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635- -331 Bongchon- 9Dong(4/2), Kwanak- Cu, SEOUL 150 KOREA TEL. 878- -4624/877- 7351

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SPRING 1989

No. 2

KOREA

QUARTERLY

REVIEW

—
WE SUPPORT THE PYUNGYANG VISIT OF REV.

MOON IK-HWAN

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The Public Statement of the National Democratic Alliance in Korea(N DAK)
Reunification has been a constant prayer of and
the goal for 40 million Koreansein truth, 70 mil-
lion people of the whole of Korea -- to strive to
achieve. The division of the nation has proved to
be our disaster for it suppresses and impoverishes
us.

A new form of struggle to hasten the process of
reunification has been activated lately among the
people of all levels and all walks of life in this coun-
try. Irresistible hopes of the people throughout
the society for reunification are manifested in various
movements: The plan of NDAK to sponsor a
national festival for all Koreans, the N-S national
literature writers, conference planned to meet at
Pammoon-jum, the movement promoting partici-
pation in the Pyongyang Youth Festival, sponsoring
Youn Rhee-sang's concert in Seoul and in other cities
of south Korea, pushing for direct farm-products-
exchange programs of the N-S peasants and accep-
tance by the two advisors of NDAK, Paik Ki-wan
and Moon Ik-hwan, Of the N-S political negotiation
meeting proposed by the north,

We are certain that the Pyongyang visit of Rev,
Moon Ik-hwan will provide the momentum which
will accelerate more nationalistic and grassroots level
reunification movements, Rev, Moon has dedicated
his whole life to bring about democratization and
reunification of the nation: he has now gone to
Pyongyang taking with him the ardent hopes and
expectations of the 40 million people of the south
following the path paved once by Kim Ku, the
patriot, carrying also close to his heart the dreams
which Youn Dong'ju, the poet. and Chang Joone
had dreamt. We the NDAK affirm and uphold
our advisors Pyongyang visit and set our hopes upon
his return that he might come back with fruitful
results from his visit,

We did learn his intention to visit Pyongyang on
March 19: we could not, however, discuss the
matter as we were pressed for time over the con-
fronted issue of the Midterm Evaluation of the pres-
ent regime, Today, the NDAK called a standing
executive committee meeting and arrived at a deci-
sion to fully support the visit of Rev. Moon, our
advisor. The following statements have been drawn
up at the meeting as the official view we hold on
the matter:

1, We understand the Pyongyang visit of Rev.
Moon Ik-hwan as an effort to pursue the N-S Poli - e
tical Negotiation Meeting suggested by the north
in January.

2. It was inevitable for Rev. Moon Ik-hwan to
take a route other than going publicly across the
truce line through Pammoon-jum due to the anti-
reunification oriented laws and systems of the pre-
sent regime which are to be applied interdicting and
suppressing any grassroots level reunification efforts.

3. The Pyongyang visit of Rev, Moon Ik-hwan
should be historical momentum for initiating free
travel between the north and south by anyone at
any place in order to terminate the history of 45
years' division.

4. Rev. Moon Ik-hwan's Visit to Pyongyang is
an expression of the nationalistic awakening to the
fact that the reunification movement can no longer
be monopolized by the regime for its security pur-

poses: it also is an act that is compatible with the "July 7 Declaration" of Roh Tae-woo and its ire-conciliations open door policy" towards the north the Nordpolitik.

5. The Pyongyang Visit of Rev. Moon Ik-hwan.

our advisor, should not be used as an excuse to cover up or dilute the responsibility of the regime to clear up the wrong doings of the Chun regime and to punish those who bore responsibility for the Kwangju massacre. Particularly, the visit should not be used as an excuse for the regime to resort to applying stern counter measures for political suppression SUCH as inflicting judicial penalty on Rev. Moon and so forth. It rather must immediately abolish the National Security Law and other laws which bar an independent peaceful reunification movement.

I MUST GO TO PYONGYANG

The following poem of Rev. Moon Ih-hwan, supposedl; written on New Years Day on his personal diary, appeared in the daily newspaper, iHan-hyu-reh," on March 28 together with the news of

his departure to go to Pyongyang.

No other news, since the division of the country 44 years ago, has ever shaken the people up as this

unauthorized visit of Rev. Moon Ik-hwan to Pyongyang. His trip to Pyongyang was an act of breaking

off the chains that were binding the people for the last half a century. It was an act of courage of going

against wishes, the wishes of the powerful, even as powerful as the nation of the US or of Japan or

of the two together.

Rev. Moon Ik-hwan's visit to Pyongyang is an act of determination to make a road where there is no

path-more than that: It is like making a road by laying down his own body for others to walk on,

thus paving a road into a new history, by living it himself.

SENSIBLE NONSENSE

I must go to Pyongyang before the years over
I'm going no matter what may happen,
It is not sleep-talk or a joke
I'm serious.
A wild imagination again
Has anyone told you that you're not a poet?
No, it is not imagination -, but a decision
Before the year is over
I'm going to Piyang;
Don't you remember the old saying,
"Something well begun is half done?"
Imagine, you climbing up the hill, Moranbong
And dipping your heart into the flowing Daedong River,
Walking about Piyang from street to street
Holding hands with anyone passing by
The warmth melting the frozen hearts,
I will never call them "puppets" nor "reds"
But comrades.
Yes, it is the word we used while we were still young.
May we return to the days
Of our teens and early twenties
Calling each other, "comrades," again.
My heart throbs when I think of the days
We, then, 20 million Koreans were one
To break off the fetters of Japanese rule.
With one mind and one heart
Our fathers defeated the one million troops
Of "Tang" the Chinese army.
Ah, with that spirit of "one"
From their eyes. from their warm breath.
I'm going to confirm that we are one
We, 70 million Koreans, are "Han-kyo-reh." one people.
Perhaps. we might tumble on the road,
Roll down in an embrace in the streets of Piyang
Breaking down idols of ideologies and systems
The myth the oppressors inflicted upon us;
Unwittingly glaring at each other for 40 years.
Driving daggers into each other's sides
Shamefully. shamefully killing brothers and sisters,
Confronting each other like enemies
We called our brothers and sisters. "puppets" or "dogs."

How could you be so naive?
Who will allow you to go to P'tyang?
The glittering swords of the National Security Law is still alive.
Never mind. Do not speak about intimidations;
P'm talking about history itself
Not a mere talk but living it.
Do you think "living history" means
Performing obediently the jobs the rulers permit
Vowing loyalty,
Carrying out their orders even at the risk of one's life
And being awarded for it?
No, it's not so.
"Living history" means
Turning nights into days, days into nights
Turning over the heaven to earth, earth to heaven
Smashing the rock with your bare foot
And buried under the rubble.
Resurrected soul fluttering loftily
As a flag of liberty held up high
Walking through the wall as an exit
Living history today means
Denying the division of your nation with all your body and soul
Shouting, "Go to hell with the truce line."
Insisting to sell tickets to P'yang
At the depots of Seoul,
Pusan
And Kwangju
You have gone nuts.
Yes, I have gone crazy
P'm altogether mad.
But do you think you can "live history" without being mad?
Do you believe it so, you sober ones?
Never mind if you do not want to sell the ticket to P'yang.
P'm going anyway, even on foot
Or I may swim across the Imjin River.
If P'm shot on the way
I can't help it
Then my soul goes to P'yang
Like a wind,
As a cloud.

THE INAUGURAL MESSAGE OF THE NATIONAL
DEMOCRATIC ALLIANCE IN KOREA

'7 The National Democratic Alliance in Korea (NDAK), the largest-ever organization of the kind in the nation's political history, was inaugurated on Jan. 21, 1989 at the Yonsei University Auditorium where

over 3 thousand supporters and students were gathered for the event. . .

The NDAK will launch activities for national reunification as the basis of the national democratic

movement. It has pledged itself to the support of grassroots democratic struggles and to the eradication

of dictatorships and foreign influences

Secretary General

The Organization has adopted a collective leadership system : The six-Cochairpersons include a number

of prominent activists, Lee Pu-young, Lee Chang-boh and others. Rev. Moon Ik-hwan, Paek Ki-wan,

Kye Hoon-jae and 3 other elders have been chosen to serve as advisors. Kim Kun-tae, the Kennedy Human

Rights Award winner, has been selected to be Chief policymaker, and Chang Ki-pyo has been chosen as

Fellow Korean citizens of 70 million, both at home and abroad, who deeply seek the reunification of the nation and its democratization, we joyfully proclaim today to you and to people everywhere this historical event, the formation of the National Democratic Alliance.

We great Koreans have not succumbed either to the brutal military rule of Japanese occupation or to the neocolonial interventions of the U.S. that have been prolonged over a half-century since the tragic division of the Peninsula: we have expanded instead our national liberation and democratization struggle in its scope and intensity despite the savage like suppression by military dictatorships. We are here today to attain the sovereignty and democratization of our nation walking in the footsteps of our great predecessors. The vigor of our struggles has not diminished under gruesome oppression but has been vitalized as we march through perilous paths being nourished by the energy that is stored in the sacrifices of countless patriots. Such flame of vigor burning within us projects before us a hopeful future.

The Kwangju tragedy, the appalling massacre of 1980, provided us with a turning point as we awakened to the new and invincible insight that we cannot achieve our desired democratization or reunification without first eradicating the foreign influence. The "June-Struggle" of 1987 that dismantled the wicked scheme of the military dictatorship, which was conniving to perpetuate its system and, also, the great labor struggles of the following months, July, August and September, revealed in action that the real force of change in our national history lies among the working people.

The further expansion and strengthening of the national democratic movement in 1988 caused the spread of the nation-wide independent reunification movement. Then, the latter half of 1988 workers, farmers, teachers, etc. formed their own autonomous and organized working people's struggles.

Such a forceful upsurge of the working class, that is, the workers and farmers, and the energetic pace of the marching mass throughout the nation, who refuse to submit to the oppression of the military dictatorship and foreign influences and are trying to establish a new independent and democratic nation, are urgently demanding the formation of a single front that can pull the whole movement together

and provide it with leadership.

The National Democratic Alliance embraces 8 different sectors and 13 different regional communities. We, The NBA, vow to reorient the previously organized nationalistic democratic movements, which manifested certain Characteristics of chaotic elements, and thereby to attempt to overcome the limitations that earlier practices of united struggles were subjected to. We intend to direct our efforts to having the working minjung [people] take the lead, the students provide the energy and conscientious people from all walks of life - teachers, writers, religious people, lawyers, press people, medical personnel, scientists, merchants and industrialists of small and medium-sized enterprises - together with Korean residents abroad participate in the struggle as the great assembly of the people's alliance for national -ism and democracy.

Since the division of the land, the US. has been

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exercising decisive power over all of the major political issues of our nation. It even seized the sovereign right over the military operations of Korea. Moreover, the US. has brought in nuclear weapons, over one thousand, on this land that is small and heavily populated. Thus it holds the power of life or death over our people.

The US. makes unreasonable demands on us to open markets with no consideration for economic catastrophe in a weak nation, thus throwing our farmers into dire distress. The US. with its army and capital tramples our land and destroys our people, its absolute right to live.

We no longer can tolerate the U.S.'s unwarranted domination, intervention and exploitation: for through those means it forces upon us division, national catastrophe, and the very pain that menaces our right to live and stands in our way of pursuing prosperity.

There can be no democracy established in this nation unless the people's fundamental rights to live and practice democratic procedures, in its whole spectrum, are guaranteed. The workers, farmers, fishermen and the urban poor who have by right claim to this land must be guaranteed a fair share of their labor and of what they produce. The people ought to be freed from fear of being put to work for prolonged hours, losing their jobs, or being exposed to all kinds of disasters and occupational diseases. Anti-democratic, "evil" laws i.e. the National Security Law, the Social Defence Law, the Labor Law, etc. should be abolished or altered. Tortures and brutality ought to be expelled from our midst. Freedom of the press, of publication, of assembly, freedom to organize, demonstrate and individuals' freedom of thought and conscience as well as the protection of the three basic labor laws and of the organized farmers' movements ought to be safeguarded. The 300 prisoners of conscientious who are languishing still in prison under prolonged imprisonment, and the workers and farmers in jail should be released immediately.

The pains, poverty and alienation of our people are a direct result of the oppression by the entities that thrive on the division of the nation and the cold war ideology. The great majority of our people impatiently await for the reunification. On the other hand, the foreign powers, the military dictatorship and the monopolistic plutocrats, adhere to a fixation on the division since they derive immense profits from it.

The following conditions are prerequisite to achieving reunification. They are: the termination of the present situation where the North and South stand in acute opposition, by concluding a peace agreement in place of the armistice agreement: restraining the practice of unlimited armament reinforcement: reducing the military capacity to a reasonable size: and finally, withdrawing the nuclear arms and foreign military forces placed on this land as soon as possible.

The reality surrounding us, however, both within and outside the country, is stark. True liberation of the people and the reunification of the nation will not come about so easily. The adherence to the policy of division pursued by the outside powers, the U, S. and Japan, and the grip of neo-colonialism over our people are persistent. The present military National Security System that succeeded dictator Chun has, for a while, been playing with an apparent

appeasement policy, having been cornered by the people's power manifested in the "June-Struggle." Nonetheless, the System has recently been taking off mask and resorting to brutal aggression to suppress the struggle of people who are claiming their right to live.

Enforcing the ideological assault, the foreign powers and the military National Security System are sharpening their swords to launch an all-out suppression of the people's democratic movements. Without eradication of these forces, the sovereignty, democracy and reunification of the nation Will never be achieved.

However rugged and painful the path to our goal might be, we will, in any account, push on and carry through the national-democratic struggles to our intent. Let us go forward to meet the challenge of accomplishing the sovereignty, democracy and reunification of our nation standing closely together with the National Democratic Alliance and following the great examples of the struggles of our devoted patriots,

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(Continued from page 15)

in particular, have come to negate the right of domination and to choose the value of liberation

The Minjung of this land reject the rights of any form of domination over them. They have put themselves in a new orientation to follow the path of liberation, walking side by side with the people of the third world liberation movements. The ruling sector are fearful in facing such reality. Consequently, they may resort to even far more inhumane measures. Nevertheless, the minjung will not submit to the threat. They will rise up.

Thus, as the will of the people that strive for reunification and liberation is just, the Pyongyang visit of Rev, Moon Ik-hwan is also justified.

UNDERSTANDING ABOUT FARMERS ANGER
MUST COME FIRST

--Interview with Yoon Chi Young, the executive representative of the Nation-wide Counterplan Committee for the Abolition of the Irrigation Tax --

'I regret, as one of the responsible people, that the rally turned out to assume an aspect of violence. We are sorry that we unintentionally created such a commotion. On the other hand, we feel it unjust that the farmers alone are the target of the blame for the violent behavior without properly having considered the cause of why the simple-natured peasants were so angry."

Yoon Chi Young, 53, the executive representative of the Nation-wide Counterplan Committee for the Abolition of the Irrigation Tax, expressed his views without being able to hide feelings of disappointment while being interviewed as the government was moving towards blocking public demonstration of any form since the farmers rally at Yoido.

Reporter: How do you feel at the moment as a responsible person of the event?

Youn: I regret deeply that the outcome of the peaceful demonstration that we planned to have went amiss. A far greater number of farmers than we expected came out for the rally which made it difficult for us to control. Moreover, the rallying crowd got excited by the riot police's indiscriminate shooting of tear gas.

R: What do you think was the immediate cause that aroused the farmers' anger in that incident?

Y: It was something new for the farmers to demonstrate. They had almost no prior experience of being exposed to tear gas before the event. The farmers who intended to march up to the Assembly Hall in peaceful demonstration were met by the obstructing police force shooting tear gas. And this ignited the fuse of their wrath,

R: What could you say about the bamboo lances which appeared as instruments for demonstration, shocking people?

Y: That is something I cannot quite figure out how bamboo lances and fire bomb bottles appeared there. The executive committee never ordered the preparation of those things. In fact, some had proposed we should have a few bamboo lances ready for protection purposes: we actually turned the suggestion down. However, when we found the lances right before the rally began, a certain uneasy feeling arose and I cautioned the leaders of the provinces to make sure that their people be kept in good control in order to finish the rally peacefully. I think some of those bamboo sticks came from the banners.

R: I think there were a few cars that burnt down.

Y: I am awfully sorry to the owners of those

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THE IMPLICATION OF THE POSSIBLE OF THE PEASANTS

Under the auspices of the counterplan committees of the National Peasant Taste Force for a Fair Red Pepper Price and the National Task Force for the Abolition of Water Tax, the largest number of peasants in Korean history was mobilized on Feb. 13 for a national rally at Yoz'do Square in Seoul. Fifteen thousand people from 90 counties came in 3 hundred rented buses for the day's rally. The peasants planned a march to the National Assembly Hall where the 20 day session was in process.

They had planned to burn up several thousand water tax bills collected from peasants throughout the country in front of the National Assembly Hall. However, the marching peasants were met with riot police force as they were coming out of the Square. About 120 peasants,

riot police and a number of journalists were injured; 28 peasants were arrested by the police.

The farmers, who form somewhat of peasant class III south Korean soviet); made a number of demands to the ,gui'ernment fur aetzon and also for the National Assemhly to take concrete actions. They were: The almlttn of the water tax, dissolution of the Farmland Improvement (Imperatives, government purchase of the red pepper surplus which was the consquenee of the government" 3 import policy of agro-products, immediate discontinuation of the agro-lwestocks importation and cancellation of the accumulated farm debts that also have resulted from the government's failure in agro-policies, etc.

In presenting demands. the peasants also argued for the following, as a part of the steps for a fundamental solution to the problems suffered by the peasantry and

cars. One of the burnt cars belonged to the state-run broadcasting system(KBS). The car was trying to pass through where the rallying crowd was gathered. The people were blocking but it forced its way through. As a result the farmers' feelings got excited that they were ignored and defied. Another reason for this unhappy incident to have taken place is due to fact that KBS has a long, piled-up history of mistrust by the people for having neglected reporting their troubles. It was the same with the Sae-maeul Office cars. The farmers became furious, feeling that request to move those parked cars to another area was being ignored. Just hearing the word, sae'i Of bSaemaehulh was enough to stir up their Pager for it had been an exploitive system to them.

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R: I hear that some of those damaged cars belonged to ordinary citizens.

Y: To be able to understand such an incident you have to know the despair and alienation the farmers feel, The differences in living standards that they feel from the middle class people of the city is something like the difference between heaven and earth." At the base of their sentiments lies a sense of injustice, that is, iWe are living in such a desperation and being treated with contemptf I believe that such feelings brought about an outburst of their anger at that moment.

R: What was the reason of burning the building?

Y: Prior to the rally a number of policemen were seen in that make-shift building which was actually the headquarters of the Saemaehul volunteer workers and the exhibition hall of machinery parts: the farmers thought that it was the police headquarter and the riot police shelter.

R: What made you organize the event?

Y: It was the special session of the National Assembly we were aiming at so as to have the National Assembly and the government to come forth with a fundamental solution to agrarian problems. The 68 representatives from the iCounterplan Committee for Irrigation Tax Abolition" organized in 72 counties and the iCounterplan Committees for Fair Red Pepper(Chilli) Price" gathered together at the Catholic Farmers' Center last January 24 for a discussion. We scheduled the event there,

R: Where did the fund come from?

Y: All of the expenses came from the farmers pocket. Somewhere around 5 thousand won to 10 thousand won, depending on the locality, we charged by agriculture: Dismantling Of the present regime, which has brought the worsening of problems; identifying the US. intervention in Korea as largely responsible for the current problems, and calling for the withdrawal of US troops from Korea. And as part of their endeavours for national reunification, the peasants called for grassroots level trade in agriculture products between south and north Korea. Peasants also demanded immediate release of the political prisoners, including peasants, who have been imprisoned as part of the regime's repression of the peoples movement.

The national rally was a demonstration of the organized power of the peasants. It signified the beginning of the empowerment of the peasantry to win back forfeited rights, and to realise a general transformation of their situation. It was a sign that "hide resignation" is no longer the response of the peasantry. It was a declaration of the claim of the peasantry to the rightful position in the society. The emergence of peasantry signaled by the national rally sent shockwaves through the political

scene and the rest of the society.

The following two articles, an interview with Yoon Chi-young, one of the leaders of peasant movement, by the daily news paper, iHan-hyo-reh," and a leaflet distributed in the rally at Yoido, iiA White Paper of Warnings," were translated for they are valuable sources for an understanding of the significance of the rally. TA White Paper of Warnings," though written in an unusual style, will enable the readers to feel the long pented up feelings of frustrations Of the peasantry, the strength, and hear their outcry, presented in disciplined and powerful words.

to each individual for renting of the buses: 50 thousand won from each county was collected for the expenses of the day.

R: Did you receive any financial support from the organizations of people such as the National Democratic Alliance (NDA), or any other?

Y: No, there was no help from outside.

R: Had you not extended an invitation to the General Students' Conference of Seoul or any other activists' group?

Y: No, we did not. The university students came just before the rally began and asked us to permit them to participate, insisting, "We are sons and daughters of farmers, and we want to pay our respect to this gathering." We allowed them to come but earnestly begged them not to do anything that would cloud the purity of our intention since this event was just for the farmers.

R: At the rally, the demands for "irrigation tax abolition" and "breaking up the Farmland Reform Cooperatives" came forward most forcefully, why?

Y: The irrigation tax which belongs to the Irrigation Association was something which was made under Japanese occupation in order to raise supplementary funds for war commodities. This law ought to have been abolished with the ending of the Japanese domination. However, it has been enforced until this day. 23 kilograms of unhusked rice, even up to 75 kilograms in the case of Changyung, Kyungnam Province, for every 300 pyung of rice field were collected. As the farmers' voices were raised, however, it was lowered down to 10 kgs. 23 kgs of unhusked rice which amounts to 15,000 won might seem to be a negligible amount of money to the city people, but it comes as a heavy burden to the farmers at present. The Farmland Reform Cooperatives is supposed to work for the benefit of its members: yet the reality is quite the contrary. Such a situation where an organization suppresses the farmers ought to be called for a change.

R: As I understand it, the motive of the rally came from a sense of crisis the farmers felt as a matter of life or death. Is that the case?

Y: That is correct. Which government has ever treated us farmers as rightful citizens? How many people would, with understanding heart, look at the real cause of the farmers who used to know only how to work but now have to break out in anger from their pent up rage? Do you know what the president did after the event had taken place? He went to the National Police Headquarters and ordered them to punish the farmers severely as rioters instead of visiting the Ministry of Agriculture, Forestry and Fishery to tell the officials to study the rural problems carefully and come up with solutions.

Is that an appropriate act by the ultimately responsible person of the government? How can we farmers help but feel distrust for such government?

Mr. Yoon, who has devoted his whole life to farming in Haenam, Chunnam Province, has gotten into debt of 30 million won as a result of the great fall of cattle price. His face was shadowed in anguish as he was speaking strongly, "No one can stop the agonizing struggle of the farmers for their bare existence though I myself would be willing to accept penalty if the authority decided to impose them on

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(Continued from page 11)

some window panes or shouting rallying words on charges of violence, disturbance of public services

and violation of traffic rules, etc. while completely i
disregarding the structural contradictions which i
necessitate their demonstrating in response to the
treatment they receive in regard to their fundamen-
tal rights to live. Discrepancies of you judiciary
authorities go further: You send farmers to jail
but leave untouched, Chun Doo Hwan for his crimes
of killing thousands of Kwangju people and stealing
trillions of our money.

We dare charge you, the judiciary authorities, for
having taken the role of playing handmaidens to
the National Security System, disregarding your
Personal / public conscience and even the law itself.

We urge you to arrest and punish Chun Doo Hwan
and perpetrators of the regime and release the ar-
rested farmers and all other conscientious prisoners!

We warn all of you again that we 10 million far-
mers will rise in militant struggle against you in
accordance with the wishes of 70 million Korean
people if these warnings are disregarded and anti-
agrarian and anti-national crimes are continually
being committed,

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A WHITE PAPER OF WARNINGS

We farmers, throughout the long history of Korea, have played a vital role in providing life resources for the people. Today, however, we are treated badly, losing even the bare means of survival. Refusing to be victimized, we give solemn warnings to the collective body who set themselves against us thereby betraying the people as follows:

TO THE U.S.

The blood-shot eyed US. who has exploited Koreans under the pretence of 'iblood-tiel' or unfriendly-nation alliancef leave this country promptly!

The U.S.'s chopping up of our nation into two, alone, is totally an unforgiveable sin: yet, it robs our farmers of their long inherited livelihood, the work of growing cotton, wheat and rape, etc. The US. has been threatening to take over the local tobacco market thus generating the over production of the 'ired pepper crisis' and other problems.

The U.S., the principal culprit in crushing the Korean farmers to death, pouring more than 6 hundred some items of agro-livestock products into the local market, must leave this country immediately, We protest Bush, the president of the U.S., visiting Korea. He surpasses Reagan in coercing Korea to open its market for imports: he has covered up the guilt of helping and intervening in the Kwangju massacre hiding behind the mask of a 'friendly nation.'

TO THE ROH TAE-WOO REGIME

The regime that sides with the U.S., and plutocrats but has contempt for farmers, resign!

It is a wicked regime that buys all sorts of farm products from the US. agro-business enterprises and writes off debts of 23 trillion won of domestic plutocrats while confiscating and harrassing the farmers of its own country for the relatively small amount of their debt.

It is a dishonest regime that allocates 7 times higher medical insurance premiums to the farmers than that of the government officials and public service personnel.

It is an incompetent regime that cannot do away with the irrigation tax or is unable to buy the surplus red peppers to save the farmers.

It is a rotten regime that lets an irreputable businessman go across the truce line at his will while turning a deaf ear to the petitions of the red pepper farmers to have direct transactions between the North and South.

The Bob Tae-woo Regime must come down from the throne and go to 'Paik Dam Sa.' lk

TO THE CONSERVATIVE OPPOSITION PARTIES

Wake up you conservative opposition parties who feast on the fruit of the people's bloodshed 'June-Struggle!'

The Probe Task Force Committees of Chun Regime's crimes and the Kwangju Uprising, obtained through the people's struggles across the nation, face up to the people's ardent desire to have the truth stated and the guilty punished so as to eradicate the root of the dictatorship.

What significance is there to have a large number of opposition parties in the National Assembly if the winding up of special committees probe sessions is being talked about, with the only things demanded being a 'face saving' testimony of Chun Doo Hwan and an arrest of a few perpetrators and the setting up of a special public prosecuting system, leaving the top responsible ones, Chun Doo Hwan, Lee Soon

Ja and Roh Tae Woo untouched?

How could it have been possible to pass the law of the Agriculture, Fishery and Livestock Cooperative Associations so blindly as the status of co-ops and the authorization of their establishment under the thumb of the Minister of Agriculture and Fisheries when an article in the old law which insures neutrality from politics is still effective? You empty headed representatives leave your positions!

TO THE JUDICIARY AUTHORITIES

Judiciary authorities, stop being the right hand ' men of the oppressing system that clamps down on the farmers' right to live!

You authorities send farmers to jail for breaking
(Continued on page 10)

:k Paik Darn Sa, Buddhist Temple, located in the vicinity of a resort area, the Surak Mountain, and used presently as a place of seclusion for Chun Doo-hwan and his wife Lee Soon-ja since they came down from power,

ABOUT THE INSTITUTE MALARH

ASIA AFRICA LATIN AMERICA RESEARCH INSTITUTE

Because of the nature of interdependency more than one hundred sixty nations in our modern world need proper understanding of the international situation.

The Third World nations of Asia, Africa, Latin America today suffer from political, economic and social problems whose nature prevents them from establishing their own autonomy.

The objective of the Institute is to contribute to building the world peace through research work and conducting some auxiliary educational program.

AALARI has set about analyzing and compiling data dealing with relevant problems in these countries.

In sharing the outcome of the research it hopes to help people to work for their autonomy and independence, thus more peaceful relations be restored among the nations.

The Institute hopes to collaborate with many individuals and groups who share the same interests in working for justice and building peace in our world today.

RESEARCH

The Institute will carry out comprehensive research work on the economics, social, history and culture of the Third World countries.

Proposed research themes are:

- 0 Modern ideologies

- 0 Nuclear energy: Abuses of modern science and technology

- 0 Wars and world peace

- 0 The north-south problem: International economic system that widens the gap between the rich and poor

- 0 Polarization of eastwest ideologies in relation to the international politics of hunger

- 0 Suppression of human rights under dictatorships and dogmatic ideologies

- 0 Racial conflicts and national disputes

- 0 Environmental pollution, minority groups, small nations and their world development

The Institute is planning to research the history of liberation movements of Korean people in recent history, The study will include an analysis of the movements according to each region. problems of Korean residents in other countries, especially the present status of those in Japan in the context of the history between the two nations, will also be studied,

EDUCATION PROGRAMS

The Institute's education programs will stress participation, encouraging people to address and solve their own problems, and will take the form of

- 0 Lectures

- 0 Seminars

- 0 Symposiums and forums

RESEARCH LIBRARY

The library will serve as a Third World research and reference center. It will carry information on the politics, economics, history, cultures and societies of both Korea and the third world, classified under regions and topics, and will include:

- 0 Books and periodicals

- 0 Daily and college newspapers

- 0 Guide books on specific regions or groups

- 0 Case study reports: Investigations and research papers

- 0 Essay and thesis

- 0 Public statements and proclamations

The collected data will be available to people for

research purposes.

PUGTCATIONS

Publications on the following items will be made available to interested parties:

- 0 Specialized and research journals
- 0 Information on the third world
- 0 Research findings of the institute
- o Other national / internaional institute's findings

LQQLLABERATIONS

The Institute hopes to collaborate with institutes of other countries through exchanging:

- 0 Research findings

0 Research material

0 Research information and general information

It proposes joint efforts in :

0 Research personnel

0 Research activities

0 Field research

0 Collaboration on research projects

0 Collaboration on educational programs

ORGANIZATION STRUCTURES OF

THE RESEARCH WORK

Research Bureau Departments:

0 History departments: e. g, Peoples liberation movements

0 Politics department: e.g. International affairs

0 Economics department: 6. g. Transnational corporations

0 Social department: 8. g. The urban poor and peasantry

- Modern ideologies: Critical studies on dependency theory and other themes

Research Units:

0 Nationality problem: e. g. Korean residents, abroad

0 Peace studies: Disarmaments and human rights

0 Culture studies: Comparative studies of third world cultures

0 Religious studies: Liberation theology and "Minjung" theology

0 Education: Education of people

0 Racial problem: "Colored" and "non-colored" conflicts

0 Women's rights

0 Environmental studies:

and pollution problems

Field Investigation Bureau

Publication and Public Relations Bureau

Library Bureau

AUXILIARY PROGRAMS

In collaboration with other specialists the institute will conduct research on the specific problems associated with the working Class, with farmers, with the women, with Korea's reunification and with the social-economic structure of change in socialist countries. The institute has long term plans to set up foreign language and counselling centers in local areas to meet the personal and occupational needs of the people.

Resource utilization

RECENT PUBLICATIONS

' When the Beloved Comes

A collection of lyrical poetry of Kim Myung-sik, Director of the Institute, published by Hak'min-sa, Jan. 20, 1989. The theme, "The Coming of the Beloved," stands for the long awaited liberation of the oppressed and marginalized of the society.

"The Brilliant Rape-Blossoms in Your Arms Speak

"An epic poem of the people of Cheju Island written by Kim Myung-sik, published by Dong Kwang, March 30, 1989.

This epic poem reflects the historical meaning of the Uprising of Cheju People, which took place on April 3, 1948 and lasted almost a decade, and the consequences of the event. Opinions vary on the number of years the tragedy was prolonged and the number of casualties generated by the "forced purge" carried out by the USAMGIK (The United States Army Military Government in Korea) and Syngman Rhee who had just emerged as the leader of the pro-US government in south Korea. Actually the direct cause of the Cheju Uprising was the USAMGIK

pushing for the May 10 elections in 1948 to establish a government through Rhee in south Korea instead of building a unified Korea.

Strict repression to ipurge reds" had continued ever since World WarH and the establishment of the USAMGIK and of the puppet regimes which succeeded it. Consquently, there is no accurate 10f-ficial" figures in regard to the revolts of the people in south Korea during this period. The number of deaths of the Cheju Uprising is estimated to between 275719800653 The latter is the more or less accepted figure, and it amounts to the slaughter of 1/ 4 of the total population of 300,000 Island people. The powers have tried to keep the truth covered up under strict prohibition of even discussing it:

Nevertheless, history will speak for itself.

The brilliant yellow blossoms of the rape-flower on Cheju Island will speak of the precious blood spilt on the ground - the blood of the fathers, mothers, brothers and sisters, even the babes and youngsters of the land _ for the cause of keeping their land, their independence and their very lives. Inspite of the beautification Of the Island to make an international tourist attraction and all the buildings and facilities erected for the purpose, the Island itself with its history will reveal someday the stories of the land and its people.

96 Lost Victroy, edited by Christian Institute for the Study of Justice and Democracy, published by Minjunghsa, 1988.

F FINGERPRINTING REFUSERS IN JAPAN

NEED OUR HELP

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EDITORIAL MESSAGE

THE, PYUNGYANG VISIT OF REV. MOON IK-HWAN IS AS RIGHTFUL AS THE KOREAN PEOPLES DESIRE FOR REUNIFICATION

Ever since the imperializing U.S. came to occupy this land, the governing authorities have turned to hired troops for the task of "Purging the Reds." Tens of thousands of people of the following areas, Taegu (December 1946), Cheju (April, 1948), Yosoo and Soonchun (October, 1948), were slaughtered under the pretext of "Hunting the Reds." During the aggressive war of June 25, 1950, tens of thousands of ordinary people were further massacred for their involvement in the County Civil Defence or Ideological Reformation League in the areas of Pusan (1950), Hampyung (late 1950), Joochun Myun (late 1950), Kochang (February of 1951), Sanchon and Hamyang (February of 1951), Moonkyung (February of 1951) and Suchun (February of 1951). The successive regimes of Syngman Rhee, Park Jung-hee and Chun Doo-hwan, ever since the aggressive war of June 25, 1950, deprived and suppressed the freedom of conscience and thought of the people. This was done by upholding anti-Communism as their national policy for the purpose of sustaining their ruling system.

What then is the Roh Tae-woo regime like? We only need to take a careful look at the event of Rev. Moon Ik-hwan's Pyongyang visit. It is our right to walk on to the soil of any region in our land, Rev. Moon acted on this principle, exercising the privilege that is his very own. He is the first Korean who has brought his rightful claim to reality, thus, embodying it in his person that any Korean on this land may visit the north freely and meet the brothers and sisters of his / her own neighborhood.

But notice! the Roh Tae-woo regime arrested Rev. Moon and is still interrogating and detaining him in chains under the pretext of the National Security Law, Rev. Moon Ik-hwan is charged with committing a crime for stepping into a land that is his own country and meeting a brother who is one of his own people. The real crime lies in the U.S. which brought about the division of the north and south on to the Korean Peninsula. The crime also belongs to the present regime that offers flattery to this U.S. in order to stay in power.

The U.S. and the present regime deprive the people of this land the right to determine their own fate, Every Korean must be guaranteed his / her freedom by Kim Myung-sik

to come and go to the north at any time to meet the brothers and sisters of that area. Reunification efforts should be pursued in a free atmosphere for the promotion of mutual understanding, enlivening of culture, development of scholarship and ensuring news coverage activities on trade exchanges and on cooperative work for revitalization of the country's economy.

If there are any collective bodies, political powers or outside powers that charge that the Visit of Rev. Moon to Pyongyang or the press's intention to report on the north are illegal acts, it becomes clear that they are opposing powers, which stand against the will and hopes of the people who live as the legitimate owners of this land. These powers are fanatical about anti-Communism, they are like a religion that worships anti-Communist ideology oppressing individuals' freedom to have different thoughts from their own. We dare say that this is in direct contradiction to and in treason of the betterment of humankind.

Rev. Moon Ik-hwan's visit to Pyongyang is an

appropriate and justifiable act since the people who live on this land are striving to achieve reunification: moreover, his act vouches for individuals, free -
dom of thought breaking through the idols of ideologies and brings the spirit of democracy to realization just as the people of this land need to live in independence and self-determination. His act embodies the truth that people are the very owners of this land and the subjects of the history of the nation.

Since World War II, US. imperialism and the Korean governing power that Hatters it, have made our people the object of exploitation for their gain and to maintain their power, They aimed their guns at the people who went against their will and, brandishing swords, spread snares of laws for domination. The Minjung ipeoplei who have been working on the farms, in the factories and at sea now have stood up, breaking the chains of domination, for liberation, freedom, creativity, progress and, ultimately, for human liberation, assuring human beings the right to live as befits their dignity, The Minjung of the continents of Asia, Africa and Latin America,
(Continued on page T)

AALARI NEWS

SYMPOSIUM: The theme was on the newly arising issue, "Japanese Emperor System in the Post World War II Period and the Direction of Neo-Militarism." The evening session was held at the Institute under the chairing of Kim Myungesik, the Director of the Institute. Lee Shi-jae (Social Science, Sacred Heart Women's College, Seoul), Kurata Masahiko (Church History, Momoyama Gakwin Univ., Japan), Yano Yuricho (FLI, Yonsei Univ, Seoul), Kang Jong-kun (Foreign student/Korean resident, Japan) and Lee Ae-young (Foreign student / Korean resident, Japan) were the participants in the discussion.

The discussion was focused on elucidating the reason for the preservation of the emperor system and its relation to the neo-militarism of Japan. The current movement for an anti-emperor system also was taken into discussion.

The content of the symposium has been translated into Korean and now can be found in the AALARI Quarterly, circulating periodical (Spring, 1989).

GUESTS FROM ABROAD: Jerry Matsila, the ANC representative stationed in Japan; Chen, Ying-Chen, the chief editor of the *World Human Development* from Taiwan; and Jomo, Professor of Human Development at the Institute of Advanced Studies, University of Malaysia, visited the Institute in the months of March-April.

Our guests provided us with opportunities to come to know our neighbours, "their historical backgrounds, current situations and important issues at hand. Matsila from South Africa awakened us to the necessity/possibility to "get involved" in our brothers' business to help them in their troubles through solidarity work. He made an earnest appeal for our support in their ANC struggle, especially in their "Save our Children" (from cruel torture) program.

Chen related to us his concerns for the Taiwan-China relationship and reunification problems. His sharing was informative and generated a sense of affinity and bond of unity between us since both of our countries suffered similar pains under the same circumstances i.e. the Japanese occupation before/during world War II and the US influence after the end of the War.

The presence of Jomo and his sharing brought it home to us that we the common people everywhere today have to struggle not so much against enemy troops coming across the border but against those powerful hands of transnational business firms or those at home who belong to the thieves." Jomo pointed out the seriousness of the indiscriminate chopping down of their timber by Japanese business companies. To add to our concerns, he related their certain unhappy experiences with some of the Korean factory owners in Malaysia.

Editor's Note

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The Grassroots was first published in May, 1988 as an effort of the Institute to establish a channel of communication with the people outside the country. It set its hopes to represent the common people of the country whose needs and hopes are not related to the outside people in the light of truth.

Though it was meant to be published quarterly, it had been subjected to irregularity from the beginning. We, however, keep high hopes for the Grassroots in time to be established firmly and carry out its mission as the grass in the natural world does not

fail to come back with new life in spring to cover the earth how-ever severe the summer droughts and winter harshness might have been. This law of nature reflects our hope-the hope of the Third World we believe,

We are happy to present to our readers in this issue the poem of Rev, Moon Ik-hwan for its particular significance in speaking of our reunification struggle, The issue holds some official statements, messages and reports which may throw some insight into the local peoples' struggle for reunification, democracy and their survival.