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REPORT ON RECURRENT EDUCATION

SHIMIZU Tetsuro (Professor, Uehiro Chair for Death and Life Studies, The Center for Evolving Humanities, Graduate School of Humanities and Sociology, Philosophy and Clinical Ethics)

Death and Life Studies for Healthcare & Nursing Professionals

The University of Tokyo Global COE Program's winter course on Death and Life Studies for healthcare and nursing professionals was held for three days beginning on Jan. 12, 2008. This course, consisting of lectures, seminars, and small group discussions, was organized to provide those working in clinical settings with practical knowledge, theories, and methodologies of death and life studies. This course, intended to promote exchange between those working in the humanities and others in clinical settings, was, to our knowledge, the first of its kind in Japan. The number of applicants exceeded 100 including those who were not directly involved in clinical settings, although we originally limited the number of participants to 50. The program drew much larger number of applicants than we had expected, letting us know the strong need of healthcare and nursing professionals for this kind of program. We accepted 64 applicants working in clinical settings as regular participants, and 40 others as auditors. The participants came from various areas across the nation—including Hokkaido, the northern-most part of Japan. At the end of the three-day program, we gave completion certificates to 51 regular participants who attended more than 10 classes in the 12-class program.

The curriculum (see the table below) was comprised of two major parts, the "Death and Life Studies Core," which offered lectures of relevant research progress in the fields of humanities and sociology, and the "Clinical Death and Life Studies Core,"



Prof. Shimizu lecturing.

which dealt with practical issues in clinical settings. The topics of the lectures included the history of death and life studies in Japan and the objectives of the DALs program at our university, which has moved from the "construction" phase under the 21st Century COE program into the "development and systematization" phase under the current Global COE program. In the fields of religion and sociology, lecture topics dealt with early Buddhist ideas on death and life, Japanese views of death and life based on an analysis of Japanese thinkers and literature scholars, and problems related to death and dying in contemporary thought. We think that many of the lectures dealt with issues that seemed new to many of the participants and offered them a fresh perspective. In the "Clinical Death and Life Studies Core," which focused on issues in the context of real-life situations, topics included problems involving cancer patients and palliative care, the meaning of healthcare professionals as patients, and sociological approaches to death and dying in hospitals.

We believe that these lectures gave the participants opportunities to better take care of their patients and care for recipients living in the final phases of their lives through a better understanding of death and life issues, as well as learning about ways to better support patients' families. The program also provided participants with a chance to think of their own death and life, which is also believed to have helped the participants to offer better care for their patients.

At the end of the program, the participants, a group with diverse backgrounds, were divided into small groups, and discussed actual cases that were offered by some of the participants. The participants shared their experiences and opinions about the cases in the discussions, which we believe was also helpful to deepen their understanding about end-of-life problems.

We have developed another program "The Death and Life Studies Basic Course for Healthcare and Nursing Professionals" for advanced learning for those who have attended the first program. The 24-class course requires

participants to continue their learning so that better-built knowledge will further help them to deal with end-of-life issues for their patients and families. In the course, we offered four classes on perinatal care in October 2008, and another four classes on intractable diseases and elderly care in January 2009. Future courses are scheduled to be held in 2009.

In addition to the programs held at The University of Tokyo, we have offered several clinical ethics seminars in local cities across Japan.

Curriculum of the 2008 winter program and professors in charge

【Death and Life Studies Core】 (1 class) • Introduction to death and life studies	SHIMAZONO Susumu
【Death and Life Studies Topics】 (4 classes) • Japanese views of death and life • Thinking about “death” in contemporary philosophy	TAKEUCHI Seichi
• Views of death and life in Buddhism	KUMANO Sumihiko
• Views of death and life in 20th century psychology	SHIMODA Masahiro
	HORE Norichika
【Clinical Death and Life Studies Core】 (2 classes) • Introduction to clinical death and life studies / Understanding death and life, and values in caring / Clinical ethics / Spiritual care	SHIMIZU Tetsuro
【Clinical Death and Life Studies Topics】 (3 classes) • Physicians as patients in life and death, and their practice styles • Japanese views of death and life, and cancer therapy • Sociology of death and dying	TAKAHASHI Miyako NAKAGAWA Keichi YAMAZAKI Hiroshi
【Clinical Death and Life Studies Exercises】 (2 classes) • Case studies	SHIMIZU & YAMAZAKI



Prof. Shimazono presenting completion certificates.

Written descriptions of some participants' impressions of the program

During the three days, I thought a variety of things that helped me sort things out in my mind, and I believe that I have learned something that shows me the direction to go in the future. Among the lectures, I was impressed by the one regarding physicians as patients, which helped me better understand what I do every day. The lecture has made me think that I will try to take a well-balanced stance between “knowledge” and “emotion” when taking care of patients. The expression “emotional laborer” indeed fits what I am. I will try to understand each of my patients by placing importance on taking a person-to-person approach, although I know it is hard to understand people. I hope I could improve my expertise by merging the skills I have acquired and my characteristics I have nurtured within myself. This program prompted me to fully rethink and understand its importance. Previously, I was busily occupied by everyday tasks, but this program has newly empowered me. I was also impressed by the lecture taking a sociological approach to medical problems. I have also learned a lot from the opinions of the participants, all who have a variety of backgrounds.

This program has helped me understand how I should take care of my patients as a social worker. Prior to attending the course, I felt conflicted about myself, as I was pretending not to see problems amid the hectic day-to-day situations I face. But now I feel it is OK to continue feeling the conflict, and I believe there is no such thing as perfection. I feel that this program has heightened my motivation. Now I hope I can work better.

I and many other physicians in clinical settings are sort of physical laborers, therefore, we do not usually ask ourselves why we do such and such things in dealing with everyday



Participants talk about a case.

tasks. In short, we work to “cure diseases and/or improve patients’ conditions.” Besides, our tasks require us to immediately make clinical decisions and take actions. The situation does not allow us to wait until tomorrow. Our everyday situation requires us to make snap decisions one after another. Therefore we usually want and need answers and conclusions right away, which might be seen by people in the humanities as something that makes us creatures from another planet (and vice versa).

Now I think, however, that many problems that we have long shelved because of our busy daily tasks have come to the forefront. Problems related to death and life studies are certainly among them. I strongly ask scholars of humanities to deepen their studies and transmit their research to society. Those in clinical settings may tell you that “scholars do not know the real world” or “your studies would not be useful.” But please do not be daunted by such remarks. We, those in clinical settings, will ask you questions and seek knowledge and information from you. I do not believe what is most important is something immediately useful in clinical settings. Rather, I believe that boosting exchanges between the two worlds will lead to produce something useful in clinical settings in the long run. The exchanges will help both of us to overcome stereotypical images we have each other (Sorry for saying it in this way. It may be a one-sided view from physicians).

In the course, I listened to so

many lectures that I have yet to sort things out. But I am now determined to make use of what I have learned in the course in my daily practice.

I have learned many things in the course. I am a pharmacist, but never thought of death and life matters so deeply throughout my life. For a pharmacist in Japan, there is almost no opportunity in daily tasks to think about death or face patients’ deaths. We do not see bodies. Some pharmacists even say that they do not want to see a model of the human because “it makes them feel sick.” I do not know because of this or for other reasons, but pharmacists are often put outside of medical teams. I strongly hope that pharmacists and pharmacists-to-be have chances to learn about death and life studies.

Death and Life Studies Basic Courses for Healthcare and Nursing Professionals in Summer & Autumn 2008

The University of Tokyo Global COE Program “Development and Systematization of Death and Life Studies” organized a three-day winter course on Death and Life Studies for healthcare and nursing professionals in January 2008, as the first attempt to promote exchanges between those in academia and others in clinical settings in communities. Following the course, three shorter courses were arranged in the next academic year that started in April.

[Summer Course]

The first of the three, held for two days from July 19, was intended as a beginner course. A total of 86 people, 66 regular participants who are clinicians and 20 auditors who are those from nonclinical settings, came from various areas across the nation including Okinawa, the southern-most part of Japan. Of the curriculum (see table 1), the “Death and Life Studies Core” by

Susumu Shimazono, the “Clinical Death and Life Studies Core” by Tetsuro Shimizu and “Clinical Death and Life Studies Topic” by Miyako Takahashi had the same content as the program in January.

“Death and Life Studies Topics” had two lectures, one was given by Yasunori Ando, professor of religion and bioethics at Tottori University, and the other by Akira Akiyama, associate professor of art history at The University of Tokyo. Ando talked about several aspects of Japanese views of death and life. Akiyama talked about sacred relics in Christian history and their relations with art history in the West, touching on lay people’s views of death and life expressed in their worship toward these sacred relics.

In the two classes of “Clinical Death and Life Studies Exercises,” the participants were divided into small groups, and discussed two actual cases that were offered by the participants. One case was of an end-stage older adult, and the participants discussed what to do with his life-sustaining treatment including tube feeding. The other case was of an infant born with a severe disability, and the participants talked about the case focusing on how to promote communication between care providers and the parents of the child.

The participants earnestly participated in the course work for two days, and we believe that the program was fruitful.

Curriculum of the 2008 summer program and professors in charge

<p>【Death and Life Studies Core】 (1 class)</p> <ul style="list-style-type: none"> • Introduction to death and life studies 	SHIMAZONO Susumu
<p>【Death and Life Studies Topics】 (2 classes)</p> <ul style="list-style-type: none"> • Viewing death from life, viewing life from death: Views of religion and culture of religion 	ANDO Yasunori
<ul style="list-style-type: none"> • Western art and death: focusing on the Middle and early-modern ages 	AKIYAMA Akira
<p>【Clinical Death and Life Studies Core】 (2 classes)</p> <ul style="list-style-type: none"> • Introduction to clinical death and life studies / Understanding death and life, and values in caring / Clinical ethics / Spiritual care 	SHIMIZU Tetsuro
<p>【Clinical Death and Life Studies Topic】 (1 class)</p> <ul style="list-style-type: none"> • Physicians as patients in life and death, and their practice styles 	TAKAHASHI Miyako
<p>【Clinical Death and Life Studies Exercises】 (1 class)</p> <ul style="list-style-type: none"> • Case studies 	SHIMIZU, YAMAZAKI

【Autumn Course】

The one-day autumn course on Oct 18, 2008 was intended as advanced learning for those who have attended the beginner programs in January or July 2008. The curriculum (see table 2) focused on issues in the field of perinatal care. Thirty-nine regular participants and 20 auditors came from a variety of places across the nation including Okinawa, Kyushu, and Hokuriku regions.

In the “Clinical Death and Life Studies Topic,” Shiro Kozuma, associate professor of obstetrics and gynecology at The University of Tokyo, gave an introductory lecture on perinatal care, including ethically difficult problems he has encountered during his work at The University of Tokyo Hospital. He said that Japan has had extremely small numbers of newborn or maternal deaths per capita, the smallest level in the world. However rare, when medical providers come across such cases, they have to tackle extremely difficult situations that involve ethically challenging and emotionally taxing problems.

In the “Clinical Death and Life Studies Exercises,” three participants presented their actual cases, and all participants discussed how to deal with problems in these cases the case of a couple who chose a second-trimester abortion after an abnormality was found in the fetus by a prenatal diagnosis; the case of a mother who refused to see her stillborn baby; and the case of a mother whose newborn baby died one day after birth. The participants contemplated how to deal with the feelings of such patients



Prof. Kozuma lecturing.

and how to communicate with them.

A symposium was held at the end of the one-day course. Yuka Ozasa, assistant professor of midwifery and bioethics at the Bioethics Center at the Tokyo Medical and Dental University, talked about the findings of her research on pregnant women's decision-making process as whether to undergo prenatal diagnoses. Ozasa stressed the importance of supporting pregnant women through the decision-making process by taking into account that they are pressured into making hard choices. Yuriko Suzuki, a researcher of ethnic studies who has conducted interview studies with midwives in rural areas in northern Japan, talked about the commemoration of aborted fetuses and the once-practiced custom of newborn killings that were conducted to control the number of family members in times of food insufficiency. Suzuki said that people in early-modern Japan had considerably different views of and attitudes to the lives of newborn babies from those in the present time. Manabu Akagawa, associate professor of sociology at The University of Tokyo, talked about ongoing issues related to the low birthrate in Japan.

We believe that the participants had opportunities to deeply think about prenatal issues from the viewpoint of death and life studies through the one-day course.

Curriculum of the 2008 autumn program and professors in charge

1. Clinical Death and Life Studies Topic	
• On perinatal medicine	KOZUMA Shiro
2. Clinical Death and Life Studies Exercises	
• Case studies	SHIMZU Tetsuro & YAMAZAKI Hiroshi
3. Symposium	
• On perinatal care	OZASA Yuka
• Abortion and commemoration of aborted fetuses	SUZUKI Yuriko
• Reconstructing society in the low birthrate era	AKAGAWA Manabu



A participant talks about a case.



A participant asks a question.

Clinical Ethics Seminar in Sapporo

“Clinical Ethics Seminar in Sapporo” was held on Oct. 12, 2008 cosponsored by The University of Tokyo Global COE Program “Development and Systematization of Death and Life Studies” and Higashi Sapporo Hospital Ethics Committee in Sapporo, Hokkaido. The seminar, a part of our program to promote exchanges between those in clinical settings and others in academia, was organized to provide clinicians with an opportunity to learn and practice clinical ethics.

The seminar drew 75 participants, mostly clinicians, not only from Sapporo but from other parts of Hokkaido, the northern-most island of Japan. In the seminar, I gave a lecture on clinical ethics that I have developed, talking about its concept and how to practice clinical ethics. I also explained how to use a format I developed to facilitate clinical decision-making based on clinical ethics.

Clinical ethics has a set of three principles: respect for human beings, beneficence and social appropriateness /justice. Under the principle of respect for human beings, which partly corresponds to the principle of respect for autonomy in the common set of four principles of biomedical ethics developed in the West, clinicians are required to provide care for patients acknowledging that patients could be independent and dependent at the same time. In clinical practice, care providers must support

their patients' autonomous decision-making by acknowledging the patients' vulnerability that could be exhibited in the patients' feelings and emotional needs, often in an irrational way. In my understanding, respecting for autonomy in western ethics covers a part of the principle of respect for human beings.

When taking care of a patient, clinicians are required to deal with problems arising in the process of treatment by consulting not only with the patient but his/her family. Family is not a third party but a party involved. Clinicians should recognize the patient not only as an individual but a part of a larger unit. It is of great importance to understand relationships among those concerned. It is partly because family is a part of the care-giving team, and also because family could be affected in various ways when a family member is ill. Therefore, family should be involved in a clinical decision-making process.

Medical professionals should make efforts to work out clinical problems through collaboration with the patient and family. For that purpose, they should facilitate communication among the patient, family and medical providers in order to best understand the patients' wishes to achieve their goals of treatment. Practicing clinical ethics is the process of mental and physical activities conducted by medical professionals to achieve the goals.

Decision-making processes involving death and life form one of the central issues of clinical ethics when the patient is in a severe condition. Therefore, clinical ethics is the central domain of clinical death and life studies, and clinical death and life studies constitute philosophical activities indispensable for clinical ethics.

After the lecture, the participants were divided into small groups to talk about three actual cases that were followed by discussions by the whole participants.

The first of the three cases was of an elderly woman who underwent surgery to remove breast cancer. She lost her husband after the surgery and now she is diagnosed with an abdominal tumor that is suspected to be malignant. The patient and her family do not agree about a treatment plan. What should

medical providers do in this situation? Clinicians should try to understand the feelings and preferences of the patient and family by considering the circumstances from a variety of perspectives. The second case was of an elderly man who had played an active role in society. Having a severe prognosis, he insisted on a treatment that did not obtain a nod from medical team. However, the confronting situation was gradually eased by flexible attitudes on the side of medical providers. In the third case, a patient decided to undergo an operation during talking about the treatment with his physician, but then, the patient changed his mind; but after a while, he again decided to have the operation. Nurses were not well informed about the patient and situation, which made the problem more serious. In the case, clinicians were required to deal with the case by understanding swaying feelings of the patient to reach a desirable treatment plan.

In the seminar, those from The University of Tokyo and the participants from clinical settings in Hokkaido worked together in the discussions to seek a better solution for each case. A number of participants voiced their appreciation toward the seminar. It was also a good opportunity for us to learn the reality of clinical settings, which made us recognize anew what we should tackle in the research of clinical death and life studies. The seminar was the first of our planned clinical ethics seminars in local cities. We owe Higashi Sapporo Hospital Ethics Committee, the cosponsor of the seminar, for the organization of the seminar.



Participants talk about a case in groups.



Lu Xun's Last Testament

FUJII Shozo (Professor, Graduate School of Humanities and Social Sciences, Chinese Literature)

Lu Xun (1881-1936) spent the last ten years of his life in Shanghai. His essay "Death" dates to this period. This essay is dated to September 5 and appeared in the September 20 1936 issue of the bimonthly magazine *Zhongliu*.

Lu Xun fell ill on May 15 of that year and received daily visits from his attending doctor, the Japanese physician Sudo Iozo. Furthermore, on May 31 he was also examined by an American doctor upon the urging of the American journalist Agnes Smedley and Lu Xun's young friend, the writer Mao Dun, and was told that his illness was so severe that if he were European he would have died five years prior. His illness continued to worsen after June, so much so that the diary Lu Xun had written daily for the last 24 years, with the exception of the period of the January 28 Incident (a military clash between the Chinese and the Japanese in Shanghai) has no entries for the period between June 6 to June 30. Then, in early July, there were signs of his illness alleviating. Thinking about his illness, the normally indifferent Lu Xun started to deal with the issue of death in his above-mentioned essay and wrote a testament encompassing several points (the translation of Lu Xun's testament below is taken from David Pollard, *The True Story of Lu Xun*, The Chinese University Press):

- 1.) Do not accept a penny from anyone for my funeral-old friends excepted.
- 2.) Hurry up and put me in my coffin and bury me, and have done with it.
- 3.) Do nothing in the way of commemorating me.
- 4.) Forget me, and take care of your own lives. If you don't, you are really idiots.
- 5.) When a child grows up, if he is not talented he can find a little job to earn a living. On no account should he pretend to be a writer or artist if he is not up to it.
- 6.) Don't believe promises.
- 7.) Don't have anything to do with people who wound others but oppose retaliation and preach tolerance.

When Lu Xun was studying in Tokyo in 1903, and a telegram reached him informing him of the critical physical condition of his mother, and he hurried back to China. A traditional wedding had already been arranged for him. His marriage partner Zhu An (1878-1947) had bound feet and was illiterate. It is said that when Lu Xun emerged from the room on the second floor of his house after his wedding night he had traces of tears on his face and from the second day onwards he slept in the study by himself.

At that time Lu Xun was involved with the Han revolutionary movement that sought to overthrow the Manchu dynasty and establish a Han Republic and it is said that he was even ordered to assassinate an important Manchu dignitary. That he accepted the traditional marriage forced on him by his

mother can be seen as representing a mere filial act. However, in March 1925 he started correspondence with Xu Guangping (1898-1968) from Guangdong, as one of the students at the Beijing Girls Normal University where he was teaching as an adjunct instructor, and after being forced to relocate to Guangzhou by the reactionary government in Beijing, the two started cohabiting in Shanghai in October 1927. Two years later, a boy, Zhou Haiying, was born to them.

The testament can be said to have been addressed to Xu Guangping, who was to remain in Shanghai. Why, however, did Lu Xun publicize his last will before his death in a magazine? Was it because he was worried that his mistress looking after his seven-year-old son might be charged with adultery? Or was it because he feared for his son, who might become embroiled in the complex political web surrounding Lu Xun, a man persecuted by the Guomindang dictatorship and at times also attacked by the underground Communist Party in Shanghai?

Shortly after the publication of his essay, on October 19, Lu Xun suddenly died of a bout of chronic asthma. He left a short note in Japanese addressed to Uchiyama Kanzo, the owner of a Japanese bookstore, saying: "Dear laoban, unsuspectedly, my asthma has started up again since the night... I plead you. Please call Doctor Sudo by telephone. I hope he can come soon."

After Lu Xun's death, a funeral committee was formed of which Sun Yatsen's widow Song Qingling and Mao Zedong were members, and a lavish funeral with honor guards of armed police was conducted. One year after the outbreak of the Sino-Japanese War, in October 1937, a ceremony commemorating the first anniversary of Lu Xun's death was held in Yanan, where the Central Party Committee of the Communist Party was located. Mao Zedong celebrated Lu Xun as a saint of the Chinese revolution with the words: "In my opinion, in regard to his value to China, Lu Xun is a saint of the highest order." Also, in more recent years, Lu Xun's son Zhou Haiying and Lu Xun's grandson Zhou Lingfei opened the Lu Xun Culture Development Centre and attempted to have "Lu Xun jiu" registered as a liquor trademark, but their application was rejected by the State Administration for Industry and Commerce on the grounds that "it was not desirable to use the name of an exceptional man for commercial purposes."

In the past, the testament Lu Xun himself publicized during his lifetime was all but ignored for the expediency of politicians. In more recent times, it was ignored for the economic benefits of his own family. However, when read from the perspective of death and life studies, what different readings of this text are possible? A more general re-reading of Lu Xun's work should be attempted from this perspective.



The Aesthetics of Perishing

AKAGAWA Manabu (Associate Professor, Graduate School of Humanities and Social Sciences, Sociology)

By my own understanding, the alluring field of Death and Life Studies concerns birth, life, aging, and death. In other words, this is a vast discipline that takes into account the activities of living organisms and human beings. Although I have only spent 20-some years in the field of Sociology, which makes me a rather young researcher, I must admit that the discipline of Death and Life Studies has been a field from which I have been somewhat distanced. My own lack of study aside, one possible reason for my distance is that the field of Sociology has tended to emphasize life. This is one reason for my own distance from this field.

Sociology has mainly been concerned with the totality of the system of how living human beings mutually interact. Social and economic disparity, inequality, power, modernity, globalization—topics that Sociology has held as its bread and butter—are mainly focused on aspects of life. In such a framework, death has been seen as the blind spot that negates the chain of social action and social systems. Although there are many cases in which Sociology has addressed death—for example, the Sociology of Religion, the Sociology of Medicine, and Clinical Sociology—these fields have generally asked how death can be seen as the ultimate loss of meaning for life and society. Frankly speaking, for Sociology death is a subject that must be “handled with care” and, in fact, it might not be going too far to say that it has been somewhat of a taboo subject. As Geoffrey Gora once noted, can it not be said that the phenomenon of the “Pornographification of Death (death as that which should be concealed)” is not only applicable to society-at-large but to Sociology as well? Thus, it is challenging for Sociologists to speak of death. I myself am little in the way prepared to do so. Honestly, I think reading books on death and Biology and death and science are of much greater benefit.

Recently, at the same time, I have vaguely started to think that just as we say living organisms and human beings have both life and death, that the same can be said about society in general. Meaning: the decline in the Japanese birthrate in the 21st century is an unavoidable problem we must face (this will soon become a problem in other “advanced countries” as well).

That being said, at least in my case, I do not think that we must put a stop to declining birth and population rates. Rather, instead of betting on population increase and continued economic growth, I would like to suggest that we perish in a graceful manner. Such a suggestion means that we must ask how society (in this case, Japan) will age, how population will decline, and how it will ultimately perish. This is the problem we must confront.

Of course, there is no need to panic over population decline. As the Japanese proverb “The country is destroyed, but the mountains and rivers remain” goes, even with a decline in the Japanese population (and the rare possibility of its demise), this does not mean that human beings, the environment, or our world will disappear (on a global scale, the population boom is a much greater problem). Society, in the sense of society being a human endeavor, will continue to exist.

I hold that Japan—the first “advanced” country facing the problem of population decline—must show others how to age, decline, and then perish. Just as individual living organisms and human beings overcome death through the continuation of their species, can we the Japanese not leave the example of a graceful manner of perishing to future generations? Rather than this being a question of personal ethics, this can be seen as a problem concerning the construction of society based on a public ideal. For now, we must consider the basic ideas behind creating such a society and the rules governing individual choice and public responsibility. I believe that thinking about the mechanism of a society with a declining population is, at least for me, what will become my own Death and Life Studies.



The Second BESETO Conference of Philosophy

(Peking University)

ICHINOSE Masaki (Professor, Graduate School of Humanities and Social Sciences, Philosophy)

The Second BESETO Conference of Philosophy was held over two days on December 27-28, 2007, at Peking University. The term BESETO is composed of the first two letters of the city names Beijing, Seoul, Tokyo and is used in the case of these conferences to refer to the joint research efforts of Beijing University, Seoul National University, and The University of Tokyo. The term signifies the entirety of the joint-research activities of these three universities. However, the BESETO activities of the teaching staff and students in the philosophy departments of the participating universities began earlier than the activities of the other departments—when the first conference of philosophy was held at Seoul National University in February 2007. I really appreciate the well-arranged organization by Professor Zhang Xianglong of Peking University, Professor Lee Nam-In of Seoul National University, and Professor Murata Junichi of the Komaba campus of The University of Tokyo, and also express our gratitude to Assistant Professor Sakakibara Tetsuya at the Hongo campus of The University of Tokyo for his kind assistance.

Starting with the BESETO Conference of Philosophy, it was decided to include all strands of philosophy in the scope of our activities. The expression “all strands of philosophy” is used here to signify that the subject of these events is not limited to western philosophy, but, for example, also includes Asian thought such as Confucianism, Buddhism, and the Kyoto School of philosophy. Reflecting our current international situation, another feature of the BESETO conferences of philosophy is that we employ English as our main language of communication. On the occasion of the second conference, four scholars (Sakakibara Tetsuya, Imamura Kenichiro, Asakura Tomomi, and myself) from the Global COE program Development and Systematization of Death, and Life Studies presented on our current research. Apart from these four speakers, Professor Murata, Assistant Professor Nobuhara Yukihiro, and three others from the Komaba campus Global COE program gave research papers as well. This event can therefore be regarded as a joint undertaking by the two Global COE programs of The University of Tokyo.

The content of the papers given at the conference was diverse. Concerning presentations related to Death and Life Studies, Sakakibara Tetsuya gave a talk about “Living with the Other,” in which he discussed the problem of experiencing the Other from a phenomenological perspective. Touching upon the concept of mutual interpellation (*watashi to nanji no yobikakeai*) developed by Nishida Kitaro, Sakakibara discussed the fundamental issues underlying our existence

(*sei*). Next, Imamura Kenichiro spoke about John Locke’s ideas on punishment. To do so, he examined the concept of punishment as education, which is not discussed in Locke’s *Two Treatises Of Government*, through the lens of Locke’s own *Some Thoughts Concerning Education*, taking the issue of capital punishment as the opposing pole of his argument. Asakura Tomomi elucidated in his talk the differences pertaining to the position of morality in the thought of the Neo-Confucians and the Kyoto School, paying particular attention to the ideas of Mou Zongsan and Koyama Iwao. This talk reverberated deeply with the issue of the perception of life and death in East Asia. I gave one of the opening talks, discussing the issue of freedom, arguing that it is not an either/or issue of whether an actor is entirely free or not, but that it is an issue allowing for degrees of freedom. I thus brought this problem into relation with the topics of vagueness and probability. My presentation built on ideas that were discussed at the Death and Life Studies Symposium in 2006, which is entitled “Death and Life Studies on Psychiatry and Offences: On Homicide.”

On the whole, the East Asian perspective was well developed in the talks. For example, Professor Zhang (and others) employed Confucian ideas in a discussion of contemporary theories of justice. In my opinion, this talk in particular raised issues that represent the contributions East Asian research can make to contemporary thought. I also found the paper of the Korean scholar Mr. Cho Eunsu concerning Japanese Buddhist Studies of great interest. It can be said without doubt that the growing cooperation, partnership, and healthy competition among East Asian scholars of philosophy will not only benefit research on philosophy in East Asia, but also contribute to the global development of philosophy. The third BESETO Conference of Philosophy is scheduled to be held at the Komaba campus of The University of Tokyo from January 10-11, 2009. The Death and Life Studies program is expecting enthusiastic participation and attendance for this event. For more information please visit the following URL : <http://www.lu-tokyo.ac.jp/philosophy/report/beseto2007.html>



Public Symposium: *Collective Death and Political Power: Memorial Constructions and Ritualization*

Workshop: *Memory of the Dead and the Politics of Representation*

IKEZAWA Masaru (Associate Professor, Graduate School of Humanities and Social Sciences, Religious Studies)

From September 19th-20th, 2008, a joint research symposium was held with the cooperation of the Ecole française d'Extrême-Orient and Le Centre d'Anthropologie de Toulouse. This research project began in 2003 with a symposium entitled "The coexistence of the Dead and the Living." In 2005 we held a further symposium entitled "La mort et les au-delàs." An additional symposium entitled "La mort et les au-delàs II" was held in 2006 in Toulouse. The current symposium was designed as a further expansion of these previous symposia. The 2008 symposium dealt with the topic of untimely death in war and disasters. How were the deaths caused by a single event (i.e., war and disasters) remembered, narrated, possibly manipulated [for various political means], and eulogized or memorialized? As in 2005-6, the comprehensive cooperation of the Ecole française d'Extrême-Orient allowed us to invite scholars working in a variety of disciplines from both Japan and France.

The public symposium (Friday, September 19th) began at 1 PM. The symposium opened with greetings by Masao Tachibana (Dean of the Faculty of Letters) and opening comments by myself (symposium chair). The first part of the symposium featured papers by Tomoko Yamagishi (Meiji University), *Ambiguity of the "Tragedy of Karbala"*, Marlène Albert-Llorca (University of Toulouse II) *From "Valle de los Caídos" (the Valley of the Fallen) to the Opening of Common Graves: Memory and the Dead during the Spanish Civil War (1936-1939)*, and Shigenori Iwata (Tokyo Gakugei University), *"The Heroic Dead" in Provincial Japanese Communities*. These papers were followed by comments from Jean-Pierre Albert (EHESS).

After a short break, the second part of the symposium featured papers by Yves Goudineau (EFEO), *Lost Spirits and Bodies: Symbolic Recomposition and Physical Redistribution of the Dead of the Vietnam War*, Yuko Kuroda (Hanshin Support Network for the Elderly and the Handicapped), *The Defects of the Public System in Japan and the Construction of a Self-help System following the Hanshin-Awaji Earthquake*, Olivier de Bernon (EFEO), *From Political Manifesto to Commercial Obscenity: The Treatment of the Memories of Khmers Rouge Victims in Phnom Penh and its vicinity*. These three papers were followed by comments from Katsumi Fukasawa (University of Tokyo). Although there was not ample time for the final group discussion, the variety of topics and perspectives on the memory of collective death



in war and natural disasters offered much to consider for the several hundred people in attendance. The symposium was followed by a dinner at the Hongo campus, which was attended by all of the presenters and where a deeper discussion concerning the day's talks was undertaken.

Despite a looming typhoon, and the fear that the number of attendees would be limited, the workshop on the following day (Saturday, September 20th) was, fortunately, well-attended. This workshop was designed to allow younger researchers (including young COE researchers) to have the opportunity to present papers and for a general sharing of opinions by all those in attendance. The day began with two keynote speeches and then papers were presented in two separate rooms. We ended with a general group debate. Unlike the previous day, we did not employ simultaneous interpretation (consecutive interpretation was employed instead). The day began with greetings from COE leader Susumu Shimazono. This was followed by keynote speeches from Sébastien Tank-Storper (CNRS), *The Attack on the Asociación Mutual Israelita Argentina. The Political Conversion of Memories*, and by Fumihiko Sueki (University of Tokyo), *The War Dead and Religion in Japan*.

The first group of papers by young researchers (Tetsuya Otoshi/University of Tokyo presided) included the following:

1. Mamoru Fujisaki (University of Tokyo), *Memorial Construction of Anti-Semitism in the Middle Ages: Accusations of Ritual Murder and the Persecutions of 1096*
2. Grégoire Schlemmer (IRD), *Politics of the Dead. Ancestors, the Evil Dead, and Patterns of action in the Kulung Rai, a Himalayan community*
3. Hiroe Shimauchi (University of Tokyo), *How has Infant Death been understood?*

4. Abigail Mira Crick (CAS, LISST), *“Victims of the Desert”: Moral and Political Considerations on Certain Deaths at the Border*

The second group of papers was composed of the following talks:

1. Kana Tomizawa (University of Tokyo), *Memories of Deaths of the British in the British India: the case of Kolkata and other cities*

2. Stéphanie Mulot (University of Toulouse), *Memories and Figuration of the Dead in the Slave Trade and the Slavery in the Cultural Policy of Guadeloupe*

3. Akira Nishimura (University of Kagoshima), *Performativity of Memories: The Future Opened by Sacrificial Death*

4. Eric Villagordo (University of Montpellier), *Representation and Memorial of September 11, 2001*

Anne Bouchy (EFEO) served as commentator for this session.

In the final group debate, Professors Otsushi and Bouchy offered a general summary and comments on the day’s talks. Sato Kenji (University of Tokyo) offered final comments and closed out the day’s workshop.

On September 21st (Sunday) a private tour for our French colleagues was held to observe war memorials in the Tokyo area. Notably, we visited Yasukuni Shrine, the Yushukan, sites dedicated to the Kanto Earthquake, and finally Gokoku temple (the graveyard of the Imperial Army). The day’s tour began, in the rain, at 9:30 AM and we returned to the University of Tokyo at around 5 PM. We all pledged to meet again in the near future.

Due to the broad nature of the topics presented at this symposium there was the fear that the symposium would be unable to



maintain an overall sense of structure. However, I heard positive comments on the papers given and I myself felt that it was a success. In part, this was due to the fact that—despite the presenters discussing a variety of cultures, topics, and time periods—the memory of collective death evinces a structural commonality. Firstly, this is based on the power over memory that the dead have (i.e., power over the future). Secondly, and based on this fact, the mentality of the living and the ideal of the future is often constructed through memory concerning the dead.

Although the only way to allow the dead to continue to “exist” is through memory, there is the danger that those living hold their own memories of the dead as being absolute and that these memories become mere devices for promoting the views of the living. This symposium showed the importance of carefully listening to the voices of the dead.

Although the symposium was a success, a number of issues remained. The biggest problem was that there was little time for group discussion. In the future, it will be necessary to consider the possibility of having presenters distribute their full papers in advance and then devote our time to a general roundtable discussion.

Finally, I would like to note that this symposium was successfully carried out due to the help from the specially appointed COE researchers. I would like to thank Mamoru Fujisaki, Kana Tomizawa, and Tamotsu Yoshizawa for their key roles in running the logistical side of the symposium. My profound gratitude also goes out to professors Anne Bouchy, Susumu Shimazono, Kenji Sato, and Tetsuya Otsushi, those who helped with interpretation (Koichi Kanda, Takayuki Shimoda, Masanori Sakano, Kiyonobu Date), and everyone who kindly took the lectern.



Sino-Japanese Conference: “Towards an East Asian Death and Life Studies”

TAKEUCHI Seiichi (Professor, Graduate School of Humanities and Social Sciences, Ethics)

The Sino-Japanese conference “Towards an East Asian Death and Life Studies” was jointly held by the Global COE program Development and Systematization of Death and Life Studies and the Chinese Association for Japanese Philosophy from February 18 to 19, 2008, in the conference room of the Zhaojialou Hotel. There were sixteen participants from Japan and approximately fifty participants from China.

After being greeted by Bian Chongdao, the head of the Chinese Association for Japanese Philosophy, I gave a short explanation of our intentions behind this event. I stressed that this was to be an opportunity to take East Asian Death and Life Studies with a special focus on China and Japan—a topic matter that has been left largely ignored as a main object of study heretofore—as a direct subject of inquiry in order to investigate the possibilities and various issues that are contained in this field and to attempt a further development and systematization of Death and Life Studies from this vantage point.

The first paper given in the morning session of the 18th was by Ishikawa Kumiko from the Faculty of Law at The University of Tokyo. Her paper discussed the ideas of Yanagita Kunio and Orikuchi Shinobu as one example of modern Japanese views of death and life, showing how at the core of these views lies the issue of what happens to the soul after death. The paper brought the views of these two thinkers regarding the whereabouts of the soul after death into relation to secular ethics. Next, Zheng Xiaojiang from Jiangxi Normal University discussed the Confucian concepts of *letian zhiming* (“to rejoice in Heaven and acknowledge ones allotted lifespan”) and *anzhi ruoming* (“to accept calamities as one’s fate”), arguing that when it comes to facing death, many Chinese people—lacking interest in the afterlife and faith in one of the universal religions—only have the concept of destiny (*ming*) to rely on. However, in this regard, the traditional wisdom of Confucian thinkers has great value for application today. Continuing, as the last presenter of the morning session, Morishita Naoki from the Hamamatsu University School of Medicine presented on the views of death and life of contemporary Japanese, detecting in these views a combination of traditional, modern, and contemporary sensibilities. Morishita noted that at the basis of traditional, modern, and current Japanese views of death and life lies the idea of that which is without form. Doing so, Professor Morishita sought to show the potential for a new Death and Life Studies.

The first presenter of the afternoon session was Zhu Xiaopeng of Hangzhou Normal University, who discussed ideas concerning death and life found in the thought of Daoist thinkers. Traditionally, Daoists have stressed life and valued the body, as well as perfecting the body and upholding the truth. Daoists have remained distant to and even opposed power, money, and social standing which are deemed to infringe on this life-centric philosophy. Building on these observations, Zhu argued for the significance of these Daoist ideas for contemporary society. Following this talk, Sueki Fumihiko (Graduate School of Humanities and Sociology of The University of Tokyo) pointed out in his paper that despite the fact that the activities of Buddhist temples in modern Japan have been slighted as “Funerary Buddhism” for their focus on death ritual and the management of cemeteries, the living exist due to a history created by the dead, and therefore the issue of the

dead cannot be simply ignored. Based on this perspective, he stressed the need to think about the potential that lies within that Japanese Buddhist thought which puts emphasis on the dead. Zhang Zhiqiang from the Chinese Academy of Social Sciences discussed from a similar standpoint the restructuring of Confucianism and Buddhism in modern Chinese history. He analyzed the construction of a particular Chinese morality and view of death and life that formed part of the revolutionary spirit, which was deemed necessary as part of the transition to a modern state; notably among the so-called men of resolve (*zhishi*) at the end of the Qing dynasty. He concluded that the contemporary worth of these views should be investigated.

The second part of the afternoon session was opened by the paper of Nakaoka Narifumi of Osaka University. Arguing from the perspective of pragmatic philosophy Nakaoka stated that inquiries into questions of death and life, including old age, have to be based on a recognition of our fundamental human “weakness.” By facing one’s own physical and mental weakness, it is necessary to come to the realization that the essence of human beings is circumscribed by this “weakness.” Furthermore, he argued that it is not possible to cope with these questions solely on the basis of one’s own realization, but that the mediation of others is necessary in this process. In the last of the individual presentations, Li Ping of Renmin University argued that traditionally Chinese perceptions of death differed markedly according to one’s social standing, but that accompanying China’s modernization since the 1980s, people have gained relative freedom in their choice of profession and that this has led to a further pluralization of views on death.

The concluding session on the 19th saw presentations by Ikezawa Masaru (Graduate School of Humanities and Sociology of The University of Tokyo) and Jin Fenglin of the Party School of the Central Committee of the Communist Party of China. In his talk, Ikezawa Masaru analyzed the internal logic of western-derived bio-ethics and paid particular attention to the question of how some vague feeling is turned by different actors through the act of verbalization into a systematic bio-ethics. Based on these observations, Ikezawa discussed how a Confucian bio-ethics could be formulated. In his presentation, Jin Fenglin stated that the elucidation of the basic aims of a Chinese philosophy of death, the establishment of an academic model for this philosophy of death, and the improvement of the methodological foundations of comparative research on the philosophy of death in China and abroad should be the basic course of development for Chinese death philosophy.

The Chinese presentations stressed that one of the main issues facing Chinese studies of death is the question of how to fill the void created by the decline of traditional death rituals and views on death and life especially among city dwellers after the era of communalization and the Cultural Revolution. Although the particular circumstances differ, modern and contemporary Japan faces a similar void. Much of our discussions centered around the question of how a new death and life studies can be created and developed in Japan and China. The proceedings of this conference are scheduled to be published soon, both in Japanese and Chinese.



A Point of Departure for Academic Exchange in the Humanities in East Asia – The 1st PESETO Humanities Conference

SHIMODA Masahiro (Professor, Graduate School of Humanities and Sociology,
Indian Philosophy and Buddhist Studies)

In a field that takes the indigenous history and culture of a specific country, region or people as its object of study, it is extremely difficult to have free academic exchange from an objective standpoint in cases in which the subject matter is closely related to present times, as the content of one's research frequently appears to be an assessment of cultural and historical forms that have remained extant throughout history until today. Despite the fact that Japan, Korea, and China are connected geographically by their location around the East China Sea, in the 60 years following World War II an invisible wall has appeared dividing the three countries and making exchange in the public sphere difficult. The humanities, too, have not been able to avoid this fate and the period has been one of silence between the three countries.

In the academic world, in which new developments can only be hoped for based on the continuation of research begun by the previous generation, it cannot normally be imagined that the previous research methods, source materials, and research findings that had been accumulated over generations would be entirely discarded. However, in postwar Korea and China, the various disciplines of the humanities had to start anew by eliminating the influence of Japan. Although it was only one period of time which wreaked havoc on the relations between the three countries, it left lasting scars based on which Japan, Korea, and China created an environment in which each, without the opportunity of directly facing each other, has separately carried out research in the humanities mediated by western academia while sharing the same standards of evaluation and assessment.

This situation does, of course, not solely originate in the unfortunate history of the recent past. It is also related to the problem of a deep-rooted modernity and post-modernity, in which the differing, independent traditions of East Asian humanities were subjected to the onslaught of western civilization and forced to rethink themselves entirely, from their methods to the expressions used, and as a result were forced to change their self-image. That the three universities have gained the opportunity to mutually

reflect on their respective humanities research appears to me as an important step in coming to terms with this larger problem.

Responding to a call by Yi Taejin, director of the College of Humanities at Seoul National University, public academic exchange on the departmental level in the field of humanities between Peking University (PE), Seoul National University (SE), and the University of Tokyo (TO) was put into practice from March 27 to March 30, 2008, at the College of Humanities at Seoul National University. Director Yi spared no effort in treating his guests from Beijing and Tokyo and opened the event with the profound remark that this conference marked a new milestone in the last 200 years of scholarship in East Asia.

The participants from the University of Tokyo were TACHIBANA Masao (director of the Graduate School for Humanities and Sociology), MARUI Hiroshi (at the time vice-director of the Graduate School for Humanities and Sociology), YOSHIDA Mitsuo, ROKUTANDA Yutaka and the presenters TSUKAMOTO Masanori (paper title "Modern French Literature and the Problem of "I" - The case of Paul Valery") and SHIMODA Masahiro ("The Establishment of the Corpus of Buddhist Sacred Scriptures and the Emergence of the Buddhist World – Buddhist History Seen from the Perspective of the Development of Media"), as well as the discussants TAKAHASHI Kazuhisa (discussant of the paper "Studies of English Literature in East Asia - The Case of the Study of English Literature at Korean Universities" by Kim Seongkon of Seoul National University), YOSHIZAWA Seiichiro (discussant of the paper "The Sino-Euro Interpretations of Matteo Ricci's Notion of tianzhu (God)" by Zhang Xuezhi of Peking University), KOJIMA Tsuyoshi (discussant of the paper "An Overview of Research in Ancient Chinese Political History in China, Japan, and Korea - The Example of Song Political History" by Deng Xiaonan of Peking University), Hayashi Toru (discussant of the paper "Construction of a Digital Archive for Altaic Languages" by Kim Juwon of Seoul National University). Additionally, as representatives of the Death and Life Studies program, SATO Kenji and IKEZAWA Masaru as well as the research fellow TSUCHIYA Taisuke and KIM Kyungnam (PhD Candidate) attended the conference.

This conference, convened under the topic "The Current State of Humanities Research in East Asia and its Developmental Trends," came to a successful conclusion thanks to the cordial reception extended by the host institution, the College of Humanities at Seoul National University. While we were able to take note of a historic moment at the beginning of this new century with the start of



academic exchange in the humanities between the three representative universities of East Asia, at least the participants from Seoul and Tokyo realized that they shared a common awareness when it comes to the problem of what future direction the humanities should take within a crisis-ridden global environment. Furthermore, Death and Life Studies was identified as a new topic which to develop as part of the exchange between the three universities. These two points have to be noted as the concrete achievements of this conference.

The College of Humanities at Seoul National University, which became increasingly alarmed about the disinterest in the humanities existing in the academy at large and society, created a "Humanities Course for High-ranking Public Figures" in 2007, a life-education course drawing on community services designed for CEOs and persons in leadership roles in politics, economics, management, and society. The course provides an opportunity for such figures to receive education in and reflect on the field of humanities. This course has received an enthusiastic reaction from the participants who realized, thanks to the course, how important humanities education is for creating a better society and raising the standard of living. "From now on, the humanities at Korean universities have to come out of the ivory tower and closely engage with other academic disciplines and social reality, carrying out what Edward Said has termed 'secular criticism'," one of the panelists at the conference said. I believe that the humanities at the University of Tokyo, which is facing similar problems, have something to learn from this approach.

At the preparatory meeting for Death and Life Studies held on the last day of the conference, two representatives each from Seoul National University and Peking University conferred with the Death and Life Studies team from the University of Tokyo about the future of this new field. Having received an explanation about the activities of the Death and Life Studies program at the University of Tokyo thus far and planned future developments, representatives from Seoul National University and Peking University, showing a great potential interest in Death and Life Studies related issues, replied that it is in particular important to establish Death and Life Studies in East Asia as an independent field of enquiry. Deepening future cooperation, the conference was brought to a close after Death and Life Studies in relation to the humanities was determined as one of the topics for the next PESETO conference.

The overall issue to be faced is also clear. While Korea, China, and Japan are in immediate geographical proximity to each other, they are divided by language. The conference therefore depended heavily on interpreting between the three languages, something that symbolized this fundamental problem.

It was unavoidable that on this occasion, fruitful and stimulating conversations among scholars relied on the use of English and French.

Looking at these conversations, it becomes clear how thoroughly the event had been prepared. The scholars from Beijing, Seoul, and Tokyo came from various academic disciplines such as English Literature, French Literature, Ancient and Medieval Chinese History, Altaic Languages, and Buddhist Studies. The only discipline among these related to contemporary East Asia was Buddhist Studies. This means that the conference had been prepared in a way that scholars would not address the issue of self-image mentioned above directly, but that discussion would take place through the lens of these various separate academic disciplines. The prudence that went into the preparation of the conference has to be lauded.

Of course, the central problems remain unresolved. Actually, only the presentation in Buddhist Studies became the object of dispute, despite it having been (in the opinion of this presenter) objective in its content. However, compared to the aggressive zeal of the discussant, the attending scholars, possibly because they all belong to a tradition of humanities that is independent from the national histories of their respective countries, reacted in an astoundingly dispassionate manner and I was pleased that they showed understanding towards my answer to a delicate problem.

The second conference will be held in two years in Beijing and the third conference will be held in four years in Tokyo. In face of the heartfelt welcome we received from Seoul National University, the members of the Graduate School of Humanities and Sociology at the University of Tokyo already became anxious in anticipation of the future conference in Tokyo.

Exactly because exchange has begun on an official level between the three universities, particular attention has to be paid to the unofficial communications taking place in order to continue this exchange. It is the constant obligation of the previous generation to ensure that future generations have it somewhat easier.



PESETO conference representatives.

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Graduate School of Humanities and Sociology, The University of Tokyo
Global COE Program "Development and Systematization of Death And Life Studies"

Leader: SHIMAZONO Susumu

TEL&FAX: +81-(0)3-5841-3736

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