

21st century COE Program, The University of Tokyo June 1st 2003

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What kinds of research symposiums are we organizing?

Shimazono Susumu

The individual research projects of the 21st century COE program are collaborative undertakings by many researchers with a large budget. Following this opportunity we have, it may seem necessary that we host large-scale symposiums and workshops that cannot be organized otherwise.

However, it is also necessary because of these conditions that we carefully think about and consider what should be achieved and what kind of collective formats are appropriate to achieve these goals.

From the fiscal year 2002 to 2003, which I characterize as the starting line period of the research project "A Construction of Death and Life Studies," we have organized various types of workshops and symposiums. In this newsletter no.2, you will find summaries of already hosted symposiums and workshops as well as organizing principles and outlines of symposiums and workshops of the near future.

In this project, we have several distinctive formats for research gatherings. By "open symposium," we mean a format in which several panelists discuss on stage in a room with a large audience, with limited time for questions and answers from the floor. However, this format tends to leave an unsatisfied feeling. It is uncertain whether the discussion can lead to in-depth arguments and exchanges of ideas.

In order to assure the understanding of each other, it is more desirable to utilize a small scale format. What we call a "workshop" is a format that seeks to enable more concentrated discussions among participating members. A format that can be classified between "open symposium" and "workshop" is what we call a "roundtable discussion." It is a format that consists of about a dozen participating scholars, who discuss a topic for lengthy period of time. These scholars are surrounded by several dozen audience members, who can interact and participate in the discussion. This format limits the number of participants and audience, but in so far as the depth of academic discussions that could be achieved, it is probably more effective than other formats. In fact, I feel that this smaller scale "roundtable discussion" is the format that best enables us to achieve the most satisfying exchanges academically and I hope to shift the focus of our programs to this format more. I will introduce the roundtable discussions we host in later issues of this newsletter.

It can also be said, moreover, that large scale symposiums make it possible for researchers from a wide range of disciplines who have not had the chance to interact to come together and listen to each other. In this sense, the large scale symposiums we host include "research interactions" in more frequent and multiple ways than other formats provide. Our program "A Construction of Death and Life Studies" has a goal to overcome boundaries that were difficult to cross in established academic frameworks, such as interactions between humanities and medicine and biological science. However, before I say the word "interdisciplinary," I am also aware of various obstacles between the researchers who are interested in similar subjects. I hope to locate the passion for learning

from each other as the starting point of research symposiums and workshops.

While we continue to plan for our symposiums and workshops, we have also encountered difficulties in finding appropriate sites and equipment for our gatherings. Can the campus of the University of Tokyo, particularly the faculty of letters and graduate school of humanities and sociology, offer satisfying space appropriate for symposiums and workshops? Despite the fact that many before us have made various efforts, when considering the communication environment and technologies available today, I have to say that I feel unsatisfied with the equipment we have. Although topics and issues are limited in each section of the COE project, the problem of space and equipment should be dealt with on the departmental and divisional levels. It is also important to consider and learn about using space and equipment available in other university and research institutions in Japan and the world. Of course, we should also keep in mind that focusing too much on acquiring satisfying equipment may dilute the substance of our research.

I hope to keep moving forward with the research conferences and workshops that "A Construction of Death and Life Studies" sponsored for the year 2003, while paying attention to the infrastructural aspect of the future research interactions and activities.



Buddhism originally emerged from the problems of suffering, namely birth, aging, illness, and death and is a religion that meditated profoundly on life and death. Speaking roughly, Buddhism is a religion with the goal of being emancipated from the sufferings of life and death. However, in its long history and wide area of development, there have been various differing ideas and thoughts within Buddhism and thus Buddhism is not necessarily consistent with a simple principle.

In addition to developments of ideas and thoughts, Buddhism has also gained support from people through its relation to funeral rituals and ceremonies. The common practice in Japan to have a Buddhist style funeral is a typical example of the assimilation of Buddhism. The effort to contextualize Buddhism in relation to practiced rituals, rather than confining Buddhism solely as an abstracted thought, is becoming a major trend in recent developments of Buddhist studies.

Approaching Buddhism from both the intellectual and the ritual aspects would shed new light on perspectives on death and life in Buddhism that can otherwise be seen as already fully explained and excavated.

This workshop will consist mainly of researchers from abroad, specializing in Japanese and Chinese Buddhism. We will have one presentation and six respondents which is a rather irregular format. We decided to have this format in hopes that it will allow for a less confined and stylized discussion.

Professor Jacqueline Stone is a specialist of Japanese Buddhism in the middle

age, particularly of original enlightenment thought, and she is also involved in research of funerary rituals and the issue of dying. In original enlightenment thought, the concept of *seishisokunehan* was explored and developed, and this concept insisted that it was an enlightenment in and of itself to not overcome the realms of living and the dead. However, this kind of foundational principle cannot necessarily resolve the issues regarding life and death, and perhaps because of its inadequateness, various types of rituals began to be practiced in searching for death in paradise.

Having expertise in both the thought and practices of Buddhism, Professor Stone is typical of researchers who lead Buddhist studies today. From the latest findings of her research, we will be introduced to thoughts and practices regarding life and death from ancient and middle age Japan.

Among the panelists, Professors Daniel Stevenson, Paul Swanson and Linda Penkower are specialists of Chinese Buddhism, and Professors Jean-Noël Robert and Paul Groner are specialists of Japanese Buddhism. Their research, basing their analysis on primary resources, demonstrate fresh results incorporating a wide range of new ideas. We are very fortunate to invite seven leading foreign scholars of the field to one room. We hope to hear lively and productive discussions among them.

We will probably focus our discussion on Buddhism in the ancient and middle ages, but will inevitably relate to contemporary issues. I am looking forward to a thrilling exchange that covers both the past and the present.

Date and Time: June 4th (Wednesday) --- 15:00-18:00

Place: Room 319, Faculty of Letters

Main Speaker: Jacqueline Stone (Princeton University)

Panelists: Jean-Noël Robert (École pratique des hautes études)

Paul Groner (University of Virginia) Daniel Stevenson (University of Kansas) Paul Swanson (Nanzan University)

Linda Penkower (University of Pittsburgh)

Lucia Dolce (University of London)

Moderators: Sueki Fumihiko / Shimoda Masahiro (The University of Tokyo)

Symposium "Death and Life Studies and Applied Ethics"

Shimazono Susumu and Takeuchi Seiichi

This symposium is co-hosted by the 21st century COE program "A Construction of Death and Life Studies" and the Program of Applied Ethics at the Department of Letters and the Graduate School of Humanities and Sociology at the University of Tokyo. We hope that this symposium will provide an arena to recognize the increased needs of clinical terminal care and to discuss issues related to bioethics and new approaches to the

meanings of life and death.

Certainly, in the project "A Construction of Death and Life Studies" we locate the re-questioning of values of life and death as the significant task at hand and we focus on the cultural differences and the historical changes in approaching this topic. On the other hand, in the "Program of Applied Ethics," we tackle questions that overreach cultural differences to find common ground as we experience new technologies and ways of living.

In the first section, we will focus on bioethical issues regarding fetus, embryo, and reproductive cells with consideration of the rapid development in reproductive and clone technology as well as regenerative medicine. In Europe and America, there has long been an extensive debate on the "beginning of life" in regard to abortion, but the debate seems to have stalled in recent years. The discussions on assisted reproductive technologies, which began in 1978 with the birth of "tube baby," have become more familiar to people through the permeation of fertility treatments, and many ideas and approaches have been proposed. On the other hand, in the latter half of the 1990s, the clone sheep Dolly and the creation of human embryonic stem cells were achieved and the prospect for striding expansion of the application of medical technologies in these processes of beginning of life are increasing. These technologies and prospects are related to the intervention of scientific technology in the life about to begin. How much can be control at the beginning of a human life? This question has raised much confusion and unease in the minds of many and this symposium is our attempt to respond to these uncertainties by proposing a new development of knowledge.

In the second session, we plan to re-question the meanings of death for contemporary society basing our analysis on the issues that appeared with the development of medical technology. Specifically, we will look at problems of defining death in cases of brain death and organ transfer and concerns of hospice and palliative treatment. For instance, in the case of Japan, since the ratio of the number of people dying in hospital and those dying at home were reversed in 1977, most people now await death in hospitals. While this fact means that the medical technology has improved, it also means (rather dramatically put) the beginning of an unprecedented situation where a normal death as expressed in the phrase "await for death on the tatami mat" is no longer possible. The recent developments to re-evaluate topics of physician-assisted suicide and of the right to a natural death, we believe, are related to the earnest desire for death with human dignity. While we cannot avoid accepting these new forms of death, it is necessary to ascertain the unchanging form of death and the mystery of death. We hope to consider these issues as particularly contemporary questions through synthetic and interdisciplinary approaches.

Section 1: The Beginning of Life and the Perspectives on Death and Life

June 6th (Friday) --- 15:00-18:00

Lecture presentations (The First or the Second lecture hall)

Lecturers: Anthony Hope (Oxford University)

Julian Savelescu (Oxford University)

Moderator: Akabayashi Akira (Bioethics, The University of Tokyo)

June 7th (Saturday) --- 10:30-17:30

Conference (Faculty Lounge)

Roundtable discussion

Panelists: Deguchi Akira (Anthropology, Shimane University)

Hagino Miho (Women's studies, Osaka University)

Shimazono Susumu (Religious Studies, The University of Tokyo)

Yahata Hideyuki (Ethics, Kumamoto University)

Tateiwa Shinya (Sociology, Ritsumeikan University)

Shimizu Tetsuro (philosophy, Tohoku University)

Hillel Levine (Sociological study of Judaism, Boston University)

Moderators: Helen Hardacre (Harvard University)

Kumano Sumihiko (Ethics, The University of Tokyo)

Section 2: End of Life and the View of Death and Life

June 21st (Saturday) --- 14:00-17:30 (School of Medicine, Lecture Hall)

Symposium "New Forms of Death, Unchanging Forms of Death"

Panelists: Komatsu Yoshihiko (Bioethics, Tokyo University of Fisheries)

Taguchi Randy (Writer)

Nakagami Yuriko (Hospice Doctor, toda Chuo General Hospital)

Nishigaki Tooru (Information Studies, The University of Tokyo)

Washida Seiichi (Clinical Philosophy, Osaka University)

Moderator: Takeuchi Seiichi (Ethics, The University of Tokyo)

Symposium "The Great Kanto Earthquake and Documentary Films - the Death of a City and its Rebirth"

Kinoshita Naoyuki

The Great Kanto Earthquake on September 1, 1923 destroyed the city of Tokyo, and it also cleared out any traces of the old city of Edo. Inevitably, the post-earthquake rehabilitation triggered the emergence of the city of Tokyo with new designs. The process and the results of this revitalization has been evaluated positively, particularly through the materialization of the urban culture and creative expressions, such as architecture, fine art, photography, commercial design, theatre, and film. However, the city of Tokyo, which emerged after the devastation and hosted a series of spectacular events for the revitalization of the Imperial capital, had a short life, lasting only for fifteen years. The 1945 air raids by the U.S. destroyed the city again. The Great Kanto Earthquake and the Tokyo air raids resulted in numerous deaths for the residents of Tokyo. If we go back further in time and consider the Great Earthquake of Ansei in 1855, we could say that the history of modern Tokyo is a history of repeated mass-scale deaths.

This symposium tries to interpret and analyze what the Great Kanto Earthquake

brought to the city from the standpoint of Death and Life Studies. More specifically, we hope to establish how the devastated city dealt with the dead, commemorated the dead and overcome their tragedy of resuscitation. For this purpose, we will focus on the documentary films that captured the death and resuscitation of the city. The first question we pose is what do the documentary films show and exclude in their footage, and from there, relate the influence that the Great Kanto Earthquake had on filmic expressions. Second, we seek how other visual media represented the earthquake, which will shed light on the unique characteristics of filmic expressions. The third issue we will focus on is how the memories of the disaster, including the dead, are reflected in the city planning and architecture. We hope to center the screenings on films unseen before, which in turn will make this an opportunity to apply the methods of Cultural Resources Studies, teasing out various types of information from image-based resources.

Time and Date: August 30, 2003 (Saturday) --- 10:30-18:00

Place: Small hall, National film Center

Hosted by :21st century COE "A Construction of Death and Life Studies Concerning

Culture and Value of Life," Cultural Resources Studies at the University of Tokyo

With Cooperation from: Tokyo National Film Center

And Support from: The Association of Cultural Resources Studies

Program:

Section 1: Screening of documentary films of the Great Kanto Earthquake

Explanations related to the screened film:

Tsuneishi Fumiko (Tokyo National Film Center)

Report 1 "An Earthquake Disaster and the Death of a City"

Narita Ryuichi (Japan Women's University)

Report 2 "An Earthquake Disaster and Films"

Tochigi Akira (Tokyo National Film Center)

Report 3 "An Earthquake Disaster and Visual Media"

Sato Kenji (The University of Tokyo)

Section 2: Screening of documentary films of *Teito Fukko-sai* (Festival for the

Rehabilitated Imperial Capital)

Report 4 "Teito Fukko-sai and the Rebirth of a City"

Hara Takeshi (Meiji Gakuin University)

Report 5 "The Tracing of the Dead"

Kinoshita Naoyuki (The University of Tokyo)

Symposium "Perspectives on Death and Life and Psychology"

Yokosawa Kazuhiko

In this project, many attempts have been made to construct a new area of studies called "Death and Life Studies." These attempts do not expect to give birth to a new discipline from nothing at hand. Rather it is a plan to establish a discipline through interactions and fusions of various disciplines in the humanities. Over five years, we hope to foster it gradually, giving it a distinctive character. As a part of this project, the discipline of psychology is also expected to take part in this process of formulation. Although I share the expectation, it is not clear to me exactly what kind of psychology could play.

Literally, psychology is a study of the mind and depending on the area of study, the discipline is subdivided variously. We identify these subdivisions by calling it "XXX psychology." Examples include cognitive psychology, experimental psychology, neuropsychology, social psychology, developmental psychology, clinical psychology and the list could expand limitlessly. There are just as many professional associations that include psychology in their names. Despite these subdivisions, as long as we are dealing with the study of mind, it would follow that they each have something to do with perspectives on death and life. However, even though perspectives on death and life are contemporary issues, I cannot say that we discuss and explore these issues among the subdivided areas of the discipline. It is in reflections like this that I am reminded of the height of the dividing walls within the discipline.

However, when I think about the relationship between perspectives on death and life and psychology, I believe that psychology can contribute to the Death and Life Studies as a discipline that faces life, rather than the dead, and it is there that I see a possibility of organic fusion. That is to say, in an attempt to not to make Death and Life Studies into a study solely of the dead, psychology may be able to play some role.

The annual conference hosted by the Japan Psychology Association is taking place at the Hongo campus of the University of Tokyo, which is also where our project is based (this year marks the 67th). This conference is expecting the largest number of presentations and attendees. During this conference, we are planning an open symposium, co-hosted by the Japan Psychology Association and the 21st COE project. We have invited expert researchers and scholars who are well-versed in areas such as basic psychology, neuropsychology, social psychology, and they will discuss perspectives of death or life from various angles of psychology in front of a large audience. We hope that this symposium will provide an opportunity where we can share a multiplicity of methods to study perspectives of death and life and psychology respectively, and that we can think about interrelated topics.

Date: September 14 (Sunday), 2003 --- 10:00-12:00

Plan and Moderator: Yokosawa Kazuhiko (The University of Tokyo)

Topic presenters: Shimazono Susumu (The University of Tokyo)

Kaneko Satoru (Osaka City University)

Sugishita Morihiro (Tokyo University of Social Welfare)

Tsuji Keiichiro (Chukyo University)

Symposium "The Co-Existence of the Dead and the Living"

Sekine Seizo

As long as we are alive we cannot experience our own death. In this sense, death exists in a mysterious and distant realm for the living.

Moreover, as evinced in the expression "the end of living," death is only conceptualized in relation to life. The recognition of the unpredictability of one's death establishes the foundational fact of a person's life. In that sense, death exists very close to

If we posit life as moving, sooner or later, towards death, from the moment we are born, life already includes death, and conforms the living to develop a particular resolution to death.

In addition, the possibility of having to experience caring and mourning for loved ones, as well as the memories of those experiences, seem to affect those living in a significant manner.

There is also the situation where the memories of those who have suffered and sacrificed their lives shake and support the living and the society at the core.

Intertwined, life and death co-exist.

Modern society has viewed death as a taboo and tended to place it outside the confines of everyday living. In recent years, there have been attempts made to reconsider death and life through analysis of their interrelationship, by positing death as the other side of the same coin as life, and as that which establishes approaches to living. Issues and topics that emerge from these attempts have been revisited in the discipline of bio-ethics, through considerations of brain death and euthanasia, as well as organ transfer and abortion. These topics relate directly to the question of to what extent life and death can be manipulated and controlled by humans through the development of medical and bio-technology. This symposium, however, aims to approach these issues from perspectives found in the humanities, such as philosophy, ethics, religious studies, and psychology; disciplines with concerns separate from those of the life sciences.

Specifically, by focusing on "the co-existence of the dead and the living," we hope to explore and reflect on the forms and styles of this co-existence that occur in everyday life, such as funerals, memorial services and visits to tombs. Further, we hope to incorporate the memories of those who died regretfully, the persisting feeling of shock that results from such deaths and the continual spiritual dialogue with the dead and the

social significance of these activities. The forms of co-existence vary from case to case: commemorations of the war dead on the national level serve to memorialize the dead while maintaining the established system, elegies by bullies for the teased, setting up the dead for self appearement and the wish for protection of the living. Although different in purpose and format, we believe that there is a shared sensibility of the living to co-exist with the dead by listening to the silent voices of the dead. Such attempts to co-exist with the dead form a significant part of our lives.

In this symposium, we hope to explore the characteristic ways of approaching these themes in various civilizations in the west and the east, the old and the new. Further, we want to explore the commonalities in these varied approaches and the significance of reconsidering this theme in our present world. We hope that our symposium creates an arena where the invited experts from various countries and universities and the faculties of the University of Tokyo can engage in fruitful exchanges of ideas and knowledge with each other. Participation and ideas from all would be greatly appreciated. The outline of the symposium is as follows:

November 28 15:30-17:15 (Ichidai Lecture Hall, Hobun 2 building)

Section 1: How has Contemporary Philosophy Conceptualized Death? (Lecture)

Moderator: Matsuura Jun (The University of Tokyo)

Lector: Günther Poltner (Universität Wien)

Respondant: Sekine Seizo (The University of Tokyo)

November 29 10:00-18:00 (Ichidai Lecture Hall, Hobun 2 building)

Section 2: The Dead and the Living in Various Civilizations (Symposium)

Moderator: Ikezawa Masaru (The University of Tokyo)

Presenters: Stephen Teiser (Princeton University)

Miyamoto Hisao (The University of Tokyo)

Respondents: Sekimori Gaynor (The University of Tokyo) Shiojiri Kazuko (University of Tsukuba)

Section 3: The Present Context for the Dead and the Living (Symposium)

Moderator: Sueki Fumihiko (The University of Tokyo) Presenters: Watanabe Hiroshi (The University of Tokyo)

Watanabe Tetsuo (Tokyo Medical and Dental University)

James H. Foard (The University of Arizona)

Respondents: Kawajiri Yoshimitsu (University of Osaka)

Kanno Kakumyo (The University of Tokyo) Fabio Rambelli (University of Sapporo)

Organizational Chart

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

TAKEUCHI Seiichi <Ethics>

KUMANO Sumihiko <Ethics>

MATSUNAGA Sumio < Philosophy>

SEKINE Seizo < Ethics>

ICHINOSE Masaki < Philosophy>

SAKAKIBARA Tetsuya < Philosophy >

Section 2: Images and Perspectives on Death and Life

OSANO Shigetoshi <Art History>

KINOSHITA Naoyuki < Cultural Resources Studies>

GOTO Tadashi <Archaeology>

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

SHIMODA Masahiro <Indian Philosophy>

TADA Kazuomi < Japanese Literature>

ICHIKAWA Hiroshi < Religious Studies>

IKEZAWA Masaru < Religious Studies >

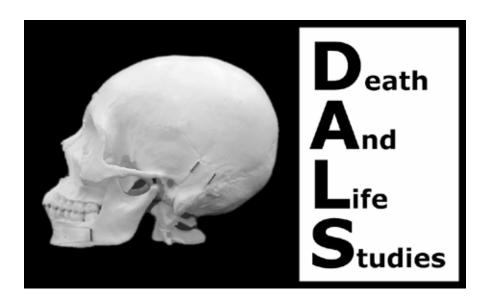
Section4: Investigation of the Perspective on Human Being as and Expression of Life Activities

YOKOSAWA Kazuhiko < Psychology>

TACHIBANA Masao < Psychology>

HAYASHI Toru <Linguistics>

AKABAYASHI Akira < Medical Ethics>



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