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The Loss of Narrative

Masahiro Shimoda (Professor, Faculty of Letters, Indian Philosophy)

The exterior was nicer than I had expected, and for a moment I doubted what I was seeing. My twenty-year-old memory of the three-story student dormitory, now topped by a dusty blue sky, had been transformed into a much more vibrant one. One reason, perhaps, was the discrepancy between my vague and dark memory of the place and the burning sun (despite it still being March) shining on the freshly painted facade.

A friend, who worked for the Japanese embassy, visited me once and said that the facade looked like a "prison." That look, at least, was no longer here. In order to relive many of the precious memories that had long been buried in the humdrum of daily life I had decided to come here—despite the length of time it took.

After entering the gate, there was a long garden, which had a 50-60 meter path cutting down the middle. The path then intersected with a hallway which, on the left, went to the refectory and, on the right, the sleeping quarters. My sense of nostalgia and happiness at finally realizing my dream of returning here blended together, and, as I walked across the equidistantly placed stones on the path, I become impatient to get inside. I turned right down the hall. At last I was headed for my old room, which was on the third floor. The moment I started to climb the stairs, the mental bulwark that had kept so many memories in check broke. The past suddenly returned and became one with me. Unlike the rest of the dormitory, which had been refurbished, the stairs were as they were then. I recalled how I held my head down, slowly walking up each dimly lit step, heading for my room. The time I had spent here—unlike so many of the other days that had past in my life—had become traces left in me, traces that offered proof.

In India (at the time)—at least for a frail Japanese exchange student [like myself]—the presence of birth, aging, sickness, and dying were commonplace. When one experienced the chaos between the struggle of life and death, one wondered just where one was headed: for life or death? One was overcome and consumed by this sense of anarchy and unbridled energy. The scholarly questions that I had hoped to answer became meaningless in the face of the everyday clatter of poverty, sickness, and death. Transmigration, the cycle of birth and death, seemed no longer an idea but part of lived reality. And my own sense of grounding, which had supported me for so long, seemed to be a powerless and distant form of narrative.

This loss of narrative can, at times, lead to the loss of one's self. Even when this protective narrative is stripped away, one faces the bare facts of existence, and the intransience of the world is made clear, one must still continue to exist. Few can live a life in which this veil has been removed, and many soon look for a new narrative. Still, though, even when all forms of narrative no longer function, one must still be; it is in fact this pain that is the truth of life, and the beginning of a foundation through which one can face oneself and others. It is here where I suddenly recalled how Shakyamuni had called the first truth "suffering (dukkha)"

Lecture by Prof. Leora F. Batnitzky on Levinas

Hiroshi Ichikawa (Professor, Faculty of Letters, Religious Studies)
Takao Maruyama (Ph.D Candidate, Religious Studies)

On July 21st, 2006, Prof. Leora F. Batnitzky (Princeton University) gave a talk at the Hongo campus entitled "Levinas's View of Death and Its Relation to Judaism." The presentation was jointly sponsored by DALS and UTCP. Professor Yasuo Kobayashi (The University of Tokyo, Philosophy) served as commentator. The lecture was divided into five parts, beginning with an analysis of Levinas's thought as seen from an analysis of his criticisms of Western ontology and Christianity; this was followed by a comparison of his thought with Jewish ideas concerning death. The lecture was as follows.

European philosophy has held that death is that which marks "my" individuality. In opposition to this, Levinas focuses not on the death of the individual but on the act of murder, arguing that murder is ethically impossible. Levinas, citing the case of Cain and Abel, explains that Cain was able to commit murder only because he did not look at Abel's face. The face, Levinas argues, is that which the murderer cannot erase, as it is both a material existence and beyond this existence. With this line of thought, Levinas moves question of death away from the ontological choice between being and nothingness, existing and not existing. Death, when only seen in an ontological fashion, is tantamount to forgetting those who have been murdered. History, when written in such a way, then, only affirms the living. Levinas, in opposition to this





reading of history (which includes Christian theodicy), focuses on the interiority of the subject (which cannot be subsumed by the writing of history): the memory of the Holocaust and its survivors, of course, plays a prominent role here. Through an analysis of sensibility and enjoyment (jouissance), Levinas argues that the self is foremost in its responsibility for the other, and it is the self which makes interiority possible. Here, Levinas refers to this solitary self, which he ties to his notion of ethics, as the "atheistic self."

Levinas's concept of death can also be seen in his affirmation of propagation, which shares a similarity to traditional Jewish thought. Adding his own interpretation to a Christian theme, Levinas refers to the transcendental ethical relationship between human beings as "resurrection." Levinas sees the relationship between father and son as an embodiment of one's responsibility to the other: propagation is that which overcomes death and opens a path to the future. For Levinas, propagation is the ultimate ethical imperative. Similarly, in Judaism, procreation and the family are held to have important religious significance (more so than even death). Death, for "Levinas, and the Jewish tradition broadly conceived," as Prof. Batzinsky concludes, "does not determine the value or lack thereof of human existence but rather confirms the human being's rightful and responsible place in this lifetime." (Writer: Takao Maruyama)

Symposium "Prayer in Everyday Life: Aspects of Relating to God in Monotheistic Religion"

Hiroshi Ichikawa (Professor, Faculty of Letters, Religious Studies) Shin'ichi Yamamoto (Ph.D Candidate, Religious Studies)

This symposium, although centered on Judaism, also dealt with Christianity and Islam: focusing on discovering the commonalities and differences in these religion's conceptions of prayer. The individual papers that composed this symposium particularly focused on the textual and aural aspects of prayer. Hiroshi Ichikawa (Professor, Faculty of Letters, Religious Studies) opened the symposium by offering a general discussion of the Shema prayer in Judaism.

Hideharu Shimada (PhD Candidate, Graduate School of Humanities and Sociology) presented a paper entitled "Prayer in the Synagogue," in which he discussed the structure of and appearances of the synagogue and also spoke on prayer and liturgical chants held there within. He spoke on how the structure of the synagogue and prayer had maintained a degree of its traditional



sense; yet, however, chanting has constantly been influenced by local cultures [in which the synagogue is located]. That is, although Judaism has been strict in maintaining its traditions based on the Torah and the synagogue, in terms of its aural traditions and accounterments it has shown a great deal of flexibility. Shimada noted how this was most likely one of the main characteristics of Judaism, which has survived for some 2000 years in a number of non-Jewish societies.

Next, Shin'ichi Yamamoto (PhD candidate, Graduate School of Humanities and Sociology) spoke on the role and function of amulets and talismans. Yamamoto spoke on the function of these fascinating talismans and prayer in everyday life. Yamamoto noted how these talismans are written in Hebrew and that the names of protective angels are included, and it is the written word that is held to be protective.

Even today, these protective talismans are found in the everyday lives of Jewish people. Tefillin (boxes--worn on the body during prayer--that contain holy inscriptions), for example, and mezuzah (small cases, placed in doorways, containing quotations from holy texts) still exist today, and evince a different dimension of prayer than that of the institutional kind found in synagogues and homes.

Hermann Gottschewski presented (Associate Professor, Graduate School of Arts and Sciences) a paper entitled "Earth, Listen to My Words: The Language of the Bible and its Resonance," in which he discussed Augustine's views on music. He further spoke on passages that related to song and music found in the Old Testament, and offered a comparative analysis.

According to Augustine, the music of the Church causes a feeling of piety to arise in believers; however, one should be punished if they take pleasure in such music.

Further, in the Old Testament, although music is often portrayed as being songs of happiness, it is often used to represent human decrepitude. Hence, these examples--which are from differing time periods--show a universal relationship between faith and music: there can arise a certain crisis of faith when this relationship becomes excessive.

Hideaki Sugita (Professor, Graduate School of Arts and Sciences) spoke on "The Shape of Islam: Sounds and Ornamental Orthography in the Koran," which began by explaining oral recitals of the Koran and then offered a stimulating discussion on the connection between the lettering of the Koran and the sacred phrase "light" (Chapter 24, Verse 35, "The Light"). He noted how this phrase is often incorporated in the



design of the mihrāb--which indicates the direction of Mecca--lamps, and other architectural features of mosques. Accordingly, there are a number of things which are tied together with this notion of light; further, this relationship can be seen in medieval Islamic philosophy and also in popular religious beliefs.

A lively discussion, which included audience members, ensued. We believe that along with the special exhibition, "Living the Holy Book: From the Birth of the Torah to Judaism," that this symposium offered not only an appropriately related group of papers, but that, through the notion of prayer, offered a useful and interdisciplinary way of understanding the religious cultures of Monotheism. (Writer: Shin'ichi Yamamoto)

Seminar and Lecture by Professor Bernard Faure

Fumihiko Sueki (Professor, Faculty of Letters, Buddhist Studies) Ken'ichi Maegawa (DALS Special Researcher, Buddhist Studies)

As noted in the previous issue of this newsletter, Professor Bernard Faure (Columbia University) visited us and taught a series of lectures (sponsored by the University of Tokyo Center for Philosophy [UTCP]). Professor Faure was also kind enough to present a lecture sponsored by the Death and Life Studies (DALS) program.

Professor Faure, known for his research on the history of Zen/Ch'an Buddhism, has employed postmodern theory, gender theory, and symbolic interpretation in an attempt to rethink the history of Buddhism (Recent works include: The Power of Denial: Buddhism, Purity, & Gender [2003], Visions of Power: Imagining Medieval Japanese



Buddhism [2000]). His UTCP seminar series at the Komaba campus was as follows:

May 16th, 18:00-19:30, Buddhism between Mythology and Philosophy

May 22nd, 13:00-14:30, From Spinoza to Zenchiku: The Avatars of Pantheism

May 22nd, 14:40-16:10, The Beauty of Polytheism

May 29th, 18:00-19:30, In Praise of Gradualism

Professor Faure also presented a public lecture (jointly sponsored by DALS and UTCP) at the Hongo campus on June 12th (17:00-19:00) entitled "The Jewel and the Sword: Symbols of Life and Death in Medieval Japan." In his lecture, Professor Faure focused on the symbolic significance of the "jewel" and the "sword", which symbolize Aizen-myōō and Fudō-myōō. Notably, he showed how the jewel was a part of a complex symbolic system that includes śarīra (relics of the Buddha) and



Buddhist deities. Professor Faure spoke on issues concerning Death and Life Studies as a part of this symbolic system, for example representations of gender and reproduction and depictions of King Yama, who reigns over Hell. He further explained how a threefold mode of representations (two opposite principles and something unifying both) played an important role for intellectuals of medieval Japan. This presentation was followed by a lively discussion, which dealt with Professor Faure's textual interpretations, as well as a debate concerning the imaginary of medieval Japan. We would also like to add that Professors Hide Ishiguro, Yasuo Kobayashi, and Shunsuke Kadowaki—all from UTCP—attended, furthering the collaboration between UCTP and DALS.

Lecture by Professor Peter Singer

Masaki Ichinose (Associate Professor, Faculty of Letters, Philosophy)

On Thursday, June 15th, Peter Singer, the world-renowned scholar of bioethics and animal rights, spoke at the Faculty of Letters. Professor Singer's lecture was held under the auspices of the COE DALS program and the Society of Philosophy at the University of Tokyo. Despite it being midday and during the work week, over 250 participants made for his presentation, which was so many that some of them had to stand to listen. Professor Singer, who studied at the University of Melbourne and Oxford University (and also formerly taught at Monash University in Australia), currently teaches bioethics at Princeton University. Prof. Singer, who has influenced the practice of vegetarianism, is one of the rare modern philosophers who has had a direct influence on the lives of many. As Prof. Singer happened to be visiting Japan, Professor Tomosaburo Yamauchi (a friend of Prof. Singer) and Satoshi Kodama (assistant in the Medical Faculty) arranged to have him speak at the Hongo campus. I presided over the actual talk. Personally speaking, I was looking forward to Prof. Singer's lecture, as in the past have discussed many of his arguments in the Educational Program for Applied Ethics and just this year

examined issues on animal rights, taking his arguments into account.

Prof. Singer's talk, entitled "Changing Ethics in Life and Death Decision Making," dealt primarily with issues related to bioethics (i.e., brain death, seriously disabled newborn baby, euthanasia, physician-assisted suicide). Still, however, comparisons with animal ethics were frequent, reminding us of another one of his main points of concern: the liberation of animals. Those versed with

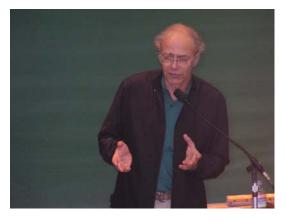


his arguments no doubt were familiar with many of the points he presented. This

lecture served as an easily graspable summary of his positions on ethics. Prof. Singer first reflected on the Harvard Committee's new definition of death by which an irreversible coma (i.e., brain death) is regarded as the "death of a person." This, he argued, was not a new definition of death based on scientific evidence, but instead was based on a change in ethical norms that was attempting to find consistency or coherence between organ transplantation and the "sanctity of life." If such a notion is really just an ethical change, can we not, while still maintaining traditional conceptions of death (and that brain death is not the end of life), accept organ transplants based on changing the normative notion of the sanctity of life? That is, is there not another direction of change in ethical norms that can be argued for? Prof. Singer's argument has a great validity to it, based on the fact that those who are brain dead are no longer conscious nor can they carry on a normal human life, even though they are alive.

Prof. Singer's proposal to change normative ethical beliefs based on sanctity of life gives a certain authority to how a seriously disabled newborn baby are treated, and how we should evaluate euthanasia, and doctor-assisted suicide. In the case of infants with serious disabilities, for example, one cannot declare that terminating the life of such the infant before it has a totally formed consciousness is absolutely evil when one considers the infant's future and the burden placed on the family (and the parent's consent). Similarly, Prof. Singer argues that one cannot claim that terminally ill yet cognizant patients who choose physician-assisted suicide and are in the later stages of disease should be criticized for their decision simply based on the notion that life is sacred.

As seen from the above, Prof. Singer's arguments are made from the standpoint of utilitarianism; further, by pushing this argument to its radical limits, it arrives at an extreme ethical conclusion: it is permissible in some special cases to kill some people. Even though many of those in attendance were already aware of such Singer's arguments, they were still shocking; the Q&A period, in which the audience seemed to be somewhat taken aback, was evidence of this.



As this was a very special chance, I took advantage of my privilege as chair and immediately asked Prof. Singer how his notion of changing ethical norms relates to ideas concerning human rights? Is he merely arguing that we should change only a certain part of human rights? Or, if the thought that taking human life is wrong is at the centre of human rights, does his point of view not lead to the complete dissolution of these very rights? In response, Prof. Singer explained that one most be careful in separating logical observations and practical ones. Further, he stated that his argument takes into account animal rights, which means that it is not limited to the conception of human rights. Although I was not completely

satisfied with his answer, I was happy that, after thinking of this question for many years, I was able to finally ask Singer himself.

One interesting perceptive was put into discussion by a question from an audience member concerned whether or not Singer, who has criticized species-based discrimination (i.e., human discrimination of animals), was not guilty of consciousness-based discrimination (i.e., discriminating between that with consciousness and that without). Again, Singer emphasized that one had to differentiate between theoretical problems and actual ones.

Following this thorough discussion, a reception was held at Forest Hongo, where Kazuhisa Takahashi, Dean of the Faculty of Letters, began the evening by offering an address of welcome to Prof. Singer. Both Prof. Singer and his wife are vegetarians, and the food was accordingly prepared in such a fashion, which, interesting the attendees, was a topic of conversation with Prof. Singer. Along with this, a great number of participants were able to speak with Prof. Singer, allowing for further and stimulating debate. I truly felt that it was an important and meaningful evening for the Death and Life Studies program.

After Report on the Lecture by Professor Rolf Verres "Love, Transcendence and Spiritual Care"

Susumu Shimazono (COE Program Chair, Faculty of Letters, Religious Studies)

On August 29th, 2006 (Tue), from 3 pm until 5 pm, a lecture titled "Love, Transcendence and Spiritual Care" was held by Professor Rolf Verres of the University of Heidelberg in room 315 of the Hobun Building No. 1 at the Hongo Campus of the University of Tokyo. Professor Verres is a physician and clinical psychologist, as well as an artist known for his piano compositions and photography.

Professor Verres accumulated an abundance experience in the field counseling patients suffering from terminal extensively cancer. pondered the issues surrounding the question of how hospitals should organize care given to terminally ill patients, and works towards the application of his findings in practice. Drawing on his own experiences, Professor Verres gave an inspiring talk on the forms



of spiritual care modern medicine necessitates.

A patient may indeed have the hope to extend his life as long as possible, be it even only for a short while. However, this is certainly not the only hope of the patient. To die a dignified death instead of continuing on in agony, to reflect on one's

life, think of the people one has shared one's life with, and to learn from mankind's history of facing death: these are all part of the patient's hopes and wishes. Such hopes also express a wish to transcend one-self and concern spirituality.

However, modern medicine tends to ignore this dimension of dying. Hospitals and the medical practitioners working within them are steeped in the ethos of battling with disease. Medical practitioners and scientists have attained their high standing in society by being extremely dedicated to their particular specializations. Still, a patient's needs are not merely limited to defeating their afflictions. In some cases calmness, silence, or lending an ear is what is asked for.

This approach is most apparent in hospices, but is also applicable at hospitals and other medical facilities. The need exists to transform hospitals into sites at which a humane experience can be maintained that also incorporates the spiritual dimension. Hospitals should be "shelters" for the suffering, but how can they be turned into facilities suited for this task?

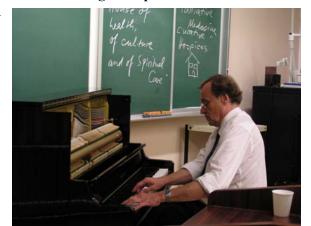
In order to foster awareness for this problem among hospital staff, Professor Verres has devised various strategies. For instance, he records the reaction of doctors to dying patients on video and later discusses with these doctors their reactions. In other cases, Professor Verres employs the help of actors to play patients in order to test the reactions of hospital staff and give them feedback on the way they should behave. Ordinarily, patients do not voice criticism about the behavior of a doctor, but this exercise is intended to demonstrate to doctors and other hospital staff how it would be if patients were voicing criticism. On other occasions yet, discussion meetings are held at which persons with different positions and functions in the hospital can take participate to exchange opinions.

Professor Verres argues that what is necessary for patients is a "resonance" which goes beyond a science that differentiates between subject and object. To uncover meaning in one's life it is beneficial if one can have a "pathfinder," somebody who will assist in the personal search for meaning. In the view of Professor Verres, the Austrian founder of logotherapy Viktor Frankl became such a "pathfinder." Indeed, physicians might be able to also perform such a function. In fact, performance of the role of a "pathfinder" is not limited to a counseling room but it can take place anywhere patients are present. All members of the hospital staff have their various specializations, but concerning life there has to exist the firm understanding that each patient is a specialist regarding his or her own life.

To adequately convey the form of counseling and spiritual care Professor

Verres is envisioning, the poem "A Thousand Winds" was recited and Professor Verres himself gave a piano performance of one of his own compositions and of an improvised piece.

"A Thousand Winds"
Author Unknown



Do not stand at my grave and weep, I am not here, I do not sleep, I am the thousand winds that blow, I am the diamond glints of snow, I am the sunlight on ripened grain, I am the gentle autumn rain.

When you awaken in the morning rush I am the swift uplifting rush Of quiet birds in circled flight, I am the stars that shine at night.

Do not stand at my grave and cry, I am not here ... [I did not die]

Symposium: "Sacred Images:
A Means of Communicating with the Hereafter"

(Co-sponsored by DALS and UT Department Of Art History)

Shigetoshi Osano (Professor, Faculty of Letters, Art History)

In March 2003, the DALS project held a symposium in Florence entitled "Visioni dell'Aldilà in Oriente e Occidente: arte e pensiero." In 2004, two symposia (one dealing with archeology and another with film concerning the Great Kanto Earthquake) were held under the aegis of the "Shapes and Views of Life and Death" study group. The next symposium in this series is to invite as speakers Professor Gerhardt Wolf (Salus populi romani: die Geschichte römischer Kultbilder im Mittelalter, Weinheim 1990; Schleier und Spiegel: Tradition des Christusbildes und die Bildkonzepte der Renaissance, München 2002), director of the German Art Historical Research Institute, Florence and Mr. Oku Takeo of the Agency for Cultural Affairs. The title of Professor Wolf's presentation remains to be decided. Professor Wolf's research has focused on how sacred images and relics have served as a means of communicating with the hereafter; notably, he has examined the origins, transmission, transformation, and ritual use of sacred images of Christ and the Sudarium(shroud) in Italy and the Mediterranean during the medieval and early modern periods. His paper will deal with these phenomena.

Recently, in the field of Japanese and East Asian art (notably in Buddhist Art Studies), attempts have also been made to examine the role and ritual aspects of religious images. Mr. Takeo Oku will discuss the meaning and role of human

remains (i.e., hair, finger nails, bones) [ritually] placed inside Buddhist statues. Until now, these objects have not been given a great deal of consideration. Mr.Oku will discuss the phenomenon of placing these objects inside of Buddhist statues and also the role of sacred portraiture. A comparison with similar practices as found in Christianity will be thoroughly made.

Professor Akira Akiyama (Associate Professor, Art History), who has recently also been researching the role of relics and reliquaries, will serve as commentator and also introduce the historical background of the relics cult in the West. We hope that in the discussion section an attempt will be done to make a further comparison between these objects and practices in the East and West.

Symposium: "Sacred Images: A Means of Communicating with the Hereafter"

Date and Time: December 16th, 2006 (Sat), 1:30 to 5:00 pm

Venue: University of Tokyo (Hongo campus), Faculty of Law & Letters Bldg. #2

Section 1: Presentation:

Professor Gerhard Wolf (Director, German Art Historical Research Institute, Florence)

Takeo Oku (Agency for Cultural Affairs)

Commentator: Professor Akira Akiyama (Associate Professor, Art History)

Section 2: Discussion

Upcoming Events

Public Conference "The Clinical Aspect of Death and Perspectives on Death and Life"

(Jointly held by DALS and the Program of Applied Ethics Studies)
(Organizer: Professor TAKEUCHI Seiichi)

Date and Time: December 2nd, 2006 (Sat); 2:00 to 5:00 pm

Venue: Tetsumon Hall, Faculty of Medicine

Panelists

Mr. SERIZAWA Shunsuke (Critic)
Ms. TAGUCHI Randy (Writer)

Professor Emeritus Dr. OI Gen (End-of-Life Care, Faculty of Medicine) Professor SHIMAZONO Susumu (Religious Studies, Faculty of Letters)

Chair

Professor TAKEUCHI Seiichi (Ethics, Faculty of Letters)

Conference "Life and Death Studies Concerning Psychiatry and Offences: On Homicide"

(Organizer: Professor ICHINOSE Masaki)

Date and Time: December 9th, 2006 (Sat); starting at 11:00 am

Venue: Lecture Hall 1 (Ichiban Kyoshitsu), Faculty of Letters, The University of

Tokyo

Special Participant

Professor Jill Peay (Mental Health Law, London School of Economics)

'Insanity and Responsibility: Does M'Naghten Do Justice to the Manifestly Mad?'

Panellists

Professor Dr. SAKUTA Akira (Psychiatry, Seigakuin University)

Mr. YAHIRO Mitsuhide (Lawyer, Lawyer's Association of Fukuoka Prefecture)

Professor HASEGAWA Mariko (Biology, The Graduate University for Advanced Studies)

Professor ICHINOSE Masaki (Philosophy, The University of Tokyo)

Commentator

Professor Dr. ODA Susumu (Psychopathology, Tezukayamagakuin University)

Commentator-cum-chairperson

Professor KATO Hisatake (Philosophy & Applied Ethics, The University of Tokyo)

DALS Special Lectures by Professor KATO Hisatake

Professor KATO Hisatake (Specially Appointed Professor) of DALS will give two lectures with the following titles on November 22nd & 29th, 2006 (Wed); starting at 5:00 pm. Venue to be announced.

1st lecture: "A View on Life" (November 22nd, 2006)

(This lecture will address the question of in what way the history of life sciences and the history of the philosophical investigation of life have interacted.)

2nd lecture: "Life and Death – Law and Ethics" (November 29th, 2006) (This lecture will deal with how the division of labor between law, ethics and religion concerning issues such as euthanasia, induced abortion, organ transplants from brain dead persons and euthanasia of seriously disabled newborn babies should be understood.)

ORGANIZATIONAL CHART

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TAKEUCHI Seiichi < Ethics, deputy program leader>

Section1:Re-thinking Death and Life Studies from the Perspective of Practical Philosophy

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ICHINOSE Masaki <Philosophy>

MATSUNAGA Sumio < Philosophy>

SEKINE Seizo <Ethics>

SAKAKIBARA Tetsuya < Philosophy>

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KINOSHITA Naoyuki < Cultural Resources Studies>

ONUKI Shizuo <Archaeology>

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ICHIKAWA Hiroshi < Religious Studies>

IKEZAWA Masaru < Religious Studies>

KOJIMA Tsuyoshi < Chinese Philosophy>

Section4: Investigation of the Perspective on Human Beings as and Expression of Life Activities

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YOKOSAWA Kazuhiko < Psychology>

TACHIBANA Masao < Psychology>

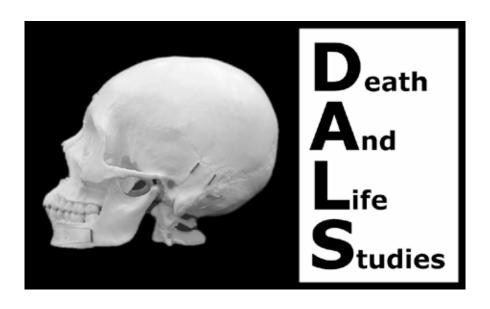
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NISHIHIRA Tadashi <Education>

AKIYAMA Hiroko <Social Psychology >



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