

I quoted this long extract as it touches on many of the issues presented in this paper.

Cultural Influences

Throughout history as we know it women in most countries have been discriminated against. Patriarchy is the age old system which ensures that women remain second class citizens. It oppresses them politically, economically and socially. In Korea Confucianism reinforced the concepts of patriarchy in society by the high value it places on men. Patriarchy is so deeply rooted in most cultures that both men and women have great difficulty in imagining a world of equality. Korean Patriarchal culture places great emphasis on women's virginity. Men's sexuality is encouraged while women are expected to be chaste. This double standard puts an impossible burden on women. The tradition goes back to the Yi Dynasty. It demands that women are to be faithful and chaste. According to this ideology even a raped woman is considered scarred and dirty. Therefore a married woman who is raped may be divorced by her husband. In the case of a single woman she may suffer extreme psychological pain and the fear that she can never get married. In ancient times women carried a small silver knife on their person (called *지검* Or Finger knife), so that if raped she could commit suicide and so save her own honor and that of her family.

Korea is a country that highly values education yet the education system does nothing to relieve the burden placed on women by the chastity ideology. The education system and education in the family places heavy emphasis on obedience. Children and women must obey their elders, submission is a highly prized virtue. Women in particular are taught to be submissive to men, their brothers, fathers and husbands. Unquestioning obedience even in a child, leaves that child very vulnerable. When this attitude is inculcated over generations it leaves women very vulnerable to the demands of men.

In a culture which places such a high value on women's chastity why are so many young women victims of sexual exploitation today? While not forgetting the fact that men's sexuality and its free expression is encouraged and generally accepted, I will attempt to examine some common elements in the backgrounds of the women involved in prostitution today.

1. Dysfunctional families

These include unstable families, broken families due to death or divorce, stepparents, abuse of alcohol particularly on the part of the husband.

2. Violence in the Home

A. Wife Beating

This is a common experience of many of the young women I meet in areas of sexual exploitation. When a girl child sees her mother continually beaten by her father she may be emotionally scarred and carry a real fear of normal relationships. Fear, guilt and frustration may drive her away from home. Today's young people are less tolerant of abusive situations at home and yet fall easy victim to abuse once they leave home.

B. Child physical abuse

Violence or over strictness directed at the children by either parent can also lead to guilt feelings, lack of self-worth, anger and rebellion. This too is a cause of children running away from home and they are easy prey to the allurements and deceptions of the sexual exploitation industry.

3. Sexual Abuse

A. Child sexual abuse

No matter how early the abuse occurs and irrespective of whether or not the person remembers it, child sexual abuse, whether incestuous or not can have a deeply wounding effect. It would take too long to go into it in any detail here. While many survivors of child sexual abuse do learn healthy coping skills, some do enter a life of prostitution for various reasons. If the abuse was incestuous the young girl may run away from home. And, or because she feels guilty and dirty already, has lost her virginity, she may feel that the only thing for her to do is to enter prostitution.

When we hear of child sexual abuse we usually feel outraged. But when the child grows up and becomes a prostituted woman we often point the finger at her and stigmatize her. We forget that the first person to violate her, to enter her sacred space and steal away her virginity, her dignity as a woman, may have been her father, brother, teacher or trusted friend. The face of every woman in prostitution masks a history which is often kept secret from the outside world, but in the company of other abused and exploited women it can be shared without fear.

B. Rape

While any form of sexual abuse is traumatic for the victim, rape is particularly so. Victims describe the after effects in terms of shame, loss of virginity, feeling dirty and different from others. Given the cultural background it is easier to understand how a victim might end up in prostitution. Reporting it to the police or talking about it to her family may increase the trauma. One young girl I know did report her rape to the police and the man who raped her was arrested. But the police went to her home and informed her family. The family were so afraid that the neighbors might find out that they asked her to leave home. Feeling hopeless, having lost everything and with

no place to go she went into prostitution. She has since left and is making tremendous efforts to overcome all her hurts.

Statistics in the U.S.A. show that about 90% of the women were victims of sexual abuse before entering prostitution. In Korea research needs to be done in this area but the women working in brothels that I have spoken to say that at least 70% were sexually abused before taking up this way of life.

Many people think of prostitution as a necessary evil. They say that many more people would be raped if there was no prostitution. Experience seems to prove that this is not so. In spite of the fact that there are about one million women involved in prostitution there are an estimated 250,000 women raped each year. According to the Attorney General's Office there were 5,000 reported rape incidents in the 1980's. The former number is based on the fact that only about 2% of the actual cases are reported. Rather than a necessary evil could it not be that the prevalence of prostitution creates an image of all women as sexual objects and further reinforces the idea that men's sexual urges have priority over women's rights.

4. Economic Background

In the study already quoted by Park Jung-eun it states that 91.6% of women in prostitution had run away from home. (5,032 women were surveyed). Less than two-thirds of the women sampled (60.5%) said they became prostitutes to earn money. In my experience most women when asked will say they are in prostitution to earn money. But a deeper look at the reality of their lives almost always reveals the above mentioned backgrounds. For young people who have run away from home money and a place to stay are immediate needs. To attract them there are ads in many strategic places like stickers in toilets and ads in job opportunity news papers (Flee Market etc.) These ads offer 'monthly wages of 2-3 million won (about 2-3,000\$), for young women, bed and board, no experience necessary'. Often it is only when the young person arrives at the place of employment that she becomes aware of what kind of work it is and the pimps, Coffee shop owners etc. are very good at convincing them that this is the right job for them.

Real poverty is a factor in some cases and many of these young women send money home regularly. Unmarried mothers are another group who for economic reasons may take up prostitution.

Trafficking in Women

There are various forms of trafficking in women. The type that gets most media attention is direct kidnaping. Here a woman is induced and sold into prostitution through rape, often gang rape, cigarette burns and tattoos. She may also be threatened that photos taken while she was being raped will be released. In a culture which places such a high value on chastity and places the responsibility on the woman to protect it, it is easier to understand the psychological barrier that can prevent a woman from escaping, apart from the fact that her life might be in danger

if she tries to run away.

Other than this kind of trafficking there is the much more widespread and insidious kind that is part of most prostitution. I will give you an example. A young girl runs away from home and goes to a job center. If she is not in debt and entrusts her National Registration card to the center and contracts herself to work in a Coffee Shop, Saloon, brothel etc., she will be given an advance payment of about 1 million Won (1,300\$) and a month to rest before taking up the job. That is a very attractive proposition to a young girl who has run away from home. (Probably not all job centers offer this service but it is difficult to know.) These are many other ways in which job centers buy and sell young women and once in debt it is difficult for them to free themselves. If the debt is very large she may be sent to one of the Islands from which escape is almost impossible. International trafficking in Korean women is mainly to Japan in the name of artistic performers. There are about 10,000 Korean women in the entertainment industry in Japan.

In addition to all of this the breakdown of traditional values in the society caused by urbanization, the New Age culture and the influence of the Mass media in the lives of our young people, are contributing factors to the growth of the sexual exploitation industry.

To sum up I will attempt to list the systems that support prostitution and suggest some services that should be put in place.

Systems That Support Prostitution

1. The Customers
2. Pimps and brothel owners etc.
3. Sex Tourism Organizers
4. Advertisement systems
5. Job Centers
6. The Police Who Accept Bribes
7. Pornography and its Creators
8. The Media Which Commercializes Sex
9. Money Lenders (who help people set up brothels and other similar places)
10. Discrimination Against Women
11. Low wages and Generally Poor Working Conditions Particularly in the Case of Unskilled Women

Systems and Services That Need to be Put in Place

1. Support and Counseling for Families and Teenagers
2. Open Door Shelters for Teenagers Who Run Away From Home
3. Comprehensive Sex Education (which includes attitudinal change about men's ability to control their sexual

urge and gives equal responsibility to men and women over the sexual act)

4. Day Care Centers for Children

5. Freer access to Mother and Baby Homes

Finally, what is vitally needed in today's society is to have an in-depth study done on the reasons why men sexually exploit women in spite of the development of the human person psychologically and emotionally. We as women must face the fact that we have been unable to challenge the basic inequality between the sexes i.e. the power that men exercise over women and have the courage now to begin to create a new society which will be whole and healthy for both sexes.

KOREAN CONFUCIAN IDEOLOGY AND FAMILY VIOLENCE

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~~Presented at the Beijing NGO Forum on WOMEN~~

I. Characteristics of Confucian Ideology

Confucian ideology has existed in Korean society for over 500 years. The patriarchal Confucian tradition, as the central ideology of Korean society, provides the foundation for the history of suppression of Korean women. The core ideology of Confucianism, the so-called "three bonds and five moral disciplines of human relations," emphasizes the virtues of loyalty to the ruler, filial piety and obedience towards one's parents, and the notion that the fidelity/ chastity of a wife is equivalent to maintaining order and "good rule" of one's country.

1). Males and Females in the Confucian Tradition

In Confucianism, the male and female are thought to be one complementary whole of a sphere referred to as "Yin/Yang." In this sphere of light and dark elements, the male is depicted as the light element, i.e., "Yang" element and the female as the dark element, i.e., "Yin" element. "Yang" is the heaven, the source of the creation of the world, while the "Yin" is the earth, the ground. The male is portrayed as the noble, active existence; while the woman is seen as the humble, passive, obedient existence. As the male element of "yang" is the providence of the universe and is seen to dominate and rule over "yin;" in principle, the male is superior to the female element of "yin."

During the Chosun Dynastic period of Korean history, Confucianism became the dominant ruling ideology and patriarchy became firmly embedded into the society and culture. The Chosun Dynasty was a feudal society in which there were distinct social classes. The ruling class, in order to secure their social status and protect the purity of their family lineage, emphasized the fidelity of the woman. One of the 7 "worst" evils of a woman was her inability to produce sons; this became grounds for a man to utilize other women to produce their sons.

From the onset of the Chosun Dynasty, the rulers promulgated the policy of

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promoting the virtuous woman and endeavored to firmly root this mentality into the culture. They would select the woman who epitomized exemplary virtue and award her for her chastity and loyalty. Such an award provided opportunities for social movement, and in a society where social class mobility was limited, this was an opportune occasion for all. The downtrodden/ruined families could restore their names and places in society, the commoner (p'yong min) received exemption from the burden of heavy taxes, and the lowly (ch'on min) had the opportunity of rising in social status to that of commoner. In 1485, a law was enacted that prohibited the progeny of women who had married more than twice, from entering into a government post. As the notion of absolute womanly virtue was demanded of all women, any woman who re-married, for whatever reason, was seen to be disgraceful to her family and her society. Such legislation and systemic discrimination of women exacerbated oppression of women in society. An infinite number of women were indoctrinated with the notion that they must sacrifice their own selves and that it was their duty and role to disregard their abilities for the sake of family glory.

2) Family Relations Appearing in Confucian Ideology

Subordination ethics of patriarchy and subjugation of women is clairvoyant in familial relations of Confucianism. The distinct roles of wife and husband in Confucian ideology connote the discrimination of woman and man. Furthermore, in terms of the parent-child relationship, listening and obeying to the words of an adult was seen as virtuous and filial piety was emphasized; this lay the ideological base for the historical relationship between the "old and young." In this kind of traditional patriarchal society of the Chosun dynasty, women and children had no rights and were not recognized as individuals.

There is a saying that "a man must rule over his family if he is to rule over his country." A man should rule over himself, then rule over his family, before he is able to rule over his country. This kind of Confucian familial relationship, in which all rights of the family were entrusted to the husband and father, was indicative of how women and children were considered as properties of the male. This Confucian mentality and indoctrination still exists in Korea, violating the freedom of the individual and principle of equality; in addition, it has created

systemic violence and abuse in the Korean home.

II. Family Violence as a Generally accepted notion in Confucian Ideology

1) Are the Wife and Child Properties of the Husband?

In Korean society, there are a few well-known proverbs with respect to the acceptance of physical abuse of wives and children: "beat your wife and your dried pollack (i.e., fish) every 3 days;" "only if you beat your wife will she taste good;" "the more precious your child, the more you must beat that child as you raise it." These are just a few of the many Korean sayings that are suggestive of woman's inferiority and acceptance of family violence in Korean society. The man was considered to be the ruler of the family and the woman must be absolutely obedient to the man. This purports that the conscious endeavors of Chosun Dynastic rulers to create Confucianism as the ruling ideology led to the suppression of women and violence in the family as well. The concept that the wife and child are properties belonging to the husband is still embedded in Korean society today. If a man were to beat his wife or child on the street and passersby would attempt to interfere, the man would say, "this is my wife (or my child) and is none of your business what I do."

2) Is Family Violence a Personal Problem?

Korean society, as it is steeped in the patriarchal Confucian ideology, considers personal life to be firmly divided and out of the realm of public life. As non-interference in private affairs is legally accepted, it becomes difficult for society to interfere in domestic violence cases such as child abuse, molestation, incest, spousal abuse, and rape. This allows for the perpetuation of male domination in the family. Even if there is interference, there are no effective methods for treatment nor rational solutions to the problem. Furthermore, it is difficult for the various women's and children's groups that are concerned with this issue to mobilize and be active.

When the Korean Women's Hotline was formed in 1983, there was an editorial in a well-known Korean newspaper that derided and criticized the Center, asserting that such family matters were private affairs and should be of no concern

to "outsiders," such as women's organizations. Even in the case of child abuse, similar opinions and attitudes are extant. Due to the long history of the Confucian tradition, not only is physical punishment and verbal abuse of children tolerated; it is encouraged and considered necessary for the sake of discipline.

Due to this kind of mentality with respect to physical violence and mental abuse, many wives and children have ~~been~~ killed ^{the husband or father out of anger}. When such cases of severe physical and emotional abuse have been reported, the police have considered such cases as problems of marital/ parent-child relationships or personal problems, and therefore, not within their sphere of authority. They usually do not even investigate such cases.

3) Confucian Ideology and Its Victims

The indoctrination of Confucian ideology in Korean society has led Koreans to believe that it is a woman's role is to look after the family, help one's husband, and take care of the children. Women who were abused by their husbands and use the shelter of Korean Women's Hotline, believe that they have not looked after the family properly and feel a strong sense of guilt.

If a woman leaves her child at home, or her husband, she is looked upon as thinking only about her own well-being and is denigrated in society. This becomes one of the main reasons that the woman, after receiving abuse, will return to her home. Not only are the women victims of abuse; they are also receive scorn from society following the abuse because it is believed that the women behaved unvirtuously to receive such treatment. People in her immediate community will say, "oh, she must have done something terribly wrong to be beaten like that."

Also extant in Korean tradition is the notion that once a woman is married, she must remain faithful to her husband no matter what the circumstances. Even her own mother and father will not accept her if she has left the home. This kind of Confucian ideology makes it difficult for a woman to remove any feelings of guilt she may have for leaving the home even if she has been abused. Furthermore, due to feelings of economic insecurity, women will endure their husband's beatings, rather than get a divorce in that it is the only way to survive. Women who are abused by their husbands believe it is their fault and try to hide the problem from their friends and neighbors and bear the burden of pain. Children, too, must obey

their parents and endure the physical/ emotional abuse.

This kind of patriarchal Confucian ideology, as described above, is embedded into the society and is a systemic problem. It is institutionalized in Korean politics, the police, the press/ media, and the legal sphere. It is problematic that society does not consider violence toward women and children to be significant issues of concern. In this regard, there are virtually no policies nor laws to help victims of domestic violence. The Korean Women's Hotline, therefore, along with other women's groups and civic organizations are actively working for legislation to protect women and children who are targets for abuse along with preventive measures.

Next year, Korea will hold its National Assembly elections. As we are currently lobbying for a Family Violence Prevention Law, the Korean Women's Hotline's strategy is to publicly campaign for a this law and support National Assembly candidates who purport such a law. Following the elections, we will continue our efforts in the campaign for such a law regarding the legal protection for victims of family violence.

Combine Social Forces to Eliminate Violence against Women

Zhang Bohua

Standing Committee Member of CWF

According to the "platform for action" adopted by the United Nations Fourth World Conference on Women, "violence against women" means any act of gender-based violence (physical or psychological) that results in, or is likely to result in, physical, sexual or psychological harm on suffering to women, whether occurring in public or private life. To eliminate all forms of violence against women, protect their human rights and improve their status are unshirkable duties of China's non-governmental organizations, particularly women's federations at various levels which extend all over the country.

Violence in family or public life are two possible kinds of threats of violence that Chinese women may possibly encounter at present times of peace. As China's feudal society lasted for thousands of years and the influence of the old idea of "superiority of men over women" still remains, along with a few people's low standard of morality and inadequate awareness of law, family violence still exists in China, despite that there is a sharp decrease in their occurrence compared with the days before 1949. Investigations in China's six provinces and municipalities made by the Institute of Population Studies of the Chinese Academy of Social in 1991-1992 showed that, in urban areas there were 1.57% of families in which husbands beat their wives, while in rural areas, it was about 4.68 %. Now, on average, nearly 400,000 couples are divorced every year (the divorce rate is about 1.5%). Among them, family violence makes up 1/4 of the reasons for their divorce. This phenomenon has received much attention of the Chinese government and people of various cycles.

In China, violence against women in public mainly takes the form of abducting of and trafficking in them. Such crimes were once brought to an end after the founding of New China. However, they re-emerged during the 1980s in the economically and culturally backward areas, remote border areas or faraway rural areas. Out of

economic interests, some criminals, taking advantage of differences in economic and living standards among various places, set traps for women by their sweet words. Finally, some women fell into their traps, being injured, raped or tricked into a marriage. To severely crack down such criminal acts seriously infringing on women's human rights, China's judicial departments have exerted great efforts all along. In 1991, the Standing Committee of the National People's Congress of China supplemented and amended relevant provisions of the criminal law, and formulated the "Decision on Severe Punishment of Criminals of Abducting of and Trafficking in Women and Children". According to the statistics of 1991 and 1992, the public security organs in China cracked more than 50,000 cases of abducting of and trafficking in women and children, caught over 70,000 human traffickers and rescued nearly 40,000 victims and handled dozens of cases involving serious to women. Crimes of abducting of and trafficking in women have been effectively checked.

For the purpose of punishing and eliminating violence against women, the All-China Women's Federation, a major organization representing Chinese women's fundamental and special interests, is, together with other mass organizations, joining efforts with the Government in the following aspects.

I. Further improve legislative measures protecting women's rights and interests.

In China, a complete set of legal systems protecting women's rights and interests and enhancing equality between men and women have been firmed, with the Constitution as the base and the Law of the People's Republic of China on the Protection of the Rights and Interests of Women as the main body, including special laws and regulations, local rules and administrative rules of various government departments. Women's federations, representing women's interests, have actively participated in perfecting laws and regulations concerning the protection of women's rights. For example, in 1985 the Shanghai Women's Federation took an active part in the formulation of "Rules of Shanghai on the Protection of the Legal Rights of Women and Children", which is the first one of local rules in China safeguarding women's and children's rights and interests. In the course of its implementation, the Shanghai Women's Federation has also constantly advanced their opinions on its revision after continuous investigations and research work. Then in 1990, another law of women -the "Regulation of Shanghai on the Protection of Women and Children"- which is even more comprehensive than the former one, - was formulated their own local rules. It was on the foundation of these rules and regulations that the "Law of the People's Republic of China on the Protection of the Rights and Interests of Women" emerged as the times demanded Women's federation also played important roles in working out local measures for the implementation of this women's law in their respective provinces and municipalities.

II. Eliminate violence against women and punish law breakers according to law.

The key to whether a law can protect women's rights or not lies in its enforcement. Only when it is followed and enforced strictly, violations of law are investigated and law breakers are punished, can the dignity of law be defended and legal rights and interests of broad women masses be protected. Knowing all these perfectly well, many non-governmental organizations in China have taken an active part in the supervision and implementation of the laws and regulations protecting women's rights and interests, and women's federations are the most important force among them.

First, women's federations at different levels have adopted various measures to help judicial departments to bring criminals infringing upon woman's human rights to trial, and imposed sanctions upon them according to law. Women jury system has been instituted in Jixi City of Heilongjiang Province, Ningdu Country of Jiangxi Province, Putuo District of Shanghai Municipality and some other places. This means, people who work for women can serve on a jury specially invited by local courts and participate in handling typical cases infringing upon women's rights and interests.

Second, make accepting, receiving and handling the complaints lodged by women through correspondence or personal visits an important part of the day-to-day work of women's federations in defending women's rights and interests, exhausting every possible means to relieve women victims of their worries, remove their difficulties and uphold justice for them.

Actions of women's federations to check and eliminate violence against women have won great support of other non-governmental organizations and judicial department. In 1994, a legal medical expert clinic of the Beijing's Highest People's Court, the first legal medical expert clinic about family violence, was set up, providing fair judicial expertise for women who were injured in the family. In the last two years, about 50 women victims in Beijing went to the court as prosecutors with the clinic's judicial expertises in their hands. In October 1995, the Shanghai Women's Federation, supported by the Women Lawyer's Federation, set up a Women Lawyer's Office for Providing Free Legal Advisory Service. Within six months, it offered legal consulting service to 900 person/time free of charge. Since 1995, the Luwan District Women's federation in Shanghai has organized, together with public security department, a rights-defending network to handle complaint lodged by women victims and achieved remarkable success. In the first six months of that year, they handled 26 complaints about family violence. In the latter half of the year, there were only 3 complaints. And no complaints at all in 1996. Some public security organs of the district accept day and night complaints lodged by women, so that any

violence against a woman will be held back as soon as it appears. Besides, "hot lines" and "hot lines for complaints about family violence", set up by women's federations and other mass organizations, have also appeared one after another, playing very good roles in the prevention of family violence, in consoling women victims, and in helping them to conduct suits.

Now in the whole country, there are more than 2,000 organizations offering legal consulting service. Majority of the provinces, autonomous regions and municipalities directly under the central government, have set up relevant organs to protect women's rights and interests. At country level and above, 85-90% of the departments concerned have legal advisory offices.

III. Intensify the publicity of legal systems, improve women's qualities and prevent troubles before they happen.

To eliminate violence against women, it is highly necessary to check it resolutely before it is done or when it is in the embryonic stages. Hence, women's federations and some non-governmental organizations have taken vigorous actions to carry out work in the following aspects.

1. Make energetic efforts to publicize laws and regulations such as the "Law of the People's Republic of China on the Protection of the Rights and Interests of Women", striving to form a social atmosphere in which safeguarding women's rights is regarded as an honor and violence against women is a shame. On March 8th every year, many district women's federations give publicity to the women's law and organize women judges and lawyers to set up sidewalk stands to offer legal advisory service to women free of charge. National as well as local magazines, newspapers, broadcasting and TV stations have all reported news about and held open discussions on typical cases of violence against women. In some provinces, municipalities and autonomous regions, competitions on legal knowledge have been organized, so as to make the law known to every household and go deep into people's mind. For instance, in a legal knowledge competition organized by the Shanghai Women's Federation, the number of participants of the municipality came up to 200,000.

2. Perfect mechanism for social control. It always takes a process for a man to finally commit violence against a woman, especially family violence. So it is extremely important to stop it at its embryonic stage by ideological work, bringing about a radical change in the situation before it develops into a serious case. Cadres working with neighbourhood (town and township) women's federations have paid great attentions to the mediation of disputes between husband and wife, when they handle complaints lodged by women through correspondence or personal

visits. Under the guidance of judicial departments, mass mediation-organizations have been set up in villager's committees -community organizations at the very grass-roots level. Now in the whole country, there are more than 10 million mediators. All there have helped greatly to the prevention of intensification of family contradictions and to the combat against family violence.

3. Strive to improve women's qualities.

First of all, enable women to know and understand the law and learn to protect themselves with law as a weapon. In Nanshi District of Shanghai, there is a woman who was always beaten and cursed by her husband. Since 1992 when she took part in the law class organized by the Women Worker's Committee of the factory where she works, she has changed her idea that the disgrace of a family should never be spread out, and appealed to the District Women's Federation. Cadres of the Federation educated and criticized her husband for several times, finally they succeeded in persuading him to give up vice and return to virtue. There are plenty of examples like this in China.

Second, help women learn to read and write and acquire technical skills so as to shake off poverty and become independent both economically and in character. It is precisely because of poverty and ignorance that women in some remote and faraway rural areas are easily deceived by human traffickers. And some others have put up with their husband's insults in meek submission simply because they can not support themselves economically. Therefore, in 1989, the All-China Women's Federation, in cooperation with over 10 relevant government departments, launched a campaign of "double learning (learning to read and write as well as acquiring technical skills), and double competing (competing with each other on achievements and contribution)" in rural areas all over the country, in which nearly 2 hundred million women participated. Among them, more than 10 million became literate and over 1 hundred million received various kinds of practical skill-training, several hundred thousand were awarded the title of agro-technicians, and meanwhile agricultural households headed by women emerged in large numbers. In such families, women's incomes have been greatly increased, some of which even make up 60-70% of the family's total earnings. In towns and cities throughout China, women's federations have organized activities to encourage women to render meritorious services and carried out the "re-employment project", to help women at their posts make greater contributions to their work and assist those who have been laid off work to find new jobs again. All these have far-reaching significance on the elimination of violence against women and the advancement of women.

4. Combine the study of law and science and the advocacy of a civilized, progressive way of life with the development of courtyard economy, with the aid of the campaign of "Five-Good Families" (model families of five virtues), which has been carried out throughout the country. All these have strengthened psychological link-up

and harmonious relations among family members, effectively putting an end to different kinds of crimes including violence against women. Over the years, about 10 million families have been chosen and commended by the All-China Women's Federation as "Civilized Families" and "Five-Good Families".

Violence against women is a global problem that exists in every corner of the world. The Chinese women and non-governmental organizations sincerely hope to join our hands with sisters and non-governmental organizations all over the world to strive for our common goal - eliminating violence against women and achieving equality, development and peace through our actions.

Domestic Violence

B. Baasanbat

Psychologist of Center Against Domestic Violence

In many families men violate women as an everyday occurrence of life. This unequal behavior is the effect of the stereotypic roles of men and women. There is a proverb "Beat a goat and a wife once in a month, they know themselves why they are beaten". There is a need to speak about creating a person centered society, recognizing that human rights are violated within the family. The victims of violence are mainly women and children. Violence exists in every level of society regardless of age, education, wealth.

Becoming free from the belief that violence is a private matter between husband and wife; and considering violence as a crime committed against human rights, and being in the attention of the UN, the struggle in every country of the world against violence help to reduce it. While the issues of protecting women and children from the violence is considered within the Government Policy in the highly developed countries, in our country it is spoken by the NGOs. In June 1995 three Mongolian NGOs LEOS, Women for Social Progress Movement and Women Lawyers Association had initiated a project to reduce domestic violence against women and children in Mongolia, and set up a Center Against Domestic Violence. The main objectives of the Center are;

1. To change the social perception of the violence, thus make amendments in the Family Codes;
2. To provide victims of violence with the psychological and legal counseling, if necessary to house them for 7-14 days free of charge.

Though the Center was established not so long ago, we have been publicizing the causes and prevailing forms of domestic violence in Mongolia. As a result of this the issues addressed on the domestic violence, was included in the Programme of Action, implemented during the National Forum conducted by the Government in March 1996. We consider this as our first step to influence the Government.

One feature of our organization is the workers of the Center as the survivors of violence, who come to stay in the Shelter House, keep in secret the location of the Shelter House and the matters of other victims. Women who

come to us become very happy, finding out that there are many women, with the same problems all over the World not only in our country, and they can unite to struggle against violence. Although we have been working hard for one year, we could not achieve our goals as well as we wanted, but our struggle is like declaring a war of consciousness and there is no way to go back.

Looking at the survey we have made between the women, clients of the Shelter House, it is clear that most of them live under the violence of their husband; do not have rights to work; have to live in house arrest under the husband's suspicious, separated from the friends and relatives. There are a lot of men wanting to make his wife as an obedient slave. In this situations women survive under the violence for many years and at last they got exhausted, decide to put an end to this life and come to us looking for whom to address. The legal institutions, law courts insufficiently understand the problems of women and make wrong decisions. This means that the social protection of women is not satisfactory. For instance, a women named D. wrote us a letter and we went to see her as she asked in her letter. 12 years ago because of her husbands violence she got blind, her husband threatened his 2 daughters and raped them for many years. However, the court decided to divorce the family, but let a violent husband to share a flat with the women and they still in danger. Another example is, a husband, has been beating his wife for many years and when she got a defect in her brain cerebrum, thus having nervous disorder,, husband just took their 2 children and left her. There was a woman, who lived under the constraint pressure for many years, asking us to help to emigrate abroad, as her husband always threatens her to find her kill anyway, if she divorces him. The most contemptible case, that father, stepfather, brother, grandfather or one of relatives rape their daughters, young girls happening in hide.

This way the time for the legal institutions to give attention that the number of homeless people-women, going with their children is increasing, has come.

The main reason of increasing of the domestic violence is the conditions to protest it in the legal and moral standards is not is not formed yet. Domestic violence is like a crime committed with the force, and the outcomes reveals in the next generation. There are many forms of violence, but in Mongolia the most common forms of violence are the following;

1. Physical violence; beating, health damage, murder
2. Emotional violence; insult with words, suspect, threaten
3. Sexual assault; to treat like an objective to meet his wishes

It is hard to reveal the exact number of women, who suffer from the violence, in our condition, but to find out the understanding of people of the violence, what forms of violence is dominated in the society, what kind of people become the victims of violence we made a survey in a capital city and in 21 provinces. From 4100 pages we distributed, 3300 pages were valid. 57.6% of the people involved in the survey were female, 26.4% male, 17% were schoolchildren. 62% believe that violence is a rape. 70% of women who are under the violence live under

the physical and emotional pressure; 20.9% under the economic pressure; 9.1% under the sexual violence. Men who are over 20 years violate their wives physically and mentally all the time; the wives of men who are 18-25 ages got under the pressure of relatives, because of not having their own flats. We also tried to find out how women overcome the violence and save their children; 44.6% are tolerant, 22.1% seeks for others help and leave their home for a few days; 14.8% argue and fight with their husbands, 30% of women who get patient during the violence are young women (17-25 ages), 54.5% are women over the 36 years, 21.9% of women indicated that there appeared blue spots on the body; 14.6% got a damage in cerebrum; 8.8% remained scars on the body, 14.6% got in the sexual relation unwillingly; got fired from the jobs. To the question how they concern about the violating and beating their wives, 40.8% of men answered that it is possible to be within the family.

There are many reasons of women tolerating their husbands violence, they;

- love her husband
- afraid to lose her reputation
- afraid children to be orphan
- don't have a place to go
- think this is what they deserve
- threatened
- hope her husband to keep his promise and change
- because of economic crisis
- because of stereotypical perception in the society.

DAY CARE PROJECT —FAMILY DAY CARE MODEL

Shu—Chen Yu

- ※ C.C.F. Taipei Family Helper Project
- ※ The Nanny Association

PREAMBLE

How to raise children is a very important issue. Many parents try to figure out the best method and find a good child care provider to their children. They want the place is safe, loving and warm, and the provider is kind, friendly and professional. In general, there are three types of child care model currently. First, grandparents or relatives take over the responsibility to help young parents revolving child care problems. Second, day care centers provide child care services to families who have infant, little kids or preschool children. Third, family day care/home day care is coming into vogue in our society recently. It is considered a professional approach in child care field.

According to social structure's transferring and agricultural—society developing into industrial—society, the majority people move to big cities and change their life which they have been had. Economic activities develop so fast and women get education opportunities becoming more popular that most women would like to work in stead of staying at home when they married. For working woman, if they want to possess family and work when they have baby, they have to face the child care issue. It is very tough to manage child care problems, because the majority families who are lived in big cities are core families and no family members who live with each other can take over the child care responsibility.

An research indicate that most working parents leave their children in family day care/home day care rather than day care center or others. Family day care/home day care not only provides a living, but also offers a home which children can

learn and experience the benefits of a family and of living social interaction.

C.C.F.Taipei Family Helper Project have advocated family day care program for 9 years and establish a initial model. It becomes a modern phenomena nowadays in Taiwan and some organizations follow up this model to provide the training program for family day care/home day care providers to enhance their knowledge and skills of child care field.

AIMS TO FAMILY DAY CARE/HOME DAY CARE

- A. Improving child care provide's professional knowledge and skills.
- B. Helping working parents to revolving child care problems.
- C. Increasing vocational opportunities for housewife to earn extra money at home.
- D. Relaxing nursery or day care institution pressure.

MAIN CONDITIONS FOR OBJECT

- A. Housewife and being a mother.
- B. Educational status at least junior high school.
- C. Between age 25 and 55.

REQUIREMENTS FOR FAMILY DAY CARE/HOME DAY CARE PROVIDERS

- A. Having taken requirements core courses and willing to retrain.
- B. Loving child.
- C. Health and no bad habits (including family members) .
- D. Full-time child care provider.
- E. Cleaning and enough space for children to play or make a activities.

F. Servicing nutrition for children.

G. Under age 12, at most 3 children.

TYPES OF FAMILY DAY CARE/HOME DAY CARE

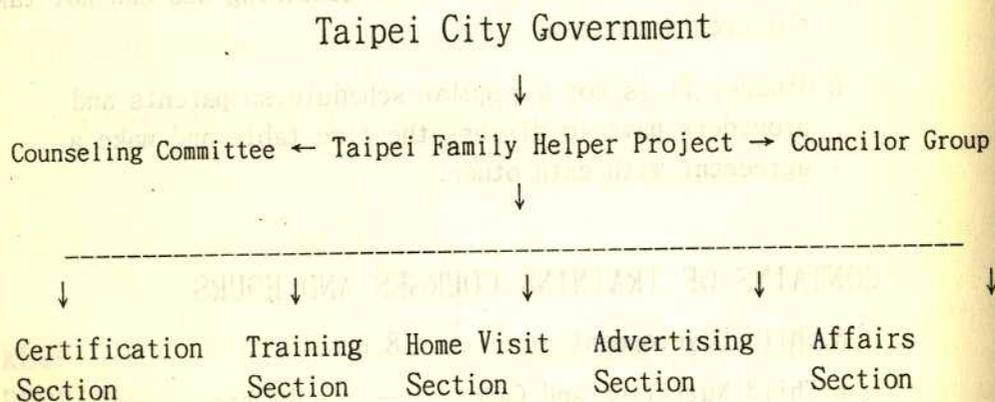
- A. Day care: It provides 8 to 10 hours services and the first choice for child care providers.
- B. Day and night care: Twenty-four hours services in this type. It takes more time and spirit to take care of children and needs family member's support during the night time.
- C. Half-day care: It usually servuces for preschool students or elementary school students, because they go to school in the morning in some periods. and back to child care provider's home to do homework, to read books or to play untill parents pick them up.
- D. Temporary care: It is not popular, because the child care provides worry about the adaption of the childred who need a couple hours care. For parents, this type of care is very useful when parents have to do something and can not take children with them.
- E. Others: It is not a regular schedule, so parents and providers have to discuss the time table and make a agreement with eath other.

CONTAINS OF TRAINING COURSES AND HOURS

- A. Child Development----- 8 hrs.
- B. Child Nutrition and Care----- 12 hrs.
- C. Introduction of Family Day Care----- 4 hrs.
- D. Family Relationship and Life Management----- 4 hrs.
- E. Parenting----- 2 hrs.
- F. Child Creativity----- 4 hrs.
- G. Child Dentition Protection----- 2 hrs.
- H. Introduction of Fever----- 2 hrs.
- I. Child Care Services Policy and Statute----- 4 hrs.

- J. Child Mental Retard and Treatments----- 8 hrs.
- K. Child Dissert----- 2 hrs.
- L. Facility and Security----- 4 hrs.
- M. Communicating Between Parents and Provides----- 4 hrs.
- N. Child Malady----- 8 hrs.
- O. Preventive Injection and Relevant Disease----- 2 hrs.
- P. Role of Day Care Provider's Life and Work----- 2 hrs.
- Q. Child Toys and Toys Choice----- 4 hrs.
- R. Child Play and Revelant Issues----- 4 hrs.
- S. Child Protective Services----- 4 hrs.
- T. Emergency Prevention and Rescue of Child----- 4 hrs.
- U. Experiences Sharing----- 2 hrs.
- V. Internship----- 16 hrs.

STRUCTURE CHART AND MISSION



- A. Taipei City Government: Promote and supervise project; Support project budget, provide training facilities and give certification.
- B. Taipei Family Helper Project; Design, implement and report project.
- C. Councilor Group: Advocate and assist project: Give suggestion to resolve problems which occur during the implementation period.

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- D. Counseling Committee: Involve and promote project ;Give evaluation; Support training courses.
- E. Certification Section; Check child care provider's conditions (including self, family members, health, living space ---etc.) and give certification when they finish all training courses.
- F. Training Section: Arrange training courses; Follow up family day care/home day care provider's services.
- G. Home Visit Section: Make home visit; Build professional relationship with family day care/home day care providers; Propose periodical analysis and evaluation of the project.
- H. Advertising Section: Arrange reporter meeting; Design project advertisements; Do public relationship.
- I. Affairs Section: Office clerk; Give an account of budget; Record all project expense.

SERVICE PROCESS

- A. Family Day Care/Home DAY care Providers
Apply → Interview → Medical Inspection → Home Visit → Take training courses → Give certification → Follow up
- B. Parents
Apply → Give family day care provider's name list → parents and providers negotiate the contions by themselves → Make a aggrement.

CONCLUSION

After being trained, family day care/home day care providers not only give very high appreciation on this program but also wish the government can make statute to establish a professional institution in this field. They are very active to struggle with raising social status, because they used to be a nanny in the past time and got a lower confidence and self-esteem in that period.

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Taipei Family Helper Project have done the family day care project since 1987, and made a initial institution. The members who have ever taken training courses and organized *The Nanny Association* in Taiwan do a lot of positive activities and training of child care issues. they win good image from parents and community. They are more respected then usual, even though they also keep learning.

Through the past couple years experimental implementation and result, the government also pays much attention to this approach and being going to take it as a specialized skills and make a special inspection test in order to give a certification and protect child care provider's rights

Pick Up the Sunshine Again - Caring for Foreign Women Working as Prostitutes in Taiwan

Hui-Jung Chi

CEO of the Garden of Hope Foundation, Taiwan

These foreign women in Taiwan mainly comes from poor countries. They choose to work in a foreign country because their families are poor and they cannot make a living in their native country. However, the slave agents grasped their weakness, they lured or threatened these women and trafficked them to Taiwan. From our past experience of working with these foreign victims, besides poverty as their common experience, their reasons for coming to work in Taiwan can be categorized into the following:

1. The slave traders use job as a bait. These women do not know that they will be working as sex workers until they come to Taiwan. By then, they are at the point of no return because their passport has been kept by the slave agents or because they have already borrowed a large amount of money from the slave agents. Therefore, they have to comply with the slave agents.
2. Some women come to work as laborers in small factories through their friend's brokerage or through job brokers. These women goes into prostitution easily if they are instigated, because their pay is significantly lower and the working hours longer compared with the Taiwanese workers. However, it is also because of their nostalgia.
3. Because of poverty, these women easily accept the snake groups' offer to work as sex workers.

Many other reasons are pushing these foreign women to go into prostitution. The furious thing is that snake groups are selling women as goods transnationally. These women's freedom of movement is under the snake groups' control and their hard-earned money is exploited. Therefore, ECPAT-Taiwan is giving ourselves a challenge this year, we will start caring for the foreign women working as prostitutes in Taiwan. We hope to help them to break the bondage of the slave agents and help them to go back to their countries. Also, by helping foreign women, we are also helping Taiwan to solve a social problem, especially the problem of AIDS, because

some of these foreign sex workers have been diagnosed to be HIV positive. This poses an inherent threat to the Taiwanese society.

Basically, caring for foreign women working as prostitutes and caring for native girls working as prostitutes are the same. These work are based on protesting lying, tricking, selling, and treating women as sexual objects and goods. Therefore, whatever needed to be done for caring for child prostitutes should also be done when caring for foreign women working as prostitutes. However, caring for foreign women is more complicated, because there is an international snake group network behind the woman being trafficked. In order to combat the huge criminal structure, there must be a cooperation between NGOs of different countries to form a prevention network.

After careful thoughts and discussion, we feel that solving the problem of international trafficking of women must be done through coping with the problem and solving it from the roots. Coping with the problem means helping the trafficked girls and women. Solving the problem from the roots means increasing the cooperation between international NGO groups to provide counseling services to the victims and to combat the huge criminal organizations. The works that need to be done can be described as follows:

I. Coping with the Problem

The main work for coping with the problem is to help solve the problem these women and girls face when they come to Taiwan. Therefore, we provide the following four kinds of services:

A. Rescue Hotline

There are two reasons for setting up the hotline. Although the Garden of Hope Foundation and the Women's Rescue Foundation in Taiwan both have a hotline for victims of forced prostitution, these two hotlines are mainly for Taiwanese women facing the problem. Therefore, there is a need to set up a hotline for foreign women in need. Also, although the government is opening up the market for foreign labors, there is not enough counseling and complaint channels for those foreign labors in need. There is also no way to help these foreign forced prostitutes. Therefore, in order to provide immediate help to the foreign women in need, a hot line is imperative. The hotline will be a trilingual service, Chinese, English, and Thai language. Foreign women can use the hotline to get direct help when they are in crisis such as being forced into prostitution, sexual harassment in work place, or related situation.

B. Psychological Counseling

When the police caught illegal foreign women involved in other criminal cases or using fake IDs and visas, usually they will be sent to the Shan-Shia Foreigner Detention Center awaiting for the courts' order. As of now, most of the women in the Detention Center are caught for working as prostitutes in Taiwan. During the waiting period, they can only stay in the small crowded detention cells, talking, watching TV, or do crafts to earn some pocket money. They may be emotionally stressed because they are faced with an uncertain future. Therefore, ECPAT-Taiwan will send two workers to visit the Shan-Shia Foreigner Detention Center weekly in order to provide them psychological counseling and growth support. We hope to provide them the necessary psychological support through regular visits in order to help them go through the endless waiting period.

C. Legal Counseling

The foreign women detained in Shan-Shia Foreigner Detention Center are usually involved in criminal cases. For example, prostitution is violating good social conduct, fake ID and visas is forgery, etc. Because these are small criminal cases, the court usually will not give these cases priority. Besides, some women have been lured to Taiwan by snake groups and forced into prostitution by the slave agents. Therefore, we have two lawyers as our consultants to provide related legal counseling and serviced to these women in need. Our lawyers will push the court to give these women's cases priority and cooperate with the police in order to combat the black society.

D. Help to Go Back to their Native Countries

Most of these foreign women come from poor countries; therefore, their families are poor as well. Based on our past experience of working with these women, some women simply could not afford to pay their fine or purchase their own airplane tickets back home. They need to get the money from their families. However, since they come from poor families, their family cannot afford to pay the fine and tickets either. Therefore, ECPAT-Taiwan felt that it is necessary to set up a fund to pay the fine and air fare for these women.

II. Solving the Problem from the Roots

The problem of foreign women working as sex workers in Taiwan cannot be solved just by helping them while they are in Taiwan. There must be a cooperation network between NGOs of these women's countries in order to solve the problem from the root. Therefore, we felt that the following two works are imperative:

A. Setup of a Reporting Cooperation Network

Because these women are trafficked internationally, NGOs of importing and exporting countries should cooperate closely to setup a reporting network in order to prevent these women from being trafficked. The function of the reporting network will be to help finding the women being trafficked, help providing psychological counseling and job training when these women go back to their native countries, and help combat the snake groups with INTERPOL or police of different countries.

B. Education

Many foreign women choose to work in a foreign country simply because they need to earn some money to help their families. However, the snake group use their innocence and trapped them into prostitution. The kinds of traps the snake group uses includes job searching, matchmaking, etc. The snake groups lie to the women and when these women are in Taiwan, the snake group forced these women to work as prostitutes. Therefore, NGOs of the women-exporting countries should educate the women regarding these traps and the women-importing countries should provide the exporting countries any relevant information regarding the kinds of traps the snake groups use.

Statistics of Shan-Shia Foreigner Detention Center

From November 1995 to March 1996, ECPAT-Taiwan dealt with 78 cases in the San-Shia Foreigner Detention Center. The following figures show some relevant information of the cases.

1. Nationality

Nationality	Thailand	Philippine	Indonesia	Malaysia	Other
# of Persons	68	6	1	3	0

2. Age:

Age	10-20	20-30	30-40	40-50	50 and up
# of Persons	2	37	30	9	0

3. Ways of Coming to Taiwan

Apply to be legal labor	Lured by traffickers	False passport and false visa	other
54	12	6	6

4. Types of Violation:

Occupational Service Law	National Security Law	Criminal Law	Social Order Maintenance Law	Other
43	9	9	19	1

5. Case Results:

Case Results	Return to Native Country	Stay in the Center	Serving Prison Terms
Number of Persons	60	17	1

Dandelion Counseling Center Service Report

Hui-Jung Chi

CEO of the Garden of Hope Foundation, Taiwan

Dandelion Counseling Center has been established for two years. The Garden of Hope Foundation established the Dandelion Counseling Center two years ago in order to help more female victims of sexual abuse and sexual exploitation. Through telephone hotline, face to face counseling, letter correspondences, and visits, we accompany the victims to walk out of their wounds. At the same time, we also witnessed their deepest hurt. Their wounds are invisible. They need more understanding from the society. At the same time, they need more support and help in order to overcome their wound and become a healthy survivor.

We have found the following from our service experience for the past year:

1. From the 30 underage incest victims Dandelion served, about 96% of the clients suffered their first sexual abuse incident under 12. From this information, the education system should be reminded that it is important to teach the children self protection education during elementary stage. It is also imperative to know that teaching children to learn about their bodily autonomy and limits is not enough, abused children should also be helped professionally.
2. We also found that only 5.2% of our clients are under 12. Besides the reason that sexual abuse incidents are not being exposed at the earliest possible time, the necessity of psychological treatment for sexual abuse victims has been ignored as well. The only treatment victims receive might have been being settled privately. However, we believe that no matter how old the victims are, everyone should receive psychological evaluation before deciding what kind of treatment the victims need.
3. As to the duration of incest, 56% of the clients have been abused for over three years and 83% of the victims have been abused for over two years. Compared to the British and American reports where most sexual abuse incidence are exposed and stopped within one year, the Taiwanese prevention work and supporting resources are comparatively insufficient. Therefore, the victims dare not reveal their secret. However, as the duration of the incest incidents last longer, topped with inappropriate handling of the incidents, the hurt of the victims becomes more sever and complex.
4. The number of victims' mothers seeking help has increased over the past year. Although mothers are forced to choose between two of her closest family members, we saw their courage. Therefore, we would like to give these mothers our highest regard. In fact, for the children, it is better to live with a loving and caring mother than to live with the abusers. Therefore, it is important to provide the mothers with appropriate help, understanding, and support, in order to minimize the severe long-term effect of incest.
5. Among our services provided, 53% of our clients received face to face

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counseling. This is our hardest work and greatest break through in the past year. Although the possibility of victims seeking help through the telephone is the greatest, service through the telephone is harder to last and the wound of sexual abuse cannot be cured within a short period of time. Therefore, encouraging the victims to come to talk with the counselors and provide them with a planned treatment plan after psychological analysis is a far better way of helping the victims.

Our Call

1. The government social service should provide the family of the sexually abused children, especially the mothers, with more support and establish a resource network, such as psychological counseling, economic support, help to re-enter the job market, help in child care, etc.
2. Psychological evaluation should be administered and psychological treatment should be included in the treatment plan when the government social services finds sexually abused children.
3. The government education units should include children's self protection education in elementary school. Children should know that they have rights over their own body. They should also know how to identify inherent dangers and take effective actions to prevent being hurt. It is imperative to know that the importance of self protection education is as important as fire safety or traffic safety education.
4. The government education units should teach the teachers the problem of sexual abuse because teachers usually are the first person to find out about the sexual abuse incidents.
5. If the family is under crisis, do not keep it quiet. It is imperative to seek help in order to stop the abuse from happening again. The problem of sexual abuse is not an independent incidence and the child is not the only victim. If the problem is not resolved as early as possible, the whole family will be affected.
6. If a person was shocked to find out that her/his child is sexually abused, this does not mean s/he is an irresponsible parent and s/he will never be a good parent. It is never too late to stand up for the children.

Future Expectation

1. Because prevention is more important than treatment, we will continue to develop children's self protection education material for children of different ages. As of now, the Foundation has already published a short education film, "Baby, I Love You?" and fact handbooks for adults and teachers. The handbook for children and accompanying transparencies are under production right now. At the same time, during our celebration of the Dandelion Counseling Center's second anniversary, we will conduct a touring teach-in on "Parent-Child Sex Education and Self Protection." We expect to finish at least ten teach-ins at the end of June. For our future reference in developing parent-child sex education material, we will also conduct questionnaires to learn about parents' attitude and knowledge toward the issue of sex education.

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(1) Type of Cases:

	Protection	Obscenity	Incest	Prostitution	Victim's Family	Family violence	Other	Total	Number of Times	Percentage
Case Evaluation	2	3	4	2	7	1	1	20	20	3.3
Individual Counseling	3	6	14	8	9	0	2	42	316	52.8
Telephone Counseling	3	1	5	4	5	7	4	29	58	9.7
Telephone Information	5	0	6	6	3	9	1	30	30	5.0
Group Counseling	2	5	8	3	0	0	2	20	128	21.4
Psychological Testing	2	2	5	1	0	0	1	11	16	2.7
Explanation of Testing	3	0	0	0	0	0	0	3	6	1.0
Individual Sex Education	2	3	3	3	0	0	0	11	24	4.0
Total	22	20	45	27	24	18	10	166	598	100

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(2) Age of Clients:

	Under 12 year-old	12-15 year-old	15-18 year-old	18 years old	Total
Number of Clients	3	13	15	27	58
Percentage	5.2%	22.4%	25.8%	46.6%	100%

- Dandelion Counseling Center will also conduct several support group for survivors of sex abuse. A support group has its own special treatment effects and at the same time, more clients can be served through support groups. The two support groups currently going on are for female adult survivors of incest and for mothers of incest children.
- Dandelion Counseling Center will continue the individual counseling services in order to provide a holistic service quality. Besides face to face counseling, sex education will also be provided to individual clients in order to develop the client's sexual concepts and attitude. Psychological test will also be administered in order to provide a scientific psychological analysis for devising treatment plans. In order to network and integrate different social resources, we will also actively promote our services through advertising in order for those in need to receive the needed service from Dandelion.

The Garden of Hope - a mother's heart. For the past several years, we have helped many young girls who are suffering from sexual exploitation. We established half-way houses to substitute for the girls' broken family and provide them a safe and warm growing environment. At the same time, we also call on society to care for these girls.

For the past year, Dandelion Counseling Center uses a different way to care for these girls. We started to help the girls' mothers. After all, the function of a family cannot be easily substituted. Therefore, we believe that helping the mothers out of their hardship and providing the children a broken yet functional family will be more valuable and meaningful.

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YWCA Week Without Violence

Ping Lee

YWCA of Taiwan, R.O.C.

According to research by scholars in Taiwan area, it is discovered that the percentage of Taiwanese women suffering from marital violence is within one-fifth (17.8%) to one-third (35%) of all married women in Taiwan. Also, the study on the behavioral trend of Taiwanese women done by the Formosa Foundation in 1996 indicates that, approximately one-sixth of Taiwanese women have been physically abused by their husbands.

The U.S Federal Investigation Bureau believes that the incidence of marital violence may be the worst among all crimes committed. In comparison to rape cases, the occurrence of marital violence is ten times (Durbin, 1974) that of rape cases.

In view of the burgeoning problem of violence and its influence, YWCA in Taiwan will organize an program titled "YWCA Week Without Violence", in the hope of raising awareness in society. The program will target on schools, neighborhoods, families and communities; encouraging everyone to stay away from violence, establish peace, justice and a harmony environment. This program, originally proposed by the American YWCA in 1995 World YWCA Council Meeting. Now it will be held on six continents in the following countries: Australia, Canada, Ghana, Guyana, Ireland, Jamaica, Latvia, Lebanon, Myanmar, Nigeria. As there may be some differences among the needs and available resources of various countries, the program can be adapted to suit the individual.

(3) Duration of the Incest Incident:

Number of Clients	Percentage	Within 1 year	1 to 2 years	2 to 3 years	Over 3 years	Total
3	10%	3	2	8	17	30
		10%	6.7%	26.7%	56.6%	100%

(4) Age of First Sexual Abuse Incident:

Number of Clients	Percentage	Under 6 years old	6 to 12-year-old	Over 12 years old	Total
3	10%	3	26	1	30
		10%	86.7%	3.3%	100%

Number of Clients	Percentage	Under 6 years old	6 to 12-year-old	Over 12 years old	Total	Number of Times	Percentage
3	10%	3	26	1	30	30	100%

Respect, fairness, civil rights, justice, safety, dignity and love racism are the alternatives to violence that you and your colleagues bring to life through our national YWCA and 6 local associations working in thousands of communities across our country. Yet, domestic violence, child abuse, sexual assault, hate crimes and other forms of violence continue to fray the fabric of our communities. While our efforts and those of our allies have elevated the public discourse on alternatives to violence, news and entertainment media persist with images that stoke fear, mistrust and hate. The YWCA Week Without Violence empowers individuals, families, places of work and neighborhoods to transform this litany of violence and despair into a catalogue of hope and community.

YWCA WEEK WITHOUT VIOLENCE CALENDAR

Sunday : A day of Remembrance
Monday : Protecting Our Children
Tuesday : Making Our Schools Safer
Wednesday : Confronting Violence Against Women
Thursday : Facing Violence Among Men
Friday : Eliminating Provincial Circumstances & Hate Crime
Saturday : Replacing Violence with Sports, Recreation and Fun

YWCA WEEK WITHOUT VIOLENCE SUNDAY :

A Day of Remembrance

Imagining a world without violence begins with reflecting on the senseless loss of loved ones, friends, co-workers and neighbors so many of us experience due to violence. This day is for everyone to remember those lost to violence and begin transforming sorrow and grief into hope and action .

MONDAY

Protecting Our Children

Child abuse and other forms of violence against and among children inflict tremendous cumulative damage on our families and communities . Protecting our children safeguards our future . We all share this responsibility and we can all do something to help children feel safe and be safe .

TUESDAY

Making Our Schools Safer

An astonishing number of students admit they carry weapons to school because they fear for their safety . Overcoming both the reality and the perception at the heart of this fear is essential to supporting our children's aspirations for the future .

WEDNESDAY

Confronting Violence Against Women

According to recent statistical surveys, a number of categories of violent crime have declined significantly, but violence against women persists at terribly high levels . Every women , man and child needs to know they can take action to prevent violence against women .

THURSDAY

Facing Violence Among Men

Violence among men has disproportionately influenced our lives, our communities and our culture for far too long. Whether perpetrating violence in homes or on the streets, or glorifying violence in the media, we need to help men understand that neither they, nor anyone else, will be free from violence until men stop being violence.

FRIDAY

Eliminating Provincial Circumstances and Hate Crime

As we approach the twenty-first century, we in the world's most prosperous society find ourselves awash in provincial circumstances bigotry and hatred. These poisons destroy lives, families and communities like a plague upon our land. None of us will ever realize our individual or collective potential until we all find the means to accept and respect each other.

SATURDAY

Replacing Violence with Sports, Recreation & Fun

Far too much of our popular culture glorifies and supports violence as an acceptable, even preferable, pattern of behavior. By surrounding sports, recreation and just plain fun with an atmosphere of nonviolence, we can take back our culture and recast it as a means of individual expression and collective joy.

Violence against women in Japan
By Tomoko Unomae and Masayo Niwa

A drive by Japanese women to eliminate violence against women dates back to 1970s. It was triggered by a growing call voiced by their South Korean counterparts who began to make accusations against Japanese men who visit South Korea on sightseeing tours. What they do is to buy local women.

But such accusations did not seem, for some time, to have an immediate urgency for most of Japanese women that calls their own human rights into question. The predominating perception at that time was that a woman quits her job when she gets married and fully supports her husband, who is known as an "economic animal," by being solely responsible for domestic affairs. It was widely believed then that that is a path to happiness for Japanese women.

Over the past decades, Japanese women have moved on to call for a shelter for battered women and for rape victims and other support centers for troubled women.

An incident that took place at the Nishi-Funabashi train station in Funabashi, Chiba Prefecture, in late 1980s was particularly memorable as a tangible result women achieved in their fight to end violence against women.

In the case, a woman was indicted for causing a man injury that resulted in his death. The man, who was drunken, approached her to harass her on the platform. He accidentally fell on the railway when she shook him off in an effort to avoid further harassment. The man, caught between the platform and a train pulling in to the station, died.

Many women, seeing her plight as their own, stood up to support her in the trial. The court later found her not guilty, citing that it was an act of self-defense.

There have been a series of cases that involved an extreme form of sexual violence against women even after the incident. But women have been successful in shedding light on the issue by suing men for sexually harassing women and conducting a wave of nationwide surveys to unveil the reality facing women in this regard. The issue stakes the human rights of all women and they have been aware that that the problem is there. But they had long remained silent about it, leaving the issue unnamed.

Various forms of sexual violence against women surfaced in 1990s: women who were forced into sexual slavery for Japanese troops before and during the war; sexual violence against disabled; the managed trade of prostitution in which a number of women in other Asian countries are trapped in Japan as well as human trafficking. Also became clear are the seriousness of damage done to people when they were sexually exploited in their childhood, violence against women by their lovers or husbands, violence against children and violence by police officers.

After the U.N. World Conference on Women held in Beijing last year, did the society view violence against women differently from before?

The conference's declaration on the elimination of violence against women and the action program stipulate that each society must address the issue of violence against women.

But in Japan, women still face the harsh reality. The punishment for rape can be lighter than that for burglary. The law does not guarantee women's right to self-determination concerning sexuality and laws are applied in a manner discriminating against women. The shortage of public counseling centers and shelters for women is also very serious.

The Beijing Conference was in progress when the abduction and rape of a 12-year-old girl by three U.S. servicemen took place in Okinawa. Okinawa is home to 75% of all U.S. bases stationed in Japan.

The case came as a great shock, particularly, to women. Since the rape, women became more vocal that their human rights, violence linked to military bases and the peace issue are all connected.

Reports put out in many parts of the world on female circumcision revived attention to the question of violence against women under the disguise of cultural practice. A campaign to get rid of pornography videos and leaflets on such videos thrown in mail boxes is also under way.

Prodded by women's groups, the Tokyo Metropolitan Government conducted a survey on violence against women by their husbands. Posters that read that molesting women is a crime were put up at train stations in some cities. Some prefectures have started assigning women police officers to cases of rape and sexual violence so that they can accommodate victims better.

Despite some progress, however, there are cases in which court find men not guilty, citing that rape claimants did not flee the scene or did not make desperate efforts to resist perpetrators.

Women face a chronic shortage of funds and human resources. But they are making efforts to set up shelters -- joined by victims of rape and sexual violence -- to establish more counseling facilities and to expand the operation of the facilities, to give support to women filing suit, and to build a nationwide network to support women.

But there are many more measures such as followings should be taken. Public offices should conduct a survey on sexual violence. Organizations should provide training for their staffers from the viewpoint of gender equality. Financial assistance should be available for private groups. Carrying out a review of existing laws from the viewpoint of gender equality and writing a comprehensive law on violence against women also has an immediate urgency.

Towards Decriminalization and Empowerment of Survivors of Trafficking

Mieko Fujioka

International Movement Against All forms of Discrimination and Racism (IMADR)

Introduction

Trafficking in women is now a worldwide problem - and the magnitude of the problem is growing. Most often, it is indigenous and minority women who fall victim to trafficking. Those in Burma, Thailand and Taiwan, for example, are particularly vulnerable. These women, and in some cases children, who are trafficked face violence, sexual exploitation and deprivation of their basic rights. The invisibility of their situation makes the problems even worse and more difficult to tackle. It was in response to the gravity of this situation that, two years ago, IMADR started the Project Against Trafficking Women in Asia.

As part of this project, IMADR, in cooperation with the NGOs working in this field in various countries, collected data and information on the reality of trafficking in women and the related legal institutions in Japan, Taiwan, the Philippines, Thailand, Nepal, Bangladesh and India. In addition, IMADR has engaged in lobbying at UN meetings such as the Fourth World Conference on Women (September 1995, Beijing).

In Beijing, IMADR held a workshop on the issue of trafficking women in Asia in order to inform participants of the reality of trafficking in women, to exchange views among NGOs on what should be done to protect the human rights of these women and to make recommendations to the World Conference. The declaration of the workshop called for the following:

(a) Decriminalization: legally and administratively, of survivors of trafficking whilst also taking measures for their empowerment; (b) Change in the economic

and cultural structures: necessary for the radical solution of the problem. This would include measures to reduce the widening gap between rich and the poor, to alleviate the excessive consumption patterns in the countries of the North, and to alter media and touristic representations; (c) Creation of a mechanism within the UN system which can address this issue more effectively. In particular, the UN Special Rapporteur on Violence against Women should emphasize this issue in her report. NGOs should tackle this issue as an important theme in the follow-up to the Beijing Conference. This declaration was distributed among NGOs and governments attending the World Conference on Women.

To follow up the workshop in Beijing, IMADR held the International Seminar for the Empowerment of the Victims of Trafficking from 29 to 31 March in Tokyo, bringing together approximately fifty participants from Japan, the Philippines, Taiwan and Thailand, representing shelter organizations, human rights organizations, lawyers, doctors, monks and government officials. The aim of the seminar was to discuss what can and should be done in order to protect these women from human rights violations and to find ways to assist them in empowering themselves. IMADR held the seminar in order to collect information and materials to form a manual (to be produced later this year) for the empowerment of survivors.

In the seminar, cases of Thai women exported to Japan were used as examples. It began with an overview of the problems faced by survivors while transiting from Thailand to Japan and while in Japan. Then participants shared different

perspectives; from the Japanese government and lawyers and doctors who have contact with the survivors at some point in the trafficking process, to shelter organizations and NGOs. The discussion was geared towards examining how decriminalization of the survivors will protect their human rights and promote their empowerment.

Overview

The phenomenon of sex trafficking is set against the background of poverty which drives women to work in sex industries; either to support their family or to raise their own standard of living. Some women are exported to Japan without knowing that they will be forced to prostitute themselves, while others come to Japan with the full knowledge that they will engage in prostitution. However, even if they know that they are going to work in the sex industry, they are told that they will be paid high wages with a certain amount of control over their work. In reality, this could not be further from the truth. The real situation such women face in Japan (including low wages, coercion and violence), is not necessarily understood by the women before they are taken from their home countries. A typical case would be that a woman has her passport confiscated by the trafficker upon arriving in Japan and is told that she will have to pay back her "debt" - which she does not know about - averaging around 3,800,000 yen (US\$38,000). She would need to take about 100 customers to pay back the "debt", and in many cases does not receive a salary until the "debt" has been paid off.

In the prolonged recession of recent years, an increasing number of women are "resold" inside Japan. Marrying a Japanese man does not necessarily mean they are entirely "free." In some cases where their debt is taken over by the man, the marriage becomes a de facto trafficking. Women also face many other hazards with

regard to their health, such as STDs and HIV infection, and mental stress, marriage, divorce and pregnancy.

There are also problems when the exported women return home. They tend to be treated as if they are criminals and are not given the support they need to reintegrate into society.

On the basis of these facts, it was pointed out that it was vitally important to provide accurate and reliable information on the real situation in Japan before they arrive.

The seminar participants pointed out that the present legal system in Japan fails to cope with problems such as non-payment of wages, debts, and punishment of middlemen, as well as problems relating to marriage with Japanese men, children born in Japan, medical care and others which arise as women stay longer in Japan.

Issues which were addressed by the seminar participants also included; visa issuance and passport control, violence in immigration detention centers, and the failure of the police to protect the survivors from abusive employers. This works to promote trafficking rather than curtail it and aggravate the human rights violations of the survivors. Discussion further touched upon the cultural background that tolerates and promotes prostitution and violence against women, thereby contributing to the promotion of trafficking.

Decriminalization

One session was devoted to the discussion of how to decriminalize women in prostitution. In many countries, it is the prostitutes who are punished, not the pimps, traffickers or customers. Therefore, decriminalization of women is widely seen as an important first step towards ensuring human rights and empowerment of those women.

The keynote speaker on this theme, Aurora Javate De Dios, first elaborated on

the need to look critically at the institution of prostitution from the viewpoint of sexual equality and women's human rights, and to demystify the widely accepted image of prostitution. Then she pointed out that the following series of measures needs to be implemented in order to bring about decriminalization: (a) Reviewing and removing laws penalizing women in prostitution; (b) Penalizing traffickers and customers; (c) Punishment should also be meted out to military personnel and affiliated civilian personnel; (d) Reduction in the size of sex industries; (e) Decriminalization is only a first step and it should be part of a package of programs and services designed for the empowerment of women; (f) International cooperation is needed to protect human rights of women by according them temporary residence status, refugee or asylum status or the right to be repatriated, if they wish, in order for them to help prosecute the traffickers.

De Dios stated that an integrated and holistic approach is needed for the empowerment of women. This would include the provision of reliable and usable information, spiritual assistance, skills training, job creation, measures against AIDS, and effective law enforcement to protect women's rights. In this process, it is important to be able to hold governments accountable for solutions to this problem. She gave an example of such bilateral cooperation by citing the case of an agreement between Belgium and the Philippines, i.e. a two-year pilot project which aims at the prevention of trafficking and the initiating of legal reforms.

What can be done?

In the discussion that followed, participants focused on the issue of whether or not to accept the "legalization of prostitution" as a means to ensure the rights and welfare of women in prostitution. There are competing viewpoints and

confusion, even among NGOs, on this question. Some argue that by recognizing women in prostitution as "workers", the women can be protected from the violations of their rights as workers and thus facilitate their empowerment. Others emphasized that the institution of prostitution violates women's human rights and legalization of prostitution will only reinforce the institution of prostitution and traffickers. Some participants also emphasized that the "right to prostitute" is different from the rights of women in prostitution as human beings. But there is a consensus, it appears, on the need for decriminalization of women in prostitution as the first step. The seminar dealt with both short and long-term strategies: the protection of women from exploitation and ensuring their rights along with methods to enable women to leave the sex industry if they wish, and to dismantle the sex industry.

The "transitional" programs offered by NGOs to survivors in the Philippines are aimed at helping women leave sex industries and demonstrated that if there are alternative ways of earning a living, and if women's needs are accommodated through such means, leaving the sex industry was possible.

Participants pointed out that in Japan, the present immigration law does not in principle admit unskilled foreign workers. This hampers the process of decriminalization. Expanding the job categories legally would be helpful. It was also argued that as long as the victims are considered criminals under the present immigration control law, decriminalization and empowerment would be difficult because survivors would continue to be fearful of the punishment under the law - which is relatively heavy - thereby refraining from voicing their needs. There is a wide perception among foreign workers in Japan that the immigration law is considered a priority before any others.

For example, they hesitate to resort to medical assistance for their children as they are afraid of being punished for overstaying their visa and working illegally.

Some participants proposed possible measures for decriminalization and empowerment which can be made within the present legal framework. One would be exemption from repatriation when the foreign worker has a case pending in court. This would help in the prosecution of traffickers. Present laws can be used to counter problems such as forced labor, unlawful detention, confiscation of passports, and unlawful penalties imposed by the employers. In this regard, there is a need for NGOs and lawyers to study the case laws to look into the possibility of using existing laws. Other proposals include dissemination of reliable information to women from sending countries who are at risk of becoming victims; reviewing the visa issuance process; increasing legal and medical aid to detainees of immigration detention centers; increasing access to information with regard to detention at such institutions; training of police and immigration officers; and exchanging information between NGOs in the sending and receiving countries.

At the local level, support to survivors would include ensuring access to necessary information, including medical and other services; counseling on HIV and AIDS; and networking with doctors and hospitals. At the international level, participants emphasized the great need for a network of NGOs working to support survivors in both sending and receiving countries.

Conclusion

The participants of the Seminar reflected on the alarming situation of trafficking in women and on the conditions the survivors must face. It will require concerted efforts by NGOs as well as the government to find concrete solutions. It

was the first ever meeting in Japan on the issue of trafficking where both non-governmental and governmental representatives discussed the facts and shared their respective views on the issue. One participant who has worked for many years at a shelter said that the seminar was of great significance in the sense that it provided an opportunity to share specific information among those who have been working in this field and to confirm the need for greater networking among them. Many organizations working directly with trafficking, lack the time and resources to tackle all the problems which need to be addressed and remedied. It was pointed out that other organizations not specializing in the issue of trafficking in women should play an important supportive role to those organizations working at the "front lines". For IMADR, it was a good opportunity to further clarify the issues which should be brought to the attention of the international community including the UN, which is one task of such supportive work. 1

IMADR intends to organize a follow-up seminar in Chiangmai, Thailand in September 1996, in order to further promote networking among NGOs and to finalize the content of the manual which aims to produce for NGOs and governments.

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Workshop 6

Peace Movement

The Peace and Women

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Korean Women's Associations United

Co-Chairperson

1. Division and Women in Korea

Korea is a only nation that remains divided throughout the whole world. Among nations that were divided by superpowers after World War II, Germany and Vietnam reunified their country. Breaking down of Berlin Wall in 1989 calls the end of ideological conflicts between the East and the West Bloc. Although Korea has 5,000 years of long history as homogeneous nation, 70,000,000 Koreans have to live under the Cold War with the fear of another tragic warfare for past half a century. However, existing systems and laws in South Korea such as National Security Law are still used to prevent activists from protesting against corrupted government and from peace movements as the law functions to insecure government's political power. Progressive Korean activists including women have been putting their enormous efforts to discard the law since then.

First, national division has affected to everyday life in many ways. Male-centered and authoritarian militaristic culture combined with male chauvinism deepens discrimination of women. Overuse of military power on Kwang-Ju civilians in 1980 May has spreaded statewide and reproduced continuous violence by military dictatorship.

Second, enormous amount of money has wasted on military spending. Military spending in South Korea takes 22% of whole national budget, in comparison, the one of social welfare takes only 4.03%. Bangladesh which nation has lower GNP than Korea even spends 12.3% of their national budget for social welfare. Third, 36,000 U.S. soldiers live in South Korea under the name of joint defense. Korean government give them full financial support. They are also provided with free land use, Katusa, tax exemption, etc.. In spite of these benefits they get, they recently demand more benefits through 'Korea America Defense Spending Agreement'. Moreover, they committ 5 crimes daily and about 2,000 crimes annually from 1967 to 1994 April. South Korean women are exploited their sex as their sexual slaves. Crimes that U.S. soldiers committ are rape, murder, violence, and harassment.

South Korean women have been going through painful experience by division and war. They want peace to be made immediately and they continue to put their efforts to build permanent peace in Korea.

2. The Role of Women for Peaceful Reunification

(1) The Activities of Women for Reunification

Mid-1980 is very significant period because progressive reunification movement has started in the level of civilian organizations along with many social and christian organizations. Women organizations have also started to involve in reunification movement on behalf of large number of women victims of division.

Since 1987, Korea YWCA has hosted many kinds of symposium, seminars, and meetings in terms of achieving peaceful reunification. For example, the meeting entitled "The Future World and Women Culture" is one. This meeting was held in Yun-Byun, China in 1994 April. This meeting later was held in New York under the title of "Women Solidarity for World Peace." A group called 'Our Nation is One' has participated in One Korea Festival in 1993 and 1994 to reconcile Chong-ryun and Min-Dan, two very different type of Korean organizations existing in Japan.

In 1989 KWAU establishes 'Committee for National Reunification' and sets up the relationship between women and reunification movement. Its main area of research is to decrease military spending which would contribute the peacekeeping.

Christian Church Alliance adopted 'Korea Christian Declaration' for peaceful reunification and national reconciliation. They also declared 1995 as jubilee year and created '1995 Christian Women Organization Alliance for Peaceful Jubilee Year' combining 13 church women organizations and 9 women organizations.

Christian Women Peace Research Center publishes periodical research outputs such as 'Women in Peacemaking' and 'Women, Peace' while doing educational activities.

Other women organizations such as Christian Women and Democracy are also involving in educational activities for children and in promoting peaceful toys instead of violent ones.

1) The Activities of Women for National Reconciliation

In 1991 KWAU and christian women along with many social organizations for women succeeded in hosting the meeting between North and South Korea. It was the first civilian exchange in history of division. North and South Korean Women and Japanese Women reaffirmed their basic trust and affection through this meeting. In 1992 May main seminar was held in Pyong-Yang, DPRK, and they discussed about national unity, post-war

responsibilities and compensation of Japan and the role of women to build peace in Asia. In 1993 April, the fourth seminar entitled "the Problems of sexual slaves for Japanese soldiers and peaceful reunification in Korean Peninsula" was held in Tokyo. This 4th seminar was dedicated to solve the matter of Japanese colonialism and its responsibilities, compensation and the issue of nuclear-free Asia. North and South and Japanese women evaluated that this seminar contributed for national reconciliation and reunification and peace in Asian even further. Finally they agreed this meeting should have progress of involvement of Chinese and other Asian women not only Korean and Japanese women.

2) Flood Relief for North Korea

North Korea recently faces with huge amount of flood damage and victims. And the famine is even worse than that the one in Ethiopia 10-year ago. Helping with food relief is the way to reaffirm our sisterhood and to achieve national reconciliation. KWAU worked on fundraising from 1995 September to October with opening of women campaign office for North Korea flood relief.

However, there were many restrictions in raising fund because the matter of for and against in helping N.K. was serious issue and governments wanted Korea Redcross to be used as a only route. South Korean government did not allow to raise cash and to collect rice, and they only allowed Korea Redcross as an official route for flood relief.

Flood Relief for North Korea is humanitarian issue and a chance to build national reconciliation. We want government to change their close-minded attitude toward North Korea and they should support to open various civilian channels for relief.

(2) The activities of Women for Peace

1) Supporting activities for victims of nuclear bomb and anti-nuclear movement

a. Supporting activities for victims of nuclear bomb

In 1970s, there were more than 30,000 victims of atomic bomb dropped in Hiroshima. 30,000 victims in poverty and illness had to live without any support from neither Japanese nor Korean government. No Medicaid and no welfare were provided. They were just ignored by government. KWAU has brought them as very important social issue since mid-1970s and has publicized many post-war problems unsolved. As a result, substantial aids such as living expense and medicines could have continuously provided through these activities.

b. Anti-war and anti-nuclear movement

Korea Church Women Associations United has hosted several educational forums such as seminars and lectures to educate staffs and members and to make them participate in reunification movement. Main issues dealing in educational forum are the process of nuclear weapon flow, its usage and effect. The bottom line is that the substantial reason to face with nuclear issue is in national division. In 1987, participants of the 6th "Anti-war and anti-nuclear, Peace land" agreed upon 'anti-war, anti-nuclear and peace.' KWAU also organized Committee for Anti-Nuclear and Peace in 1984 April to spread anti-nuclear movement and to combine it with women movement. This movement is to research and to publicize the necessity of anti-nuclear movement.

Also 10 women organizations formed 'Women's committee against placing the Patriot Missile' in opposing settlement plan of 36 Patriot Missiles and 2 Apache Helicopters by U.S. Troops in Korea. This committee opposes imports of weapons that can result tragic warfare and encourages diminishing the number of weapons. This committee also hosted demonstration to oppose any military plans and policies that can take away 70,000,000 lives and to discontinue the Team Spirit Training by no means.

(3) The Activities to Disseminate Reunification Movement

Movement of disarmament was taken place in many different ways in the mood of possibilities of North and South Korea joining UN as one and adopting Nonaggression Treaty. Debate on decrease of defense expenses was raised on behalf of expansion of social indirect fund and satisfying the demand of social welfare.

When the World Exhibition of Armaments and Equipment, which was supported by National Defense Department was held, women and church organizations sent the questionnaire to minister of that department regarding demand of disarmament and questions about the exhibition. And they sent the letter of participation to members of National Assembly and worked on campaign to bring up the issue of decrease of defense expenses to a public level.

Center for Christian Women and Democracy suggested to organize the solidarity meeting to decrease defense expenses. As they want disarmament, they want to increase benefits of social welfare and revitalize economic activity. These activities are to settle permanent peace as overcome the cold war in Korean Peninsula. Also from 1993 to 1995, CCWD has hosted three Reunification Marathon events to educate the public. Other educational activities such as encouraging reunification 'Yoot' game instead of violent game simulated real warfare.

Solidarity meeting to decrease defense expenses could publicize the necessity and justification of disarmament and the matter of defense expenses. This meeting also gave a chance to the public to participate in various activities for peace building.

(4) The activities to solve the problems of Japanese Military Sexual Slavery.

When former President Chun was visiting Japan in 1984 September, Church Women Associations United and Women's Committee in Christian Church United had worked his visit could bring to an end of miscarriage of Japanese colonialism and to start new relationship between two nations on equal level. We suggested problems of Japanese soldiers' sexual slaves along with victims of atomic bomb and Koreans living in Sakhalin. It was 1990 that counterplans for sexual slaves were seriously discussed as 37 women organizations formed "Counterplan Council for Korea Japanese Military Sexual Slavery." As a result, 141 victims were found, and they opened a phone line for them to use. The testimony of 19 victims was even published in 1993.

'Counterplan Council for Korea Japanese Soldiers' Sexual Slaves' has provided an opportunity for this matter to be revealed as tragic history which has to be corrected between Korean and Japanese government.

It has been 6 years that the victims and women organizations have been putting their efforts to demand for the revelation of truth, official apology, compensation, corrections which have to be made in education textbook, building a memorial monument and punishment of the guilty. As a result of 6 years dedication, international organizations such as UN, ILO, Beijing Women's Conference declared the statement requesting legal compensation and punishment according to international law. Especially 52nd UN Human Rights Committee held in Geneva Swiss in 1995 April adopted the statement prepared by Radika Kumalaswami, special agent for violence on women in UN Human Rights Committee. She raised an issue of using a term 'sexual slavery' and has demanded Japanese government to recognize this matter as a crime and opening the documents to a public, official apology, legal compensation, punishment, and corrections in history textbook.

More importantly, victims and civilian organizations including women organizations have a position which is they can't accept any money such as 'citizen's pension' from other than Japanese government.

3. Evaluation of execution of East Asia Strategy and strategy for for Peace in 21 century.

- Strengthen international women's solidarity for reunification in Korean Peninsula.
- Encourage Japan, ranks 2nd in military spending, to promise not to declare a war instead of keeping peace in East Asia and Oppose Japan to be member of UN Security Council.
- Encourage South Korean government to decrease defense expenses which takes 22% of whole national budget and to stop military spending competition with North Korea.
- Encourage Japan to recognize exploitation of military sexual slavery as a crime, to withdraw civilian pension, to make an official apology, to pay full compensation and to adopt a warning statement prepared by UN Human

Rights Committee.

- Encourage participation of women in policy making process which would affect peacekeeping and security and guarantee 30% of the seats of National Assembly till the year of 2000.
- Enforce to revise unequal Korea-U.S. Administrative Agreement and to reduce the number of U.S. troops residing in South Korea.
- Enforce to keep anti-nuclear agreement. The size and method of modern warfare is in danger of using nuclear.
- Encourage women to take an initiative in peace education.

"Peace" is What Women of All Countries Look For

"Peace" is the high ideal of mankind. "Peace" is the fervent hope of human beings. "Peace" is what women are actively looking for.

But, "war" has brought tremendous disasters to the people and endless sufferings to tens of millions of women and children.

Peace and development are the two main themes of today's world. There will be no development without peace, not to mention of the happiness of mankind. Now I'd like to express my views on the issue of peace.

L

On occasion of commemorating the victory of the Anti-Fascist War, people feel all the more that peace was hard-won when reviewing the history of the Second World War. It lasted for 6 years with more than 2 billion people, four fifth of the world's population, from over 60 countries and regions involved in. It has taken away 50 million people's lives with an economic loss of 400 billion US dollars. Among them, 21 million Chinese soldiers and civilians were killed, and the property loss together with war consumption reached 500 billion US dollars. According to the investigation of the Far East International Military Court of the Second World War, the Japanese aggressors massacred and buried alive about 190,000 people after they occupied Nanjing in December 13, 1937 and the corpses of Chinese people killed scatterly by them that we found and buried amounted to 150,000. China suffered the most from the aggressive war launched by Japan. Through the bloody fight of the world's people, we have eventually won the Anti-Fascist War.

It is regrettable that there are always some people in the Japanese political circle who deliberately evade and alter the history of aggression, shirk the responsibility of war in an attempt to legalize the aggression. Mr. Lyutaro Hashimoto, Prime Minister of Japan, openly went to pay homage at the Yasu Kuni Jin Ja. This wrong attitude was naturally strongly condemned by the people of Asian countries who had suffered bitterly from the aggression. To adopt a correct attitude towards that phase of history in the past has not only constituted an important component part of the political basis of the Sino-Japan relation, but also an important condition for the friendship for generations between the two peoples and women of China and Japan.

The problem of military "comfort women" was the monstrous crime committed by the Japanese army during the Second World War. It was reported that the number of the Japanese military "comfort women" at then was as high as tens of thousands, of whom 1,000 are still alive. Among them, Asian women suffered bitterly, including Koreans, Philippines, Chinese and Indonesians. The brutal act of the Japanese army men has caused wounds for life to the body and soul of these women. The All-China Women's Federation and the Chinese women express their strong condemnation and indignation against this shameful and cruel act.

Yet, there are a few members of the Diet in Japan as Mr. Okuno who went so far as to insist stubbornly on the wrong position, openly denying the existence of the problem of the military "comfort women" and calling that a "commercial behavior". As soon as his words came out, they were immediately and strongly condemned by the governments, peoples and public opinions of the Asian countries. We demand Mr. Okuno to withdraw his words and apologize for that, and ask the Japanese government to acknowledge and seriously solve the "comfort women" problem.

Here, I must emphasize that the Japanese people and women are also the victims of war of aggression. There exists a prolonged traditional friendship and friendly and cooperative relations between the peoples and women of our two countries. I myself also have many Japanese friends.

The tragedy of world wars should never be allowed to reoccur again. Invasion and expansion lead to calamities and only peace and development can bring about prosperity and happiness. Chinese women cherish very much the hard-won peace.

II

The day when we women of East Asia get together in Seoul to hold the Second Forum is also a time for the first anniversary of the Fourth World Conference on Women held in Beijing. "Equality, development and peace" were the goals of that grand world conference with 46 thousand participants. It has demonstrated not only the unity and strength of the world's women, but also their pursuit for equality and development and their longing for peace. This Conference will go down in the history of the United Nations, and is also an important milestone in the development history of the world women's movement. It will produce a profound influence in propelling the world's women to fight for the further realization of equality between the two sexes, participation in their own country's development and defense of world peace before the year 2000 and

for a long time to come in the future. The slogans of "equality, development and peace" can be found all over Beijing, and the singing of "equality, development and peace" resounds through the skies of Beijing. Peace is the common aspiration of the representatives to the World Conference on Women. In the opening ceremony of the 95' NGO Forum on Women, ten thousand doves flying to the blue sky is precisely the symbol of this aspiration.

"Peace" is connected with women and "peace" is related to the history of women's movement. In 1972, the United Nations defined 1975 as the "International Women's Year" with equality, development and peace as its goals. And then in 1975, the UN fixed 1976-85 as the UN Decade for Women. The three world conferences on women kept on using equality, development and peace as their goals. Documents adopted at the conferences gave explicit explanations on these goals and the Nairobi Forward Looking Strategy adopted at the Third World Conference on Women gave an definition on peace.

"Peace" has always been the objective that women are striving for. However, peace has far from reached. Today, cold war has been ended and international situation relaxed, but the world is still filled with all kinds of contradictions, such as, partial conflicts, power politics and hegemonism. All kinds of problems afflict the human society and threaten the world peace.

Last April, as a member of the Chinese Women's Delegation, I paid a visit to Lebanon and Cyprus. During our stay in Lebanon, I saw with my own eyes that Beirut, the beautiful coastal city along the Mediterranean Sea and the capital of Lebanon was everywhere a scene of devastation, ruins and shot marks because of the bombing of Israel and the civil war. Israel bombed Lebanon when we were there, which made it difficult for the Chinese Women's Delegation to leave Beirut. In Cyprus, we witnessed that Nicosia, its capital, was divided into two parts. At that time and that place with that scene, I realized once more how important peace is to people, women and children in particular. The Lebanese women we came into contact with all expressed their hope that the Middle East peace process be speeded up and a thorough and just solution of the Middle East problem can be found. Women are a great force in defending world peace. Peace has an important bearing on the future of the world and the destiny of the peoples, especially women of various countries. Without the active participation of women, there will be no peace. Without peace, there will be no development, not to say of sex equality.

III

The All-China Women's Federation, the largest women's mass organization in China, since its founding in April 3rd, 1949, has actively

developed its friendly ties and contacts with women, women's organizations and institutions of various countries in the world so as to promote mutual understanding and friendship and to maintain world peace.

Today, the ACWF has established friendly ties with about 480 governmental and ngo women and children's organizations and institutions in over 130 countries and regions. Our friendly contacts with them have been increasing steadily.

Over the last decade or more, in cooperation with the UNICEF, UNIFEM, UN University, CIDA, and the governmental and ngo aid institutions of some countries, the ACWF has developed over 800 cooperative projects, which trained more than 300,000 women from 30 provinces, autonomous regions and municipalities under the central government's jurisdiction. The achievements made by the cooperative projects have won the support and praise of people from all walks of life.

The ACWF has kept very friendly ties, contacts and cooperation with women and women's organizations in the developing countries. This year, Madame Chen Muhua, President of the ACWF, personally led delegations to visit Ghana and Jordan. Last year, Mme Chen paid a visit to the Republic of Korea.

Chinese women firmly support peoples and women of various countries in their struggle against foreign aggression and interference, in defending state sovereignty and national independence, and in their efforts in developing national economy and promoting women's development. We will join hands with the peoples and women of various countries, on the basis of mutual respect, mutual learning, mutual use of each other's experience for reference and treating each other as equals, to strive against war and in defense of peace.

Thank you.

Bai Yilan
Chinese Representative

anJwangl

The Peace Movement and the Taiwan Independence Issue

Speaker: - Chuang Shu-chen

From all outward appearances Taiwan is already an independent country. It has its own president, government, authorities, people and land. If it can maintain its present structure then this is the best peace, for itself, East Asia and the whole world. Unfortunately, China constantly proclaims that Taiwan is an integral part of itself, and often makes threats against the island. This leads to an unrest inside Taiwan which influences world peace. Peace is based in justice; and human rights are given by God. What happens to the land is something over which the people who live here have the right to decide for themselves. Our church consistently advocates and respects the people's right to decide, and sees this as something which runs parallel to the maintenance of world peace.

In March this year, Taiwan's 21 million people freely elected their first President. However during the process, the Chinese Communist government constantly threatened Taiwan, even to the extent of throwing bombs in its vicinity. They hoped, by this, to force Taiwan to choose the man they wanted, but the people of Taiwan bravely chose the man they wanted themselves.

Since the Second World War Taiwan has had an independent government. The Chinese communist party has never controlled Taiwan, not even for one day. Nevertheless they still proclaim that Taiwan is one of their provinces - that it is part of China. In the same way as Iraq said that Kuwait was one of their provinces. Both situations are equally ridiculous. At the same time, because of the great pressure and the threats which China imposes, Taiwanese and East Asian peace are alike influenced.

The people of Taiwan are hardworking. Taiwan is 25th in the world in per capita income, 13th in world trade and the second largest holder of foreign reserves. Taiwan would like to be recognised as a modern nation and to maintain friendly diplomatic, economic and political relationships with other countries as a responsible member of the global village. How long it will be able to continue in this hope, we really have no notion.

China is always thinking of new ways of reunification. But, from Taiwan's point of view all of these are seen as invasions and ways of being swallowed up, and are similar to other unpleasant occurrences during Taiwan's history of colonisation.

Over the last 400 years Taiwan has been colonised by the Portugese, the Dutch, the Spanish, the Chinese during the Ching Dynasty, and the Japanese. Under all of these local people were killed and enslaved. Naturally, in the hearts of the people in

Taiwan there has arisen fierce opposition, so, for a long time now, while the people have felt oppressed they have kept the hope alive that one day they would be able to rule themselves. The present climate is that they are not willing to accept the control of any external political power.

Of all the foreign political powers, the one which up to the present has made the deepest impact is still the massacre which occurred under Chiang Kai Shek on February 28th, 1947 when almost all Taiwan's intelligentsia, the most educated and cultured were sought out district by district, and any whom they suspected of opposition, or with whom they were dissatisfied were killed. The Taiwanese are convinced that if China took over in Taiwan this would lead to unpredictable, incalculable harsh oppression. Although China speaks of "peaceful unification", no matter whether one looks at the historical record or at present communist policy, the inevitable conclusion is that we this is simply a propaganda war designed to deceive. If we consider the record of Chinese history, the process of unification has probably been the most destructive of human life. We do not have to look back into Chinese history more than three hundred years to find that at the end of the Ming Dynasty and the beginning of the Ching Dynasty Chang Hsien-chung lead soldiers into SzeChuan in the "Ten families, nine destroyed" massacre. When Ching Dynasty soldiers moved south to invade Yang Chou, first there was the three day massacre of Chia Ting, followed by the ten day massacre of Yang Chou. During the Boxer rebellion at the end of the Ching Dynasty Tseng Kuo-fan lead soldiers into Nanking killing more than 100,000 people. We do not need to discuss the destruction caused by Mao Tse-tung in the "unification" of China because this is known all over the world.

Even the son of Chiang Kai-shek, Chiang Chin-kuo when interviewed said, "I would rather Taiwan were independent than that it came under the control of China" (Issue 42 Black and White News Weekly)

Although China has said to the world that Chinese will not strike Chinese, the June 4th Tienan Men incident when harmless students were killed proves otherwise. Similarly, in this week's (1996 August 12th) edition of Newsweek, China's representative at the Strategic Arms Limitation discussions in Geneva, Sha Dzu-kang, told a reporter, "China will not make first use of nuclear weapons in any international conflict, but this does not include Taiwan." (August 4th 1996). This convinces us that "unification" is the greatest threat both to Taiwan and to world peace.

'Peace.' This is something that Taiwan desperately needs because neither our society and nor our economy is moving forward. This, together with the present political instability make people's hearts are fearful. Each year more and more people emigrate. However although Taiwan's people want the society to continue to develop economically, and they do not want to leave their homes, nevertheless, as

they see China taking back Hongkong and Macau, and that they want to "unify" Taiwan too, it is impossible for them not to become more afraid and to make plans for the future so that they can live a peaceful and free life.

Maybe some think that the problem of Taiwan and China can be compared to East and West Germany, but this is a totally different situation. Firstly East Germany accepted the control of West Germany's democratic and materialistic society. This is totally different from China's insistence on maintaining Communism. Secondly, both the population and the economic situation are quite different. The population of East Germany is about one quarter of the population of West Germany. In West Germany the GNP is 19,260 US dollars, and in East Germany GNP is 11,550 US dollars. In order to maintain East and West Germany's economic standard, every four West Germans must support one East German. The Taiwan - China situation is totally different. Taiwan's population is 21 million, while China's population is 54 times as many, at 1,200 million. According to 1989 figures, when East and West Germany reunited, Taiwan's GNP was 7,510 US dollars, and China's just 300 US dollars. How could Taiwan possibly maintain its living standards? Every Taiwanese would have to support 53 Chinese. Even the super-power United States could not support this kind of burden.

In conclusion, no matter whether in thought patterns, politics, economics, or population wise, there is no way of unification that would not bring about disaster, and that would not go against the desire for peace to which all nations aspire, and also against the love and justice for which Christians seek.

We believe that human rights are given by God. Our land is also given by God. No person, or political power should be able to take away human rights. Since the land too is given by God, the people who live in this land have the right to decide their own future. Only if we can reach these objectives can humanity achieve true peace and the world enjoy "love" and "justice".

Post-Beijing Okinawa Carolyn Francis

Seventy-one women returned to Okinawa, elated by the atmosphere of empowerment and solidarity they experienced at the fourth UN Conference on Women and the NGO Forum. All felt their months of hard work in preparation for the 11 workshops which introduced some of the major issues for women in Okinawan society were fully rewarded by the enthusiastic reception they received from women throughout the world.

The final group to return home was jarred back into reality by the shocking news when they stepped off the plane on September 10 of the September 4 abduction and rape of a 12-year-old Okinawan schoolgirl by three U.S. military personnel.

Without taking time to unpack, the NGO Forum '95 - Okinawa Committee went into action, calling a press conference the following day to issue a strong protest to U.S. military authorities and the U.S. president, which was handed to the U.S. Consul - Okinawa, and to the Japanese prime minister.

"The Women's - Children's - Islanders' Rally to Protest the Rape of a Young Girl" was held on September 23 to provide an opportunity for all persons present to express their pent-up frustration, anger and grief during the "one-minute speeches" in front of the floor microphones or in the "eight-person sharing group" where people could tell their personal stories. Rally participants signed protest statements directed to U.S. and Japanese officials. Afterward, participants marched to Gate 1 of Kadena Air Base and held a peaceful demonstration there.

The culmination of the many different protest rallies taking place during this period was "The Okinawa Citizens Protest Rally" on October 21. Organized by Okinawa Prefecture and the Okinawa

Prefecture Assembly, the rally attracted 85,000 citizens, including young families, students, women's and peace groups and labor unions.

In response to a long-expressed need, concerned Okinawan women opened the "Rape Emergency Intervention Counseling Center Okinawa" (REIKO) on October 25, to provide a telephone hot-line service staffed by trained volunteers, and face-to-face counseling by a team of women psychiatrists and experienced women's counselors. During its first six months, over 40 women have called REIKO, some to break the silence of the painful secret of rape they have borne for years, and others to ask for assistance in pressing charges regarding sexual violence suffered recently.

Feeling the strong need to continue their protest against the 50 years of U.S. military sexual violence targeting women in Okinawa, a press conference on November 8 announced the organization of a new, broader women's network called "Okinawan Women Act Against Military Violence." Its first action was the "12-day Women's Sit-in and Signature Campaign" from November 9 in front of the Okinawa Prefecture Office, which was timed to coincide with the scheduled visit of U.S. President Bill Clinton to Japan.

Toward the end of the November 17-18 sit-in period, a 25-member delegation traveled to Tokyo to issue a strong protest to the Japanese government regarding the 50-year-long U.S. base presence in Okinawa and the accompanying sexual violence against Okinawan women and girls. The delegation handed over 55,000 signatures of protest and met with officials at the Prime Minister's Office and the Ministry of Foreign Affairs.

On November 29, at the second general meeting of Okinawan Women Act

Against Military Violence, the following four program themes were affirmed:

- 1) Regional teach-ins/speak-outs on the Japan-U.S. Security Treaty; the Status of Forces Agreement, which spells out the details of the U.S. military presence in Japan; and the implementation of those portions of the Platform for Action, the document approved at the fourth UN Conference on Women, that pertain to military violence against women and girls;

- 2) Providing regular information updates by members speaking at meetings throughout Japan and news reports sent overseas via mail and the Internet;

- 3) Monitoring the trial of the three U.S. military personnel charged with the rape of the 12-year-old Okinawan schoolgirl;

- 4) Organizing a networking tour to the U.S. in early 1996.

On February 3, 1996, 13 members, accompanied by a local woman reporter, set out on the two-week America Peace Caravan, leaving their subtropical island home to brave U.S. midwinter ice and snow and the anticipated hostility of some American citizens unwilling to hear the message from Okinawa. The caravan's goals were to build understanding among U.S. citizens, call for the downsizing of U.S. military bases and a decrease in military personnel, and to address past and present human rights violations and sexual violence against Okinawan women and children. Caravan leader Takazato Suzuyo's prediction that the Okinawan women's fervor for peace and their personal warmth would melt both ice, snow, and any possible resistance in American hearts proved accurate.

Visits to San Francisco, Washington D.C., New York and Honolulu provided caravan members with opportunities for networking with peace, labor, environment, women's and church groups; students, ordinary citizens, elected representatives and the staffs of the UN Commission on

Human Rights and Commission on the Status of Women. In San Francisco, local environmental experts and military officials guided caravan members through U.S. military bases currently engaged in cleanup of major environmental pollution and hazardous waste, a task that must be carried out in Okinawa prior to base conversion.

At each of the over 30 meetings attended by more than 800 persons, caravan members presented the following five demands:

- 1) Investigation of all past crimes committed by U.S. military personnel in Okinawa, especially those that constitute human rights violations against women and girls;

- 2) Establishment of a concrete plan for the reduction and ultimate removal of all U.S. military personnel from Okinawa, with highest priority being U.S. Marine personnel;

- 3) Strengthening the orientation and continuing education programs for all U.S. military personnel sent overseas and their dependents to insure that they respect and uphold the basic human rights of the citizens of the country in which they are stationed, especially women and children;

- 4) Implementation of the Platform for Action, revising of the Status of Forces Agreement and reexamination of the Japan-U.S. Security Treaty to bring them into accord with the Platform for Action;

- 5) Dispatching experts to investigate the violation of women's human rights and the destruction of the environment in Okinawa.

In Washington D.C., caravan representatives visited the White House to present signatures and letters for President Clinton and Hillary Rodham Clinton to White House Staff assigned to the president's Interagency Council on Women, the agency established recently to implement the Platform for Action. A press conference at the National Press Club,

attended by 21 national news and TV agencies, provided a nationwide forum for caravan members to present their demands toward the achievement of a truly peaceful Okinawa.

In New York, discussion with UN staff provided caravan members with suggestions for ways to present Okinawan issues in the international arena.

Visits to five university campuses in the New York area and Honolulu produced dialogue with students and fresh insights on peace studies, women's studies and women's center programs on the university campus. Returning to Okinawa, caravan members have visited five local university campuses to challenge Okinawan university students to reconsider whether U.S. military power and the Japan-U.S. Security Treaty are either necessary or conducive to building true peace in Asia and the Pacific region.

Since the America Peace Caravan's return, changes have continued to occur in Okinawa. Okinawa Prefecture Governor Ota Masahide's refusal to serve as proxy and sign the base land lease renewal contracts on behalf of the landowners who have refused to allow their land to be used by U.S. military bases has led to a lawsuit being instigated by the Japanese government in the name of the prime minister. The first ruling was in favor of the Japanese government, and the case has been moved to the high court level.

The government's refusal to recognize antiwar landowner Chibana Shoichi's petition for the return of his land on March 31 was followed by the court decision granting approval for him, his family and a few supporters to enter his land briefly on April 1 and June 22.

Continuing rapes committed by U.S. military personnel against both Okinawan women outside the base and U.S. military dependents inside the base point to the ongoing nature of U.S. military human rights violations and sexual violence

against women.

A noticeable increase in the number of fatal traffic accidents caused by U.S. military personnel during the first three months of 1996, has claimed as its victims a 35-year-old mother, her 10-year-old and 1-year-old daughters, a first-year male university student and a 52-year-old woman. Victims' family members have recently formed the "Association of Victims of U.S. Military Accidents," calling on victims of past accidents to join them in the appeal for justice and fair compensation.

The announcement by U.S. President Bill Clinton and Japanese Prime Minister Hashimoto Ryutaro of the agreement to return the U.S. Marine Corp's Futenma Base and other facilities and transfer of those facilities' functions to other U.S. bases in Okinawa and other parts of Japan has only served to increase the concerns of Okinawa citizens that such moves represent no more than a shifting around of military facilities, the result providing very little relief for Okinawa, and heightened anxiety on the part of landowners and Okinawan base employees who fear for their daily livelihood.

On June 29, the third general meeting of the Okinawan Women Act Against Military Violence approved the strategy for the next six-month period, and announced its new action program as follows:

I. STUDY AND INVESTIGATION

- 1) Continuing the investigation into crimes of past and present U.S. military violence against women and children through personal interviews and examination of historical documents;
- 2) Inviting Columbia University Teachers College, Department of Peace Studies Head, Professor Betty Reardon to Okinawa in September to hold lectures and seminars on peace studies;
- 3) Pressing for the inclusion of studies on

war, peace and violence from women's perspective into university curriculum;

- 4) Holding an international conference in April 1997 on "Bases, Military Power and Women," in response to a request by a San Francisco State University professor;

II. INFORMATION SHARING AND NETWORKING

- 1) Making use of the America Peace Caravan Report;
- 2) Responding to requests for speakers for meetings throughout Japan;
- 3) Strengthening the San Francisco-Okinawa network established during the America Peace Caravan and strengthened during the June "Land is Life" conference in Okinawa;
- 4) Presenting Okinawa issues at the July 16th General Conference of the International Peace Research Association Commission on "Women and Peace" in Brisbane, Australia;
- 5) Strengthening the network with women throughout Japan and overseas through publication of information update newsletters in Japanese and English;

III. APPEALING FOR A UN COMMISSION ON HUMAN RIGHTS SPECIAL RAPPORTEUR AND U.S. SPECIALISTS TO VISIT OKINAWA TO INVESTIGATE THE EXISTING SITUATION IN REGARD TO HUMAN RIGHTS VIOLATIONS AND ENVIRONMENTAL DESTRUCTION

IV. SUPPORTING VICTIMS OF U.S. MILITARY HUMAN RIGHTS VIOLATIONS AND MONITORING RELATED TRIALS

The Okinawa women's network that sent 71 women to Beijing is spreading and growing rapidly not only within Okinawa, but throughout Japan and the rest world, as women join hands to lend their support for the creation of a truly peaceful and just Okinawa. We express our deep gratitude to our concerned sisterhood network

around the world.

PEACE

My experience and forward to future

I was born in Tokyo 1924.

At that time Japanese society was rather quiet compared with other period, because the world was in the state of shock by the damage of the 1st world war.

Disarmament agreement was concluded among the countries. Also Japan was a member of them, and decreased the force of arms under the agreement.

But around 1930th, Japanese militarism came into influential power with support of the fanatic nationalists.

On 1933, Japan retired from the League of Nations. Even now I remember the ward "hijouji" in Japanese. It means "We are in a national crisis". Now I recognize that the ward was national policy to rise the national emotion of the people against neighbour countries especially China.

Most Japanese were drifted into the policy except a small number of christians and communists. There were not small number who didn't agree with the policy, but they couldn't express their opinions because when they published their ideas, they were thrown into the jail.

Japanese army has attacked China sporadically and on 1936 finally the army opened fire. The war was continued for 15 years since then.

Taeko Wae

In the beginning, Japanese navy was against the strategy of the army, but in Dec. 1941 the navy attacked the troops of U.S.A. in Pearl Harbor in Hawaii.

Through my young days in the war-time, I was always restraining my natural feeling or idea by myself. I knew that my thinking or feeling way were unacceptable by the authorities. This was much bitter more than hunger or lack of dairy goods. Therefore when the war was ended in the summer of 1945, my heart was full of expectation for freedom.

New constitution was proclaimed with suggestion of U.S.A. That declared eternal renouncement of war, and we citizen has sovereignty of the nation.

We accepted the new constitution with great joy and hope, and until now we have kept it in respect.

To my regret even now some people didn't understand the spirit of the constitution. They have been clinging to their intolerant estimation about former war, they wouldn't like to realize the substances of the war and they frequently publish their shameless opinions.

After the end of the war the informations have been opened to the public bit by bit. We learned by them a lot of terrible cruelties of Japanese military. Their targets were not only soldiers but also civilians. The sexual violation, the compulsory arrest and hard labor.

We have never known about such matters.

After the war, our interests were gathering on the problem of nuclear, because we were attacked by the atomic bombing, therefore we know the devilish power of nuclear, that's why we are continuing the activities of extirpation of nuclear for humanbeing over the world.

We are the victims of atomic bombing, but also we brought terrible evil by the war on the people in Asian countries.

Nowadays, despite the cold war ended, stirifes between races or religions are continuing without cease. Many people are suffering from them.

I am sure that the products of war or strife are only harmful things, killing, injury, poverty, refugees, etc..

Japanese military has committed such crime for a long time in Asian countries and invaded into China, Korea, Taiwan even Okinawa. Now I apologize to them sincerely.

Last summer, we gathered in Beijing from over the world for the 4th International Women's conference, and finally we adopted the Action principle. In it the all matters about Peace are important and indispensable.

Now the wave of empowerment of women has been raising globally. I hope we push our activities forward with vision.

I propose concrete strategies

- * Extirpation of nuclear(denuclearize)
- * Prohibition of every kinds of weapons
instant evacuation of landmine
- * Relief of refugees especially women
and children

Women's Role for the peace of East Asian Region

Young-ae Hah

Prof., Kyunghee University Chair, Korea-China Women's Exchange Association

Introduction

The world surrounding Korean women is changing rapidly. The Basic Law on Women's Development was passed last year. The first Women's Week (July 1-7) was celebrated this year, with the President and the First Lady taking part in the gala ceremony on the 3rd, where he made many promises to women, including a 20% target for women's employment in civil service. As part of the celebrations, July 6 was designated the 1st Business Women's Day. These are some of the achievements for Korean women following the 4th World Conference on Women in Beijing.

Despite these accomplishments, the field of peace studies and peace movement remains an unexplored territory for women. It is, therefore, a rare opportunity for the women of East Asia, especially of divided Korea, to take part in the discussions of the subcommittee on peace at the 2nd East Asia Women's Forum, hosted by the Korea Women's NGO Committee (KWNC). I. Theoretical Framework

1) Peace and Peace Movement

Conceptually, peace is of two kinds: negative peace and positive peace. Negative peace means the absence of war. Positive peace is more complex to define. Peace scholar Johan Galtung defined it as social harmony based on love and humanitarianism. Dr. Young Seek Choue goes further and includes mutual cooperation among individuals and groups, not merely the absence of hostility, as a condition for peace. Peace is also conceived differently in the context of the nuclear race versus traditional warfare. In the former case, war is forced, and peace, ironically, requires preparedness for war. In the latter, peace implies a multitude of conditions, including the absence of physical confrontation, constructive cooperation, justice, harmony, togetherness, and, in some

thinking, feminism, trans-nationalism, and grassroots movements.

Taken together, these ideas present a broad definition of peace as the process of creating a community of mankind where war is absent, discord and conflict are resolved through dialogue and compromise, and individuals are able to develop their abilities.

Peace movement is defined as a series of organized group activities aimed at enhancing peace.

2) Peace Movement in Northeast Asia: the Actors and Direction

Peace movements have traditionally been led by religious leaders, moralists, men and women of law, philanthropists, and politicians. Today, the field is more diverse.

In Northeast Asia, intellectuals, scholars, civic groups, NGOs, women's organizations, and families can play central roles in the peace movement. International organizations, educational institutions, and the media are also important. With minds for critical analysis and visions for the future, as well as a greater objectivity than politicians or religious leaders, academicians and other intellectuals must actively lead.

Feminism in the peace movement makes it attuned to the harmonious side of human nature and the peace-orientation of the female ethos. The question is not whether women are in fact more peace-oriented than men. Men can be female, and women male. The important thing is to build the foundation for peace by inculcating the female ethos in the socialization process. 15,000 GOs and 30,000 NGOs took part in the 4th World Conference on Women in Beijing last year. The gathering saw active discussions on equality, development and peace. Peace is a central theme in the Beijing Platform for Action. At the NGO meeting accompanying the 40th meeting of the UN Committee on the Status of Women in March this year, a separate workshop was dedicated to peace, demonstrating the growing interest of women's groups around the world. The importance of the role of NGOs in the international community is growing. Women's NGOs, in particular, maintained a high profile at the Beijing Conference. The conditions are ripe for women NGOs of Northeast Asia to join forces in a region-wide peace movement

To promote women's policies many governments have a separate office, which can become the driving force for peace policies as well. In Korea, the Ministry for Political Affairs II (in charge of women's policies), the Korea Women's Development Institute (KWDI), women's NGOs - 96 of which are represented in KWNC - and other social organizations can cooperate to facilitate the building of a lasting peace on the Korean peninsula and Northeast Asia.

Peace movement must be based on universal values and objective principles. Political interest, ideology or

exclusive religious creeds would distort it. Peace movement should evolve along two directions: in the passive sense to prevent war, as in anti-war and anti-nuclear movements; and in the active sense, beyond working against war for humanitarian or some abstract reasons, to remove the causes of war and to promote peace with concrete measures. This involves education, shared awareness, and equality. The following summary illustrates the point

	safety
passive movement	arms reduction
	arms control
	(anti-war, anti-nuclear)
peace movement	
shared awareness (organization),	
active movement; education	
equality	
History of Peace Movements	

1) A Global Review

The birth of the Peace Society in the United States in the early 19th century is the first recorded case of organized movement for peace. In the Middle Ages, two peace movements drew attention.

One was "Pas Dei", led by the Catholic church, and the other was the "Land" peace movement centering around the secular monarch, as the implementation of the "Landfriedensgesetz". Later peace movements in the United States and Great Britain were strongly Christian. In France, advocates of free labor led the debate on war and peace. In 1843, the International Peace Congress was first convened in London. The 1849 Congress in France drew 670 delegates from Great Britain. The Chairman of the Congress, Victor Hugo proposed European integration and denounced economic measures for war. However, the Congress was debilitated by a war.

In 1910, Edwin Ginn inaugurated the World Peace Foundation. The Carnegie Endowment for International Peace was not far behind in coming.

Prior to World War I, peace movements in general started on religious bases. The focus was on devising political and legal means to prevent war, as all wars were seen as evil. The birth of the United Nations provided an important momentum to post-War World II peace movement. However, the East-West confrontation of the Cold War weakened the global body, and the weakness has yet to be overcome in the post-Cold War years.

The post-World War II peace movement evolved along two lines: the World Council of Peace and the anti-

nuclear movement. A gathering of peace advocates established the World Council of Peace in 1950, proclaiming peaceful coexistence, conflict resolution through negotiation, and national self-determination and nonTMintervention as the basic principles of peace movement. The Council held global peace conferences in Vienna in 1952, in Moscow in 1962, and in Helsinki in 1955 and 1965. However, the break-up of the Eastern bloc and the Sino-Soviet conflict stifled the movement.

The anti-nuclear movement started with a 1955 rally in Japan denouncing nuclear and hydrogen bombs, and spread to the western countries. At the time, some 1,500 groups were involved in organized activity for peace and arms reduction, reflecting the high degree of interest among the world citizens.

In 1899 the world's first congress on peace was held in the Hague. Austria's representative Berta Von Suttner played a critical role in realizing the gathering. In the months leading up to the conference, women in eighteen European countries organized 565 peace rallies, where they denounced war and called for the establishment of a court with the power to rule in international disputes. Madam Suttner wrote "Die Waffen nieder" in 1883 to urge all to lay down their arms. In 1905 she became the first recipient of the Nobel Prize for peace.

After World War II, women's movement in the West evolved in parallel with the black rights movement in the United States, antiTMVietnam war movement, and other human rights movements. In 1979, following a decision by NATO, it took on peace as its major theme. An example was the peace rally at the Greenham Air Base in the United Kingdom. On December 12, 1982, holding hands women formed a chain circling the 14 kilometers around the Base. Some 35,000 women took part. They hung pictures, baby diapers, and bridal around the fence. The scene later became a symbol of peace movement in Europe. Women's peace movement in the eighties was driven by the awareness that a world dependent on the nuclear umbrella would ultimately collapse. It spoke out against the military-industrial complexes of the world's advanced countries and military powers that were continuing to expand their arms capability.

2) Peace movement in Korea

Peace movements in Korea are of many strains. Three are reviewed.

A. Korea's Initiative in UN Designation of Day of World Peace, Year of World Peace

Amidst rising concerns over the possibility of World War III with nations caught up in a spiraling arms race and conflicts, In 1982 in San Jose, Costa Rica at the 6th congress of LAUP, the global association of university presidents, Dr. Young Seek Choue, President of Kyunghee University in Korea delivered a keynote speech, proposing that the UN proclaim a "Day of World Peace" as well as a "Year of World Peace". The 700 participants fully concurred, and the recommendation was adopted unanimously. A week later, it was adopted as a formal agenda of the 36th UN General Assembly, where the 157 member nations all voted in favor of designating the 3rd week of September every year as "Day of World Peace". The UN Economic and Social Council designated 1986

as "Year of World Peace".

B. Civic Groups and Women's Organizations

Established in 1978, the Bright Society Club of Korea has greatly contributed to rejuvenating the spirit of the Sae-ma-eul ("new community") Movement. For nearly two decades it has steadfastly campaigned for the good life, a healthy society, environmental protection, human rights, and world peace. The Club headquarters in Korea connects with national offices in other countries. In Korea alone, there are 440 unit clubs with a total membership of 11,000, of which 30% are women. The clubs hold monthly meetings, jointly sponsor seminars on peace-related themes to enhance the public understanding about the issues.

The clubs have helped the children who were victims of Chernobyl, send aid to the starving children of Somalia (\$70,000), and carried out a signature collection campaign for the reunion of separated families on the Korean peninsula. Drawing 21,202,192 signatures from 153 countries around the world, it made the Guinness Book of World Records in November 4, 1994.

The Korean Church Women's Association, along with other women's organizations, have pushed for the passing of a special law protecting the rights of the estimated 20,000 victims of the nuclear bombs. It has also held seminars to raise the public awareness about the dangers of nuclear arms. The Federation of Korean Women's Organization set up an anti-nuclear peace committee in April 1989. These organizations joined hands to form a women's alliance for the reduction of the defense budget and nonTMnuclearization of the Korean peninsula. It had also mobilized mothers against the sending of Korean troops to the Gulf War.

C. Educational and Research Institutes

A unique school in Korea is the Graduate Institute of Peace Studies. Now ten years old, the Institute offers master's degrees in peace and security studies with courses in arms reduction, international organizations, and theories on peace. It invites world-renowned scholars from overseas for lectures conducted in English. Scholarships are offered to the top 20-25% of the student enrollment. In 1993, it received the UNESCO award for peace education.

1. Day of World Peace and International Seminars

In 1979, the Institute for Restoration of Human Societies was established at Kyunghee University in Korea as an affiliate of LAUP. The Institute has carried out research programs and published the results. In 1986 it published in English the World Encyclopedia of Peace. Translation into Korean and other languages is now underway. In commemoration of the first UN Day of Peace, Sept. 12, 1982, it has held annual ceremonies at

Sejong Cultural Center in downtown Seoul. Since 1987, hundreds of participants, both Korean and foreign, have taken part in international events and scholarly gatherings organized by the Institute. Furthermore, some 1,200 people every year take part in the Institute's various educational programs.

2. Training in Peace Education

The international seminars organized by the Institute for Restoration of Human Societies are attended by college students, graduate students, and members of the Bright Society Club and other civic organizations. The seminar themes during the past three years were as follows.

In 1992, marking the 11th Day of World Peace, the 21 Korean and foreign scholars taking part discussed: Democracy and New International Order Under Pax UN in the 21st Century; International Efforts of the Conference for Peace through Education; and the United Nations and a New Democratic Order

The 1993 seminar discussed: the Future Position and Role of Korea in Northeast Asia; Effective Method of Nuclear Inspection in Northeast Asia; and In Search of Regional Cooperation Regime in Northeast Asia.

In 1994, Restoration of Morality and Humanity was the theme. Former Japanese Prime Minister Toshiki Kaifu spoke on environmental problems and restoration of humanity, and Dr. Young Seek Choue made a presentation on the Tasks and Option of Human Society at Historical Turning Point. The 15 presenters and 15 discussants, included presidents of prestigious universities from around the world.

The YWCA in Korea has steadily held workshops and research meetings on peace and unification. Women's organizations have campaigned to remove war-related toys from the market. The Federation of Korean Girl Scouts campaigned to send "postcards of peace", and the YWCA developed children's toys with themes about peace and unification. The three institutes of the Institute for Restoration of Human Society holds weekly sessions to discuss world peace and the role of the United Nations, prospects of a new order in Northeast Asia, peace and communication, APEC and the Asia-Pacific era, and other peace-related issues. Korean scholars have been joined by their colleagues from Russia, Germany, Mexico, Australia and other countries in the Institute's various research programs. However, women specialists have been almost invisible. Expanding their number in the field is an urgent task. China, despite the statistics that speak otherwise, has not been an exception in discrimination against women. At the Beijing University, only after professors and students fought to remove the "no women" policy in entrance policy in 1920. After the People's Republic of China was established in 1949, women's movement in China became a puppet of Mao's communist revolution, far removed from the ideals of peace. In 1986, the Law on Mandatory Education was proclaimed. In 1992, the Law on the Protection of the Rights and Interests of Women was made.

A major part of the women's movement in East Asia concerns labor issues. Since the seventies, the region has been home to scores of "free export zones", which, in 1980, employed a total of 750,000 workers 70-80% of which were women working for low pay under poor conditions and exploitative management. No wonder that women's labor movement became active in Korea, Malaysia, Indonesia and many other countries of the region.

The 1975 World Conference on Women in Mexico adopted "equality, development, and peace" as the guiding values of women. The 1985 and 1995 Conferences were held in Nairobi and Beijing. The global gatherings greatly contributed to removing the barriers against women around the world. But in terms of encouraging women's contribution to strengthening world peace, the results have been meager.

III. Women's Role in East Asia Peace Movement

Northeast Asia is expected to play a central role in the globalization age of the 21st century. In particular, the women of the divided nations of South and North Korea and China and Taiwan can contribute much to peaceful national unification. The work should proceed along the following three lines. 1) Using the Beijing Momentum to Build a Community for Peace Governments make and implement policies, and NGOs, with their freedom to explore new ideas and issues, can influence the process. With the role of NGOs growing, women NGOs around the world should try to network, and make peace movement a central theme in the process.

In 1979, the UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women, raising women's issues to the center of world attention. By 1985, the Convention had 92 signatories; 66 had ratified it. The Korean government signed it in May 1983. The amendment of the Family Law was an immediate result. Later, the Korea Women's Development Institute was established (April 1983), as well as a policy deliberation committee on women's issues to counsel the Prime Minister (December 1983).

Peace was one of the critical areas of concern of the NGO Forum at the Beijing World Conference on Women. But the attendance at the many workshops on peace-related themes was unexpectedly low.

The 2nd East Asia Women's Forum in Seoul, following the 1st in Tokyo in 1994 keeps up the momentum of active exchanges between the women of the region, especially of Korea, Japan and China. Women's NGOs of Northeast Asia are urged to join hands to establish a "Northeast Asia Women's Peace Committee" as the driving force of a on-going peace movement in the region.

2) Peace Education and Women's Peace Movement

War and peace are intricately related to the inner nature and psychological make-up of human beings. Peace requires educating people to be peace-minded. Peace education should be made a part of the regular school curricula. Institutions of higher education on peace, such as the Graduate Institute of Peace Studies in Korea,

should develop programs to nurture women experts on peace matters, who are able to lead the peace movement as well as to contribute to the strengthening of humane governance. Feminism must be part of the foundation for the building of peace.

3) Pax UN and Women's Role

At its 27th General Assembly, the UN resolved to designate 1975 as the Year of Women. At the 1975 World Conference on Women in Mexico, "equality, development, and peace" was adopted as the guiding principles for action. The results of action were reviewed at the 1985 meeting in Nairobi and the 1996 meeting in Beijing. The Conferences are judged to have given momentum to the efforts to remove the barriers against women's advancement in society and enhance women's awareness. The strategies outlined in the plan of action are hopeful documents for the future

For peace in Northeast Asia and the world, "Pax UN", where the UN is the center of the world system of peace must be established not "Pax Romana" where a single country holds sway. Able women must be assigned to the various UN offices and agencies that deal with women's issues, such as the Committee on Women's Status, INSTRAW, UNIFEM, and UNDP. With three women now running for Secretary-General, the time is women to strengthen and expand our presence in the UN system. The era of Pax UN is dawning, and women, with the belief that they would never give up, must strive to realize the noble ideals of the UN Charter.

4) Women in Inter-Korean and China-Taiwan Exchanges

Peace on the Korean peninsula is essential to building peace in Northeast Asia. There can be many ways for women of the region to contribute to the process, but mutual trust must be the basis in all cases. And building mutual trust requires active exchanges. Let us, the women of South and North Korea and China and Taiwan start such exchanges. Our sisters of China and Taiwan can aid us in our efforts to activate inter-Korean exchanges, and vice versa. And our sisters of Japan can play important facilitating roles. Already, a preliminary rally to promote inter-Korean women's exchanges took place in Seoul recently. There have also been sporadic contacts between South and North Korean women at various international conferences, women's NGO meetings, academic gatherings, and art events. As the seeds of a peace movement on the Korean peninsula, they must be made more regular and lasting. Peace on the Korean peninsula requires much work. Only with great endeavor will we be able to hand down a 21st century of peace to our future generations. Conclusion

Peace is something to be sought not achieved. Peace and peace movement is not limited to the passive idea of preventing peace. It should also involved the active conception of people being able to develop their ability and conflict and tension being resolved through discussion, compromise and exchanges rather than physical power.

The strategy for the women of Northeast Asia in their peace movement can be summarized as follows

First, women's organizations should take the lead. Organization and numbers matter a great deal in these

complex times. The successful experiences of the past indicate that women's organizations must cooperation with one another, networking with one another to spread the message of peace. Moreover, the efforts should not be a one-time deal but should be continued through the establishment of a standing organization, such as a Northeast Women's Peace Committee.

Second, education for peace must be strengthened. Indeed, education is the most effective form of peace movement. Women experts on peace must be nurtured. Course on peace-related topics should be offered in the regular school curricula at all levels. A priority theme for the UN Committee on Women's Status in 1996 is education for peace.

Third, international bodies should be strengthened for Pax UN, and women's presence and influence in the UN system should be expanded. And all of these efforts must be promoted with long-term vision and dedication. (Footnotes)1. Jung-hyon Shin, "Peace Movement: the Tasks and Prospects",

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4. Ibid. pp. 99-102.5. Pil-jun Chung, "Chinese Policies for Women's Education and Modernization," Korea-China Women's Status, Ewha Women's University-Sookmyong Women's University co-organized 1st Northeast Asia Women's Academic Conference, reference materials Vol.II (Dec. 1-2, 1993), p. 21. (in Korean)6. Ui-sook Chung, "Women's Role in Northeast Asia Peace" Korea-

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- Peace in Northeast Asia and Women's Role

Resolution of the Second East Asia Women's Forum

page. 2.

After careful review of the progress and still remaining problems after the First East Asian Women's Forum in 1994 and the Fourth World Conference on Women in 1995, the participants of this Forum adopt the following resolutions.

1. On the issue of "comfort women", we urge the Government of Japan to withdraw the Asian Women's Fund, take legal responsibility and pay state reparation. In order to emphasize the importance of this issue to women in East Asia, we adopt a special resolution on this issue, which is attached.

2. Policies for women's equal employment, including 'equal pay for equal work,' should be fully implemented in order to remove the strong gender discrimination at the workplace. Working mothers need the maternity leave and protection of reproductive health and rights. Many women who are unemployed because of their pregnancy and child and family care need sufficient training opportunities for their economic independence. For women farmers, their economic contribution should be recognized by the society, and equal access to financial resources as well as decision-making should be promoted.

3. The human rights of marginalized women, in particular, the elderly, disabled and foreign migrant workers, should be recognized as a social issue. Full legal protection and social participation should be ensured.

4. For the full and equal participation of women in politics, we demand a quota system of at least 30% in various decision-making positions. In addition, sufficient resources for women's political participation must be ensured.

5. For women in religion, we demand the churches to free themselves from racism, sexism and classism as well as teachings and practices that discriminate against women. The decisive contributions women are already making in churches and communities should be affirmed, and the churches should be encouraged to take actions in

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solidarity with women. The traditional concept of the family rooted in patriarchy should be redefined. We should accept the diverse forms of families.

6. Women and women's organizations should be empowered to participate in all aspects of sustainable development. We strongly oppose to the transfer of industrial toxic and nuclear waste from the developed countries to the less developed regions.

7. Women should be legally protected from all forms of violence such as domestic violence, rape and sexual harassment, prostitution and trafficking, child abuse, pornography and infanticide. The public should be educated on the issues addressing violence against women. Rehabilitation services should be fully provided to women victims including those in military bases.

8. In order to establish peace in East Asia, we urge the governments to stop the development and export of nuclear power plants and nuclear weapons as well as nuclear tests. More efforts should be put in raising public awareness on peace issues and in building networks among women NGOs in this region.

9. The Third East Asian Women's Forum shall be held in Ulaanbaatar, Mongolia in 1998.