

Editor's Note

Katsuhiko Mori

Can Japan and the world have a nuclear ethic? To answer this question, the Social Science Research Institute convened an international workshop on nuclear ethics on September 2, 2013. The first four articles of the present volume are based on the contributions to this workshop. I would like to draw the reader's attention to the three dimensions of the workshop theme.

First, "Japan and the world." Japan has experienced at least three tragic nuclear crises: Hiroshima, Nagasaki, and Fukushima. Japan has also had other nuclear disasters and accidents, such as Bikini Atoll and Tokaimura. These repeated events demand that we reconsider nuclear risks and uncontrollability. This is too important an issue to rely just on nuclear scientists and technology experts. They should be more conscious of the ethical and social dimensions of the problem, and social and human scientists should also ponder the social implications of science and technology. It is also too important to rely just on so-called scientists and experts; it is necessary to improve the scientific literacy and competency of general citizens living in the rapidly globalized world. Thus, reconsidering such risks is also a challenge for liberal arts colleges in this country, such as ICU, to nurture integrative knowledge, skills, and ethics for the next generation.

In the international context, the 3.11 nuclear disaster in Fukushima prompted two different reactions from the countries that were defeated in World War II: Japan and Germany. Unlike Japan, where the nuclear option is not yet abandoned, Germany has pledged a nuclear phaseout by 2022. What accounts for this difference? We are honored to have two keynote contributors, Miranda Schreurs and Fumihiko Yoshida, from these two countries. Dr. Schreurs is the

Director of the Environmental Policy Research Centre and Professor of Comparative Politics at the Free University of Berlin. She also served as a member of the Ethics Commission for a Safe Energy Supply, which was set up by Chancellor Angela Merkel. Dr. Schreurs discusses ethics in nuclear energy in the German context. Dr. Yoshida is the Deputy Director of the Editorial Board at the Asahi Shimbun. He is also Visiting Professor of Public Policy and Media Studies at ICU. From a Japanese perspective, he discusses ethics and risks in nuclear weapons. These papers are very timely, partly because the international community is currently negotiating a post-2015 development agenda and sustainable development goals, including energy for all. Climate change negotiations also have a timetable for completion by 2015 for agreements that will come into force in 2020. The year 2015 will also see the Review Conference of the Parties to the Treaty on the Non-Proliferation of Nuclear Weapons (NPT). It is hoped that these keynote articles will contribute intellectually to preparation for these events.

Second, the concepts of “nuclear” and “atoms.” In the Japanese context, the term “nuclear” has been mainly used for military weapons, whereas the term “atoms” has often been used in the civilian realm in association with energy production. The linguistic distinction between the two terms for the same physical materials has been intentionally used or misused as socially constructed concepts. The 3.11 disaster reminded us of the need to go beyond the dual terminology for the use of nuclear technology. It is not only nuclear technology; chemical and biological weapons also have this duality. In her article, Kiwako Tanaka discusses the ethical dimensions of spin-on and spin-off technologies associated with weapons of mass destruction (WMD). She compares and contrasts governance mechanisms for the dual uses of WMD under different weapons convention regimes, focusing on biological weapons for which new ethical challenges for scientists can be seen.

Third, an ethic (singular) versus ethics (plural). The year 2014 will mark the centennial anniversary of the outbreak of World War I. On the eve of WWI, Andrew Carnegie called for an intergovernmental institution for peace. In

collaboration with the Carnegie Council for Ethics in International Affairs and other partner universities, ICU plans to continue promoting dialogues on ethical issues in international relations. Michael Ignatieff, Chair of the Carnegie Council's Centennial Project, argues that a global ethic (singular) should interrogate the universalism embedded in the contradictory moral structure of global ethics (plural) from the pluralist perspectives⁽¹⁾. This multiple ethical problem appears not only in cultural time and space but also across different issue areas, such as economic, social, environmental, and security. Linas Didvalis discusses the difficulties in finding an optimal solution for balancing these concerns by examining the "polluter pays" principle in the context of the radioactive decontamination problem for Fukushima's forests and forestry industry.

The present volume also includes the editor's work on global ethics in the Anthropocene, which was presented at the 2012 meeting of Global Ethics Fellows at the Carnegie Council for Ethics in International Affairs. Although this article does not directly deal with nuclear ethics, it is hoped that both theoretical and policy discussions as such can be further developed in pursuing peace and sustainability in the postnuclear age.

(1) Michael Ignatieff, "Reimagining a Global Ethic," *Ethics & International Affairs*, 26:1 (Spring 2012), pp. 7-19.

