

**Ethical Worlds: Moral Issues across Cultures — Atom Bomb Discourse**  
**Religious and Ethical Problems**

**REL 202-501**  
**Winter 2007**

**Instructor:** Yuki Miyamoto, Ph.D.  
**Time:** T/TH 10:10-11:40 a.m.  
**Room:** Lewis 1102

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**Course Description:**

This course examines religious, ethical, and spiritual responses to the atomic bombings of Hiroshima and Nagasaki in 1945. We begin with investigations of the actual historical events, which will provide a basis for further discussion of present-day issues surrounding nuclear weaponry. Keeping in mind the influences of nuclear arms upon international relations, we will examine the atomic bombings, the reaction to the incidents from philosophical and religious circles, and responses to subsequent nuclear arms issues. Accordingly, the course is divided into three sections: the first section deals with the fact of the bombings—its force and influence from a historical perspective; the second section covers the intellectual history of war, peace, and the justification of nuclear weaponry. The last section will investigate the way in which various religious traditions address the issue of nuclear arms, particularly in relation to current issues of terrorism, conflict, and war.

**Course Methodology:**

In this course we will learn about and also apply various ethical theories to historical and current events. The course is divided into three sections, and discussion in each section will revolve around a different focus. The first section has a strong emphasis on historical survey, while the second section will cover philosophical and religious ethical theories in examining war, peace, justice, and nuclear weaponry. In the last section, we will apply these ethical theories to numerous contemporary issues, such as war, nuclear proliferation, and human-made mass death. Doing so will allow us to approach the bomb and related issues in a more informed and critical manner, and to consider more fully the virtues of tolerance and reconciliation in our era of globalization.

The course will include lecture and discussion; the success of the course will depend heavily upon active student participation in class discussions and, time permitting, in class presentations.

**Course Objectives:**

The primary objective of this course is to come to a fuller understanding of the atomic bombings through an appreciation of the diverse narratives that have developed since 1945. Our goal will not be to attain definitive conclusions concerning the meaning of the historical events, but rather better comprehension of the immense complexity of the bomb and surrounding issues. We will thus learn about

such under-examined phenomena as the atrocities that the Japanese Imperial Army committed during the war, as well as the experiences of minority victims (such as Japanese-Americans) of the atomic bombs.

Consequently, our discussion will extend to the philosophical and ethical discourses on nuclear issues and conflicts in other parts of the world. By the end of the term, students will be expected to form and articulate their understandings of the following topics:

- \*Historical knowledge of periods before and after the bombings
- \*The significance of the bombings historically, politically, philosophically, and religiously
- \*Just-war theory and its relation to contemporary war issues
- \*Understanding of survivors' religious sensibilities

The ability to articulate one's own opinions on the matters above fulfills in part the University Learning Goals and Departmental Objectives.

## **The Ten Learning Goals For DePaul University Graduates**

### **1. Mastery of Content**

A DePaul graduate will establish mastery of a body of knowledge and skills in depth and breadth.

### **2. Articulate Communication**

A DePaul graduate will be able to communicate articulately in both the spoken and the written word, being able to read and to listen critically in order to understand the conversation in progress, and to adjust diction and style to the anticipated audience, to the subject matter and to the purpose of the communication. This goal recognizes the necessity that a student's ability to communicate keep pace with the increasing subtlety, precision and depth of the student's knowledge, sensibilities and deliberative powers.

### **3. Capacity to Work Toward Accomplishing Goals Both Independently and Cooperatively**

A DePaul graduate will have the capacity to work toward accomplishing goals both independently and as part of a team. This means being able to engage in inquiry, being self-directed in one's work, and being able to cooperate toward group accomplishment.

### **4. Knowledge of and Respect for Individuals and Groups Who are Different from Themselves**

A DePaul graduate will have knowledge of and respect for individuals and groups who are different from themselves. This goal recognizes the importance of multicultural and global approaches to teaching and learning as core strands in our curriculum and that the study and examination of differences and diversity are integral to and interwoven throughout one's education at DePaul University.

### **5. Development of Service-Oriented, Socially Responsible Value and Ethical Framework**

A DePaul graduate will develop or enhance his/her value and ethical framework and respect the religious and ethical foundations that are central to DePaul's mission. This goal requires the University to provide opportunities, incentives and resources to help students appreciate their responsibilities to others and to society.

**6. Critical and Creative Thinking**

A DePaul graduate will be capable of thinking critically and creatively, integrating knowledge and ways of knowing, making reflective judgments, identifying significant ideas and their underlying assumptions, biases, and presuppositions.

**7. Development of Multiple Literacies**

*A DePaul graduate will develop multiple literacies, including computer literacy, information literacy, math literacy or numeracy, linguistic literacy, visual literacy and scientific literacy.*

**8. A Personal Arts and Literature Aesthetic in Formation**

*A DePaul graduate will form a personal arts and literature aesthetic as a component of keen judgment, flexible imagination, self-expression and moral sensibility.*

**9. Self-Reflection/Life Skills**

*DePaul graduates will be able to apply their DePaul education to life and learning, to reflect on learning and experiences, and discover what choices are available to them and how to make life's choices wisely.*

**10. Historical Consciousness**

*A DePaul graduate will develop knowledge and appreciation of the past and its role in shaping the present and the future.*

**Department of Religious Studies Learning Goals**

1. A Religious Studies major will demonstrate a working knowledge of some significant elements of religion—such as myth and narrative, symbol, ritual, law and doctrine, ethics, experience, and systems of cosmic, social and individual order—as they are manifested in particular traditions and cultures, past or present.
2. A Religious Studies major will be able to make critical comparisons among religious traditions, experiences, and practices across culture, time, ethnicity, race or gender.
3. A Religious Studies major will be able to analyze and reflect on the meaning of religious beliefs and practices.
4. A Religious Studies major will be able to explore the moral dimensions of religion and culture through specific examples.

5. A Religious Studies major will demonstrate the ability to read and critically interpret religious texts.
6. A Religious Studies major will be able to analyze the interaction of religion and other dimensions of culture.
7. A Religious Studies major will acquire a historical knowledge of one or more religions in specific settings.
8. A Religious Studies major will demonstrate an understanding of the relationship between religion and other elements of society in such issues as the connection between religion and power, the role of religious movements as forces of personal and social transformation and social justice, and the role of religion in social integration.
9. A Religious Studies major will demonstrate a working knowledge of and the ability to apply to religious phenomena various theories, methodological perspectives, and experiential approaches to religious studies.
10. A Religious Studies major will acquire a working knowledge of library, bibliographic resources and/or field methods in religious studies.
11. A Religious Studies major will demonstrate an integrated vision of the field of Religious Studies expressed in a focus on the student's area(s) of interest.

**Requirements:**

- 1) **Attendance** for the full class session is required. **One** unexcused absence will lower your final grade by one letter. **Two** unexcused absences will be considered excessive and lead to failure of the course. Excused absences will be granted only for serious reasons.
- 2) Participation in the classroom process is vital to the success of our discussion and to the individuals' achievement. It is imperative that each student comes to class prepared by prior reading and reflection to share insights and judgments, questions and problems with the rest of the class. Participation in the classroom process will constitute **15%** of the grade for the course.

Evaluation of class participation

- a) Attentive listening—Are you alert and actively engaged in thinking about the material under discussion? Are you respectful of the ideas of your fellow students and as prepared to learn from them as from the instructor?
- b) Frequency and clarity of your oral contributions—Are you adequately prepared for each class discussion? Do you make a consistent effort to contribute to the class discussion?
- c) Knowledge of the reading matter under discussion and the ability to grasp its central themes—Have you read the material carefully and critically?

- d) The ability to take an independent stance towards the ideas under discussion and to develop the position reflectively—Have you thought through the issues and come to your own conclusions?
  - e) The overall development of your power of oral expression during the course of the quarter—Has your ability to contribute to the class grown during the quarter?
- 3) There will be five **assignments** that you are supposed to submit throughout the course, each of which counts for **5%** (all together **25%**), one **group presentation** (a grade will be given by group, which counts for **20%** of your grade), and an **essay** (2-3 page paper, single-spaced: **20%**), **final paper** (5-8 page paper, counting for **20%**). Class participation will add another **15%**. Skipping a class or missing a group presentation will significantly impact your grades, and missing the deadline for the examinations may result in failure of the class. Assignments and essays will be distributed and collected in class. No re-writes and no extensions will be allowed. Please see me during office hours if you have concerns or questions about your grade.
- 4) As the university learning goals indicate, **Articulate Communication** is one of the essential skills that you are expected to acquire and demonstrate in written assignments. For the examinations, what is expected is NOT mere book reports—rephrasing and explaining the authors’ thoughts (though this is a fundamental skill that you need to demonstrate); what is expected is your own analysis AND critical reflection on it.
- 5) **Plagiarism** is unacceptable, and will seriously influence your grade. A definition of plagiarism is given in the University *Bulletin* as well as in the *Student Handbook*. Please consult these materials to see what is considered plagiarism. (**see below**).
- 6) Students in class are all expected to have read the assigned material(s), spending at least six hours per week on preparation. In addition to reading, critical “**thinking**” is also very important. That is, always try to draw the issues in class near to you. For example, consider what it means to discuss traumatic experiences as a victim or rather as simple conversationalist. What do religious languages provide with such experiences? How is “thinking of the atom bomb” relevant to you and to us in the 21<sup>st</sup> century? Is it still meaningful to talk about the event over sixty years later? What is the significance?

### **Grading Criteria:**

- 1) **Effort:** You come to class regularly and prepared **by notes**; sharing your ideas and participating class discussion.
- 2) **Comprehension:** You have a basic understanding of the information as presented in the readings, class lectures, and discussions
- 3) **Accuracy:** You are able to show that you have correctly understood the information and can explain it in your own words.
- 4) **Completeness:** You recognize which aspects of an issue or which questions concerning a topic must be considered for adequate treatment, and you meet assignments in all required parts.

- 5) **Evidence:** Your arguments are adequately supported by data, examples, etc. drawn from the readings, class lectures and discussions, and you cite your sources accurately and properly.
- 6) **Analysis:** You are able to analyze material well by breaking it down into its constituent parts and explaining the relationships between these parts.
- 7) **Application:** You are able to make use of acquired knowledge in new contexts, for example, by applying theoretical categories or models to concrete examples, or by deriving theoretical issues from such examples.
- 8) **Evaluation:** You can judge generalizations and theoretical ideas concerning their strong points and weaknesses. This refers not only to the in/adequacy of other people's religious orientations, but also to your own.
- 9) **Creative Synthesis:** You are able to pull ideas and insights together in valid conclusions of your own.

**A — (91-100) an excellent accomplishment of the objectives of the course**, which are demonstrated through all the 9 criteria above;

**B — (81-90) very good**, which suggests that your work adequately fulfills criteria 1-7 above.

**C — (71-80) the course objectives have been adequately met**, which suggests that your work adequately fulfills criteria 1-5 above.

**D — (61-70) poor accomplishment of the objectives**, which suggests that your work fulfills some of the above criteria, but insufficiently.

**F — (0-60) None of the above criteria is sufficiently fulfilled.**

Above grades are subdivided as follows:

94-100	A	Outstanding
91-93	A-	Excellent
88-90	B+	Very Good
84-87	B	Good
81-83	B-	Above Average
78-80	C+	Upper Average
74-77	C	Average
71-73	C-	Below Average
68-70	D+	Poor
64-67	D	Very Poor
61-63	D-	Barely Passing
60 and below	F	Failed

Please consult *University Bulletin*, p.465 for the meaning of grades.

### Plagiarism

Plagiarism, like other forms of academic dishonesty, is always a serious matter. If an instructor finds that a student has plagiarized, the appropriate penalty is at the instructor's discretion. Actions taken by the instructor do not preclude the college or the university from taking further punitive action including dismissal from the university. You may find the entire plagiarism from the DePaul Student Handbook.

**!!!Change of Policies!!!**

- f) Grade Changes — The revisions to the Grade Change policy are accepted. Effective autumn Quarter of the 2003-2004 academic year, the policy is as follows:

*With the exception of incomplete or "R" grades an instructor may change a final grade that has been submitted to the Registrar's Office only if a clerical error has been made, or if a successful grade challenge or a successful appeal of an academic integrity violation requires a change of grade. Grades should not be changed because of a reassessment of course work, the submission of extra work or by the retaking of an examination. In very rare cases an instructor may request to make a change of grade but it requires approval by a college-based Exceptions Committee.*

- g) Incomplete Expirations — The revisions to the Incomplete Expiration policy are accepted. Effective Autumn Quarter of the 2003-2004 academic year, the policy is as follows:

*At the end of the quarter following the term in which the incomplete grade was assigned all remaining incompletes will automatically convert to "F" grades (end of Winter quarter for Autumn quarter incompletes; end of Spring quarter for Winter Quarter incompletes; end of Autumn quarter for Spring quarter and Summer session incompletes). In the case of the Law School incompletes must be completed by the end of the semester following the one in which the incomplete was assigned. Ordinarily no incomplete grade may be completed after the grace period has expired Instructors may not change incomplete grades after the end of the grace period without the permission of a college-based Exceptions Committee. This policy applies to undergraduate, graduate and professional programs. Note: In the case of a student who has applied for graduation and who has been approved for an Incomplete in his or her final term, the incomplete must be resolved within the four-week grace period before final degree certification.*

**Sessions and Readings:**

**Required Readings:**

\*Laura Hein and Mark Selden eds. *Living with the Bomb: American and Japanese Cultural Conflicts in the Nuclear Age*

\*Sohali H. Hashmi

*Ethics and Weapons of Mass Destruction*

\*National Conference of Catholic Bishops

*The Challenge of Peace: God's Promise and Our Response*

\*Assigned readings, in addition to the books above, are found in **PDF files** on **Blackboard**.

**PART I: THE POWER AND INFLUENCE OF THE ATOMIC BOMBS—HISTORICAL SURVEY**

**Week 1: Introduction**

**1/4 (Thu) Introduction:**

**Week 2: The Facts about the Atomic Bombs**

**1/9 (Tue) The Power of the Bombs**

**Reading:** Laura Hein and Mark Selden, Chapter 1 “Commemoration and Silence: Fifty Years of Remembering the Bomb in America and Japan” from *Living with the Bomb*.

**Video:** Hiroshima Nagasaki August 1945

**1/11 (Thu) Hibakusha testimony**

**Reading:** George H. Roeder, Jr., Chapter 4 “Making Things Visible: Learning from the Censors” from *Living with the Bomb*.

**Video:** Barefoot Gen (Masaki Mori, 1992)

**Week 3: Who are the Victims?—I**

**1/16 (Tue) War Victims in Japan**

**Reading:** Monica Braw, Chapter 8 “Hiroshima and Nagasaki: The Voluntary Silence” from *Living with the Bomb*.

**Video:** Fog of War (Errol Morris, 2003)

**First Assignment Due (class participation)**

**1/18 (Thu) Crime against Humanity—Japanese Culpability**

**Reading:** Yui Daizaburo, Chapter 3 “Between Pearl Harbor and Hiroshima/Nagasaki from *Living with the Bomb* and Saburo Ienaga, “The Horrors of War” from *The Pacific War: 1931-1945* (PDF).

**Video:** Comfort Women / Unit 731

**Week 4: Who are the Victims? —II**

**1/23 (Tue) Whose Responsibility? — Korean Hibakusha**

**Reading:** Lisa Yoneyama, Chapter 10 “Memory Matters: Hiroshima’s Korean Atomic Bomb Memorial and the Politics of Ethnicity” from *Living with the Bomb*.

**1/25 (Thu) Whose Responsibility? — American Hibakusha**

**Reading: Reading:** Sodei Rinjiro, Chapter 1, “Were We the Enemy? American Hibakusha” from *Living with the Bomb* and Paul Fussell “Thank God for the Atom Bomb” from *Thank God for the Atom Bomb and Other Essays* (PDF).

**First Essay Due**

PART II: PHILOSOPHICAL AND RELIGIOUS RESPONSES TO WAR, PEACE, AND NUCLEAR WEAPONRY

**Week 5: Weapons of Mass Destruction**

**1/30 (Tue) What is WMD?**

**Reading:** Chapters 1 and 2 from *Ethics and Weapons of Mass Destruction: Religious and Secular Perspectives*.

**Video:** Trinity and Beyond: The Atomic Bomb Movie (Peter Kuran, 1995)

**2/1 (Thu) Are Nuclear Weapons Anti-Humane?**

**Reading:** National Conference of Catholic Bishops “II: War and Peace in the Modern World: Problems and Principles” (§§122-199) from *The Challenge of Peace: God’s Promise and Our Response A Pastoral Letter on War and Peace by the National Conference of Catholic Bishops*

**Video: Radio Bikini—The American Experience (1988)**

**Week 6: Just War Theory**

**2/6 (Tue) Peace, Religious Teachings, and Just War Theory**

**Reading:** National Conference of Catholic Bishops “I. Peace in the Modern World: Religious Perspectives and Principles” (§§1-65) from *The Challenge of Peace: God’s Promise and Our Response A Pastoral Letter on War and Peace by the National Conference of Catholic Bishops*

**2/8 (Thu) Just War Theory**

**Group Presentation 1 and 2: Pros and Cons—Application of Just War Theory**

**Reading:** National Conference of Catholic Bishops “C: The Moral Choices for the Kingdom” (§§66-121) from *The Challenge of Peace: God’s Promise and Our Response A Pastoral Letter on War and Peace by the National Conference of Catholic Bishops*

**Second Assignment Due (class participation)**

**Week 7: Christian Responses to the Nuclear Arms**

**2/13 (Tue) Christianity on WMD**

**Reading:** “Christianity and Weapons of Mass Destruction” and “Christian Apocalypticism and Weapons of Mass Destruction” from *Ethics and Weapons of Mass Destruction*.

**2/15 (Thu) Catholic Response to the A-bomb and Suffering**

**Group Presentation 3 and 4:**

**Reading:** Excerpts from Nagai Takashi, *The Bells of Nagasaki* (PDF) and National Conference of Catholic Bishops “III: The Promotion of Peace: Proposals and Policies” (§§200-273) from *The Challenge of Peace: God’s Promise and Our Response A Pastoral Letter on War and Peace by the National Conference of Catholic Bishops*

PART III: APPLICATION OF ETHICAL THEORIES

**Week 8: Multi-Culturalism on WMD**

**2/20 (Tue) Buddhist and Feminist Perspectives**

**Reading:** “Buddhist Perspectives on Weapons of Mass Destruction,” “Buddhism and Weapons of Mass Destruction: An Oxymoron?,” and “A Feminist Ethical Perspective on Weapons of mass Destruction” from *Ethics and Weapons of Mass Destruction*.

**Third Assignment Due (class participation)**

**2/22 (Thu) What Happened at Three Mile Islands and Chernobyl?**

**Group Presentation 5 and 6: Pros and Cons—Nuclear Power Plants**

**Reading:** Part 2: The Soviet Union from *Exposure* (PDF).

**Video:** Meltdown at Three Mile Island (Chana Gazit, 1999) and Chernobyl Heart (Maryann DeLeo, 2003)

**Week 9: Indo-Pakistan Conflict**

**2/27 (Tue) Nuclear Development as National Pride—I**

**Group Presentation 7: Hindu Response**

**Reading:** Mahatma Gandhi, “The Atomic Bomb and Ahimsa” (PDF) and “Hinduism and the Ethics of Weapons of Mass Destruction” and “Hinduism and Weaponso f Mass Destruction: Pacifist, Prudential, and Political” from *Ethics and Weapons of Mass Destruction*.

**Video:** War and Peace (Jang Aur Aman) (Anand Patwardhan, 2002)

**Fourth Assignment (class participation)**

**3/1 (Thu) Nuclear Development as National Pride—II**

**Group Presentation 8: Islamic Response**

**Reading:** “Islamic Ethics and Weapons of Mass Destruction: An Argument for Nonproliferation” and “Do not Violate the Limit” Three Issues in Islamic Thinking on Weapons of Mass Destruction” from *Ethics and Weapons of Mass Destruction*.

**Video:** War and Peace (Jang Aur Aman) (Anand Patwardhan, 2002)

**Week 10: Where Are We Going?**

**3/6 (Tue) Group Presentation 9 and 10: Nuclear Deterrence**

**Reading:** “Realism and Weapons of Mass Destruction: A Consequentialist Analysis,” “A Liberal Perspective on Deterrence and Proliferation of Weapons of Mass Destruction,” and “Pacifism and Weapons of Mass Destruction: The Challenge of Peace” from *Ethics and Weapons of Mass Destruction*.

**Fifth Assignment (class participation)**

**Final Exams Distributed**

**3/8 (Thu) Video: Face of Jizo or hibakusha testimony**

**Week 10 + 1: Conclusion**

**3/13 (Tue) Conclusion: Realism/Liberalism/Pacifism**

**Reading:** “Realist Perspectives on Ethical Norms and Weapons of Mass Destruction,” “Liberalism: The Impossibility of Justifying Weapons of Mass Destruction,” “Pacifism and Weapons of Mass Destruction,” and “Weapons of Mass Destruction and the Limits of Moral Understanding: A Comparative Essay” from *Ethics and Weapons of Mass Destruction*.

**3/20 (Tue) by 5:00 p.m. Final Exams Due. No extensions are allowed**