

14. My view here totally rejects that of B.C. Osuagwu who is an article entitled "Women and Widowhood Practice" said among other things: The widowhood practice in Igbo land is a social contingency arranged to sustain the cohesiveness of the Igbo family and to respect the dignity of marriage and the parties that subscribe to it... Those who administer the cleansing are usually sympathetic and see what they are doing as a favour to the recipient widow... See *Nigerian Statesman* Thursday, March 29, 1990, p. 4.
15. Nwafor, U. op. cit.
16. Obike U. "Who Perpetuates Widowhood Practices?" in *The Statesman* Friday, April 6, 1990, p. 4.
17. Nwafor U. op. cit.
18. The "Better Life for Rural Women" is a programme established by the wife of the President of the Federal Republic of Nigeria. Its main objective is to enhance the position of women, awakening them to realize their rights in society and move forward to claim them according to law and reason.
19. Cited by Obike, U. op. cit.
20. Widows, especially those with children to support were in a piteous condition (1 Kg. 17:18-15 of Luke 21:1-4. For this they were protected by religious law and commended to the charity of the people (Deut. 10:18, 26:12-13 cf Is. 1:17, Jer. 22:3. Note in contrast Is. 1:23, Jer. 7:6). God himself is their protector, according to Ps. 146:9.
21. Wakin E. op. cit., p. 198.
22. Nwafor, U. op. cit.

"Justice, Peace and the Integrity of Creation"

—Justice & Peace (Life)

Movement and Korean Women—

by Young Sook Park

I. Standpoint of the Theme

There is wide agreement that the theme "Justice, Peace and the Integrity of Creation" is the most significant task for us who live in this time, and that we cannot turn away from this issue. Also, we recognize that the three sections in this theme cannot be divided because they are closely interconnected. But the understanding of this theme is very different according to one's perspective and approach. Therefore, before beginning my presentation, I feel it is necessary to make clear our standpoint about this theme.

Peace does not mean just the absence of war. The quiet state under the oppressive rule of power, or the silent state in which the poor are starving to death and cannot resist, cannot be peace. In so far as injustice and oppression remain, there can by no means be peace. Here we are once again reminded that it is justice which Christianity claimed must accompany peace. (In the New Testament alone, there are 91 references to justice, and the same number of references to peace). Justice and Peace go together, they are twins.

Today the peace movement is unfolding throughout the whole world, including both third and first worlds. But in their contents and goals there are great differences, in spite of their common points. That is, while the peace movement in Eastern and Western Europe takes as its first task the prevention of war through overcoming ideological confrontation and conflict, the peace movement in the 3rd world, where hunger, ignorance and subordination are dominant, takes as its first task the acquiring of survival rights, economic development, liberation from oppression and subordination, and the establishing of just social structures. From the perspective of 3rd world people, the movement for mutual recognition and neutralizing of tensions between powerful countries seems to presuppose that 3rd world nations remain as satellite states or in a condition of subjugation to the dominant bipolar camps. Therefore they do not accept this. Peace cannot be fixed as long as two thirds of the world's people are not permitted to determine their own destiny by themselves.

page 8-19 "Against Job's mi"

Peace without justice is not peace; neither is it christian. In other words, between the stance of the 1st world, which acts to protect its existing rights under the presupposition of the existing rule, and that of the 3rd world, which presupposes liberation from the existing system, there is a qualitative difference. This is starkly apparent in the contrast between the U.S. and Western European animal rights movement, and the situation of the women of Ethiopia and the Sudan who must watch their children die of starvation, unable to help them. The peace movement in Korea has the same kinds of problems, caused by the East-West (capitalist versus communist) and North-South (rich versus poor) contradictions.

Another important issue related to this theme comes from the section "Integrity of Creation". We should be aware of the danger of interconnecting the words "Integrity of Creation". That is because, up to now, the ruling ideology of the strong in world history has been just the ideology of "Creation and Integrity". This ideology asserts the existing rule or existing right by the doctrine of creation, that is, it asserts that the strong were born to be strong, the weak were born to be weak, the rich to be rich and the poor to be poor. Concretely, we can see the historical examples of this logic in the white taking the colored races as slaves, and men dominating women. When this ideology is combined with conservatism, the danger becomes even bigger, and turns into a basic factor of conflict between the west and the 3rd world. Therefore, unless we clarify the meaning of the rule of creation, the result is anti-justice and anti-peace.

What is at stake is the right understanding of the order of Creation. God has created human beings not just as human but as creative beings; otherwise, the creation order would evoke only resignation and result in fatalism. The word "order" can be understood in the same context. If this order is something like a track, it follows that human beings are bound by fatalism. To determine one's own fate is the order of creation. Seeking the rights which God has given us, is the real order of creation. Our struggle for the Integrity of Creation should be to preserve such an order, as God has created human to be autonomous.

In our time, the theme "Integrity of Creation" contains the problems of the ecological cycle, which is in crisis today. In this problem also, the perspectives of 3rd and 1st worlds are

different, as they are in relation to the issue of justice and peace. The crisis of the ecological cycle is the result of nature's having been regarded as the object of conquest, and indiscriminately developed, with ever-increasing consumption of resources. Consider the fact that one person in the first world consumes more resources than 60 to 100 persons in the third world.

Another important point is that we can never get true justice and peace, in today's situation of injustice and oppression, without making strong efforts. We must struggle. And only when the rights for which one struggles are recognized as appropriate, will the door to peace be opened. For example, the dissolution of the conflict between women and men becomes possible only when the women's initiative of struggle for their own rights is recognized. The role of the church is to be on the side of the weak, to enable them to have the initiative. Needless to say, I'm referring to the 3rd world people. My presentation is also the confessional experience of Korean women, who live in this era of division. Here I can't help adding a word. When I was almost finished writing this manuscript, I read in the morning newspaper the results of Nicaragua's presidential election, and I was unable to control my anger over the intervention of foreign power in this election.

II. Korean Society and People under the Situation of Division

In Korea, from time of liberation from Japan in 1945, up to the present, it has been stressed that the accomplishment of national unification means the restoration of God's order of creation. That is because the Korean people, having suffered for so long under colonial rule, now exist under the tragic condition of division by foreign powers. In this situation even our right to survival is devastated. In spite of the worldwide trend of warming between cold-war era enemies, South and North Korea are still complete captives of the cold-war structure that keeps us apart. The division of the Korean peninsula has resulted in oppression of the most essential aspect of human rights, that is, the freedom of thought and consciousness and expression of the people of both South and North.

Also, the powerful circle which gains by the political military confrontation, has defined the fellow countryman as enemies and has continued to manufacture a huge military build-up.

The enormous military budget (at present the total expenses for military preparations in

Rights Report of the Korean Lawyers Association, 2,094 persons have been arrested for political reasons since the beginning of Roh Tae-woo's 6th Republic, which is an average of 3.78 per day. Just at the perspective of the powerful and more well-to-do groups differs from that of the oppressed and poor, so their views on unification are different. While the powerful group thinks of the line of division as a line of protection from the communist group, the grass roots people (the "minjung") regard justice and peace without unification to be unthinkable. It is the minjung who really want reunification. From their perspective, it is the line of division that oppresses their freedom and threatens their very survival, so that line must be taken away immediately. The people's will, which seeks to establish the right to determine their own destiny independently, is the will for the "Integrity of Creation". Recently, didn't we view the scene of the barrier between East and West Germany being broken by the people's power? Only when we break out of the injustice of division will justice be established; and when justice is established, then true peace will be established. In Korea, true peace can be found through the restoration of one national community. The way to overcome the situation of division of the Korean peninsula is to restore the peninsula's right of self-determination. It must be liberated from the foreign influence which has interests in the division of the Korean peninsula.

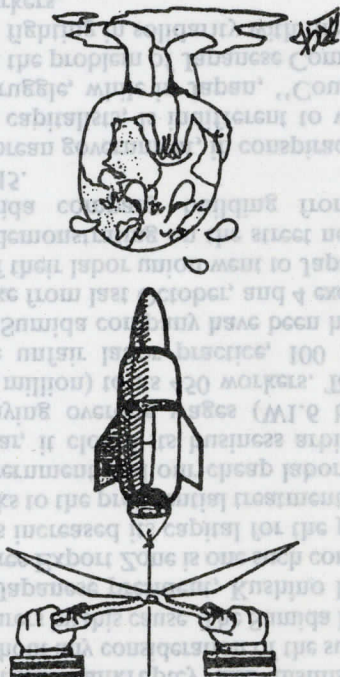
III. Korean Minjung women

In the national situation of divided Korea, where the contradictions between east and west, south and north, persist more stubbornly than anywhere else in the world, the minjung, or grass-roots women, suffer great pain. For the last 20 years or so, the economic policy of the successive dictatorial governments, concentrating primarily on rapid economic growth in close relationship with foreign economics, was carried out by means of the exploitation of the female labor force, based on the sexual division of labor and on discriminatory wage payment. Under the strengthened patriarchal ideology combined with the militarized culture, most Korean women have suffered in their homes and working places and have been forced to suppress their natural desire for self-realization. Korean minjung women, groaning under the foreign-dependent economic policy, have the typical life story of the lowest class, in which the

Korea's technological subjection to foreign countries and its economy's dependence on the overseas-market is serious to a degree beyond our imagination. This is the result of the international economic division, linking Korean capital with the economic center of the USA and Japan. The problem of the Korean economy is recognized as the essence of the divided situation. In this situation, the powers who had already acquired control constructed a dictatorial system with which to oppress the people. When the people who are most gravely damaged by the political-military and economic-social subjugation move to organize their own power, then their movement is restricted by the National Security Law, based on the Anti-communist Ideology which is the perspective enforced by the divided situation. This suppression, in relationship with the militarism which is the mask of the dictatorial power, manufactures oppressive conditions in every social sector. According to the 1989 Human

Society. development in both Southern and Northern North Korea, and has encroached on the funds protection of human life in both South and expenditures, has shrunk the opportunities for the most none-productive part of national (both South and North Korea reach \$1.2 billion),

Courtesy: Contours V. 4, N. 8, 1990



conflicts of divided Korean society are brought together most intensively. Most young rural women have been driven out of their villages, which are devastated by the import-opening policy and low-grain-price policy. They go to the cities and become exploited under low wages and infringement of their human rights, praised falsely as "the industrial pillar" of society.

The Korean women workers suffer under the longest working hours and the worst working conditions in the world, and because of this, many have fallen into the temptation to escape factory life by going into decadent pleasure-seeking service work. Here they find a miserable, hopeless life selling their sex in the capitalist market. According to the report of Korea Church Women United, prostitutes who earn money in American military base towns and other decadent pleasure-seeking service places are about one million women. This indicates that the greatest victim of the political-military, economic-social subordination of separated Korea is grass-roots women.

We cannot forget the sad story of young female workers exploited by the multinational in Masan Free Export Zone under the dictatorship of the '70s. We still remember with pain and anger the death of a young girl worker, Kim Kyung-sook, who fell off from a window by being pushed by a police during the violent suppression of her union's sit-in strike against the disguised shut-down of their multinational company.

These days, there is increased pressure by the United States for opening of the Korean market to foreign imports, and more and more violence by American and Japanese multi-nationals against their Korean workers. The United States and Japan, which have accumulated much wealth by taking advantage of the cold war structure of the Korean division, are still demanding more suffering from our people.

To show you the actual situation of Korean women workers and peasants, I want to explain some of the concrete acts of first-world multi-nationals against our people of the 3rd world, and to urge the concerned nations to correct these wrongs.

(1) Recently, various cases of shutdowns and removals of foreign companies are seriously threatening women workers rights of livelihood and organization. The foreign companies, which were invited to establish their factories in this country with extraordinary preferential treatment under the 1970's "exports-first" policy, now

announce their bankruptcy and dismissal of workers without any consideration of the suffering of the labourers by this cause. The Sumida Electric company (Japanese president, Kushino Koichi) in Masan Free Export Zone is one such company. Sumida has increased its capital for the past 17 years, thanks to the preferential treatment of the Korean government and our cheap labor force, but last year, it closed its business arbitrarily, without paying overdue wages (W1.6 billion, about \$2.3 million) to its 450 workers. To fight against the unfair labor practice, 100 female workers of Sumida company have been holding a sit-in strike from last October, and 4 executive members of their labor union went to Japan and have been demonstrating on the street near the main Sumida company building from last December 15.

The Korean government, in conspiracy with the foreign capitalists, is indifferent to women workers' struggle, while in Japan, "Council to think about the problem of Japanese Companies Abroad" is fighting in solidarity with the Korea Sumida workers.

The Korean NCC and Japan NCC also have helped the labor union activities of the TND company (Japanese president, Shinsaku Tanaka). The multi-nationals' disguised closedowns and oppression of labor union activities can be seen in many other companies. At Korea PICO, an American Company, which was chosen as the '89 Best Women's Activities by the Korea Women's Associations United and awarded, women workers have been fighting a long time against its closingdown of factories.

(2) The Korean Government announced on April 8, 1989, the opening of the Korea market to the free import of 200-300 agricultural and livestock items, from 1991. The overall open-door import policy will bring the devastation of our agricultural and livestock industry, which is still operated by intensive labor in a pre-automation way. That is because our farmers cannot accumulate wealth owing to the low-grain-price policy, and cannot face competition with foreign agricultural and livestock products. About one half million peasants a year leave their rural villages and come into the cities, to work in the informal labor sector or remain as an industrial reserve forces to maintain the low-wage policy.

The peasants who remain in the rural areas, also suffer from debts which amount to W10 million in average for each household (as of 1988). Moreover, tenant farming has increased abruptly and the rate of tenant farmers is 67% of all

are much more often targeted. The administrative complex and serious than the vasectomy, women clear that the ovarian operation is much more In terms of medical operation, although it is revealed during parliamentary inspection of the ministry of Health in 1989, the ratio of women the sterilization operation. According to date discrimination in terms of the target selected for Korean government clearly shows a policy of sex in Korea, which is recognized as a success, the by another aspect. The Family Planning Program

Women's right to bear life is also dominated in urban areas, more in the poor than in the rich. symptoms show up more seriously in rural than bleeding, abdominal pain, drowsy. These The sequel of artificial abortion are uterine women's life and health as well as the foetus' life. is violated. Abortion threatens the pregnant scientific technology. Even their rights to be born tradition of son-preference and the mis-use of against even before birth by the patriarchal There-by, women are sexually discriminated. defined as illegal, they are not well regulated. amniotic fluid. Though such examinations are examination by supersonic waves and testing of of factual sex identification through the This is accomplished according to the results female is being controlled by selective abortion. changed. In reality, today in Korea the birth of between women and men) is being unbalanced natural birth rate (marvelously well-balanced 125.8 : 100. This statistical date suggests that the 2,000 it will be 120.2 : 100, and in 2010 will reach marriageable age in 1989 is 104.6 : 100, in the year population rates of men to women of Korean Economic planning Board, while the According to the statistical research of the

IV. The Life-threatening Realities

1. Threats to women's Health

have also built up a nation wide organization. imprisoned at Present. Most recently, rural women capitalism. And leaders of demonstrations are fighting vigorously against American agricultural situation of Korean division. Our farmers are monopolistic capitalism in the continued the interests of American agricultural communities has been brought about to achieve The impoverished condition of rural

are being forced to endure now.

imagine the suffering Korean rural women who under the Patriarchal system. Please try to farmers are also burdened with disadvantages farmers. In addition to these difficulties, women

trade issues. (Ms. Carilla Hills' Korea visit on last intervened, in line with its policy of pressure on We note that in this process, the U.S. government security measures for the treatment of pollution. on Jan. 19 this year, without any accompanying by the Korean Environmental Protection office worries about environmental damage was granted which had been continuously postponed due to the area. The permission to set up this factory, factory site due to the protests in habitants of home country so it has been forced to seek a new already experienced a gas-leak accident in its industrial waste water. The Dupont company by process, and pollution of the environment by chlorine gas leakage during the manufacturing producing it is subject to the problems of possible product is poisonous. Furthermore, the factory itself, but the waste material produced as a by used in cosmetics and food. It is not harmful in Carbon titanium dioxide is a white stuff

U.S. pressure is continuing.

opposed Dupont's plans for the past 4 years, the Regrettably, though the Korean people has a factory producing carbon titanium dioxide. For instance, in 1986, the U.S. Dupont company applied to Korea for permission to open through the multinational cooperations.

have exported into the under developed countries pollution industry, which the developed countries responsibility. The typical example is the concept of "development", bear much of the worlds natural resources and while pushing their countries, which have consumed most of the threaten human life and nature. The developed co-existence power and capital continue to industries. Nevertheless lacking such a spirit of protection and the prevention of pollution mutual solidarity than efforts for environmental more in need of the logic of co-existence and the case of pollution. In this sense, nothing is people are both the victim and the assailant in nature, which is God's creation. To a degree, (the logic of domination and conquest) toward result of humans' selfishness and distorted values and destruction of the ecological cycle are the The situation of environmental pollution

2. Environmental Threats

even sometimes compulsively enforced upon women in order to elevate the recorded administrative accomplishment. The situation of rural and poor as this operation is derantely the target region for the operation is prepon- the target region brings this result. Also, need to protest maternity brings this result. And the common patriarchal disregard for the convenience in securing the targets of operation

Oct.) We must also criticize the fact that the regulation criteria for pollution industries is differently applied to advanced countries and under developed countries. The victims of the pollution brought by multinational corporations are mostly the people of the 3rd world.

3. Since the nuclear accidents in U.S. and U.S.S.R. in '79 and '86, people became threatened and awakened.

In the U.S., the construction of nuclear power plants has been stopped since 1980, in the face of people's protests, and Sweden and Austria have announced the abolition of nuclear power plants. In contrast to this, South Korea now plans to construct 57 nuclear power plants by the year 2030. In a nuclear power plant, of course the most important thing is safety.

Assertions about safety of nuclear power differ according to one's position. In the midst of Korea's nuclear plant expansion, in 1989, laborer Bang Yoon Dong, who had worked at Ko-Ri nuclear power plant for 4 years and 3 months, died of stomach cancer and the wife of Kim Il Sun, who worked at Young-Kwang nuclear plant as a repair person gave birth twice to a dead child without a brain. These events shocked us. Korean church women through their long term activities with the Korean A-bomb victims of Hiroshima and Nagasaki, are finding that the damage caused by radioactivity affects not only the victims themselves but the 2nd, 3rd and all subsequent generations.

Furthermore, South Korea depends upon nuclear power for the generation of 46.9% of its total energy. In the issue, nuclear power plant there is strong intervention by political and economic interests. Nuclear power plants, at first glance, seem to be a matter of scientific technology and energy. But since the technology and capital for the construction of nuclear power plants is controlled by a few advanced countries, in Korea it is the political economic elite that is involved. The construction of 1 nuclear power plant costs 1,200 billion won.

4. The threat of excessive military expenditures whether on the world level or the regional level, as in the Korean peninsula, one of the greatest threats to justice, peace and life itself is the huge, mushrooming expenses for military equipment. The death rate due to war is 33 times higher than that from malnutrition and preventable diseases. While at present, around the world, 15 children die every minute from lack of food and needed immunizations, \$1.9 million is officially expended for military equipment.



Courtesy: Tripod, 3/89

In the case of Korea, as of 1986, military expenditure occupies 5.2% of the GNP (National annual budget between 35-40% (editors addition) and person \$128), while the combined expenditures for social welfare including education, housing, health, sanitation is only \$125 per person which is less than 5.2% of the GNP. While South Korea's military expenditure ranks 10th in the world its educational expenditure is 48th, and its health-sanitation costs are 95th (cf. Ruth Legan Sivard, World Military and Social Expenditures, 1989, Washington; World Priorities 1985-53).

The weapons issue is related to the existence of U.S. stationary troops in Korea and the import of weapons from the U.S. At present, in South Korea, approximately 43,000 U.S. military troops are stationed, and they have at their disposal military equipment costing \$20 billion, to carry out U.S. military strategy in South Korea. Also, Korea pays direct and indirect expenses for these U.S. troops, amounting to \$27,000 for each U.S. military person with the total expenditure in \$2.2 billion, and it also covers invisible costs including free use of the land, and low-cost electricity and water. The cost of military weapons imported by Korea from the U.S. amounts to \$45.5 billion during the single year of 1988, and this import of weapons is rapidly increasing as time goes on. (cf. Noh Jung Sun, "the relationship of International power structures and military Issues", Nov. 17, 1989, presentation to the strategy conference on the opening of import, held by NCKK, pp. 13-15).

These terrible military expenditures deprive the national budget of funds for education, for elimination of pollution, for the overcoming of poverty, and for protection of human rights. Therefore, alternative measures based on military disarmament should be prepared. But the fact has been advanced nuclear base in the pacific ocean, aiming at the Soviet Union, not of the security of the Korean peninsula. (This is according to the report of former US Defense Department Secretary Weinberger.) This set up, on the one hand, means that South Korea becomes a nuclear attack target of the Soviet Union. After all, what it says is that a weak and small country is being used for the confrontation between the powerful nations of the U.S. and U.S.S.R.

With regard to the danger of nuclear weapons and nuclear power plans which have already grown to a serious degree, the South Korea people have remained ignorant until quite recently. The government has kept a tight lid on all information that might raise public awareness of the problems, thus blocking the people's right to know. This information control, has been done in the name of "Security" under the divided structure and the domination of power and under the military culture.



Courtesy: IMCS Asia Newsletter 2/90

5. Strengthening of Women's Power as Pressure Groups

Although we were liberated from Japanese imperialism in 1945, through the division by the foreign powers and the Korean war, the national tragedy of warfare between the same country people, Korean women became depoliticized. But

the main reason for this was the strategy used by dictatorial power (connected with foreign power) to get all the women's movement powers on their side. And this directly invited the political indifference of the most minjung women. However, the industrialization process after the 60's and the exploitation by the anti-people dictatorial power made minjung women become aware the political power of organizing. Indeed, from the 70's through the 80's up to today, women's participation in the process of the Korean Democratization Movement is one of the most outstanding examples in the world.

Especially in the late 80's, the Korean women's movement opened a new chapter of history, that is, they formed a women's solidarity movement embracing all classes, progressives, intellectuals, laborers, farmers, the poor and housewives. They established strong ties with the Movements for Independence, Democratization and Unification which were newly awakened among the Korean people after the Kwangju people's protest. Based on this solidarity, they created a new their ideology on Korean women's issues and movements, from the perspective of the 3rd world women.

Korean church women have greatly contributed to the foundation of this movement. In the 60's and 70's, under the Yu-Shin dictatorial regime, Urban Industrial Mission and the movement for Human Right supported the exploited and the suffering. Especially note worthy was the "Anti-Sex Tourism" movement and the support of Korean A-bomb victims led by church women. The victims of the atomic bombings, when they returned home to Korea, were devastated by the social hostility and indifference to their situation. Meanwhile, Korean women's movements gave rise to the "life-movement", as they became aware of the prevailing anti-life culture. The political oppression and economic exploitation was driving people from life to death. The "life movement" begun by Korean women at that time has more value and meaning since it is closely related to today's theme of JPIC.

The goals of the life-movement call for fundamental changes of the direction as follows; (1) from a past-oriented to a future-oriented life, (2) having concern with Being-values such as life and love rather than basing value on money and materials (3) from bureaucratism and class society to the community of freedom and equality, (4) from "I"—

centered life to "We"—centered life, (5) from competitive life to cooperative life, (6) from racism, sexism and disputes among nations to a world of peace where human beings all over the world can live as sisters and brothers, (7) from "interest" to "creation" as the motive of human behavior, (8) from destruction of nature to preservation and restoration of nature, (9) from a selfish faith to a serving faith in neighbourhood and regional communities, and (10) to a praxis movement of faith, charging the goal of life from "comfort" to the "joy" which we gain in creating (Booklet on "the Movement to Create a Life Culture", Society Committee, National Association of Lay Church Women, Presbyterian Church in the ROK.)

The core-praxis content of this movement was "abandoning already-acquired privileges, and this is appreciated as being in the same vein as today's Jubilee movement on the way to reunification of the Korea peninsula.

Entering the '80s, church women's movement became greatly concerned with the national independence movement and the reunification movement through the historic Kwangju people's protest. The development of the church women's movement also became different, as I mentioned before, moving from the earlier solitary inclination and getting into closer solidarity not only with progressive women's movement groups but also with people's liberation movement groups. In so doing, they developed united activities with laborers, farmers and the poor through such common tasks as survival rights and anti-war, anti-nuclear and anti-pollution issues.

Among these tasks the movement to boycott the KBS (Korean Broadcasting System) viewers' fee since 1986 has been outstanding. This movement by church women began with a protest against the violence of a KBS employee against a female fee collector. But gradually the issue was broadened to include the partial and distorted reporting of the people's movement groups, it came to have nationwide appeal, and developed into a nationwide movement which eventually influenced the KBS management decision. It was an epochal event.

On June 18, 1987, the "anti-tear gas movement" led by XN mothers gained ardent support from citizens who agree with the



by Tomiyama Taeko

movement. This movement ultimately led to the change of the political situation and resulted in Noh Tae Woo's June 29th declaration. At that time Lee Han Yeol, a student of Yon Sei university, was struck by a tear gas bomb and hovered for days between life and death. When he died, this event became the movement of the great people's protest of June 1987. This "anti-tear gas movement" was the resistance of mothers who shouted in anger and cried in pain over the death of their children, whose lives were sacrificed in the process of the democratization movement.

Many mothers who participated in the movement for democracy—the mother of patriot Chun Tae-Il, the "flame of Korean laborer's movement, the mothers of the victims of the Kwangju people's uprising, and the mother of patriot Kim Se-Jin, who died in protest against the Imperialistic military education, and countless mothers, sisters and brothers of laborer's who burned themselves in righteous protest, students, and others sacrificed in the struggle work today in the national people's movement.

Throughout this historical flow of women's movement, it becomes clear that where life is unjustly damaged and dying, there have always been women's hands and help. The important thing is that although these women's life movements at the beginning were developed on the level of care and comfort, gradually this was changed to the level of challenge and transformation of the systemic evils. Women

who bear nurture and preserve life now are willing to protect life by struggling against the anti-life evil powers. Here women's solidarity is reinforced and women's power becomes an important political power able to change the culture of injustice and life-killing forces. Recently Korean women accomplished the amendment of important parts of the Family Law, after 37 years of struggle; and achieved the enactment of a law on women's and men's equal pay and equal work. This is good fruit brought by women's political power through organizing.

Like today, when international women are getting together and becoming a power, we can convey our women's thought and will to the UN as the "People's Voice".

V. The Jubilee and the New Community

Church women in South and North Korea have declared 1995 as "The year of Jubilee. (See "Korean church women's decade" project.) The spirit of Jubilee (Leviticus 25) means that everything which is broken and lost is restored to the original state. To declare the Jubilee in divided Korea has great importance, for it shows the possibility of restoring the original state of national community.

This possibility, in turn, is a necessary condition leading to the release of tensions, in North East Asia, and one step further, to world peace and the solidarity of all human beings as one family. So long as the confrontation of the ideologically opposed camps in the Korean peninsula is not included, how can we believe in the true will for the world peace, now being expressed in the international moves for reconciliation and disarmament? Progressing, turning away from the suffering of the weak countries, toward a peace interwoven with the interests of the powerful countries is not just, and therefore not real peace.

To restore the original state of the divided Korean peninsula is to restore our nation's independent ability, and according to this ability to plan for the future as an independent national community. The community being constructed according to the Jubilee spirit is a society in which all are neighbors (savior) to each other, and each bears salvation for the other. Especially Korean church women in South and North desire to meet together in this community. Can women, who protect and take life seriously, take a leading part in this community construction? This is our mission and vision, that we must and can act, as God's covenant partner.

We desire that "The Year of Jubilee" declared by the churches in South and North Korea be accepted by the churches of the world, and that this Jubilee movement be unfolded worldwide. It is fortunate that this women's forum may suggest such a proposal to the main assembly.

We should be in solidarity for the accomplishment of the worldwide Jubilee, as sisters and brothers in Christ Jesus, and in this solidarity movement should meet each other as savior. May the peace of Jesus Christ be with you.

Young Sook Park is the previous chairperson of CCA Women's Committee, and also a member of Korea National Assembly, and a vice president of Pyung Min Party (Peace and Democratic Party) in Korea.



Courtesy: Seed of Peace V. 6, N. 2, 2533 (1990)