Flowers*, taking this scene described largely in *katakana* phonetic script as its point of departure, is the story of the protagonists' search for their relatives and families, and their attempt to rebuild a network of human relations, which is largely expressed in the novel in *hiragana* phonetic script. I dare venture to say that *Summer Flowers* does not depict the atomic bomb. The book's content is the drama of the reconstitution of life through language after the bomb. Is raw death, then, something that is ultimately divorced from literary imagination?

Returning to the great earthquake of 1923, it is a relatively unknown fact that Akutagawa Ryunosuke and the young Kawabata Yasunari roamed the burnt out areas together for several days after the catastrophe. Although neither of them subsequently included this experience in their works, it constituted for both of them an important opportunity that launched them into their own phantasmagorical realms. I believe that Akutagawa's interest in paranormal phenomena that started with *Mirage* (*Shinkiro*) in 1927 was intricately connected to the question of how language can be retrieved from the condition of "Stripped away in an instant: the world after."

The following is a passage from an early short story by Kawabata called "Lights Moving in the Sky" ("Sora ni ugoku hi") published in 1924.

More than anything, to relativize the idea of the absoluteness of man astonishes and awakens people. Isn't this what this earthquake has accomplished for the moment? (…) We have to cherish the idea of reincarnation like a single flower blossoming amidst the charred ground. More than the idea of man being reborn as a penguin or an evening primrose I like the thought that the evening primrose and man are one. It is through this thought alone that the world of the heart of man, in other words love, might become expansive and free.

This passage marks the moment in which the theme of reincarnation (*rinne tensho*) that is so characteristic of Kawabata's writings emerges.

This is to take the physical reality of death and reassemble it through human imagination, essentially remaking it with renewed enthusiasm. In this sense it can be said that literature is also the attempt to put death back into human hands. To put it even more succinctly, it should probably be said that literature is the act of putting this process of putting death back in human hands into words. In this regard, death is not merely death itself, but it turns into the continuation of life as an internal story of human beings. It is here that we find the eternal paradox that literature can only be literature as long as it can keep its distance from death as such.

Death and Life Studies After March 11

IKEZAWA Masaru (Graduate School of Humanities and Sociology, Department of Religious Studies)

According to a newspaper report from May 30, a list produced by a British think tank called the Institute for Economics and Peace ranked Japan as the third most peaceful country in the world. While the two top positions go to Iceland and New Zealand, the lowest ranking countries are Sudan, Iraq, and Somalia. However, according to a note, the ranking does not consider the effects of natural disasters.

This means that "peaceful" refers here solely to the absence of war. One can assume that some kind of anti-war mentality influenced the creation of this ranking and that the actual ranking does not have that much meaning, since it can easily change by employing different parameters. However, it seems more than a little odd to call a country "peaceful" in which more than twenty-thousand people have perished due to a natural disaster.

Of course, peace and security are good things. However, is peace not valuable precisely because it is difficult to attain? Likewise, security, too, is something extremely hard to achieve. Do death and chaos not lurk beneath the thin veneer of a peaceful and secure cultural life? Is a culture that does not rest on the awareness of the vulnerability of the human species not devoid of meaning? Is not the striving of man for peace and security noble exactly because of this vulnerability? Is a ranking in which the third most peaceful country is not in constant danger of being degraded to the 153rd rank not worthless?

The above are ideas and thoughts that came to my mind based on what I saw and read about the disaster of March 11 in the media. I believe that the experience of this disaster will cause a paradigm shift in Japanese academia (or, if it does not occur, there is no meaning to academia, in my personal opinion). For a long time, the sciences have sought to create cities less vulnerable to earthquakes and other disasters, while the political sciences have been occupied with analyzing and improving systems of crisis management. However, I believe that in the humanities this paradigm shift should be marked by a reconstruction of our intellectual approach based on an awareness of the vulnerability of mankind and the vulnerability of any system or culture.

The ambition of Death and Life Studies is to confront man's inherent vulnerability and mortality and rethink modern society from this vantage point. Modern society puts great emphasis on life, and values overcoming anything that could interfere with it, be it nature or one's own body. What Death and Life Studies sought to point out is that this life-centric mode of being, by making life subordinate to one's desires, might actually impoverish life. Life is precious exactly because it is so ephemeral. That is, from its very beginning, Death and Life Studies has aimed at restructuring scholarship based on this notion of the vulnerability of man.

Having said that, it is also true that Death and Life Studies in its current form has not accumulated the insights necessary to appropriately respond to the disaster of March 11. Death and Life Studies has so far mostly dealt with questions of technology and science, that is issues related to clinical practice. Of course, these kinds of issues will retain their importance, but I believe that academic inquiry in Death and Life Studies post-March 11 has to further extend to the issue of mass death (whether caused by disaster or war). While specific issues and questions that can be raised are easily imaginable (for example, the grief of the bereaved, the question of death rites, the issue of the commemoration of the dead), the actual philosophy based on which these questions are to be asked still eludes me. Death and Life Studies should not occupy itself only with individual death, but should rather be grounded in an awareness of the death of communities, societies, cultures, and ultimately humanity itself. In history, examples of embodied civilizations abound (the Indus civilization, the Mayan civilization, the Aztec kingdom, etc.). Alongside the deaths of many individuals, history mourns the deaths of these entire cultures. Death and Life Studies must deal with the memory of these instances of mass death. We have to elucidate what the "death of a civilization" enacted in these instances tells us. This has to be done to also prevent treating those who perished in the Great Tohoku Earthquake as mere victims.

Living In the Aftermath of "What Should Not Have Happened"

AKAGAWA Manabu (Graduate School of Humanities and Sociology, Department of Sociology)

Much has already been said about the string of disasters — the earthquake, the tsunami, the nuclear accident — that began at 2:46 pm on March 11, 2011. I, myself, have heard and seen a great deal of these disasters. What corresponds most closely to my current feelings is the footage of a foreign female television presenter right after the explosion occurred at reactor no.3 of the Fukushima I Nuclear Power Plant. Footage of the explosion is still seldom shown in Japan, but can be found easily on Youtube. The presenter was speechless for several seconds after the footage of the explosion aired. To me, her silence signified a sense of having witnessed something that should not have happened in the first place. Actually, alongside the term "unforeseen" (*sōteigai*), the phrase "what should not have happened has happened" (*okite ha naranai koto ga okite shimatta*) has been frequently used by those in favor of nuclear power when expressing their regret about the events. However, even those opposed to nuclear power share similar ideas.

I was born in a sleepy village on the Noto peninsula in Ishikawa prefecture. Within a ten kilometer radius of my home village, there are now two nuclear power plants. As long as I remember, there has been conflict about the building of the plants. The locals there are divided into those who hold that nuclear plants are safe and necessary for regional development, and those who think that if only once a serious accident happens then an area of several ten kilometers in radius will disappear from the map. When I was young, I thought that if nuclear plants were really that safe then they should also be built in the middle of Tokyo or Osaka. In my area, however, those in favor of the plants had the upper hand, and after many twists and turns the plants began operating in the mid-1990s. Even now, when I visit home and drive past the nuclear plants, I experience mixed emotions. I would still like them to be abandoned, as just one accident will have irrevocable results. On the other hand, since they are already in operation, I hope that they are safe. That is why upon seeing the explosion at the Fukushima I Nuclear Power Plant, I became angry thinking, "what are you doing!" and, "what should never have happened has actually occurred."

The sight of that explosion is the most shocking sight I have ever seen, and I was filled with a feeling that could be called "apocalyptic." To put it in an extreme way, it was a feeling that something had occurred that the mere thought of makes carrying out daily life difficult.

The sociologist who first put this feeling into words was probably Osawa Masachi. In his recent book *Shakai ha taezu yume wo miteiru* (Society is constantly dreaming), Osawa compared Japanese society to the spaceshuttle *Challenger* that exploded in mid-air and crashed into the sea on January 28, 1986. He describes current Japanese society as "having to invest vast amounts of money and labor for decades to decommission the nuclear power plant which has turned into a heaping mess, which is now useless and continues to pose a lethal threat." The astronauts on the *Challenger* were probably alive for another three minutes as they plunged towards the sea after their craft exploded. In these three minutes, there was nothing apart from fear (at the absence of the great other that gives human life meaning) as it was certain that one will die, becoming space debris. Osawa argues that after the destruction of March 11, "we are all aboard the *Challenger* falling through the sky."

This is the keen perception of a sociologist. From now on we have to live a faltering meaningless life in the heaping mess created when what should not have happened did in fact actually happen. I think that many people have become aware of this condition.

However, even if this were to be a meaningless life forsaken by God, it carries on nonetheless. From a scientific perspective, to go on existing alongside this heaping mess might require the creation of new technologies, and from a radiological perspective, it is an issue of managing the contamination risk emitting from this giant heap of trash. From the perspective of the state, the issue we are facing is probably to retrieve the faith that has been lost in the scientific and technological powerhouse that is Japan. As what should not have happened has already happened, there is not much that we can do, but life goes on. Indeed, the show must go on, as they say. As Osawa recounts how he was able to get through a personal crisis with the help of his friends and acquaintances, we who are only passengers on the "falling *Challenger*" will fill our faltering lives until the last moment by spending it together with our loved ones. This is a further sociological fact. At this point, I think this is the best course of action open to us.

Death and Life Studies and the Difficulty of "Life"

ISHIKAWA Kumiko (DALS Project Researcher, History of Japanese Political Thought)

Since I had the good fortune to become a DALS project researcher, three years have passed in the blink of an eye. With the support of a large number of people, I have come face to face with death and life through the loss of loved ones, and the birth of my third child during this time. Human death and life cannot be separated, and everyone is inevitably connected to both the living and the dead.

In the thought of Japanese National Learning (*kokugaku*), my chosen field of study, the question of where people go after death is a major subject. Motoori Norinaga (1730-1801) argued that everyone will go to a netherworldly realm called Yomi no kuni after death. Hirata Atsutane (1776-1843) held that after death, the bones of a deceased person are interred in the earth while the soul goes to the "hidden world" (*yumei*) and bestows protection and good fortune on those to whom the dead was connected in life. Furthermore, according to Atsutane, a trial of the dead is conducted by the deity Okuninushi, in which the dead are punished for their crimes in life and rewarded for their good deeds. We can discern a type of established soteriology in these ideas: the living are protected by the dead and the gaze of the dead bestows an everyday ethic and norm onto the living.

One of the thinkers who further developed the thought of National Learning in the modern period was the folklorist and scholar of literature Orikuchi Shinobu (1887-1953), who also wrote poetry under the moniker Shaku Chōkū. Orikuchi defined National Learning as a field pursuing a "moral conviction" (*donen*) or "moral sense" (*moraru sensu*) as he called it, and throughout his life he continued to criticize so-called State Shinto and the wartime state. After the war, while rejecting family-based ancestor worship and championing the issue of the salvation of the "incomplete spirits" (*mikanseirei*) of the young people who died in the war, he propagated the transformation of Shinto into a monotheistic, universal religion centered on Okuninushi as the judging and punishing deity. In light of all these accomplishments, can we then say that Orikuchi was a "strong" person?

Orikuchi was, in fact, a deeply hurt, "weak" person. His younger twin brothers were born to his father and the eldest of his mother's younger sisters, and he himself was tormented by doubts about whether he was actually really born to the person he thought was his mother. Coupled with failure at school, these doubts led to repeated suicide attempts. Coming to terms with the fragile and transient nature of life, he began to perceive beauty in the will to live in spite of these problems. In a published conversation he had in later years with Kitahara Hakushu entitled "Midorigaoka yawa" (An Evening Conversation in Midorigaoka, 1928), he stated that, "If Akutagawa Ryunosuke wanted to die this badly, it would have been better if he had chosen a way less glorifying of death. There are many who want to die, but live because they cannot bear the thought of others belittling the reason for their death."

Norinaga saw weakness (something he referred to as *memeshi*) as the fundamental nature of human beings. Orikuchi's discussion of the *The Tale of Genji* shows a clear influence by Motoori Norinaga's view of humans. Orikuchi viewed repentence in the face of his continued transgressions by a weak Hikaru Genji very positively, and saw in his struggle to become like a deity (*kami*) a form of atonement for these transgressions. He also praised Genji's wavering nature. Orikuchi stated in his "Hansei no bungaku Genji monogatari" (*The Tale of Genji* — A literary work of self-reflection) that it is *The Tale of Genji* which best displays the "deepest soul-searching of the Japanese people," and that people should learn how to bear suffering and improve themselves from suffering.

While Orikuchi strongly rejected the logic of the household (*ie*), he did not seek a solitary life. In his systematic discussion of *marebito* (literally "rare people" — spiritual entities that occasionally visit villages to bestow blessings upon their people), he depicted the disempowered weak as forming a fellowship of wanderers and overcoming vagaries through their strong will. This fellowship of *marebito* might be called an "intimate sphere." While Orikuchi stayed single, he did not live alone. His disciples were always by his side in life, and were also those who witnessed his death. Orikuchi called his disciples his "children," and the bond between them was very strong.

I have the fortunate opportunity to teach intellectual history at several universities. At the end of a course, I always bring up Orikuchi to drive home the message that everyone is supported by a number of people including the dead; that failure is not the end and that one can always atone; that one should not despair and isolate oneself from others regardless of how painful it may be. I frequently receive feedback from the students stating that Orikuchi's ideas saved them or at least made things easier for them. For me, youth is a boundless source of confidence and my own student days were brimming with hope and anticipation. However, today's students are tormented by a sense of isolation that is far removed from such a sense of confidence, and they are squashed by a strong emphasis on personal responsibility telling them that everything ends if they fail. For the young, it is probably life rather than death that is the foremost source of suffering. I believe that to narrate life in a meaningful way to these young people is a major task of both myself and Death and Life Studies on the whole.

Japanese-Korean International Symposium: "Towards an East Asian Death and Life Studies"

IKEZAWA Masaru (Professor, Religious Studies)

On November 20, 2010, the Japanese-Korean international symposium "Towards an East Asian Life and Death Studies" was held in Seoul. This symposium, which followed conferences held in 2008 in Beijing in collaboration with the Chinese Academy of Social Sciences and in 2009 in Taipei together with National Chengchi University, was organized in collaboration with Sungkyunkwan University and marked the third event in the "Towards an East Asian Death and Life Studies" conference series. As on these previous occasions, Professor Takeuchi Seiichi (Kamakura Women's University) was the organizing force on the G-COE side. Professor Kim Tae Kyoung (Sungkyunkwan University) acted as the facilitator on the Korean side. Both scholars also functioned as chair-persons during the symposium. Park Baeyeong (DALS Project Researcher), Jeong Yuri (Graduate Student at the University of Tokyo), and Kim Joung Hee (Part-time faculty at Sungshin Women's University) interpreted for the conference participants. A conference room on the second floor of the Koreana Hotel in the center of Seoul served as the conference venue.

After opening words by Lee Hee Mok (head of the Research Institute for Humanities at Sungkyunkwan University) and Ikezawa Masaru, the first panel consisted of Ikezawa discussing "Tradition in Confucian Bio-ethics — Thinking about *China: Bioethics, Trust, and the Challenge of the Market* (Julia Tao, ed., 2008)" and Choi Il Beom (Sungkyunkwan University) presenting the paper "Concerning the Confucian View on Death and Life of the Korean People — Focusing on Yulgok Yi Yi." After the lunch break, the second panel featured Yamazaki Hiroshi (Uehiro Chair of Death and Life Studies Lecturer, University of Tokyo) giving a paper entitled "An Investigation into the Issue of Blame (*seme*) as Depicted in Atomic Bomb *Manga* — The case of *Yunagi no machi*, *Sakura no kuni*," and Jung Hyo-Oon (Dung-Eui University) considering the issue of "Death and Life Studies Research as a Discourse of Intellectual Integration." The third, and last, panel consisted of Ito Yukiko (DALS Project Researcher, University of Tokyo) whose paper was entitled "Positioning Death and Life," and Han Young Gyu (Hongik University) gave a paper entitled "The Tradition of Lamenting the Death of Loved Ones in Classical Korean Poetry and the Elegiac Poetry of the Colonial Period." The individual papers were followed by a general discussion. Apart from the presenters, the Japanese participants further included Kanamori Osamu (University of Tokyo, Graduate School of Education), Fukuma Satoshi (DALS Project Researcher), and Erik Schicketanz (DALS Project Researcher).

Attendance to this conference was restricted to the presenters and a select number of participants to allow for an intensive discussion. While the discussion was indeed intense, the atmosphere at this conference differed markedly from that of the Beijing and Taipei conferences. What can be pointed out first is that the Korean participants expressed a certain discomfort in regard to the idea of establishing death or death and life as a field of study. Han Young Gyu pointed out in a preliminary statement before the start of the discussion that in Korea, academic fields are usually given an affirmative name, and that a field called Death Studies would be therefore unthinkable. Also, a graduate student from Sungkyunkwan University asked me during one of the coffee breaks about the reason why we should treat death as an academic field of study. This marks a fundamental difference to mainland China and Taiwan, where Death and Life Studies is already widely recognized as an academic discipline. Despite this fact, interest on the Korean side in the G-COE program was high. Jung Hyo-Oon's paper was a survey of the state of the field in the US and Japan, and he displayed a keen awareness of the activities of our G-COE program. I must honestly admit that I was surprised to see to what extent our academic activities have been followed outside of Japan. The reason for an increase in interest in the issue of death in Korea is the rise in suicides among young people and the employment difficulties believed to be the cause for its rise. It was pointed out in one of the papers that it has been almost impossible in recent years for university graduates to gain full-time employment after graduation. This state even surpasses the plight of Japanese college students who are forced to concentrate on job-hunting starting with their third year at college, and I could easily recognize the direct correlation between these life difficulties and the phenomenon of suicide. Other interesting issues, such as embryonic stem cell research were also covered and the event turned into a fruitful discussion.

Workshop Report:
The 5th International Tokyo Workshop on Applied Ethics and Philosophy
— A Lecture by Cheng Kai-Yuan from National Chung Cheng University, Taiwan

ICHINOSE Masaki (Head of DALS, Professor, Graduate School of Humanities and Sociology, Department of Philosophy)

On January 19th 2011, the DALS program organized the 5th International Tokyo Workshop on Applied Ethics and Philosophy (TWAP). The workshop was held in the Department of Philosophy at the Graduate School of Humanities and Sociology, University of Tokyo. This time around, TWAP invited associate professor Cheng Kai-Yuan from National Chung Cheng University in Taiwan to give a lecture. An audience of about twenty gathered in the Department of Philosophy, which functioned as the workshop venue. Symbolizing the recent trend towards increasingly lively academic exchange among scholars of philosophy in East Asia, the workshop turned out to be a very exciting affair.

The title of the lecture was "The Nature of Self and Death in *Zhuangzi*." Although Cheng specializes in Western philosophy with a particular focus on Wittgenstein and has conducted extensive research on modern analytic philosophy, on this occasion he chose to discuss the thought of the Chinese philosopher Zhuangzi. It is actually a current trend in the study of East Asian philosophy to examine Eastern philosophy from the viewpoint of analytic philosophy, and it is possible to locate Cheng's talk in this context. By reading *Zhuangzi* (the title given to the philosopher Zhuangzi's major work) through the lens of the issues of the modern self and death, Cheng sought to show the significance of this Chinese philosopher for modern philosophy.

While death and life are taken by Zhuangzi to form part of the natural order and should thus not be feared, he further divides death into a biological and a subjective dimension. Despite his perception of death as part of the natural order, Zhuangzi does in no way downplay the subjective and psychological fear of death. The question, then, is what exactly are the subjective mind and the self that governs it? Cheng recognizes in the thought of Zhuangzi similarities to the ideas of Hume, who regarded the self as a "bundle of perceptions." According to Cheng, this perspective displays another similarity between Zhuangzi and modern philosophy in that the self is perceived in both as a kind of "arena." Cheng went on to show how the self can be understood through various metaphors. However, he argued that to truly apply this reading of *Zhuangzi* to the self, one has to deal with the story of the dream of the butterfly. In this story, a man called Zhuangzhou one day dreamed that he had turned into a butterfly. While in this dream state, he forgot his own name and flew around happily. When he suddenly awoke, however, he realized that he was a man named Zhuangzhou. But then he questioned this realization and wondered whether he was indeed a man who had just dreamed he was a butterfly, or was he was in fact a butterfly now dreaming he was a man? From this, Cheng deduces that the "I" which forms the center of the personal arena is something accidental. Cheng therefore asserted that the center of the "arena" is actually empty, and the self is merely an illusion. Based on these observations, Cheng reached the surprising conclusion that subjective death is a form of illusion and there is nothing to fear about it, as the subjective self does not even really exist in the first place.

I was a little puzzled about what to make of this shocking line of argument, but everyone present was intellectually stimulated by the realization that such an outlandish argument, which resonates even with modern philosophy and manages to shock contemporary listeners, resides in the classical Chinese philosophy of Zhuangzi. A variety of questions arose in the following discussion and Cheng carefully answered all of them. I posed the question of how the idea that the self does not exist can be reconciled with our social lives, which revolve around the notion of responsibility. Responsibility logically requires a self to which it can be attached. In asking this question I very much had Hume in mind who differentiates between a self regarding thoughts and a self regarding passions, and to whom Cheng had also referred. Cheng responded that Zhuangzi's thought has indeed been criticized for lacking ethical considerations and that he plans to consider this issue at a future point. After the workshop, the discussion carried on into the reception. This occasion once again displayed to me the increasingly lively nature of academic exchange among East Asian scholars of philosophy.

Symposium Report: "Rawls' *A Theory of Justice* Today — Towards a Society of Liberty, Equality, and Fraternalism"

FUKUMA Satoshi (DALS Project Researcher, Social Philosophy)

On February 2, 2011, the symposium "Rawls' *A Theory of Justice* Today – Towards a Society of Liberty, Equality, and Fraternalism" was held at the Tetsumon Memorial Hall in the Faculty of Medicine at the University of Tokyo. The symposium was jointly organized by DALS and the University of Tokyo Co-op bookstore. The event also received the support of the Kinokuniya bookstore chain, the Keiso shobo publishing house, and the University of Tokyo Press. Wide interest in the issue of justice was sparked when NHK broadcasted *Justice with Michael Sandel*, a program developed by John Rawls' academic rival Michael Sandel, who made frequent references to Rawls' work in his program. This symposium was held in celebration of the publication of a Japanese translation of Rawls' *A Theory of Justice: Revised Edition* in November of 2010.

The symposium was divided into two sessions. The first session consisted of a keynote address entitled "Revisiting the World of *A Theory of Justice* – A Reverse Reading" given by Kawamoto Takashi (Graduate School of Education). Based on the observation that scholars frequently read books in reverse order – that is, they decide whether to buy a book based on the quality of its index, footnotes, and afterword – Kawamoto invited us into the "World of *A Theory of Justice*" through such a reverse reading of the work. First, Kawamoto brought up a short quote praising the work taken from the *New York Times Book Review* featured on the wrapper band of the Japanese translation. The praise, dated to December 3, 1972, reads: "The talented or socially advantaged person hasn't earned anything: 'Those who have been favored by nature, whoever they are,' he writes, 'may gain from their good fortune only on terms that improve the situation of those who have lost out,' Rawls's arguments for this proposition are persuasive; its political implications may change our lives." He then pointed out the four thinkers coming up most frequently in the index (Kant, Mill, Aristotle, Sidgwick) and terms that were newly added to the index in the Japanese translation, such as *sewa suru* ("to take care of someone") and *kokoro wo kudaku* ("to devote oneself to something"). Finally, he explained Rawls' wartime experiences that were touched upon in the translators' afterword.

The second session of the symposium consisted of a panel discussion entitled "*A Dialog of Six Experts on A Theory of Justice*." Mori Masatoshi (Graduate School of Art and Sciences) opened the panel discussion by mentioning how it had been Nishibe Susumu who had first become aware of Rawls in Japan. He also discussed the problematic appeal of *A Theory of Justice* by pointing out the awkwardness of the two principles of justice proposed by Rawls and bringing up the muddled nature of the meaning of the term "liberal" (its different meanings in actual politics and in political philosophy). Next, Osawa Mari (Institute of Social Science) pointed out that Japan ranks 18th out of ninety countries in the economic security index (according to this index, Japan ranks lower than Scandinavian and western European countries, while Britain ranks 15th and the US is ranked 25th). This evaluation is based on seven indicators including stability of income and employment, workplace safety and hygiene, and the existence of labor unions. As an example of the application of Rawls' political philosophy, Osawa proposed the idea that economic security should be a human right. She also criticized the fact that although the concept of "care" does come up in *A Theory of Justice*, no mention is made of the recipients of this care. Seiyama Kazuo (Graduate School of Humanities and Sociology) stated that it was his encounter with *A Theory of Justice* that led him to turn from an interest in the normative issue of class and the Hobbesian problem of order to Rawls' theory of justice. Moriyama further said that Rawls' theory of justice is accepted as axiomatic in sociology and economics, and that it was his dissatisfaction with this interpretation of Rawls that led him to write *Riberarizumu to ha nani ka — Roruzu to seigi no ronri* (What is Liberalism — Rawls and the Theory of Justice, published by Keiso shobo). In conclusion, he pointed out the significance that Rawls' concept of the "savings principle" has for considerations of the issue of intergenerational justice. Lastly, Inoue Tatsuo (Graduate School of Law and Politics) passed out mock grades in the subject of justice, giving the early Rawls (*A Theory of Justice*) and the late Sandel (*Public Philosophy*) a B, while assigning the late Rawls (*Political Liberalism*) and the early Sandel (*Liberalism and the Limits of Justice*) failing grades. Inoue explained that while the early Rawls was brilliant for causing the paradigm of Liberalism to shift from liberty to justice, the later Rawls' idea of "overlapping consensus" cannot solve the problem of political legitimacy. Taking questions from the audience, the concluding general discussion, in which Kawamoto also took part, addressed such issues as what constitutes the best system of taxation and social security as well as the interpretation of the "difference principle" and the possibilities of "property-owning democracy."

Being one of the translators of *A Theory of Justice*, I acted as chair-person for the second session. Likely due to the influence of Sandel, the symposium attracted more than two hundred participants and the book stalls set up by Iwanami and other publishers were also busy. This symposium owes much to the efforts of Tsujitani Kentaro, head of the Co-op bookstore at the University of Tokyo. Seeing the producers of books (authors, translators, editors), their readers, as well as the mediators between these two sides (that is, the booksellers) meet and exchange views suggested to us one possible direction for the publishing industry in the digital age.

2010 Clinical Death and Life Studies/ Ethics Research Group Report

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

2010 marked the fourth year of the existence of the Clinical Death and Life Studies/ Ethics Research Group. Presentations and lively discussions concerning the practical side of Death and Life Studies were conducted one Thursday evening almost every month in room 215 of the Faculty of Law and Letters Building 1. This year, each of these gatherings drew between twenty and forty participants, and I realized how great the interest in issues of clinical Death and Life Studies and Ethics is. Below, this year's presenters have provided summaries of their talks.

First Meeting: April 15th, 2010

"Research to Smoothen the Transition to Palliative Care and its Practical Application and Background — The Issue of Cancer Treatment and QOL Evaluation"

MIYAZAKI Kikuko (Graduate School of Medicine and Faculty of Medicine, Kyoto University)

Research to smoothen the transition to palliative care and its practical application was begun in 2009 as a result of the experiences had by counselors in clinical settings with patients and their families, surveys concerning the various problems arising in this transitional period, and the difficulties experienced in carrying out QOL surveys. The fervent discussion that followed the presentation reflected that the nuances of the term 'palliative' care depend very much on the speaker using it. Based on ongoing joint research by several institutions, interview surveys, and the analysis of written data, I became again aware of the importance of producing practical insights that can be applied to the clinical setting.

Second Meeting: May 27th, 2010

"A Report on Ten Years of Activities by the Pet Lovers' Meeting — Japan's First Pet Loss Self-help Group"

KAJIHARA Hazuki (Pet Lovers' Meeting)

Since 2000, I have been running a self-help group in which people can discuss the grief they feel over the loss of a companion animal (pet) with other people. I was scheduled to give a presentation at the July 2010 conference of the International Association of Human-Animal Interactions in Stockholm one month after this meeting, and used the opportunity here to try out my English paper on an audience for the first time. I received many valuable suggestions regarding the issue of how to explain to Western researchers and activists the consideration for the life of an animal that is so characteristic of Japanese pet owners, and expresses itself in the tendency to avoid euthanasia and the great attachment to the remains of a deceased pet. As someone who is not used to presenting at international conferences, I am very grateful to have had the opportunity to give the paper in this setting first, which gave me confidence for the conference in Stockholm.

Third Meeting: June 10th, 2010

"Rethinking Reproductive Freedom — On the Right of Self-determination in Abortions"

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

If one defines reproductive rights narrowly as referring to abortion, then this is an indispensable human right giving women the liberty to live their own lives. However, a movement of disabled persons criticizing selective abortion has raised the issue that there may be a limit to which the notion of agency supported by modern rights can be applied to the female body, which becomes pregnant and gives birth. By summarizing how abortion has been thought of terms of legality and rights, this presentation sought to show how the women's movement demands reproductive rights that go beyond these dimensions.

Fourth Meeting: June 24th, 2010

"The Effectiveness of Advance Directives and the Benefits of the Greater Good"

HIKASA Haruka (Graduate School, Faculty of Arts and Letters, Tohoku University/ JSPS)

The question of what is "good" for a hospitalized patient is central, particularly in cases in which the selection of treatment and medical care according to advance directives is considered to stand in opposition to his or her immediate benefit. Focusing in particular on the issue of dementia, I dealt in this presentation with problems related to the effectiveness of advance directives. Mostly basing my discussion on Western discourse, I approached the issue on this occasion mostly from a perspective that redefines the basis of the notion of autonomy. I received many valuable comments in the question and answer session following the presentation, including concrete examples taken from medical practice. Based on this new input, I plan to continue my research on the issue considering the agency involved in decision-making, the advantages and disadvantages that come with certain methods of treatment, and the evaluation of their consequences.

Fifth Meeting: July 29th, 2010

"The Current State of Cancer Patients as Seen from the Perspective of Telephone Counseling by Hospice Staff"

FUJIMOTO Keiko (Division of Palliative Care, Higashi-Kobe Hospital)

For admission to the palliative care ward at Higashi-Kobe Hospital, there is a waiting period of about two months between the request for admission and the admission interview. Since there is a further delay before actual admission to the hospital, there has been an increase in patients dying before being hospitalized. The reason for this is that acute hospitals recommend patients they cannot treat to make reservations at a hospice as soon as possible, as well as that cancer patients who need nursing care — having no place to go — become "refugees" in the nursing care system, finally ending up at hospices. An effort is made to fairly distribute the limited resources when hospice reservations are made, and through discussion with the research group participants, I was able to reconsider the future role of palliative care wards.

Sixth Meeting: September 16th, 2010

"Oral Care and Death and Life Studies – The Unexpected Relationship between Oral Care and Death and Life Studies in Terminal Patients"

SAKAGUCHI Hideo (Graduate School of Medical and Dental Sciences, Tokyo Medical and Dental University)

For a long time the academic origins of oral care for terminal patients and the elderly, which is carried out to allow them to go on eating until their deaths, was unknown. However, last year saw the rediscovery of a volume entitled *Terminal Patient: Oral Care* published in 1973. It was the first book to use the term "oral care" in its title. Remarkably, this volume did not come out of the medical or nursing fields, but was rather published by a Death and Life Studies foundation established in 1967. The book outlines the problems related to oral care for terminal patients. I introduced the audience to the contents of this volume and was able to receive valuable feedback and insights from the listeners.

Seventh Meeting: October 14th, 2010
"The Crossroads of Life and Death — A Consideration from the View of the Problem of Fetus Specimens with Hansen's Disease"
SEKI Masakatsu, SON Kazuyo, HANAZAKI Kohei, MATSUURA Junko (Kurmikurumareru inochi no tsudoi).

The fetus specimens preserved in formalin that were discovered after the Hansen's Disease verdict in Kumamoto showed how the rights of life and reproduction of patients with Hansen's Disease were violated during the period in which they were excluded from mainstream society by law. In this presentation, we listened to recordings of women recounting their experiences of forced abortion, discussed the situation of that time in which women suffering from Hansen's Disease were not allowed to give birth, and outlined our activities opposing the plans proposed by the Ministry of Health, Labour and Welfare and sanatoriums for people with Hansen's Disease to incinerate all such fetus specimens. Through these efforts we became more aware of the rights of those involved (especially the women), and that the ethics of life have to be strengthened from a citizen's standpoint.

Eighth Meeting: November 4th, 2010
"Classroom Practice Concerning the Topic of Organ Transplants from Brain Dead Patients"
TAKAHASHI Mayu (Graduate School of Human and Environmental Studies, Kyoto University)

In my presentation, I reported on classroom practice at three middle schools. In the classroom environment, materials were prepared that made students consider a variety of issues from the viewpoints of a family with a member waiting for an organ donor, and a family with a member close to brain death. To further deepen the thinking processes of the students, the issues at hand were changed in later classes. What was signaled through this set of educational techniques was that the dilemma between donating one's own organs and donating the organs of a family member provides students with a good opportunity to think. After the presentation, audience members pointed out the unclear nature of my own position as an educator as well as insufficiencies in my analytical method. I received many valuable comments and felt greatly encouraged.

Ninth Meeting: December 16th, 2010
"Can Medical Practitioners Involved in Grief Care Support the Grief Work of Persons Who have been Bereaved by Medical Accidents?"
UCHIDE Kiyoshi (Division of Obstetrics and Gynecology, Kanazawa University Hospital)

Grief work for persons who have lost loved ones to medical accidents begins by knowing whether the cause of death was an accident or a medical error. However, the reality is that the boundary between accident and error is ambiguous, and because there are diverging perceptions how the two differ between medical practitioners and the bereaved, it happens that the grief work does not progress and angry bereaved families take legal action. But, unlikely to be satisfied in court, this leads to fresh conflict and the grief work of the bereaved family is further disrupted. In this presentation, I brought up the necessity of reestablishing trust within the clinical environment as a prerequisite for grief care, and pointed out that realizing the responsibility and duty one carries as a health professional could be a first step toward achieving this.

Tenth Meeting: January 20th, 2011
"The View of Death and Life Expressed in Sekimon Shingaku — With a Focus on the Philosophy of Ishida Baigan"
SAWAI Tsutomu (Graduate School of Human and Environmental Studies, Kyoto University)

In this presentation, I discussed the view on death and life of Ishida Baigan (1685-1744), the founder of Shingaku ("Heart-Mind Learning") who also referred to himself as a Confucian. Normally, Confucianism is very much concerned with the issues of the soul and ancestor worship, but in the Edo period, Japanese Confucians stayed mostly silent on these topics. From a historical perspective, it can be said that this is because Buddhism took over all funeral rites. I pointed out that Baigan conducted ancestor worship as part of folk beliefs, and through his own enlightenment transcended the concepts of life and death. In his efforts to spread Shingaku, he emphasized his own way of life as an example for others to follow, suggesting that they do the same. In the future, I seek to give Baigan's texts an even closer reading based on the comments by audience members after the talk.

Eleventh Meeting: February 3rd, 2011
"Thoughts About the Form Informed Consent of Living Liver Donors Should Take"
NAGATA Akira (Graduate School of Medicine, Ehime University)

Based on interviews with people who have donated their livers, many state that of the explanations received from doctors before surgery, they could only remember information concerning the probability of survival for the recipient of the liver, but not their own post-surgery condition. Although they report that they were shocked at the size and shape of the incision after surgery, they resigned themselves to the fact that this had been their own decision. I further outlined activities to protect living donor rights in the United States, and discussed whether similar activities would be also possible in Japan. The research group participants gave me valuable advice that will benefit me greatly in future research.

This research group continues to meet, and everyone is cordially invited to participate.

Public International Symposium: Images and Visions in Christian and Buddhist Culture

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

The third international symposium in the conference series "Death and Life" and Visual Culture was held on February 13. The title of this symposium was "Images and Visions in Christian and Buddhist Culture." Following the symposium "Interrelationship of Relics and Images: An Attempt at a Comparative Art History" in 2007 and the symposium "Miraculous Images in Christian and Buddhist Culture" in 2008, this event marked the last part in the "Death and Life" and Visual Culture series that has sought to investigate images connecting this world and the next from an art historical perspective. On this occasion, we were able to invite the famous scholar of Western medieval art history Herbert Kessler (Johns Hopkins University) to give the keynote address. Kessler was the teacher of Erik Thuno who we had invited to the "Interrelationship of Relics and Images" symposium, and Gerhard Wolf, who participated in the "Miraculous Images in Christian and Buddhist Culture" symposium, had also studied extensively with him. Although Herbert Kessler is already seventy years of age and despite the fact that he could only stay four nights in Tokyo due to his teaching obligations, he accepted our invitation and arrived from snowy Baltimore as planned. Other participants from abroad who took time off from their busy teaching schedules to participate included Michele Bacci (University of Siena) and Fabio Rambelli (University of California, Santa Barbara), although they were also only able to stay for an extremely short period of time. Since the last two symposia featured many presenters from Japan specializing in sculpture, we decided it was time for a change. Alongside the two experts in Chinese and Japanese Buddhist painting, Ide Seinosuke (Kyushu University) and Masuki Ryusuke (Agency for Cultural Affairs), we invited Satoh Hiro'o (Tohoku University), who specializes in Japanese intellectual history. Also deviating from the pattern set by the previous two symposia, we invited one of the leading Japanese authorities on Western medieval art, Kimata Motokazu (Nagoya University). By inviting Kimata as well as Fabio Rambelli, who specializes in the study of Japanese Buddhism and Shinto, it was a great pleasure to provide a truly boundary-crossing venue for academic exchange between Japanese and Western scholars on religious culture.

While this event marked the end of the DALS sponsored conference series "Death and Life" and Visual Culture, we plan to carry on our activities in the direction of comparative investigations of religious culture in the form of further domestic and international symposia. I count myself very lucky that I, as an art historian, was unexpectedly able to participate in the DALS project and was able to expand my own academic horizon in this way. I am deeply grateful to have been given this opportunity.

The contents of this symposium will be published in English in a forthcoming volume of the DALS Bulletin and I would like to refer anyone interested to this publication.

Symposium Report: What to Do When One Can No Longer Eat? — Thinking About Terminal Care for the Demented

AITA Kaoruko (DALS Project Researcher, Medical Ethics)

On February 27, the symposium "What to Do When One Can No Longer Eat? — Thinking About Terminal Care for the Demented" was held at the Tetsumon Memorial Hall at the University of Tokyo and a number of other, smaller on-campus venues. The event was organized by the Japan Geriatrics Society in cooperation with the Japan Academy of Gerontological Nursing and the Japan Socio-Gerontological Society, as well as with the help of DALS. Approximately four hundred eighty people involved in the health care industry as well as ordinary citizens attended the symposium.

As Japan is the world's fastest aging society, a variety of issues related to the problem of terminal care are becoming increasingly important. However, simply taking the knowledge developed in other industrialized countries and emulating their practices will not enable Japan to provide for the needs of its own citizens. In particular, Japanese discussions of applying artificial nutrition and hydration (ANH) in the case of oral ingestion problems in patients suffering from an advanced stage of dementia reflect value judgments and views on death and life that are informed by Japanese culture.

Because of this situation, the Japan Gerontological Society, a conglomerate of seven Japanese gerontological societies, decided to issue guidelines and started the project "Preliminary Considerations for the Creation of Guidelines Concerning the Administration, Withdrawal, and Termination of Artificial Hydration and Nutrition in Demented Elderly Patients" (2010 Project for the Enhancement of the Health of the Elderly, Health and Welfare Bureau for the Elderly, Ministry of Health, Labour and Welfare). This symposium was held as part of this project.

After Ouchi Yasuyoshi (Graduate School of Medicine, The University of Tokyo), president of the Japan Gerontological Society and Japan Geriatrics Society, explained the contents of this project, Iijima Setsu (Graduate School of Comprehensive Human Sciences, University of Tsukuba), head of the ethics committee of the Japan Geriatrics Society, gave the keynote lecture entitled "Issues in Terminal Care for the Demented Elderly." The Japan Geriatrics Society announced in 2001 their "Declaration Concerning Our Position on the Issue of Terminal Care for the Elderly." This declaration was the precursor for guidelines concerning terminal care that were produced by the Japanese Association of Medical Sciences. In the ten years since, these issues have only become more serious, and there is an urgent need to tackle the question of artificial nutrition and hydration. Next, the findings of three surveys were outlined that had examined the state of this issue in clinical practice, as well as the perceptions of medical practitioners and the families of the patients.

Based on questionnaire results gained from members of the Japan Academy of Gerontological Nursing, Suwa Sayuri (Graduate School of Nursing, Chiba University), the President of the Academy, argued that what was required of nurses in the future was to understand the process that the demented elderly are undergoing, and to be able to communicate with patients, their families, and the wide variety of practitioners and institutions involved about what kind of life would be most desirable for the patient.

Based on questionnaire results gained from doctors who have membership in the Japan Geriatrics Society, I pointed out that only six percent of doctors did not see any problems with the decision to introduce ANH, while many doctors perceived ethical problems both with withholding and administering ANH. The same survey also showed that concern about legal problems would make responding to the needs of patients more difficult in clinical practice.

Nishimura Michiyo (president of the NPO Assisted Living Network) discussed an interview survey of family caregivers looking after demented elderly who introduced the use of a percutaneous endoscopic gastrostomy (PEG) tube to feed their patients. As a result of this survey, the vast communication gap between family caregivers and doctors became clear. The necessity for improved communication was made evident by the fact that more than seventy percent of family caregivers stated that they had not received any instructions from doctors regarding how to supply the patient with nutrients in the event that conditions worsened or oral ingestion became impossible. In the panel discussion that made up the latter part of the symposium, Toba Kenji (director of the Hospital and National Center for Geriatrics and Gerontology), who sits on the board of directors of the Japan Geriatrics Society, Ohta Kikuko (dean of the Faculty of Nursing and Medical Care, Keio University), the president of the Japan Academy of Gerontological Nursing, Higuchi Norio (Faculty of Law, The University of Tokyo), and Shimizu Tetsuro (Graduate School of Humanities and Sociology, The University of Tokyo/ DALS representative) discussed policy-making and educational activities. There were many questions and comments from the audience, including heartfelt first-hand accounts, and many audience members called for a swift and continuous effort to deal with the issues at hand.

Fit for the Future? Modern Technology, Liberal Democracy and the Urgent Need for Moral Improvement

FUKUMA Satoshi (DALS Project Researcher, Social Philosophy)

On May 13, we invited Julian Savulescu to give a talk. Savulescu is professor at the Oxford Uehiro Centre of Practical Ethics at Oxford University, a sister chair to the Uehiro Chair of Death and Life Studies at the University of Tokyo. The audience was about forty people strong and the key concepts of Savulescu's talk were discussed in a lively manner such as "enhancement," global justice, and environmental problems, which seemed to be mutually exclusive in the beginning.

At the beginning of his lecture, Savulescu brought up radical technological power, liberal democracy, and human moral nature as possible reasons for the future extinction of mankind. Savulescu calls these three elements the "Bermuda Triangle of Extinction." First up in the discussion was radical technological power. In today's world, it is possible for many people to bring the means of mass-killing into their possession, and there exists enough plutonium to create twenty-thousand nuclear warheads beyond that which is already contained at nuclear power plants. Second, human moral nature enables us to perform altruistic acts toward people we are close to, while remaining indifferent to the suffering of the many to whom we have no such close connection. This is our moral psychology that has developed through the process of human evolution. While the income gap between the richest and the poorest countries continues to grow, one reason why aid to other countries is not sufficiently granted originates in this parochial human moral nature. Even domestically, solving environmental problems has become difficult because trust is lacking among fellow citizens of large states with populations numbering into the tens of millions (the tragedy of the commons). Finally, Savulescu argued that the liberal democratic state is inadequate to successfully deal with problems such as global justice (international aid), and the environment.

Having said that, a sense of justice is indeed needed in order to solve the problems of global justice and the environment, and in this regard Savulescu focused on the notions of "Tit-for-Tat" and "fairness." Based on experiment results taken from the so-called ultimatum game, it has become apparent that whether someone behaves fairly when dividing up shares is determined by his DNA, and that the environment only has a slight influence on his behavior. (In the case of chimpanzees, offers of eight parts to two are accepted, but humans refuse such unfair offers even if it means that they themselves will suffer because of this. Also, in the case of identical twins, a similarity can be detected in the share that they tend to accept and the share they tend to offer themselves. That means that if the offer is fair, so is the recipient.) Furthermore, racial prejudices and animosities also factor into the equation.

Savulescu argued that "enhancement" (referring to the use of natural or artificial means going beyond medical purposes to temporarily or permanently overcome the current restrictions imposed by the human body) is necessary to overcome the constraints of human nature. What he had in mind was to use these enhancement techniques to make humans smarter, to decrease their aggressiveness, to improve their perception, and to increase their morality. Chemical enhancement is already a daily occurrence (for example, sugar, nicotine, and caffeine are used to improve our memory and ability to stay awake), and as experimentation on mice has shown, genetic enhancement (creating a "super mouse") has also become possible. Savulescu also pointed out that it is abuse experienced as a child as well as genetics that influence the emergence of anti-social behavior, and that it is possible to increase cooperation and decrease aggressiveness by administering medications such as Prozac (SSRI).

What, then, is necessary to break out of the "triangle" described above? In the political arena, a decrease in liberalism is necessary (the implementation of a specific value system, the lowering of living standards, and the implementation of long-term policies). Savulescu concluded that because our constricted humanity (human nature) has become the greatest danger to humanity (mankind), morally lacking and imperfect humans are in need of moral enhancement that will change their nature.

The question and answer time following the lecture was extremely lively, with many queries posed to Savulescu. At the same time, I could not help but question whether we really need to survive as a species if this is only achievable through the technological altering of our human nature, and what becoming more "moral" through technology means.

10th East-West Philosophers' Conference

TAKEMURA Hatsumi (Recipient of Grants and Aid for DALS Junior Research Associates, Religious Studies)

Four DALS members took part in the 10th East-West Philosophers' Conference that was held in May 2011 at the Manoa campus of the University of Hawaii. These four people were DALS leader Ichinose Masaki, the two DALS project researchers Fukuma Satoshi and Yanagihara Yoshie, and myself. The conference was organized by the East-West Center of the University of Hawaii and held from May 16 to May 24. The Hawaii Imin International Conference Center located on the university grounds served as the conference venue, and the topic of the conference was "Value and Values: Economics and Justice in the Age of Global Interdependence." Many scholars of philosophy from Hawaii, North America, Asia, and Europe congregated for the occasion, and the conference was a large-scale event with nearly two hundred speakers. The presentation topics were varied, and as befits the University of Hawaii with its focus on non-Western philosophy, many of the panels were dedicated to discussions of Confucianism and Buddhism.

Ichinose gave his paper on the death penalty entitled "Rethinking the Death Penalty: Uncertainties over Harm, Blame, and Dangerousness" on May 18. Yanagihara and myself also gave our presentations that day, while Fukuma gave his paper on the previous day. In regard to the content of Ichinose's paper, I would refer readers to his previous publications. Below, I will focus on the presentations of the two project researchers and myself.

Fukuma Satoshi's paper "Rawls in Japan: A Brief Sketch of Reception of John Rawls' Philosophy." He touched on such issues as why it had been economists and jurists that introduced Rawls to Japan in the 1970s, the problems with the Japanese translation of Rawls' magnus opus *A Theory of Justice*, the shortcomings of research on Rawls in the 1980s, as well as recent developments in the new century.

In her paper "Recasting the Concept of Surrogacy: From an Analysis of History and Development," Yanagihara Yoshie discussed the history of the concept of surrogate motherhood in the East and West. American mediators in the 1970s pointed to surrogate motherhood as a gift of science. Actually, a similar system of having another person give birth to one's child traditionally existed in East Asia. However, this custom of surrogacy was suppressed after modernization. However, when this later Western notion of surrogate motherhood appeared, demand for the previously suppressed surrogate motherhood arose again, and the market for it is still growing to this day. Based on this historical outline, Yanagihara concluded that the most important issue to point out about surrogate motherhood is the ethical problem of whether society permits the use of the body of a third person.

Last, I presented my paper entitled "From Pornography to the Great Earth Mother: Recent Changes in the Japanese Imagination Forward Hawaii." During the so-called "spiritual boom" of the 1990s, a new image of Hawaii began circulating in Japan. This new image was one of Hawaii as an island of healing. I see this phenomenon as forming part of the globalization of religiosity in society today, and discussed how contemporary Japanese project their desires onto Hawaii.

Lively discussions were conducted in a casual atmosphere in all of the panels, and for the first time in a long while, I was able to experience the free spirit of an American university. Practical considerations such as the conference schedule, venue amenities, accommodation, and catering were also very well organized, and made me think of the great effort put into the conference by the conference staff. Finally, I would like to express my heartfelt gratitude to Ishida Masahito from the Department of Philosophy at the University of Hawaii for spending so much time with us despite his extremely busy schedule.

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Published on November. 25th, 2011
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