

## Presentation 2

### Exodus to a Nuclear-free World:

A Proposal for solidarity for a life and peace without nuclear weapons or nuclear power plants

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#### 1. Introduction

On July 16, 1945, the first nuclear bomb test was conducted in a desert area called 'Jornada del Muerto' (Journey of the Dead) located in New Mexico State. Massive sound and shock waves filled the desert. A mushroom shaped plume formed and rose 9 kilometers from the ground. The person in charge of the test, J. Robert Oppenheimer exclaimed, quoting from the Dharmic scripture of the Bhagavad Gita: "I am become Death, the destroyer of worlds."

In the same year, on August 6, a second nuclear bomb called *Little Boy* was dropped on Hiroshima. A few days later, a third nuclear bomb called *Fat Man* was dropped in Nagasaki. 160,000 persons were killed in Hiroshima and 80,000 in Nagasaki. After the United States, the Soviet Union declared they had developed a nuclear weapon in 1949, followed by Great Britain in 1952, France in 1960, and China in 1966. At the peak of the Cold War, in 1985, the world was choked with some 60,000 nuclear warheads. Although the Cold War is over, about 20,000 nuclear warheads still exist around the globe. The number has been reduced, but their destructive power has increased. Two thousand nuclear warheads owned by US and Russia can be launched with the push of a button. Nuclear weapons still threaten to exterminate all of God's creatures.

At the same time, our lives are threatened by radiation exposure as the nuclear industry develops. After nuclear bombs were dropped on Japan, US President Dwight David Eisenhower came up with the term 'Atoms for Peace,' to ease the guilt caused by their horrible, destructive power. From this point, atomic reactions that were used for bombs were converted into reactors for industry. The nuclear industry began building nuclear power plants such as Sellafield in the Great Britain in 1956, and Shippingport in the US in 1957. However, the industry rapidly receded after the meltdown accident at the US nuclear power plant in Three Mile Island in 1979 and the catastrophic explosion at Chernobyl in the Soviet Union in 1986. But with the rise of international concern over global warming, the industry appeared to have been revived, only to face another huge crisis due to the Fukushima disaster on March 11, 2011.

Humankind has been living in a nuclear age since the middle of the 20<sup>th</sup> century. This nuclear age is fundamentally threatening life and peace by 'playing with death'. It is an era based on ignorance, avarice and self-deceit about the nuclear industry. A 'culture of killing' that gambles with peace and life controls the world. The demands of faith are clear for religious people living in this era. In the words of the Korean Buddhist monk, Boseon: "Though we might have different ideas about how to live our lives, the will to liberate all from a repressed and painful life is the common cause of all religions." We must warn the foolish world leaders, those blinded by avarice and the desire to control the world, who will not

stop this 'play of death.' We have to raise a peaceful alarm to all those who compete against each other and employ violence in a 'culture of killing.' Now is the time to dream and talk of a nuclear-free world, and work towards this to allow all of God's creatures to live in peace. In order to escape from this nuclear age, we need to move toward 'a nuclear-free world'. This journey will be a 21<sup>st</sup> century Exodus in search of Canaan, the land of milk and honey.

## **2. Beyond Gordon D. Kaufman and Sallie McFague's 'theology for a nuclear age'**

American theologian Gordon D. Kaufman was first to grasp the cultural meaning of the advent of 'a nuclear age' and its connotative theological meaning. In 1985 when the threat of nuclear weapons reached a peak, he described the destructive power now in the hands of humankind in his book, *Theology for a Nuclear Age*. Its power could destroy all living creatures on the planet. This was a fundamentally new context for religions. Therefore, the advent of the nuclear age demanded of Christians, and of all religious persons, that they re-examine everything they had taken for granted in their thoughts and discourses.

Kaufman contemplated nuclear weapons in connection with Christian 'eschatology'. He regarded the possibility of a 'nuclear holocaust' as an eschatological event without redemption. Traditionally, eschatology in Western theology was backed by a faith that God would take an active role at the end of history. Whether Eschatology is destructive or redemptive, the end always signals God's ultimate victory over evil. However, Kaufman highlighted that after the middle of the 20<sup>th</sup> century the end which humankind faced was 'one by nuclear holocaust,' an act of human sin rather than an act of God. It was no longer part of God's grand providence to redeem humankind. Rather it signaled the extinction or complete annihilation of all of God's creatures. It is the end of all hope and wishful thinking. It is the end of all hopeful people and of all future generations. Paul declared, "For I am convinced that neither death nor life, neither angels nor demons, nor things present nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." (Romans 8:38-39). Kaufman, however, thought that his words were no longer suitable in a nuclear age. In short, we are not able to regard our history as one of salvation anymore because the possibility of the end by nuclear weapons lies in "our hands", the hands of our men and women, or the hands of the citizens of powerful nuclear nations.

Sallie McFague, an ecofeminist and theologian, responded positively to Kaufman's claim. In response to his plea that traditional imagery of God be used to challenge paths leading to militarism or escapism, she sought a new metaphor and model of God in her book, *Models of God: Theology for an Ecological, Nuclear Age*. McFague argues that the core problem of the nuclear age is the use of nuclear weapons to retain power. The traditional Western way of understanding God was based on such an understanding of power. For this reason, the distinguishing adjective to describe the Judeo-Christian God was 'almighty'. The concept of 'divine sovereignty' was drawn from this. McFague criticized this concept, saying that God could be seen bluntly as a mere King who destroyed only the enemies of his own people, whereas, in a more sophisticated way, God could be seen as a generous father who would not allow his children to suffer. The former interpretation of God is used to strengthen 'militarism' and the latter to reinforce 'escapism.' However, the 'ruling power' model that encourages militarism leads our mind straight

ht to nuclear holocaust, while 'providential power' model that encourages escapism only persuades us to adapt to this world. For this reason, we need to conceive of an alternative against these concepts. The first step in finding an alternative is admitting that humankind has the "power to govern life and death". There should be a new understanding of the power of God and humankind, as something paradigmatic and mutual. For this reason, as a new metaphor and model of God, McFague proposed the God of 'mothers', 'lovers' and 'friends', suggesting an alternative God that unites the world and is interdependent with us.

I basically agree with both of these works. However, we need to move beyond their 'theology in a nuclear age.' First, McFague's understanding of a nuclear age is incomplete and somewhat naïve. She suggests that since a nuclear war has not occurred it could remain "something that will never exist." But the fact is there are already numerous victims of atomic radiation in the world besides those killed or affected by nuclear weapons. Nuclear war has become a reality and a daily struggle for indigenous peoples around the world who live near uranium mines. A nuclear war is not "something that will never exist" for numerous fetuses, children, and women fighting for life against 'internal and external exposure' caused by accidents at nuclear power plants. Furthermore, McFague and Kaufman generalized that we all have the power to destroy the world. In her book, McFague emphasized 'our power' and 'humans' responsibility for the world' multiple times. Kaufman also claimed that the possibility of annihilation caused by nuclear weapons is 'in the hands of our men and women'. Both authors have overlooked the fact that, knowledge and information about nuclear weapons has always been limited to a certain group of people, and transparency concerning this information has become a central issue. In this context, how can the power of the nuclear Mafia be 'ours'? Further, both authors have failed to recognize the problem of nuclear power plants in the way that they recognized the dangers of nuclear weapons. Though Kaufman's aim was to end nuclear weapons proliferation and eliminate nuclear weapons completely, he didn't mention nuclear power plants. Consequently, while Kaufman and McFague grasped the connotative revolutionary and religious significance at the advent of the nuclear age clearly and offered great creativity and a new imagination in their 'theology for a nuclear age,' they failed to progress toward a 'theology for a nuclear-free world'. I believe that what we need now is not a 'theology for a nuclear age' but one for 'a nuclear-free world'.

### **3. Standing in the shoes of the victims of atomic radiation**

We must recast our religious imagination in the perspective of the victims of atomic radiation rather than from the position of a third party observer. This is the methodological difference in comparison to Kaufman and McFague's theology for a nuclear age.

Koreans often do not remember that they were exposed to atomic radiation in the past. However, Koreans made up one tenth of the victims of the bombs dropped in 1945 on Hiroshima and Nagasaki, where they had been forcibly taken by the Japanese imperial government. In people's apathy and ignorance, many continue to live in agony alongside their descendants. For the last 30 years, those Koreans who were not in Hiroshima and Nagasaki in 1945 have been exposed to a large amount of atomic radiation from the numerous nuclear power plants built in the small southern regions of Korea. In fact, if there is an accident at any nuclear power plant in Korea, Seoul and the surrounding area is within

range of possible radioactive contamination since Korea is so small. Therefore, all Koreans, regardless of where they live in Korea, are 'potential victims of atomic radiation' or 'deferred victims of atomic radiation'. In biblical terms, this can be expressed as there being no 'atonement at the cross'. Everybody is in a danger of becoming a victim of atomic radiation. For this reason, we all need to stop distancing ourselves from other victims. It is important to recognize the victims' faces as our own and to recognize them biblically as the face of Jesus on the cross.

A symposium about nuclear weapons was held at Ewha Women's University in September 2011. At that time, I had a chance to carefully observe photos of nuclear weapons victims, which were exhibited on the beautiful school lawn. I found myself standing in front of one particular photo for a long time. The photo showed the face of a girl who was dying of blood cancer caused by depleted uranium ammunition in Iraq. She seemed to be little more than 10 years old, and her hair was almost gone. It was hard to tell if she was smiling or crying as she stared at me through her big, pitiful eyes. That evening, I kept recalling the lyrics of a song I sang with other Christian students when I was an undergraduate school student 30 years ago. During the military dictatorship of the 1980s, the song had touched many people's hearts. Here are the lyrics: "God whose tongue has been cut out, please, respond to us / Deaf God, please, listen to our prayers / Burnt God who turns his face away / But you are still the only father of the people / God, have you died? / You might cry in a dark alley / You might be buried in a rubbish heap / Poor God / Burnt God who turns his face away / But you are still the only father of the people."

We prayed desperately for God's response but God's tongue had been cut out. We called for God to listen to our prayer. But God was deaf. God, who could neither talk nor hear, turned His head away from us and became the 'burnt God'. I saw this God in the photo of the girl's face. I saw this 'burnt God's face' in her sad depleted uranium-exposed face. As Christians confessed; if God in heaven is He who died on the cross, and if He shares the pain and tribulations experienced by everyone in this land (Korea), this God must also be with all the people whose bodies were torn and burnt in Hiroshima, Nagasaki and Minamata, and Three Mile Island, Chernobyl and Fukushima.

However, this song confesses that the deaf God whose tongue has been cut out and whose body is burnt is still the 'only father of the people'. It tells us that, like us, God's tongue has been cut out, his body burnt, and his ear deafened. He is also the father of all suffering people. On the day of the symposium, I sang that God was 'the father of the victims of atomic radiation,' instead of 'the father of the people'. I also sang that God was father of the 'corals and fishes' which had disappeared after hundreds of nuclear bomb tests in the Bikini Islands in the Southern Pacific Ocean. And I sang of God the 'mother' drawing from feminist theology. Like us, the deaf God whose tongue has been cut out and body burnt, is the only father and mother of the victims of atomic radiation, and of the corals and fishes.

Koreans were once the victims of atomic radiation and remain so today. Therefore, we must consider nuclear problems from the victims' perspective rather than from that of the nuclear states, dreaming of a world without nuclear weapons and working to fulfill that dream. This issue should not be dealt with in a technological way, but in a way that embraces life. Furthermore, it must be achieved not only for our generation but for future generations. We should not only consider it from the perspective of human beings, but from that of the whole universal community of life including nature. If we fail to do this, our new imagination and plans for 'a nuclear-free world' will simply end with the playful words of

scholars and abstract discussions of believers. There is no shortcut to a world without nuclear weapons. Suffering alongside others who suffer is the only righteous way to achieve a world of life and peace overcoming the 'culture of killing.' It is also the only way to stop the 'play of death.' This means pursuing a righteous religious path and one that is deeply spiritual.

#### **4. Beyond the mythology of nuclear weapons**

Even if we stand in the shoes of the victim, since nuclear weapons are beautified by faulty knowledge and myth, a complete 'demythification' or 'post-mythification' is required. The first myth we need to overcome is that nuclear weapons are for military use while the nuclear industry is for peaceful use. Nuclear weapons and the nuclear industry are two sides of the same coin. The nuclear industry is not clean, safe or cheap, as nuclear scientists and industry workers know. There is a reason why nuclear development has so much support, despite these problems. Namely, the nuclear industry produces materials for nuclear weapons. In short, the nuclear industry is fueled by the greed to produce nuclear weapons. Therefore, if we regard nuclear weapons as problematic, we must also regard nuclear energy in the same light. If we fail to see the fundamental connection between them, our journey to a world without nuclear weapons will be lost.

The second myth that we need to overcome is that nuclear energy is a low-carbon, clean alternative energy that can be used to help prevent climate change. If the picture is limited to only the nuclear power plants, then the nuclear industry produces less carbon dioxide emissions, but when we consider the whole process, especially uranium mining, processing, and enrichment, massive amounts of greenhouse gases are generated. Despite the flowery adjectives used to beautify the industry, it is NOT an alternative technology that will prevent climate change, but a merely a niche energy. The total power produced by all the nuclear power plants in the world provides for only two percent of total global energy consumption. Compared to this, renewable energy already produces about 13 percent. I am sure that the energy produced by sunlight, wind, geothermal heat, and waves, which God provides free to us, is the best and only energy for us. Just as nuclear weapons are the wrong solution for lasting world peace, nuclear power generation is the wrong solution for global warming. The most important reason why nuclear energy is not clean is nuclear waste. Globally, about 270,000 tons of nuclear waste is temporarily stored in storage facilities. However, we still do not know how to dispose of nuclear waste permanently. While nuclear wastes emit radiation for 1,000,000 years, the drums that contain and isolate them from the ecosystem only last 40 years. In particular, spent nuclear fuel categorized as "high level waste" has to be safely isolated from nature and society for at least 10,000 years. We are producing wastes that will be passed on to our descendants, and will continue to threaten lives and safety from generation to generation. This is irresponsible, immoral, and it is a crime. Biblically speaking, it is not only a destructive action against God's order of creation but also a sacrilege.

The third myth we need to overcome is that the nuclear industry is safe. Although this myth was dealt a severe blow by the Fukushima accident, it still remains strong in Korea. In Korea there have been 654 accidents announced publicly, and more recently control rods have been breaking down frequently, raising the accident rate of Korean nuclear reactors. Kori Nuclear Power Plant Unit 1, located in Gijang, Busan, has broken down 120 times. It has been 35 years since the plant opened in June, 1977 and it is

Korea's oldest nuclear power plant. Like the core meltdowns which caused Fukushima and Chernobyl, a similar accident has happened two or three times at the Kori Plant. It should have been closed down in 2008 when its 30-year life expectancy expired, but it was approved to run for another 10 years despite failing the safety inspection. Recently the Presidential Council for Nuclear Safety decided to reactivate the plant, even after its recent blackout incident. The Council loosened the standard for nil ductility transition temperature range, which is a crucial factor in radiation embrittlement, from 149 to 155.6 degrees Celsius. Unbelievably, there are 3.4 million residents within 30 kilometers of the Kori Power Plant. There are another 1,270,000 residents living within that range from the plant in Weolseong, 140,000 in Yeonggwang, and 60,000 in Uljin. Globally, there is no other place so densely populated around nuclear power plants.

Lastly, we need to liberate ourselves from the myth that we constantly need electricity. Lee, Gye-Sam illustrated the lifestyle maintained by nuclear power plants as follows; "Neon bar lights still on at three or four in the morning, streets at night lit as bright as day, late-night private academies that remain lit until one in the morning, all schools running late-night prep programs, with year-round air-conditioning and heating... We should just go to bed at night after turning off the lights." Reflection upon the nuclear industry includes reflection upon our about our own avarice and selfishness. Since denuclearization is deeply related to our own comforts and worldly desires, we must make changes in our own lives if we want to move toward a nuclear-free future. This requires the strength of faith that holds the value of life as its essence. The Fukushima disaster was a grand alarm urgently telling us to depart from the nuclear path. Nuclearization leads us through the wide gate "that leads to destruction", harming nature and our descendants to benefit our immediate cost-driven lives. By contrast, the pursuit of renewable energy with patience and discipline points us toward the narrow gate "that leads to life" (Matthew 7:13-14). We must enter the narrow gate, just as Jesus taught us.

## **5. Nuclearization and Christian belief cannot coexist**

When we entered the 20<sup>th</sup> century, despite our previous assumptions, we found that we were able to split the nuclear atom. We discovered that in doing so a massive amount of energy was emitted. Humankind took possession of this great power that could destroy the whole world, including ourselves, by artificially breaking the basic structure of material. In this way, humans became 'Death, the destroyer of the worlds' as in the passage from the Bhagavad Gita. In 1942, scientists proudly announced that they had entered the creator's territory in building Chicago Pile 1, the world's first reactor, in a squash court located in the south corner of the playfield at Chicago University. However, God told us through the prophet Ezekiel in the Old Testament, "Son of man, say to the ruler of Tyre, 'This is what the Sovereign Lord says: "In the pride of your heart you say, "I am a god; I sit on the throne of a god in the heart of the seas." But you are a man and not a god, though you think you are as wise as a god.'" (Ezekiel 28:2) From a Christian perspective, our sin is to not admit our finitude. As Augustine taught us a long time ago, our sin lies in the arrogance of human beings, who do not admit that they are not gods. In our life, there is a 'line' we should not cross. Even if we are able to, there is a 'boundary line' we should not cross. Thinking that we can cross this line is arrogant and haughty. In fact, Japan was arrogant about its 'technical ability' to maintain the safest nuclear power plants in the world. Japan built the Fukushima nuclear power plant assuming that no tsunami over 10-meters would ever come. However, a 17-meter high tsunami struck

Fukushima. Japan thought it could predict nature, and this was its arrogance. In this context, nuclearization can be compared to "the modern day fruit of the tree of knowledge." In the Christian Bible, God allowed Adam to do everything in the Garden of Eden except for one thing. God permitted everything but imposed one single restriction. A restriction was imposed on human beings who were 'like emperors'. They could eat all other fruits but were forbidden to eat the fruit of the tree of knowledge. This order was like a 'boundary stone' which represented God's ownership of Eden. What was the Serpent's temptation? "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." This meant that Adam wanted to become the owner of Eden so that he could do all he pleased. The fruit of the tree of knowledge represents that fact that Adam is not the owner of Eden and therefore cannot do whatever he likes. It represents a 'boundary' which he should not cross as a human being. However, Adam wanted to cross it. For this reason, the story of Eden is our own story.

Having eaten the forbidden fruit and upon hearing that God was walking in the Garden of Eden, Adam hid himself behind a tree. In the Bible, God called out for Adam, asking, "Adam, where you are?" (Genesis 3:9). This is the first question God asked human beings in the Bible. He did not ask Adam about his geographical or physical location. God was asking the greedy human who had tried to become like God, or the owner of the Garden of Eden, where he should be. Even today, God asks us where we should be. Disobeying God's order to "work it (the Garden of Eden) and take care of it" (Genesis 2:15), we came to cities. We have civilized this world having played with nuclear weapons. "Adam (human beings), where are you?" Even today, God asks the same question to those human beings who, through arrogance, delude themselves that they can become controllers of the world through nuclear weapons.

In conclusion, nuclear weapons represent "rulers (Ephesians 6:12) and authorities' (Colossians 2:15)"; the desire to possess absolute power in order to control the world without God. When human beings deny "God's dominion" (Isaiah 9:6, Job 25:2, and 1 Timothy 6:15) in the name of science, they represent the fruit of the tree of knowledge of modern times. They are also "the power of the grave" (Psalm 49:15) that destroys all the creatures that God created (Genesis 1:1) and loved (John 3:16). Therefore, nuclearization and Christianity cannot coexist. Nuclearization is a combined system of technocracy and imperialism, which is used to rule nature and to pursue profit maximization and geopolitical supremacy based on weapons of mass destruction and endless economic development. In short, it is a system of death. Such a system cannot possibly coexist with Christianity, nor with any other religion that cherishes the value of life. Buddha taught us not to murder and not to pursue avarice. Nuclearization is equivalent to committing murder to satisfy one's avarice. For this reason, all religions that teach life and peace cannot exist alongside nuclearization. Biblically, nuclearization is the sin of abusing God's order of creation and denying Jesus Christ's way and truth, and of refusing the Holy Spirit that bears the fruit of life and peace. It denies Jesus Christ who brought peace by serving and sharing with people in the face of rulers who ruled the world through their own power. Nuclearization is the path of our self-destruction. It threatens not only us but also real security for all forms of life. What we need is not a security based on nuclear weapons, but one without them.

## **6. An Urgent Call for solidarity for life and peace in East Asia, which has been turned into a field of**

## **nuclear power plants**

According to the International Atomic Energy Agency, there are 435 nuclear power plants in operation in 30 countries and 62 under construction as of July, 2012. In terms of countries with the most nuclear reactors, South Korea ranks number five in the world (the US ranks first with 104 plants, France second with 58 plants, Japan third with 54 plants, and Russia fourth with 31 plants), but in terms of geographic density of nuclear power plants, Korea ranks first in the world (Belgium and Taiwan, which are both the process of denuclearizing, are second and third respectively. Japan and France rank fourth and fifth respectively.) Under the name of a 'nuclear power plant renaissance', the South Korean government allotted about 4 trillion won (approximately 4 billion US dollars). For the next 20 years, the South Korean government plans to export 80 nuclear reactors so that it would rank as third most powerful nations in terms of nuclear plants. Japan currently runs 54 reactors and China 14. Even after the Fukushima disaster, China is building 27 new reactors along the Chinese eastern shore, which is the western shore of Korea. Taiwan, which already has 6 reactors, is constructing 2 new ones. In short, East Asia including the Korean peninsula is the world's most dangerous 'field of nuclear power plants'. If another accident happens, there is a high possibility that it will take place in East Asia.

Nuclear weapons are a serious problem in the region of East Asia. China is already a nuclear power and North Korea appears to be one. Though Japan does not have nuclear weapons, it has the only nuclear reprocessing facilities in the world. This means that Japan can arm itself with nuclear weapons anytime. After Japan was defeated in World War II, three prohibitions related to its military capacity were at first enforced but recently removed. Firstly, the restriction on the "Peaceful Use of Outer Space" was lifted when North Korea launched the Daepodong missile in 1998. Secondly, Japan lifted a restriction on the joint development of arms and arms exports in 2011. Thirdly, Japan amended the Atomic Energy Act and included an article stipulating that atomic energy can be used for "contributing to security guarantees." By this action, it lifted the last prohibition. The official amount of plutonium stored by Japan is 30 tons; 6.7 tons is stored within the country and 23.3 tons in reprocessing facilities in England and France. Six thousand nuclear weapons can be produced from this amount of plutonium. The amount of weapons-grade plutonium North Korea stores is estimated to be only 30 to 50 kilograms. Recently, by approving additional work at its mixed oxide (MOX) fuel processing plants, which combines plutonium and uranium, Japan made clear its intention to retain plutonium facilities that could be used to produce nuclear weapons. These plants were halted after the Fukushima Unit 1 accident. But from Japan's intention to extract plutonium, the main ingredient of nuclear weapons, and to retain reprocessing facilities for spent nuclear fuel, we can determine that it wants to keep its reputation as a 'potential nuclear state.' Further, if Japan develops nuclear weapons, a nuclear test is not necessary. The world's top five nuclear states conduct nuclear tests using computers. Like the experimental fusion systems of NOVA and VALCAN in the US and England, Japan has one named GEKKO-XII. But without intercontinental ballistic missiles, nuclear weapons are not powerful enough. Japan has been collecting the data needed to develop intercontinental ballistic missiles in its orbital reentry experiment facility, OREX. Japan's solid fuel rocket M-V could be launched immediately and is one of the best in the world. It can be used with intercontinental ballistic missiles.

In conclusion, if the Six-party talks fail to stop North Korean nuclear development, Japan will arm



itself with nuclear weapons. If we fail to stop nuclearization in North Korea and Japan, South Korea will be the only country in East Asia without the technology to develop nuclear weapons. It is clear that South Korea will be greatly tempted to develop nuclear weapons. Recently, debate began in South Korea over nuclear weapons. With the amendment of the ROK-US Atomic Energy Agreement, which will expire in 2014, the current administration is working closely on efforts to gain authority over nuclear waste disposal like Japan. Currents in East Asia are shifting. A 'New Cold War' is forming in the East Asian region where Korea is located and is pulling us towards limitless nuclear competition. We need to remember that the new US security strategy allows it to launch a preemptive strike in the name of self-defense. This includes the use of nuclear weapons. Originally, nuclear weapons were a product of the Old Cold War. Now, nuclear weapons are at the center of the New Cold War forming in East Asia. An attack on North Korea could lead to World War III and this would be a nuclear war. In this way, East Asia including the Korean peninsula has become a nuclear field in which world peace is threatened. Therefore, denuclearization has become the core issue in achieving world peace.

In this situation, I hope that this conference may serve as a springboard for solidarity for life and peace for denuclearization. East Asian solidarity for life and peace must include mass movements for life centered on the issue of nuclearization. Such movements are already active in Korea and Japan. In Korea, Korean Christian Solidarity for a World without Nuclear Weapons has formed and is focusing on 'denuclearization'. Just as we declared independence from imperialism on March 1, 1919, Korean Christians declared independence from nuclearization on March 1, 2012. We have since held multiple activities. Boycotting products produced by related corporations can be included as one of our movements for denuclearization. We can also advocate for the closing of old nuclear power plants, and to oppose the export of nuclear reactors and waste. We must stop Korea and Japan exporting nuclear reactors. In particular, we need to stop the plan to dump spent nuclear fuel in Mongolia. Lastly, we should deal with the damage caused by nuclear accidents beyond our borders. In terms of nuclear issues, Korea, China, and Japan are nations sharing a common destiny. Thus, as religious and civil society groups from these three countries band together, we have to show that nuclear power plants could be the seeds of our own destruction. We have to demand that electric and nuclear power companies accept unlimited liability for potential nuclear accidents, as these harm not only domestic citizens but also people in other countries. I hope this kind of movement is activated in China and Taiwan, too, where there are also nuclear power plants. In particular I expect the participation of churches in China. There are 35 million protestant communions in China. This is the biggest number among the socialist states. I anticipate that churches will work with us for life and peace without nuclear power plants and weapons regardless of their mission or denomination. Then they will spread their mission, disposing (wastes), and managing (life without nuclear weapons or power plants) by themselves.

I hope that East Asian solidarity for life and peace through denuclearization progresses into Pan-Asiatic solidarity connecting Southern Asia (India and Pakistan) and Western Asia (Israel and Palestine), as it works together with the Christian Conference of Asia and Peace for Life. It is very encouraging to see churches in India show an interest in the nuclear issue. As we propel this three-party solidarity for a Pan-Asiatic movement, we need to progress towards 'Asia Pacific solidarity for denuclearization.' We especially need to focus on the victims of atomic radiation in the Asia-Pacific region. It is also necessary to develop

'Asia-Africa solidarity for denuclearization.' As we all know, over 80 percent of uranium is buried in the African continent and many African countries have already declared that they will not export it for the purpose of nuclear weapons. By doing so, we need to build solidarity with Christians in the US and religious men and women from the top five nuclear states.

It is very important for the churches in the US to participate in this movement. US President Barak Obama declared 'a nuclear weapons-free world' in Prague. Though he did not include nuclear power plants, we believe that the US churches will play an important role in putting pressure on the US government. In order to make countries such as Israel, India, Pakistan and North Korea join the Nonproliferation Treaty, the five countries in the Nuclear Weapons Club should demonstrate their intention to eliminate their own nuclear weapon arsenals. This condition is stipulated in Article 4 of the Nonproliferation Treaty. Applying this treaty universally is the only way to realize the nuclear weapons-free world declared by Obama. Therefore, discriminatory treatment toward those countries "friendly" with the US has to be changed, and all states must destroy their nuclear weapons. For example, Israel should not have an exceptional right to maintain nuclear weapons due to its relationship with the US. This is the only way to achieve a nuclear weapons-free world.

By linking East Asian, Pan-Asian, Asian-Pacific, and Asian-African solidarity with churches in the US and Europe, we can work together to make next year, the year of the 10<sup>th</sup> World Council for Churches (WCC), the first year of the Exodus movement toward a nuclear-free world. The WCC Assembly will be held from October 30<sup>th</sup> to November, 8<sup>th</sup> 2013 in Busan, Korea. As host country, Korean churches have reminded the world's Christians that the venue is located in the most dangerous area in terms of nuclear density. In this context, Korean churches are asking that the issue of nuclear weapons and nuclear power generation be included on the agenda, particularly because the Assembly's overall theme is 'life' and 'peace'. Also, the Korean Christian community is proposing a service without lights, as a symbolic event to avoid using electricity produced at the Kori nuclear power plant'. This Assembly can be crucial for mobilizing the world's Christians for an Exodus movement toward a 'nuclear-free world'. Based on the result of this conference, and the 'Policy Working Group on Nuclear Issues' hosted by the WCC, I suggest that a 'Pan-Asian peace conference' be held next spring, as a last step before next year's WCC Assembly. The issues of nuclearization, reunification, and world peace will be dealt with at this meeting.

I was touched when I witnessed the "100,000 People's Assembly to say Goodbye to Nuclear Power Plants" on July 16, 2012 in Tokyo. I had goose bumps when I saw 170,000 Japanese citizens from many regions in Japan mobilize for their children's future. I was sure that denuclearization was an irreversible current in Japan. The Japanese government announced its 'strategy for innovative energy and environment'. The strategy included plans to shut down all nuclear power plants by 2030, build no new reactors, and strictly limit the 'term of nuclear operation' to 40 years. It seemed that Japan was really turning into a nuclear-free country. However, the Japanese government betrayed its citizens, indeed all of us, again. Just one day after it announced commitment to become a '2030 nuclear-free country,' suspended construction of a nuclear power plant was allowed to resume.

One of the factors hindering the denuclearization movement in Japan is powerful pro-nuclear interest groups. It spends a large amount of money to manipulate the media and has a reciprocal relationship with politicians and corporations. Opposition groups are comparatively less powerful. We

have a very similar problem in Korea. We have the Korea Nuclear Energy Foundation promoting nuclearization. There is no other such organization in the world. This organization has been funded by 3.7% of electricity bills paid by Koreans. It has spent 10 billion won to promote nuclear power plants while it has spent nothing to promote green energy. Due to this kind of intensive promotion, most Koreans think that nuclear energy is cheap, clean, and safe. They have been living a myth.

Professor Kazuki Kumamoto from Meijigakuin University recently visited Korea and said that Japan needs to learn from its series of disasters in Hiroshima, Nagasaki, Minamata, and Fukushima. He does not think these disasters happened by chance. He believes they happened due to the "constitution of the Japanese people." Most citizens are harmed for the benefit of the privileged class, and those in the privileged class who cause this harm are never punished. This is very problematic. Namely, the same people responsible for the war (Matsutaro Shōriki, Nobuske Kishi, Yasuhiro Nakasone, etc.) are the promoters of nuclearization. This has harmed Korea and China. However, we have the opportunity to change this, with the 'denuclearization movement' backed by the Japanese public. Professor Kabuki described the historic significance of these movements as liberating Japan from its old character.

Professor Emeritus Hiromitsu Ino from Tokyo University emphasizes a lesson that we should all learn from the Fukushima accident. The roles of the 'regulatory authority' and 'business regulations' have been reversed. Even the Court of Justice is under the influence of business interests. Namely, private profit has been placed above the lives and safety of citizens, and corporate technology is beyond the reach of regulatory authority. He assured us that accidents will occur in Korea and in the US. He alluded to the fact that democratizing the nuclear industry is the key, just as political and economic democratization is important. Citizens should have the right to regulate scientists and businessmen. Citizens should have the right to control money - not the other way round. Religious men and women have to work together to achieve these things.

## **7. Conclusion**

Now, we are coming upon a life-threatening period due to nuclear weapons and the nuclear industry. Before the Israelites entered Canaan after surviving in the desert for 40 years and crossing the Jordan River, God said, "I have set before you life and death, blessings and curses. I call heaven and earth as witnesses against you. Now choose life, so that you and your children may live." (Deuteronomy 30:19) Now is the time for us to come out from the Jornada del Muerto Desert in New Mexico where the first nuclear weapon test was conducted. We need to stop "the play of death" which began in the desert, and instead choose "life." We need to begin our Exodus to a nuclear-free world. This journey will restore humankind from being 'Death, the destroyer of worlds' in the Bhagavad Gita to one that maintains and irrigates his land. This journey may be long and difficult, but it will not be lonely, because on this exodus path will be many men and women of faith, who value life and peace.

