

## Exodus to a Nuclear-free World:

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

**Prof. Jang, Yoon-Jae**

Ehwa Women's University, Department of Christian Studies  
Director, Korean Churches' Environmental Research Center

### 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

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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 Barack 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.

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核のない世の中に向かう出エジプトの旅路  
-脱核/脱原子力発電所 生命平和連帯を提案して-

張允載 (梨花女子大学校基督教学部教授 / 韓国教会環境研究所所長)

1. 序文

1945年7月16日、米国、ニューメキシコ州の‘死の旅路’という意味を持つある砂漠地帯で史上初めて核爆弾実験が実施された。途方もない雷声と衝撃波が砂漠を飲み込んだ。上空9キロメートルまで巨大なキノコ形の雲が広がった。遠くにてこの爆発を見守っていた実験責任者ロバート オッペンハイマー(J. Robert Oppenheimer)はヒンズー教経典‘バガヴァッド・ギーター’の一節を引用しながらこのようになげいた。“もう私は死である、すなわち世界の破壊者になった。”

同じ年8月6日、広島上空に‘リトルボーイ’という暗号名を持つ二番目の核爆弾が落とされた。数日後長崎には‘ファットマン’という名前の三番目の核爆弾が投下された。広島と長崎でそれぞれ16万人、8万人が死んだ。米国に続けてソ連が核武装をしたし(1949年)、英国(1952年)、フランス(1960年)、中国(1966年)が後に続いた。東西冷戦が絶頂に達した1985年に地球村には約6万発の核弾頭が発射待機状態にあった。息もできない状況だった。冷戦が終わった今でも地球村には約2万発の核弾頭がある。数字は減ったが破壊力はかえって強くなった。米国とロシアが保有した核弾頭中2千発は今でもボタンだけ押せば発射可能な状態である。私たちは依然として核兵器による全地球生命共同体絶滅の脅威のもとで生きている。

私たちもまた、核発電による放射能被爆の脅威のもと生きている。(私はわざわざ‘原子力発電所’「原発」という用語を使わないで‘核発電’という用語を使う。日本と韓国ではあたかも‘核’と‘原子力’がそれぞれ違ったように報道されていて、‘反核’は正しいが‘反原子力’は誤った主張だと考える人々がいるためだ)日本に核爆弾が落ちた後、その恐るべき破壊力に対する罪の意識まで一役しながら、米国の大統領アイゼンハワーはいわゆる“核の平和的利用”(Atom for Peace)というスローガンを掲げるようになり、この時‘爆弾用’原子炉は‘商業用’原子炉に化けることになる。その結果1956年英国にセラフィールド(Sellafield)原子力発電所、1957年米国に SHIPPINGPORT (Shippingport)原子力発電所が建てられながら、核産業(nuclear industry)が始まる。だが、1979年米国のスリーマイル島(Three Mile Island)原子力発電所爆発と1986年旧ソ連、チェルノブイリ原子力発電所の大惨事で核産業は急激に縮小して、以後気候変化で各国が地球温暖化との戦争を宣言し起死回生するのかわろされたが、去る2011年3月11日、日本福島原子力発電所の大災難で再び大きな危機を迎えている。

人類は20世紀中盤以後‘核時代’(nuclear age)を生きている。核時代というのは核兵器と核発電という‘死の遊び’によって生命と平和を根本的に脅かす時代である。核時代というのは核に対する無知と貪欲、そして恐ろしいほど自分を欺き生命を担保にしつつ平和を賭博する‘殺しの文化’が支配する時代である。このような核時代を生きる宗教家に与えられた信仰の要求は明らかである。韓国

<sup>1</sup> この発表文は今回の協議会のために準備した本来の提案発表文を3分の1に減らしたものである。したがってすべての脚注と出処提示は省略する。

仏教ボソ僧侶の話のように、生命の存在方式に対する認識は宗教ごとに違うところもあるが、抑圧され苦しむすべての生命を解放させようと思う意志は、すべての宗教が伝えるメッセージの共通基盤である。私たちは貪欲と支配欲に目がくらみ‘死の遊び’を愚かにも中断しない世界の指導者に生命の警鐘を鳴らさなければならない。私たちは‘殺しの文化’に陥り、お互いに競争と暴力に陥っているこの世界のすべての人々に平和の警鐘を鳴らさなければならない。もう私たちは地球上すべての生命が平和に住むために‘核のない世の中’ (a nuclear-free world)を夢見て、話して、また、実践しなければならない。‘核時代’を脱出して‘核のない世の中’に向かって進まなければならない。その旅程は“乳と蜜が流れる”命と平和のカナンの土地に進む21世紀‘出エジプト’ (Exodus)事件になるだろう。

## 2. カフマンとマクフェイグの‘核時代の神学’を越えて

事実‘核時代’の到来が持つ文明的意味とそれの神学的含意を最初に唱えた人は米国ハーバード大学の神学者ゴードン・カフマン (Gordon D. Kaufman)である。彼は核兵器の脅威が絶頂に達した1985年に『核時代の神学・Theology for a Nuclear Age』で核時代の到来により、人類が地球上すべての生命を破滅させることができる力を持つようになったことに注目した。これは根本的に新しい宗教的状况 (context)である。この状況はキリスト教や他のどの宗教伝統において予想できない革新的状況である。したがって核時代の到来は、キリスト教神学者はもちろん、すべての宗教家に今まで彼らの事由と談論で当然視したすべての前提を根本的に再び省察することを要求するのである。

カフマンは核兵器をキリスト教の‘終末論’と関係して考えた。彼は現在の私たちが直面している‘核大虐殺’ (nuclear holocaust)の可能性は、何の救贖的 (redemptive)意味がない終末論的事件だとみた。伝統的に西欧神学の終末論は歴史の終わりにあらゆる積極的な役割をなさる神に対する信頼によって後押しされていた。その終末の現状が破局であれ、救済であれ、終末はいつも悪に対する神の最終的勝利を意味するということがあったためである。だがカフマンはこれとは違い20世紀中盤以後、人類が熟慮しなければならない終末は‘核大虐殺による終末’として、それはもう神の行動によることなく、人間の行動によることを強調する。これは人類の救済をもたらす神の摂理の一部ではない。いや、かえってそれは地球上に住むすべての生命の消滅、あるいは全面的抹殺を意味する。それはすべての希望の終末、すべての風の終末である。それはすべての希望を持つ者の終末、すべての未来世代の終末である。パウロは“わたしたちの主キリスト・イエスによって示された神の愛から、わたしたちを引き離すことはできないのです。” (ローマ8:38-39)と宣言した。だがカフマンは核時代にこの宣言はこれ以上適用されない、と見た。一言で言うなら、私たちは歴史をこれ以上神様の‘救済史’ (salvation history)として見るができないということである。なぜなら核兵器による終末の可能性は“私たちの手に”、“私たち男と女たち”の手に、あるいは“核兵器を保有した強大国市民の手に”かかっているためである。

このようなカフマンの問題提起に最も積極的に同意したのは米国の女性主義神学者サリー・マクフェイグ (Sallie McFague)である。核時代において神に対する伝統的なイメージ (imagery)と、軍国主義や逃避主義を助長する方式とが相対して戦うとのカフマンの要請に答えて、彼女は『神様のモデル：生態時代と核時代の神学 Models of God: Theology for an Ecological, Nuclear Age』で神様に対する

新しい隠喩 (metaphor)とモデル (model)を探求した。マクフェイグは、核時代の問題の核心は‘支配としての力’という理解である。伝統的西欧神学の神に対する理解もこのような力理解に基づいている。その結果ユダヤ教-キリスト教の神様に対する描写で最も特徴的な形容詞は‘全能な’ (almighty)である。そしてここで派生して出たのが‘神の主権’ (divine sovereignty)という概念である。だがマクフェイグはこの概念を“より一層露骨に描写しようとするなら”神は自身が選んだ国民の側に立ちつつ、彼らの敵を倒す一介の国王となり、これを“より一層洗練されたものと解釈するなら、”神は自身の子供を苦痛の中に放っておかれぬ、きめ細かなお父さんになると批判する。前者の新理解は‘軍国主義’を強化し、後者の新理解は‘逃避主義’を強化する。だが、軍国主義を支える‘支配としての力’は核虐殺で帰結され、逃避主義をそそのかす‘摂理としての力’は私たちが時代に順応するようにさせるだけである。それなら私たちはこの二つではない新しい代案が必要なのである。そして代案の始まりは私たち人間に“生命と死を治める力”があることを認めることである。神様の力と人間の力の関係を連合的で相互依存であると新しく理解することである。それでマクフェイグは“世界と連合して相互依存するあなた神様”をその代案として提示し、この神様に対する新しい隠喩とモデルとして‘お母さん’神様、‘恋人’神様、そして‘友人’神様を提案するのである。

私はカフマンとマクフェイグの作業に基本的に同意する。だが、私たちは彼らの‘核時代の神学’を越えなければならないと考える。先にマクフェイグの核時代に対する理解は不完全で、純真な面である。彼女は、まだ核戦争がまだ起きなかったし、そのような意味で(核戦争が起きない限り)それはいつも‘実在しないこと’として残ると話す。だが、これは核兵器を爆発させなくても、毎日放射能に影響されている地球上の数多くの被爆者の現実を正しく理解できていない。ウラニウム採掘鉱山の周囲に住む、米国と世界あらゆる原住民にとって、核戦争というのは事実まだ起きていないことではなく、日常で実在するのである。原子力発電所事故による放射能の‘外部被爆’と‘内部被爆’で毎日、人生の戦争をしている世界の数多くの女性、子供、そして胎児にとって核戦争は決して‘実在しないこと’でない。また、マクフェイグとカフマンはあたかも‘私たち’皆が世の中を絶滅させる力を持つように話す、一般化のエラーを犯している。マクフェイグは彼女の著書の中で“私たちの力、”“世界に対する人間の責任”を強調する。カフマンも核兵器による絶滅の可能性は“私たち男と女たち”の手にかかっていると話す。だが、核に対する知識と情報はいつも一部に独占されてきたし、情報の公開と透明性はいつも核心的争点の一つである。いわゆる核マフィアが持つ力がなぜ‘私たちの力’なのか? そしてマクフェイグとカフマンは核兵器が問題ならば核発電も問題ということをもとに認識できなかった。カフマンは核兵器競争を中止させて核兵器の全面的廃棄のために努力しなければならないと主張するが、核発電に関してはただ一行も言及しない。二人とも核兵器と核発電の根本的な相関関係を理解できないのである。結論的にカフマンとマクフェイグは核時代到来の革命的意味と宗教的含意をよくふまえて‘核時代の神学’ (theology for a nuclear age)を新しく想像し構想しようと提案したが、結局‘核のない世の中のための神学’ (theology for a nuclear-free world)に進めなかったと評価することができる。今私たちに必要なことは‘核時代の’神学-文字そのまま核時代を‘ための’ (for)神学-でなく‘核のない世の中のための’神学とならなければならないと私は信じるのである。

## 3. 被爆者の位置に立って

‘核のない世の中’のための新しい宗教的想像と構想は‘被爆者’の席で始まらなければならない。第三者の観察者の席でなく犠牲者と被害者の立場から出発しなければならない。それがカフマンとマクフェイグの‘核時代の神学’の方法論的違いである。

韓国人はたびたび自身も被爆者であったことを記憶できていない傾向がある。だが、1945年広島と長崎に落ちた原子爆弾被害者の10分の1は‘朝鮮人’だった。彼らは日本帝国主義によってそこに強制的に引きずられて行った人々だった。彼らと彼らの子孫は今日も人々の忘却と無関心の中に苦痛を受けて生きている。ところで1945年に広島と長崎にいても韓国人は去る30年余りの間、朝鮮半島南側の狭い土地に建てられた数多くの原子力発電所から多くの被爆にあってきた。事実土地が狭い韓国で一度原子力発電所事故が起きればソウルや首都圏も核放射能汚染の‘射程距離’の中にある。そのため原子力発電所からいくら遠くに生きてもすべての韓国人は‘潜在的被爆者’あるいは‘猶予された被爆者’である。これをキリスト教神学的に表現すれば‘代償の十字架’はないと言うことができる。皆が被爆者になることができる。したがって私たち皆は被爆者を他者のこととして距離をおくことをやめ、被爆者の顔がまもなく私たちの顔となることを、そして神学的には彼らの顔がまもなく十字架にかかったイエス・キリストの顔であることを認識することが重要である。

私は2011年9月に韓国の梨花女子大学校で核問題に対するシンポジウムを開いたことがある。その時、美しい校庭の芝生に掲示されたチェルノブイリ被害者の写真を注意深く見る機会があった。その時私はある写真の前で長い間立っていた。その写真はイラクで核劣化弾に被爆し、血液癌で死んでいく少女の顔写真だった。髪の毛がほとんど抜けた、10才を少し越えたであろう少女は笑っているのか、泣いているのか、大きな目でさびしく私を見つめていた。その日の夕方、ずっと私の頭の中には30年前私が青二才の大学生だった時期に、他のキリスト学生たちと共に呼んだある歌の歌詞がぐるぐる回った。1980年代苛酷だった軍事政府時期に多くの人々の心を打った歌である。“私たちに答えて下さい、舌切られた神様 / 私たちの祈禱を聞いて下さい、耳が遠くなった神様 / 顔を回す火傷をした神様 / それでもあなたは唯一なる民衆のお父さん / 神様あなたは死んでしまったのか / 暗い路地で泣いておられるか / ゴミの山に埋められてしまったのか / 痛ましい神様 / 顔を回す火傷をした神様 / それでもあなたは唯一なる民衆のお父さん”

私たちに答えてほしいと祈禱者は請願する。だが答えなければならない神様は‘舌切られた神様’だ。私たちの祈禱を聞いてほしいと懇願する。だが、私の祈禱に耳を傾けなければならない神様は‘耳が遠くなった神様’だ。話せなくて、聞けなくて顔を回す神様は、‘火傷をした神様’だ。私はこの神様の顔をまさにその少女の顔写真で見た。核劣化弾に被爆し放射線が突き抜けて過ぎ去ったあの子供の凄然な顔の中に私は‘火傷をした’の顔を見た。もしキリスト教徒が告白するように空高いところにいらっしゃる神様が十字架にかかった神様ならば、そしてこの土地で苦難を受ける人々の痛みと足かせを共に負っていく神様ならば、その神様はきっと広島と長崎と水俣とスリーマイルとチェルノブイリと福島でからだ裂けて燃え上がったすべての人々と一緒におられたらう。

だが、この歌はそう舌切られて、耳が遠くなって、火傷をした神様を‘唯一なる民衆のお父さん’と告白する。私たちのように舌切られて耳が遠くなって火傷をした神様が苦難を受ける人々のお父さんと歌う。私はその日、歌で‘民衆のお父さん’を‘被爆者のお父さん’に変えて呼んでみた。数百回の核爆弾実験で痕跡もなく消えた南太平洋ビキニ島の‘珊瑚らと魚のお父さん’にも変えて呼

んでみた。そして女性神学的に‘お母さん’と変えて呼んでみた。私たちのように舌切られて、耳が遠くなって、火傷をした神様はそれでもお一人だけである‘被爆者のお父さんとお母さん、’‘珊瑚礁らと魚のお父さんとお母さん’である。

韓国人は被爆者であり今でも被爆者である。したがって私たちは核保有国の目ではなく、被爆者の目で核問題を見て、核のない世の中を夢見つつ実践しなければならない。科学技術の観点からではなく生命の観点で、私たちの世代だけでなく今後生まれる数多くの世代の観点で、そして人間だけでなく自然を包括する全宇宙生命共同体の観点でこの問題を扱わなければならない。そうでなければ‘核のない世の中’のための私たちの新しい想像と構想は学者の言語遊戯や宗教家の抽象的議論で終わってしまう。核のない世の中へ行く近道はない。苦難を受ける者とともに苦難を受けること、彼らの側に立って共に苦難を受けること、それが‘死の遊び’を止めて‘殺しの文化’を越えて生命と平和の世の中に進む真実で唯一の道である。その道は真の宗教的実行の道、深い霊性の道になるだろう。

#### 4. 核に対する偽り神話を越えて

私たちが被爆者の側に強硬に立つにしても核はあまりにも誤った知識と偽りの神話に囲まれているので、徹底した‘脱神話化’あるいは‘非神話化’作業を必要とする。第一に私たちは、核兵器は軍用で核発電は平和用という偽りの神話から克服しなければならない。核兵器と核発電はコインの両面である。核がきれいでないことも、安全でないことも、また安いことはないということは核科学者や核産業界従事者も皆知っている。それにもかかわらず、彼らが核発電に固執する理由がある。核発電が核兵器の原料を生産するためである。一言で核発電は核兵器に対する欲望の上に立っている。したがって核兵器が問題ならば、やはり核発電も問題でなければならない。この二つの間の本質的連結の輪を把握することができなければ‘核のない世の中’に向かう私たちの出エジプトの旅は荒野で道に迷ってしまうのである。

二番目に私たちが克服しなければならない偽り神話は、核エネルギーが低炭素清浄エネルギーであり、気候変化の代案という神話である。たとえ発展部門に限定して核発電が二酸化炭素発生量を抑制する効果があるといっても、核発電の全過程で、特にウラニウムの採掘と加工および濃縮過程で、ものすごい量の温室ガスが発生する。事実、派手な修飾語にもかかわらず、核発電は単なるスキ間技術に過ぎなくて、気候崩壊を防げる代案でない。現在、全世界で稼動中であるすべての原子力発電所が生産する電力は全世界総エネルギー需要のせいぜい2%だけ充当している。これとは違い再生可能エネルギーはすでに全世界エネルギー消費の約13%を充当している。私は神様が値なしにくださる日光と風と地熱と波のような再生可能自然エネルギーが私たちに残っている唯一で、最善の道であることを確信する。“核兵器が長い間世界平和に対する間、誤った解決策だったように、核発電もやはり地球温暖化に対する誤った解決策であろう。”ところで核エネルギーがきれいなエネルギーではないこと、さらに重要なことは核廃棄物問題である。全世界的に現在約27万トンの使用済み核燃料が発電所内臨時保存施設に保管されている。だが、人類はまだ核廃棄物の最終保管方法を知らない。核廃棄物は100万年間も放射線を吹き出す、それを生態系と隔離させる人間のドラム容器の寿命はせいぜい40年である。特に高水準廃棄物である使用済み核燃料の場合、少なくとも1年以上安全に自然環境と社会から隔離させなければならない。結局私たちはその廃棄物を子孫に押し付けてしまうだろう。だが、

このように子孫代々の生命と安全に脅威を加える行為は無責任で非倫理的であり犯罪行為である。神学的にこれは神様の創造秩序に対する破壊行為だけでなく、それを創られた方に対する冒瀆である。

三番目に私たちは核発電が安全だという偽りの神話からも抜け出さなければならない。福島以後この神話はすでに大きい打撃を受けたにもかかわらず、まだ韓国では健在である。韓国では今まで総 654 回にもなる周知された事故があったが、最近になって制御棒関連故障が頻繁におこり、韓国型原子炉の事故発生率が増える傾向である。釜山、機張にある輪 1 号機は 1977 年 6 月臨界(核燃料が初めて熱を発生させた時点)以後 35 年が過ぎた国内最高齢原子力発電所であるのに、その間 120 回も事故および故障があった。福島やチェルノブイリのように炉心溶融と同じ事態をおこしうる深刻な事故は 2~3 回もあった。問題は輪 1 号機が 30 年の寿命を終えた去る 2008 年にすでに閉鎖されなければならなかったが安全検査「未達」にもかかわらず、10 年寿命延長を受けて追加運転中であつたという事実である。この前ブラックアウト事故以後にも閉鎖の有無の最終決定権を持つ大統領直属原子力安全委員会は「照射脆化」にともなう「脆性遷移」温度を 149 度から 155.6 度と緩く操作して再稼働決定を下してしまった。信じられないが、輪原子力発電所 30 キロメートル範囲にある住民は約 342 万人、月星の場合は 127 万人、光栄 14 万人、そして蔚珍 6 万人などで全世界的にこのように途方もない人口が原子力発電所周辺に集まっている場合はない。

四番目に私たちは、私たちが絶えず電気が必要だという偽り神話から自ら解放されなければならない。李ゲサンは私たちが核発電を維持しながら、維持しようと思う生活様式の実状をこのように鋭く暴露する。“明け方 3 時、4 時になる時まで狂ったように光るのは酒場のネオンサイン、夜を知らない明るい夜道、12 時、1 時まで消えるとは思われない深夜塾のあかり、夜間自習をする学校に夜遅くまで回る冷房機と暖房機... ただ夜は灯りを消して寝床につけば良いことを。”核に対する省察は私たちの貪欲と利己心に対する霊的洞察と回心を含む。結局、脱核は私の人生の欲望と飼ひ慣らされることにあまりにも深々とかかわっているの、外側を止めることを望むならば私の人生も止まらなければならないことが明確である。このことは生命価値を本質でなす宗教的力を要請するほかはない。昨年 3 月の福島大災難は人類が貪欲の核文明から至急に脱出しなければならないという一大警鐘だった。当面の消費指向的人生のために隣人と自然と子孫に害悪を及ぼすのは「滅亡へと引き渡す広い門」である。これとは違い節制と忍耐で再生可能自然エネルギーを促進しようとする努力は「生命へと引き渡す狭い門」である。(マタイ福音 7:13-14) 私たちはイエスがおっしゃったその狭い門に入らなければならない。

## 5. 核とキリスト教信仰は両立できない

人間は 20 世紀に入り、不変のことだと信じた原子核を分けることができ、原子核が割れながらもものすごいエネルギーが放出されるという事実を知った。そのように物質の基本構造を人為的に破ってそこから自分自身と世の中全体を滅亡させる巨大な力を手中に入れた。そのように人間はバガヴァッド・ギーターの一節のように“死、すなわち世界の破壊者”になった。科学者は人間が 1942 年に CP-1 (Chicago Pile 1) という世界最初の人工原子炉をシカゴ大学運動場の西側にあるスカッシュコートに作りながら創造主(creator)の領域に入ることになったと自負する。だが、神様は旧約聖書の予言者エゼキエルを通じてこのようにおっしゃる。“人の子よ、ティルスの子に言いつけなさい。主

なる神はこう言われる。お前の心は高慢になり、そして言った。『わたしは神だ。わたしは海の真ん中にある神々の住みかに住まう』と。しかし、お前は人であつて神ではない。ただ、自分の心が神の心のようなのだ、と思い込んでいるだけだ。”(エゼキエル 28:2) キリスト教的に罪は私たちの有限性を認めないことだ。遠い昔アウグスティヌス(Augustinus)がすでに教えた通り、キリスト教で罪と人間は神でないという事実を認めないとするすべての類型の傲慢である。

人間の生には越えてはいけぬ「境界線」がある。たとえ越えることができても越えてはいけぬ「限界線」がある。それ越えてもかまわないと考えることがすでに傲慢である。事実日本は全世界で最も安全に原子力発電所を管理することができるという「技術的傲慢」に溺れていた。そして絶対に 10 メートル以上の地震津波はこないと大言壮語して福島に原子力発電所を作った。だが、17 メートルの地震津波がそこを襲った。自然を完璧に知っていると考えたがそれがまさに傲慢だった。そのような意味で核開発は「現代版、禁断の実事件」と比喩することができる。キリスト教聖書の二番目創造の話(創世記 2-3)で神様はエデンの園のアダムに全てのものを許容したが一つだけ禁止させた。全てのものを委任したがただ一つ制約を与えた。あたかも「帝王と同じ」人間に一つのタブーが与えられたのだ。園にある各種の木の実には任意に食べることができるが、善悪を悟らせる木の実を食べると命令したのである。この命令はその園の主人が誰なのか示す「境界石」と同じことである。蛇の誘惑が何だったのか?“お前らがそれを食べる日にはお前ら目が見えるようになり、神様のようにになって善悪を分かるようになることを神様がご存知だということだ。”(創世記 3:5) 誘惑の核心は何だったか? 「神様のようになること」だった。神になるということだった。それで園の主人になってそれを自分の意向のままにしろということだった。禁断の実はその園の主人がアダムではなく、アダムはその園を自分の意向のままにできないということを語る表札と同じだった。人間として越えてはいけぬ「境界」あるいは「限界線」を表わす表札と同じだった。だが、アダムはその線を越えてみたかったのだ。それでエデンの丘と墮落の話は事実今日我らの話である。

結局禁断の実を取って食べたアダムは園を散策する神様の声を聞いて、その方の顔を避けて木の間で隠れた。聖書を見れば神様はアダムを呼ばれて彼に“どこにいるのか”(創世記 3:9)で尋ねられる。“アダム、君はどこにいるのか?”(Adam, where are you?) この質問はキリスト教の聖書で神様が人間に向かって問いかけた最初の質問である。地政学的場所や物理的位置を尋ねたのではない。当然いなければいけない自分の位置から抜け出して神になろう、すなわち所有主になろうと思った貪欲の人間に本来いなければならない人間の位置がどこかと尋ねることである。土地を“耕して守りなさい”(創世記 2:15)という命令を捨て都市で文明の真中に向かって走り、核という死の遊びを通じて神になりたかった人間に、神様は今日も人間の本来の位置がどこかと尋ねている。“アダム、君がどこにいるのか?” 核を通じてこの世界の支配者になったと勘違いして、果てもなく傲慢な人間に向かって神様は今日も同じ質問を投げられる。

結局核は神様なしでこの世界を支配しようと思う“統治者らと権力者など”(コロサイ 2:15, エフェソ 6:12)の絶対権能に対する欲望で、科学と技術の名で宇宙に対する“神様の主権”(イザヤ 9:6, ヨブ記 25:2, I テモテ 6:15)を拒否しようとする現代版「禁断の実」事件であり、また、神様が創って(創世記 1:1)愛された(ヨハネ福音 3:16)すべての地球生命体を絶命させる“死亡の権力”(詩編 49:15)である。それで核とキリスト教信仰は決して両立できない。核は自然を征服しようとする科学技術工学体制(Technocracy)と大量殺傷武器および無限の経済成長を通じて地政学的覇権と利潤最大化を企て

ようとする帝国(Empire)の融合体制として地球のすべての生命を威嚇する死の体制である。このような体制はキリスト教信仰だけでなく生命の価値を大切にするとどんな宗教的教えとも両立できない。仏様は殺生の禁止と貪欲禁止を教えられた。核発電は貪欲のために殺生を犯すようなものである。したがって生命と平和を教える宗教と核は決して両立できないのである。神学的に核は神様の創造秩序を魔性的に悪用する罪悪であり、力を通じてこの世を治めようと思う執権者の前で、仕えるということと分け与えることで平和を成し遂げられたイエス キリストの道と真理を拒否することで、進んで自ら死に対する愛(necrophilia)に陥って生命と平和の実を結ぶ聖霊を拒否することである。このような核は自身と地球全生命共同体の真の安保、すなわち生命安保を脅かす人間の愚かな自滅の道である。今私たちに必要なことは‘核を通した安保’でなく‘核からの安保’である。

## 6. 核地雷畑の東北アジアで生命平和の連帯が至急である

国際原子力機構(IAEA)によれば、2012年7月現在全世界で稼働中である原子力発電所は30ヶ国から435基に達し、62ギガ追加で建設されている。韓国は原子炉稼働台数では世界5位だが(米国が104基で1位、フランスが58基で2位、日本が54基で3位、そしてロシアが31基で4位)、核発電密度においては世界1位である(脱核で背を向けたベルギーが2位、半脱核で背を向けた台湾が3位、日本が4位、フランスが5位である)。韓国政府は今‘原子力発電所ルネサンス’という名の下にきたる2030年まで約40兆ウォンの莫大な費用をかけて追加原子力発電所建設を推進していて、今後20年の間全世界に80基の原子力発電所を輸出して米国とフランスに続き世界3大核発電先進国として成長するという構想を有している。日本は現在54基にもなる原子炉を有していて、中国は現在14基を稼働中なのに福島大震災以後にも中国の東海沿岸に(韓国の西海の方に)27基の原子炉を新しく建てている。6基の原子炉を有している台湾は2基を新しく建てている。一言で韓半島と東北アジアはこの世界で最も危険な‘核地雷畑’となったのである。もし今後再び原子力発電所事故が起きるならばそれは東北アジアで起きる確率が最も高い。

東北アジアの核兵器問題も尋常でない。中国はすでに核兵器保有国で、北朝鮮も核兵器保有国と見るべきで、日本は核兵器非保有国ながらもこの世界で唯一核再処理施設を備えた、いつでも核武装が可能な国である。第二次世界大戦で敗戦した後作られた日本の軍事関連の三つの禁止事項が最近になって全部解除された。第一に、1969年に宇宙を軍事的に使わないと宣言した‘宇宙の平和利用原則’は1998年北朝鮮がテポドンミサイル発射試験をして破られた。二番目は2011年に日本政府が武器共同開発と輸出を許容することによって武器輸出禁止というもう一つのタブーも破られた。三番目は去る2012年6月22日に日本政府は原子力基本法を改正しながら“国家の安全保障に尽くす”という条項を追加することによって最後に残っていた核タブーまで破ってしまった。現在日本が公式に保有しているプルトニウムは国内に6.7トン、英国とフランス再処理施設に23.3トンなど総30トンである。これは核爆弾6千個を作ることができるほどの莫大な量である。北朝鮮が保有したと推定される武器級プルトニウムはせいぜい30~50kgであると推定される。最近日本政府は福島第1原発事故を契機に中断したプルトニウム-ウラン混合酸化物(MOX)燃料加工工場の追加工事を承認することによって原子力発電所が廃止されても核兵器で専用できるプルトニウム関連施設はあきらめないという強力な意志を世の中に明らかにした。使用後核燃料再処理施設を維持して核兵器原料であるプルトニウムを

ずっと抽出するという事は‘潜在的核保有国’地位を維持するという意味である。しかも日本は核兵器を開発する時、必ず核実験をする必要はない。世界5大核保有国は核兵器検証実験をコンピュータ模擬実験でしているが、米国がNOVA、英国がVALCANという核融合実験装置を有しているように、日本もGEKKO-XIIという同じ実験装置を有している。核兵器を大陸間弾道弾と結合しなければ大きい意味がないが、日本はすでにOREXという大気圏再突入実験装置を通じて大陸間弾道弾開発に必要なデータを蓄積している。直ちに発射が可能な固体燃料ロケットM-Vは世界頂上レベルでこれはいつでも大陸間弾道弾として転用できる。結局6者会談が北の核開発を防ぐことができなければ日本の核武装は火を見るように明らかなことである。そして北朝鮮と日本の核開発を阻止できなければ東北アジアで核兵器製造能力がない国は韓国以外ない。当然韓国も深刻な誘惑を受けることになるだろう。最近韓国では核武装に関する賛否論に火が付き始めた。現韓国政府は来る2014年満了する韓米原子力協定改正を控えて日本のように核処理権限を持つために厳密に努力している。

実に東北アジア情勢が揺れ動いている。韓半島を囲んだ東北アジアに‘新しい冷戦’(New Cold War)気流が造成されて無限核競争の兆しが見せている。私たちは米国の新しい安保戦略が自衛権行使のために必要な場合、先制攻撃も拒まないことであり、ここに核兵器も使えるように変わったことを記憶していなければならない。本来核は旧冷戦(Old Cold War)構造の産物である。ところが今、東北アジアで造成されている新しい冷戦の中心に他でもない核があることである。北朝鮮に対する攻撃は第3次世界大戦で飛び火する可能性があってこれは直ちに核戦争になるだろう。韓半島と東北アジアはこのようにこの世界で最も平和が脅威を受ける核地雷畑になった。したがってこのような東北アジアで脱核/脱原子力発電所平和を成し遂げることは世界平和において核心的議題になったとすることができる。

このような東北アジアで今回の協議会が‘脱核/脱原子力発電所生命平和連帯’を成し遂げる跳躍台となることを期待する。東北アジア脱核/脱原子力発電所生命平和連帯は核発電(原子力発電所)問題を中心に生活密着型の大衆運動を展開していけるはずである。すでに韓国と日本ではこのような運動が活発に起きている。韓国では‘核のない世の中のための韓国キリスト者連帯’が結成されて‘脱核エネルギー転換運動’に努めている。1919年3月1日に日帝からの自主独立を宣言したように韓国のキリスト者は去る2012年3月1日に核からの独立を宣言して現在多様な活動を展開している。私たちの大衆的脱核/脱原子力発電所運動には原子力発電所関連企業製品の不買運動が含まれるはずである。私たちがまた寿命を終えた原子力発電所閉鎖運動をするということに展開することができるはずである。進んで私たちは原子力発電所と核廃棄物輸出を反対する運動もするというに展開することができるはずである。私たちは特に韓国と日本政府がアジア諸国に原子力発電所を輸出することを防がなければならない。特に使用後核燃料をモンゴルに押し付けようとする計画を防がなければならない。最後に私たちがまた、原子力発電所事故による被害に国境を越えて対処することを一緒にできるはずである。核に関する限り韓中日は運命共同体である。したがって韓中日3国の市民社会宗教団体が連帯して韓中日3国中どここの国で核発電事故が起きても自国民はもちろん隣国にも被害を与える場合、国境を超越して事故を起こした電力会社や核燃料製造業者などに無限責任を問い、原子力発電所が破産の種となるという点を見せなければならない。私は原子力発電所がある中国と台湾でもこのような大衆的脱核/脱原子力発電所運動が活性化することを期待する。特に中国教会の参加を期待する。中国教会は社会主義国家中にある最大数のプロテスタント教会(3千5百万)を有している。“自ら福音を宣言

し、自ら治め、自ら暮らす”という、脱布教的であり脱教派主義的な中国教会が脱核/脱原子力発電所生命平和の道を共に歩くことになることを期待する。

私はこのような東北アジア脱核/脱原子力発電所生命平和連帯がアジアキリスト教協議会(CCA)と“Peace for Life”等を通して南アジア(インド-パキスタン)と西アジア(イスラエル-パレスチナ)をつなぐ汎アジア連帯に発展するのを期待する。インド教会が核問題に深い関心を現わし始めて非常に鼓舞的である。私たちはこのような汎アジア3角連帯を推進しながらこれを‘アジア-太平洋脱核連帯’として発展させていく必要がある。私たちは特に太平洋地域の被爆者問題に関心を傾けなければならない。私たちがまた、私たちの汎アジア連帯を‘アジア-アフリカ脱核連帯’で発展させていく必要があると考える。よく知ってのとおりアフリカは全世界ウラニウム埋蔵量の80%を占めていて、多くのアフリカ国家はすでに“核兵器のためにはウラニウムを輸出しない”という非核、脱核宣言をした状態である。このようにアジア-太平洋、アジア-アフリカ連帯を活性化させながら私たちは5大核兵器保有国家の宗教家、特に米国のキリスト者との脱核/脱原子力発電所生命平和連帯を構築しなければならない。米国教会の参加は大変重要である。バラク・オバマ米国大統領はプラハで‘核兵器がない世界’(a nuclear weapon free world)を宣言した。たとえ彼の宣言には‘核発電ない世界’がなくても、私たちは米国教会が米政府に重要な役割をすることができると信じる。私は核拡散防止条約(NPT)に署名しなかった国々、すなわちイスラエル、インド、パキスタン、そして北朝鮮がそこに署名するようになるには核兵器をすでに保有している国々、すなわちいわゆる核拡散禁止条約(NPT)が公認した5個の核兵器クラブ(nuclear-weapon club)国家がこの条約の第4項に明示されていた通り自ら核兵器を撤廃するという意志と能力を見せなければならないと信じる。そのためこの条約の普遍的適用こそオバマが話す核兵器がない世界を成し遂げることができる唯一の道である。それでイスラエルのように米国の‘友人’と見なされる国家はひそかに核兵器を持つことができるという例外が撤廃されてこそ、はじめて核兵器がない世界が可能なのである。

このように東北アジア連帯-汎アジア連帯-アジア-太平洋連帯-アジア-アフリカ連帯-米国教会との連帯を推進しながら私たちは来年2013年10月30日から11月8日まで10日の間韓国の釜山で開かれる第10次世界教会協議会(WCC)総会が‘核ない世の中’に向かった世界キリスト教徒の出エジプト運動の元年になるべく今から緊密に協力する必要があると信じる。WCC第10次総会の開催国の韓国の教会はすでに来年度の釜山総会がこの世界で最も危険な核密集地域で開かれるという事実を全世界キリスト者に喚起させたことがあり、したがって核兵器と核発電の問題が‘生命’と‘定義’と‘平和’を主題とするWCC第10次釜山総会で核心的議題の一つとして採択されることを要求した。そして総会期間の間に会議場のすぐ前にある輪原子力発電所から送られる電気を拒否する象徴的行為として‘電気のない礼拝’等を構想して実行しようと提案したことがある。‘核ない世の中’に向かった世界キリスト者の出エジプト運動が起きるためには今回の総会が大変重要である。それで私は今回の協議会と引き続きソウルで開かれるWCCの“Policy Working Group on Nuclear Issues”の成果を土台に来年春を際して仮称‘汎アジア平和会議’を開催すること提案する。この会議はWCC釜山総会に向かう最後の飛び石になることであり、核問題と韓半島統一問題そして世界平和の問題を扱えるはずである。

私は去る2012年7月16日に東京で開かれた‘さようなら原子力発電所10万人集会’を感動しながら見守った。子供たちの未来のために日本全国各地から集まった17万人のデモ隊の姿に私は戦慄した。もう日本で脱原子力発電所運動は元に戻すことはできない大勢になったと考えた。しかも日本政府が

去る9月14日に‘革新的エネルギーおよび環境戦略’を発表し、2030年代まですべての原子力発電所稼働を止めること、そのために今後原子炉を新しく建てずに‘原子力発電所稼働年限40年’基準を厳格に適用すると宣言して、本当に日本は脱原子力発電所国家になるのかと思われた。だが、日本政府は今回も私を失望させなかった。‘2030原子力発電所ゼロ国家’宣言後、わずか一日後に建設が中断された原子力発電所の工事再開を許容してしまったのである。

日本の脱原子力発電所のための努力を困難にする要因中の一つは巨額の広報費でマスコミを無力化して政官界とも癒着関係を維持している‘核発電族’の強い力とこれに対抗する勢力の脆弱な力である。韓国にもこれと似た問題がある。韓国には原子力文化財団ということがあるが、全世界でただ一つだけである原子力広報機関である。韓国人が出す電気料金の3.7%を基金で作って運営しているこの機関がその間再生可能エネルギー広報のために使ったお金は0ウォンである反面、原子力の広報のためには毎年100億ウォンも使っている。こういう集中的な広報によって韓国人は原子力は安くて、きれいで、安全だという偽り神話にだまされて生きていることである。

最近韓国を訪問した熊本一規(明治学院大学国際学部国際学科教授)は日本が広島-長崎-水俣-福島という惨事のシリーズで習わなければならないことがあると話した。彼はこのシリーズが偶然でないとする。彼はこれが‘日本の体質’のためだと見る。すなわち一部特権層の利益のために多くの国民が被害にあって、また、その被害の原因を提供した特権層は処罰を受けない体質がまさに問題の核心というものである。すなわち正力松太郎、岸信介、中曽根康弘など太平洋戦争の責任者がまもなく核発電の責任者となる日本の体質がまさに問題の核心であり、そういう体質が韓国と中国にも被害を与えたということである。だが、もうこの体質が変わる良い機会がきたが、それが今日本で大衆的に起きている‘脱原子力発電所運動’というものだ。彼はこの運動の日本政治史的意味はまさに日本の古くなった体質からの解放だと話した。

最近韓国を訪問した井野博満(東京大学名誉教授)は福島事故の経験で私たちが習わなければならないことは‘規制しなければならない当局’と‘規制されなければならない事業者’の立場が逆転して規制当局が事業者の捕虜になり、裁判所さえも事業者の捕虜になったことであると強調した。そのため事業者の利益が市民の生命や安全より上にあつて、事業者の技術力が救済当局より上であれば、日本だけでなく今後米国でも、そして韓国でも‘まちがいなく’事故がおきるということである。井野教授の言葉は私たちに政治的民主化や経済的民主化が重要なように原子力の民主化が問題の核心ということを暗示してくれる。市民が主権を持って科学技術者らと事業者らと政治家たちを統制すべきである。お金が生命を統制するのではなく生命がお金を統制するべきである。このことに私たち宗教家が力を合わさなければいけないのである。

## 7. 出て行って

今私たちは核兵器と核発電による総体的生命の危機に立っている。出エジプト以後40年間の荒野生活後、イスラエルの民がヨルダン川を渡ってカナンの土地に入る前に神様は“生と死、祝福と呪いをあなたの前に置く”とおっしゃりながら、天と地を証人として“あなたは命を選び、あなたもあなたの子孫も命を得るようにし”(申命記30:19)とおっしゃる。もう私たちは核爆弾が始まった米国、ニューメキシコ州の‘死の旅行’という砂漠地帯から脱出しなければならない。そこで始まった‘死の

遊び'를止めて“命”を選ぶのである。核ない世の中に向かう出エジプトの旅程を始めなければならない。この旅程はバガヴァッド・ギーターが話す‘死、すなわち世界の破壊者’になった人間を再び土地を守って耕す謙虚な召し使いと回復させる旅程になるだろう。この旅程は遠くて険しい道になるだろう。だが、命と平和の価値を大切に於て献身する崇高な宗教家があるので、この道は決して孤独ではないようだ。

핵 없는 세상을 향한 출애굽의 여정  
- 탈핵/탈원전 생명평화 연대를 제안하며<sup>1</sup>

장윤재 (이화여자대학교 기독교학부 교수 / 한국교회환경연구소 소장)

1. 들어가는 말

1945년 7월 16일, 미국 뉴멕시코 주의 '죽음의 여행'이라는 뜻을 가진 한 사막지대에서 사상 첫 핵폭탄 실험이 실시되었다. 엄청난 뇌성과 충격파가 사막을 집어삼켰다. 상공 9킬로미터까지 거대한 버섯 모양의 구름이 피어올랐다. 멀찍이서 이 폭발을 지켜보고 있던 실험 책임자 로버트 오펜하이머(J. Robert Oppenheimer)는 힌두교 경전 '바가바드기타'의 한 구절을 인용하면서 이렇게 탄식했다. "이제 나는 죽음, 곧 세계의 파괴자가 되었다."

같은 해 8월 6일, 히로시마 상공에 '리틀보이'(소년)란 암호명의 두 번째 핵폭탄이 떨어졌다. 며칠 후 나가사키에는 '팻맨'(똥보)이라는 이름의 세 번째 핵폭탄이 투하되었다. 히로시마와 나가사키에서 각각 16만, 8만이 죽었다. 미국에 뒤이어 소련이 핵무장을 했고(1949년), 영국(1952년), 프랑스(1960년), 중국(1966년)이 뒤를 이었다. 동서 냉전이 절정에 이르렀던 1985년에 지구촌에는 약 6만기의 핵탄두가 발사대기 상태에 있었다. 숨도 쉬기 어려운 상황이었다. 냉전이 끝난 지금도 지구촌에는 약 2만기의 핵탄두가 있다. 숫자는 줄었지만 파괴력은 오히려 더 커졌다. 미국과 러시아가 보유한 핵탄두 중 2천기는 지금도 단추만 누르면 발사가 가능한 상태다. 우리는 여전히 핵무기로 인한 전 지구 생명공동체 멸절의 위협 아래 살고 있다.

우리는 또한 핵발전으로 인한 방사능 피폭의 위협 아래 살고 있다. (나는 일부러 '원전'(原電)이라는 용어를 사용하지 않고 '핵발전'(核發電)이라는 용어를 사용한다. 일본과 한국에서는 마치 '핵'과 '원자력'이 서로 다른 것처럼 홍보되어, '반핵'은 옳지만 '반원자력'은 잘못된 주장이라 생각하는 사람들이 있기 때문이다.) 일본에 핵폭탄이 떨어진 후, 그 가공할 파괴력에 대한 죄의식까지 한 몫 하면서, 미국의 대통령 아이젠하워는 소위 "핵의 평화적 이용"(Atom for Peace)이라는 구호를 표방하게 되었고, 이 때 '폭탄용' 원자로는 '상업용' 원자로로 둔갑하게 된다. 그 결과 1956년 영국에 셀라필드(Sellafield) 핵발전소, 1957년 미국에 싹핑포트(Shippingport) 핵발전소가 세워지면서 핵산업(nuclear industry)이라는 게 태동한다. 하지만 1979년 미국의 스리마일섬(Three Mile Island) 핵발전소 폭발과 1986년 구소련 체르노빌 핵발전소 대참사로 핵산업은 급격히 위축되다가, 이후 기후변화로 각국이 지구온난화와의 전쟁을 선포하며 기사회생 하는가 싶더니, 지난 2011년 3월 11일 일본 후쿠시마 핵발전소의 대재앙으로 다시 커다란 위기를 맞이하고 있다.

인류는 20세기 중반 이후 '핵 시대'(nuclear age)를 살고 있다. 핵 시대란 핵무기와 핵발전이라는 '죽음의 놀이'를 가지고 생명과 평화를 근본적으로 위협하는 시대다. 핵 시대란 핵에 대한 무지와 탐욕 그리고 무서운 자기기만 속에 생명을 담보로 평화를 도박하는 '죽임의 문화'가 지배하는 시대다. 이런 핵 시대를 사는 종교인들에게 주어진 신앙의 요청은 분명하다. 한국불교 보선 스님의 말처럼, 생명의 존재방식에 대한 인식은 종교마다 다를 수 있지만 억압받고 고통당하는 모

<sup>1</sup> 이 발표문은 이번 협의회를 위해 준비한 본래의 발제문을 3분의 1로 줄인 것이다. 따라서 모든 각주와 출처 제시는 생략한다.