

Revisiting the Issue of US Military Prostitution and Culture of Militarism in Post Korean War

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Abstract

This article describes three subjects: first, exclusive culture relating to prostitution on US military camps, second, indigenization of militaristic culture and gender bias, third, overcoming hostility within Christianity. Due to a lack of awareness and information about mechanism of prostitution on US camps, it is important to draw the attention of the public to this subject.

It shows how indigenization of militarism and gender bias in Korea increase hostility and exclusivism. The article stresses the necessity of pursuing a culture of life-centered hospitality within Christianity as well as in society. In order to break down barriers toward the other and to promote awareness of peace and reconciliation with each other

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and to increase hospitality and to decrease hostility, we need an alternative climate and to transform the culture of militarism. It warns against militarism driven by right wing nationalistic orientation and the capitalistic interest of a minority group. Performance of gender justice in an intersectional way is important to create a new perception of masculinity and femininity by militarism driven culture in Korea. It concludes with a look ahead to what the study of militaristic culture may still bring, and seeks a permanent peace treaty and reconciliation within the Korean peninsula.

- Keywords

Militarization, gender, US camp, prostitution, masculinity, peace

I. Introduction

In our contemporary world, there are many burning issues in terms of militarism like ethnic cleansing, wartime rape, land mines and child soldiers and so on. In Korea, we have a different type of burning issues regarding militarism, which started originally through the Korean War. The Korean War occurred physically between 1950 and 1953. However, it is still an ongoing process. Because Koreans live under a “cease fire agreement” not under a “Peace treaty” which refers to potentiality of war breaking anytime. Tension, militaristic threats from both sides of Korea are always present. In recent days due to the successive Nuclear weapons test in North Korea vs. introducing and deploying of the Terminal High Altitude Area Defense (THAAD) weapon system in South Korea has led to a peak of militaristic and diplomatic tension and conflict in North East Asia. National security has not been guaranteed. Generally speaking, this kind of destructive uncertain condition has affected very much collectively, psychologically, culturally and societally into Korean people’s minds and thoughts.

Candlelight vigils vs. the demonstrations of Korean flag since November 2016 has shown how strongly difference of ideological thought dominates in Korea. Progressive ideas are still considered as pro-communist under red color complex facing with nuclear threat by North Korea. The crucial question is not to deploy an additional weapon system, but how we could approach to increase peace and to promote life.

This article will attempt to offer three major subjects: first, exclusive culture relating to prostitution on US military camps, second, indige-

nization of militaristic culture and gender bias, third, overcoming hostility within Christianity. The goal of this article is to acknowledge gender injustice by indigenization of militarism and the pursuit of a culture of life instead of death within Christianity as well as in society. Due to lack of awareness and information about the mechanism of prostitution on US camps, it is important to draw attention to this subject. In order to break down barriers toward the other and to promote awareness of peace and reconciliation with each other and to increase hospitality and to decrease hostility we need to struggle with socio-economic reality of militaristic system, to pursue an alternative climate of common goodness and to transform culture of militarism. Discourse on this subject could be found usually in the area of sociology or gender studies, but it was not dealt by theology or Christian studies. Thus, this article is primarily based on previous studies on similar subjects and will open further research about militaristic culture of Korean Protestant Christianity to examine more in depth.

II. Exclusion in own country: Militarism and its “by-product”¹

Even though the Korean War ended in 1953 the scar and impact on society and culture remains in various layers. The controversy between Anti-communism and Communism is still an issue as if the Cold War continues within society and Korean churches. Anti-communism ideology has been influential not only in society, but also in

1 This part of article is primarily based on the following article, partly revised. Meehyun Chung, “Militarism and Gender in Korea,” *Voices of Ecumenical Association of Third World Theologians* 39 (2016): 29-33.

Christianity. There is no third way in this white and black dualism. Koreans are using different kinds of militaristic terms in ordinary daily language and usage in general, lyrics of hymns and vocabulary of prayer in church in particular. The text of Korean hymns are especially affected very much by this kind of militaristic terminology and mind-set. Through that, tendency of hostility, good and evil duality is more introduced than hospitality. While hostility against North Koreans and anticommunist ideology promoted even in content of education, people praised US as an ally. To embrace own nation as sisters and brothers is more difficult instead of accepting a foreign power and relying on it. Under this circumstance to accuse and to label ordinary people as communist was very easy. Thus especially to suppress social critics was simple in order to stigmatize them as Communist. Those who have a monopoly on political power use it to accuse and to oppress all kinds of social democratic movements for the sake of national security. Red color complex is still alive widely.

Through the “sunshine policy” people’s approach changed gradually. Thanks to mass media, contact with North Koreans is also increased. To reveal those people since 1990s through refugees from North Korea and small-scale business made easier for better mutual understanding. Economic cooperation and direct encounter made more possible to find commonality and togetherness instead of distinction and separation. Nevertheless, the conflict and tension between communist and anti-communist ideology prevailed everywhere. Issue of ideology goes hand in hand by socio-political and economic interest. It is not only a Korean specific phenomena.

As US socialist David Harvey makes it clear, Communists could be categorized like immigrants, strangers, or ‘others’ those who cause

fear of ordinary people.² All those people provide “traditional popular base for fear of offending capitalist class interests.”³ The neoliberals have to put strong limits on democratic governance in order to guard their greatest fears against fascism, communism, and socialism so on.⁴ Those people spread hostility against ‘others’ including immigrants and sexually differently oriented people.

The Korean War left many kinds of scars. One major problem that I would like to expose in this article is the issue of sex workers during the war and post-war period of Korea. Issues of sex workers are complex, multi-dimensional and have various layers.⁵ One of specific issues of sex workers connects with the alliance of US soldiers after the Korean War.⁶ In the US military camps there were complex problems regarding sex workers. Wherever the US military established camp, a camp of prostitution was found as well and “sex among allies”⁷ was

2 David Harvey, *A Brief History of Neoliberalism* (Oxford: Oxford University Press, 2007), 39.

3 Ibid., 51

4 Ibid., 69

5 One important issue regarding sexworkers within militarism is issue of comfort women during Second World War by Japanese. This is one of the most important topics, but in this article is not place to mention it. About movement itself see this website: <https://www.womenandwar.net/contents/home/home.nx>. Indeed former comfort women do not want to be associated with military sex workers on US camp due to fact of voluntarity (Katherine H. S. Moon, “Prostitute Bodies and Gendered States,” in *Dangerous Women: Gender and Korean Nationalism*, ed. Elaine H. Kim and Chungmoo Choi (New York: Routledge, 1998), 167). In terms of commodity of women’s body and invisible official cooperation of Korean government, there is certain commonality.

6 Korean Government supported system of military sex workers and sustained alliance of sex between Korean women of margin and US soldiers. This phenomenon is similar to Occinawa in Japan and different cities in Germany. However, Korean case is worst in terms of right of those women.

7 Katherine H. S. Moon, *Sex Among Allies: Military Prostitution in U.S.-Korea Relations* (New York: Columbia University Press, 1997); “<시사인천> 미군기지촌 출신 해외 입양 혼혈인들의 기억과 고향 찾기,” Naver Blog, accessed December 17, 2015, <http://blog.naver.com/mansong2?Redirect=Log&logNo=220515371604>.

allowed officially. Two major problems occurred as a result: Firstly, there was discrimination and unjust treatment of these sexual workers and discrimination against them in society. Secondly, this sexual intercourse brought many kinds of mixed blood children. These children were consciously and unconsciously disregarded due to cultural preferences for a pure bloodline. Thus, it became a main reason of adoption of Koreans into the US and other so-called first world countries. International adoption per se is a big social issue in Korea, which refers to many different origins and causes.

Issue of exclusion is closely connected to militarism in the following sense: prostitution on the US military bases and adoption is based on hostility toward “otherness”. These are in certain degree issues of the past. Because current situation and landscape within Korea has been very much changed. Nevertheless, this exclusion causes a general attitude of hostility toward other minority groups and migrant people. In this article, in particular, I would like to examine certain issues of sex workers in US camps and adoption. They used to be the others in own country.

This topic connects with aspects of the militaristic stream regarding gender in order to illuminate the Korean context of militarism.

1. Prostitution in US Camps

In Korean Society racial national homogeneity used to be very much underscored. People used to be very proud of homogeneous culture. Thus, sexual purity of women is an important virtue to keep the bloodline clean. Nevertheless, only women were mostly required to

keep the rule of purity. Due to Korea's Confucian ideology, pure blood-line and homogeneity are very much underlined. For the ancestor worship ceremony patri-linearity had been reinforced. Because of many foreign invasions throughout the history, women became multiple victims. Afterward women were blamed, not the men.⁸ To keep honor of family and not losing face of patriarchal order women should be accused and punished. This kind of ideology has been dominant and continued until recent years. Even though there was already mixed blood forced by foreign power in the historical development, people do not want to recognize this reality. This kind of tendency is very much affected in society in general which makes it difficult to correct prejudice toward people of color and sex workers in general and sex workers in US camps who served American soldiers.⁹ Therefore, prostitutes for the military are very much despised, disregarded

8 There is special phrase used to describe an adulterous woman in Korea, while there is no such concept of wrongdoing for the man equally involved. These concepts have their origins in foreign invasions of Korea, like in the era of Mongolian period, especially the Japanese invasions of 1592-1598 and the Chinese invasions during the Ming and Ching dynasty. Women were often doubly victimized. They were first raped and taken as captive slaves to a foreign land. However, when they somehow, through great effort, managed to survive and return home, or to pay sufficient ransom for their release, their return was not welcomed. Their own families were shamed due to the lost purity of their bodies. There is a popular curse, which is still used against women, phonetically "wha-nhang-yeon". It means literally a woman who returned alive.

These unjust concepts and pejorative phrases were again applied during the 20th century to those Korean women who served as 'comfort women' for the Japanese soldiers or worked as prostitutes serving the US military bases or, as sometimes happened, married US soldiers. Because the 'purity' of blood was so idealized, mixed marriages were treated as wrong, bad for society, and culturally abhorrent.

9 Institutionalized racism dominated within US soldiers. In the National Museum of African American History and Culture is shown that Korean War abolished racial discrimination among US soldiers. Due to hardship of climate in Korea and condition of Korean War, it was not possible to keep racism among US soldiers in order to maintain the War.

and undermined. Exclusivism and accusation against women is rather justified socially easily. After the Korean War, American soldiers and camps remained in South Korea as allies. Military command was handed over to the US President and, currently, wartime military command has still not been transferred to the Korean President. Thus, American soldiers are not under Korean jurisdictional order. They are protected in certain degree whatever they were doing in Korea.

Korean Government and US armed forces implicitly recognized system of prostitution on US base. This kind of mechanism was similar in Japan and Germany. However, they have a better condition compare to Korea. In Japan and Germany they were allowed to stay with families while soldiers in Korea were mostly single men because of the potential of War. Additionally in Germany US military bases are located in ordinary living areas while in Korea and Japan US military base are located in the margins.¹⁰ This locality causes problems as such. We need to know what happened in “over-there”¹¹ in order to get our proper right for ourselves on the Korean peninsula. Due to unequal rights between the US and Korea in terms of militaristic cooperation and unequal power system in global landscape, it is obvious to have right information. Location and environment of US camps are also important factors to maintain it in better way. Compare Korea to Germany where camps are located in ordinary living areas, which creates a different culture of US soldiers to keep relationship with local people as neighbors.

10 To make detailed comparison with US military bases in Okinawa, Japan and Germany exceed scope of this article. About this subject in general see Maria Höhn and Seungsook Moon, *Over There: Living with the U.S. Military Empire from World War Two to the Present* (Durham, NC: Duke University Press, 2010), 39-145.

11 Ibid.

Under unequal conditions and dependency on US militaristic system, many kinds of incidents happened to the civilians of South Korea. I would like to restrict my comments to the issue of prostitution on US Camp area. The military prostitution in US-Korea relations is criticized due to sexual virtue and disregard. However, people do not consider why this kind of prostitution was necessary. People objectified them. On the one sides prostitute women used to work for their own survival, but on the other sides they worked for the physical desires of American soldiers within the US-Korean militaristic system. It means they worked on behalf of the Korean people for maintaining this system, although people disregarded them as “Yang Gongju”¹² which sarcastically means, “western princess”. Their being is insulted and viewed socially with deep contempt as “dirty bodies”.

Church and Church related organizations generally have not shown concerns about this kind of work. Prostitution on US camps is beyond their interest and subject in Church discourse. Because discourse on sexuality is within Churches and Para-churches almost taboo. Therefore, only small minority groups work for and with people of prostitution. These are some examples that connect to Christian movement: Durebang in Uijungbu, House of Magdalene in Yongsan, House of Tabitha in Dongducheon¹³ and Shelter of Real Love in Songtan¹⁴ are ei-

12 About this pejorative connotation, see Hyunsook Kim, “Yanggonju as an Allegory of the Nation: The Representation of Working-Class Women in Popular and Radical Texts,” in *Dangerous Women*, 175-201.

13 A protestant male pastor Chun founded this house 1984. Cf. Chung Yoomi, Pastor Chun in The House of Tabitha, *Kyunghang News paper*, February 21, 1997, 27; Lee Kyunghee, “Life with prostituted women on US Camp: Pastor Chun Woosub in the House of Tabitha,” *New Home*, Nr. 44/483(October 1997), 30-33; Kim Yoonduck, Pastor Chun Woosub in the House of Tabitha: A person who removes stones, *Waterspring*, Nr. 24/2(February 1993), 72-76. He is accused by sexual abuse of Children, staffs and voluntary helpers. <http://www.dangdangnews.com/news/ar->

ther a shelter for prostituted women or a shelter for prostitution on US camps.¹⁵

Christian Women's endeavor for social justice and outreach program has not been yet visible enough. Nevertheless progressive Christian Women work together for various issues like comfort women, prostitution, inequality of women's labor, migration, peace and eco justice and so on. The work in solidarity with military sex workers couldn't succeed without those progressive ecumenical women's group.¹⁶ Concretely the small NGO Durebang is the leading organization that works with these women. They are working on correction of social prejudice against them. Durebang is "a Korean women's peace organization working to eradicate prostitution, human trafficking and challenge militarism".¹⁷ Durebang was founded in March 1986 as special mission's center under the Women's Christian Association of the Presbyterian Church in the Republic of Korea.¹⁸ The name means literally

titleView.html?idxno=12233; <http://www.newsnojoy.or.kr/news/articleView.html?idxno=29501>
(accessed on April 20, 2017).

14 Kim Yeonja is the founder of the shelter of real love. She has worked as prostitute between 1964 and 1989 and became the first activist on this subject based on her real experience. She offered study room for mixed blood children, English class and Korean class for mothers and evangelism in the shelter. Chung Heejin, "Women's Right which becomes alive through Death," *Herstories of Women's Right in Korea* (Seoul: Hanwool Academy, 1999), 309.

15 Mostly those shelter and house offered a place for resting, food, some vocational training, counseling for their right and protection against crime and education about sexual health issues.

16 Chung Heejin, "Women's Right which becomes alive through Death," *Herstories of Women's Right in Korea* (Seoul: Hanwool Academy, 1999), 314.

17 The mission of Sister's place more in detail see <http://durebang.org> (accessed on September 17, 2016).

18 The former director of Duraebang You Bokim expressed the goal of Duraebang. Restoration of military sex workers right, peaceful unification and real liberation of Korea. Yoo Bokim, "Military Sexworkers-Scapegoat of divided country," *Christian thought*, 371(November 1989), 171.

mutual supporting cooperation, which was the Korean traditional method in agricultural work.¹⁹ Durebang has worked with marginalized women of various backgrounds who face different challenges with U.S. soldiers within the U.S. camp towns.²⁰ The problem of military sex workers is very complex, because it is related to poverty, labor and the separation of Korea and so on.²¹

The mission of Durebang is to support marginalized and oppressed women in camp towns in order to promote self-esteem and assist for self-help. They offered counseling, English classes, common meals, nursery, vocational training for the new jobs and so on, while churches around US camps focused on evangelism and conversion of women. The majority of pastors in these areas considered them as sinners and caused more consciousness of sin.²² Some of them were forced to offer tithe even more because they are the real worst sinners while there was a question whether it is legitimate to get tithe from those sinners.²³ It increased more low esteem of women. The ultimate goal of Durebang is to lead them to healthful lives and to find reintegration to the

19 Na-Young Lee, "Negotiating the Boundaries of Nation, Christianity, and Gender," *Asian Journal of Women's Studies*, 17(1)2011, 34-66.

20 About the life of those women, see *History of My Sister's Place, The Stories of the Women of Durebang*, ed. by Durebang 2001.

21 Yoo Bokim, "Military Sexworkers-Scapegoat of divided country," *Christian Thought*, 371(November 1989), 177.

22 Chung Heejin, "Women's Right which becomes alive through Death," *Herstories of Women's Right in Korea* (Seoul: Hanwool Academy, 1999), 314.

23 There was a short essay whether it is proper to receive tithe from the prostitution on US camp. The answer is yes. However, they should convert to ordinary life and Christianity. It shows merely people's mind and attitude to ignore the background and system of prostitution on US camp. This type of life is just scorned among Christians. Myung Shinhong, "Is it possible to receive tithe from the prostitution on US camp for maintaining of Church?" *Shinhakjinam*, Nr. 37/3 (September 1970), 68.

society. "Durebang continues to work toward finding solutions to problems that result from prostitution, the harmful effects of militarism, and especially the current situation of both Korean and migrant women being forced or deceived into working in the camp town sex industry."²⁴

2. Abandoned Children on US Camps and Adoption

The next section deals with the discrimination toward people with mixed blood. The issue of mixed blood children relates to cultural and religious aspects in Korea. It is closely connected to the issue of adoption in Korea. Korean adoptions have multiple complex dimensions in terms of origin and background. Korea used to be well known as a country of export for children and has a bad reputation for adoption. Generally speaking, there are two major reasons of mass adoption: the first is related to the Korean War and its consequences. The second is connected to industrialization and urbanization of Korean society in the 1960s and 70s.²⁵ The first case is adoption of mixed children to the US. The second case is adoption of Korean children in the period of industrialization to the US and other European countries. Notwithstanding their differences, one commonality among these roots of adoption is alienation among people. In this section, the issue of adoption is limited to the first reason for militarism. It is especially related

²⁴ <http://durebang.org> (accessed on October 13, 2016).

²⁵ After this period adoption into North Euro-American countries are quantitative decreased. Social awareness is gradually changed. Number of domestic adoption is throughout campaign increased. International adoption is mostly arranged by Holt organization. <http://www.holtinternational.org> (accessed on December 17, 2015).

to the Korean war-period when so many children were abandoned and became orphans. Later it was related to sexual intercourse between Korean prostitutes and American soldiers who remained in Korea. Due to the ideas of Confucianism about a pure blood line-based family system, it was not accepted to adopt children from other Korean family backgrounds—let alone mixed foreign blood children.

Because of many Koreans' exclusive culture and behavior, children of mixed marriage between American soldiers and Korean prostitute were not welcomed in Korean society. They have difficulty being integrated into community because of appearance and skin color. They were the other in their own country whose existence is not recognized properly in the society. Mimicry orientalism occurred in Korean society in general. Furthermore, people of color with mixed blood were not well accepted. People are not interested in this kind of extraordinary militaristic situation. Women and children in US Camp were vulnerable and accused easily due to this kind of social prejudice.

The prostitutes themselves never learned to trust and depend on one another because camp town life bred competition, deceit, violence, and fear. In addition, those who bore children rarely had the thought of becoming mothers, and many gave up their children to American fathers or to adoption agencies. In short, because personal relationships and contexts failed them, the rule of law became a more pressing need.²⁶

However, all women and their children who suffered under this militaristic system of prostitution are not merely victim of this mecha-

²⁶ Katherine H. S. Moon, *ibid.*, 159.

nism. They are agents of change and are priming water to enable us to draw water from a well, which teaches us the deeper reality of this problematic system. Nevertheless, as Gayatri Chakravorty Spivak's says "Can the Subaltern Speak?"²⁷ No, indeed not, unless we are ready to listen carefully to them. As subaltern, their story has not been heard with their own words. In Confucian-oriented patriarchy culture, there is a lack of recognition for how they support themselves through their body to comfort US soldiers. The being of a byproduct is also not accepted. What remains is only discrimination against those women, even they were living letter of Korean modern history. Here is a witness of a woman, who tried to sue the Korean government for compensation,

I just want to say. We were born in this country, however thrown away and abandoned. Our country made Camp towns where we were exploited and sexually violated all the time. No one did not think about our position. The state tolerated it, allowed the camp towns and supported indirectly an employment agency and pimps. You could not imagine how much we could earn, if it would have been fairly paid. We have not earned money, only made our body sickly. The state let pimps made business out of them. Someone could say that was our own decision and nobody was forced to do it. However, our country created this system. We were wrongly misleded, when we want to work and earn money. However, we have been indebted, even we have had work so hard. We were teenagers, but no one gave a proper advice. We served more than five soldiers without having

27 Gayatri Chakravorty Spivak, *Can the subaltern speak? : Postkolonialität und subalterne Artikulation* (Wien: Verlag Turia + Kant, 2008), 21-118.

any day-off. Since we were so scarred, sick and tired of this kind of life and escaped, we could not succeed. Because we were captured easily and replaced to other camp town's shop with many debts...Isn't it unfair...Due to ignorance, our body became ill. Our state just ignored us. But it is our country's responsibility to recover it.²⁸

Many stories of Duraebang told us of women and children left behind like this story above. For a long time even nowadays, they are neglected or disregarded. These stories remain without men. Where was the man in this story of Duraebang? Is it appropriate just to blame and to accuse women of prostitution as “dirty bodies” and to ignore their existence including children?

III. The Story of the Adulterer in John and Stories of Duraebang

We could read the story of Bible John 7.53-8.11 in this regard. In the story in John 7.53-8.11²⁹, the woman is accused of being an adulteress although her counterpart in the act is not mentioned. Where is the man as actor in this adultery story? What does this lack of maleness mean?³⁰

28 Duraebang help women who want to sue against the government. This was part of a witness. This trial goes on 2016. <http://durebang.org/?p=5727> (accessed on October 3, 2016).

29 According to the vast majority of scholars view these verses are inauthentic in John's gospel. Craig S. Kenner, *The Gospel of John. A Commentary* (Peabody, Mass.: Hendrickson Publishers, 2003), 735.

30 It was not issue of execution since there was no man in this scenery. There is no execution without having male adulterer. The issue was to punish her because she brought shame and harm into family. Wolfgang Feneberg, *Mystik und Politik Jesu. Ein Kommentar zu Johannes 1-12 im Gespräch der Religionen* (Stuttgart: Verlag Katholische Bibelwerk, 2004), 155.

Compare this to Leviticus 20.10, where both adulterer and adulterous are mentioned, but in John's story there is not a single word about the male, only the woman as adulteress is mentioned. Nor is the woman given a chance to recount what happened or to share her side of the story. As usual in the Bible, the woman is either victimized, objectified, or both. To this woman, the right to speak out has not been given. Therefore, we do not know what really happened to her. We only know she is accused as sinner who broke the law and custom. "The power to speak is directly related to the power to act; so far this is commonplace. The linguistic powerlessness of some categories of subjects is congruent to their physical objectification."³¹

Jesus started to elaborate the tradition and jurisdiction custom to accuse woman. The text does indicate that through his actions Jesus sets aside the limitations of scripture. Jesus demonstrates the superiority of the spoken word of love to the power of written legislation. Through a spoken word of compassion, Jesus fulfills the true spirit of the law as written word. The incarnated Word was the subject of the action in this story.³²

Jean K. Kim draws attention in her article about John 7.53-8.11, to the adulterer: who he might have been and how his presence is situated in the story. Addressing the problem of woman as object, she also specifically mentions the denial of the woman's powers of articulation. Why are they absent? Kim also pointed to the colonizing domination of the Roman Empire as a potential factor.³³ She interpreted this biblical

31 MiekeBal, *Death and Dissymmetry: The Politics of Coherence in the Book of Judges* (Chicago: The University of Chicago Press, 1988), 243.

32 Jean K. Kim, "Adultery or Hybridity?" *John and Postcolonialism. Travel, Space and Power* (London: Sheffield Academic Press, 2002), 122.

33 Jean K. Kim, *ibid.*

incident through the Korean context of Yun Kum-Ee,³⁴ who was killed very brutally by a US soldier.³⁵ She was one of the prostitute women on the US Base camps.³⁶ Due to the Status of Forces Agreement (SOFA), an unjust agreement between the Korean government and the US Military,³⁷ the murderer has not been punished under Korean law.³⁸ According to a coalition of 46 different Korean organizations, “This (crime) has been presented as an accidental homicide, commit-

34 There is a novel which based on her story. Ahn, Il-Soon, *Pppatbeol* (Seoul: Spacemedia, 1995).

35 A report about this incident shows the brutality like following: United States of America: the case of Yoon Keum E. 56. Kenneth Markle, a private in the United States Army stationed in the Republic of Korea, battered Yoon Keum E. to death with a coke bottle and then stuffed it into her vagina, and shoved an umbrella into her anus. In order to eliminate evidence of her murder, he spread soap powder over her body. 57. The Korean Supreme Court sentenced Private Markle to 15 years’ imprisonment. Abuses committed by foreign military personnel, including United Nations peacekeeping forces, have raised some important issues. Questions arises as to which courts should try them and whether humanitarian law applies. There is a need for the international community to deal with this issue in a more systematic manner, especially if there continues to be a need for international peacekeepers. Chung Heejin, “Women’s Right which becomes alive through Death,” *Herstories of Women’s Right in Korea* (Seoul: Hanwool Academy, 1999), 333.

36 Sexual harassment of US soldiers is common incident on US military camp in Korea just like elsewhere in the world. Even though conservative minded young adult Korean support current US military presence in Korea, those sexual incidents lead them to preference of decreased US military involvement. Olivia Schieber, “The South Korean Military: Influencing Perceptions on North Korea and the US Military,” *Columbia East Asia Review*, Vol. 9, Winter 2016, 19-20.

37 Regarding colonial relationship between two countries see: Maria Höhn, Seungsook Moon, *Over there: living with the U.S. military empire from World War Two to the present* (Durham, NC: Duke University Press, 2010), 354-357.

38 Unfortunately, it was not the unique case US soldier is not punished by the Korean Law. There were several incidents happened. Nevertheless, the actor and offender is everytime just taken back to US. Yoon Geum-ee’s murder, Kenneth Lee Markle III, was released after parole into US even he committed a serious crime. Since US government takes charge of US soldier criminals once paroled, according to SOFA unjustly, like in the case of Markle, Korean government can not have the authority to stop it or to change it. Go namoo, “Where is the US soldier criminal who murdered Yoon Geum-ee,” *The Hankyoreh* 21, Nov, 14, 2011, Nr. 885, unauthoritative

ted by one individual soldier-a 'Private crime' between the victim and the perpetrator. However, we the people believe that this is an example of how American soldiers treat Korean women."³⁹

Jean K. Kim draws out the possibility that the male adulterer in John's story may have been a Roman soldier protected by a colonialist agreement. The sexual purity of women always goes hand in hand with the honor of men. The policy, during war, invasion and colonization, of foreign soldiers raping females meant not only as a violation of the victimized women, but also as an act of humiliation for the men who could not protect them. "...men who are unable to protect their women tend to feel shame at not being real men, and thus the sexual invasion of their women by foreign men becomes an assault on male and national honor..."⁴⁰ Compare the lack of a male in this story we know in the story of Yun Kum-Ee's incident with the male actor. However, US military colonialization of Korea does not allow the revealing of the whole story. So same lack of maleness is found in this story. It is thus that in patriarchal societies the sacrifice and innocence of the women is soon forgotten, while the lost honor and face of the men remains important.⁴¹

In the story of adultery as John tells it, Jesus uses the power of direct

personal translation into english see this website:<https://koreanstory.wordpress.com/2012/01/06/where-is-the-us-soldier-criminal-who-murdered-yoon-geum-ee> (accessed on October 1, 2016). Original article in Korean http://h21.hani.co.kr/arti/special/special_general/30782.html (accessed on October 1, 2016).

39 Katherine H. S. Moon, *Sex Among Allies. Military prostitution in U.S.-Korea Relations* (New York: Columbia University, 1997), 31; Na-Young Lee, "Negotiating the Boundaries of Nation, Christianity, and Gender," *Asian Journal of Women's Studies*, 17(1)2011, 34-66.

40 Jean K. Kim, *ibid.*, 122.

41 These attitudes, prejudices and social perceptions were obstacles to the public discussion and understanding of critical historical events. Similar to this case the voices of the Comfort Women

speech to clarify the true nature of law, how it refers to support and guide life among us all, and not to become an instrument of death and oppression. Indeed Jesus showed the power of spoken word. Jesus reinterprets this law toward life and breaks custom in order to transform culture. Jesus does not set himself over against the Law as a description of God's righteous presence or the covenant in God's name. Jesus affirms the Law in order to save life.⁴² Jesus challenged androcentric bias and taught us how unjust one-sided blame and accusation is. Therefore, Jesus let us see the incident by different angles.

Instead of becoming accusers like John's story, we should know what happens in this military system. Thus, it is still important to reveal the real stories and remember the sexual context around US camps and to recognize their stories toward life.⁴³ Yun Kum-Ee's inci-

was forced to keep silence for a long time, and were only heard in 1992 through the efforts of a dedicated women's group. Since then, every Wednesday, there have been peaceful weekly demonstrations in front of the Japanese Embassy on this issue. It is through such perseverance and commitment that difficult information has entered the public sphere, leading in 2014 to a recognition of the problem by a US Senator in the American Senate.

⁴² Indeed Jesus came to fulfill the law, not set it aside (Mt. 5, 17). To the extent that the Law describes God's presence and activity with us, the Law points to God and our place in God's covenant. The Law only becomes problematic when it takes on a life of its own, i.e., when it becomes a means or instrument of revelation/salvation/wisdom that does not depend upon God. What Jesus does is replace it with himself (God with us) and so redirect our attention upon the Lawgiver whenever we contemplate the Law. The Law after Christ still retains a remarkable role for us in the Reformed tradition, but no longer as a demand-requirement. I appreciate to Merwyn Johnson for improvement of expression regarding law and orality.

⁴³ Women in US camp had to learn what would make American men feel manly during sex. Since countless poor women were willing and able to learn those sexual acts and skills in order to enhance US military men their manhood and their sense of militarized masculinity, it was possible to maintain this militarized prostitution for the sake of nation. Cynthia Enloe, *The Morning After: Sexual Politics as the End of the Cold War* (Berkeley, LA: University of California Press, 1993), 154.

dent brought in Korea big discourse on the issue of nationalism in which anti American movement becomes more visible and concrete regarding military sex workers.⁴⁴ However, it pushed the women's right movement into the margin. This kind of contrast shows how complicated it is. Korean nationalistic oriented males do not want to reveal this incident loudly because it hurts their face, proud and maleness under US dominance. It reminds them of their impotency and humiliates them. Therefore, issue of women's rights became invisible. Dualistic segregation and approach between nationalism and gender is not appropriate to solve the chronic disease of militaristic culture. Victimization of women's bodies is not the answer. It just objectifies women.⁴⁵

It is important to let those women to be a subject again in their own stories. This letter below shows one of story by a woman of Durebang: Ms. Negro Nadin's Letter⁴⁶

Stories of the Camp Town

Korean or American: A groom is a groom

A country of neglectful in-laws

44 Chung Heejin, "Women's Right which becomes alive through Death," *Herstories of Women's Right in Korea* (Seoul: Hanwool Academy, 1999), 338.

45 Sexual violence on US camp happen in similar way everywhere in our globe. U.S. Military Bases and prostitutions in the Philippines, Okinawa, Japan and Korea are interconnected. Thus, problematic issues have commonalities. Chung Heejin, "Women's Right which becomes alive through Death," *Her stories of Women's Right in Korea* (Seoul: Hanwool Academy, 1999), 349; Masamichi S. Inoue, "The Rape Incident and the Predicaments of Okinawan Identity," *Okinawa and the U.S. Military. Identity Making in the Age of Globalization* (New York: Columbia University Press, 2007), 31-69; Chung Keunsik, Chun Kyungsoo and Lee Jiwon (eds.), *Okinawa, the Island of Military Bases. Reality and Movement* (Seoul: Nonhyung 2008), 406-493.

46 <http://durebang.org/?p=5277> (accessed on June 1, 2017).

A, B, C ties

My family, found again

All the men around me

Beyond the scars: the strength of a vivid life

Hyun-ah and the absurd fake ledger

Carrying the memory of a decorated bier

The shackles of the life she abandoned

The boatman's song mother Yang Gui-bi used to sing

The dream of an ordinary family

The mother who couldn't speak english

Mi-ok and her tour guide dreams

Walking precariously along a road with no exits

Letters learned to write a will

Even people frequently described those women as victims, and they are not merely victims of this situation-related sexual assault. They convey strong witness as a subject. Pain could be transformed into constructive power. It is not glorification of suffering, but transforming of destructive power into constructive one that like Jesus's message brought us. In these US camps prostitution's area now a days there are no more Korean women working. Due to the economic situation, migrant women from other countries serve US soldiers like Philippine women, Chinese Korean women, Chinese women, Russian women and so on. Circulation of evil is never stopped. Such ethnic groups of victim have shifted from Korean to predominantly other Asian women. After female migrant workers are introduced to Korea, women from the Philippines and Russia take over this kind of work as prostitutes. Since the system has not changed, challenges and prob-

lems remain. "...Transnational camptown women carry the vulnerable status of migrant laborers... The limits of the zero-tolerance policy point to the underlying problems of camptown prostitution as the mechanism to bolster militarized masculinity and extraterritorial privileges soldiers enjoy as agents of the empire."⁴⁷

Durebang has expanded and now supports sisters in the Philippines, Indonesia and Russia. Especially valuable is their expertise and experience facilitating a shelter and helping women with domestic violence. Exclusion of those women in Korea is still going on. Women's body are used for supporting this militaristic system even though Korean women's bodies are no more victimized. This is mere repetition with bad example with US soldiers,⁴⁸ give birth to their babies, and get abandoned afterwards. Same pattern happens frequently in different parts of the world, only the nationality of serving women has shifted to other nations.

Fatherless children are growing as deserted ones. Sexual violence has multifold faces and layers. Nevertheless, sexual abuses and crime through American soldiers should be stopped through permanent peace agreements not through merely SOFA revision. Ethnic shift of sex workers is not the solution. It is a simple repetition of a circle of evil. Faith community should not build up the walls, but break the walls that brought us prejudice, hatred and hostility. How can we change our one dimensional tendency and culture of judgement?

Not only the woman in John's story or women in Duraebang were

47 Maria Höhn, Seungsook Moon, *Over there: living with the U.S. military empire from World War Two to the present* (Durham, NC: Duke University Press, 2010), 340.

48 I do not want to be offend to all soldiers and their family who has been very committed and suffered in certain circumstance. But I just want make sure there is also many kind of psychological pressure of US soldiers elsewhere in the world and following problems due to their own situation.

adulterers. In a certain sense, all of us are adulterers by militaristic mechanism because we support it unconsciously. This kind of militaristic mechanism is invisible. There is a lack of awareness by ordinary people as citizens. This system and structure raped all of us metaphorically. In addition, there is no visible actor in this story. Thus, it is necessary to seek for unhealthy invisible “maleness” of this contemporary world. To seek for constructive masculinity is also important in order to correct unhealthy masculinity. Then we could develop a new paradigm of gender discourse.

IV. Indigenization of Militarism and Gender Bias

Dutch sociologist Geert Hofstede analyzed Korean and Korean culture based on his research and survey. Hofstede's cultural dimensions theory is a framework for cross-cultural communication. He defines culture as software of the mind, “Culture is the collective programming of the mind that distinguishes the members of one group or category of people from another”.⁴⁹ Culture refers always to a collective phenomenon and to the way people think, feel, and act and so on.⁵⁰ Hofstede describes the effects of a society's culture on the values of his proposed dimensions.⁵¹ In spite of preliminary male dominant mili-

49 Geert Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, second edition (London: Sage Publication, 2001), 9.

50 Geert Hofstede, *ibid.*, 10.

51 The original theory based on four proposed dimensions, and gradually he added some others. In 2010 whole is expanded to six dimension as following: individualism-collectivism; uncertainty avoidance; power distance (strength of social hierarchy) and masculinity-femininity (task orientation versus person-orientation); long-term orientation; indulgence versus self-restraint.

taristic culture, Korean society is categorized as Feminine valuable. According to Hofstede's analysis Korean society tends to be more feminine.⁵² Interestingly, on his Country Masculinity Index South Korea's actual score for masculinity is 39.⁵³ It implies to "working in order to live" and well-being. While Masculine oriented societies, strive for success, achievement, driven by competition, Feminine oriented society caring for others and quality of life. Wanting to be the best is connected to Masculine oriented society, while liking what you do is more tend to Feminine oriented society.⁵⁴

This kind of form of a collectivistic society manifest long-term commitment to group such as a family, extended relationships so on. While western society has driven by individualism, Korean society is formed by Confucianism oriented collectivism, which highlights interdependency in-group members. Due to preference of monotonous collectivism for the sake of national security, individual is frequently forgotten or becomes invisible, even it is not merely a matter of the individual.⁵⁵ Thus, stories of sex workers on US camps and their children could be considered not as just personal matter. It should be disseminated in order to remind of the system of militarism. It could help to let people understand this complexity of the militaristic system. It is not merely individual pattern. Cynthia Enloe makes clear "Exploring

52 His categorization strengths rather traditional genderbias and simplify whole complexity of society. Nevertheless, I just illustrate his analysis with limited usage.

53 On the same index, Japan has the highest score of 95. Geert Hofstede, *ibid.*, 286. Origins and implications of country masculinity differences regarding Gender roles and consumer behavior, the Work situation, politics, sexuality and religion Korean society is generally in my own experience tended to high Masculinity. Nevertheless, his result of analysis brought different score. Geert Hofstede, *ibid.*, 312,318,323,330.

54 <https://geert-hofstede.com/south-korea.html> (accessed on October 3, 2016)

55 Katherine H. S. Moon, *ibid.*, 160.

the Cold War must take our curiosity everywhere that presumptions about Communism and anti-Communism, and the significance of each for international politics, relied on the complementary militarization of both femininity and masculinity. Nowhere was that militarization inevitable. Nowhere was it accomplished without official help.”⁵⁶ Militarism influences not only the military system, but also the entire Korean culture.⁵⁷ The whole society has been affected by this patriarchal military order-obedience mechanism. Those who possess hegemonic power dictate everything instead of promoting the spirit of empowerment and embracement of diversity. A monotonic linear idea dominates and does not consider otherness and complexity. Due to homogeneous collectivism and lack of recognition of diversity hostility toward otherness in terms of thinking, appearance, faith is easily increased. This kind of power chain is hard to break because it is easy to monopolize power. It is a great hindrance to the development of democratic creativity and the acceptance of diversity, or to reach a consensus by recognition of otherness.

Without realizing, Korean people are affected very much by militaristic culture in terms of daily life usage of languages⁵⁸ and gender bias. Countless people have already suffered from the Korean War and division of Korea. However, this is not only a fact of the past, but also an ongoing present reality in Korea. Every young male has to join to

56 Cynthia Enloe, *The Morning After: Sexual Politics as the End of the Cold War* (Berkeley, LA: University of California Press, 1993), 254.

57 For instance major children's computer game is itself militaristic war oriented and destructive. It would be affective for the children in their future orientation, if they were only playing with those kinds of program. It could be very dangerous brainwash.

58 For instance A bullet taxi, a shot delivery service, bomb drink of alcohol, spading (working in vain), D-day (Demobilization Day), fighting, FM (Field Manual) are some few examples.

military service for approximately two years in Korea due to Korea's conscription system. This is mandatory for all healthy young men, but not for women.⁵⁹ For various reasons, most young men do not want to join.⁶⁰ Usually there is a fear of isolation from society and relationships. They are very reluctant to spend such a long time in an isolated situation. They have difficulties and challenges to adjust to military culture and fear to be isolated from the society. After the service, they have again reversed difficulties to adjust to ordinary life in society. This kind of anxiety and concern are very understandable. Nevertheless, they have to—they have no choice. Regardless of fulfillment of military service, people think our mandatory service system should be still very necessary due to militaristic tension and cease fire situation on the Korean peninsula.⁶¹ However there are minority group of voluntary objection of military service. According to state law, it is not allowed to refuse this mandatory military service.⁶²

After completing their service, some young men are very proud of it. Their military experience becomes an important topic of conversation in people's gatherings on various occasions. It is a matter of heroic

59 About South Korean military as constant institution see Olivia Schieber, "The South Korean Military: Influencing Perceptions on North Korea and the US Military," *Columbia East Asia Review*, Vol. 9, Winter 2016, 2.

60 According to the survey among Yonsei University students of 935 who (un) finished military service they are thinking regarding improvement of reputation of Korean military service issue of salary and human right are the most highest interested subject. Yonsei Chunchu Magazine, October 5, 2015, 2.

61 According to survey among Yonsei University students more than 50% out of 935 have answered, it is still very necessary to have mandatory military service. Yonsei Chunchu Magazine, October 5, 2015, 2.

62 Those who refused to join to this service without recognized reasons have to go to jail; nevertheless, they are choosing not to join for various reasons. One of these religious groups is the

discourse—they show their status as “a real man”. To fulfill military service is considered as being a real male. It is a kind of process of socialization. This is one of the cultural streams that carries and disseminates militarism.

Real men and not real men can be distinguished. The accomplishment of military service might be a norm. However, beyond that, what military service has done is add a category to judge others. Intensity and danger in this service are highly valued.⁶³

Korean soap operas are one of the popular tools to advertise and disseminate a certain message. Militaristic culture is accepted, also, in media culture: for instances there was a popular drama with a famous Korean actor and actress,⁶⁴ in which the role of a soldier who served in a humanitarian act was depicted as very charming and idealistic. Due to the success of this drama, the military look became among young people well accepted as fashion. It helps to attract people to military service as well; it was a very effective and positive advertisement for militaristic languages and militarism as such.

“Do you have your girlfriend?” “No!” “Then, just call your mom and just go forward!” This is a simple repertory in the military exercise

Jehovah's Witness. Due to their religious conviction, they are not willing to join in militaristic exercise. According to the state law, conscientious objection is a crime. There is no alternative military service system so far in Korea. It is controversial whether that kind of option is acceptable under current militaristic tension. <http://doam.org/index.php/projekte/menschenrechte/kriegsdienstverweigerer/3398-2015-suedkorea-8000-unterschriften-aus-aller-welt>; <http://www.connection-ev.org/article-2191> (accessed on October 1, 2016).

63 Kim Eli, “Militarism and Gender in the Era of Neo Liberalism, Feeling of Anxiety,” *Dangerous Society and Feminist Theology*, ed. by Korean Association of Feminist Theology (Seoul: Dongyeon, 2016), 104.

64 Title of this television drama was “The Descendant of the Sun” and the main figure was Song jungki and Song Haekyo. This story is based on Doctorswithout Borders and has modified.

when they have to jump. General gender grammar like protector, protected, actor and receiver is here repeated. Males play the role of protector. Female should be protected. This kind of role orientation between male and female is just represented everywhere.⁶⁵ Male as protector and Female as protected, this kind of gender bias thinking reinforce traditional gender role and view of gender. Military expenditure's support this way of thinking in society in general. To speak with Cynthia Enloe, "Any patriarchy survives and thrives only if its leaders and members can perpetuate a widely accepted standard of 'proper' femininity."⁶⁶ Militarism in patriarchy could more easily succeed, if people in power who support the militaristic patriarchal system manipulate the definition of femininity and feminine identity.

As the military look became popular worldwide in fashion and global market,⁶⁷ military life became also an exotic experience. To experience military life could be an occasion to develop self-management. It could be also an important experience to increase self-controlling power. Thus, it is not just a consuming experience, but women are anticipating in this kind of overcoming her- or himself.⁶⁸ The life of women is always related to militarism and war throughout

65 Um Ok-Soon, *Military is female one* (Seoul: Globalvillage, 1999), 65, quoted from Kim Eli, "Militarism and Gender in the Era of Neo Liberalism, Feeling of Anxiety," *Dangerous Society and Feminist Theology*, ed. by Korean Association of Feminist Theology (Seoul: Dongyeon, 2016), 100-101.

66 Cynthia Enloe, *Globalization and militarism: feminists make the link* (Lanham: Rowman & Littlefield, 2007), 80.

67 Cynthia Enloe, *Does Khaki Become You? The Militarism of Women's Lives* (London: Pluto Press, 1983).

68 Kim Eli, "Militarism and Gender in the Era of Neo Liberalism, Feeling of Anxiety," *Dangerous Society and Feminist Theology*, ed. by Korean Association of Feminist Theology (Seoul: Dongyeon, 2016), 94-95.

the human history. Militaristic fe-maleism could be also revealed. In that sense, women could be a victim of militarism, as well as an agent to participate in systemic militarism, which is supportive of maintain militarism and its system.⁶⁹

Militarization can appear attractive. It can be personally rewarding materially and emotionally. It can seem to make sense and be practical and efficient. Militarization can seem to be a reasonable response to a threat-filled, unpredictable world. In fact, the more convinced any person becomes of globalized or localized danger, the more likely he or she is to see the prioritization of military needs and militaristic values over other needs and values as positive, or at least inevitable.⁷⁰

Due to ongoing tension and conflict in every part of the world, militarization is easily justified. "Militarization is a process that binds together the personal, the local, the national, and the global."⁷¹ Militarism is one of important component to sustain worldwide capitalistic market-system. It is a necessary condition for maintaining wide economic power. Thus, militarism is closely related to market-economy and capitalistic business interests. Militaristic imperialism and political manipulation dominate in the contemporary world more than any time before. Military industry is one system with which rich minority are made richer. Therefore, the gap between rich and poor became bigger

⁶⁹ Kim Eli, *ibid.*, 91.

⁷⁰ Cynthia Enloe, *Globalization and militarism: feminists make the link* (Lanham: Rowman & Littlefield, 2007), 161.

⁷¹ Cynthia Enloe, *ibid.*, 160.

⁷² Economic injustice and inequality within US and connection between politics and super rich minority see Jacob S. Hacker and Paul Pierson, *Winner-Take-All Politics: How Washington*

and communal well-being is neglected.⁷² Trust in God is twisted into Trust in money.

David Harvey makes clear how politicians can manipulate this kind of circumstance, “Fear and insecurity both internally and externally were all too easily—and in this case successfully when it came to re-election time—manipulated for political purposes”.⁷³ US nationalism combined with hegemonies economic interests of US and US socio-political supremacy in the world.⁷⁴ “But the end of the Cold War has changed everything. The rest of the world no longer looks to the US for military protection and has broken free from US domination in almost everything.”⁷⁵ However, the Korean case is different. “South

Made the Rich Richer—and Turned Its Back on the Middle Class (New York: Simon & Schuster, 2010), 4,7.

73 David Harvey, *A Brief History of Neoliberalism* (Oxford: Oxford University Press, 2007), 195.

He elaborates in the New Imperialism militarization abroad and domestic inevitably go hand in hand. And he concluded that the international adventurism of the neoconservatives, long planned and legitimized after the 9/11 attacks, had as much to do with asserting domestic control over a fractious and much-divided body politic in the US as it did with a geopolitical strategy of maintaining global hegemony through control over oil resources.

74 “US nationalism also has a darker side in which paranoia about fearful threats from enemies and evil forces from outside take over. The fear is of foreigners and of immigrants, of outside agitators, and now, of course, of ‘terrorists’. This leads to the internal circling of wagons and the closing down of civil liberties and freedoms in episodes like the persecution of anarchists in the 1920s, the McCarthyism of the 1950s directed against communists and their sympathizers, the paranoid style of Richard Nixon towards opponents of the Vietnam War and, since 9/11, the tendency to characterize all critics of administration policies as aiding and abetting the enemy. This kind of nationalism easily fuses with racism..., the restriction of civil liberties..., the curbing of press freedoms..., and the embrace of incarceration and the death penalty to deal with malfeasance. Externally this nationalism leads to covert action and now to preemptive wars to eradicate anything that seems like the remotest threat to the hegemony of US values and the dominance of US interests.” David Harvey, *ibid.*, 196.

75 David Harvey, *ibid.*, 196.

Korea's position as a frontline state in the Cold War initially gave it US protection for its developing mentalism."⁷⁶

Neo-liberalists keep trying to reinforce militarism in order to pursue their private interests and to solve some critical situation within US and rest of the world. Again to speak with David Harvey "The neoliberal fear that special-interest groups would pervert and subvert the state is nowhere better realized than in Washington, where armies of corporate lobbyists...effectively dictate legislation to match their special interests."⁷⁷ Neo-liberalism has anti-democratic tendency. They are misusing conflict situations, tension and exaggerating some critical incidents to increase tension and fear of the people. They could justify that action on behalf of so-called national unity and security. Fear, confusion, and disorder cause more fear. With the purpose of solving fear, people additionally increase their militaristic interest. Politically right-wing people could take advantage of this situation.⁷⁸

Thus Militarism works as tool and "social ethos"⁷⁹ which composes people's action and thought in a special way. Anti-communism became a political system and mechanism where people create an internal enemy to distinguish people between friend and enemy. It could be played as a tool to increase social tension and to control ordinary people. Anti-communism is usually connected to conservative closed-minded people in politics and Christian faith.⁸⁰ Frequently they are related to exclusive nationalism.⁸¹

⁷⁶ David Harvey, *ibid.*, 118.

⁷⁷ David Harvey, *ibid.*, 77.

⁷⁸ Kim Eli, *ibid.*, 100.

⁷⁹ Kim Eli, *ibid.*, 87.

⁸⁰ Meehyun Chung, *ibid.*, 33-35.

⁸¹ Kim Eli, *ibid.*, 98.

To speak with Kim Yonja, who is the first activist and witness of US camp prostitution, military sex workers should not be treated as the object of charity or symbol of contra Americanism, nor victimization of imperialism. The issue should be approached as one of Korean patriarchies and classism. They should be the subject of their own situation and experience.⁸² With acknowledging their agency and subjectivity of such as military sex workers,⁸³ we could develop our awareness of a militaristic socio-political system and an alternative discourse for real intersectional gender justice and peace toward life just like Jesus affirmed to the woman, instead of accusation.

The Cold War era is already finished in other parts of the world, but it is not over yet on the Korean peninsula. Militaristic culture has disseminated everywhere. Real Restoration of prostitute women who suffered through our modern history has not happened yet. The state violence against marginalized people and ignorance of them is still going on. Duraebang, and women's groups like Solidarity for Gijichon Women's Human Rights, Saewoomtuh, Korean Women's Association United, have tried to sue the Korean government since June 25, 2014 for compensation for former Korean camp town "comfort women" for U.S. troops, to begin with truth recovery and to get an official apology regarding "comfort women" for U.S. troops. The court ruling was given on January 20, 2017. It has partly acknowledged U.S. military former "comfort women" as victims of state violence and that the South Korean government classified camp towns as special zones and

82 Chung Heejin, "Women's Right which becomes alive through Death," *Herstories of Women's Right in Korea* (Seoul: Hanwool Academy, 1999), 309.

83 Hyunsook Kim, "Yanggonju as an Allegory of the Nation. The Representation of Working-Class Women in Popular and Radical Texts," Elaine H. Kim and Chungmoo Choi (eds.), *Dangerous Women: Gender and Korean Nationalism* (New York: Routledge, 1998), 196.

maintained them.⁸⁴

The plaintiffs have expressed strong regret over the Court's dismissal of their claims because of a lack of evidence. First, the main purpose of the government's creating and maintaining the camp towns was to provide sexual 'comfort' to U.S. troops, and the government also administered patriotism education, even encouraging 'comfort women' to 'comfort' U.S. troops for the sake of national development, but the Court did not acknowledge these claims. Second, despite the plaintiff's being victims of crimes such as murder, violence, confinement, etc. by U.S. troops and being trafficked and sold by sex industry brokers, because South Korean police officers had close ties to pimps, police officers neither conducted proper investigations conducted nor helped the plaintiffs who had requested help.⁸⁵

84 On July 6, 1957, the government-affiliated Ministry of Health and Social Affairs, Ministry of the Interior, and Ministry of Justice made an agreement on "the issue of UN soldier-designated establishments and the assembly of ("comfort women") in designated areas." In order to enforce this agreement, on February 28, 1957, the South Korean government established the former Act on the Prevention of Infectious Diseases and its enforcement ordinance. The South Korean government exams designated women working in special hospitality establishments (clubs), particularly "comfort women," through the Ministry of Health and Social Affairs, to receive compulsory medical checkups and implemented the administration of sexually transmitted disease (STD). "Comfort women" who were infected with an STD were to be quarantined and treated in medical detention centers... Additionally, the Court made clear that after South Korea's liberation [from Japanese colonialism], the South Korean government established and maintained the camp towns through the designation of special tourist businesses (clubs for U.S. troops) and sale of tax-exempt alcohol... However, the Court stated that the sole fact that the government had created and maintained the camp towns is insufficient to rule that the government committed illegal acts against "comfort women" for U.S. troops. Cf. <http://durebang.org/?p=5850> (accessed on April 15, 2017).

85 <http://durebang.org/?p=5850> (accessed on April 15, 2017).

The plaintiffs are determined to continue to reveal the truth supporting these claims in the appellate trial. It is important to underline the culture of life and promote life centered on thought and action based on justice and peace.⁸⁶

The Parable of the Widow in the Gospel of Luke (Luke 18:1-8) instructs us to fight against injustice. This story should be kept going. The unjust judge could be considered as state violence. We see many examples in church history in which Christianity demands the sufferance of injustice from the weak, the marginalized, and, among others, from women. The crucifixion of Jesus Christ, who so tenaciously withstood the suffering he had taken upon himself and was misused in the expectation of quietly enduring injustice as an innocent victim.

It is, however, especially because of Jesus Christ's once-and-for-all suffering on the cross that human-inflicted suffering and injustice should be fought and withstood. Jesus teaches and tells us that we should nonetheless pray incessantly and never let up (Luke 18:1) and to this end, Jesus gives us the parable which reminds us repeatedly of all victims under state violence and their struggle.⁸⁷ Naming the unjust

86 Meehyun Chung, "Seeking the Lost Threefold Thoughts: Relationships with God, Earth and Human Beings," *Madang. International Journal of Contextual Theology*, Vol. 22 (December 2014), 126-129.

87 There is already people in perseverance who participate since 1992 in the Wednesday demonstrations in front of the Japanese embassy in Seoul in the fight for justice. They are Comfort Women who forced to serve as sex-slaves in the Asian-Pacific war theatre during the Second World War. "In hope for justice and with their solidarity and support we will not resign but rather fight on." (Interview with Kil Wonok on August 10, 2005)

There is worldwide campaign and fighting for peace and the attainment of justice by the Comfort Women groups. <https://www.womenandwar.net/contents/main/main.asp> (accessed on March 25, 2017).

in trust upon God is the core of the spirituality of resistance. We believe that God does not abandon nor neglect those who plea to God day and night (Luke 18:7). God sides with those who suffer unjustly. In addition, God invites us, that we also take action against injustice perpetrated by people.

The further study of militaristic culture may be helpful to seek gender justice in Korean society in general, but in Korean protestant Christianity in particular. Gender performance should be served not merely to increase gender justice per se, but also to increase awareness of different discrimination, to promote mindfulness and hospitality. Because gender discourse, which is driven by militarism, is not only the issue of sexism, it is a correction of perspective of exclusion and hostility. Therefore, discourse on gender should be intersectional regarding race, religion, sexual orientation and class and so on. This kind of multi-dimensional approach would help to expand the horizon of inclusivism and open the mind-set toward hospitality.

V. Closing remarks: Transforming Culture of Hostility to Culture of Life-Centered Hospitality

The Korean culture of militarism became a chronic disease like elsewhere in the world . What can the Christian community could offer to this reality? Dominant destructive oriented masculinized behavior, thought, and red color complex should be transformed constantly within society and Christianity, but not only physically, but also mindfully. Top down change is most important. However, we need to change our daily practice from the bottom-up. Approach in both

macro- and micro levels is important. It is high peak time to think critically about the mixture of Confucian tradition of gender segregation, patriarchal militarism and patriarchy of Christianity. Additionally, we need to deal with dominant gendered presumptions to look back critically about our individual behavior and collective culture. Why do men with power act in a certain pattern and women are merely imitating when they get a position of power? Daily performance of being inviting, non-judgmental, inclusive and hospitable in every single moment of our lives would be helpful to embrace people in broad perspectives. Just to keep homogeneous collectivism, which does not allow diversity and difference from communal well-being and fellowship of community would strengthen and increase exclusivism and hostility.

The most important thing is how we can transform our hostility toward otherness in micro- and macro levels. Instead of spreading hostility, to increase and practice inclusive hospitality is very necessary. The essential component is how we promote our awareness of peace and reconciliation with one another—including nature. In that kind of process, we need to transform Christianity, moving beyond its one-dimensional Ideological orientation.⁸⁸ Christian fundamentalists tend to have a kind of crusade spirit. Militaristic orientation refers to simple dualistic ideas of good and evil, very judgmental against left wing oriented people and other faith communities. They emphasize on the spiritual battle.⁸⁹ Critical people against Christi-

88 Korean Christianity and anti-communism see: Meehyun Chung, "Militarism and Gender in Korea" *Voices*, ed. by Ecumenical Association of Third World Theologians, Vol. XXXIX, 2016-1, 33-35.

89 Kim Eli, *ibid.*, 99.

anity or other religious group are easily identified as evil or enemy to defeat, while Christianity is considered as good and should dominate. However, people ignore quickly there are many world leaders who are pretending to be a member of so-called Christian community and use their powers for destruction and killing instead of enriching the life.

Based on that kind of world political line combined with tendency of Korean dependency on US politics in order to keep the status quo our deep dualistic division of country remains. Unless “a cease fire agreement” is changed into at least a non- aggression agreement or, even better, “a permanent peace treaty”, constant fear of potential war will dominate and manipulate people on the Korean peninsula. This particular political context justifies having a militaristic system and promotes a culture of militarism. National insecurity was always an issue to hinder the democratic movement or issue of justice. All other issues are left behind for the sake of national security.

The greed of globalized weaponry market, which serves only few rich minorities, should be controlled. That kind of greed driven military expenditure should be used for many other purposes, for common goodness and general well-being of people. If the cost of completely militaristic equipment can be spent for other purposes such as education, health system, communal welfare, job creation and so on, the majority on earth would take benefit. Instead of following a nation’s interest and a superrich minority group’s economic interest or linear one-dimensional national security, general well-being of people on this globe and all of creation should be considered.

If people pound their swords and their spears into rakes and shov-

els, they will never again make war or attack one another. Then everyone will find rest beneath their own fig trees or grape vines, and they will live in peace. This is a solemn promise of the LORD All-Powerful. (Micah 4: 3-4). "Let the killing end!"⁹⁰ Let's promote the culture of life!

⁹⁰ KLyrics of the world premiere of "Scenes from Court Life, or the whipping boy and his prince" by Sarah Ruhl, directed by Mark Wing-Davey.

The whole last spoken line is LAURA BUSH: Forgive him, oh Lord-

However, it's followed by a song, which ends:

ALL:

Oh let us all pretend-

Please oh Lord

If there be a Lord

Let the killing end.

Let the killing end.

Played on Oct. 6, 2016, Yale University Repertory Theatre; In this Scene was an issue of whipping boy who refers to various countries to be punished instead of wrong doing by US. Korea is certainly one of them.

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