

# 死生学

Construction of  
DEATH and LIFE STUDIES  
concerning Value and Culture of Life

21<sup>st</sup> century COE Program, The University of Tokyo  
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## CONTENTS

Formulating and Constructing Death and Life Studies

Program Leader

Shimazono Susumu

The Future of Humanities and Death and Life Studies

Chairman, Graduate School of Humanities and Sociology, Faculty of Letters

Sato Shinichi

"Death and Life Studies" and "Applied Ethics"

The chairman of "Applied Ethics" WG

Takeuchi Seiichi

### Introduction of each section

Section 1: Re-thinking Death and Life Studies from the Perspective of Practical

Philosophy

Kumano Sumihiko

Section 2: Images and Perspectives on Death and Life

Osano Shigetoshi

Section 3: Civilization and Values Concerning the Perspectives of Death and Life

Shimoda Masahiro

Section 4: Investigation of the Perspective of Human Beings as an Expression of Life

Activities

Yokosawa Kazuhiko

<http://www.l.u-tokyo.ac.jp/shiseigaku>



## Formulating and Constructing Death and Life Studies

Program Leader

Shimazono Susumu

The 21<sup>st</sup> century COE Program “Construction of Death and Life Studies concerning Culture and Value of Life” is an attempt to formulate and construct a new synthetic area of study that encompasses wide and in-depth knowledge about various aspects and issues related to “life” and “death” that have come to bear heavier and heavier in present day situations.

The word *shiseikan* (perspective on death and life) in Japanese has its own history and is a commonly used word in the everyday life of contemporary Japan. The concept of *shouji* (life and death), which has its root in Buddhism, has a longer history, and the process in which *shiseikan* (perspective on *death and life*), rather than *shoujikan* (perspective on *life and death*), became dominant in Japanese requires further research. The word *shiseigaku* is a much newer word, and has been employed mostly as a translation of the English word “thanatology.” However, in our 21<sup>st</sup> century COE program, we decided to render in English our project as Death and Life to convey that it is a discipline that covers a much wider area than thanatology, which focuses mostly on aspects of death.

In the past, when the name of “Death and Life Studies” was evoked, it often located its starting point in actual situations at medical and nursing institutions. Nursing of those who are dying and of those who watch the loved ones pass away posit significant issues for Death and Life Studies in a larger sense of the word. Moreover, clinical and on-the-spot issues hold important factors in an attempt to construct Death and Life Studies in a different way. We plan to re-examine what is known today as bio-ethics, and ask fundamental questions as a part of a project to map out the discipline. In lieu of bio-ethics that has a strong utilitarian inclination as is developed in English-speaking countries, we hope to respond to various issues caused by the rapid development of bio-science and medical technologies by asking more in-depth questions about “life” and “death.” In other words, this is an attempt to answer the continual strengthening of applied ethics.

While Death and Life Studies tries to answer the urgent contemporary issues discussed above, it also tries to expand and develop knowledge and research in the areas of civilization and religion. How should we situate “life” and “death” in the first place and how should we face them? Attitudes toward these questions form a fundamental structure of each culture and civilization. In fact, it is possible to consider religion, art, and literature as always questioning and depicting these themes and issues. Perspectives on life and soul, and the forms and styles of funeral and commemorative activities formulate the frameworks for emotions and thoughts as well as behavioral patterns of those who live within each culture. How do we face those who died and in what way do we try to receive the gifts sent from the deceased? I believe that reflecting back on the collective relationship with the deceased is an inseparable part of our rumination of the responsibilities for the future mankind.

In the context of our present situation, where the limits of the modern intellectual tradition has been lamented and the search for new knowledge has taken place in various parts of the world, Death and Life Studies aims to view the new arena of exchange and dialogue between civilizations and cultures. In addition, we aspire to step beyond the dividing walls among each specialized area involved in this project and to overcome the isolation of knowledge. In the place where “life,” “death,” and “mind” matter, the methodologies of natural science are valuable, while the knowledge of humanities and social science try to answer various questions. The gap between the sciences and humanities is not merely limited to urgent issues in actual cases of medicine and clinical care but also includes complex problems in many areas of people's lives today. The Death and Life Studies that we propose strives to rise above specialized domains and knowledge.

Given the limited numbers of those involved in this project, I am not so optimistic to think that the new field of Death and Life Studies can be “constructed” in a mere five years. The formulation of Death and Life Studies is an enormous task. Moreover, the process of “constructing” a discipline must be patient and meticulous. We are not trying to do away with the frameworks built by each discipline involved in this project. Rather, we want to piece together the force that would enable each discipline to step forward for new explorations of "Death and Life Studies" without losing its roots in the traditions cultivated in each field. Of course, it is not necessarily possible to foresee if our effort will result in a concrete shape for a new study. However, in the situation where many promising disciplines conspicuously raise their heads, "Death and Life Studies" certainly serves as an effective term to configure and survey a formulation of unity among them. "Death and Life Studies" is a fitting designation as we foregather a variety of forces in the humanities and name ourselves as the international base for dispatching this knowledge.



# The Future of Humanities and Death and Life Studies

Chairman, Graduate School of Humanities and Sociology, Faculty of Letters

Sato Shinichi

Certainly, most university employees in Japan share the feeling that the universities are facing critical turning point, although the degree of this urgency may be felt differently from person to person. Such major shifts rarely happen in the history of higher education in Japan. In regard to the post-war period, the present tumultuous situation can be thought of as the third juncture, counting the late 1940s when new universities were established as the first and the university conflicts of the 1960s as the second. I spent my student days during the second. Presently I occupy a position in which I am responsible for steering the direction of both the Department of Letters and the Graduate School of Humanities and Social Science at the University of Tokyo, and I must say that the characteristics of this third shift are vastly different from the previous two situations.

The university conflicts of the 1960s took place in an environment favorable to the universities. Economically, we were in the midst of a high-growth period and the number of applicants entering universities continued to increase. Given these conditions, the number and scale of universities continuously expanded and universities failed to administer self-reform in an environment which they attracted students effortlessly.

Presently, universities face adverse winds. The economy continues to suffer deflation and the number of applicants for universities are decrease precipitously. There are universities that will fail because of bankruptcy in the near future. Although national universities will undergo the process of becoming independent administrative entities, thereby being forced to make changes to the existing institutional forms rather than merely modifying the present system, the content of this process remains unclear. Even I, the head of the department, cannot foresee what will become of the Department of Letters at the University of Tokyo in ten years.

How to overcome this time of uncertainty is an incredibly difficult issue, but it is my opinion that it is not fruitful to allow ourselves to be affected by uncertain prospects. The fundamental attitude of scholars in the humanities is to think in terms of one hundred years and to work in terms of ten years. If we take this position of the scholars of humanities, the changes we face become relatively small. The knowledge belonging to the humanities has been continuously passed down over several thousand years, overcoming much larger changes. In order to carry on this knowledge, instead of being confused by our present situation, we must devote out our time to our studies while believing in the value of humanities.

However, even if the disciplines of the humanities contain timeless values, mere adherence to tradition will inevitably lead to the decline of our field. The process of changing national universities into independent entities may be a negligible issue in light of the larger historical perspective of humankind. However, on the other hand, we cannot overlook the various unprecedented issues we face today as a result of the rapid development of scientific technologies exemplified by genetic engineering and organ

transfers. All of these issues relate to the foundation of humankind, symbolically represented in "life" and "death," and the resolutions to the problems these advances raise can be found neither spontaneously in the development of scientific technologies nor easily in the discourses of great thinkers of the past. If we situate the role of humanities as one that thoroughly mediates and reflects on foundational topics relating to the existence of humankind, then scholars of humanities must accept these contemporary issues as significant challenges to the *raison d'être* of the humanities. Furthermore, I believe that the new development and exploration of the humanities begins with a process of trial and error in the attempt to respond to these challenges.

Based on this premise, we began "The Program of Applied Ethics Studies" in the fiscal year of 2002, and in consideration of the result of this new program, we applied for the 21st century COE program with the project, "Construction of Death and Life Studies Concerning Culture and Value of Life." In this sense, this plan poses a great challenge for the prospects of the Department of Letters and the Graduate School of Humanities and Social Sciences as well as for the future of humanities. It is my basic position as we steer through this third period of turmoil, that while the humanities think through the problem of "death," the "death" of the humanities itself is unthinkable.



## "Death and Life Studies" and "Applied Ethics"

the chairman of "Applied Ethics" Working Group

Takeuchi Seiichi

"The Program of Applied Ethics Studies," newly established this academic year, is a special program that researches and studies issues of "applied ethics" which have surfaced as new groups of topics and areas of inquiry due to the sophisticated development of contemporary technology and society. Since this program shares many overlapping subjects and areas of interest with the 21st century COE Program "Construction of Death and Life Studies" inaugurated recently, we have decided to corporate and support each other through interpersonal and organizational efforts. This short essay is a result of a request to confirm this situation as the chairman of "applied ethics" WG. (In fact, later I became involved in the Death and Life Studies project as a sub-leader, but this text is written from the perspective of the former, as the chairman of the "applied ethics" WG)

The field of "applied ethics" has been developed vigorously in each country of the world, including Japan, to meet urgent social demands to respond to a variety of critical topics of the past twenty-five years, and have produced significant results and achievements. However, I cannot say with confidence that the field has established a firm grounding of academic methodology. The issues entailed in the technological topics such as organ transfer, genetic engineering, in-vitro fertilization, and cloning are issues that, (quoting the words of Kato Naotake, one of the pioneers of applied ethics in Japan) "have no protocol no matter how much we read classic texts of ethics and philosophy. There is no established theory. It is not surprising that past discourses and traditions can offer no answers regardless of our fervent attempt. Borrowing a line from *kabuki*, 'even the Buddha doesn't know.'" (*Mietekita Kinmirai/Tetsugaku*, Nakanishiya publishing) In areas like these, new forms of integration and fusion of cutting-edge knowledge of natural science and that of humanities and social science are demanded.

Speaking with full admission of these conditions of applied ethics, it is also a fact that these forefront contemporary issues cannot be resolved only through the perspective of "the current." In the recent seminar in applied ethics, the lector Komatsu Yoshihiko discussed the topic "The Danger and Limits of 'Bio-ethics Studies'." In this lecture, Komatsu critically singled out the fact that basically the current "applied (bio) ethics" constantly concerns itself with controlling conditions and traffic, and their work has become synonymous with enacting laws and checking off the scientific list. His suggestion warned us of the fact that limiting our questions strictly to "current" issues could result in neglecting the enormous accumulations of cultures and civilizations. That is, the foundational issues must, rendered specifically according to the ways of humanities and social science, come round to questions of "what is life," "what is dignity" "what is value" and "what is a human being." The important part is, I believe, whether or not we can expand these issues by thoroughly combining (integrating and fusing) the forefront knowledge provided by natural science.

Needless to say, this project "Construction of Death and Life Studies" (formally

"Construction of Death and Life Studies *concerning Culture and Value of Life*") also tries to answer these intellectual demands by inquiring about the frameworks of "death" and "life" that have become more and more difficult to see due to the sophisticated development of contemporary technology and society. This establishes the purpose of collaboration and support between the COE project "Construction of Death and Life Studies" and "The Program for Applied Ethics Studies." As a concrete plan of collaboration, we plan to regularly work together by designing a new curriculum and co-hosting conferences, and as a collective event, we will co-sponsor a symposium entitled "Death and Life Studies and Applied Ethics" this June. The first section of this two-part symposium "The Birth of Life and the Perspective of Death and Life" will take place on the 6th and 7th, and the second part "The End of Life and the Perspective of Death and Life" will be held on the 21st. We will provide more detailed information about this symposium in the next newsletter.



## Section One: The Present Situations of "Birth, Aging, Becoming Sick and Dying"

Kumano Sumihiko

Human beings are born, and with time, they age, become sick and die. These "four sufferings" as historically known, formulate conditions that are almost impossible to alter for any human being. Death and Life Studies relates to swarms of issues that lay in the silent period between these four sufferings, and as far as these periods are concerned, it also holds significant relationships to problematic conditions that are simultaneously historical and contemporary.

Death and Life Studies concerns itself with the life and death of human beings, and thus reflections on "birth, aging, becoming sick and dying" logically formulates its foundational topic. Furthermore, these "four sufferings" are basic mysteries of the world, and thus reflections and thoughts regarding these issues must become philosophical/ethical. What makes these issues complicated is the interlocking fact that presently, or at least in our society, these "four sufferings" normally all take place inside "medical space." That is to say, medical space is a meeting place where contemporary high technology comes face to face with conditions of life that have not changed historically.

What then is the contemporary "life" that is typified in the medical space? Continuing the above context, I believe that the guiding lines can be located in the fact that the beginning and the end, that is the birth and the death, of human life is being isolated outside of the common social space and are becoming increasingly invisible to most human beings. It can also be put this way: the processes of birth and death of humans themselves are regarded as things outside by the "civil society." Even in bleached and organized life, there is always outside, concrete outside indisputably. For human beings to eat, there must be lives ended (as cows and pigs slaughtered) perpetually. Human beings continue to be born, and await death. It is impossible to speculate when and how one's death might happen.

In an attempt to continue to weave together philosophical/ethical discourses today, it is onerous to establish such a discourse only by looking at the various conditions of human life from the past, without considering the permeation of scientific technology in the landscape of life itself. If we consider the four sufferings as the unchanging conditions of life, then scientific technologies can be thought of as the contemporary constraints of life. In this way, it is possible to regard medical space as the scene where the three elements- life and death of human being, scientific technologies, philosophical/ethical considerations- can intersect. For contemporary ethical and philosophical thoughts, the involvement with Death and Life Studies is ineluctable.

It is hard to say whether what is known as "applied ethics" today practices the process of assessment outlined above. What could be the reason? Dispensing with the necessary procedures for exposition, I argue that it is because bio-ethics itself is not a philosophical discourse yet. Most of the discussions in bio-ethics continue to assume conventional frameworks without thoughtful reflection, which alone should be



questioned philosophically. Of course, it is possible that many might refute my proposal and say that there is no time for "philosophical" discussion in the face of urgent topics, or that the problem is how to voice our thoughts now. However, if that is the case, the discussion can no longer be "ethics," for ethics understands value outside of "usefulness." Further, such a discussion can neither be a "philosophical" discourse, for philosophy questions things that are "taken for granted."

As the first section of this research project, we aim to provide the principal/philosophical foundation to the newly formulated Death and Life Studies based on the interests outlined above. While learning from the recent distinctive currents of bio-ethics in Germany and France, which began by encountering American style bio-ethics, we will also base our study on the particular history and present situation of our country. In this way, our goal should also become part of an attempt to cast about for Death and Life Studies in a Japanese style.



## Section Two: Images and Perspectives of Death and Life

Osano Shigetoshi

Reflecting back on the history of images, it is rather surprising to see how many of them are related to death and the world after death. Human beings cannot be disinterested in issues of death. Because we are all destined to die, we long for immortality and for an instantaneous glimpse of the afterlife. The story of the country of *Kosen* (a place where the deceased are believed to go) included in *Kojiki* accounts Izanaki's effort to bring back the deceased Izanami from death and his visit to and flight from the country of *Kosen*. Similarly, Dante's *Divine Comedy* narrates the travel to hell, purgatory, and heaven. These stories typify the longings I describe. When put into visual forms, our desires can be exemplified in fine works such as the *Screen of Hell and Heaven* (collection of Kurodani Konkai-Kohmyoji Temple) and illustrations for the *Divine Comedy* by Sandro Botticelli. It can be said that fear of the unavoidable death itself or the anxiety for the unknown afterlife has ceaselessly produced a rich culture of images which includes funeral art, graves markers and sepulcher and their accompanying objects, commemorative monuments, as well as portraits of the deceased for commemorations.

Death is not an issue confined in the field of biology. Rather, more than science, it is a cultural issue that includes varying degrees of cultural interests in terms of time and geographical areas. Disciplines such as Art History, Archaeology, and Cultural Resources Studies have conducted individual research on specific decorations and subsidiary objects of tombs, religious arts, iconographic images of worship and commemorative portraits. Recent exhibitions like "Rituals after Death: Funeral Culture of Ancient Mediterranean (2002) and "Portraits of Professors" (1998) at the University Museum of the Tokyo University as well as "Totentanz: the Collection of Sketches from Dusseldorf University" at the National Museum of Western Art (2000) exemplify such effort. Despite these activities and exhibitions, the synthetic exploration of the value of images about life and death has rarely been conducted from a cultural point of view.

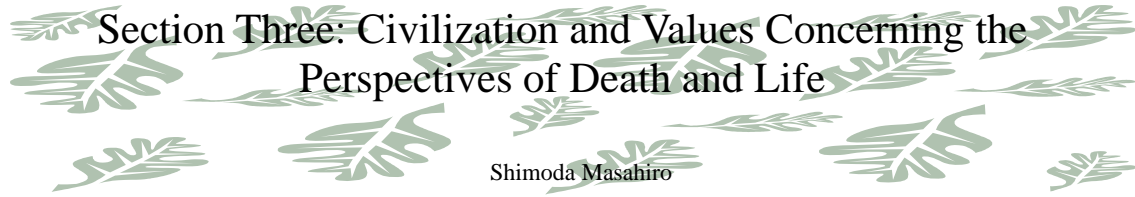
In this section of the 21<sup>st</sup> century COE Program "Construction of Death and Life Studies Concerning Culture and Value of Life," we will focus on images relating to death. We will explore historical and contemporary issues of expression in visual form through graves, tombs, and commemorative monuments, and narrative language in eulogy, journalism, and biography, and of its treatment in society. Although death is fundamentally a "personal thing/event," society (nation and work place), families, and journalism media are deeply involved with death and affix a variety of meanings to the death of individuals. For this reason, there are cases of merciless deaths that are alienated from personal death. We plan to explicate these social aspects of life and death and posit death as a part of life.

Presently, the Hiroshima National Peace Memorial Hall for the Atomic Bomb Victims is collecting names and portraits of the victims of the atomic bombs while the Japanese government is discussing the construction of a new commemorative facility to memorialize the war victims and dedicated peace. In the present situation, the amount of social interest in these contemporary issues concerning the relationship between nations

and the deceased, and medicine and death - as in the choices of euthanasia at home or death in hospital, as foreshadowed in *Death in Hospital Room* (1893) by Edward Munch - coexist and are increasing in its volume. It is in this context that we use images as the central axis of this section and conduct historical and cultural investigations.

In the west, where medicine and pests were deeply involved historically in the arts, there are academic associations known as "Totentanz (Dance Macabre)" in which scholars from the humanities, social sciences and natural sciences participate. Utilizing this as a guiding model, we hope to assist the goal of the larger project in formulating an academic and synthetic "Death and Life Studies" through explicating the issues and topics of contemporary society regarding life and death. Specifically, we will collect and research materials produced from visual culture about life and death and publicly exhibit our findings.

As a start, I hope to achieve satisfying results at the conference "Visions of Afterlife in East and West: Art and Thoughts" at the library of the Uffizi Art Museum on March 21st.



## Section Three: Civilization and Values Concerning the Perspectives of Death and Life

Shimoda Masahiro

From birth to death, most life activities of human beings are rarely represented as the “natural” course of life; rather, they are expressed as a part of a cultural activity in which some kind of value is transferred. The life and death for those who live from day to day are nothing but conceptions of life and death as values processed through a cultural filter. Similarly to life that begins as a seed containing its own life and death, a human being’s experience of life and death is formed in accordance with accepted values. Similar to the lives of different species, which establish relationships of prey, parasitism, symbiosis, forces of conflict, coexistence, severance, and integration operate among differing values. And analogous to life that sustains and explores itself through the existing dynamism between different species, human beings also construct values of these foundational issues about life and death through historical conflicts and negotiations of different values. The perspective of death and life, therefore, is nothing but a study of these ultimate values for the further understanding of the meanings of death and life particular to human beings.

Conventionally, ethical and value-related issues regarding life have been studied in the field of bio-ethics that originated primarily in the United States. However, these researches undertaken in the field of bio-ethics which attempt to shed light on contemporary topics are unfamiliar with theoretical and philosophical studies on the one hand, and lack an acute sensitivity to various cultural values regarding life on the other. As a result, studies regarding values of death and life are without historical perspective in regard to both of these aspects. We will study how differing values of death and life originated, continued, changed, co-existed, conflicted, were integrated into, and separated in each civilization. Our attempt to illuminate this issue comprehensively through the histories of mankind aims to shed light on topics of death and life for human beings as a whole, and provide appropriate context for bio-ethics that attempts to focus on contemporary issues.

From this standpoint, in Section Three of this project, we plan to construct a framework that approaches religious foundations and differing values in each civilization through combining aspects of both religious doctrine and real life situations, which have been conventionally analyzed separately. Further, we hope to establish a network that will allow us to communicate with researchers in various parts of the world across disciplinary boundaries. The following four aspects comprise the pillars of our section:

- (1) We will divide each civilization into cultural units of regions or religions, and invite representative scholars for lectures, seminars, joint researches and symposiums.
- (2) We will study historical changes in accord with religious texts, interpretations, and actual rituals of Christianity, Buddhism, Confucianism, Taoism, Shintoism, Judaism, Islam, and other folk religions.
- (3) We will conduct research trips and tours to understand the oral traditions and actualities of regional societies. Through these activities, we will formulate a clinical

religious approach for cooperation between religions and for establishing dialogues among varying religions.

(4) We will pursue studies on the history of the construction of a distinct perspective on death and life in Japan.

These activities will be carried out through the active participation of young researchers and graduate students in Religious Studies, Studies of Buddhism and Philosophy in India and Japanese Literature, thereby creating an arena to foster young researchers. We hope to complete the overall studies in time for World Conference of Religious Studies and Histories of Religions (tentatively planned in March, 2005), and use our research findings as a foundation to further our network of communication with scholars and research institutions of religions worldwide, and to further develop and explore the Death and Life Studies.

## Section Four: Investigation of the Perspective of Human Beings as an Expression of Life Activities

Yokosawa Kazuhiko

While life and death exist on opposite pole, each is dependent upon the existence of the other. In order to position "death," it is necessary to consider the position and meaning of "life." The prominent characteristic of "life" of a human being that stands as the origins of all creation lies in the fact that human beings can engage in sophisticated mental activities such as linguistic activities, cerebration, learning, and cognitive processes. As a result, human beings have developed sophisticated civilizations and societies through these mental activities. These cultivated mental activities are realized through networks of nerve cells that stretch out with complicity and intricacy. Through studies of how these networks process information, I believe that we can understand the mechanisms of these sophisticated mental activities. Furthermore, with these studies, we can provide the framework for examining what human "life" is. From this standpoint, Section Four of the program will incorporate high technology and record thoroughly the nervous and brain activities as manifestation of life activities. Deepening the understanding of cognition, memory, language, and concepts at the level of activities, we aim to examine life in individuals as both physical and mental activity.

The level of behavior outlined above closely relates to consciousness, and many have studied human consciousness through psychology. We must continue to accumulate data from experiments and think through what consciousness is and produce materials that will provide catalyst to consider perspective on death and life from a more inclusive and complex standpoint. In addition, we will explore the possibility of cultural difference by using influential thought in the formulation of the view of human beings as object of our study. The method of perceiving the characteristics of human beings often delves into issues of life and death. One research analysis demonstrates that when a person is placed in a coercive situation, even in cases where a specific action is required, the majority of people fail to take this necessary action once they have learned of a different action one individual took under the same condition. The function of these responsive biases results in the cognition of exaggerated or non-existing "characteristics" of an individual, or collective entities such as citizens or ethnic groups. Furthermore, such perceptions can lead to formulation of distorted cognition, and sometimes affect decisions relating to life and death of human beings.

The understanding of life has a consequence in various aspects of linguistic expressions. For example, questions such as whether the expressing object is regarded as having life or not, particularly whether they are regarded as human beings or not can affect the choice of accident and sentence structures. There are also examples of expressing natural phenomena and inanimate objects through metaphors of living forms. However, there are numerous ways that language and dialect reflect life, and each situation conceptualizes and institutionalizes life activities differently. It is necessary, then, to excavate as many differing languages/ dialects as possible and demonstrate the reflections of life activities in language comprehensively. We can also expect to find a

way to understand differing and particular cultural perspective on human beings, which will then assist in the creation of a new perspective on life.

Furthermore, in this fourth section of the project, we also hope to demonstrate the relationship between understanding life activities as behavioral science and the understanding of life activities as a medical science. There is a tremendous gap in the approaches and levels taken in regard to the issue of "life" in medicine and physiology and in various fields of the humanities. In order to fill in this gap, we hope to utilize a cooperative interdisciplinary approach. As exemplified by the majority of leading research, compared to objectives of natural science that pursues purely technological possibilities, it is necessary for various fields of the humanities to follow and voice their opinions positively based on the historical background of each discipline. Through these aspects of common concern and approaches, we are particularly interested in pursuing joint-research with researchers in the medical field. By boldly approaching and seeking support through interdisciplinary exchanges, we aim to fix our gaze upon contemporary values regarding life.

# Organizational Chart

Program Leader  
Shimazono Susumu (Religious Studies)

## Section 1: Re-thinking Death and Life Studies from the Perspective of Practical Philosophy

Takeuchi Seiichi (Ethics)  
Kumano Sumihiko (Ethics)  
Matsunaga Sumio (Philosophy)  
Sekine Seizo (Ethics)  
Ichinose Masaki (Philosophy)

## Section 2: Images and Perspectives on Death and Life

Osano Shigetoshi (Art History)  
Kinoshita Naoyuki (Cultural Resources Studies)  
Goto Tadashi (Archaeology)

## Section 3: Civilization and Values Concerning the Perspectives of Death and Life

Shimoda Masahiro (Indian Philosophy)  
Tada Kazuomi (Japanese Literature)  
Ichikawa Hiroshi (Religious Studies)  
Ikesawa Masaru (Religious Studies)

## Section 4: Investigation of the Perspective of Human Beings as an Expression of Life Activities

Yokosawa Kazuhiko (Psychology)  
Tachibana Masao (Psychology)  
Hayashi Toru (Linguistics)  
Akabayashi Akira (Medical Ethics)  
Sugishita Morihiro (Neurology)



## **Future Events**

### **International Symposium**

**Visions of Afterlife in East and West: Art and Thoughts**  
**(Visioni dell'Aldilà in Oriente e Occidente: arte e pensiero)**  
**March 21<sup>st</sup>, 2003**  
**at Loggiato degli Uffizi, Florence, Italy.**

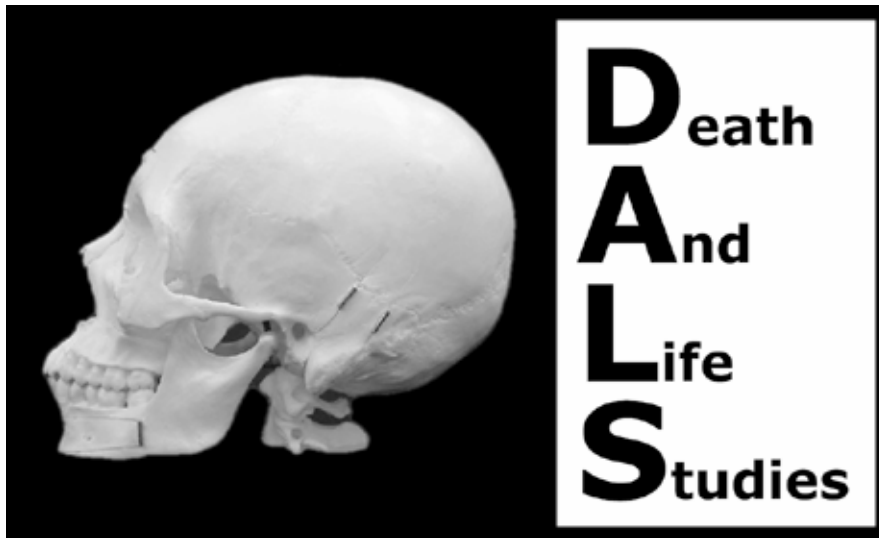
### **Symposium**

**“Death and Life Studies and Applied Ethics”**

**First section “Beginning of Life and the View of Death and Life”**  
**June 6<sup>th</sup> and 7<sup>th</sup>, 2003**  
Faculty of Letters, The University of Tokyo

**Second section “End of Life and the View of Death and Life”**  
**June 21<sup>st</sup>, 2003**  
Faculty of Letters, The University of Tokyo

Please see Home-Page (<http://www.l.u-tokyo.ac.jp/shiseigaku>) for details of these events.



**“DALs Newsletter”**

**no.1**

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