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Preserving a Form

KARASAWA Kaori (Associate Professor, Graduate School of Humanities and Sociology, Oriental History, Social Psychology)

For some reason, my mother did not like the idea of being interred in a grave. “My last will is to not have my bones put in a grave, but to have my ashes scattered instead.” This was a wish that my mother had always expressed to me. She also said quite outrageous things such as “if it’s a hassle, just scatter my ashes somewhere in the mountains.” After my mother passed, I naturally could not bring myself to scatter her ashes in the mountains, but neither could I ignore her last wish. I therefore searched on the internet for an agency to do it for me. However, while looking for such a service, I could not but feel doubts. This was an expression of my sense of resistance against having my mother’s form disappear completely. If one understands the act of scattering ashes as returning to the sea or the ground, then one could say that the cremated remains do not really disappear, because they still exist on this earth. However, when the remains are turned into a fine dust and scattered, they in effect disappear as a visible entity. This is what bothered me. So, after researching various methods, I settled on having the remains mixed with ceramics and molded into a plate.

Why did I want to preserve a form?

Death is frightening. No matter how you look at it, one ceases to exist. My body, thought and emotions—at this very moment I am moving my fingers across the keyboard while thinking—will completely vanish. Of course, one can defiantly say that since fear of death also disappears with the arrival of death, it does not make sense to think about one’s fear of death before death actually occurs. If everything ends with death, what is there to fear? However, while one can entertain these thoughts, when one is confronted for some reason with death, it conjures a sense of fear. It might be that this fear arises naturally in the minds of human beings, who have been designed to strive for survival. I think it would be treason against the genes who won out in the fight for survival throughout the history of evolution to take on an attitude of saying, “I don’t care, because if you die it all ends anyway.”

On the other hand, while fear of death might be unavoidable, there are coping mechanisms built into society and culture, which have been created as the result of our minds and the labor of our minds. One of these mechanisms is to believe in stories telling us that it is possible to remain in the world through relationships to others even after death. For example, by being kept alive in the minds of others, or through becoming a buddha and remaining in the world to watch over

others. I think the coping mechanism that is based on this kind of thinking is the privilege of our species, which lives in relationships with others. It is nothing new to claim that the existence of other people is absolutely crucial in life, but this holds true even after death.

Stories like this are even more important exactly because those of us who have been left behind have to pass the time until our own deaths. Through the death of someone close, the relationship mediated through the physical body to that person is cut. However, by believing that the relationship continues by way of one’s mind and realizing this continuation of the relationship as a subjective experience, one is not only able to cope with one’s grief over the death of a loved one, but the story that something remains even after death also gains a sense of reality.

That said, we live by reacting to entities that have concrete form and exist before our eyes, and it is difficult to keep something alive in our minds which is lacking this actual form. Human minds are good at forgetting. I have realized only too well with the accumulation of life experiences the cruelty of fading memories with the passing of time and I believe that it is extremely uncertain whether one can truly remain in the minds of others. That is why one takes objects with concrete form, such as keepsakes, photos, mortuary tablets and graves, and places them in one’s life as cues that keep alive the memories in one’s mind. Among these objects might be items that ought to be discussed from the perspective of their religious meaning, but in regard to their function for the mind, they are important cues that bring to life the dead in one’s memories and are media through which the dead live on in one’s mind.

This, then, is the answer to the question I posed in the beginning. The reason why I wanted to preserve a form was probably in order to achieve for myself resistance to oblivion and to keep the memories alive in my mind. Since cremated remains originate in the physical body of the deceased, they seem to me particularly effective in this regard. Most people would answer that one did something like I did out of affection for one’s mother. However, to say that one did it in order to believe in the story that one remains in the minds of others might be a little too academic. Still, I believe that my mother, who was accepting of such a daughter like me, would have simply laughed and said “that’s alright.”



The Relationship of Death and Life: Between Ethnography and Personal Experience

HONDA Hiroshi (Associate Professor, Graduate School of Humanities and Sociology, Social Anthropology/Korean Studies)

The question as to how the death of an individual influences family, friends, and community—and the question as to how this uncommon event is resolved—is an important issue for anthropology.

It has been some 20 years since I began doing fieldwork in provincial Korean society. In this time, I have witnessed the death of many of those whom I did my fieldwork with and on; I have also faced the death of many of those close to me. I myself have experienced that not only those who have passed, but also those, in both direct and indirect relation, have been profoundly affected by these deaths.

Personally, the most I was affected by death was when my father passed away 10 years prior. When I try to speak of that time some deep feeling comes from within me and I can't put things into words very well. But, here, I will try writing about the time leading up to my father's death in as an objective sense as I can. On his way home my father suddenly was struck with respiratory difficulties. This was the beginning. The ambulance was quickly called and he was taken to the hospital. His breathing difficulties had led to the cessation of his heart and lungs for almost 30 minutes. By the time his heart had begun functioning again over half of his brain had been irreversibly lost. According to the doctor in charge, there was no chance of him regaining consciousness.

Despite this, he was given the most passive form of "life support" possible: a respirator and nutrients. For one year or so—despite his lack of consciousness—he continued to "live." My father was a medical researcher and, despite being prone to illness in his later years, often saw patients part-time up until he passed into unconsciousness. Considering that he often spoke negatively of life support, I feel he must have been disappointed as what happened was against his will.

Although I wrote that he continued to "live," I often wonder if one can call that "life." Whenever I recall this I always think deeply about this question. For the doctor, my father was still a living patient. Further, as long as my father [when his brain was still functioning] and my family never clearly expressed that we did not want him on life support, the doctor could not take him off the respirator and cease feeding him. At the same time—despite my family being told that he would never regain consciousness—the emergency medical treatment he received had indeed restarted his heart. Despite being told that turning off the "switch" would lead quickly to his death and that keeping him on life support was never going to lead to his recovery (when we looked at him

everything except for his brain still functioned) it was not easy to end prolonging his life.

At some point I thought it was time to stop with the life support: it wasn't going to bring him back. Pointless treatment was just that. The other members of my family—especially my mother—felt opposed to this in both a psychological and moral sense. We were never able to come to a consensus. To compound matters, I was doing research abroad at the time. Although I briefly returned to Japan after he first entered the hospital, the only thing I could do was spend my time abroad with the intention of returning when he finally passed away. My objections to his treatment could not be directly conveyed as I was so far away. Regardless, I still have difficulty judging whose view was correct. I also feel that my entire family had many doubts and conflicting feelings. And yet, without a chance to deal with these feelings or reflect, he passed away.

This might be a special case, but when I try to understand death—as a researcher in ethnography and also based on my personal experience—I wonder by what criteria we use to conclude that a life has ended and just exactly what death is. I also wonder how this ambivalent situation arises—not just with individuals but also within society itself and within individual families. And more importantly is the fact that when we deal with the death of someone close we often have to face this ambivalence without coming to proper terms. In the case of death, the relationship that individuals and family members have with the deceased comes into sharp relief. How one faces and deals with death cannot simply be explained through recourse to talking about custom or tradition. It is often an individual matter.



Seeking a Lifespan of One-Hundred Years

EINOO Shingo (Professor, the Institute of Oriental Culture, Indian Philosophy and Buddhist Studies)

Being appointed as researcher collaborator with the COE Death and Life studies project has given me a new perspective on my research. Hence, when I now read classical Indian liturgical texts (my specialty), I have begun to actively collect information concerning the connection between ritual and death and life. In this essay, I would like to give a brief analysis of one aspect found in these materials.

Immortality is the longest kind of “life.” [In this literature], it is held that the Heavens are a place of immortal life and that by going there one receives such (JB 1.332 [138,30-32]). Thus immortality can only be gained by going to the other world (ŚB 10.2.6.17, AA 2.6 [123,14-124,2]); or, one can say, only through giving up the body can one attain such immortality (ŚB 10.4.3.9). Further, the performing of a number of Vedic rituals—for example, the *agnicayana* (ŚB 10.5.1.5), *agnihotra* (JB 1.2 [3,32-4,1]), and the *gavāmayana* (JB 2.427-428 [345, 7-14; 17-18])—were thought to ensure such immortality.

In Vedic rituals, though, a separate notion of immortality (i.e., different from the idea of going to the Heavens) can be seen. The constant birth of progeny and grandchildren, for example, was thought to be a kind of immortality for human beings (TB 1.5.5.6, TA 1.30.1). Likewise, completing the “three stages of life” was also held to be a form of immortality (ŚB 12.9.1.8). This is simply expressed in the phrase “[one’s] life [*āyus*] is immortal.” (MS 2.2.2 [16,11; 13]). Specifically, these texts hold that a 100-year (ŚB 10.1.5.4) or longer life (ŚB 10.2.6.8) is equivalent with being immortal. The desire to live a hundred years was often expressed beginning with the oldest Indian texts such as the *Ṛig Veda* and the *Atharva Veda* (ṚV 2.27.10, AV 2.13.3). Further, ritual implorations in domestic rites of passage that one’s progeny would live for a hundred years are occasionally expressed in the form of mantra. The ritual of praying for the birth of a male child; ritual at the time of childbirth; prayer for the good fortunes of their children when a father returns from a long journey; and, finally, prayers for when one begins to study the Vedas are all examples. The above-cited mantra from AV 2.13.3 was recited when students received new clothing. “You have put on this garment for your health and you have become protector of the people from the spells. May you live a hundred autumns and may you obtain the prosperity of riches.”

In this same ceremony, a mantra in praise of the sun recited by students (found in the *MānGS* 1.22.11) is also of great interest.

Through hundred autumns may we see that bright eye, god-appointed, rise. A hundred

autumns may we live. Through hundred autumns may we hear; through hundred autumns clearly speak; through hundred autumns live; a hundred autumns, yes, beyond a hundred autumns may we see.” (Translation: *The Texts of the White Yajurveda*, tr. Ralph T.H. Griffith, [1899]; slightly modified by translator).

The part from the beginning up to “through hundred autumns live” in this mantra is the same as that found in ṚV 7.66.16. However, a further imploration has been added. More than 20 years prior, in a village in the north of India’s Bihar state, I had the opportunity to watch the morning rituals of elderly Brahmans. This was a prayer in praise of the sun, and was the same mantra as found in *MānGS* 1.22.11 (On this, see Einoo 1989: pp. 397-398). This same mantra is already found in the *White Yajur Veda* (VS 36.24), and has most likely been transmitted for some 3000 years in Northern India where the tradition of the *White Yajur Veda* has long preserved.

In the case of the term “hundred years,” words denoting the year are rare and instead what is most prevalent is the use of the word “*śarad*” (autumn)—occasionally the winter or monsoon season is also mentioned. In Buddhist liturgical texts, life ritual descriptions imploring a lifespan of several hundred years, several thousand years, and myriad *kalpa* are also common. The *Mahāmāyūrī vidyārājñī* (*Peacock Sutra*), a comparatively early Buddhist liturgical text, like in Brahmanism, hands down repeatedly ritual formulas ending with the phrase: “This great king of the Peacock mantra, as spoken by the *tathāgata*...may he (or they) live a hundred autumns, and may they see a hundred autumns.” As we may conclude from the above, the desire to live a hundred years seems to have been a prevalent tradition throughout Southern Asia.

Abbreviations: AA *Aitareya Āraṇyaka*, AV *Atharva Veda*, JB *Jaiminīya Brāhmaṇa*, *MānGS* *Mānava Grhya Sūtra*, MS *Maitrāyaṇī Saṃhitā*, ṚV *Ṛig Veda*, ŚB *Śatapatha Brāhmaṇa*, TA *Taittirīya Āraṇyaka*, TB *Taittirīya Brāhmaṇa*, VS *Vājasaneyi Saṃhitā*.

Reference: Einoo, Shingo (1989), “Mahādevapūjā: A Report on Case Studies from Mithilā” *Bulletin of the National Museum of Ethnology* 14.2, pp. 379-451.



TSUCHIYA Taisuke (Research Fellow of the Japan Society for the Promotion of Science)

When I was studying in China but had temporarily returned to Japan, one of the things that struck me as odd were the Japanese period dramas on television. I think it was in particular a scene in which Oda Nobunaga held council with his retainers that triggered this feeling. Watching the slightly dark screen, I experienced a strong sense of a lack of civility.

Back then, I was studying in the doctoral program of a Chinese university and was watching television all the time on the pretext of studying Chinese. This is probably not something to brag about, but I must have acquired a Chinese sensibility in this way, which led me to discern in the Japanese period dramas something that differed from their Chinese counterparts. At the time, I did not understand why I felt this way myself, but after a while I identified the cause of my feelings of discomfort. In Japanese period dramas, there are no intellectuals. If the program I had seen were a Chinese period drama there would invariably have been a Confucian by the side of the ruler constantly going on about the “Way of Heaven” or “the suffering of the people.” These figures dedicate themselves to learning and the pursuit of the “Way” (*dao*), and based on this concept, they keep a close eye on imperial authority. This has turned into a political mechanism in China that is hard to ignore. However, Oda had no such person in his entourage. His retainers were all military men who would only discuss strategy and political schemes. This is extremely rational, but the fact that there was no Confucian who would observe whether the policies of Oda were in accordance with ethics and morality made me feel very uncomfortable. The reason why I experienced this sense of civility can be traced back to this kind of Chinese (Confucian) sensibility.

The G-COE program “Development and Systematization of Death and Life Studies” has declared East Asia a regional focus. Academic exchange with China has thus increased, and I have been able to participate in a number of these exchange activities. I found all of these activities fascinating, but among the Japanese participants there were also some who expressed their surprise at the difficulties inherent in exchange with Chinese scholars. The problem consciousness of both sides differed and the questions and answers that were brought up in the course of discussions did not really seem to mesh. What is it, then, that is so different? What struck me was the contrast that while the Chinese scholars wanted to discuss abstract matters, such as the question of good and evil or morality, the Japanese side emphasized the indeterminate nature of good and evil and put more emphasis on the concrete realities of life. While the Chinese scholars constantly employed terms such

as “Heaven” (*tian*) or “fate” (*ming*), the Japanese scholars incessantly questioned to what extent these concepts have a real presence in the everyday lives of Chinese people. I remember several exchanges like this.

I do not believe that this kind of miscommunication was a random occurrence only limited to this one occasion. The background of these cases of miscommunication is in fact formed by the cultural differences between the two countries that have emerged over a long time. In more concrete terms, I believe that there is a difference in the role intellectuals play in the two societies. This is a difference similar to that between the Confucian and the military man I mentioned in the beginning. A certain scholar has argued that in China, the political function of the idea of the “Way” is not a thing of the past. Even for contemporary Chinese scholars, to represent the “Way” and participate in politics is a habit they are not able to shake off. For them, discussing “Heaven” and “fate” is perhaps a kind of calling. On the other hand, Japanese do not sense “reality” in this way of thinking. For them, such considerations only sound like superficial political discourse.

To Japanese, comparisons between China and Japan are very thought-provoking. The two countries share the same cultural foundations, which have given shape to today’s differences through diverging historical developments. In this regard, there exists a basis for comparison that does not exist with any other country, and through comparison with China we are able to look back at the formative process of Japanese culture. However, in post-war Japan, Chinese Studies has been limited to a small group of experts. Actually, I have the secret hope that Death and Life Studies will change this situation. To raise questions concerning life and death is to question the foundations of the humanities. Such fundamental questions turn into an opportunity for thinking about the differences between China and Japan as an immediate issue. The miscommunications I mentioned above represent one instance of these differences. However, miscommunication is simultaneously also a real encounter. In fact, most of the participants in the exchange activities regarded these cases of miscommunication also as a gain. I sincerely wish that through the new venture that is Death and Life Studies, Asian culture will enter our sight in a new form.





International Workshop on Medical Ethics for Young Scholars (Oxford)

SHIMAZONO Susumu (DALS Leader, Professor, Religious Studies)

An international workshop on medical ethics for young scholars was held on December 10th, 2008, at St. Cross College, Oxford University. This workshop was a collaborative effort between the Global COE Death and Life Studies Program and Oxford University. Additional support was kindly provided by the Uehiro Foundation on Ethics and Education. This workshop, designed for young scholars, was held in conjunction with a research meeting of British, Japanese, and North American scholars. From the Japanese side, Susumu Shimazono, Tetsuro Shimizu, Masaki Ichinose, Hiroshi Yamazaki (all Univ. of Tokyo Professors), Kaoruko Aita, Seiichi Takeuchi, Atsushi Tsuchiya (COE Specially Appointed Researchers), Toshihiko Dozono (Associate Professor, Shizuoka University), and Misao Fujita (University of Tokyo, Specially Appointed Associate Professor) participated in this workshop. From Oxford, Professors Tony Hope, Roger Crisp, Julian Savulescu, Janet Radcliffe Richards, and Nick Bostrom participated. From the United States, Professors Daniel Brock (Harvard) and Alan Buchanan (Duke) took part along with a young researcher from Case Western.

Following a brief outline of the workshop's purpose by Professor Savulescu and an introduction to the Death and Life Studies program by Professor Shimazono, eight young scholars presented papers and took part in a group

discussion (three students from Todai; four from Oxford; and one from Case Western). Topics broached from the non-Japanese side included "Freezing Eggs for Lifestyle Reasons" (Imogen Gould); "Two Objections to Synthetic Biology" (Thomas Douglas); "Defining Human Life: Applications from Bedside to Bench" (Patricia Scripko); "What is in the Best Interests of the Child? Asking the Question and Begging the Question" (Dominic Wilkerson); and "The Scourge: Moral Implications of Natural Embryo Loss" (Toby Ord). From the Japanese side, presentations included "Models of Donors' Decision Making in Living Donor Liver Transplantation in Japan" (Misao Fujita); "The Meaning and Significance of the Double Standard of Brain Death in Japan" (Kaoruko Aita); "Medical Staff Should be Informed



Presenting at Oxford

TSUCHIYA Atsushi
(Research Fellow of G-COE Death and Life Studies)

Considering that this workshop lasted for three days, consisted of some 23 papers (nine by young scholars and fourteen by more senior scholars), was on a tight schedule, and that there were more than 40 attendees, it was an honor to spend such valuable time in such a thrilling and marvelous environment. As Oxford is Uehiro Centre for Practical Ethics is one of the main global centers for human enhancement research I was rather nervous to present (part of my paper was on human enhancement). Along with all who attended, I would like to give my special thanks to Professor Shimazono for inviting me and to our host, Professor Savulescu. Further, my time spent with the many young scholars at Oxford offered me a great deal. I am sure that there will be chances in the future for some kind of collaborative research. Finally, I was also given a great deal of confidence by the presentations from younger and senior scholars from the

University of Tokyo: considering that the scholars from Oxford (and elsewhere) gave their presentations in English, I feel that the Japanese side fulfilled expectations as well.



from Patients: Toward an Ideal Informed Consent” (Seiichi Takeuchi); and “Factors Determining Public Interest in Human Enhancement” (Atsushi Tsuchiya).

As a general tendency, Western scholars tended to discuss the logic and theory behind various kinds of ethical validity. The Japanese side, however, tended to focus on more concrete case studies. Regardless, the overall level of the papers from both sides was high and provided for a thorough debate. Further, many of the presentations were highly advanced yet presented in a clearly understandable manner.

Overall, differences in approach by the Japanese and non-Japanese were seen, however. Perhaps one reason for this difference is that Western scholars tended to be working from the premises of individualism and utilitarianism, and attempted to allow for a greater acceptance of the pursuit of personal benefits and desires. Opposed to this, Japanese scholars tended to focus on interpersonal relationships and showed a concern for controlling such values as the acceptance of the pursuit of personal benefits and desires. In Western debates on medical ethics opportunities to examine such cultural differences are perhaps not abundant. In this sense, this workshop provided the chance to become more aware of the need to focus on differences in cultural values and conceptions of death and life.



Finally, it is often the case that younger Japanese scholars have difficulties when presenting and debating in English with scholars who have English as their mother tongue. However, I think that the ability of these younger Japanese scholars to present in English is growing, and that this workshop was an example of how we are moving beyond these previous limitations. To close, I would again like to reiterate the further need for developing our abilities to present in English and, beyond questions of language barriers, to further deepen the quality of our presentations.

Experiencing the Difference in the “Perception Lens” of Brain Death between Japan and the West

AITA Kaoruko

(Research fellow of G-COE Death and Life Studies)

The international workshop on medical ethics provided me a rare and valuable opportunity to realize the difference in the “perception lens” between Japanese and Anglo-Americans. I made a presentation on my recent research on how Japanese clinicians deal with brain dead patients, and failed to obtain understanding from my British and American participants.

It is common for clinicians in Japan to continue providing treatment for brain dead patients so that their hearts can continue beating for some more time. Japanese physicians consider that somatic maintenance is important to give the patients’ families some time until cardiac arrest—when they can better accept that the patients are dying.

However, the Anglo-American participants did not understand the meaning of this practice in Japan, but indirectly expressed it is absurd because brain death is death.

What is the definition of death? What and who decides it? It is usually considered that death is determined strictly physiologically. To be precise, however, there is some time span until cardiac arrest that can be manipulated by physicians. Japanese physicians often decide to make the time span shorter or longer by observing the reaction of the patient’s family because they know that the dying person and the family share the dying process and the death itself. It is a felt reality for Japanese that a dying patient is not a lone quality separate from social relationships.

Brain death is the condition of total brain failure. Some people believe it is equivalent to death, but others do not. Some countries in the West have a statute that states brain death is death, but brain death is not considered to be a legal death in Japan. Cultural context plays an important role in determining what brain death means.

It is usually a tall order for many Japanese, including myself, to make our values and views of death and life understood in English. But I will not give up, and try again.



Workshop: Death and Life Studies on War and the War Dead

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

This past June 6, 2009, the Death and Life Studies workshop “Death and Life Studies on War and the War Dead” was held from 10:30 AM onwards in the Lecture Hall 1 at the Faculty of Letters, The University of Tokyo. The aim of this workshop, in which mainly scholars from Korea and Japan were invited, was to approach the issues of war and the commemoration of war dead from the viewpoint of Death and Life Studies. An audience of approximately seventy people assembled and participated vigorously in the workshop. In light of the thematic nature of the workshop the audience consisted mostly of participants with some kind of connection to Korea. We employed simultaneous interpreting for Korean and Japanese on this occasion, which allowed the participants to discuss in their respective mother tongues. As Korean and Japanese are similar, the simultaneous interpretation worked extremely well and I believe that this occasion might work as a model case for future events.

The workshop opened with an address from the head of the Death and Life studies program, Shimazono Susumu. In the first session, Telengut Aitor, a scholar originally from Inner Mongolia who is now teaching at Hokkai Gakuen University, raised issues concerning the Mongolian Memorial (*Moko no hi*) in Sendai. Chi Young Im, a JSPS Postdoctoral Research Fellow at the University of Tokyo, discussed issues surrounding the victims of war on Jeju Island during the Korean War. Telengut stated that Japan represents a rare case of a tolerant country that goes so far as to create memorials for the dead of its enemies. In a detailed paper, Chi discussed how during the Korean War a tragedy occurred on Jeju Island under the banner of fighting communism and that

the commemoration of the victims of this tragedy is still a sensitive issue in contemporary Korean society. Manabe Yuko from the Institute of Oriental Culture at the University of Tokyo commented on the two papers and, skillfully merging the two different topics, brought up the issue of emotions caused by war.

After lunch, the second session was held in which Kato Yoko from the Graduate School of Humanities and Sociology at the University of Tokyo discussed the issue of the war dead and their surviving relatives in twentieth century Japan. Based on ample objective sources, Kato offered a close look at the historical situation in which the Japanese army and the government were not always forthcoming towards the surviving families with information concerning the war dead. Park Young June from the National Defense University in Korea commented on Kato’s paper and raised issues such as the nature of the modern state and the necessity to ideologize war experiences. Choi Kil Sung from the University of East Asia admirably fulfilled the role of chair person during the first and second sessions.

During the third panel, Park Gyun Yeol from Gyeongsang National University spoke about overcoming the stalled discussion concerning the Japanese-Korean War and, commenting on Japan’s previous colonial policies towards the Korean peninsula, discussed possibilities for solving problems such as the territorial dispute surrounding the Liancourt Rocks and the Sea of Japan naming dispute. Rokutanda Yutaka from the University of Tokyo’s Graduate School of Humanities and Sociology functioned as commentator for Park’s paper and raised the theoretical and fundamental question of whether Japan and Korea were ever actually in a state of





war. The chair person for this panel was Honda Hiroshi from the Graduate School of Humanities and Sociology at the University of Tokyo. He did an outstanding job at coordinating the session.

In the fourth session, Park Jung Soon from Yonsei University and Kobayashi Masaya from Chiba University both discussed the American philosopher Michael Walzer's just war theory. In this theory, the idea of a just war differentiates between just and unjust wars and takes the ideological middle ground between pacifism, which regards all wars as inherently evil, and a realist approach that deems rules during war time as unnecessary. Park criticized Walzer's theory and took a pacifist position in his paper. On the other hand, Kobayashi proposed an expansion of Walzer's theory based on a change of perspective centered on the idea of a Global communitarianism. I, myself, was the commentator for these two papers and raised the issue of the biologically inborn aggressive nature of humans and questioned the analogy of national defense and personal defense, issues that had not yet been raised in the previous discussions. Yamaoka Ryuichi from the Open University of Japan took on the role of chair person, aptly summarizing the arguments and guiding the discussion.

There was lively participation in the discussions from the audience. In this regard, the workshop saw intense debate conducted from a variety of viewpoints and based on an East Asian perspective represented by the Japanese, Korean and Mongolian angles expressed in the presentations. After the fourth session, I, as the organizer of the event, gave a closing address. In the address, I touched on two ways in which the workshop had been significant. Firstly, I mentioned that although it is easy in the case of Death and Life Studies to focus mostly on issues of medical ethics or bio-ethics, the academic range of the

Death and Life Studies program is in fact much broader. War is one of the essential topics of this field of academic inquiry and the fact that this topic was chosen for the workshop is significant. Secondly, the fact that through this workshop, the Death and Life Studies program has been able to engage in exchange with East Asia, and Korea in particular, is also of great importance. The Death and Life Studies program has already been involved in exchange with Seoul National University through the PeSeTo and BESETO projects, but it is noteworthy that the workshop provided opportunity for exchange with Korean scholars outside of Seoul National University.

After the workshop, a reception was held. Exchanges in Korean and Japanese flowed into each other as the discussions were enthusiastically continued at the reception and new academic relationships were fostered. In closing, I would like to express my gratitude to the Department of Korean Studies in the Graduate School of Humanities and Sociology and the specially appointed young researchers from the Death and Life Studies project, in particular Takeuchi Seiichi and Pak Paeyong, for their efforts and contributions in organizing this workshop.





Public Symposium: The Possibilities of Death and Life Studies

TAKEUCHI Seiichi (Professor, Graduate School of Humanities and Sociology,
Department of Ethics)

On June 14 (Sun), 2009, the symposium “The Possibilities of Death and Life Studies” was held in collaboration with the Applied Ethics Education Program in the No. 1 and No. 2 Lecture Halls in the Faculty of Law and Letters Building 2. Alongside functioning as an occasion for commemorating the publication of the completed series *Death and Life Studies (Shiseigaku)* in five volumes from the University of Tokyo Press, this symposium was planned as an opportunity to redefine the possibilities of Death and Life Studies in front of a general audience.

The keynote report was delivered by the head of the Death and Life Studies program, Shimazono Susumu, and the panelists consisted of Kanamori Osamu (intellectual history of science), Saisho Hazuki (non-fiction writer), Takahashi Miyako (health science), and Morioka Masahiro (bioethics). I functioned as chair person.

In the keynote report, Shimazono outlined the efforts and the process that led to the creation of the Death and Life Studies program at the University of Tokyo. He defined the academic position and meaning of the new field of Death and Life Studies by taking account of the field of

Thanatology in the west and pointing out that while we have borrowed much from that field in creating Death and Life Studies, we consciously followed a different approach. Shimazono then identified three fields of inquiry — (1) comparative research concerning culture and thought related to issues of death and life, (2) research on theoretical problems concerning ethics and medical care related to issues of death and life, (3) participation in areas of praxis concerning issues of death and life — and pointed out concrete issues for all of these areas. These issues are as follows: (1) the necessity and possibility of this field of academic inquiry lies in the establishment of a field that is founded on a multiplicity of cultures and philosophies related to the issue of death and life and thus relevelizes the Christian and western cultural traditions that have hitherto formed the tacit premise for Thanatology; (2) the various theoretical problems concerning death- and life-related ethical values, which already form part of traditional discourse, are further gaining in importance and complexity with the development of modern scientific technologies; (3) there are growing points of contact between clinical practice



and specialist knowledge concerning views on death and life in various fields such as medical treatment, health care, and education, and there is a need for a type of knowledge in the Humanities that is able to keep up with these developments. Finally, commenting on the possibilities inherent in the current form of Death and Life Studies, Shimazono stated that the development of Death and Life Studies outlined above can install a new vitality into the Humanities, which are currently in the process of shedding their tense relationship to real-life situations.

On the other hand, Kanamori, in his paper “The Gates of Death and Life’s Exit,” expressed doubt concerning the currently popular perception of death and life. He argued that while there is a clear end point for our lives in the form of “natural death,” the real drama takes place in the dimension of life that is present, evoked, and amplified in “death as culture.” Next, Saisho, who has written about technologies related to the birth of life such as cloning technology, embryonic stem cells, and reproductive medicine, stated her hopes for Death and Life Studies as an academic field of practical applicability, pouring its abundant insights into a multiplicity of issues related to life. She also hopes doing so will cause a profound and wide-ranging review of universally held values. In relationship to this, she also touched on the role and possibilities of journalism. Takahashi, from the Faculty of Medicine, pointed out that recently begun research on the question of living with the awareness of the real possibility of death, as seen in work done in regard to cancer survivors, is gaining in importance. She also expressed her expectations for Death and Life Studies as an interdisciplinary field spanning clinical practice and its various supporting fields of knowledge. Lastly, Morioka, who has been calling for a Philosophy of Life for some time, discussed his framework for a life philosophy based on the



fundamental question of why one should live if one has to eventually die. He outlined the development of a “Life-based Humanities” that would add approaches from disciplines in the Humanities that deal with the issue of life and called for a close coalition of this field with Death and Life Studies.

The four hours of discussions on Death and Life Studies finally came to a close with an issue that had already been raised in the beginning: What constitutes an academic discipline? I believe that with this symposium, the great potential of Death and Life Studies as a new discipline has again been confirmed. (Publication of the symposium proceedings is planned for late March.)





Two Lectures by Professor Ahmed Zayed

OHTOSHI Tetsuya (Associate Professor, Graduate School of Humanities and Sociology,
Oriental History, East Asian History and Society)

SERIKAWA Azusa (Master's Course, Graduate School of Humanities and Sociology,
East Asian History and Society)

On January 25 and 28 of last year, we welcomed Professor Ahmed Zayed (Sociology), the dean of the Faculty of Arts at Cairo University, to give two lectures. The lectures were held in the Faculty Lounge and the No. 1 Lecture Hall in the Faculty of Law and Letters Building 2, respectively.

Professor Zayed is a representative Egyptian sociologist and deals in his research with a wide range of issues, such as the analysis of religious discourse in Muslim societies, the influence of globalization on Egypt, as well as the practices and customs surrounding life and death, which was the topic of his two lectures. We extended the invitation to Professor Zayed in anticipation of the Death and Life Studies conferences to be held in Cairo and Alexandria on September 30 and October 3 this year. The professor was invited and the lectures held in collaboration with the Islamic Area Studies project of the National Institutes of the Humanities (NIHU) program.

Professor Shimazono Susumu, head of the Global COE Program Development and Systematization of Death and Life Studies, and Professor Katakura Motoko, a former director of the International Research Center for Japanese Studies, opened the first lecture with a welcoming address. The second lecture was opened by welcoming words from Professor Tachibana Masao, dean of the Graduate School of Humanities and Sociology. Professor Tachibana's address also reflected his and Professor Zayed's roles as deans in administering academic cooperation between Cairo University and the University of Tokyo.

Taking advantage of a busy schedule that took Professor Zayed to China, he also visited Japan on his trip. Although the financial assistance we were able to provide fell short of that extended in China, we hope that Professor Zayed gained a positive impression of our passion shown for academic exchange and academic inquiry as well as the teamwork of our student staff. The passages below are a report by Serikawa Azusa, a Master's student who attended both lectures.

First Lecture: "Death Rituals in Modern Egypt: Social and Cultural Aspects"

On the occasion of this lecture, Professor Zayed spoke about the social and cultural aspects of death rituals in modern Egypt. In Egypt, death is thought to be a fate determined by God and it is believed that events that diverge from the mundane, such as certain types of dreams, can be in fact forebodings of death.

When a person dies, her or his death will be at once publicly announced in the streets and the mosque. The corpse is quickly wrapped in a shroud after having been washed for burial. It is then transported to a mosque in cases of the deceased being a Muslim, or a church in the case of Coptic Christians. After a special prayer is performed, the body is then brought to the burial grounds. A funeral ceremony is held at the mosque or church on the first three nights after burial. The number and standing of the people attending a funeral ceremony give

evidence of the social standing of the deceased and the influence of his family. Expressions of mourning are determined by the gender, age and social standing of the deceased. The bereaved express their sadness by such acts as crying, ripping their clothes apart and hitting their faces. They also refrain from such acts as wearing colorful clothes, cooking, eating sweets and celebrating.

In this way, rituals surrounding death reflect the cultural background consisting of religion and tradition and are rich in symbolism. These rituals also have the function of reconfirming the specific standing of the deceased within the social group and increasing the social coherence of the group.

Second Lecture: "Integration of Life and Death in Modern Times: Two Case Studies"

What kind of relationship has death, which has been a central theme throughout Egyptian history, had with the lives of people? Professor Zayed expounded on this question by referring to examples drawn from two Egyptian towns.

The first example was taken from Bahnasa city in Upper Egypt. This city, which is known as a burial place for Muslim martyrs dating to the age of the Arab conquests, is considered a sacred site and has become a graveyard for the surrounding area. It has also come to function as a public space that people from neighboring areas visit. Some people pay their respects to the martyrs in hope of attaining a solution to their problems while others visit the graveyard for holidaymaking or to buy toys or sweets for their children. On holidays or Fridays, a festival is held around the tombs of the saints. On this occasion, the dead are regarded as entities that dispense benefits and salvation to the weak.

The second example was taken from the Qarafa district, a suburb of Cairo. This area has been used as a graveyard for a long time. However, in contrast to Bahnasa, it has until today remained a place of residence for a large number of people. It is an important pilgrimage site, which has historically been known for its religious activities, especially the activities of Sufis, and a great number of religious facilities were built here by the various dynasties. It has also functioned as an economic and political site at which relief activities and celebrations were performed.

A graveyard was a place at which one was liberated from the injustices and confines of everyday life. Death was not separated from life. Rather, people have lived vivaciously on these graveyards, resting places of the dead.





The Third BESETO Conference of Philosophy

(Komaba Campus, The University of Tokyo)

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

From January 10 to January 11, the Third BESETO Conference of Philosophy was held at the Komaba Campus of the University of Tokyo. It was a resounding success. The name BESETO is made up of the first two letters of the city names Beijing, Seoul, and Tokyo and refers to the academic exchange activities that take place between Peking University, Seoul National University, and the University of Tokyo. As the name suggests, the BESETO Conferences of Philosophy are composed of events of academic exchange that draw mainly on professors and students of philosophy and thought at these three universities. Since 2007, two conferences have already been held in Seoul and Beijing. As the third conference in this series, this conference was jointly organized by the G-COE program at Hongo and the G-COE program at Komaba. I want to express my sincere gratefulness to Murata Junichi from Komaba and Kobayashi Yasuo, head of the Komaba G-COE program, who both organized the event. While the event has been dubbed a "philosophy conference," the term is employed here in a very wide sense, including research on eastern philosophy, history, literature and religion. In this regard, its compatibility with the G-COE Death and Life Studies Program is strong. In fact, the subtitle of the conference was "Philosophy in East Asian Context: Knowledge, Action, Death, and Life."

The BESETO Conferences of Philosophy employ English as the means of communication and in regard to the progressing process of globalization we are looking forward to providing a viewpoint from East Asia. Accumulating papers and discussions in English, the significance of these events as a shared experience for the three universities is hard to overestimate. On this occasion, more than ten participants from Seoul National University and Peking University and approximately twenty participants from the University of Tokyo came together. From Death and Life Studies, Professors Shimizu Tetsuro and Suzuki Izumi gave papers and graduate students Takemura Hatsumi, Hotta Kazuyoshi, Suzuki Satoru, Otani Hiroshi, and Kageyama Yohei presented as young researchers. The topics discussed in the papers were extremely varied. Takemura talked about Hawaiian culture, while Hotta discussed Jainism. Suzuki Satoru discussed decision making theory that employs preference logic, while Otani talked about Wittgenstein's theory that "meaning is use." Kageyama presented on Heidegger's ontology and topology. Suzuki developed his arguments along the vector of non-humanist philosophy, drawing on the thought of Deleuze. His paper provoked many questions. Finally, based on meticulously compiled data, Shimizu presented on the question of sustainable public welfare based on ability and the ethics of relations among multiple generations, giving evidence of the achievements of Death and Life Studies research.

Of course, all the other presentations were



also highly interesting. Frankly speaking, the level of ability and potential of the young researchers from Seoul National University and Peking University made me tremble in admiration. During the closing session, Hwang Kyung-Sig from Seoul National University called BESETO the "East Asian Olympic Games of Philosophy," and while it might not be quite correct, this appellation is probably not too far from the truth. I have the strong feeling that the friendly competition among the three universities will lead to great achievements. Also, Owen Flanagan from Duke University, who was by chance visiting Seoul National University, participated in the conference which increased its international character greatly. In this way, active participation in the conferences by visiting foreign researchers and exchange students at the three universities could increase the variety of intellectual stimulation even further, expand awareness of the conference itself and help in making our findings and views disseminated internationally. The fourth conference will be held on January 7-8, 2010, at Seoul National University. I wish for the continued participation of many researchers from the Death and Life Studies Program.



Clinical Ethics Seminar

TAKEUCHI Seiichi (Specially Appointed Researcher, Philosophy)

AITA Kaoruko (Specially Appointed Researcher, Medical Ethics)

Clinical Ethics Seminar (Kirishima)

On February 21st, 2009, the Clinical Ethics Seminar was held on Kirishima in conjunction with the Kirishima Medical Center. This seminar has been primarily lead by Tetsuro Shimizu of Death and Life Studies. It was the first such seminar in Kirishima.

Approximately 60-some medical professionals attended the seminar which was held at Hotel Kyosera. The seminar began with a lecture by Dr. Shimizu. It was assumed that this was the first opportunity for many of the participants to learn about clinical ethics and, accordingly, Shimizu gave a brief introduction to the basics of this field and then discussed fundamental points of concern in medical decision-making.

Following this lecture, participants applied Dr. Shimizu's Clinical Ethics Evaluation Sheet to several real-life cases. One example case was that of a 70-year-old woman who after suffering from diabetic nephropathy and then was diagnosed with stomach cancer. After hearing about her disease from her doctors, the woman stated that her family would have all decision-making rights in the process. A further example is of a man in his 60s who had been undergoing chemotherapy for colorectal cancer. The man in question refused to believe that his condition was worsening and, hence, made it difficult for doctors to give further explanations for the necessity of more chemotherapy. Normally, these cases would be solved in small groups. This being the first time at Kirishima, however, a general question and answer session was held instead. Participants had a chance to deepen their understanding of these cases.

Following this, Shimizu and Dr. Haruko Ishigaki (Hokkaido Medical College, Prof.) gave lectures. Prof. Ishigaki spoke about the proper form of medical care for patients from the perspective of nurses. As her talk was based on a great deal of personal experience, it allowed a chance for the participants to rethink the role of nurses and also offered a great deal of encouragement.



Clinical Ethics Seminar (Sapporo)

On February 28th, 2009, the Clinical Ethics Seminar was held in Sapporo in conjunction with the Higashi-Sapporo Hospital's Clinical Ethics Committee. This was the second time this seminar has been held in Hokkaido.

Approximately 50 medical professionals attended the seminar held at the Higashi-Sapporo Hospital. Along with Dr. Shimizu, Seiichi Takeuchi and Aita Kaoruko of Death and Life Studies attended. As many of the participants were prior attendees, Dr. Shimizu offered a brief outline of the concept of Clinical Ethics and introduced some of the basic concepts involved. He also briefly discussed his clinical ethics evaluation form. The latter half of the seminar was spent using this form to examine two specific cases. Participants worked in small groups and then an overall discussion was held.

The first case study involved a man in his 80s who was suffering from the inability to swallow food due to after-effects of a stroke. This led medical professionals to conclude that it would be wise to introduce a percutaneous endoscopic gastrostomy tube. The patient's family, however, disagreed. Accordingly, this offered an opportunity to understand the difference between the medical side's opinions and the patient side's views (i.e., the medical side did not fully take into account the need for individual patient care). It was further discovered that as the patient had been labeled as being unable to make proper medical decisions concerning his own condition that the medical side did not properly explain to the patient the gastrostomy tube procedure. It was later understood, however, that the patient was competent. The need for properly explaining this procedure based on the patient's condition was also realized.

It was noted that in such cases it is necessary to properly explain to both patients and their families the merits and demerits of a given medical procedure.



Workshop: The Bioethics of Reproduction and Death

YANAGIHARA Yoshie (Specially Appointed Researcher in the G-COE Death and Life Studies Program, Sociology/Bio-Ethics)

KOZAI Toyoko (Specially Appointed Researcher in the G-COE Death and Life Studies Program, Sociology/History of Medicine)

Section 1: Culture and Ethics Regarding Conception

The first part of this workshop saw presentations by three specially appointed researchers of the G-COE Death and Life Studies program. Ishikawa Kumiko's paper "The History of the Concept of *Ketsuen* (blood relations) — As Seen from the Perspective of Yanagita Kunio" took account of the transitional process as part of which during the Taisho and early Showa periods the Japanese family unit came to be based on the idea of consanguinity and the concept of the household (*ie*) changed accordingly. She also introduced Yanagita Kunio's critique of this transformed family structure. Tsuchiya Atsushi's paper "The History of the Rise of the Concept of Hereditary Disease in Perinatal Care — With a Focus on Japanese Society during the 1960s-'70s" elucidated the structure under which life in societies with falling birth rates is understood based on the logic of inclusion and expulsion. He did so through an analysis of the so-called movement for preventing birth of disabled children initiated by local governments during the time period under consideration and drew attention to the medicalization of the bodies of pregnant women and embryos. Yanagihara Yoshie, in her paper "An Analysis of Media Representations of Surrogate Conception — The Meaning of the Body and Heredity," analyzed the background of the acceptance of the idea of surrogate conception in Japanese society by looking at representations of surrogate conception in popular magazines. Specifically, she discussed the rhetoric which by giving the physical experiences of women new meanings women's bodies become commodifiable objects. Yanagihara also analyzed the underlying structure accompanying the spread of genetic essentialism that has transformed the bond between parent and child.

Akagawa Manabu from the Graduate School of Humanities and Sociology gave detailed comments on these papers, questioning the presenters about how each presentation fit into a broader discourse. Because of time limitations, the presenters could not respond to all questions. However, Akagawa was able to show the shared awareness which the presenters themselves had not vocalized by pointing out the common thread running throughout the different papers of the first section. (YANAGIHARA)



Section 2: The State of the Debate Concerning the End of Life — Issues of Brain Death and Organ Transplants as Seen from the Perspective of Donors

In the second section, Aita Kaoruko and Kozai Toyoko, specially appointed researchers, and Kodama Yasushi, a lawyer and guest professor in the Department of Patient Safety & Risk Management at the University of Tokyo, gave papers.

Firstly, Aita gave a paper entitled "On the Double Standard Regarding Brain Death in Clinical Practice," in which she discussed the significance of 'the double standard' regarding brain death in clinical practice, a defining feature of the Japanese Brain Death and Organ Transplant Bill, based on findings gained from her interviews with doctors working in emergency and critical care centers. 'The double standard' mentioned here means that brain dead patients who are potential donors of organ transplantation are legally regarded as being dead; while non-donor brain dead patients as being alive. There has been a prevailing criticism of applying this double standard to each clinical case, at home as well as abroad, saying that it is not logical. However, it has an effect of leaving room for flexibility in end-of-life care in clinical practice and is actually useful when seen from this perspective.

In the second paper, entitled "The Historical Background of Organ Donation," Kozai traced the way in which the donation of whole bodies and parts thereof has been discussed in Japan, elucidating the historical background of the debates surrounding brain death and organ transplants. In Japan, a current requirement for harvesting body parts for transplantation from brain dead patients is that the donors have expressed their will to donate previously. However, it was since the 1970s that such requirement has become the object of debate and this therefore means that 'the will of donors' may have been constructed as the form of social agreement subsequently in debating on the rational and legal conditions for donation.

The third presenter, Kodama, gave a paper with the title "The Domain of Family, Medical Specialist and Nation." He first gave an overview of the various problems occurring in medical care, not limited to the issues of brain death and organ transplants, and then discussed in what way families, specialists and the nation engage with these issues.

Lastly, Shimizu Tetsuro commented on the individual papers and also on the session as a whole. He reaffirmed the importance of reconsidering brain death and organ transplantations from the perspective of donor candidates and their families.

(KOZAI)



YAMAZAKI Hiroshi (Lecturer, Uehiro Chair for Death and Life Studies)

The Clinical Death and Life Studies/Clinical Ethics Research Group has primarily focused on addressing the question of death and life from the standpoint of everyday praxis. This forum provides a voluntary space for participants to present and discuss their issues and findings. The following outlines presentations by the 11 researchers from both inside and outside of the University of Tokyo who presented in 2008.

●First Meeting: May 8th, 2008

“How is Life and Death Discussed in High School? Based on Interviews with High School Teachers”

YAMAMOTO Kayoko (Kyoto University, Graduate School of Human and Environmental Studies)

It is often said that death education is not sufficiently carried out in Japanese high schools. In contrast, Yamamoto showed based on her interviews with some 22 high school teachers from the Kanto region that they actually employ a variety of means to teach students about life and death within regular curriculum, and are not interested in independently formalizing death education. Yamamoto argues that these teachers are more interested in letting students speak and offer their own opinions regarding life and death than teaching one-sidedly about how one should prepare for their own deaths.

●Second Meeting: May 29th, 2008

“The End of Life for Elderly with Cognitive Impairments: On the Decision to Undergo Percutaneous Endoscopic Jejunostomy” (A Plan for Moving from Forced Attribution Analysis to Alternative Forms of Treatments)

AITA Kaoruko (Specially Appointed Researcher, Death and Life Studies)

What is the process by which a doctor decides to attach a percutaneous endoscopic jejunostomy tube to, say, an elderly person suffering from a cognitive impairment and also suffering from the inability to directly consume sufficient quantities of food? Further, what are the ethical implications of such a procedure for someone who is at the end of their life and suffering from cognitive impairment? Aita clearly argued that, based on her use of both quantitative and qualitative methods, many doctors find it difficult to explain to families that there is the option of not choosing to use artificial nourishment through PEJ. At the same time, a small number of doctors have been able to explain this option to families and instead are employing peripheral IVs. At the same time, the point was made that it can also be argued that the latter procedure although thought to be most realistic at the current time may not be the best treatment for the patient and, hence, presents the need for the further consideration of the ethical validity of such practices.

●Third Meeting: June 12th, 2008

“The Sadness of Bereavement and the Other Side”

ITO Miyuki (Kyoto University, Graduate School of Human and Environmental Studies)

What kind of state does the sadness of bereavement put one into? How do those who face such a state (or know someone who is) deal with this? Ito offered profound and concrete observations on case studies of Japanese families in such situations and how this relates to grief work and bereavement care in contemporary Japan. Ito noted that although traditionally it was possible for such social support to be obtained in local and familiar groups, the prolific breakdown of such support in modern Japanese society has led to a growing interest in self-help groups and grief work on the part of the bereaved today.

●Fourth Meeting: June 26th, 2008

“The Surrogate Conception Problem: What Happens when the Somaticity of Experience is Forgotten”

YANAGIHARA Yoshie (Specially Appointed Researcher, Death and Life Studies)

Medicine, economic discrepancies, the family, gender, etc., are all issues that relate to the modern phenomenon of conception. After presenting a detailed outline of the current state of surrogate conception, Yanagihara offered convincing proof as to why she ultimately disagrees with surrogate conception. At the basis of her argument, she stated, there is the fear that surrogacy may lead to an increased forgetting of the physicality of the female body. During the course of discussion, it was asked why those who seek “motherhood” through surrogate conception are so adamant about carrying on their and their husband’s DNA (or, perhaps, why are they made to want to do so?)

●Fifth Meeting: July 17th, 2008

“Palliative Sedation: A Last-Term Resort in Medical Practice”

TAKENOUCHI Hirobumi (Shizuoka University, Department of Agriculture)

Takenouchi problematized the question as to what is necessary in deciding when to use palliative sedation in end-of-life medical care. Behind such a problematic is the fear that palliative sedation will be used carelessly; Takenouchi further offered logical meditations on the ethical nature of the notion of pain. As a result, one problem that arises is that medical practice often deals with this existential pain by arguing that the loss of the person (the existential element) allows for the use of palliative sedation. Even if a patient’s remaining lifespan is thought to be short, it is necessary to readdress the question of, when at the actual site of practice were palliative treatment occurs and proper communication between patient and practitioner is not taken, palliative sedation.

●Sixth Meeting: October 2nd, 2008
“Considering Prenatal Diagnosis: Finding a Solution to Disagreements Between the Japanese Feminist Movement and Movements in Support of the Physically Challenged”
HAYASHI Chiaki (Josai International University, Graduate School of Humanities)

Hayashi discussed how both the Japanese Feminist Movement and Movements in support of the Physically Challenged have, through the course of their history and relationships, both stood against prenatal diagnosis and argue that all people have the right to be born as they will be. Further, she noted that such (imperfect) technologies as in vitro fertilization (IVF) violate this “right” and can lead, rather than to liberation, to suffering and confusion. Finally, she argued that the question of prenatal diagnosis cannot simply be solved in a legal sense, but must be understood through the patient-practitioner relationship.

●Seventh Meeting: November 6th, 2008
“Genetic Exceptionalism: Genetic Medicine amid a Shifting Paradigm (Results of a Survey on Clinical Genetic Specialists)”
TSUCHIYA Atsushi (Specially Appointed Researcher, Death and Life Studies)

As the decoding of the human genome progresses, how should we view genetic information? Tsuchiya argued that the subject of his talk, Genetic Exceptionalism, is in fact exceptional as genetic information includes the possibility of diagnosing future illnesses; contains genetic information of families; has been historically subject to abuse and also harbors socio-psychological dangers.

●Eight Meeting: November 20th, 2008
“On the Current State of Removing Artificial Respirators”
KAWAGUCHI Yumiko (Ritsumeikan University, Graduate School of Core Ethics and Frontier Sciences)

In North America and Europe, many patients with amyotrophic lateral sclerosis (ALS) have pre-stipulated medical certificates stating that they wish to have all artificial breathing apparatuses removed at the moment of ocular failure and/or if the detection of brain activity becomes difficult. In Japan, however, the rate of employing artificial breathing devices is high. How should we think of this difference? And how should patients, family members, and medical practitioners deal with this issue? Kawaguchi spoke not only of ethical issues but also problems concerning medical care for ALS patients in Japan. While there are devices in Japan that allow for patients to communicate through their brain waves, Kawaguchi closed with the poignant point that “in order for these devices to be used properly, it is necessary to recognize each individual life and also to develop abilities in non-linguistic communication. Further deep observational powers based on a sense of humanity are also invaluable.”

●Ninth Meeting: December 18th, 2008
“Researchers Bringing Together the Clinical Space and Theory: Considering the Role of Researchers”
ARITA Megumi (Kokoro Research Center, Kyoto University)

Arita asked how researchers can contribute from the standpoint of clinical death and life studies to those people who are facing death. Instead of seeing these patients as mere objects of research, researchers must value the subjectivity and individuality of each patient’s feelings and words. Hence, a personally involved approach is necessary. She concluded by stating—and through concrete examples—that what researchers can do for those patients passing their final moments is to show that they are “there” for them.

●Tenth Meeting: January 15th, 2009
I. “The Sickness and Death of a Newspaper Reporter: Sakai Toshihiko’s time at the *Yorozuchoho* Newspaper and his Friends”
II. “Japanese Views of Death and Life and ‘Desirable Death’”
I. SHIMIZU Tetsuro (Professor, Uehiro Chair for Death and Life Studies)
II. NAKAGAWA Kei’ichi (University of Tokyo Hospital)

In the first part of this presentation, Shimizu talked about when Sakai Toshihiko (founder of the Japanese Socialist Party) was a reporter for the *Yorozuchoho* Newspaper and how his correspondences with friends provide vivid life histories for understanding how people in the mid-Meiji period lived and also how they mourned. In the second part, Nakagawa reported on a survey conducted at the University of Tokyo Hospital (doctors, nurses, and cancer patients were surveyed) and how it reveals current Japanese conceptions of life and death and also as to how a “desirable” death is viewed in contemporary Japan. Nakagawa noted that there are differences in how cancer patients and medical providers view these two issues. He further noted that there is a need to address this divergence of opinion.





Bulletin of Death and Life Studies Vol.5
**The Interrelationship of Relics and Images in Christian and
Buddhist Culture**
“Death and Life” and Visual Culture

Preface

Akira AKIYAMA/Kana TOMIZAWA(KITAZAWA)

Interrelationship of Relics and Images in Christian and Buddhist Culture

Akira AKIYAMA, University of Tokyo

Section 1

The Cult of Sarira and Sovereignty

Romi HIDA, Waseda University

From Holy Fragment to Material Artifact and Back:

On Relic and Image in Early Medieval Visual Culture

Erik THUNO, Rutgers, The State University of New Jersey

Golden Flesh, Radiant Bones:

The Unity of Relic and Reliquary in Medieval Perception

Scott B. MONTGOMERY, University of Denver

Portrait Sculpture and Relic Veneration in Japan

Kensuke NEDACHI, Kyoto University

Section 2

Discussion

Speaker: **Romi HIDA, Erik THUNO, Scott B. MONTGOMERY, Kensuke NEDACHI**

Moderator: **Akira AKIYAMA**





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PROGRAM LEADER

SHIMAZONO Susumu

Religious Studies

REPRESENTATIVES

AKIYAMA Akira	Art History	SHIMODA Masahiro	Indian Philosophy
ANDO Hiroshi	Japanese Literature	SUZUKI Izumi	Philosophy
IKEZAWA Masaru	Religious Studies	KAMIBEPPU Kiyoko	Family Nursing
ICHINOSE Masaki	Philosophy	TAKEUCHI Seiichi	Ethics
OTOSHI Tetsuya	West Asian History	NAKAGAWA Keiichi	Palliative Medicine
KUMANO Sumihiko	Ethics	YAMAZAKI Hiroshi	Medical Sociology/ Qualitative Research
SATO Kenji	Sociology		
SHIMIZU Tetsuro	Philosophy/ Clinical Ethics		

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(WITHIN THE GRADUATE SCHOOL OF HUMANITIES AND SOCIOLOGY)

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ICHIKAWA Hiroshi	Religious Studies	NOJIMA Yoko	Japanese History
ONUKE Shizuo	Archaeology	HAYASHI Toru	Linguistics
OSANO Shigetoshi	Art History	FUKASAWA Katsumi	Occidental History
KARASAWA Kaori	Social Psychology	FUJII Shozo	Chinese Literature
KINOSHITA Naoyuki	Cultural Resources Studies	HONDA Hiroshi	Korean Studies/ Social Anthropology
KOJIMA Tsuyoshi	Chinese Philosophy	YANAGIHASHI Hiroyuki	Islamic Studies
SAKAKIBARA Tetsuya	Philosophy	YOKOZAWA Kazuhiko	Psychology
SHIBATA Motoyuki	Contemporary Literary Studies/ English and American Literature	WATANABE Hiroshi	Aesthetics
TSUKAMOTO Masanori	French Literature		

AFFILIATED PROFESSORS

(FROM OTHER DEPARTMENTS)

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ISHIURA Shoichi	Molecular Cognitive Sciences (Graduate School of Arts and Sciences)	EINOO Shingo	South Asian Studies (The Institute of Oriental Culture)
OUCHI Yasuyoshi	Reproductive, Developmental and Aging Science (Graduate School of Medical Science)	NISHIGAKI Toru	Fundamental Informatics (The Interfaculty Initiative in Information Studies/ Graduate School of Interdisciplinary Information Studies)
KAI Ichiro	Social Gerontology (Graduate School of Medical Science)	HIGUCHI Norio	Anglo-American Law (Graduate School for Law and Politics)
KANAMORI Osamu	Ethics of Science (Graduate School of Education)	MIYASHITA Mitsunori	Palliative Care Nursing (Graduate School of Medical Science)
KAWAMOTO Takashi	Ethics/ Social Philosophy (Graduate School of Education)	MUTO Kaori	Sociology/ Medical Welfare Studies (The Institute of Medical Science)

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DALS NEWSLETTER No.22&23

Published on Sep. 28th, 2009

Graduate School of Humanities and Sociology, The University of Tokyo

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