

Energy & Intergenerational Ethics Perspectives in and for the ASEAN Region

International Conference

Thursday, 24th September 2015
8.00-17.30

Organized by
Konrad-Adenauer-Stiftung e.V.
&

Assumption University of Thailand, Bangkok
Guna Chakra Research Center - Graduate School of Philosophy & Religion
and the John Paul II Center for Catholic Social Thought

Venue: The Grand Fourwings Convention Hotel Bangkok @ Srinakarin - Room Srinakarin 1, Level 9
333 Srinakarin Road, Bangkok, Huamark Bangkok 10240 Thailand
www.grandfourwings.com/contact-hotel.html

No registration fee
For registration please contact: 02-300-4543 ext. 1325
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Conference Rationale and Objective

This year, the ASEAN Plan of Action for Energy Cooperation (APAEC) hopes to reduce energy consumption by 15% through a combination of the use of renewable resources and intelligent energy consumption. This shows how responsible energy use has become an important issue. Yet, while the ethics of energy conservation is normally only considered with reference to the currently living population, our use and misuse of energy even more dramatically impacts future generations. This conference hopes to explore how we should consider our ethical responsibility to future generations with regard to energy and resources. It hopes to cultivate academic discourse and to promote public awareness concerning this issue.

2015-09-02--1900



Program

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| 08.00-09.00 | REGISTRATION | |
| 09.00-09.45 | OPENING | |
| | Master of Ceremony: Aj. Glen Chatelier | Director, International Affairs, Assumption University |
| | Asst. Prof. Dr. Warayuth Sriwarakuel, Graduate School Philosophy & Religion, AU | Opening Remarks on behalf of the Graduate School of Philosophy & Religion, Assumption University |
| | Mr. Michael Winzer, Resident Representative, Konrad Adenauer Stiftung | Opening Remarks on behalf of Konrad-Adenauer-Stiftung |
| | Rev. Bro. Dr. Bancha Saenghiran , f.s.g., President, Assumption University | Presidential Address |
| 09.45-10.15 | Morning Tea Break | |
| SESSION 1 | Chair/Moderator: Dr. John A. Barnes | Head TRM MBA & HTM PhD Prgms, Assumption Univ. |
| 10.15-11.00 | Prof.Dr. Gerhold Becker, GCRC, GSPR, AU; Emeritus Prof. Hong Kong Baptist University | Nuclear Power and Intergenerational Justice |
| 11.00-11.45 | Prof.Dr. Taro Mochizuki, Director, ASEAN Center f. Academic Initiatives, Osaka University, Japan | How do we Redeem the Lost Future after Fukushima? Sense of Guilt, Memory and Redemption |
| 12.00-13.15 | Lunch Break | |
| SESSION 2 | Chair/Moderator: Dr. Shang-Wen Wang | Associate Director, GCRC, Assumption University |
| 13.30-14.15 | Prof.Dr. Soraj Hongladarom, Department of Philosophy, Chulalongkorn University, Thailand | In what way do we have Obligations to later Generations? |
| 14.15-15.00 | Prof.Dr. Agustin Martin Rodriguez, HoD Philosophy, Ateneo de Manila University Philippines | The City as Parasite and Generator of Energies |
| 15.00-15.30 | Afternoon Tea Break | |
| SESSION 3 | Chair/Moderator: Aj. Glen Chatelier | Director, International Affairs, Assumption University |
| 15.30-16.15 | Prof. Husain Heriyanto MA, Universitas Indonesia, Director, Avicenna Center for Religion and Science Studies, Jakarta, Indonesia | Water in Sufi Teachings and Indonesian-Islamic Culture |
| 16.15-17.00 | Prof. Sreang Heng, Pannasastra University of Cambodia, President of PEN, Cambodia | The Buddhist Attitude towards the Security of the Natural Environment in Present-Day Cambodia |
| 17.00 | Rev. Bro. Dr. Amnuay Yoonprayong, Vice President for Moral Development Education, Assumption University | Closing Address on behalf of John Paul II Center for Catholic Social Thought |
| 17.30 | Departure | |
| 18.00 | Dinner | for Paper Presenters, Moderators , Organizers |

25 min. presentations, followed by 15 min discussion --- Convener: Roman Meinhold: rmeinhold@au.edu

Abstracts & Presenters' Profiles

Nuclear Power and Intergenerational Justice (Gerhold K. Becker): For a while nuclear power appeared to be the perfect answer to the ever growing hunger for energy. Nuclear power plants produce clean energy without greenhouse gas emissions, represent cutting-edge technology, and indicate advanced industrial development. While most nuclear plants are currently located in developed countries, other countries are catching up fast; China and India alone have plans to build around 100 reactors over the next 25 years. At present, altogether 438 nuclear power plants are operational, 69 under construction, 84 planned, and 312 proposed. In the aftermath of high-profile nuclear accidents, however, enthusiastic support of nuclear power is fading and being replaced by a more sober re-evaluation of nuclear risks. After a brief survey of the current state of nuclear power world-wide the paper analyses in its first part the two major risks that come with it, security and safety risks, and illustrates them with a summary of the damage caused by the three most severe nuclear accidents (Three Miles Island, Chernobyl, and Fukushima). The second part presents a careful ethical assessment of the unprecedented challenge of nuclear power that confirms not only a moral obligation to future generations but also to sustainable development. Putting the identity paradox into perspective, the paper – in line with John Rawls' theory of justice and Amartya Sen's argument from the asymmetry of power – claims that future people have moral standing. The paper affirms that the use of nuclear power could be justified only if its legacy of dangerous radioactive waste will not undermine fundamental capabilities and bases of life of future generations.

Gerhold K. Becker, Dr.phil, Lic.theol., Lic.phil., was Chair Professor of Philosophy and Religion at Hong Kong Baptist University where he taught for nearly 19 years philosophy and ethics and became the Founding Director of the university's Centre for Applied Ethics. From 1996-2004 he served as an appointed member of the Hong Kong Council on Human Reproductive Technology of the Government of Hong Kong and from 2001-2004 chaired the Council's Ethics Committee. Before joining Hong Kong Baptist University he was for eleven years a member of the Institute of Philosophy at the University of Munich, Germany. Since his retirement from Hong Kong Baptist University in 2004, he has been a Regular Visiting Professor at the Graduate School of Philosophy and Religion of Assumption University of Thailand. For many years Becker has been editor of the Value Inquiry Book Series *Studies in Applied Ethics* published by Rodopi (New York/Amsterdam); he is also a research fellow at the Centre for Business Ethics at the Shanghai Academy of Social Sciences, a founding member of the Macau Association of Business Ethics as well as an elected member of the European Academy of Sciences and the Arts, Salzburg, Austria. He has many books and articles to his credit. His writings include diverse subjects dealing with philosophy, religion, applied ethics and particularly bioethics and business ethics. The following books reflect his research interests: *The Moral Status of Persons: Perspectives on Bioethics* (2000); *Changing Nature's Course: The Ethical Challenge of Biotechnology* (1996); *Ethics in Business and Society: Chinese and Western Perspectives* (1996); *Die Ursymbole in den Religionen* (Prime Symbols of Religion, 1987); *Neuzeitliche Subjektivität und Religiosität* (Modern Subjectivity and Religiosity, 1982); *Communicatio Fidei* (1982); *Theologie in der Gegenwart* (Contemporary Theology, 1978). **Recent publications** of his Work include: "The Competitive Edge of Moral Leadership", in: Stephan Rothlin & Parissa Haghirian, eds., *Dimensions of Teaching Business Ethics in Asia*. Heidelberg: Springer, 2013, 9-28; "Why Be Moral? Exploring a Complex Question." In: *Understanding Ethics*, Vibha Chaturvedi and Pragati Sahni, Delhi:

Macmillan Publ., 2013, 271-281; "Moral Leadership in Business." In: William E. Rosenbach, Robert L. Taylor, and Mark A. Youndt, eds., *Contemporary Issues in Leadership*, 7th Ed., Boulder, CO: Westview Press, 2012, ch. 22; "The Good, Not the Traditional'. Clearing the Path towards Global Ethics." *Sharing Values: A Hermeneutics for Global Ethics*, ed. by Ariane Hentsch Cisneros and Santa Premawardhana, Geneva: Globethics.net, 2011, pp. 133-159; "Integrity as Moral Ideal and Business Benchmark." *Journal of International Business Ethics*, vol. 2, no.2 (2009), pp. 70-84.

How do we redeem the lost future after Fukushima? Sense of guilt, memory and redemption (Taro Mochizuki): Less than a year after the Fukushima-Daiichi Nuclear Power Plant accident, a "decontamination special area" was designated by the Japanese government, in which the government implemented measures for the decontamination of soil and landscape. The government plan is now to deliberately resettle those people who evacuated although the radiation dose levels at some points in the zone are still comparable to those inside the exclusion zone around Chernobyl. In other words, the government is trying to normalize a catastrophic situation. But is 'normalizing' a nuclear catastrophe a responsible attitude with regard to future generations? The damage done in the nuclear disaster is irreversible and irreparable and cannot be "normalized." We, as a nation who enjoyed the benefit of nuclear power at the sacrifice of the compatriot of Fukushima prefecture, have a responsibility to make sure such a thing never happens again to future generations. We as a generation, carry a sense of guilt. The question is: how to redeem Fukushima's lost future? This paper hopes to shed some light on the possibility of redemption by referring to a Japanese philosopher, Shunsuke Tsurumi's concept of "vulnerability."

Taro Mochizuki, Ph.D. teaches philosophy / history of philosophy at Osaka University as a full professor. He is also a visiting professor at Chulalongkorn University. He is engaged in the curriculum development of practical philosophy education program in Cambodia. He is currently working as the Regional Director of ASEAN Center for Academic Initiatives of Osaka University in Bangkok, Thailand. He published various articles such as: 'How we live after 3.11 Fukushima—Between Pessimism and Optimism' (in Japanese) in *Archê*, Annual Review of The Kansai Philosophical Association, No. 21, June 2013 (26-36); 'Paternalism and Civil Society' (in Japanese) in *Journal of Japanese Scientists (Nihon-no-kagakusha)*, The Japan Scientists' Association (JSA), Vol. 483, April 2013 (32-37); ' "Withdrawal" or Being Immanent: Theory and Praxis in Hannah Arendt and Michel Henry' (in Japanese with a summary in English) in *Recherches philosophiques Michel Henry*, Journal of La Société Japonaise Michel Henry, No. 1, June 2011 (25-37); 'The World Social Forum as a Third-Generation Human Rights Movement: Science and democracy for knowledge liberation' (in Japanese) in *Human Rights 21 (Jinken 21)*, Journal for Research and Study, Authorized NPO Okayama Center for Human Rights Studies, Okayama, Japan, No. 201, August 2009 (31–37); 'The Dialectic between the Private and the Public: the philosophy of Descartes' Discourse on the Method' (in English) in *Prajna Vihara*, Journal of Philosophy and Religion, Graduate School of Philosophy and Religion, Assumption University, Bangkok, Thailand, Vol. 9-No. 2, July-December 2008 (31–43).

In What Ways Do We Have Obligations to Later Generations? (Soraj Hongladarom): In recent years we have witnessed a huge transformation of physical nature of the environment and the earth itself in a way that has never been experienced before. This change, caused by collective human actions, is geological and global in

scale. It is still unclear whether the rapid change has, or not yet, reached the critical point where the reverse is no longer possible. This tremendous change will greatly affect the quality of life of future generations who will have to bear the consequences. This paper suggests that we should regard all human beings and their environments as one homogenous unit. Still some may argue that humans have always been resourceful to find ways to adapt themselves to the changing conditions. But this paper claims that it would be nobler if we do our best right now to show that we do care for posterity by changing our irresponsible actions.

Soraj Hongladarom is professor of philosophy and Director of the Center for Ethics of Science and Technology at Chulalongkorn University in Bangkok, Thailand. He received a Ph.D. in philosophy from Indiana University. He has published books and articles on such diverse issues as bioethics, computer ethics, and the roles that science and technology play in the culture of developing countries. His concern is mainly on how science and technology can be integrated into the life-world of the people in the so-called Third World countries, and what kind of ethical considerations can be obtained from such relation. A large part of this question concerns how information technology is integrated into the lifeworld of the Thai people. Another part of his concern is on the social and ethical implications of science and technology, and what kind of philosophical problems might emerge from these new advances. He is the editor, together with Charles Ess, of *Information Technology Ethics: Cultural Perspectives*, also published by IGI. Another edited book is *Genomics and Bioethics: Interdisciplinary Perspectives, Technologies and Advancements*, also published by IGI. His works have also appeared in *Bioethics*, *The Information Society*, *AI & Society*, *Nanoethics*, *Asian Philosophy*, *Philosophy in the Contemporary World*, and *Social Epistemology*, among others.

The City as Parasite and Generator of Energies (Agustin Martin G. Rodriguez): The city is a dynamism of exploitation or parasitic extraction and generator of creative energies. As we come to the end of the reign of unsustainable global civilizations, we could see the city as a hub in a self-destructive world civilization or as a generator of the energies for creating a more humane civilization. Only the city as a hub of exchange can generate the energies of transformation.

Agustin Martin G. Rodriguez, PhD is a professor of philosophy at the Ateneo de Manila University. He was chair of the department from 2009 to 2015. He is the author of *Governing the Other* and *May Laro ang Diskurso ng Katarungan* (The Discourse of Justice is at Play) and writes on environmental justice, governance, discourse theory, and the possibilities of building a humane civilization.

Water in Sufi Teachings and Indonesian-Islamic Culture (Husain Heriyanto)

We never know the worth of water till the well is dry. (Thomas Fuller)

Needless to say, water and energy are closely intertwined. Water is not only a main renewable energy resource but it is also largely required by most power plants including nuclear power. The availability of water is highly crucial for energy production. At the same time, water resources along with its quality are diminishing significantly because of climate change, population growth and global development. As a result, the water-energy nexus is a critical challenge. Water stewardship requires water wisdom. This paper will focus on a way of pursuing water stewardship in line with religious wisdom and tradition. One of religious teachings-inspired water wisdom is Sufism. Sufism is the core of Islamic spirituality as well as a way of spiritual realization and the attainment of sanctity. For Sufi, this world is the world of symbols. These symbols are a manifestation of the

higher reality. In reference to the Holy Qur'an, every single thing on earth has been sent down in finite measure from the Hidden Treasure, Almighty God. In the Qur'an, water is described as Mercy (*Rahmān*). Together with the Revelation (*tanzīl*), the rain is sent down by the All-Merciful, and both are spoken of as 'life-giving'. It is interesting as well that a great Sufi, Al-Ghazālī, suggests: "The water is Gnosis and that the valleys are Hearts". Water here is a symbol of Knowledge as well as of Mercy. This rich symbolic understanding of water spread with Sufism. Sufism no doubt played a significant role in introducing and spreading Islam in Southeast Asia, particularly Indonesia. It easily gained local acceptance peacefully and became synthesized with local customs. Indonesian Muslim scholars identify themselves as "moderate Islam" embracing an inclusive way of thinking and attitude. In the cultural perspective, "Islam Nusantara" signifies 'green Islam', peace-loving Islam that undertakes respect for diversity and multiculturalism. In this regard, water culturally is characterized as green, soft, flexible, flowing, sparkling, and dynamic. This paper is aimed at exploring possibility of Sufi teachings as well as Indonesian-Islamic culture to be a source of inspiration to boost awareness of water wisdom as well as to help actualize water stewardship.

Dr. Husain Heriyanto is a faculty member of Postgraduate Program of Environmental Studies at University of Indonesia, Jakarta, and Master Program of Islamic Studies at Paramadina University-Jakarta. He is a senior researcher of Sadra International Institute, director of Avicenna Center for Religion and Science Studies (ACRoSS), director of Raindrops Group for Green Indonesia (RGGI), and former deputy director of the Islamic College for Advanced Studies (ICAS) Jakarta (2003 – 2010).

The Buddhist Attitude towards the Security of the Natural Environment in present-day Cambodia (Heng Sreang): In Cambodia the relationship between 'power' and 'security' is often rendered in both popular and political discourses as 'social security'. After the end of Civil Wars in the country, the UN and donor countries paid much attention to improving social security of Cambodia, but the 'security' of the natural environment has been largely ignored. It was not until the late 1990s and early 2000s that Global Witness drew attention to the problem and invited response from the world. This paper comments that although Cambodia is a Buddhist country, the current 'power wielders' who proclaim themselves Buddhists do not follow Buddhist teaching in giving due respect to the natural environment. As a result of their negligence, vast areas of rain forests and jungles have been indiscriminately destroyed. There are plans to build hydro-dams in the name of 'social and economic development'. The paper argues that from the Buddhist perspective, this is the result of ignorance and of cravings for material wealth, since Buddhist cosmology contains inherent respect for the natural environment. The paper then looks into present environmental issues of the country and examines the attitudes of the current government, the general public, youth, and the Buddhist *sangha* (community of monks) of the country toward this matter.

Heng Sreang is a university lecturer of philosophy and a researcher in the field of Humanities and social sciences (currently working in Phnom Penh, Cambodia). He holds an MA and BA in Philosophy, and is now a PhD Candidate at Free University of Amsterdam. His current research looks into 'politics of land concessions and economic development in Cambodia' focusing mainly on how deforestations and land clearances affect Cambodia in the long run.