

***The God of all the Earth:
Contextual Theology in a Globalizing World
The Example of Korea***

Submitted by Namduk Hwang, to the University of Exeter as a dissertation
for the degree of Doctor of Philosophy
in Theology, February 2013.

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ABSTRACT

Korea became a multicultural society through the influx of foreigners: migrant workers, international married couples, foreign students, and naturalized citizens. This social change challenges Korean churches to reflect on their mission styles and theology. The theology of the welcomed stranger is a theological response to the Korean context, requiring a profound understanding of globalization and migration. It focuses mainly on the lives of migrant workers in Korea and suggests a model of settlement for both Koreans and migrant workers for peaceful living while exploring a community of toleration, friendship, and harmony for co-existence and emphasizing social justice for the poor and marginalized. Interfaith dialogue between Korean churches and migrant workers is also an important facet of this theology.

The introduction outlines my personal life story in relation to Minjung theology and the theology of the wanderer as preconditions to the theology of the welcomed stranger. Chapter One explains the theological responses to globalization and the context of globalization and migration while researching the role of international economic institutions and international laws for migrant workers and their families. Chapter Two explores the situation of migrant workers in Korea, especially women, while highlighting the work of Korean NGOs working for migrant workers and showing the viewpoints of NGO staff on globalization. Chapter Three reflects on Minjung theology and suggests its new responsibility in the era of globalization. Chapter Four considers the theology of the wanderer, comparing it with Minjung theology. Chapter Five outlines the theology of the welcomed stranger and argues for the virtue of a multicultural society, challenging Korean churches to understand the social reality of migrant workers and accepting them as

“welcomed stranger.” Chapter Six emphasizes interfaith dialogue and relations between Korean churches and migrant workers, examining the religious context of Korea and the historical background of the Korean church. This chapter also provides the viewpoints of NGO staff in Korea on interfaith dialogue, supporting Korean churches and migrant workers to work together for the realization of a “basic human community,” which I understand as a response to the idea of the kingdom of God.

ACKNOWLEDGEMENTS

I appreciate deeply my supervisors, Dr. Heidi Hadsell, the President of Hartford Seminary, and Dr. Tim Gorringer, a professor of the University of Exeter, for their continuous encouragement and support. This dissertation could not have been completed successfully without their critical comments and suggestions. I am also grateful to Rev. Dr. Tonghwan Moon for inspiring me as a first generation Minjung theologian and as the founder of the theology of the wanderer. He gave me new theological perspectives regarding migrant workers in a globalized world. I also deeply thank Rev. George Todd, a former staff for Urban Industrial and Rural Mission at the World Council of Churches. I cannot imagine what a life of studying in the U.S. would have been like without his ecumenical friendship and intimacy. Creative conversation with him made me strong and refreshed, spiritually and theologically. Special gratitude goes to some NGO staff and migrant workers whom I interviewed for this dissertation. Their suffering and struggle for achieving a just and peaceful world are not only an important motivation for academic research, but also challenged me for working together. I also wish to express my thanks to Rev. Dr. Steven Blackburn, a professor at Hartford Seminary, and Rev. Emily Holcombe, a writing consultant at Hartford Seminary, who have been helpful in correcting my English logically and knowledgeably. Finally, I truly appreciate Jounghee Kim, my wife, for her continuing support and love, Dasom, my daughter, and Dachan, my son, for their expectation and confidence in my studies. Today's good fruit of the academy could not have been possible without my family's sacrifice and endurance.

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INTRODUCTION

In the story of Sodom and Gomorrah, Abraham intercedes for the cities when God threatens to destroy them. He asks, “Shall not the Judge of all the earth do what is just?” (Gen. 18:25). This story gives me the title of my dissertation. From Korea, I wanted to explore contextual theology. There is already one world famous version of Korean contextual theology, Minjung Theology, the theme of Chapter Three. Its central biblical paradigm is the story of the Exodus. Less well known is its successor, the Theology of the Wanderer, the theme of Chapter Four. Its biblical paradigm is the story of Abraham leaving Ur. In this dissertation I am proposing a third version of Korean contextual theology, which develops out of the situation of globalization. How, as Christians, do we respond to migrant workers who may not be Christian, who may be Muslim, or Hindu, but who in any case are not part of the dominant culture? I am proposing that we develop a “Theology of the Welcomed Stranger.” My central paradigm for this is the book of Ruth, though exhortations to care for the stranger are also found in Leviticus, and, of course, in the gospels. To say why I have been led to do this I feel it is appropriate for me to tell my own story.

Minjung Theology and My Life

I was born in a poor family in South Korea. My parents escaped from North Korea during the Korean War (1950-1953) and settled in South Korea. They got married and lived in a slum in downtown Seoul. There were also many poor people who came from rural areas during the urbanization and industrialization of the 1960s and 70s. From childhood, I saw much suffering and hardship around me. My father had no job after his illness and mother sold fruits on the street and worked as a cleaning woman sometimes. Some of our

neighbors hawked goods on the street, some worked at construction, and some worked in factories.

When I was a middle school student, I became a Christian. After I graduated from high school, I decided to study theology to become a pastor. At that time, I heard that female factory workers in a factory held a protest in the nude to demand just wages and working conditions based on Labor Standard Laws. I also learned that a male factory worker burned himself to death on the street to demand just treatment for factory workers. He shouted, “We are not machines.”¹ These events taught me that our society must be reformed. In seminary, I learned about Minjung Theology from Dr. Cyrus H. S. Moon. He argues that the Exodus was a paradigm for the Minjung, a Korean word that means the poor and oppressed. I developed an interest in Minjung Theology, but I found that the established churches in Korea were indifferent to the social reality of the Minjung.

After graduating from theological seminary in 1988, I undertook a twelve-month training course provided by the Korean Minjung Pastors’ Association in order to gain the skills necessary for ministry to the Minjung. As part of this training, I took jobs for nine months in two factories in order to understand and identify with the everyday struggles that these laborers undergo. After completing this work experience, I began my ministry by setting up a local Minjung church in the industrial complex of the city of Daejeon in the southern part of Korea.

One of the main programs of my ministry was a children’s study- room or after-school care program for children who had no one to take care of them because their parents worked in the factory. I also initiated a cultural night class for young adult factory workers who had no access to mainstream educational institutions because of their long working

¹ This is Tae-il Chun’s story. See Chapter 3.

hours and lack of finances. Through my involvement in various social mission and community programs, I was able to gain a deeper understanding of the struggles and difficulties faced by poor and marginalized people. At the same time, I worked hard to raise their awareness and analysis of the social problems which affected their daily lives.

As a Minjung church pastor, I was deeply involved in the activities, struggles, and movement of the Korean Minjung for 15 years. Minjung theology has strongly influenced me to understand the suffering Minjung and dedicate myself to the Minjung movement of the Christian churches.

Encounter with the Theology of the Wanderer

I came to the United States in 2005 to study at New York Theological Seminary and later earned my S.T.M. degree from Union Theological Seminary in New York.

My aim was to reflect on the Minjung ministry in my life through academic study. While studying in the United States, I met many Korean people in Korean churches and heard their life stories of difficulties and hardship. Even though they came to the United States for the “American Dream,” most of them are marginalized and alienated socially and culturally. They work in supermarkets, deli stores, nail salons, laundromats, restaurants, or as taxi drivers or truck drivers, from early morning till night. Some are undocumented. As undocumented migrants, they experience social discrimination and disadvantages. They cannot get a driving license or open a bank account. As undocumented workers, they are paid less than documented workers. They live in fear of deportation. Most Korean first-generation immigrants have language barriers to communication with others and it becomes an obstacle when they face legal problems. For example, when they are accused of violation of a traffic regulation, they cannot defend themselves to the police. Moreover, this

lack of language proficiency makes it difficult or impossible to settle disputes with landlords over housing issues.

While I was studying in the United States, I met Rev. Dr. Tonghwan Moon in a prayer meeting. Moon was a Minjung theologian in Korea who came to the United States in 1992 after his retirement.² In the United States, he has developed a new theology called “the theology of the wanderer,” which criticizes Minjung theology. This critique points out that the Minjung of Minjung theology in Korea are no longer today’s Minjung. Moreover, he argues that the concept of the wanderer is different from that of the Minjung and so he reflects theologically on wanderers as the subjects of history.³ He has been leading a Bible study for Korean pastors and introduced the importance of the theology of the wanderer. I attended the Bible study meeting and was challenged to respond to the new theological meaning and the practical responsibilities of the theology of the wanderer. In his book, *The Tower of Babel and the Wanderer*, Moon systematizes his theology; he explicates the backgrounds, themes, and biblical roots of the theology of the wanderer. It is this basic approach that I want to develop.

Aims

This dissertation evaluates both Minjung theology and the theology of the wanderer and then goes on to outline the theology of the welcomed stranger in the new context in Korea. The theology of the welcomed stranger proposes a model of settlement in a multicultural society and helps Korean people and migrant workers to share peaceful and harmonious lives. To that end, this dissertation emphasizes the virtues of toleration, friendship, and harmony in a multicultural society. In the meantime, the theology of the welcomed stranger provides Korean churches with a new mission responsibility, not only

² About Moon’s life story, see Chapter 4.

³ Moon differentiates the concept of Minjung and that of the wanderer. See Ibid.

for understanding the suffering of migrant workers, but also for embracing them as their neighbors. In this respect, this dissertation emphasizes interfaith dialogue between Korean churches and migrant workers. Through interfaith dialogue, both will acknowledge the similarities and differences of their cultures and religions. They will celebrate those diversities and use them as liberating powers for creating a just society.

This theology of the welcomed stranger overcomes the weaknesses of Minjung theology and the theology of the wanderer,⁴ and provides another more helpful contextual theology in Korea's pluralistic society.

Methodology

The dissertation starts off by clarifying contextual theology, understood as God's ongoing revelation in all social contexts in the world today. The particular context of this dissertation is the condition of migrants in a globalized world. It uses the Korean migrant situation to show how theology applies in this context.

I then investigate the impact of globalization on migrant workers. Globalization has a multidimensional nature and process.⁵ Scholars have not reached a consensus on the history, definition, and role of globalization: some scholars limit its history to the post-1989 era, while others trace it back to the nineteenth century. Still others locate its beginning as far back as five centuries ago, the full extent of the era of the time of modernity and the capitalist world.⁶ At the same time, some experts focus on the process itself, rather than on defining the time period.⁷ Globalization can be illuminated politically, economically, and culturally, but its complicated characteristics cannot be covered or explained simply. We

⁴ Minjung theology and the theology of the wanderer do not emphasize enough interfaith dialogue with people of other religions. See Chapters 3 and 4.

⁵ Manfred B. Steger, *Globalization: A Very Short Introduction* (Oxford: Oxford University Press, 2009), 57.

⁶ *Ibid.*, 18.

⁷ *Ibid.*

must avoid confining the multidimensional impact of globalization to a single domain or phenomenon.⁸ Despite its multiple facets, however, globalization must be understood, because its effects are deep and vast, both in the lives of people all around the world and in the ecological system. In order to understand globalization, this dissertation investigates the role of international economic institutions: the IMF, World Bank, and the WTO. I look at the reality of migrant workers by using United Nations' statistics on the numbers of international migrants. In this general group, female migrant workers have double burdens. They are vulnerable to both labor discrimination and sexual abuse. For that reason, I use special data about the percentage of female migrant workers among the total number of international migrants in regions throughout the world. I consider the international laws for protecting and promoting the rights of migrant workers and their families as they are declared in the conventions of the ILO and the United Nations.

After researching globalization and global migration, I describe the reality of migrant workers in Korea.

South Korea has achieved impressive economic growth since the 1980s. It is now attracting foreigners who want to share in Korea's prosperity, particularly migrants from Asia. As a result, about 1,400,000 foreign migrant workers now live and work in South Korea; of these, about 170,000 among them are undocumented workers from poorer countries in Asia and even Africa.⁹ Mostly, they labor in small-to medium-sized factories, or at construction sites, or in restaurants around industrial complexes. Their jobs are known as the three Ds: Dirty, Dangerous, and Difficult. Many work 12 to 13 hours a day, and must work extra, overtime hours every day. They are paid poorly and are rarely given time off.

⁸ Ibid., 12.

⁹ Korea Immigration Service (Ministry of Justice, Korea: 2011, September), http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_11.jsp (In Korean) [accessed March 12, 2012].

Their lives are miserable, and they endure unimaginable suffering. They suffer also from social discrimination and psychological distress, while living apart from their families. This is the reality of their working conditions and lives in Korea: they are marginalized and oppressed due to the forces of globalization.

I make use of particular social biographies, as well as the socio-economic statistics of migrant workers, to apply the theology of the welcomed stranger. How many migrant workers, both documented and undocumented, are in Korea? Which countries do migrant workers come from? I provide statistics from the Korea Immigration Service and the Ministry of Justice in Korea to document the geographical origins and the numbers of migrant workers. I also give examples of social discrimination against, and labor disadvantages among, migrant workers. Amnesty International reports the labor reality of migrant workers, in particular, revealing the vulnerable labor conditions of women migrant workers. In Korea, there are many NGOs working for migrant workers and their families. For this reason I outline the role of some NGOs and their programs to understand the reality of migrant workers.

I also use the contents of interviews with migrant workers in order to understand their viewpoints on migration and religion (See Appendix 1). Those interviews provide vivid testimony of migrant workers about their lives and work.

In addition, interviews with Korean NGO staff who are working on behalf of migrant workers illuminate their viewpoints on globalization and interfaith dialogue. This material will help Korean churches realize the social reality of migrant workers in a time of change.

Moreover, I outline Minjung theology and the theology of the wanderer in relation to different historical backgrounds, themes, and biblical roots, comparing them to each other, while suggesting the theological responsibilities of the two Korean Christian theologies in

the era of globalization. Further, the comparison demonstrates how each theology responds to the issues facing migrant workers who are equivalent, respectively, to the suffering Minjung and the wanderer. This analysis points to new responsibilities in a globalized world.

In its analysis of Minjung theology, I re-evaluate the concept of Minjung in the era of globalization. Minjung theology does not cover the suffering of migrant workers today as its theological and practical responsibility because it was formulated in the context of the 1970s.¹⁰ In the meantime, this dissertation asserts from the perspective of Minjung theology that the Minjung are the subjects of history. Thus, migrant workers are the subjects of their own history, because they are today's Minjung.

In my analysis of the theology of the wanderer, I also portray migrant workers as the wanderers who have the potential to build a new community movement. The "Exodus Community" is the paradigm presented in the theology of the wanderer, which argues that the "Exodus Community" is the model for the new community, not only for Korean wanderers but also for migrant workers. The theology of the wanderer expects a possibility: when migrant workers return to their home countries, they can apply their experiences of building an "Exodus Community" in Korea to their own social context and in that way develop a new dynamic "Exodus Community."¹¹ However, the theology of the wanderer does not deal with the lives of migrant workers in Korea concretely. It addresses the lives of wandering people globally, making an effort to liberate them by proposing an "Exodus Community" as an alternative society.¹² Thus, I question how the "Exodus Community" in the theology of the wanderer can apply to migrant workers in Korea.

¹⁰ Minjung theology has a responsibility to respond to the issues of migrant workers. See Chapter 3.

¹¹ Tonghwan Moon, interview by author, Bloomfield, New Jersey, USA, July 17, 2011.

¹² The "Exodus Community" is a main feature of the theology of the wanderer. See Chapter 4.

The theology of the welcomed stranger succeeds to the liberation tradition of the poor in Minjung theology and the theology of the wanderer. Furthermore, it proposes a model of settlement for migrant workers in Korea, which has become a multicultural society. The theology of the welcomed stranger illustrates the virtues of toleration, friendship and harmony in this new multicultural society. In order to explain the virtues of toleration and friendship for co-existence, I use Mozi's philosophical ideas of 兼愛 (living together and sharing benefits) and 相生 (living together). I also rely on Martin Buber's thought, the relationship of I-You.¹³ For the virtue of harmony, the Yin (陰)-Yang (陽) philosophy is quoted.¹⁴

The theology of the welcomed stranger stresses interfaith dialogue among people of different religions. Through interfaith dialogue, Korean churches understand the similarities and differences among cultures and religions, and celebrate their diversity. Through interfaith dialogue with migrant workers, Korean churches meet with them not just as "foreign workers," but as "welcomed strangers," as their neighbors.

I also research the religious context of Korea and the historical background of the Korean church. It is necessary that Korean churches build interfaith dialogue with migrant workers and develop dialogical relations for their common well-being in a multicultural society.

Literature Review

To examine Minjung theology, I evaluate the thought of three theologians: Byung-Mu Ahn, Nam-Dong Suh, and Yong-Bock Kim. Ahn is a New Testament scholar, and Suh and Kim are systematic theologians. As the first generation of Minjung theologians, they

¹³ See Chapter 5.

¹⁴ People in ancient China explained all whole created things and suggested a model for an ideal society through Yin (陰)-Yang (陽) balance. Ibid.

developed Minjung theology by identifying with the suffering of the Minjung. For that solidarity, all of them were fired from their schools by the military dictatorships.¹⁵ They practiced theology outside the tower of academia, in the midst of the suffering and struggling Minjung. Without their contribution and sacrifice as theologians and Christians, Minjung theology in Korea could not have been formulated. The second generation of Minjung theologians has inherited the theological insights and viewpoints from this first generation. However, they also criticize the first generation: the second generation holds different viewpoints for developing Minjung theology in this new era.¹⁶ My study is limited to the first generation of Minjung theologians because the main focus of Minjung theology is the same for both generations; the Minjung are the subjects of history.¹⁷ Moreover, the concerns of the second generation of Minjung theologians are too broad to research in this dissertation: ecology, church ministry, women's liberation, Minjung's sinfulness, salvation, and so on. Thus, to understand the Minjung as the subjects of history with the historical background of Minjung theology, the dissertation focuses on the theological viewpoints of the first generation.

From three representative theologians, one can understand Minjung theology and its vision. However, Minjung theology was formulated over 40 years ago, so it now faces a challenge due to recent rapid changes in Korean society, both inward and outward. Inwardly, the Minjung of Minjung theology in the 1970s cannot be the Minjung of the 21st century. There still are poor people among Korea's Minjung today, such as casual workers, part-time workers, and the homeless, but the general economic and political status of the original Minjung community has improved vastly. They have gained their rights by

¹⁵ About the political situation in Korea, see Chapter 3.

¹⁶ The theological differences between the first and second generation of Minjung theology, see Chapter 4.

¹⁷ The Minjung are the subjects of the history means the Minjung are "the subjects in the making of history." The Minjung through their suffering and struggling work for transforming their social and political lives and cultivating their cultural lives. See Yong-Bock Kim, *Messiah and Minjung* (Hong Kong: CCA, 1992), 5.

struggling through the process of democratization, step by step, and their consciousness has been raised through participation in the human rights movement. Therefore, today we need a new focus for the Minjung in the 21st century. Outwardly, Minjung theology now must respond to the injustice of neo-liberalism in the era of globalization: today's global market system, despite its sharing of technology, causes the rich countries to get richer, and the poor countries grow poorer.¹⁸ Manfred B. Steger, a professor of Global Studies at Royal Melbourne Institute of Technology University, writes: "When the market goes too far in dominating social and political outcomes, the opportunities and rewards of globalization are spread often unequally, concentrating power and wealth amongst a select group of people, regions, and corporations at the expense of the multitude."¹⁹ Thus, Minjung theology must be interested in the suffering of migrant workers who are global victims. In their locations, migrant workers are the new poor, marginalized *ochlos* Jesus favored.²⁰ Moreover, as suffering people in a strange land, they face the challenge of dealing with religions and cultures foreign to their own. Thus, they suffer economically, socially, and spiritually. To help the migrants, Minjung theology must expand to teach how to deal more positively with other religions and cultures. For others, grasping today's migrant Minjungs' religiosity contributes to understanding their lives, but that knowledge also will help the Minjung themselves to expand their religious wisdom and so help create a new world order. Taken together, a new Minjung theology for the 21st century, including socio-economic liberation for migrant workers and interfaith dialogue, will emerge.

The theology of the wanderer can provide a deeper response to the problems of globalization: it can operate to adjust the Minjung theology of the 1970's to the present

¹⁸ Steger, *Globalization*, 43.

¹⁹ *Ibid.*, 107.

²⁰ About *ochlos* in the New Testament, see Chapter 3.

realities of oppression. Tonghwan Moon, a Korean Minjung theologian and Christian pedagogist, has formulated the theology of the wanderer to take on this challenge. Since 2008, he has been working on his theology of the wanderer in his book *The Tower of Babel and the Wanderer*.²¹ His work is a primary resource for the theology of the wanderer in the global context. The theology of the wanderer positively confronts the new theological and practical issues that Minjung theology has not faced, acting as a particular paradigm for the plight of the wandering migrant workers in Korea who have come from poor countries, and as a general paradigm for other wandering migrant workers across the globe. Moon's theology is broad enough and vigorous enough to embrace all the victims of globalization.

The theology of the wanderer is taken from within the Christian tradition, so it relies on both the Old and New Testaments and their exegeses. Its first model is Abraham: Abraham became the father of faith as a wanderer, leaving his homeland in response to God's order and promises. He moved from place to place, towards an unknown destination, but with hope in the future. Then, Moses and those he led constitute another example of this paradigm for faith; they also were wanderers who carried out God's plan, liberating themselves from the oppressive power of Pharaoh in Egypt and moving towards the Promised Land.

Cyrus H. S. Moon, formerly a professor of Old Testament Studies at the Presbyterian Theological Seminary in Korea, stresses, "The word *habiru* (which is often equated with the word 'Hebrew' and is also spelled *apiru* or *habiru*) is a term that can be traced to records in the second millennium B.C. in Egypt, Babylonia, Syria, and Palestine."²² The *habiru* were wandering people. Further research on the *habiru* places them as the slaves

²¹ Tonghwan Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer](Seoul: Samin, 2012).

²² Cyrus H.S. Moon, *A Korean Minjung Theology- An Old Testament Perspective* (Maryknoll, New York: Orbis Books, 1985), 3-4.

under the power of Egypt, those who were the ancestors of the Israelites.²³ That is, the ancestors of the Israelites were wanderers (*habiru*) and Moses was the liberator of the Hebrews (*habiru*).²⁴ These elements make up the tradition of Exodus, continued by their prophets who proclaimed God's justice and love towards the poor and displaced in the Old Testament.

The second biblical basis for the theology of the wanderer is the New Testament. There, Jesus was preaching in Galilee: He acted in the tradition of Exodus, a wanderer-preacher to the wanderers around him, who followed Jesus where he went.²⁵ The people, called *ochlos*, were thus also wanderers. They had been forced out to the fringes of society and had no hope for tomorrow within the established structure and system.²⁶ They wandered outside of the establishment's center.

Minjung theology and the theology of the wanderer each has a key contribution to make here. Both Minjung theology and the theology of the wanderer focus on the poor on the fringes of society as their central subjects--the Minjung on the Korean poor, and the wanderer on global nomads.

Recently, Changhyun Ryu, a professor at Hanshin University in Korea, has proposed a new understanding of the wanderer in terms of Minjung theology, using the terms wanderer and Minjung collectively as "wanderer Minjung."²⁷ He believes that Minjung theology

²³ Ibid., 3.

²⁴ Bible study at Sae-Ha-Neul church led by Tonghwan Moon in Palisades Park, New Jersey, USA, 05 September 2011.

²⁵ Ibid.

²⁶ Tonghwan Moon, interview by author.

²⁷ Changhyun Ryu, "Damunhwa Sahoe-ui Tteodoli Minjung-e Daehan Sinhakjeok Ihae [Theological Understanding of Wandering Minjung in Multi-cultural Society]," in *Dasi Minjung Sinhak-Ida* [Again, Minjung Theology], eds. Kang, Wondon et al. (Seoul: Dongyun, 2010), 52.

should extend the concept of Minjung to migrant workers, who are today's subjects of history and witnesses to God's mission.²⁸

As redefined by the theology of the wanderer, the Minjung are the people trying to reform the established social structure. In contrast, wanderers are those who have been expelled from the social structure itself.²⁹

Suh thinks that we have been working for Minjung subjectivity by shaping our history. Minjung theologians are confident in the power of history's development.³⁰ Nevertheless, according to the theology of the wanderer, the Minjung in Korea have never permanently achieved their goals in reality.³¹ Despite progress arching over nearly 1,000 years of Korean history, Moon points out, "Although the Minjung in each case acquired some power, it did not last long. Thus, as the Minjung fail to maintain their subjectivity, the cycle of oppression repeats itself."³²

The theology of the wanderer raises the question of why the Minjung have never lasted as the subjects of history, even while they have been a driving force for social change in Korean history.³³ The theology of the wanderer's emphasis is on the process of being subjective in history.³⁴ This is the main point of the theology of the wanderer: to respond to the wanderers as the subjects of history. In contrast, Minjung theology has focused

²⁸ Ibid., 60-61.

²⁹ Bible study at Sae-Ha-Neul church led by Tonghwan Moon in Palisades Park, New Jersey, USA, September 5, 2011.

³⁰ Nam-Dong Suh, "Minjung(Ssial)-eun Nuguinga[Who are the Minjung (Ssial)]?" in *Hanguk Minjungron* [Essays on Minjung], ed. Korea Theological Study Institute (Seoul: Korea Theological Study Institute, 1984), 544.

³¹ In Korean history, there have been many Minjung movements: the Mang-i, Mang-soi Uprising (1176), the Kyungrae Hong's Revolt (1811), the Donghak Farmers' Uprising (1894-95), the March 1st Independence Movement (1919), the Students' Revolution (1960), and the Kwangju Minjung Movement (1980). See, Gibaek Lee, *Hanguksa Sinron* [The New Discourse on Korean History] (Seoul: Iljogak, 1999), passim.

³² Bible study at Sae-Ha-Neul church led by Tonghwan Moon.

³³ Tonghwan Moon, interview by author.

³⁴ Ibid.

exclusively on goals, not process.³⁵ The responsibility of the theology of the wanderer is to seek an alternative community. The theology of the wanderer does not stop at academic discourse: it is forming a just world by a commitment to action. Thus, the theology of the wanderer offers theological and practical insights on the global phenomena of suffering among the wanderers.

Research Outcomes

Through this dissertation, Korean churches will have a new contextual theology, the theology of the welcomed stranger, which challenges Korean churches to understand globalization and migration. The dissertation also pushes Korean Christians to identify with the suffering and frustration of migrant workers and to share in their aspiration and hope. Through the theology of the welcomed stranger, Korean churches will regard migrant workers as gifts of God, because they can experience God's love and salvific work through them. Thus, welcoming strangers is not merely a social issue, but is at the basic foundation of Christian faith. Migrant workers came to Korean churches as the living and sharing partners for the kingdom of God.

As a result of this awareness, Korean churches will have an opportunity to reform its structure to be churches for the others: Minjung and the wanderer. Thus, Korean churches will join in dialogue with the "welcomed stranger" and work with them to create "basic human communities."³⁶ The theology of the welcomed stranger will also contribute to Asian churches as they respond to the issues of migration, and theologize about those in an Asian context.

³⁵ Ibid.

³⁶ About "basic human communities," see Chapter 6.

Chapter Outlines

Chapter 1 explores contextual theology. God continues to act in history, liberating the oppressed in the same way that he liberated the Israelites. The Creator God is the Liberator. Contextual theology acknowledges God's ongoing liberating work in human lives. For example, Black theology and Feminist theology in the United States, Minjung theology in Korea, and Dalit theology in India respond theologically to their context. In this globalized world, Christians are called to witness God's liberating work. Globalization is the new context to which today's theology has to respond. This chapter examines globalization, especially economic globalization, and its impact on migrant workers. Both Minjung theology and the theology of the wanderer now find their true theological mission in serving migrant workers whose suffering was created by globalization. Thus, Chapter 1 emphasizes the rights of migrant workers and their families, supported by important data.

For that purpose, Chapter 1 provides important statistics, including these: the total number of international migrants; the number of men and women migrants; and women migrants as a percentage of all international migrants. Its data depend on the UN Department of Economic and Social Affairs from 1990 to 2010, revised once every five years. These data demonstrate that the number of women migrants is increasing and that they have greater vulnerability than men. Women migrants have double burdens as workers: they are mothers and daughters who must support their families, and are exposed to unlawful discrimination and social prejudice more than men. In this respect, promoting the rights of women migrant workers is underlined.

Chapter 2 examines the reality of migrant workers in Korea. For that purpose, it covers the social and economic backgrounds of migrant workers. This chapter makes use of statistics regarding migrant workers, both documented and undocumented, including their

geographical origins and the numbers of industrial and technical trainees. To explicate the reality of migrant workers, this chapter also draws upon interviews with migrant workers and staff members at NGO organizations for migrant workers. The interviews with migrant workers focus mostly on their social biographies, points of view regarding their future dreams, and on their religion (See Appendix 1). The staff members of NGOs reveal the purpose of their mission task and their outlook on globalization and migrant workers for an alternative community. These interviews reveal possibilities for building an alternative society with migrant workers and Koreans. Most organizations whose staffs were interviewed are located in urban areas where migrant workers are concentrated. A survey of the programs of these organizations also appears in this chapter.

Chapter 3 presents an evaluation of Minjung theology in Korea, covering its historical background, theological motivation, and intentions. This includes theological themes and biblical roots. Then, it challenges Minjung theology in terms of wanderer liberation, because Minjung theology does not respond to today's migrant workers in the global context. Interfaith dialogue between migrant workers and native Korean Christians is another task for Minjung theology. The religious heritage and experiences of migrant workers can energize their collective power to engage in solidarity for social movements. Thus, interfaith dialogue, especially with the poor, must be underlined in Minjung theology more positively.

Chapter 4 analyzes the theology of the wanderer, which arose in 2008, in the new global context, covering its historical background, themes, and biblical roots. The theology of the wanderer enables its followers to confront challenges of the 21st century. While Minjung theology is not sufficient to meet the need for solidarity and community among migrant workers, the theology of the wanderer expands its theological reflections to include

global wanderers. This section explains “Exodus Community” as the main feature of the theology of the wanderer and criticizes its ambiguity as an alternative society. In particular, this section contains the similarities and differences between Minjung theology and the theology of the wanderer and the responsibilities of the theology of the wanderer in the era of globalization. Interfaith dialogue between Korean Christian and migrant workers is one of responsibilities of the theology of the wanderer.

Chapter 5 proposes the theology of the welcomed stranger. The theology of the welcomed stranger suggests a model of settlement for migrant workers in Korea. Geographically, migrant workers made an exodus from their own countries for their survival and have settled in Korea. Korea has become a multicultural society and migrant workers have become members of Korean society. Thus, both Korean people and migrant workers must take common responsibility to live in peace and harmony.

This chapter uses the text of Ruth from the Old Testament as the basis for the theology of the welcomed stranger. It helps Korean churches to understand the cultures and religions of the stranger, and how to welcome and live with them. The chapter explains the reality of multiculturalism and proposes the virtues of toleration, friendship, and harmony for a multicultural society. Moreover, this chapter also stresses the rights of the poor as the precondition for that society. Thus, a multicultural society must be a just and equal society. In this line, the theology of the welcomed stranger succeeds the liberation traditions of Minjung theology and the theology of the wanderer, while overcoming the ambiguity of “Exodus Community” in the theology of the wanderer by providing a model of settlement in a multicultural society. The theology of the welcomed stranger also emphasizes the building of interfaith dialogue based on mutual respect of others’ religious experience and traditions. Lastly, the chapter stresses the mission of Korean churches, which must

understand the diversity of cultures and religions of migrant workers and celebrate them as the creation of God. Embracing and living together with migrant workers as the “welcomed strangers” must be the mission of Korean churches. Migrant workers are God’s gifts and blessing for Korean Christians because Korean Christians re-realize God’s love and ongoing work through the workers’ suffering and hope as well as through their various cultural and religious experiences. This chapter provides a new consciousness to Korean churches and migrant workers as working partners for creating a culture of life.

Chapter 6 applies the spirit of interfaith dialogue in the theology of the welcomed stranger to the Korean context. In particular, this chapter underlines the importance of interfaith dialogue between Korean Christians and migrant workers to facilitate collective action and solidarity to build a better world. Interfaith dialogue must focus on the suffering of migrant workers today. This dialogue challenges the impractical religious discourse in ivory towers which is out touch with the reality of migrant workers’ lives. It will not employ one-sided proselytizing to migrant workers of differing religious and cultural backgrounds.

Minjung theology and the theology of the wanderer are vulnerable to criticism because neither sufficiently considers non-Christian viewpoints, and thus fail to involve the meaning of interfaith dialogue. Most migrant workers are religious people. These two groups of Korean theologians have not completely recognized the religious nature of migrant workers; they must do so before any real dialogue can occur. This process requires seeking mutual interfaith dialogue, fully hearing the voices of the suffering. Through interfaith dialogue with migrant workers based on their suffering and hope, Minjung theology and the theology of the wanderer will be able to overcome their weaknesses and deepen their theological insights, so all can participate in these goals in the 21st century.

However, even before building interfaith dialogue with migrant workers can succeed, understanding the viewpoints of Korean Christians regarding other religions is necessary. Thus, this chapter researches the religious context of Korea and historical background of the Korean church. These analyses help in understanding Korean Christian viewpoints and attitudes towards other religions. This chapter contains the viewpoints of NGO staff in Korea on interfaith dialogue as well. Through these interviews, we understand their motivations for working for migrant workers and theological viewpoints regarding other religions and interfaith dialogue.

This chapter also argues that through interfaith dialogue, Christians proclaim the core message of Christianity and learn much from others' religious experience. This goes in the other direction as well, because the two groups will interact as equal partners in dialogue. Their interaction can present an opportunity to encourage each other as working partners with a shared vision. Korean Christians will understand migrant workers as the "welcomed strangers," theologically, and can get involved, practically, in the movement of migrant workers. Then all can act together towards a just and peaceful world. Both Korean churches and migrant workers will be greatly strengthened in making basic human communities. The redemptive work of furthering humanity will be forwarded through their mutual dialogue and engagement for the kingdom of God.

CHAPTER 1

Theological Responses to Globalization

1.1 Theology in Context

In AD 434, the French monk Vincent of Lérins published “an aid to memory” to help Christians decide what was orthodox and what was heretical. He proposed that one test was that Christians should believe what had always been believed “everywhere, always, by all.”³⁷ There is a nice irony about this, as Vincent himself is regarded as a semi Pelagian, and seems to be opposed to Augustine. Furthermore, he refers to the Council of Ephesus, one of the councils which led up to Chalcedon. That council was itself marked by sharp disagreements, and Chalcedon failed to secure agreement about Christology. Nevertheless, his famous formulation was later taken to speak of the context-invariant nature of Christian doctrine, especially by the neo Scholasticism which followed Vatican 1. This is not simply nonsense. If it is true that ‘Christ died for our sins’ then he died not for Europeans as opposed to Asians, whites as opposed to blacks, but for all. However, claims to context invariance fail to recognize that all propositional claims whatever (not only in theology) are context dependent. This was pointed out by Marx in *The German Ideology*, which he wrote in 1846, but which had to wait until 1932 for publication. Marx wrote:

The production of ideas, of conceptions, of consciousness, is at first directly interwoven with the material activity and the material intercourse of men.... Men are the producers of their conceptions, ideas, etc., that is, real, active men, as they are conditioned by a definite development of their productive forces and of the intercourse corresponding to these, up to its furthest forms.... Morality, religion, metaphysics, and all the rest of ideology as well as the forms of consciousness corresponding to these, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their actual world, also their thinking and the

³⁷ Vincent of Lérins, “A Commonitory,” in *Nicene and Post Nicene Fathers*, ed. Philip Schaff and Henry Wace, trans. C. A. Heurtley, vol. 11, 2nd ser. (Peabody, MA: Hendrickson, 1999), 131-2.

products of their thinking. It is not consciousness which determines life, but life that determines consciousness.³⁸

This is a fundamental statement of the sociology of knowledge, which has been widely (though not universally) accepted since the 1930s. If Marx is right then all knowledge whatsoever has to be understood in context, and not as abstract propositions universally true (though it is universally true that knowledge has to be understood in context).

The rise of contextual theology is not dependent, however, on sociology of knowledge. In Latin America, in the 1960s, priests and theologians trained in Europe came to see that the theology they had learned in Europe did not apply to their situation. The early theologies of liberation all distinguished between theologies which answered an enlightenment question (how is it possible to believe in God in an age of electric light?) and theologies of liberation (how is it possible to believe in God when the poor are treated like this?). At the same time both Black theology and Feminist theology arose in the United States, to be followed shortly by Minjung theology in Korea, then Asian Liberation theology, and Dalit theology. All these were described as “contextual theologies.” All sought to respond theologically to specific aspects of their context: the oppression of blacks, of women, of poor Korean, of Dalits etc. All condemned the a-historical kind of theology which claimed to be universally true.

Stephen B. Bevans, a professor of Historical and Doctrinal Studies at Catholic

Theological Union in Chicago, writes:

Contextual theology can be defined as a way of doing theology in which one takes into account: the spirit and message of the gospel; the tradition of the Christian people; the culture in which one is theologizing; and social change in that culture, whether brought about by western technological process or the grass-roots struggle for equality, justice, and liberation.³⁹

³⁸ Karl Marx and Frederick Engels, *Collected Works*, vol. 5 Marx and Engels: 1845-1847 (New York: International Publishers, 1976), 36-37.

³⁹ Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 1998), 1.

According to traditional Christian theology, it can be argued that the need for context is implicit in the idea of incarnation: the Creator, God, came to us in the Jew, Jesus, who lived and died in the first century in Palestine. Therefore, Bevans says, “It follows quite naturally that if that message is to continue to touch people through our agency, we have to continue the incarnation process.... Christianity, if it is to be faithful to its deepest roots and most basic insight, must continue God’s incarnation in Jesus by becoming contextual.”⁴⁰ There is no universal theology which has universal validity, independent of a social and cultural context. Bevans writes, “The time is past when we can speak of one right, unchanging theology, a *theologia perennis*. We can only speak about a theology that makes sense at a certain place and in a certain time.”⁴¹

In this dissertation I attempt an essay in contextual theology but the context I want to reflect on is globalization as it impacts my country, Korea. There is a paradox here, because globalization is as universalizing as the Vincentian canon! It too proposes that there are certain economic processes which are true for all people at all times. As I investigate the impacts of globalization there will be analogies between what is true in Korea and what is true all over the globalized world. Therefore there is an aspect of my work which will be universal, or at least, true wherever globalization has spread.

In order to begin my attempt at contextual theology I need now to outline the context. In the remainder of this chapter, therefore, I will first set out what I understand by the (contested) term globalization and then sketch its impacts in Korea. In the following chapter I will amplify my main theme, the reality of migrant labor in Korea.

⁴⁰ Ibid., 8.

⁴¹ Ibid., 2.

1.2 The Context of Globalization

Today, our world is being increasingly interconnected through the global market. Global capital flows beyond national borders, eliminating the notion of fixed national territories. Not only capital, but also goods, services, and people move beyond national boundaries in search of economic gain. Joseph Stiglitz, former Chief Economist at the World Bank, notes that this change arises from less costly transportation, so that the barriers previously presented by geography have disappeared.⁴² The divisions among nations fall away before the movement of capital and products for the benefit of a global market.

In 1944, there was a conference at Bretton Woods, New Hampshire, in the United States.⁴³ Entrepreneurs, economists, and politicians from forty-four nations met together and discussed a new post war economic order for the development of European nations.⁴⁴ The conference was held to overcome the devastation of World War II and to prevent another economic depression like the Great Depression of the 1930s.⁴⁵ The participants felt that a new centralized economic system would reduce poverty and help European nations achieve economic growth. For that purpose, they agreed to create international corporations in cooperation with new bureaucracies and new rules of free trade.⁴⁶ The conference focused on high tariffs to be imposed on imported goods, in order to protect national economies.

⁴² Joseph E. Stiglitz, *Globalization and Its Discontents* (New York: W.W. Norton & Company, 2003), 9.

⁴³ John Cavanagh and Jerry Mander, eds., *Alternatives to Economic Globalization: A Better World Is Possible* (San Francisco: Berrett-Koehler Publishers, 2004), 33.

⁴⁴ Haiti, Liberia, New Zealand, and the Soviet Union were among forty-four nations that did not sign the documents to create the IMF and the IBRD. See *Dictionary of American History*, ed. Stanley I. Kutler, 3rd ed., vol. 1 (New York, NY: Charles Scribner's Sons, 2003), 536.

⁴⁵ Cavanagh and Mander, 33.

⁴⁶ *Ibid.*

Steger writes, “In addition to arriving at a firm commitment to expand international trade, the participants in the conference also agreed to establish binding rules on international economic activities. Moreover, they resolved to create a more stable money exchange system in which the value of each country’s currency was pegged to a fixed gold value of the US dollar.”⁴⁷ As a result of the Bretton Woods Conference, international organizations of global importance emerged: the IMF (International Monetary Fund, 1944), the IBRD (the International Bank for Reconstruction and Development, 1944) and the GATT (General Agreement on Tariffs and Trade, 1947). Later on, the IBRD became the World Bank (1995), and the GATT developed into the World Trade Organization (1995). The IMF remains under the same name.⁴⁸

Later, the ideas formed of the Bretton Woods Conference faced controversies when it came to implementing their economic system. At first, however, the system flourished. The so-called “golden age of controlled capitalism” occurred until the early 1970s: the ideas born of the conference at Bretton Woods contributed to economic growth, and governments could control money flow within their borders.⁴⁹ High taxes on wealthy people and corporations were used to fund the welfare state and support impoverished people.⁵⁰ However, in the early 1970s, a world economic recession developed, so this era was marked by high inflation, low economic growth, high unemployment, public sector deficits, and energy crises.⁵¹ At that point criticism arose. The so-called neoliberals questioned the effectiveness of the Bretton Woods model of controlled capitalism, based on Keynesianism, and its focus on expanding social security. They also focused on the model’s harmonizing

⁴⁷ Steger, *Globalization*, 39 (see Introduction, n. 5).

⁴⁸ Cavanagh and Mander, 33.

⁴⁹ Steger, 39.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*, 40.

between labor and capital, and expanded economic stimulus plan.⁵² The neoliberals urged, instead, the loosening of economic regulations, the privatization of public enterprises, the deregulation of labor market, and finally adjusting the structure of business programs.⁵³ As the theorists of a neoliberal market economy, they insisted on minimizing states' interference in the market's autonomy. Their ideas descended from classical liberals like Adam Smith and David Ricardo, who stressed the autonomous functioning of markets.

Steger notes the background for this market philosophy: "Neoliberalism is rooted in the classical liberal ideals of Adam Smith (1723-90) and David Ricardo (1772-1823), both of whom viewed the market as a self-regulating mechanism tending toward equilibrium of supply and demand, thus securing the most efficient allocation of resources."⁵⁴ They were also economists who supported the ideas of neoliberals. Milton Friedman, who was an economic adviser to US President Ronald Reagan, and F. A von Hayek, who advised British Prime Minister Margaret Thatcher, supported those economic theories in their new context.⁵⁵ As neoliberal economic market theory, its political exponents were in line with neo-conservatism.⁵⁶ This new ideology has grown since the collapse of the Soviet Union in 1991 and the parallel dissolution of Eastern Europe. Any form of social democracy based on Keynesianism, fanaticism, or Stalinism was criticized.⁵⁷ Since then, this neoliberal economic market has established a monopoly power in the areas of global trade and finance, aided by international economic institutions--the IMF, the World Bank, and the WTO.⁵⁸

⁵² Yonghun Cho, *Christianity in the Era of Globalization* (Seoul: The Christian Literature Society of Korea, 1999), 23.

⁵³ *Ibid.*

⁵⁴ Steger, 41.

⁵⁵ Cho, 23.

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

⁵⁸ Steger, 41- 42.

1.3 The Role of International Economic Institutions

The International Monetary Fund (IMF)

The IMF was formed in 1944 as a result of the Bretton Woods Conference. Its aim was to support member nations' economic stability by instituting international financial cooperation in order to correct payment maladjustments.⁵⁹ That is, the IMF was established to set up "international monetary cooperation, remove foreign-exchange restrictions, stabilize exchange rates, and facilitate a multilateral payments system between member countries."⁶⁰ This process arranges for monetary policy while providing relief loans to member nations.⁶¹ When the IMF was finally set up in 1945, the first twenty-nine countries signed its Articles of Agreement.⁶² At that time, the IMF's beneficiaries were European nations; in the post-war years, they needed economic reconstruction. At first, the IMF focused on supervising the newly established fixed exchange-rate system initiated at Bretton Woods.

Almost three decades later, the system of fixed exchange rate collapsed in February 1973. Then the IMF started to advise member countries to adopt flexible exchange rates.⁶³ In fact, the IMF altered its beneficiaries to focus on the developing countries, beginning in the 1980s. The increasing foreign debt in developing countries became the key issue for the IMF.⁶⁴ In the 1990s, the IMF addressed the transition of former socialist countries to market capitalism. Now it helps countries in economic crisis.⁶⁵ The IMF operates on quota subscriptions from member countries.

⁵⁹ Cavanagh and Mander, 60.

⁶⁰ *International Encyclopedia of the Social Sciences, 2nd edition*, ed. William A. Darity Jr., vol. 4 (Detroit: Macmillan Reference USA, 2008), 95.

⁶¹ Cho, 80.

⁶² *International Encyclopedia of the Social Sciences, 2nd edition*, vol. 4, 95.

⁶³ *Ibid.*

⁶⁴ *Ibid.*

⁶⁵ *Ibid.*

The *International Encyclopedia of the Social Sciences* describes the IMF as follows:

“The IMF is headquartered in Washington, D.C., with an international staff of more than 2,500. As of March 2006, the IMF’s total quotas were \$308 billion, with loans outstanding of \$34 billion to seventy-five countries, of which \$6 billion to fifty-six countries was on concessional terms.”⁶⁶ Its aims are clearly stated in its own mission statement:

With its near-global membership of 188 countries, the IMF is uniquely placed to help member governments take advantage of the opportunities - and manage the challenges - posed by globalization and economic development more generally. The IMF tracks global economic trends and performance, alerts its member countries when it sees problems on the horizon, provides a forum for policy dialogue, and passes on know-how to governments on how to tackle economic difficulties.⁶⁷

The IMF grants relief loans to developing countries to overcome economic difficulties and poverty, and advises them on how to benefit from globalization. The IMF summarizes this work: The IMF routinely holds fora to discuss solutions for international monetary problems. They also work to invigorate international trade for economic growth. The IMF believes that these efforts will help reduce poverty in developing countries and provide job opportunities. The IMF supports stability in exchange rates and an open system of international payments. To this end, the IMF lends member countries foreign exchange to help them resolve payment problems in order to achieve economic stability.⁶⁸

The proponents of the IMF argue that if countries in economic crisis follow the advice of the IMF in implementing reform plans, they can overcome their economic crises. Therefore, the IMF provides financial support only to countries that sign on as accepting IMF-approved policies. These are “IMF-approved economic reforms.”⁶⁹ That is, in order

⁶⁶ Ibid.

⁶⁷ IMF, “What we do,” <http://www.imf.org/external/about/whatwedo.htm> [accessed April 22, 2012].

⁶⁸ Ibid.

⁶⁹ *International Encyclopedia of the Social Sciences*, 2nd edition, vol. 4, 95.

for the country to receive the loan, the IMF requires an open market, including retrenchment in finance, devaluation of the home currency rate, and a tight money policy.⁷⁰ These are called, “structural adjustment programs.” These conditions are routine and ignore the special social and political background and situation of each nation.

On the other hand, the IMF is being criticized. The IMF forces nations that need financial assistance to abandon their regulation of trade and financial flows. Thus, there are massive trade imbalances and financial speculation.⁷¹ Those nations have no alternative but to follow the guidelines of the IMF. Opponents argue that the IMF uses the disadvantages of economic crisis in developing countries to extend the influences of developed countries through abandoning regulations of the country’s economy.⁷² The result has been company bankruptcies and homelessness, especially in developing countries. In the long run, the IMF controls developing countries through political influence from developed countries.

Steger criticizes the structural adjustment programs: “Most importantly, however, structural adjustment programmes rarely produce the desired result of ‘developing’ debtor societies, because mandated cuts in public spending translate into fewer social programmes, reduced educational opportunities, more environmental pollution, and greater poverty for the vast majority of people.”⁷³

The World Bank

The World Bank evolved from the International Bank for Reconstruction and Development (IBRD) set up in 1944. The Bretton Woods Conference focused on economic reconstruction in European countries after World War II. The World Bank was formed for post-war reconstruction, based on the decisions of the Bretton Woods Conference.

⁷⁰ Cho, 81.

⁷¹ Cavanagh and Mander, 60.

⁷² Cho, 81-82.

⁷³ Steger, 55.

However, European countries were not concerned about borrowing through foreign loans. The World Bank tried to lend to newly independent former colonies, instead. Thus, the World Bank focuses mostly on the economic development and welfare of developing countries.⁷⁴ It also began to appeal to them. The World Bank started investing in the education of bureaucrats and economists in developing countries in order to propagandize the economic ideology of an export-centered economy.⁷⁵ Now, the main business of the World Bank is poverty reduction and economic development through sustainable globalization in developing countries. The World Bank states that it provides not only “low-interest loans, interest-free credits and grants,”⁷⁶ but also “policy advice, research and analysis and technical assistance”⁷⁷ to developing countries. The World Bank’s infrastructure includes “economists, public experts, sector experts and social scientists.”⁷⁸ The International Bank for Reconstruction and Development (IBRD), the International Development Association (IDA), the International Finance Corporation (IFC), the Multilateral Investment Guarantee Agency (MIGA), and the International Centre for Settlement of Investment Disputes (ICSID) are the five main affiliates of the World Bank.⁷⁹ The World Bank notes, “To become a member of the Bank, under the IBRD Articles of Agreement, a country must first join the International Monetary Fund (IMF). Membership in IDA, IFC and MIGA are conditional on membership in IBRD.”⁸⁰ The ministers of

⁷⁴ *International Encyclopedia of the Social Sciences*, 2nd edition, vol. 9, 137.

⁷⁵ Cavanagh and Mander, 56.

⁷⁶ World Bank, “What We Do,”

<http://web.worldbank.org/WBSITE/EXTERNAL/EXTABOUTUS/0,,contentMDK:20103838~menuPK:1696997~pagePK:51123644~piPK:329829~theSitePK:29708,00.html> [accessed April 27, 2012].

⁷⁷ Ibid.

⁷⁸ World Bank, “History,”

<http://web.worldbank.org/WBSITE/EXTERNAL/EXTABOUTUS/0,,contentMDK:20653660~menuPK:72312~pagePK:51123644~piPK:329829~theSitePK:29708,00.html> [accessed April 27, 2012].

⁷⁹ *International Encyclopedia of the Social Sciences*, 2nd edition, vol. 9, 137.

⁸⁰ World Bank, “Member Countries,”

<http://web.worldbank.org/WBSITE/EXTERNAL/EXTABOUTUS/ORGANIZATION/BODEXT/0,,contentMDK:22427666~pagePK:64020054~piPK:64020408~theSitePK:278036,00.html> [accessed April 27, 2012].

finance or development of each member countries must attend the annual meeting of the World Bank.⁸¹ The World Bank has 187 member countries⁸² and the governments of member nations have rights to decide the content of financial policies.⁸³

The World Bank faces criticism from NGOs, however. For example, the report of the International Forum on Globalization (IFG) notes: “Originally, the loans were used to finance infrastructure projects and imports beyond the means of the country’s export earnings.”⁸⁴ In the long run, debtor countries must borrow more money in order to repay previous loans. That is, they turn to ever larger loans to refinance existing debt. This cycle creates a heavy burden on debtor countries, and has caused economic crisis and collapse. The systemic economy affects human life and environment. Debts snowball, and bury people in developing countries under the suffering of extreme poverty and sickness.⁸⁵

IFG further reports:

The results have been disastrous not only in human and environmental terms but also in economic terms. In 1980, the total external debt of all developing countries was \$609 billion; in 2001, after twenty years of structural adjustment, it totaled \$2.4 trillion. In 2001, sub-Saharan Africa paid \$3.6 billion more in debt service than it received in new long-term loans and credits. Africa spends about four times more on debt-service payments than it does on health care.⁸⁶

The underlying goals of the World Bank are development and poverty reduction. But its critics point to lack of transparency, accountability, and self-evaluation at the World

⁸¹ World Bank, “Leadership,” <http://web.worldbank.org/WBSITE/EXTERNAL/EXTABOUTUS/0,,contentMDK:22428930~menuPK:1697011~pagePK:51123644~piPK:329829~theSitePK:29708,00.html> [accessed April 27, 2012].

⁸² World Bank, “What We Do,” <http://web.worldbank.org/WBSITE/EXTERNAL/EXTABOUTUS/0,,contentMDK:20103838~menuPK:1696997~pagePK:51123644~piPK:329829~theSitePK:29708,00.html> [accessed April 27, 2012].

⁸³ World Bank, “Member Countries,” <http://web.worldbank.org/WBSITE/EXTERNAL/EXTABOUTUS/ORGANIZATION/BODEXT/0,,contentMDK:22427666~pagePK:64020054~piPK:64020408~theSitePK:278036,00.html> [accessed April 27, 2012].

⁸⁴ Cavanagh and Mander, 56.

⁸⁵ *Ibid.*, 56-57.

⁸⁶ *Ibid.*, 57.

Bank.⁸⁷ To accomplish effective development strategies, the World Bank needs a more creative and inclusive debate among member countries.⁸⁸

World Trade Organization (WTO)

The Bretton Woods Conference also proposed forming an International Trade Organization to stabilize the economy and promote trade.⁸⁹ They believed that such an institution would help complement the IMF and International Bank for Reconstruction Development (later called the World Bank).

The International Encyclopedia of the Social Sciences explains the historical background of the International Trade Organization (ITO):

The member states of the United Nations (UN) agreed to the creation of the International Trade Organization (ITO) at the UN Conference on Trade and Employment in Havana, Cuba, in 1948. The ITO charter covered trade in goods and services and included rules on employment, commodity agreements, restrictive business practices, and investment. The organization failed to materialize, however, when the U.S. Senate rejected the implementing agreement.⁹⁰

Although the ITO did not come to be, the General Agreement on Tariffs and Trade (GATT) that was a treaty agreement of the ITO could function continuously to set tariffs and promote trade. It was an instrument for expanding regional and world trade.⁹¹ Twenty-three of the fifty signatory states of the ITO joined in.⁹² Furthermore, the GATT was incorporated into the WTO. The WTO, whose headquarters is in Geneva, was established in 1995 as the successor to the GATT. The 8th negotiations of the Uruguay Round (1986-1995) under the GATT was influential in founding the WTO.⁹³

⁸⁷ *International Encyclopedia of the Social Sciences*, 2nd edition, vol. 9, 137-8.

⁸⁸ *Ibid.*, 139.

⁸⁹ *Ibid.*, 143.

⁹⁰ *Ibid.*

⁹¹ *Ibid.*

⁹² *Ibid.*

⁹³ *Ibid.*

The WTO has been working since then for the rights of adjudication on economic conflicts among nations by negotiations.⁹⁴ The WTO states that its mission, “is not just about opening markets, and in some circumstances its rules support maintaining trade barriers — for example, to protect consumers or prevent the spread of disease.”⁹⁵ The WTO extends liberalization in the exchange of goods, services, and intellectual property rights. The WTO asserts, “Although negotiated and signed by governments, the goal is to help producers of goods and services, exporters, and importers conduct their business, while allowing governments to meet social and environmental objectives.”⁹⁶ The WTO summarizes its activities: The WTO negotiates with member countries in order to improve the conditions of international trade, and thus vitalize the global economy. For example, their activities focus on import tariffs, antidumping, subsidies, and product standards. The WTO monitors the fulfillment of member agreements on trade in the area of goods, trade-in-service, and trade-related intellectual property rights. Its monitoring helps develop mutual loyalty among members by maintaining transparency in regional and bilateral trade agreements. The WTO supports conversations to resolve disputes among member countries, clarifying their agreements. Through these processes, the WTO enables developing countries to build capacity for international trade and economic growth. For that purpose, in the meantime, the WTO researches current trade information and economic trends, providing such data to member countries. The WTO believes that these activities offer excellent opportunities for explaining their mission and work to the public.⁹⁷ Regardless of its stated ideals, the WTO faces strong criticism. While the WTO insists that they regulate

⁹⁴ Ibid.

⁹⁵ WTO, “Understanding the WTO: Who We Are,”

http://www.wto.org/english/thewto_e/whatis_e/who_we_are_e.htm [accessed April 27, 2012].

⁹⁶ Ibid.

⁹⁷ WTO, “About the WTO—a statement by the Director-General,”

http://www.wto.org/english/thewto_e/whatis_e/wto_dg_stat_e.htm [accessed April 27, 2012].

international trade, prevent trade war, and protect the economic profits of poor countries, its opponents think that the WTO has been working for the profit of America and corporations rather than for developing countries and civil society.⁹⁸ The IFG notes, “From the free-market paradigm that underpins it to the rules and regulations set forth in the different agreements that make up the Uruguay Round to its system of decision making and accountability, the WTO is a blueprint for the global hegemony of the largest corporations based in the richest nations.”⁹⁹

The IFG goes on to say:

They [international organizations: the World Bank, the IMF, and the WTO] are engineering a power shift of stunning proportions, moving real economic and political power away from national, state, and local governments and communities toward unprecedented centralization of power for global corporations, bankers, and the global bureaucracies they helped create, at the expense of national sovereignty, community control, democracy, diversity, and the natural world.¹⁰⁰

Many other international organizations and grassroots movements have joined in the international protest against the WTO. One example is the Seattle protest from November 29 to December 3, 1999.¹⁰¹ These protests around the world--“human rights groups, students, environmental groups, religious groups, labor-rights activists”¹⁰²--demand fair trade and sustainable economic development. The WTO must take responsibility for trying to narrow their differences.

1.4 The Economic Effect of Globalization

As with the definition of globalization, there is also disagreement over the effects of economic globalization. Some think that globalization benefits everyone. Steger calls them

⁹⁸ Cavanagh and Mander, 66.

⁹⁹ Ibid., 68.

¹⁰⁰ Ibid., 33-34.

¹⁰¹ Steger, 116.

¹⁰² *International Encyclopedia of the Social Sciences*, 2nd edition, vol 9, 144 .

“Market Globalists.”¹⁰³ He writes, “Market globalists frequently connect their arguments to the alleged benefits resulting from trade liberalization: rising global living standards, economic efficiency, individual freedom, and unprecedented technological progress.”¹⁰⁴ Thus, the proponents of globalization underline its economic advantages. Market globalists insist that global economic growth can be achieved only by expanding international markets and by extending the liberalization of international trade. In that system, producers can sell their products across wider consumer bases to international markets through trading. Another element is corporate competition, which contributes by providing lower prices for consumers. As a result, consumers can choose among many products, according to their preference, all at lower prices.

According to Stiglitz, “Opening up to international trade has helped many countries grow far more quickly than they would otherwise have done.... Export-led growth was the centerpiece of the industrial policy that enriched much of Asia and left millions of people there far better off.”¹⁰⁵

Moreover, advancement in science and technology is an important facet of globalization, especially the development of Information Technology (IT). This advance contributes to a more rapid process of globalization at the same time. Technological devices like cell phones, email, and the Internet produce “the *intensification* and *acceleration* of social exchanges and activities.”¹⁰⁶ Thus, people exchange much necessary information quickly, and the communication helps build a global village. In a global world, the limits of geography and spatial range yield to the IT industry. Stiglitz also writes, “Globalization has reduced the sense of isolation felt in much of the developing world and has given many

¹⁰³ Steger, 104.

¹⁰⁴ Ibid., 106-7.

¹⁰⁵ Stiglitz, 4.

¹⁰⁶ Steger, 14.

people in the developing countries access to knowledge well beyond the reach of even the wealthiest in any country a century ago.”¹⁰⁷ Proponents assert that global interconnection and interdependency through Internet communications or mass communication also contribute to global peace movements and introduce new technologies to poor countries.¹⁰⁸ Culturally, through mass media or internet communication, people can learn from and about each other by exchanging their own ideas. New and various ideas transmit beyond the barriers of nations and affect people’s lifestyles.¹⁰⁹ Proponents of globalization think that technological development provides cultural diversity and preserves particular traditions at the local level, while certain critics of globalizing argue that this networking homogenizes cultures, imbuing all with a western style.¹¹⁰ Opponents of globalization present different reasons for their disapproval of globalization.

First of all, they point to the rise of economic inequality, the widening gap between rich and poor countries. Stiglitz asks how we address the problem of “the 1.2 billion people around the world living on less than a dollar a day, or the 2.8 billion people living on less than \$2 a day—more than 45 percent of the world’s population?”¹¹¹ On the other hand, India and China are called successful cases for globalization, although only the top 10 per cent of the population there are beneficiaries of globalization. The incomes of the bottom 50 per cent in these countries have dropped during the early 2000s.¹¹² Singer also warns about the economic gap. He writes, “. . . about 826 million lack adequate nutrition, more than 850 million are illiterate, and almost all lack access to even the most basic

¹⁰⁷ Stiglitz, 4.

¹⁰⁸ Ibid., 4-5.

¹⁰⁹ Steger, 72.

¹¹⁰ Ibid., 140. For the view of proponents of globalization, Steger recommends reading Thomas L. Friedman, *The World Is Flat 3.0: A Brief History of the Twenty-First Century* (New York: Picador/Farrar, Straus and Giroux, 2005), and, for that of opponents of globalizations, Steger refers to Benjamin R. Barber, *Consumed* (New York: W.W. Norton and Company, 2007).

¹¹¹ Stiglitz, 25.

¹¹² Steger, 107.

sanitation.”¹¹³ In sharp contrast, the infant mortality rate in rich countries is far lower than in poor countries: less than one child in a hundred dies before the age of five in rich countries, while one child in five dies in poor countries.¹¹⁴ Although the optimists of globalization insist “globalization benefits everyone,”¹¹⁵ the reality is the opposite. Inequality between developed and developing countries demonstrates the unavoidable challenge to Market Globalists.

Further, economic globalization also contributes to the homogenization of culture. Through mass media, directly and indirectly, Western culture has been spreading throughout the world, and it deeply affects people’s lifestyles. Everything from dress to music, to food, and so on, becomes similar via the mass media of the internet, television, movies, magazines, newspapers, and books. Also, the basic physical aspects of life are altered: in Korea, companies like KFC, McDonald’s, and Starbucks are dominant. Products like Nike or Reebok, their sport shoes or apparel, attract Koreans. The hair styles of young people look like Western styles, because of the influence of Western music stars and movies. Steger writes: “In order to expand markets and make a profit, global capitalists are developing homogeneous global products targeting the young and wealthy throughout the world, as well as turning children into consumers.”¹¹⁶

Economic globalization also affects political relationships. Since World War II, most third world countries have achieved political independence and autonomy, including their own judicial systems and executive administrations. However, now, many third world countries are often forced by global forces to open their local markets to the detriment of their own peoples’ economic well-being. They are losing their economic sovereignty before

¹¹³ Peter Singer, *One World* (New Haven, CT: Yale University Press, 2004), 80.

¹¹⁴ *Ibid.*, 80-81.

¹¹⁵ Steger, 103.

¹¹⁶ *Ibid.*, 75.

the power of the global market. Steger warns: “In fact, they [hyperglobalizers] argue that nation-states have already lost their dominant role in the global economy. As territorial divisions are becoming increasingly irrelevant, states are even less capable of determining the direction of social life within their borders.”¹¹⁷ Politically, developing countries can be called sovereign nations, but economically they are under global economic power; in turn, economic globalization causes political submission and subservience. This cycle weakens their political sovereignty. Yong-Bock Kim, a Korean Minjung theologian, notes: “It [Globalization] served the neo-colonial policies of the global powers.”¹¹⁸ Therefore, the traditional concept of nation and national borders, supposedly designed to protect their own people for their prosperity, is invalid. Nation-states have no power to control exchange rates or to protect their currency.¹¹⁹

Finally, economic globalization often has severe effects in the form of ecological devastation and environmental degradation of the earth.¹²⁰ The global market seeks only one objective: economic profits through manufacturing production, without any concern for the environment. Capital seeks profits endlessly. Transnational corporations (TNCs) in developing countries take few measures to prevent environmental pollution. Water, air, and soil are polluted by capital competition.¹²¹ In fact, the environment is a pressing issue not only in developing countries, but all over the world. Steger warns: “Transboundary pollution, global warming, climate change, and species extinction are challenges that cannot be contained within national or even regional borders... and thus require a

¹¹⁷ Ibid., 63.

¹¹⁸ Yong-Bock Kim, “Globalization: Challenge to the People’s Movement,” Advanced Institute for the Study of Life, http://www.oikozoe.or.kr/bbs/read.cgi?board=edata&command=window&x_number=1103811737&ssha=1&r_search=Globalization:+Challenge+to+the+People%+A1%+AFs+Movement&nnew=1 [accessed January 8, 2013].

¹¹⁹ Steger, 63.

¹²⁰ Ibid., 84-85.

¹²¹ Ibid., 93.

coordinated global response.”¹²² We share a common destiny. But in global capitalism, developed countries should take more responsibility for ecological devastation than developing countries. Singer notes: “By spraying deodorant at your armpit in your New York apartment, you could, if you use an aerosol spray propelled by CFCs, be contributing to the skin cancer deaths, many years later, of people living in Punta Arena, Chile. By driving your car, you could be releasing carbon dioxide that is part of a causal chain leading to lethal floods in Bangladesh.”¹²³ And the reverse is true as well: in the future, ecological damage in the third world will threaten the lives of people in developed countries. Thus, Singer challenges all of us to consider, “how well a global free market can work in the absence of any global authority to set minimum standards on issues like child labor, worker safety, the right to form a union, and environmental and animal welfare protection.”¹²⁴ The unlimited accumulation of material things in a global market is life-threatening to all human beings. Moreover, the problem of environmental degradation endangers our world not only in the present, but also in the future.

1.5 Globalization and Migration

Migration is one of the phenomena of economic globalization. Capital and goods flow beyond national borders in a global market, and so migrants also cross borders legally and illegally, seeking the job opportunities associated with the movement of economies. Most migration flows from developing nations to developed nations.¹²⁵ They are not simple

¹²² Ibid., 91.

¹²³ Singer, 19-20.

¹²⁴ Ibid., 92.

¹²⁵ The top 10 destination countries are the United States, the Russian Federation, Germany, Saudi Arabia, Canada, the United Kingdom, Spain, France, Australia, and India. As a share of population, top immigration countries include Qatar (86.5 percent); Monaco (71.6 percent); the United Arab Emirates (70.0 percent); Kuwait (68.8 percent); Andorra (64.4 percent); Cayman Islands (63.0 percent); Northern Mariana Islands (62.0 percent); Virgin Islands (U.S.) (56.5 percent); Macao SAR, China (54.7 percent); Isle of Man (54.6 percent). The top 10 emigration countries are Mexico, India, the Russian Federation, China, Ukraine, Bangladesh, Pakistan, the United Kingdom, the Philippines, and Turkey. See World Bank, “Migration and Remittances Factbook 2011,”

diaspora who live in foreign countries, but they are workers living abroad to support their families' survival. Global capitalism pushes them to move; therefore, migration must be understood as connected to the process of globalization. The movement of migrant workers is not because of individual incapability, but because of the poverty and hardship in migrants' home countries. Thus, if the countries of migrant workers were not poor and these workers could earn enough money to support their families, then they would not feel compelled to go to foreign countries to work at places where they must put up with loneliness, discrimination, and painful prejudice. Arnel F. de Guzman, Executive Director of Kaibigan (Friends of Filipino Migrant Workers) says:

“The aggressive export of labor is not the ultimate solution. In fact, with such a policy, but without doing anything to revitalize the economy, without going into genuine agrarian and aquatic reforms, without embarking on genuine light to heavy industrialization, without the political will to do all these, the rights of migrant workers can never be adequately protected.”¹²⁶

He writes, “Studies have shown that returned workers prefer not to work abroad if decent jobs with decent pay are available locally.”¹²⁷ Therefore, the issue of migrant workers starts with the economic development problem in their own countries.

Economic development and the creation of jobs help prevent irregular migration.¹²⁸

Thus, as a consequence, global economic injustice produces economic inequality between the developed and developing countries. In turn, economic inequality causes the global movement of migrant workers.

<http://econ.worldbank.org/WBSITE/EXTERNAL/EXTDEC/EXTDECPROSPECTS/0,,contentMDK:21352016~pagePK:64165401~piPK:64165026~theSitePK:476883,00.html> [accessed February 12, 2012].

¹²⁶ Arnel F. de Guzman, “Protection of the Rights of Migrant Workers in the Philippines,” in *Human Rights of Migrant Workers: Agenda for NGOs*, ed. Graziano Battistella (Quezon City: Scalabrini Migration Center, 1993), 109.

¹²⁷ *Ibid.*, 110.

¹²⁸ United Nations, “*International migration and development*,” report of the Secretary-General Fifty-eighth Session, item 95 of the preliminary list (February 2002), 9.

According to the United Nations Department of Economic and Social Affairs, the number of international migrants in the world today (2010) is around 214 million.¹²⁹ These numbers increased in the last 10 years from an estimated 178 million in 2000.¹³⁰ In other words, the percentage of the world's population who were migrants was 2.9 % in 2000, and 3.1% in 2010.¹³¹ It means that one of every 33 persons in the world today is a migrant.¹³²

Table 1. International Migrant Stock: The 2008 Revision (1)

Year	Population at mid-year (thousands)	Estimated number of international migrants at mid-year	International migrants as a percentage of the population
1990	5 290 452	155 518 065	2.9
1995	5 713 073	165 968 778	2.9
2000	6 115 367	178 498 563	2.9
2005	6 512 276	195 245 404	3.0
2010	6 908 688	213 943 812	3.1

Source: United Nations, Department of Economic and Social Affairs, Population Division (2009). *Trends in International Migrant Stock: The 2008 Revision* (United Nations database, POP/DB/MIG/Stock/Rev.2008). Although the title is the 2008 Revision, there are included statistics from 2010.¹³³

Shirley Hune, an associate provost and professor of Educational Foundations at Hunter College, says, “Migrant workers are a dynamic, permanent and global phenomenon in the contemporary world whose numbers and scope have expanded in the post World War II era. More and more persons of diverse backgrounds and training travel across many more borders and seas than in previous eras for employment in a variety of forms and occupations.”¹³⁴

¹²⁹ United Nations Department of Economic and Social Affairs (UNDESA), “International Migrant Stock: The 2008 Revision,” <http://esa.un.org/migration/index.asp?panel=1> [accessed February 12, 2012].

¹³⁰ Ibid.

¹³¹ Ibid.

¹³² International Organization for Migration, <http://www.iom.int/jahia/Jahia/about-migration/facts-and-figures/lang/en> [accessed February 12, 2012].

¹³³ United Nations Department of Economic and Social Affairs (UNDESA), “International Migrant Stock: The 2008 Revision,” <http://esa.un.org/migration/index.asp> [accessed May 5, 2012].

¹³⁴ Shirley Hune, “The Origins and Importance of the Convention” in *Proclaiming Migrants Rights* (Geneva: WCC and Churches’ Committee for Migrants in Europe 1991), Briefing Papers No.3, 2.

The United Nations Population Fund (UNFPA) expert group meeting summarizes the different characters of today's migration compared to the past:

First, there is a rapid increase in the stock of migrants in developed countries over developing ones. Second, a high concentration of migrants is to be found in a small number of countries: three fourths of the world's migrants are found in just 28 countries—with one in every five migrants residing in the United States. Third, three per cent of the world's population is international migrants but developing countries have larger migrant stocks. Fourth, an increasing percentage of women migrate, estimated to be about 49 per cent, though this is not true for developing regions where the number has decreased. Fifth, all countries are now affected by migration and many, if not most, can be categorized as countries of “origin, transit and destination.”¹³⁵

This pattern is massive. There are documented workers. They are professional workers such as researchers, professors, or technical experts working at universities or research centers.

And then there are the undocumented workers. Most undocumented migrants are classified as illegal, and are unorganized.¹³⁶ Therefore, they are vulnerable to unfair wage and human rights abuses.¹³⁷ Atif Kubursi, a professor at McMaster University in Canada, and Madona Mokbel, a member of Immigration and Refugee Board Toronto, Ontario, Canada, notes, “Illegal workers run the risk of unfair exploitation and human rights violations. Since their employment is illegal, neither they nor their employers notify the authorities that they are working. This means that it is virtually impossible to keep track of them, or afford them any protection.”¹³⁸ These migrant workers live in a foreign country, separated from their families, and suffer exploitation at the hands of their foreign employers. They face language obstacles, along with the challenge of adjusting to a different culture. So they

¹³⁵ UNFPA, *International Migration and the Millennium Development Goals: Selected Papers of the UNFPA Expert Group Meeting* (New York, NY: United Nations Population Fund, 2005), 3.

¹³⁶ Niki Papageorgiou, *A Theological Approach of Migration* (World Council Churches UNAW Session II: Convention on Migration, 2008), 2.

¹³⁷ UNFPA, 7.

¹³⁸ Atif Kubursi and Madona Mokbel, “The Economics of Migration under Globalization,” in *International Migration and the Millennium Development Goals: Selected Papers of the UNFPA Expert Group Meeting*, 163.

suffer social estrangement and isolation.¹³⁹ Hune elaborates: “As non-nationals in states of transit and employment, migrant workers and members of their families remain relatively defenseless, open to exploitation and often legally unprotected by national law or civil rights codes.”¹⁴⁰ Nevertheless, the numbers of migrant workers are increasing. This expansion is driven by economic imbalances between rich and poor countries.¹⁴¹ Kubursi explains, “A basic premise of globalization is the capital’s search for ever-cheaper labour and cost effective production. Economic demands intersect with social contexts, giving rise to specific forms of labour needs.”¹⁴² Today’s phenomenon of migration is linked to “the intense control of migration flow.”¹⁴³ While the capital flows for its profit, the migration follows the capital regardless of boundaries. The global market creates these massive migrations from developing countries.

This migration pattern is related to economic poverty and social instability in the sending nations. May-an Villalba, a staff member at the Asian Migrant Center, summarizes the reasons why people in developing countries want to live in developed countries. They want to support their families and educate their children, and, sometimes, rebuild their houses destroyed by a natural disaster, but they have no money and no jobs.¹⁴⁴ In the past, during times of industrialization and urbanization, poor farmers in the third world would move to urban areas to find jobs. There, they became slum dwellers. In this era of globalization, poor laborers and farmers in developing countries travel much farther to more developed countries, in order to survive. The massive shift of labor power expands

¹³⁹ Jae-Woong Ahn, “Opening Remarks” in *Migrant Workers: Victims of unbalanced development* (Hong Kong: CCA-URM, 1992), 21.

¹⁴⁰ Hune, 3.

¹⁴¹ Kubursi, 163.

¹⁴² Ibid.

¹⁴³ Papageorgiou, 2.

¹⁴⁴ May-an Villalba, “Problems and Prospects of Asian Migrant Workers” in *Migrant Workers: Victims of unbalanced development*, 57-58.

from one nation to another nation. Thus, contemporary global migration styles are different from that of the past.

The economy of the sending countries depends in large part upon the monetary remittance sent home by migrant workers from abroad. These cash infusions from migrant workers contribute significantly to economic growth in their own home countries.¹⁴⁵ Thus, the report of the Secretary-General of the UN on international migration and development notes, “At the macro level, migrant remittances have grown, often exceeding the amount of official development assistance.”¹⁴⁶ The sacrificial labor of migration workers expands national economic development and prosperity. For example, Filipino migrants working abroad send home funds constituting a large proportion of the income in their home, the Philippines.¹⁴⁷ The remittances by migrant workers are used for educating their children, repairing houses, or purchasing land, farm or business equipment.¹⁴⁸ This money contributes not only to household income in the sending countries, but also to foreign exchange for them, unless the remittances proceed through official routes.¹⁴⁹ But some experts deal with the issue of remittances carefully. According to the report of UNFPA, “Remittances can be used to generate productive investment and create employment opportunities. Yet they can also have inflationary effects prompting unsustainable patterns of ostentatious consumption.”¹⁵⁰ Alan B. Simmons, a professor at York University in Canada, also writes, “Other observers have noted that some families and entire

¹⁴⁵ About remittance recipients, See World Bank, “Migration and Remittances Factbook 2011,” <http://econ.worldbank.org/WBSITE/EXTERNAL/EXTDEC/EXTDECPROSPECTS/0,,contentMDK:21352016~pagePK:64165401~piPK:64165026~theSitePK:476883,00.html> [accessed February 12, 2012].

¹⁴⁶ United Nations, “*International migration and development*,” 3.

¹⁴⁷ See World Bank, <http://siteresources.worldbank.org/INTPROSPECTS/Resources/334934-1199807908806/Developing.pdf> [accessed March 12, 2012].

¹⁴⁸ Alan B. Simmons, “Globalization and Migration,” in *International Migration and the Millennium Development Goals*, 175.

¹⁴⁹ [No author listed], “Introduction,” in *UNFPA*, 8.

¹⁵⁰ *Ibid.*

communities can become entirely dependent on remittances, to the point that their members are no longer interested in taking local jobs and children drop out of school because they see a better future in migrating abroad to jobs that require little schooling.”¹⁵¹ They insist that the developing countries should create productive and sustainable economic structures in their own countries, while not depending overly on the remittances as a main development tool.¹⁵² Notwithstanding their cautious points, the remittances from migrant workers help economic revival and development in developing countries. So a balance is necessary--enough from remittances to jump start local economy.

Despite their sacrifice in support of families and economic generation in their home countries, the human rights of migrant workers, especially undocumented ones, are of serious concern. They are being treated as machines. They work in dangerous working conditions for low wages. Due to their illegal status, they experience both social and cultural discrimination. Thus, many international organizations have been trying to promote the rights of migrant workers by establishing minimum standards of protection for them.

1.6 International Laws for Migrant Workers and Their Families

International laws have been playing a role in protecting and promoting the rights of migrant workers and their families. These laws push governments to accept minimum standards of protection of the rights of migrant workers and measures the efforts of international communities to promote human rights. Not only do they push to achieve human rights for migrant workers and their families, but also to build a humane world. These international commitments and efforts are necessary. Among international laws, the convention of the ILO and UN regarding migrant workers is outstanding.

¹⁵¹ Simmons, 175.

¹⁵² UNFPA, 8.

The Protection for the Rights of Migrant Workers and their Families by the ILO

The ILO was founded in 1919 pursuant to the Peace Treaty of Versailles to enhance the rights and concerns of workers.¹⁵³ It has been contributing to the protection and rights of migrant workers and their families ever since. In this regard, the ILO convention has dealt with migration for employment internationally. The ILO emphasizes the basic rights of migrant workers, not just generally, but more explicitly.¹⁵⁴ For example, they focus on related issues--reciprocity of treatment, unemployment, discrimination in employment, social security, housing, and termination of employment.¹⁵⁵ Convention 143 of the ILO demonstrates its focus:

Article 1 says, “Each Member for which this Convention is in force undertakes to respect the basic human rights of all migrant workers.”

Article 2 notes, “ Each Member for which this Convention is in force shall systematically seek to determine whether there are illegally employed migrant workers on its territory and whether there depart from, pass through or arrive in its territory any movements of migrants for employment in which the migrants are subjected during their journey, on arrival or during their period of residence and employment to conditions contravening relevant international multilateral or bilateral instruments or agreements, or national laws or regulations

Article 9: “Without prejudice to measures designed to control movements of migrants for employment by ensuring that migrant workers enter national territory and are admitted to employment in conformity with the relevant laws and regulations, the migrant worker shall, in cases in which these laws and regulations have not been respected and in which his position cannot be regularised, enjoy equality of treatment for himself and his family in respect of rights arising out of past employment as regards remuneration, social security and other benefits.”¹⁵⁶

¹⁵³ Ryszard Cholewinski, *Migrant Workers in International Human Rights Law* (Oxford: Clarendon Press, 1997), 79.

¹⁵⁴ *Ibid.*, 92.

¹⁵⁵ *Ibid.*, 92-93.

¹⁵⁶ There are two ILO conventions: *C97 Migration for Employment Convention (Revised), 1949* and *C143 Migrant Workers (Supplementary Provisions) Convention, 1975*. See ILO, “C097 - Migration for Employment Convention (Revised), 1949 (No. 97),”

http://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:55:0:::55:P55_TYPE,P55_LANG,P55_DOCUMENT,P55_NODE:CON,en,C097,/Document [accessed January 8, 2013] and ILO, “C143 - Migrant Workers (Supplementary Provisions) Convention, 1975 (No. 143),”

The basic rights of migrant workers under the ILO convention include equality of opportunity and treatment, employment rights, trade union rights, social security rights, cultural rights, and family reunification.¹⁵⁷ However, the rights of education for workers and their children, political residence rights, protection from expulsion and the right to stay, are not specifically covered by the ILO instruments.¹⁵⁸

Regarding the issue of illegal workers, the 1949 ILO references were minimal, because at that time the problem of illegal workers was not significant, like today's. But the 1975 migrant workers instruments mentioned it, especially article 2 of C143, which obliges member states.

Ryszard Cholewinski, a Migration Policy Specialist at the International Labour Organization (ILO), notes, "Illegal migrants are excluded from the protectional scope of this right in both C97 and C143. In spite of these restrictions, the 1975 instruments still contain greater protection for the rights of illegal workers than those of 1949."¹⁵⁹ Article 9(4) of C143 clarifies again the rights of illegal migrant workers as well: "Nothing in this Convention shall prevent Members from giving persons who are illegally residing or working within the country the right to stay and to take up legal employment."¹⁶⁰ The ILO requirements are the minimum standards to protect the rights of migrant workers and their families. And C143 is the first international convention in an irregular situation.¹⁶¹ In reality, the conventions of ILO have not gained wide international support. Cholewinski

http://www.ilo.org/dyn/normlex/en/f?p=1000:55:0::NO::P55_TYPE,P55_LANG,P55_DOCUMENT,P55_NO DE:CON,en,C143,%2FDocument [accessed January 8, 2013].

¹⁵⁷ Ibid.

¹⁵⁸ Cholewinski, 124-31.

¹⁵⁹ Ibid., 133.

¹⁶⁰ ILO, "C143 - Migrant Workers (Supplementary Provisions) Convention, 1975 (No. 143),"

http://www.ilo.org/dyn/normlex/en/f?p=1000:55:0::NO::P55_TYPE,P55_LANG,P55_DOCUMENT,P55_NO DE:CON,en,C143,%2FDocument [accessed January 8, 2013].

¹⁶¹ Cholewinski, 135.

notes: “Unfortunately, the ILO instruments concerning migrant workers seem to have been generally ignored by the international community, particularly by countries to which migrant workers and their families tend to migrate.”¹⁶² Nevertheless, the contents of ILO standards have challenged governments, employers, and workers themselves for acknowledging the rights of migrant workers and their families.¹⁶³

The United Nations International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families

The General Assembly of the United Nations (UN) approved an “International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families composed of its preamble and 93 articles in December 18 1990.”¹⁶⁴ Until this new convention, there was no UN convention dealing with the issue of migration. In 1973, ECOSOC requested the Sub-Commission on Prevention of Discrimination and Protection of Minorities to research the issues of migrant workers. The Sub-Commission appointed a Special Rapporteur to study protection for migrant workers. The Special Rapporteur submitted a series of draft recommendations in 1975. After it was examined by the Sub-Commission in 1976, the draft played a role in forming the ICMW.¹⁶⁵ The process took the ICMW ten years, with drafting and negotiations.¹⁶⁶ This process considered convention No.143 (1975) of the ILO.¹⁶⁷ The ILO also helped the Working Group by providing papers related to drafting the ICMW.¹⁶⁸ According to Cholewinski, “In Resolution 34/172 of 17 December 1979, the General Assembly decided to create, at its 35th Session in 1980, an

¹⁶² Ibid.

¹⁶³ Ibid., 136.

¹⁶⁴ It was adopted by the General Assembly through resolution 45/158, dated 18 December 1990. See Office of the United Nations High Commissioner for Human Rights, “International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families,” <http://www2.ohchr.org/english/law/cmw.htm> [accessed May 5, 2012].

¹⁶⁵ Cholewinski, 140.

¹⁶⁶ WCC, *Proclaiming Migrants Rights* (Geneva: WCC and Churches’ Committee for Migrants in Europe 1991), Briefing Papers No.3, 1.

¹⁶⁷ Cholewinski, 137.

¹⁶⁸ Ibid., 145.

open-ended Working Group to elaborate an international convention on the protection of the rights of all migrant workers and their families.”¹⁶⁹ The convention of the ICMW consists of nine parts: “scope and definitions; non-discrimination with respect to rights; human rights of all migrants and members of their families; other rights of migrants and members of their families who are in a regular situations; provisions applicable to particular categories of migrants and members of their families; the promotion of sound, equitable, humane, and lawful conditions in connection with international migration of workers and members of their families; application of the convention; general provision; and final provisions.”¹⁷⁰ For example, Articles 1 and 5 set forth standards for migrant workers, and their families’ rights and dignity.

Article 1 states, “The present Convention is applicable, except as otherwise provided hereafter, to all migrant workers and members of their families without distinction of any kind such as sex, race, colour, language, religion or conviction, political or other opinion, national, ethnic or social origin, nationality, age, economic position, property, marital status, birth or other status.”¹⁷¹

Article 5 stipulates, “For the purposes of the present Convention, migrant workers and members of their families: (a) Are considered as documented or in a regular situation if they are authorized to enter, to stay and to engage in a remunerated activity in the State of employment pursuant to the law of that State and to international agreements to which that State is a party; (b) Are considered as non-documented or in an irregular situation if they do not comply with the conditions provided for in subparagraph (a) of the present article.”¹⁷²

Without regard to nationality, both documented and undocumented workers must not be treated with discrimination. As to irregular immigrant workers, the ICMW advocates preventing and eliminating illegal labor migration, while acknowledging the hardships and difficulties of irregular migrant workers and their families in the employment context.

¹⁶⁹ Ibid., 141.

¹⁷⁰ Office of the United Nations High Commissioner for Human Rights, “International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families,”

<http://www2.ohchr.org/english/law/cmw.htm> [accessed May 5, 2012].

¹⁷¹ Ibid.

¹⁷² Ibid.

Cholewinski notes, “The provisions defining migrant workers and their families in Articles 2 to 4 are all applicable to illegal migrants.”¹⁷³ Illegal migrants are protected by the ICMW provisions. But according to article 3(f), illegal non-resident migrant seafarers are not protected.¹⁷⁴

This convention takes into account the principles of the Universal Declaration of Human Rights of the UN (1948) and standards of the International Labour Organization. It aims to realize the importance of the migration phenomenon and the situation of migrant workers and their families. Thus, this important UN convention aims to bring about international recognition of and support for migrant workers and their families, reaffirming their rights.¹⁷⁵ A convention of the UN General Assembly carries more weight and acceptability than that of ILO conventions. While the ILO convention covers all the rights of migrant workers, such as culture, education, and political participation, that of the UN has a number of innovative elements: it provides “the economic, social, cultural, political, and residence rights of migrant workers and their families.”¹⁷⁶ Thus, the ICMW can be a “standard norm among the major human rights instruments” for migrant workers, promoting the rights of migrant workers and their families.¹⁷⁷ In the European context, the ICMW offers a minimum standard of treatment for illegal migrants.¹⁷⁸ At the same time, the convention of the ICMW lacks assistance for forming trade unions by migrant workers. Nor does it mention adequate accommodation, including the special health problems of migrants.¹⁷⁹ Cholewinski points out another weakness: “... the recent proliferation of specific human rights conventions hardly facilitates the acceptance of the ICMW’s sizeable

¹⁷³ Cholewinski, 147.

¹⁷⁴ Office of the United Nations High Commissioner for Human Rights, *ibid.*

¹⁷⁵ *Ibid.*

¹⁷⁶ Cholewinski, 199.

¹⁷⁷ *Ibid.*, 200.

¹⁷⁸ *Ibid.*

¹⁷⁹ *Ibid.*, 201.

text.”¹⁸⁰ However, the success of the ICMW, regardless of its convention’s strengths and weaknesses, depends on the will of nations to put these provisions into practice, because the UN’s convention articles are not mandatory. Some countries hesitate to ratify them because it indicates accepting the rights of illegal migrants. For instance, Germany and the USA did not agree to grant rights to migrants in an irregular situation, while other countries and many labor-sending countries would approve it.¹⁸¹ Hune argues, “An underlying concern was how to draft an international convention that would provide minimum standards and yet be acceptable to as many states as possible to ensure ratification.”¹⁸² The Office of the United Nations High Commissioner for Human Rights (OHCHR) monitors its implementation.¹⁸³ Hune hopes that, although few states had ratified the ILO’s convention, the UN’s will be ratified by more countries to support migrant workers and their families.¹⁸⁴

1.7 Migration and Women Migrants

Until the late 1970s, migrant women did not receive as much attention as men, who were the main focus of the economic aspects of international migration.¹⁸⁵ However, the global phenomenon of migrant women had been underway for a long time. From the 1960s on, there was a high proportion of migrant women among international migrants. Male migrants worked on infrastructure projects in the oil-rich countries of the Middle East, while migrant women were “medical personnel, nurses, sales persons, cleaners, domestic

¹⁸⁰ Ibid., 201-2.

¹⁸¹ Ibid., 202-3.

¹⁸² Hune, 4.

¹⁸³ United Nations, “*International migration and development*,” 9.

¹⁸⁴ Hune, 4.

¹⁸⁵ Hania Zlotnik, “The Global Dimensions of Female Migration,” Migration Information Source, <http://www.migrationinformation.org/feature/display.cfm?ID=109> [accessed July 26, 2012].

workers, and other workers.”¹⁸⁶ The numbers of migrant women have been increasing continuously; they have gone into the East and Southeast Asia areas. Maruja M. B. Asis, staff at Scalabrini Migration Center in the Philippines, writes, “In East and Southeast Asia, the participation of women in labour migration from the 1980s was also a function of demand, specifically the demand for domestic workers (and entertainers in the case of Japan, and recently, South Korea).”¹⁸⁷ Like male migrants who advanced from less developed countries to developed countries, migrant women also moved on to developed countries. They have moved to newly industrializing countries, beyond the traditional destinations like the U.S., Canada, Australia, and Europe. Now, migrant women make up almost half of all migrants. According to Hania Zlotnik, Chief of the Population Estimates and Projections Section of the United Nations Population Division, “Already in 1960, female migrants accounted for nearly 47 out of every 100 migrants living outside of their countries of birth....Since then, the share of female migrants among all international migrants has been rising steadily, to reach 48 percent in 1990 and nearly 49 percent in 2000.”¹⁸⁸ (See Table 2, below). This is the significant pattern of the “feminization of international migration.”¹⁸⁹

¹⁸⁶ Maruja M. B. Asis, “International Migration and Prospects for Gender Equality,” in *International Migration and the Millennium Development Goals*, 114.

¹⁸⁷ Ibid.

¹⁸⁸ Zlotnik, *ibid.*

¹⁸⁹ Ibid.

Table 2. Percentage of Female Migrants Among the Total Number of International Migrants, by Major Area, 1960-2000

Major area	1960	1970	1980	1990	2000
World	46.6	47.2	47.4	47.9	48.8
More developed regions	47.9	48.2	49.4	50.8	50.9
Less developed regions	45.7	46.3	45.5	44.7	45.7
Europe	48.5	48.0	48.5	51.7	52.4
Northern America	49.8	51.1	52.6	51.0	51.0
Oceania	44.4	46.5	47.9	49.1	50.5
Northern Africa	49.5	47.7	45.8	44.9	42.8
Sub-Saharan Africa	40.6	42.1	43.8	46.0	47.2
Southern Asia	46.3	46.9	45.9	44.4	44.4
Eastern and South-eastern Asia	46.1	47.6	47.0	48.5	50.1
Western Asia	45.2	46.6	47.2	47.9	48.3
Caribbean	45.3	46.1	46.5	47.7	48.9
Latin America	44.7	46.9	48.4	50.2	50.5

Source: Hania Zlotnik, "The Global Dimensions of Female Migration," in *the Migration Information Source*, March 2003.¹⁹⁰

Zlotnik continues to explain the increasing number of women migrants: "In 1960 there were 35 million female migrants and 40 million male migrants; by 2000, although the total number of migrants had more than doubled, the gap between females and males remained about the same, 85 million female migrants versus 90 million male migrants."¹⁹¹

In 2010, around 104 million of the world's population were women migrants, accounting for 49% of total migration.¹⁹² Statistics gathered by the United Nations show the numbers of male and female migrants; these data demonstrate the increasing population of female migrants globally every year.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

¹⁹² United Nations, "International Migrant Stock: The 2008 Revision," <http://esa.un.org/migration/index.asp?panel=1> [accessed May 5, 2012].

Table 3. International Migrant Stock: The 2008 Revision (2)

Year	Estimated number of male migrants at mid-year	Estimated number of female migrants at mid-year
1990	79 132 432	76 385 633
1995	84 207 529	81 761 249
2000	90 242 214	88 256 349
2005	99 171 119	96 074 285
2010	109 148 850	104 794 962

Source: United Nations, Department of Economic and Social Affairs, Population Division (2009). *Trends in International Migrant Stock: The 2008 Revision* (United Nations database, POP/DB/MIG/Stock/Rev.2008). Although the title is the 2008 Revision, there are included statistics from 2010.¹⁹³

Table 4. International Migrant Stock: The 2008 Revision (3)

Year	Female migrants as percentage of all international migrants
1990	49.1
1995	49.3
2000	49.4
2005	49.2
2010	49.0

Source: United Nations, Department of Economic and Social Affairs, Population Division (2009). *Trends in International Migrant Stock: The 2008 Revision* (United Nations database, POP/DB/MIG/Stock/Rev.2008). Although the title is the 2008 Revision, there are included statistics from 2010.¹⁹⁴

Most women migrants work in the service and welfare sectors. They also have jobs in the manufacture of garments, or at restaurants, or in domestic service. Susan Forbes Martin, Director of the Institute for the Study of International Migration in the School of Foreign Service at Georgetown University, explains the labor conditions of women migrants: “At the lower end of the skills spectrum, women migrants pick fruits and vegetables, manufacture garments and other items, process meat and poultry, work as nursing home and hospital aides, clean restaurants and hotels, and provide myriad other services.

¹⁹³ Ibid.

¹⁹⁴ Ibid.

Overseas domestic service is a common occupation for migrant women.¹⁹⁵ According to the UNFPA expert group meeting, “This makes women more vulnerable to human rights abuses because they are often found in gender-segregated and unregulated sectors of the economy, including domestic work, entertainment, and the sex industry which often are unprotected by local labour legislation.”¹⁹⁶ Moreover, they have few opportunities to learn skills to integrate them into labor markets in their home countries when they return.¹⁹⁷ The labor conditions of migrant women are connected to the routine of recruitment. Among migrant women, there are professionals like computer technicians or English teachers. Nevertheless, most women in poor countries who leave migrate illegally to developed countries; therefore, their jobs are those with lower wages or forced labor. Kubursi demonstrates, “These workers are vulnerable because of their illegal status.... Women are particularly vulnerable and are often prey to illegal traffickers who force them into sweatshop labour, domestic servitude, or sexual slavery.”¹⁹⁸ Trafficking can be defined as “the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.”¹⁹⁹

¹⁹⁵ Susan Forbes Martin, “Women and Migration,” United Nations Division for the Advancement of Women (DAW), 20, <http://www.un.org/womenwatch/daw/meetings/consult/CM-Dec03-WP1.pdf> [accessed July 26, 2012].

¹⁹⁶ UNFPA, 6.

¹⁹⁷ Ibid.

¹⁹⁸ Kubursi, 163.

¹⁹⁹ Martin, 24, quoted in Protocol To Prevent, Suppress And Punish Trafficking In Persons, Especially Women And Children, Supplementing The United Nations Convention Against Transnational Organized Crime.

Smuggling or trafficking through illegal routines is prohibited by national and international standards, but international brokers use illegal methods and adopt an expedient to recruit people, especially women, girls, and children in poor countries.

Even if migrant women were recruited to work in legitimate occupations, often they end up being trapped in “forced prostitution, marriages, domestic work, sweatshops and other forms of exploitation,” by professional traffickers.²⁰⁰ Thus, trafficking is another route for migration and affects the labor market in developed countries. In response, the UN issued a report on the trafficking issue, included in its Economic and Social Council (ECOSOC), to protect migrant women.²⁰¹ It states:

The phenomenon may be old, but it has taken on new forms, as globalization has fuelled growth in certain economic sectors with demands for cheap labour, particularly of women and children in the sex industry and other service sectors; and as immigration laws have increasingly restricted entry into the labour markets of developed countries, driving much labour migration underground.²⁰²

According to the UNFPA report, around 80 per cent of trafficked victims are women.²⁰³

Martin also testifies, “The US State Department estimates that 800 thousand people are trafficked each year worldwide for forced labour, domestic servitude, or sexual exploitation (2003).”²⁰⁴ Trafficking usually occurs internationally and its victims usually are sent to Asia and the Middle East, Western Europe and North America.²⁰⁵ Martin emphasizes the increasing numbers of victims:

The largest number of victims trafficked internationally come from Asia, with over 225,000 victims each year believed to be coming from Southeast Asia and over 150,000 from South Asia. The former Soviet Union is the largest new source of trafficking for prostitution and the sex industry, with over 100,000 persons

²⁰⁰ Martin, 21.

²⁰¹ Irena Omelaniuk, “Trafficking in Human Beings,” Department of Economic and Social Affairs United Nations Secretariat, http://www.un.org/esa/population/meetings/ittmigdev2005/P15_IOMelaniuk.pdf [accessed May 9, 2012].

²⁰² Ibid., 2.

²⁰³ UNFPA, 6.

²⁰⁴ Martin, 25.

²⁰⁵ Ibid.

trafficked each year from that region. An additional 75,000 or more are trafficked from Eastern Europe. Over 100,000 victims are from Latin America and the Caribbean, and over 50,000 victims are from Africa (Congressional Research Service 2000).²⁰⁶

Trafficking is an international crime. The victims are predominantly women and girls, and usually are forced into prostitution and forced labor. They are mostly under the age of 25, because clients of prostitution fear HIV and AIDS infection, which occur as the victims age. So the traffickers prefer younger women and girls to avoid its infection.²⁰⁷ Over time, the victims of trafficking suffer mental and physical abuse; they are forced to have sex with many men and work long hours.²⁰⁸ According to Martin, “Many victims suffer mental breakdowns and are exposed to sexually transmitted disease, including HIV and AIDS. They are often denied medical care and those who become ill are sometimes killed.”²⁰⁹ The UNFPA notes, “Severe reproductive health consequences include rape-related physical and psychosocial trauma, unwanted pregnancies, sexually transmitted diseases and HIV/AIDS. Prevention is the key to the anti-trafficking response and reduction of vulnerability to trafficking and re-trafficking is crucial.”²¹⁰ The United Nations has issued supplements to its convention against transnational organized crime: it is a protocol to prevent, suppress and punish trafficking in persons, especially women and children. The protocol entered into force on December 31, 2003. An example of its provisions follows:

Article 6: Assistance to and protection of victims of trafficking in persons

3. Each State Party shall consider implementing measures to provide for the physical, psychological and social recovery of victims of trafficking in persons, including, in appropriate cases, in cooperation with non-governmental organizations, other relevant organizations and other elements of civil society, and, in particular, the provision of:
 - (a) Appropriate housing;

²⁰⁶ Ibid.

²⁰⁷ Ibid., 25-26.

²⁰⁸ Ibid., 26.

²⁰⁹ Ibid.

²¹⁰ UNFPA, 6.

- (b) Counselling and information, in particular as regards their legal rights, in a language that the victims of trafficking in persons can understand;
- (c) Medical, psychological and material assistance; and
- (d) Employment, educational and training opportunities.

Article 9: Prevention of trafficking in persons

4. States Parties shall take or strengthen measures, including through bilateral or multilateral cooperation, to alleviate the factors that make persons, especially women and children, vulnerable to trafficking, such as poverty, underdevelopment and lack of equal opportunity.²¹¹

The traffickers violate basic human rights and affect the labor-market system in receiving countries by supplying cheap labor illegally. Trafficking women and girls constitute another route for recruiting illegal migrants as forced labor. Asis says, “Studies suggest that traffickers, in fact, have been found to target families during the lean months, approaching families with offers of jobs as domestic workers, sales, or restaurant workers to women and girls.”²¹² The soft and seductive tone of traffickers regarding job opportunities can be mitigated with correct information about immigration policy and exploitation. Education campaigns also make an effective tool to prevent illegal trafficking. Most women in poor countries have little chance to learn about the international and national chain of trafficking. Thus, international organizations must work closely to prevent organized crime and human trafficking; and they must prosecute traffickers in collaboration with governments.

In hosting countries, migrant women have double burdens as migrants and women. They are vulnerable to both labor discrimination and sexual abuse. Migrant women receive lower wages than men. They face sexual harassment, discrimination, and rape. Though many international organizations have been working to protect and improve the rights of

²¹¹ United Nations, “Protocol to prevent, suppress and punish trafficking in persons, especially women and children, supplementing the United Nations convention against transnational organized crime,” http://www.uncjin.org/Documents/Conventions/dcatoc/final_documents_2/convention_%20traff_eng.pdf [accessed January 18, 2013].

²¹² Asis, 116.

migrant women, their efforts need to continue. Migrant women still do not receive enough protection from social and economic abuse. Martin insists, “Countries may need to take steps to ensure that migrant women have equal access to projects and services so that they can fully participate in and benefit from them.”²¹³ Particularly, NGO- related migrant workers need more support and assistance to realize rights and dignity for migrant women.

The migration of women also affects family life, those left behind in their own countries. Although families working abroad have an advantage compared to non-migrant families, their family life suffers from the separation of husband/wife or father/mother. For women, it is often more painful than for men, due to women’s traditional gender role in the family as wife and mother. Asis writes:

Their role as husbands or fathers may be affected by the separation, but since men’s links to their families are less central than are women’s, their absence is not expected to erode their place in their families. For women, labour migration represents more than just the migration for work. Leaving the family is a break from the traditional notion of the home as women’s place; migration also serves as the launching pad of women into the world of paid work.²¹⁴

Despite the fact that migrant women support their family in home countries by remittance, as wives or mother, they feel the guilt of leaving their families behind.²¹⁵ Mother-migrants affect their children more negatively than father-migrants.²¹⁶ Fathers are apt to retain their traditional role, so they cannot carry out the duties of householders as well while their wives are working abroad. Ironically, migrant women who work as domestic workers in a foreign country, for example, serve the children or parents of other families, while leaving their children and parents in home countries. Migrant women face both the vulnerability of employment in an unregulated job, and sadness from leaving their families.

²¹³ Martin, 27.

²¹⁴ Asis, 118.

²¹⁵ Ibid., 119.

²¹⁶ Ibid.

International organizations have been contributing to the support of human rights for migrants and their families. In terms of human rights as human beings, not just as migrants,²¹⁷ many international laws understand their situation and promote their rights. International organizations must cooperate more in order to further protect and promote these rights.²¹⁸ In particular, states need to support migrant women with basic minimum wage guarantees. NGOs also have to protect and promote their rights.²¹⁹ All such organizations must pay greater attention to the vulnerable situation of migrant women and work to promote their rights.

1.8 Conclusion

In this chapter I have outlined an account of globalization and its effects on the labor market, in particular on migration, and then again especially on women. My concern is to develop a liberative theology in relation to these people as I have experienced them in Korea. In the following chapter I will develop in more detail an account of this migrant labor.

²¹⁷ Graziano Battistella, "The Rights of Migrants, NGOs and the Vienna Declaration," in *Human Rights of Migrant Workers*, vi.

²¹⁸ Arthur C. Helton, "NGOs and Furthering the Cause of Human Rights," in *Human Rights of Migrant Workers*, 9.

²¹⁹ Asis, 120.

CHAPTER 2

Migrant Workers in Korea

I begin in this chapter by summarizing the results of studies on migrant workers in Korea, and I then follow this up with interviews which I myself undertook in Korea to try and get behind the statistics to understand the reality of migrant lives.

2.1 Who are the Migrant Workers in Korea?

The Influx of Migrant Workers

In the 1960s and 1970s, Korea was a labor-exporting country. Korea sent many miners and nurses to Germany, and construction workers to the Middle East, especially Saudi Arabia. They were called “Industrial Workers” by the government. But, starting in the 1980s, Korea’s rapid economic growth made Korea more a labor importing country. Therefore, Korea is attractive to many foreign workers living in underdeveloped countries--the Philippines, Indonesia, Mongolia, Sri Lanka, Bangladesh, Pakistan, India, China, and other Asian countries--who then emigrate to Korea to earn more money. The majority of these workers are Korean-Chinese who move across from China.²²⁰ They have a Korean dream. Since the end of the 1980s, many foreigners have been working and living in Korea. The number of migrant workers in Korea has increased rapidly: 6,409 in 1987; 14,610 in 1989; 21,235 in 1990; and 45,449 in 1991.²²¹

Among these migrant workers, the documented ones are mainly university professionals, corporate executives, or skilled workers in research centers. Unskilled workers make up the ranks of the industrial and technical trainees, and they are mostly

²²⁰ See Table 5.

²²¹ Dong-Hoon Seol, “Past and Present of Foreign Workers in Korea 1987-2000,” *Asia Solidarity Quarterly* 2 (2000): 7.

undocumented workers. But the industrial and technical trainees are not regarded as regular “workers,” although they work alongside the regular workers, because of their visa status. As of 2011, the total number of foreigners in Korea was 1,395,077; of these 1,227,297 were documented and 167,780 were undocumented foreigners.²²²

As indicated, since the mid 1980s Korea’s economy has grown rapidly. Korean workers themselves have been able to earn relatively high wages and enjoy good working conditions because of established strong labor movements. Kim, Hyoung Tae, a lawyer of the Lawyers for a Democratic Society in Korea, writes, “The labor movement [in Korea] has shown significant and active development since the days of partial political reforms in 1987, and thus earned a reputation as one of the most vital workers’ movements in the world today.”²²³ On the other hand, the Korean economy has faced a shortage of manpower for unskilled production workers, especially in small-and medium-sized businesses. These included the “dyeing, plating, heat-treating, casting and tempering, machinery, footwear, glass, leather, electric, and electronics factories, as well as construction.”²²⁴ In this changing context, native Koreans do not like working in the “three D” types of industry: dirty, dangerous, and difficult jobs. In order to overcome this labor shortage, therefore, the Korea Federation of Small [and Medium] Business (KFSB) asked to import foreign workers in order to compensate for the shortages at small-and medium-sized companies. This effort legalized the employment of foreigners.²²⁵ In addition, in 1991 the Korean government adopted a training program derived from the model of Japan, called the “Industrial and Technical Training Program for Foreigners (ITTP).”

²²² See Table 8.

²²³ Hyoung Tae Kim, “The Issue of Foreign Workers in Korea,” in *Human Rights of Migrant Workers*, 75.

²²⁴ Seol, “Past and Present of Foreign Workers in Korea 1987-2000”: 16.

²²⁵ *Ibid.*, 7.

According to the ITTP, foreign workers can obtain visas as trainees, but not as workers. With the status of trainees, they can enter Korea. In fact, even without training opportunities, some have started working like other native workers: they were disguised workers.²²⁶ According to Dong-Hoon Seol, a professor at Chonbuk National University in Korea, “These migrants are denied the workers’ three basic rights of unionizing, collective bargaining and collective action.”²²⁷ Moreover, those migrants who came through the ITTP, even with a visa status recognized under the immigration law, are exploited. Korean society did not publicize this kind of exploitation of trainees at that time. Seol notes, “In 1992-1993, though the number of foreign trainee entrants annually was about 8,000 to 9,000, their presence in Korea did not draw much attention from the public.”²²⁸

Despite the efforts of the government and KFSB, the manpower shortage in those areas could not be resolved. Later on, small-and medium-sized businesses and companies consistently asked the government to import more trainees to alleviate the labor shortage. The government permitted 20,000 trainees in 1993 and 10,000 in 1994 to enter the country to work in the garment and footwear industries. In 1995, the government allowed 20,000 trainees for the manufacturing sector, and in 1996, 1,000 trainees could come to Korea to fill the shortage in the fishing industry.²²⁹ ITTP’s method to recruit trainees was more open and flexible. For example, at the beginning of the ITTP, no companies could recruit without a foreign affiliate, but later on the companies without an overseas partner could import trainees through private recruiting agencies. Also, the length of traineeship could be extended to two years from one year.²³⁰

²²⁶ Ibid., 8.

²²⁷ Ibid.

²²⁸ Ibid.

²²⁹ Ibid., 10.

²³⁰ Ibid., 9-10.

In this changing context, the lives of the industrial and technical trainees were very miserable. First of all, they received a very low allowance, under the Korean minimum wage, although they worked like other workers. Further, they had to pay from their monthly allowance the brokers who selected and took them to Korea. They paid US \$2,000-3,000 and some as much as US \$8,000 to these brokers.²³¹ In effect, the trainees are today's slaves. Amnesty International reports about the trainees:

Business organizations, such as the Korea Federation of Small and Medium Businesses (KFSB), were responsible for the recruitment, placement and training of the trainees but exorbitant recruitment fees charged by these agencies meant that migrant workers incurred large debts. It was not unusual for trainees to be in debt for several years, which led many to stay beyond the three years (maximum allowed under the ITS) and work as irregular migrants so that they could put some savings aside.²³²

In reality, both systems provided migrant workers with little or no on-the-job training. Initially migrant workers under both schemes were given virtually no protection as workers under the law, but in 1995, they were insured by industrial accident compensation and national health. Since then, trainees have also been covered by South Korea's Minimum Wage Act and given some protection under the Labour Standards Act.²³³

Certain trainees, undocumented workers, and civic organizations working for the dignity and rights of migrant workers have been pressing the government to implement the Employment Permit System for Foreigners (EPS). The EPS guarantees migrant workers equality with Korean workers in terms of wages, industrial accident insurance, and basic labor rights. It was impossible to pass it before 2004 due to the strong objections of the employers of KFSB. Rather, the Working after Training Program for Foreigners (WATP) was introduced in April 1998.²³⁴ According to the WATP, trainees can obtain a one-year working visa after two years of training, so long as they pass certain skill tests.²³⁵ Although

²³¹ Ibid., 11.

²³² Amnesty International, *Disposable Labour: Rights of Migrant Workers in South Korea* (London: Amnesty International Publications, 2009), 7.

²³³ Ibid.

²³⁴ Seol, "Past and Present of Foreign Workers in Korea 1987-2000": 12.

²³⁵ Ibid., 13.

the bill changed the period of training from two years to one year, and allows employment for two years from 2002,²³⁶ the WATP still presents problems. It did not change the basic characteristics of the ITTP. According to Seol, “There are recurring problems, such as the corruption on sending trainees agencies, the high-handed supervisory agencies, and the forced savings system.”²³⁷ Basically, the trainees are still exploited, but under the name of the ITTP or WATP, even as they provide the same labor as native workers. In August 2004, the EPS was implemented. However, it still had problems. Amnesty International points out the problems of the EPS system:

Under the EPS [Employment Permit System], the Labour Ministry issues a permit to South Korean SMEs employing 300 or less workers that cannot hire national workers, to employ migrant workers from one of the 15 labour-exporting countries that have signed a Memorandum of Understanding (MOU) with South Korea. In order to qualify for the EPS, migrant workers must pass a Korean language test and a medical exam. The costs to the migrant worker differ from country to country but on average the total comes to approximately USD 1,000, which includes the medical exam, visa fees, pre-departure training and orientation, and flight ticket.²³⁸

Some trainees of the ITTP escaped from their work places because they recognized those systematic exploitations. This is a reason behind the increase in the numbers of undocumented workers. Although undocumented workers have no protection under the law, they can earn the same wages as native workers. So the trainees are willing to give up legitimate legal status and move to other work places as undocumented workers. The number of trainees is in direct ratio to that of the undocumented workers.

Thus, undocumented workers consist mostly of foreign migrant workers. They enter Korea with tourist visas or short-term visiting visas. The 1986 Asian Games and the 1988

²³⁶ Dong-Hoon Seol and Geon-Soo Han, “Foreign Migrant Workers and Social Discrimination in Korea,” *Harvard Asia Quarterly* VIII, no.1 (Winter 2004): 47.

²³⁷ Seol, “Past and Present of Foreign Workers in Korea 1987-2000”: 13.

²³⁸ Amnesty International, *Disposable Labour*, 8. According to the information from Amnesty International, the 15 labor-exporting countries are Bangladesh, Cambodia, China, Indonesia, Kyrgyzstan, Mongolia, Myanmar, Nepal, Pakistan, Philippines, Sri Lanka, Thailand, Timor-Leste, Uzbekistan and Vietnam. This report was from Amnesty International meeting with the Ministry of Labour in Gwacheon, South Korea on 27 November 2008.

Olympics in Korea made it relatively easy to obtain such visas. Their practice is to overstay and work in factories, restaurants, or construction sites with illegal status. In spite of this illegality, they can easily work because many owners of small factories or restaurants need workers badly. Koreans, especially young people, do not like working in the “three D” type of jobs. Instead of Korean workers, most undocumented workers do such work. Seol says, “This indicates that migrant workers in Korea are not taking jobs away from native workers. On the contrary, they are helping the Korean economy by accepting jobs Korean workers would not consider.”²³⁹ But the increase in the number of migrant workers stopped in 1997. The background for this change was the International Monetary Fund (IMF) economic crisis, which affected Korea, like many Asian countries. Because of this economic crisis, many Korean workers were dismissed due to the industrial reconstructing policy of the government. In this time, many trainees under the WATP also were retrenched and dismissed. About 100,000 migrant workers left Korea in 1997.²⁴⁰ After the economic recovery started in 1999, Korea again became an attractive destination for migrant workers. Thus, the numbers of migrant workers has been increasing again.

2.2 The Labor Reality of Migrant Workers

The labor reality of migrant workers in Korea is a harsh one. Objective data, gathered in a report from Amnesty International in 2009, convey this reality starkly. Typically, undocumented laborers in Korea work for at least 12-16 hours every day. This situation is very miserable, requiring unimaginably exhausting work for human beings. It is not easy for them even to have a holiday on a Saturday or Sunday, so they can have a little rest time. Moreover, they receive low wages compared to Korean laborers, and so they have to work extra over-time, either by force or voluntarily. Unfortunately, undocumented workers do

²³⁹ Seol, “Past and Present of Foreign Workers in Korea 1987-2000”: 17.

²⁴⁰ Ibid.

not know Korean labor law, either. According to that law, even if they are undocumented workers, they have a right to receive proper treatment. Seol and Han note, “On October 14, 1998, the Ministry of Labor announced that all undocumented migrant workers in Korea would be protected under the Labor Standards Act.”²⁴¹ Amnesty International reports these provisions of the Labor Standards Act in Korea:

Under article 50 of the Labour Standards Act, regular working hours in South Korea are eight hours per day and 40 hours per week for workplaces employing more than 20 workers (otherwise 44 hours per week, which includes a half day on Saturdays). Working between 10 pm and 6 am is considered night work with wages for both night shift and overtime calculated at 1.5 times the ordinary wage.²⁴²

The Labour Standards Act is applicable to all workers – South Koreans and both regular and irregular migrants. As such, everyone should be receiving equal pay, including bonus and severance pay, and entitled to the same benefits such as pension and health care. Through interviews, however, it became apparent that this was not the case and that several migrant workers were clearly not aware of their rights.²⁴³

However, a complex of factors prevents migrant workers from enforcing their labor rights. Amnesty International also reports, “...their inability to freely change jobs, reluctance to complain or denounce their employer for fear of reprisals, including loss of employment/earnings and becoming irregular.”²⁴⁴ Those factors force migrant workers to remain passive and not ask for their lawful conditions. Also, most undocumented migrant workers are living in very small rented houses around the factory district. Some even live in small rooms inside the factory. They are, in effect, trapped in their work environment. Also, the work place is very dangerous: the machines in the small factories are too old, so that industry accidents occur often. Workers even have suffered traumatic amputations as a result of old, poorly maintained machines. Further, the dust and harmful gas in certain

²⁴¹ Seol and Han, “Foreign Migrant Workers and Social Discrimination in Korea”: 47.

²⁴² Amnesty International, *Disposable Labour: Rights of Migrant Workers in South Korea*, 55, quoted in Korea Labor Education Institute, *Easy Korean Labor Law*, 2007, pp 53 and 57.

²⁴³ Ibid.

²⁴⁴ Ibid., 54.

factories affect workers' health and lives. But owing to their illegal status, they cannot appeal for proper medical treatment.

Meanwhile, the owners of factories do not like to treat undocumented workers properly. Moreover, the owners do not provide medical insurance, so the workers cannot go to hospital. The owners control the situation, so the migrants fear retribution over their illegal status and do not protest their dire treatment. In contrast, the South Korean government insists:

In an effort to strengthen safety and health management for foreign workers, the Government has supported workplaces employing foreign workers in improving their work environment, process and facilities. Various materials, such as safety brochures and audio and video materials that foreign workers can easily comprehend have been developed in ten languages and distributed through cooperation among related ministries and agencies. Safety and health education for foreign workers and their employers has also been supported.²⁴⁵

However, “lack of training, language barriers, discrimination and restrictions on changing employers” are causes industrial accidents among migrant workers. Despite its statements, the Korean government has failed to safeguard the health and safety of migrant workers.²⁴⁶

Thus, Amnesty international warns:

Interviews also indicate that even when working with dangerous machines or chemicals, it is not uncommon for migrant workers to work without any safety equipment, instructions or training. What training or instructions there are, are mostly in Korean, which does not provide sufficient training as most migrant workers have only a basic knowledge of the local language. Many interviewees who have suffered injuries told Amnesty International that the accident rate at their factory was very high, especially among migrant workers due to inadequate training or no training at all.²⁴⁷

In some cases, the owner of a factory even keeps the migrant worker's passport in his/her desk, and threatens to report to the immigration office whenever the workers petition for their unpaid wages or medical treatment. The phenomenon of withheld or

²⁴⁵ Ibid.,68, quoted in “Implementation of the International Covenant on Economic, Social and Cultural Rights, Third periodic reports submitted by States parties under articles 16 and 17 of the Covenant: Republic of Korea”, UN doc. E/C.12/KOR/3, 4 February 2008, para132.

²⁴⁶ Ibid.

²⁴⁷ Ibid., 69.

unpaid wages is a major problem for migrant workers, especially undocumented workers.²⁴⁸ According to Amnesty International, “they [migrant workers] did not get paid for months at a time – some at more than one place of employment.”²⁴⁹ Furthermore, Amnesty International reports, “the number of migrant workers whose wages were withheld tripled in 2008 from the year before.”²⁵⁰ Although migrant workers can appeal to the Ministry of Labor under Korean law, they prefer counseling with migrant centers for unpaid wages.²⁵¹ According to the report by Amnesty International, there was an undocumented worker who worked for 45 days in a factory. At that time, his employer promised him 1.5 million won (USD 1600), but he received one third of the amount in the end. He went to a migrant center to receive help.²⁵² His experience demonstrates vividly the problem of unpaid wages for undocumented workers in Korea. Amnesty International testified to this untold experience. The undocumented worker relates the details;

“When the centre called my employer, he promised to pay me but he never did. I went to his factory 12 times in total. It cost a lot of money because I sometimes had to travel a long way, as I was in different places for work. He always tried to avoid me – I was able to see him only twice. I think I should just give up.”²⁵³

Amnesty International’s report continues:

Employers sometimes avoid paying wages of migrant workers who are nearing the end of their work visa because some migrant workers may not pursue their back wages, give up and just return home.²⁵⁴

Although the working conditions of migrant workers in Korea are improving through the help of NGOs related to migrant workers, there are still many things that will have to change to meet international standards.²⁵⁵

²⁴⁸ Ibid., 60.

²⁴⁹ Ibid.

²⁵⁰ Ibid.

²⁵¹ Ibid.

²⁵² Ibid., 61.

²⁵³ Ibid., quoted in Amnesty International interview with MS in Osan, South Korea on 1 November 2008.

²⁵⁴ Ibid., 62.

2.3 Statistics of Foreigners in Korea

Table 5. Geographical Origins of Documented and Undocumented Foreigners in Korea

Country	Total Foreigner	Documented Foreigner	Undocumented Foreigner
Total	1,418,149	1,247,535	170,614
China ²⁵⁶	702,830	633,939	68,891
Korean Chinese	470,387	452,097	18,290
USA	136,465	128,479	7,986
Vietnam	116,868	98,185	18,683
Japan	53,077	51,892	1,185
Philippines	49,182	37,328	11,854
Thailand	42,563	28,542	14,021
Indonesia	32,357	26,674	5,683
Uzbekistan	30,096	24,819	5,277
Mongolia	29,598	19,614	9,984
Taiwan	26,647	25,688	959
Sri Lanka	22,078	19,668	2,410
Canada	21,568	20,838	730
Cambodia	16,974	15,661	1,313
Bangladeshi	13,748	8,622	5,126
Nepal	13,300	11,496	1,804
Pakistan	10,697	7,419	3,278
Russia	10,319	9,134	1,185
Australia	8,429	8,105	324
India	8,096	6,821	1,275
UK	6,662	6,562	100
Myanmar	6,414	5,203	1,211
Germany	4,867	4,776	91
France	3,769	3,682	87
Other	51,545	44,388	7,157

Note: As of September 30, 2011.²⁵⁷

Sources: Ministry of Justice, Seoul (2011), 10

²⁵⁵ About international standards for migrant workers, see Chapter 1.

²⁵⁶ Korean-Chinese included.

²⁵⁷ Korea Immigration Service, http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_11.jsp (In Korean) [accessed March 12, 2012].

Table 6. Numbers of Migrant Workers in Korea, 2000-2010

Year	Total Migrant workers	Skilled workers Professionals	Work after Training Program (E-8)	Unskilled workers
2000	17,702	15,634	2,068	0
2001	28,195	18,511	9,684	0
2002	40,485	21,876	18,609	0
2003	209,611	21,095	28,761	159,755
2004	238,329	20,505	54,440	163,384
2005	193,078	23,500	60,337	109,241
2006	257,316	27,489	69,595	160,232
2007	411,272	31,300	14,684	365,288
2008	494,035	35,228	734	458,073
2009	503,829	38,497	51	465,281
2010	506,876	41,574	0	465,302

Note: As of December 31, each year.²⁵⁸

Source: Ministry of Justice

In 1987, migrant workers totaled 6,409; they did not have WTP or ITTP, because these came later.²⁵⁹ Since then, the numbers have been increasing steadily. As of December 2010, the total number of migrant workers was 506,876. Of special note is that WTP²⁶⁰ has operated since 2000, by partial amendment of ITTP, which dates from 1998. And the reason why the number of total migrant workers has been so high since 2007 is that the numbers included ethnic Koreans who hold the H-2 working-visitor visa that is valid for up

²⁵⁸ The author rearranges the numbers in the table (6) chronologically based on the official records from Ministry of Justice. The category for calculating follows the new style of 2010. The Ministry of Justice separated the number of skilled workers and professionals (28,299) and that of Arts and Physical visa (E-6), 3,001 in 2007 and also the number of skilled workers and professionals (31,795) and the number of E-6; 3433 in 2008. But the author adds them as 31,300 and 35,228 respectively in order to unify its style with other years, because the Ministry of Justice already included the number of E-6 in the number of skilled workers and professionals in other years. There were no numbers of unskilled workers in 2000, 2001 and 2002, because at that time there were no E-8, E-9, E-10 or H-2 visa for unskilled workers. In 2010, there were no records of anyone who came to Korea with an E-8 visa. See Korea Immigration Service, http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_12.jsp (In Korean) [accessed March 12, 2012].

²⁵⁹ Korea Immigration Service, http://www.immigration.go.kr/HP/COM/bbs_003/ListShowData.do?strNbodCd=noti0096&strWrtNo=77&strAnsNo=A&strOrgGbnCd=104000&strRtnURL=IMM_6050&strAllOrgYn=N&strThisPage=3&strFilePath= [accessed March 12, 2012].

²⁶⁰ WTP: The trainees through ITTP can apply to get the working visa after two years of traineeship with a skills test.

to four years and 10 months.²⁶¹ The Korean government permitted ethnic Koreans from China, Uzbekistan, and Russia, since 2007, to hold the H-2 visa. The number of ethnic Koreans has been increasing from that time. Most of them are unskilled workers, working on construction sites, in restaurants, mining, manufacturing, farming, and the livestock industry. On the other hand, skilled workers and professionals are represented by professors in universities or colleges, instructors of English conversation, engineers, researchers, artists, and similar positions.

Table 7. Industrial and Technical Trainees in Korea, 2000-2010

YEAR	TOTAL
2000	104,847
2001	100,344
2002	96,857
2003	95,676
2004	66,147
2005	55,154
2006	59,806
2007	25,903
2008	17,563
2009	13,325
2010	5,350

Note: As of December 31, each year.²⁶² *Source:* Ministry of Justice

The ITTP was launched on October 26, 1991, set up by the guidelines for issuing Foreign Industrial and Technical Trainee Visa and promulgated by the Ministry of Justice.²⁶³ The trainees have been recruited by KFSB. Some companies that invest in foreign countries in collaboration with a foreign company provide technical support to foreign countries, and

²⁶¹ People who stayed over 5 years can apply for the right of permanent residence. So the Korean government only permits them to stay up to 4 years and 10 months for ethnic Koreans. It is the same case of migrant workers who came to Korea with the Employment Permit Program for Foreigners (EPP).

²⁶² The author rearranges the number of Industrial and Technical Trainees of each year based on the source from the Ministry of Justice. See Korea Immigration Service, http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_12.jsp (In Korean) [accessed March 12, 2012].

²⁶³ Seol, "Past and Present of Foreign Workers in Korea 1987-2000": 8.

export industrial supplies to foreign countries.²⁶⁴ However, since the EPP was set up in 2004, some trainees have been getting the working visa after two years of traineeship, so long as they pass the skill tests. Therefore, the number of trainees in 2007 decreased significantly. Nevertheless, the number of undocumented workers has increased while that of runaway trainees has been increasing. The percentage of trainees who are undocumented workers demonstrates the hardship of and discrimination towards trainees.

Table 8. Statistics of Undocumented Foreigners in Korea

Year	Total Foreigners	Undocumented Foreigners	Percentage of Undocumented Foreigners (%)
2001	566,835	272,626	48.1
2002	629,006	308,165	49.0
2003	678,687	154,342	22.7
2004	750,873	209,841	27.9
2005	747,467	204,254	27.3
2006	910,149	211,988	23.3
2007	1,066,273	223,464	21.0
2008	1,158,866	200,489	17.3
2009	1,168,477	177,955	15.2
2010	1,261,415	168,515	13.4
2011	1,395,077	167,780	12.0

Note: As of December 31, each year.²⁶⁵

Source: Ministry of Justice

2.4 Women Migrant Workers in Korea

The number of women migrant workers in Korea is continuously increasing: its correct rate is around 37% of all migrant workers.²⁶⁶ Thus, migrant-related NGOs describe

²⁶⁴ Ibid.

²⁶⁵ Korea Immigration Service, http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_12.jsp (In Korean) [accessed March 12, 2012].

this social phenomenon as “the feminization of migrant workers.”²⁶⁷ Female migrant workers labor in different fields than men. While male migrant workers work in factories or construction sites, women work in factories as domestic labor, as caregivers in hospitals, in restaurants, in coffee shops, and in bars. Most of the female immigrants from Russia and the Philippines work in the sex industry, and those who are Korean-Chinese work as housekeepers or in restaurants.

The Women Migrants Human Rights Center (WMHRC) summarizes three categories of work for female migrant workers: “First, Women migrant workers engaged in regular occupations or part-time jobs through personal planning or as trainees. Second, Women migrant workers who have come as brides in international marriages, through marriage agents, local organizations or civic organizations. Third, Women migrant workers who have been forced to work in the sex industry after being hired with an entertainment visa (E-6).”²⁶⁸ Women migrant workers who are production workers almost are not recognized under the enforcement of Korea’s Labor Standards Act.

For example, according to the Korean Labor Standards Act (Article 70: Restrictions on Night Work and Holiday Work), “When an employer intends to have a female aged 18 or older work from 10 P.M. to 6 A.M and on holiday, the employer shall obtain the consent of the female concerned.”²⁶⁹ The law also prohibits overtime by force for women workers. According to article 71, concerning overtime work, “An employer shall not have, a female with less than one year after childbirth, work overtime exceeding 2 hours per day, 6 hours per week, and 150 hours per year, even if agreed in a collective agreement.”²⁷⁰ Article 73:

²⁶⁶ Women Migrants Human Rights Center, “Women Migrants Workers’ Situation & Task in Korea,” http://www.wmigrant.org/xe2/?mid=article&page=5&document_srl=22157 [accessed August 9, 2012].

²⁶⁷ Ibid.

²⁶⁸ Ibid.

²⁶⁹ The Korean Labor Standards Act wholly Amended by Act No. 9699, May 21, 2009.

²⁷⁰ Ibid.

Menstruation Leave also guarantees women's rights: "An employer shall, upon request of a female worker, grant her one-day menstruation leave per month."²⁷¹ However, the reality of labor shows that even documented female migrant workers are hardly recognized under the Korean Labor Standards Act. In other words, the undocumented workers have more difficulties in benefitting from Korean laws, due to their illegal status. The Korean Labor Standards Act recognizes the rights of laborers, both documented and undocumented, as long as they are working. The Korean Labor Standards Act (Article 6: Equal Treatment) states: "No employer shall discriminate against workers on the basis of gender, or give discriminatory treatment in relation to the working conditions on the basis of nationality, religion or social status."²⁷²

However, the wages of female workers are lower than those of male workers. It is a global phenomenon that women workers thus carry two burdens on their shoulders.²⁷³ Undocumented workers, especially women, face the problems of unpaid wages, industrial accidents, racial and gender discrimination, and physical and sexual abuse. Female migrant workers deal with greater difficulties than do their male counterparts. Women workers are vulnerable to sexual abuse, harassment, or rape by the owner or fellow workers. Although South Korean law prohibits sexual harassment in the workplace, women migrant workers are exposed to sexual abuse and discrimination both at work and in their living places.²⁷⁴

²⁷¹ Ibid.

²⁷² The Korean Labor Standard Act wholly Amended by Act No. 9699, May 21, 2009.

²⁷³ The author explains the issue of women migrant workers by quoting the report of the UNFPA in chapter 1. See also Kim, Mi-Sun, "Asia Ijumin Hyeonhwang-gwa Gyohoe-ui Eungdap [The Situation of Asia Migrant Workers and the Response of the Church]," in *Oegukin Nodongja Seongyo-wa Sinhak Migrant* [Mission and Theology], ed. Daehan Yesugyo Jangrohoe Chonghoe Jeondobu Oegukin Geunroja Seongyo Huwonhoe [The Sponsoring Committee for the Mission for Migrant Workers of the Domestic Mission Department of the Presbyterian Church of Korea (Seoul: Handeul, 2000), 104-5.

²⁷⁴ Amnesty International, 63 and 66.

Amnesty International argues, “This risk is heightened by the fact that they often find themselves the only female worker or one of the few in their workplace. Women are harassed by their employers, supervisors or fellow workers.”²⁷⁵

Many cases are not reported due to the workers’ status, and perpetrators abuse their weakness. Amnesty testifies: “Female migrant workers can report instances of sexual harassment or violence to the Ministry of Labour, police/prosecutor’s office, the NHRCK [National Human Rights Commission of Korea] or file a lawsuit against the alleged perpetrator. However, very few women do so because they fear dismissal and possible loss of regular status.”²⁷⁶ Even worse, whenever the woman who is harmed reports to the authorities, she must remain in her current employment where the sexual harassment or violence occurred in order for the authorities to complete the investigation. It usually takes at least two months to complete an investigation, sometimes more.²⁷⁷

One Female Filipino EPS (Employment Permit System) worker who was employed during 2006 in Korea exemplifies her experience of sexual harassment:

My boss offered to give me an electric fan and came up to my room to give it to me. Then he offered me a roll of KRW 10,000 (USD10) bills and asked if he could come back that evening to my room to have sex with me. He squeezed his penis then to make his point clear. I was shocked and refused saying, “No, no, Filipino women are no like that!” I cried and went back to the factory in the safety of other workers. My boss came down and saw me crying and left.²⁷⁸

Women workers in Korea are forced to share their living places in factory dormitories with male fellow workers. Another Filipino EPS worker shares her terrible experience:

When I came out of the bathroom, one of the Vietnamese men grabbed me and tried to kiss me. I screamed and pushed him away. I ran to my room and locked myself in. The next day, I asked my boss to sign my release paper so that I could transfer to another factory.²⁷⁹

²⁷⁵ Ibid., 63.

²⁷⁶ Ibid., 63-64.

²⁷⁷ Ibid., 64.

²⁷⁸ Ibid., 66.

²⁷⁹ Ibid., 66-67, quoted in Amnesty International interview with MN in Osan, South Korea on 11 March 2008.

A Filipino male worker testifies about another case. He lived with three female migrant workers, his colleagues, in a shipping container. One night, a Korean maintenance engineer [male co-worker] knocked on their door. He continues:

We let him in because we thought it was work-related. But then he grabbed my colleague's hand and kept insisting to have sex with her. We ran out and asked for help at the factory. Korean and Filipino colleagues went back to our container but he had left by then. The next day, the maintenance engineer only received a verbal reprimand by our manager.²⁸⁰

The above three cases involve workers from the EPS, that is, they are not undocumented workers. However, the cases of undocumented workers are more serious. For example, restaurant workers customarily sleep in a restaurant after work to save money.²⁸¹ Amnesty's report describes one such incident: "On 24 October 2008, a Chinese woman, who was sexually attacked by a male co-worker while sleeping at the restaurant where she worked, subsequently died while fleeing her attacker."²⁸² Because of their illegal visa status, they cannot appeal to Korean law for their legal protection. The Korea Migrants' Center in Seoul also conducted a survey. It reported as follows:

Surveyed 33 Chinese-Korean women and 19 of them reported having been sexually assaulted by their employer or co-worker. They say it is dangerous to sleep at the businesses and restaurants but this saves them valuable money. The women also expressed that their attackers keep them quiet by threatening to tell their families what happened.²⁸³

Since the 1990s, the number of female migrants with E-6 (entertainment visa) has increased. The E-6 visa is issued for singers, dancers, and other entertainers.²⁸⁴ By use of

²⁸⁰ Ibid., 67.

²⁸¹ Ibid., 65.

²⁸² Ibid., quoted in Park In-ok, "Arrest of Sexual Assault Attacker of Korean-Chinese Restaurant Worker... In critical condition from 3rd floor fall", Financial News, 27 October 2008 (in Korean), http://www.fnnews.com/view?ra=Sent1201m_View&corp=fnnews&arcid=00000921463815&cDateYear=2008&cDateMonth=10&cDateDay=27, accessed 17 May 2009.

²⁸³ Ibid., quoted in Amnesty International interview with Kim Hae-seong in Seoul, South Korea on 4 November 2008 and Roh Hyun-woong, "Death leap to avoid sexual abuse - even the last journey is hard for the Korean-Chinese Migrant", Hankyoreh, 9 December 2008 (in Korean), available at: http://hani.co.kr/arti/society/society_general/326465.html, accessed 13 April 2009.

²⁸⁴ Ibid., 8.

the E-6 visa, female migrant workers are recruited, but most of them are actually trafficked for sexual exploitation in bars and nightclubs in US military camp towns.²⁸⁵ When they arrive in Korea with an E-6 visa, rather than singing, the women usually are forced to solicit drinks from clients and have sex with them. Since 1998, the Korean government has eased restrictions for foreign entertainers to enter Korea, so it has become easier to obtain an E-6 visa.²⁸⁶ But the problem is that most E-6 visa holders are trafficked. For example, Amnesty International reveals, “Women from the Philippines account for 84 per cent of the total number of female migrant workers employed under the E-6 entertainment work scheme. Several of these women recruited as singers in the Philippines to work in bars and night clubs in *gijichon* or US military camp towns are deceived by their managers and employers.”²⁸⁷ They are the victims of trafficking and forced to become prostitutes. These female migrant workers have no choice but to work in the given circumstances due to their debts. They are in debt for “their flight ticket, visa costs, agent’s fee, food and accommodation.”²⁸⁸ There is a report from Amnesty International about female workers who have come to Korea by use of the entertainment visa (E-6). Amnesty International notes:

Under the entertainment work scheme, several female E-6 workers, recruited as singers in the US military camp towns, have been trafficked by their employers and managers and live in slavery-like conditions. Upon arrival in South Korea, they discover that their job in reality is to serve and solicit drinks from US soldiers and at some establishments they are forced to have sex with their clients. With little recourse available to them, trafficked E-6 workers either remain in their jobs or run away. Those who run away are doubly victimised, first as trafficked women and then as “illegal” migrants under South Korean law.²⁸⁹

²⁸⁵ Ibid., 8-9.

²⁸⁶ Ibid., 80.

²⁸⁷ Ibid., 81.

²⁸⁸ Ibid., 82.

²⁸⁹ Ibid., 3.

Women have to sell a set number of drinks per month; this ranges from 200 to 500 drinks.

And if women cannot meet this quota, they have to pay a “bar fine.”²⁹⁰ For example, a 39-year-old Filipino woman says:

All I did was talk to customers – American soldiers – and get them to buy me drinks. I was forced to fill a drinks quota. That was my job. Upstairs there were rooms with beds where customers could have sex with the bar girls. The club owner tried to force me to have sex with the customers by threatening to send me back to the Philippines but I refused and told him that I would rather go back home.²⁹¹

The owner’s or manager’s insult to women workers is also a problem. Women have a sense of shame. A 31-year-old Filipino describes this phenomenon:

The owner and managers would humiliate me in front of customers if I didn’t get them to buy me enough drinks. It was mental torture to be yelled at constantly. They degraded us in front of customers, calling us sexually explicit, vulgar and derogatory words in English and Tagalog. When I was done with my drink, they would yell at me to find another customer. If I kept talking to a customer, the manager would pull my hair as a signal to hurry up because another customer was waiting.²⁹²

The managers usually take some money from the salary of E-6 workers under the pretext of an alien card or agent’s fee.²⁹³ Even worse, they confiscate the workers’ visas in order to obtain forced labor. But these actions violate the Immigration Control Law of Korea. According to the Immigration Control Law (article 33/2), nobody can force migrants to work by confiscating their visas.²⁹⁴ A 33-year-old Filipino E-6 worker witnesses:

²⁹⁰ Ibid., 85.

²⁹¹ Ibid., 84, quoted in Amnesty International interview with JA in Dongducheon, South Korea on 29 November 2008.

²⁹² Ibid., 85.

²⁹³ Ibid., 86.

²⁹⁴ Korean Immigration Control Act,

<http://www.law.go.kr/LSW/LsiJoLinkP.do?docType=&lsNm=%EC%B6%9C%EC%9E%85%EA%B5%AD%EA%B4%80%EB%A6%AC%EB%B2%95&joNo=&languageType=KO¶s=1#0000> (In Korean) [accessed August 9, 2012].

I worked almost for one year under the E-6 visa and during this time, the club owner and Korean managers always kept my passport and alien card – they kept all the other women’s identity documents.²⁹⁵

Table 9. Numbers of E-6 holders in Korea, 2003-2011

Year	2003	2004	2005	2006	2007	2008	2009	2010	2011
Total	4060	3160	3816	3863	4421	4831	4305	4162	4246

Note: As of December 31, each year.²⁹⁶ *Source:* Ministry of Justice

Nowadays, many poor women from Vietnam, Cambodia, China, the Philippines, and Russia marry Korean men. This is called an “international marriage.” In 2010, there were 386,977 multicultural families.²⁹⁷ Poor young Korean men cannot marry Korean women with ease; this phenomenon has created a new social issue. There are two main reasons for this trend. First, there are gender disparities in the population of the marriageable age group. This gap arose because the Korean government instituted a birth-control policy. The government implemented this policy through a campaign that lasted from the 1960s through the 1980s.²⁹⁸ With social pressure to prefer boys, many families had one child, a son. As a result, a noticeable gender imbalance occurred so that males now outnumber females.²⁹⁹ The second, related reason is economic. With women in low supply, poor young men lose out in courting and finding brides. Therefore, they look for a wife from third world areas such as China, the Philippines, Vietnam, Cambodia, and other countries.

²⁹⁵ Amnesty International, 86-87.

²⁹⁶ Korea Immigration Service, http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_11.jsp (In Korean) [accessed August 9, 2012].

²⁹⁷ Korean Statistical Information Service, http://kosis.kr/abroad/abroad_01List.jsp#jsClick (In Korean) [accessed June 11, 2012].

²⁹⁸ The Korean government’s campaign for family planning began in the 1960s. During the 1970s, it recommended that Korean people have only two children; on the 1980s, the recommendation was lowered to one child. But in 1996, the policy was abolished. Since then, on the contrary, the Korean government has been encouraging childbirth. In these changes, it has been mirroring the general economic reality at the time in Korea. See Hak, Seongsan’s blog, <http://blog.daum.net/obk2030/16527076> (In Korean) [accessed June 18, 2012].

²⁹⁹ Although Korea has been changing, the tradition of preferring sons to daughters still persists and affects families. Due to this preference, the resulting gender imbalance has caused social problems. On the social influence of gender imbalance, see the blog of Korea Workers’ Compensation & Welfare Service, <http://comwel2009.blog.me/120131665720> (In Korean) [accessed June 18, 2012].

Women from the third world want to marry Korean men to support their families in their home countries. In fact, the Korean men who marry these women are also poor, living in both rural areas and cities. Thus, the women end up working in restaurants or factories to support their Korean families as well. This marriage phenomenon causes social changes. Some couples are successful in their family lives, but some fail due to cultural differences. Evidence of this stress includes domestic violence by Korean men, language difficulties, cultural barriers, and disagreements about children's education.

Among their hardships, domestic violence from Korean husbands is the most serious problem. Recently, two women migrants were murdered by their husbands. The statement of the WMHRC demonstrates the seriousness of domestic violence towards women migrants. The statement notes:

Two immigrant women in Korea were ruthlessly killed - one right after the other - by their own husbands. Yungbun Kim (Age 31, Cheolwon, Gangwon-do) was an ethnic Korean woman from China who, due to her husband's assault, faced an unfortunate fate on July 4th after four days of being brain dead. The other Chinese-Korean woman was Sunok Lee (Age 59) who was also killed by her husband in Gangdong-gu, Seoul, on July 2nd. The two events explicitly display the true face of our society's problem that we have refused to address: the denial of fundamental human rights for women marriage migrants.³⁰⁰

The harsh attitude of husbands and lack of understanding towards international marriage create the fundamental problem that led to these murders. Each of these female migrants worked very hard to support her family. Victim Lee arrived in Korea in September of 2005. Until her death, she worked sincerely for her alcoholic husband. Victim Kim had lived with her parents-in-law and four children and worked in markets or restaurants.³⁰¹ Despite their sacrifices and hard work for their families, their husband abused and beat them, their wives. In addition, the social prejudice against Chinese-Korean women made life very difficult.

³⁰⁰ WMHRC, "Yet Another Homicide of Migrant Bride by Husband: Who is to Blame?" updated July 12, 2012, <http://www.wmigrant.org/xe2/307928#0> [accessed August 9, 2012].

³⁰¹ Ibid.

Chinese-Korean women can speak Korean fluently, and know Korean traditions and culture, compared to other migrant ethnic groups. Nevertheless, Korean people look down on them and doubt that they appreciate the “ethnic Korean brides” true purpose of marriage.³⁰²

Although the wives sustain the life of their marriage for years, even their husbands doubt them. Behind this prejudice, there is racial discrimination based on the economic poverty in China. Their husbands are sensitive to social prejudice in Korea and this attitude seems to feed domestic violence although there is no excuse or reason for it. Their husbands’ physical and economic hardship and social prejudice are the burdens of female migrants. The previous statement notes, “He [Victim Lee’s husband] had controlled every detail of Lee’s life by looking into Lee’s cell phone contacts and limiting her phone conversation, but all Lee could do was to hold onto the marriage in order to prove to the society that she was indeed in a ‘true relationship.’”³⁰³ Another problem is the issue of citizenship or green card status. The process of attaining residency of citizenship for migrant brides is also a burden for female migrants, even if they have fulfilled the required period of residency.³⁰⁴ When Victim Lee mentioned “citizenship” to her husband, he abused her.³⁰⁵

The Korean people must be concerned about the life of women migrants as our neighbors and friends. If the Korean people have a close relationship with them as neighbors, domestic violence also can be prevented. In Kim’s case, the domestic violence and abuse were known to the neighborhood, but they did not help Kim.³⁰⁶ Her neighbors could have helped her by leading her to counseling or organizations for international marriage. The deep care and concern of neighbors might prevent such killings in the future. Otherwise, such terrible killings will occur again. The warning, “The homicides of these

³⁰² Ibid.

³⁰³ Ibid.

³⁰⁴ Ibid.

³⁰⁵ Ibid.

³⁰⁶ Ibid.

two Korean-Chinese women happened only three months after the death of a Vietnamese woman in March,”³⁰⁷ arouses our attention and responsibility for women in international marriages. For multicultural families, the Korean government helps the settlement of foreign women and successful family life. Korean NGOs recently acknowledged the importance of supporting their lives, especially their children’s protection and education.³⁰⁸ Therefore, some organizations are trying to build multicultural schools for the children of multicultural families.³⁰⁹

Most statistical information on and investigation for human rights have been focused on male migrant workers and documented workers, although female migrants in Korea face a range of discrimination in their workplaces, in sex trafficking or international marriages.³¹⁰ They still suffer in places where there are no human rights, despite the fact that the number of female migrants is increasing. They suffer not only because of different nationality, skin color, or language, but also because they are women.³¹¹ Thus, the more female migrant workers face multiple discriminations, the more they require stronger support for protection and promotion of their rights.

2.5 Korean NGOs for Migrant Workers

There are many NGOs whose staff work for the benefit of migrant workers in Korea. Most of these NGOs are religion-centered organizations with backgrounds of Christianity, Buddhism, and Islam. However, Christian organizations command a majority compared to other religions. This factor is due to vibrant social activity and involvement of Korean Christians. The activity level of Islam’s organizations for migrant workers is lower than

³⁰⁷ Ibid.

³⁰⁸ About violence and discrimination of the children of multicultural families, see KCN TV, <http://www.koreanewstv.com/news/articleView.html?idxno=9697>(In Korean) [accessed December 10, 2012].

³⁰⁹ See Multicultural School, <http://www.mschoolk.org/main/Home> (In Korean) [accessed January 6, 2012].

³¹⁰ Women Migrants Human Rights Center, “Women Migrants Workers’ Situation & Task in Korea,” http://www.wmigrant.org/xe2/?mid=article&page=5&document_srl=22157 [accessed August 9, 2012].

³¹¹ Ibid.

other religions because of the lower population of Muslims. Their activities remain in the denomination's office, and do not spread to local areas as they do with Christian NGOs. In fact, Muslim migrant workers use Christian organizations easily, because most are located around the factories of industrial complexes. Muslim workers go to a mosque to pray while continuing to use the social welfare programs of Christian organizations. Islam in Korea has a responsibility to set up organizations around industrial complexes in order to provide effective counsel to Muslims and encourage them with their own religious backgrounds and instruction.

Secular organizations also are involved with workers: labor counseling rooms, university hospitals, medical foundations, women's councils, social welfare centers, medical benevolent societies, and others. While religious organizations carry out their activities permanently in industrial complexes, secular organizations work temporarily on the basis of programs: mostly, medical service. But notably, Korean-Chinese have set up a center themselves for self-help and self-support. Some Christian organizations have received funds from their presbytery or denomination, with the help of supporters. Secular organizations depend mostly on individual donations. Doctors and nurses have volunteered with their medical skills.

Programs for Migrant Workers

Organizations working for migrant workers in Korea have many programs. Most of them have set up counseling for situations involving unpaid wages, unreasonable dismissals, industrial accidents, violence, discrimination, verbal abuse, sexual harassment, rape, and others. Some operate shelters for those who have no dwelling place due to temporary unemployment or unexpected sickness. Education classes offer instruction in Korean language, culture, and history. Some organizations have English classes also. Migrant

workers use the computers in the organization offices to communicate with their families and friends. Medical services staffed by volunteer Korean doctors are also open regularly. The organizations support each ethnic group to organize activities. National or ethnic groups participate in their own cultural activities such as athletics competitions, picnics, festivals, and so on.

Exemplary Organizations

The following three organizations are good examples of Korean NGOs offering support to the migrant worker population.

The Ansan Migrant Center (AMC) is a church-based organization in Gyeonggi province. It was set up in 1994 in collaboration with the Seoul SEONAM Presbytery and the Bucheon Presbytery of Presbyterian Churches of Korea.³¹² The pastor, Rev. Park, Chuneung who finished the training course at UIM, went to that area and set up the center. The AMC has started supporting Korean workers and their labor movements. From the beginning of its activities, the counseling service has done its main and most valuable work on laboring issues for Korean workers. Since migrant workers flowed into that area, this center also has been assisting migrant workers employed in factories. Meanwhile, the more foreign workers arrive, the more restaurants, shops, and small markets form around their dwelling places. The center has named this area “The Borderless Village,” implying multicultural, multilinguistic, and multiethnic communities. “The Borderless Village” seeks to live in the spirit of “Borderless Peace,” “Borderless Community,” “Borderless Human Rights,” and “Borderless Labor.”³¹³

As social circumstances have changed, its programs also have varied. There is a Kosian house program: “Kosian is coined to facilitate accepting families with multicultural

³¹² Ansan Migrant Center, <http://www.migrant.or.kr/xe/main> (In Korean) [accessed January 6, 2012].

³¹³ Borderless Village, <http://www.bvillage.org/xe/home> (In Korean) [accessed January 6, 2012].

background[s] as our [as] neighbors and to form a society where the diversity and dignity of Kosians are respected.”³¹⁴ They explain its etymology: “Kosian is coined by combining ‘Korean’ and ‘Asian’. However, the meaning of Kosian goes beyond the simple combination of two words (Korean+Asian) and implies the social embodiment of equality (=), unification (+), and human rights.”³¹⁵ The purpose of the Kosian approach reflects the social changes in Korea. “Kosian” thus has four different meanings: (1) The sons/daughters from an international marriage; (2) child migrants; (3) Kosian, i. e., multicultural family; and (4) a community of multicultural families.³¹⁶ Moreover, “presently ‘Kosian’ is often used to name the children from international marriages and child migrants, while a geographical concept of Kosian Town is called a Borderless Village.”³¹⁷ In addition, there is a multicultural church connected to the migrant center. Koreans and migrants attend worship together, using various languages for reading the Bible text: Korean, English, Chinese, Mongolian, and Vietnamese.³¹⁸ This migrant center has a plan to set up “The Multicultural School in Korea” for the children of families of international marriage, migrants, refugees, Korean-Chinese, and North Korean defectors.³¹⁹

The Migrant Health Association in Korea (MHAK) was set up in 1999 (at that time, its name was Medical Mutual–Aid Union) to offer health care for undocumented migrant workers in Korea.³²⁰ At that time, due to a lack of social awareness among migrant workers as to their rights, there was not enough social security. The MHAK has been working not only for migrant workers, but also for migrant children, international students, refugees,

³¹⁴ Kosian House, <http://www.kosian.or.kr/ko01> (In Korean and English) [accessed January 6, 2012].

³¹⁵ Ibid.

³¹⁶ Ibid.

³¹⁷ Ibid.

³¹⁸ The author preached in worship of the multicultural church in December 11, 2011 at 11:00 a.m.

³¹⁹ Multicultural School, <http://www.mschoolk.org/main/Home> (In Korean) [accessed January 6, 2012].

³²⁰ Migrant Health Association in Korea, <http://www.mumk.org/html/02ngoinfo/assoHistory.php> (In Korean) [accessed August 7, 2012].

and stateless people, since its inception. Particularly, since 2009, the MHAK has expanded its activities to documented workers. The MHAK has networks to carry out its mission throughout Korea. Migrant workers can receive health care services from the MHAK in collaboration with local medical institutions and clinics.³²¹ There are 41 migrant support centers and about 700 medical institutions and pharmacies.³²² The MHAK expanded its network of alternative health safety clinics for migrant workers and their families. The MHAK believes that it is more important to prevent disease than to provide treatment, so they provide “health education ranging from general health education, maternity protection for women migrants, occupational safety and health education,”³²³ for migrant workers. Thus, the MHAK also provides health education programs: General Health Education, Women’s Health Education including Reproductive Health, Infectious Disease Prevention, Occupational Safety and Health.³²⁴ These health education programs demonstrate its effectiveness when medical aid is provided at the same time. The MHAK supports medical aid by networking with associated medical institutions for effective health care services. This is for migrant workers “who can hardly visit clinics and hospitals during weekdays, financial aid to medical expenses, and networking with and referral to clinics and hospitals.”³²⁵

The MHAK publicizes the issue of migrant workers and their families in order to promote and protect the health of migrants through symposiums, forums, and public hearings with experts.³²⁶ This scheme promotes social awareness of the rights of migrant workers. The MHAK researches the health issue of migrant workers and publishes a

³²¹ Migrant Health Association in Korea, “Programs and Activities of Migrant Health Association in Korea,” <http://www.mumk.org/html/02ngoinfo/introduceEng.php#> [accessed August 6, 2012].

³²² Ibid.

³²³ Ibid.

³²⁴ Ibid.

³²⁵ Ibid.

³²⁶ Ibid.

magazine to disseminate social recognition among Korean people of migrant workers and their families.

Especially, the MHAK has been developing an international project called “Korea-Nepal Joint Health Development Project” since 2006. It could be a good model for international cooperation on behalf of migrant workers in Asia. The MHAK introduces the Korea-Nepal Joint Health Development Project:

Since 2006, We Friends [another name for the MHAK] has [sic] worked in [sic] [a] development project in Nepal with Asia Human Right Culture Development Forum [AHRCDF], which was founded by returned Nepali migrant workers, in the areas of health, education, skill training, and business establishment etc. This project aimed to empower the grassroot migrant NGO to become a social resource to develop their home country and improve a health environment of Nepal through stepping further from We Friends activities that have merely been organized within Korea on the issues of migrants’ health and welfare.³²⁷

The MHAK also organized the “Korea-Japan Joint Forum on Migrant Workers’ Rights” in 2002, and there was the 9th regional conference on migration in Korea in 2004. The MHAK is working with Migrant Forum in Asia (MFA) on the regional level. Since 2006, it has been working as co-convener of the Migrants’ Health Task Force of MFA.³²⁸ All these efforts promote international support of migrant workers.

The Women Migrants Human Rights Center (WMHRC) began its programs in 2001. It was first affiliated with The Seoul Migrant Workers Center, a church-based organization, and its name was The House of Foreign Migrant Women Laborers. In 2002, it became independent from The Seoul Migrant Workers Center, and registered as a nonprofit organization of Seoul city. Accordingly, the staff changed its name to WMHRC.³²⁹ The WMHRC promotes and protects the human rights and social welfare of women migrants in

³²⁷ Ibid.

³²⁸ Ibid.

³²⁹ Women Migrants Human Rights Center, <http://www.wmigrant.org/xe2/?> (In Korean) [accessed January 6, 2012].

Korea.³³⁰ Distinct from other organizations, the WMHRC works for women migrants especially. Han, Kookeyum, the representative of WMHRC, says: “Because the head of most organizations for migrant workers are pastors and men, so there is a tendency that the uniqueness of women is neglected. Therefore, I approached the problem of women migrants in terms of sexual discrimination.”³³¹

To accomplish this agenda, WMHRC has a “Women Migrants Counseling Center.” Its subtitle name is Ul-Ta-Lee which means “fence.” It counsels and advocates for women in international marriages, for women migrants who are raped or suffer sexual discrimination, or for intercultural married couples. To provide effective counseling, women translators-counselors were recruited among migrants and they are working as staff; they are Vietnamese, Chinese, Mongolian, Cambodian, and Russian. There are also educational programs teaching Korean language, culture, information technology (IT), and leadership development for women. The WMHRC specifically has been involved in the campaign to reform the irrational system governing women migrants, to monitor relevant governmental policies, and to take part in international conferences in solidarity with women migrants. Moreover, the WMHRC works for maternity protection including the right to healthcare for women migrants, care of newborn babies, and support for nurturing children.³³² The WMHRC also operates a shelter to provide accommodation and meals for women victims of domestic violence. The shelter offers both medical and legal services. A program of

³³⁰ Ibid.

³³¹ Kookeyum Han, interview by author, Seoul, Korea, December 12, 2011.

³³² Women Migrants Human Rights Center, http://www.wmigrant.org/xs2/intro_02 (In Korean) [accessed January 6, 2012].

psychotherapy is also available for women migrants. Sometimes, the shelter helps those who want to return to their home countries.³³³

2.6 The Viewpoints of NGO Staff in Korea on Globalization

I interviewed nine NGO staff members at organizations that work for the benefit migrant workers. They were Christian, a Buddhist, a Muslim, and an atheist. The interview focused mainly on the area of questioning: Globalization. In order to gauge their awareness about today's globalization, I questioned them about the root cause of migrants' problems and solutions for which they look. In the meantime, I also asked them what the ideal society would be and how to achieve it--if, that is, they are not satisfied with existing capitalist society. The more complex the Korean social situations surrounding migrants have become, the more varied its organizational strategies have become in order to deal with the root causes of their problems. Nevertheless, most of them have no concrete ideas or plans for creating a new alternative society for their future, even if all of them criticize the existing structure of capitalism. Thus, their answers call for socio-economic analysis and theories for an alternative future society. Nevertheless, this section contains reflections on their ideas, derived from the concrete reality of migrant workers.

Most of the NGO staff have over 15 years' experience in working with migrant workers. Thus, they have the knowhow to counsel them in various areas of labor disputes: unpaid wages, unreasonable dismissals, retirement grants, industrial accidents, and so on. They also have wide networks within medical circles and religious communities to help migrant workers who are in need. Social welfare programs are the main instruments used, not only to contact migrant workers, but also to help build up ethnic communities and their

³³³ Women Migrants Human Rights Center, http://www.wmigrant.org/xe2/intro_06 (In Korean) [accessed January 6, 2012].

activities. Because of rapid social changes, the programs have broadened and specialize in labor disputes from inside the factory to outside the factory, i.e., covering issues like domestic violence, divorce, children's education, and cultural conflict in a multicultural family. Some staff members prefer to use the terms "multicultural family" or "migrants" instead of "foreign workers" or "undocumented workers."

According to Chuneung Park, representing the Ansan migrant center, "a capitalistic society must be collapsed because of overconsumption inside it. In capitalism, money controls and manipulates all social fields including culture and labor. That is the mass culture."³³⁴ He goes on to say, "This is the cultural industry in capitalism that makes people become passive. Therefore, we need a capacity to analyze this social structure: cultural analysis and theological disciplines not only for a critical understanding, but also for resistance against this [capitalistic society] system."³³⁵ He thinks that socialism failed to resolve the problems of the poor, so we need a new society where every individual should be respected. For him, an alternative economic system is one that could be complemented by people's relative autonomy.³³⁶ He insists, "It does not matter if it is either capitalism or socialism, if it is the society where people's relative autonomy can be respected."³³⁷ He has an ambiguous attitude about capitalism. He mentions that capitalism will collapse because of over-consumption, but simultaneously he says that capitalism is all right so long as people's relative autonomy can be guaranteed in the capitalist system. But how can a capitalistic society, where money controls and manipulates all social areas, respect people's autonomy and dignity, especially if they are poor? How is it possible to build a complementary world which also includes the merits and demerits of both capitalism and

³³⁴ Chuneung Park, interview by author, Ansan, Korea, December 10, 2011.

³³⁵ Ibid.

³³⁶ Ibid.

³³⁷ Ibid.

socialism? His analysis is inconsistent, since he anticipates the collapse of capitalism, but simultaneously he accepts its system conditionally.

There is a staff member named Haekeun Ryu, who represents the Nasum community. He also carefully analyzes capitalistic society, saying, “We see clearly that capitalism is coming to an end, but we also must know the merit of capitalism itself. That is why capitalism can be continued for now. So, today, our responsibility is to combine the merit of socialism with its true value, before destroying established socialism [Russia] and that of capitalism.”³³⁸ Ryu continues, “Korean society is a homogeneous society, so we have exclusiveness and closeness, explicitly or implicitly. We need Christianity’s values and spirit to overcome these demerits and change our society.”³³⁹ Again, he says: “Therefore, Christian socialism can offer an alternative society for us, even if we need more research and discussion about it. That is not communism, but the figure of the early church [in the Bible].”³⁴⁰ In this case, Ryu mentions the end of capitalism. But, at the same time he accepts the merit of capitalism, without explaining either what the merit of capitalism means in detail or the reason why capitalism will come to end. Despite these flows, his insistence is a good challenge for Korean Christians to live with Christian values--loving and sharing with and for the other.

Bockja Jin is a staff member at the Korean Chinese Association in Korea (KCAK). She grew up and was educated in a socialist system, China, and so criticizes capitalism. Jin says, “Capitalism is a money-oriented society definitely. Capitalism was established through the oppression of laborers. Therefore, it is corrupt from the root.”³⁴¹ According to

³³⁸ Haekeun Ryu, interview by author, Seoul, Korea, December 12, 2011.

³³⁹ Ibid.

³⁴⁰ Ibid.

³⁴¹ Bockja Jin, interview by the author. See Appendix.

her, the democracy movement arose [in Korea] due to problems caused by capitalism.³⁴² She carefully considers the issue: “Though it will need some time, there will be a new sprout. It is possible to eliminate the rotten root of capitalism.”³⁴³ What is the new sprout? She gives no clear definition or explanation for this. She merely expressed her hope for a new world where migrant workers are not treated as the objects of labor exploitation, but are respected as human beings. In that world, migrant workers would be paid justly for their labor.³⁴⁴

Euipal Choi, on the staff of Seoul Migrant Worker Center, emphasizes the new future as being an eco-friendly society modeled on the European style. He says, “We have not yet a concrete alternative for a new society. Now is the time to find a way for a sustainable society, eco-friendly society. In the end, we, first of all, must control self-greed.”³⁴⁵ Choi adds, “There is no model yet in Asia. I would like to focus on the case in Germany or Sweden to protect the environment. Here, the responsibility of intellectuals to raise people’s consciousness is so important.”³⁴⁶ He looks to the European model, especially that of Germany, not because of its political/economic system, but because of its environment protection movement. This approach demonstrates that he also has no clear idea for an alternative society with regard to the problem of migrant workers. Any new society must be formulated with the perspective of socio-economic analysis, which Choi neglects. Labor issues or the migrant phenomenon are global, and differ from environment problems.

However, at the same time, Choi does emphasize that an alternative society can be possible in and from local movements, especially these of rural areas.³⁴⁷ He stresses that we

³⁴² Ibid.

³⁴³ Ibid.

³⁴⁴ Ibid.

³⁴⁵ Euipal Choi, interview by author, Seoul, Korea, December 8, 2011.

³⁴⁶ Ibid.

³⁴⁷ Ibid.

must go to rural areas to find alternatives.³⁴⁸ But he does not provide detailed reasons for his plan. Why must we go to rural areas? Does he rely on a new environmental movement or an eco-friendly community? Again, it is not enough merely to understand that creating a new society requires dealing with the issue of migrant workers. Still, he opened the Fair Trade Café in Korea to support migrant workers and help native people in third world countries.³⁴⁹ Although he has no clear idea of what an alternative society would be, the fair trade movement could be a good first step for open discussion about it.

Kookeyum Han is a woman activist and a representative of the Women Migrant Human Rights Center. She explains today's migrant phenomenon in terms of globalization. She says, "The poor, especially women, from poor countries, want to come to Korea. This is not a simple migrant phenomenon but caused by the problem of poverty in their countries. Therefore, this is the problem of globalization."³⁵⁰ Han continues her explanation: "The third world's problems come from the deepening of poverty. The globalization of poverty is the problem, and it is linked to the feminization of poverty and the feminization of migrants."³⁵¹ Therefore, concrete help for all poor countries must be taken seriously while helping migrant workers in Korea.³⁵² This assistance will also improve quality of living.³⁵³ She regards this issue as a women's movement because women are poorer than men, not only in Asia generally, but particularly in Korea. Therefore, she stresses the quality of women's lives must be improved and the power of women must be reinforced.³⁵⁴ She states

³⁴⁸ Ibid.

³⁴⁹ The Fair Trade Café has the slogan, "a cup of coffee transforming the world, a cup of tea beautifying the world." It uses 5% of its total receipts for migrant workers in Korea. See the blog of Fair Trade Café, <http://blog.naver.com/PostView.nhn?blogId=errorplan&logNo=120145388138&redirect=Dlog&widgetTypeCall=true> (In Korean) [accessed January 12, 2012].

³⁵⁰ Kookeyum Han, interview by the author.

³⁵¹ Ibid.

³⁵² Ibid.

³⁵³ Ibid.

³⁵⁴ Ibid.

that under capitalism or globalization, there is always continuous human immigration from place to place, so there can be no fundamental solution.³⁵⁵ Nevertheless, she continues “We must do our best in our reality and we must overcome the sense of shame.”³⁵⁶ She deals with the issue of migrant workers in terms of a women’s liberation movement, so she concentrates more on the women migrants’ rights, rather than on simple social welfare programs.

In envisioning a new society, Seoyeon Choi focuses on social and economic conflict. She works at Won Buddhism Seoul Migrant Center, helping multicultural families. According to her, endless human selfishness and greed have created today’s problems.³⁵⁷ Choi criticizes capitalist society: “We are subordinated to the capitalism. In this world, how can we dream for an alternative future? At least, I try to conserve goods to be free from capital. That is why I did not apply for funds from the government.”³⁵⁸ She is skeptical about human civilization, but, on the other hand, she wants to help create a society made through just selection.³⁵⁹ She thinks that all human problems in a capitalistic society derive from human greed, so people must overcome this greed in their minds, first of all. Rather than a detailed picture for a new future, she repents within herself, hoping for an equal community. She suggests, “Village communities destroyed by capitalism must be restored. Therefore, after eliminating greed, we need an environmental movement.”³⁶⁰ But she does not reveal how to overcome human greed. Is it possible to do so with religious teaching or edification, or through social education in practice? Although endless human greed continues as the root cause of today’s fundamental problems, its elimination is linked to a

³⁵⁵ Ibid.

³⁵⁶ Ibid.

³⁵⁷ Seoyeon Choi, interview by author, Seoul, Korea, December 20, 2011.

³⁵⁸ Ibid.

³⁵⁹ Ibid.

³⁶⁰ Ibid.

social movement, either an environmental one or other social actions, through which it is possible to achieve a just world. Otherwise, there is nothing but observation without effective action.

Juwha Lee is the imam at the Korea Muslim Federation in Seoul.³⁶¹ He has analyzed the current situation of migrant workers in Korea. He notes that today's social situation for migrant workers has been improving. He says, "In spite of the status of the undocumented workers, some earn more money than Korean workers, because they have become skilled workers. Some are the conductors."³⁶² He has no ideas for an alternative society. He merely describes political changes in Tunisia, where Muslims want to Islamize their country through political and social welfare policies, led by true political leaders. He describes it this way, even if the West calls it democratization and liberalization.³⁶³ He thinks the shifts in Libya and Egypt are the result of competitions among Western powers.³⁶⁴ Islamic activities in Korea remain at the social welfare level, such as medical treatment services, legal advice, and are limited compared to those of Christian organizations. This lower level of involvement occurs because in Korea Islam is congregationally weak.

Haesung Kim, who represents the School of Global SARANG,³⁶⁵ says that "in order to change social structure, we need to change man's consciousness above all. I initially worked for a movement to abolish the use of the term "flesh-colored"³⁶⁶ and the Korean government accepted the change. Korean people do not use the word, "flesh-colored" any more. That is an example of changing human consciousness.³⁶⁷ He emphasizes, "We need a

³⁶¹ Korea Muslim Federation, <http://www.koreaislam.org> (In Korean) [accessed January 12, 2012].

³⁶² Juwha Lee, interview by author, Seoul, Korea, December 15, 2011.

³⁶³ Ibid.

³⁶⁴ Ibid.

³⁶⁵ School of Global SARANG, http://www.globalsarang.com/?menu_no=54 (In Korean) [accessed December 9, 2012].

³⁶⁶ Flesh-colored means only one skin color, the predominant race's color.

³⁶⁷ Haesung Kim, interview by author, Seoul, Korea, December 9, 2011.

conviction that, as if 3% of salt in the sea prevents the sea from decaying, we have to make an effort and struggle to change our society.”³⁶⁸ Kim repeats, as to any change in the social structure, “the human rights movement of migrant workers must be developed to the level of lawful protection. And this process also must be holistically linked with a faithful and missionary task.”³⁶⁹

Changwon Jang, who is the pastor at Osan Migrant Center, says, “Many centers or organizations have been working for migrant workers, providing free medical treatment and haircuts, for example, for their health and security.”³⁷⁰ He insists, “But, basically, they need to gain the right to work freely. For that end, the Korean government has to change the laws, particularly the Employment Permit Program for Foreigners (EPP), because it acts like a slave labor system. Under the EPS, workers cannot change their work place freely without the signature of the owner of factory.”³⁷¹ He notes, “As to migrant workers who have been living over 5 years in Korea, the Korean government must give them the right of permanent residence. As the member of OECD (Organization for Economic Cooperation and Development), Korea has to guarantee basic rights to migrant workers so that we can create an equal and free society.”³⁷² This is the first step in achieving a new social structure.³⁷³

2.7 Conclusion

Having outlined the context in present day Korea I now turn to theological reflection, in the next chapter outlining the response of Minjung theology, and in chapter four the response of the theology of the wanderer which followed.

³⁶⁸ Ibid.

³⁶⁹ Ibid.

³⁷⁰ Changwon Jang, interview by author, Osan, Korea, December 13, 2011.

³⁷¹ Ibid.

³⁷² Ibid.

³⁷³ Ibid.

CHAPTER 3

Minjung Theology

3.1 The Background of Minjung Theology

Minjung theology arose as a response to the reality of the poor in 1970s Korea. Beginning in the 1960s, Korea had become more industrialized and urbanized. This transformation impelled many poor people in rural areas to move to cities. These people became the factory workers and urban poor in urban slum areas. Along with these shifts, Park, Chung-Hee, came to power in a military coup on May 16, 1961, and inaugurated a 5-year economic development plan.³⁷⁴ This plan was made possible by foreign loans, aimed to benefit foreign countries and a few Korean elite groups. The economic system was export-centered at this time, and so it ignored the economic welfare of Korea's poor people. Thus, the government adopted a policy of low wages paid to laborers and low prices for rice produced by farmers to maintain the Korean economic status quo favoring exports.³⁷⁵ The Park military regime created not only a dysfunctional economy, but also social inequality and oppressive structures. Park's regime used a political approach of "Division Ideology" to maintain its dictatorial power. This philosophy relied on the context of the two Koreas for its success.³⁷⁶ After the Second World War, Korea has been divided into two nations: North and South Korea. Korea, unfortunately, cannot achieve reunification now. The two regimes of North and South Korea have been using, respectively, communist

³⁷⁴ Gavan McCormack, "The South Korean Economy: GNP versus the People," in *Crisis in Korea*, ed. Gavan McCormack and John Gittings (Great Britain: Spokesman Books, 1977), 57.

³⁷⁵ Gyusu Sin and Woosuk Kim, *Saerobge sseun Hanguk Hyeondaesa [The Newly Written Modern History of Korea]* (Iksan: Wonkwang University Press, 2003), 127-8 and 137-40.

³⁷⁶ The "Division Ideology" of Park's regime stated that "North Korea is preparing an invasion to unify the two Koreas under communism." It also used the term "Anti-Communism Ideology." Park employed these ideas to justify and maintain his dictatorship as part of the confrontation between South Korea and North Korea. See Walter Easey and Gavan McCormack, "South Korean Society: The Deepening Nightmare," in *Crisis in Korea*, 44-45 and 48.

thought and liberal democracy as their dominant ideologies to maintain political power. In South Korea, Park's regime controlled press activities, prohibited assembly and demonstration, and oppressed student and labor movements. Despite its supposedly democratic ideology, Park's regime suppressed democratic activities and denied human rights by portraying opponents as agents of communist North Korea. In this political context, the human rights movements of factory workers, the urban poor, and poor farmers in rural areas were stifled.

At the same time, some Christian evangelical groups tried to convert factory workers originally from rural areas. Most of these were young girls. Evangelical groups went to the factories to preach the Gospel to the factory workers, where the groups led worship services and Bible studies.³⁷⁷ As they did so, they realized slowly that social inequality and structural oppression were causing suffering in the lives of factory workers. The factory workers had to work for low wages for long hours. Furthermore, industrial accidents occurred frequently, but the workers did not receive enough compensation for their injuries. Although there were labor laws designed to protect workers, the laws were not followed. Upon discovering the structural problems that affected the young workers, the evangelists changed their mentality and approach. They switched from a view towards evangelism to that of mission, starting in 1968.³⁷⁸ Moreover, these mission workers were not satisfied with the traditional style of evangelism, which is based on a one-sided approach. Instead, they employed mission styles to respond to the suffering and frustration of the poor. In this

³⁷⁷ YongDungPo Industrial Mission Center, *Yongdungpo Saneop Seongyohoe Sasipnyeonsa* [The 40-year History of YongDungPo Industrial Mission Center] (Seoul: YDP-UIM, 1998), 41.

³⁷⁸ *Ibid.*, 107-11.

process, they reflected on their work and experience theologically and worked under the name of the Urban Industrial Mission (UIM).³⁷⁹

This mission focused on the social and economic salvation of the poor, rather than on saving individual souls, which was the approach of traditional evangelism.³⁸⁰

The more the mission workers met with the factory workers, the more they realized the importance of the reality in which the poor laborers lived. Within this context, mission workers made up their mind to work inside factories. Their decision to identify with the poor was sacrificial. Simultaneously, others, both pastors and lay people, went to the urban poor and poor farmers. In this spirit, the UIM became involved in the human rights movement. It criticized the social structural contradiction, especially against the politically repressive power of the military regime.

The UIM had begun as a denominational organization, but it went on to establish an ecumenical network among the Presbyterian Church of Korea, the Presbyterian Church in the Republic of Korea, the Korean Methodist church, and the Anglican Church of Korea.³⁸¹ The network across denominations achieved a true spirit of ecumenism due to taking on the reality of the poor. The UIM developed many programs to contact the factory workers and help raise consciousness about their situation. Small cell groups, such as book clubs, flower arrangement clubs, and food clubs, were used as vehicles for factory workers' consciousness-raising.³⁸² These activities planted seeds to form labor unions in many factories. More importantly, the UIM workers read the Bible with factory workers. The reading of the Bible was very important for the factory workers, and also for the mission

³⁷⁹ The Presbyterian Church of Korea (PCK) started the UIM. See *ibid.*, 107-8.

³⁸⁰ *Ibid.*, 110.

³⁸¹ *Ibid.*, 119-20.

³⁸² *Ibid.*, 134-7.

workers themselves.³⁸³ The activity helped both groups to reinterpret biblical stories. They pointed out that Jesus' father was a carpenter, and that his words were for the poor. They realized that the life and mission of Jesus were for the benefit of the poor. Jesus' crucifixion on the cross and his resurrection gave new hope to the factory workers and to the mission workers. Together, they were encouraged by reading the Bible with new eyes, and confessed that the Bible is the book of the poor and the story of the Bible is the story of the poor.³⁸⁴

During this time of change, one worker's suicide caused a profound shock in Korea. His name was Chun, Tae-Il. He was born in 1948 into a poor urban family, and could not finish even an elementary level education. Chun found employment in a clothing market as a cloth-cutter in Seoul. Around 20,000 workers, most of whom were young girls, were working in the clothing market. Their average age was 18 years old, and 10,000 workers were under 15 years of age. They worked for low wages for 15 hours per day in terrible working conditions. Chun tried many times to establish a labor union for the workers, but he failed. Then he was fired. He went to a prayer house and stayed there for 6 months; then, he decided to return to his colleagues in the clothing market. He marched with the workers on the street to expose their reality to the world, but policemen interrupted the march. The frustration and despair of his efforts led him to burn himself to death, on November 13, 1970. His suicide was not only a criticism of the working conditions of the clothing market, but it grew to signify an alarm to Korean society.³⁸⁵

Thus, many intellectuals, university students, and religious leaders responded with shock to Chun's burning. Theologians in universities and theological seminaries felt the

³⁸³ Ibid., 178.

³⁸⁴ Kim, *Messiah and Minjung*, 4-5 (see Introduction, n. 17).

³⁸⁵ Cho Young-rae, *A Single Spark: The Biography of Chun Tae-il*, trans. Chun Soon-ok (Seoul: Dolbegae, 1983), passim.

need to respond to the social shock: his death acted as a prophetic voice within Korean society. They moved out from their academic ivory tower and sought to discover, encounter, and stand alongside the poor in their reality. In the course of this, they were arrested, put into prison, and fired from their schools by the military dictatorship. Some theologians were tortured. The commitment and spontaneous suffering of such theologians were the motivations to establish “Minjung theology.” This theology provided an understanding about the suffering and pain, hopes and dreams of the poor outside of academia.

Thus, “Minjung theology” is “Doing theology” inside a suffering reality. Minjung theologians humbly listened to the experiences of UIM workers and to the stories of factory workers, the urban poor, and poor farmers.³⁸⁶ Their stories formed into a theological theme, affirming them as the subjects of history. Moreover, the suffering of the theologians themselves, who were being fired and arrested, directly connected them to the suffering of the poor. Minjung theologians like the UIM workers turned to the Bible and read it anew with the perspective of the oppressed and the poor, based on the need for economic injustice in Korean society. By reading the Bible and studying theology from the side of the poor and oppressed, Minjung theologians discovered Minjung in the Bible and in Korean history as well.³⁸⁷ In short, Minjung theologians reinterpreted the Christian faith in the light of the experience of the poor, and in solidarity with them in history.³⁸⁸

³⁸⁶ Kim, *Messiah and Minjung*, 3-4.

³⁸⁷ Nam-Dong Suh, “Du Iyagi-ui Hapryu [Two Stories in Coalescence],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], ed. Committee of Theological Study of KNCC (Seoul: Korea Theological Study Institute, 1982), 240.

³⁸⁸ Jung-Yong Lee, “Minjung Sinhak: Bipanjeok Ipmun [Minjung Theology: Critical Introduction],” in *Minjung Sinhak, Segye Sinhak-gwa Daehwahada* [An Emerging Theology in World Perspective: Commentary on Korean Minjung Theology], ed. Lee, Jung-Yong, trans. Yeon, Kyu-Hong (Seoul: Dongyeon, 2010), 29.

3.2 The Theme of Minjung Theology

According to Moon, “Minjung” (民衆) is a Korean word composed of two Chinese character[s]: *min*, which means “people,” and *jung*, which means “the mass.”³⁸⁹ One can translate it as “people” or “the mass of people.”³⁹⁰ But its English translation is not enough to understand fully the term “Minjung” as a living reality in Korean society.³⁹¹ “Minjung” is different from *paeksung* (common people, 百姓), who accepted the existence of *wang* (king, 王) and the oppression and enslavement that developed under the king.³⁹² “Minjung” is also different from *simin* (citizen, 市民), a term imported from Western countries in the 19th century, because Korean society did not have the same experience as Western countries. The term “Minjung” is also different from *inmin* (proletariat, 人民), used in communist countries like China and North Korea.³⁹³ *Inmin* applies there to the liberation process of a people’s revolution. It focuses only on socio-economic liberation. Rather, the term Minjung must be explained in terms of culture, politics, and religion. Its meaning is broader than common people, citizen, or proletariat. Suh also emphasizes the literary-sociological method for understanding the Minjung.³⁹⁴ The term “Minjung,” as social living beings, cannot be covered by *Inmin* (proletariat). Therefore, Minjung must be understood not only from a socioeconomic angle or from a political-economic angle, but also from a cultural, sociological perspective.³⁹⁵ Kim also distinguishes between the Minjung and *Inmin*: “Minjung cannot be defined by objective and socioeconomic conditions.... thus, Minjung is, first of all, a political concept, which should be differentiated from the proletariat defined

³⁸⁹ Moon, *A Korean Minjung Theology*, 1 (see Introduction, n. 22).

³⁹⁰ Ibid.

³⁹¹ Kim, *Messiah and Minjung*, 7.

³⁹² Moon, *A Korean Minjung Theology*, 2.

³⁹³ Ibid.

³⁹⁴ Suh, “Du Iyagi-ui Hapryu [Two Stories in Coalescence],” 240.

³⁹⁵ Ibid.

by socioeconomic conditions.... Minjung, whoever they become, are the people who are placed on the side of the oppressed under the powers that be.”³⁹⁶ Minjung theologians have defined the term “Minjung” for both theoretical and practical purposes. However, its definition is still a debating point, even among them.³⁹⁷

3.3 The Biblical Roots of Minjung Theology

Central themes of the Old Testament support Minjung theology’s focus on the poor whom God is working to build up.

Hebrew Slaves (Habiru)

The Old Testament is the written faith confession of the Israelites.³⁹⁸ It is important to understand not only the contents of their faith confession, but also to know who confessed such faith.³⁹⁹ Therefore, Minjung theology focuses on the subjects of this faith confession in the history of Israel. Here, Deuteronomy 26:5-10 is a very important text for understanding the subjects of the faith confession.

You shall make this response before the Lord your God: “A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey. So now I bring the first of the fruit of the ground that you, O Lord, have given me” (Deut. 26:5-10).

³⁹⁶ Yong-Bock Kim, “Minjung-ui Sahojeongi-wa Sinhak [The Social Biography of Minjung and Theology],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 372.

³⁹⁷ See Chapter 4.

³⁹⁸ Chung-Jun Kim, “Minjung Sinhak-ui Guyakseongseo-jeok Geungeo [The Evidence of Minjung Theology in the Old Testament],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 32.

³⁹⁹ *Ibid.*, 33.

The words ‘affliction’, ‘toil’ and ‘oppression’ make it clear that these people are the wanderers: a small number of them went to Egypt for their survival and suffered heavy labor there.⁴⁰⁰ They were called Hebrews.⁴⁰¹

According to Jun-Seo Park, formerly a professor of Old Testament Studies at Yonsei University, the term “Hebrews” in the Old Testament is used to denote the Israelites generally. There are some exceptions, when it was used in a particular context for a special purpose.⁴⁰² Park notes that the word “Hebrew,” pronounced ‘*ibri*, occurs 35 times in the Old Testament. Except for 7 other cases,⁴⁰³ it appears intensively 19 times from the history of the patriarchs up to the Exodus event. In the battle between Israel and the Philistines in I Samuel, it occurs 9 times.⁴⁰⁴ Thus, the word Hebrew was used from the age of the patriarchs and just before David’s dynasty. But after David’s dynasty, the word disappears.⁴⁰⁵

It is possible to add to the meaning of “Hebrew” with archaeological research. The form *habiru* is found in documents of the ancient near east. For example, the Amarna document contains stories that mention the *habiru* 125 times.⁴⁰⁶ The *habiru* in the Amarna text are the people on the periphery of society, politically and economically. From time to time, they appear as social groups resisting the ruler, although they easily accommodated the existing social order for the purpose of survival.⁴⁰⁷ Many documents from the ancient

⁴⁰⁰ Ibid., 35-36.

⁴⁰¹ Ibid., 36.

⁴⁰² Jun-Seo Park, “Guyak-e Natanan Hananim [The God of the Old Testament],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 139-40.

⁴⁰³ Ibid., 140. Park cites Exodus 21:2; Deuteronomy 15:12; Jeremiah 34:9, 14; Jonah 1:9, as examples.

⁴⁰⁴ Ibid.

⁴⁰⁵ Ibid.

⁴⁰⁶ Ibid., 134.

⁴⁰⁷ Ibid., 135.

near east also imply the existence of such a group as *habiru* in Mesopotamia, the Hittite region, Syria, Phoenicia, Canaan, Egypt, and others.⁴⁰⁸

Along these lines, Park writes, “The record from Egypt indicates ‘*apiru* as a hieroglyph whereas it is noted as *hapiru* or *habiru* in other regions.”⁴⁰⁹ Park notes that “‘*apiru* used in the ancient Egyptian record means the people who were either war captives from Asia or forced laborers or slaves who worked in construction fields or stone pits.”⁴¹⁰ The *habiru* in the ancient near east were also identified with wandering people from other regions or nations; they were described as being economically poor and socio-politically weak. They were the people who were wandering here and there because they had no land to cultivate. They were excluded from the order of existing society. Park asserts, “They were the people who were called *habiru*: war captives, forced laborers for temple or city construction, slaves, and mercenary soldiers.”⁴¹¹ That is to say, the *habiru* were not connected to any nation concept, but were all dispossessed people, usually of lower classes, in the ancient near east. As a term, *habiru* should be understood as a sociological concept.⁴¹²

Park insists that the word for Hebrew (*‘ibri*) in the Old Testament is linguistically similar to the terms ‘*apiru*, *habiru*, or *hapiru*, and has the same meaning as those words.⁴¹³ In short, there were many *habiru* in the ancient near east who all were oppressed, alienated, and exploited by the surrounding society. The ancestors of the Israelites were *habiru* in Egypt. These ancestors went to Egypt and as forced laborers they suffered there. The

⁴⁰⁸ Ibid.

⁴⁰⁹ Ibid.

⁴¹⁰ Ibid., 136.

⁴¹¹ Ibid., 139.

⁴¹² Ibid.

⁴¹³ Ibid., 140-1.

Egyptians set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh (Exod. 1:11).

Moon concludes: “The *habiru*, therefore, were part of the minjung of their time, driven by their *han* (grudge or resentment) to act against what they felt to be injustices imposed on them by those in power.”⁴¹⁴ And God could not keep silent towards the suffering reality of His people, Hebrew slaves.

I have also heard the groaning of the Israelites whom the Egyptians are holding as slaves, and I have remembered my covenant (Exod. 6:5).

The Israelites continuously remember these ancestors, wandering Arameans who went down into Egypt, and that people who grew in numbers. That was a collective recollection. Chung-Jun Kim, a professor of Old Testament Studies, believes that, through this collective confession of faith, the Israelites could keep the liberating God while having collective pride in the God of their history.⁴¹⁵ Kim writes, “Their [the Israelites’] dignity and pride in their present are derived from their testimony to the involvement of Yahweh, who saved them in the midst of suffering, not just from their suffering and oppression itself.”⁴¹⁶ So, God is the God of slaves and the God who liberated them from their bondage and oppression in Egypt, in accordance with His covenant promising to support them.

Moses and the Habiru’s Liberation

The Exodus of the Hebrew slaves from Egypt is a very significant biblical source for Minjung theology. Through the Exodus event, God revealed Himself as the liberating God who responded to the suffering and crying out of His people under the oppressive rule of the Egyptians. The Exodus, led by Moses, was God’s intervention on behalf of one people,

⁴¹⁴ Moon, *A Korean Minjung Theology*, 4.

⁴¹⁵ Kim, “Minjung Sinhak-ui Guyakseongseo-jeok Geungeo [The Evidence of Minjung Theology in the Old Testament],” 38.

⁴¹⁶ Ibid.

the Hebrews, to free them from the oppression of Pharaoh. This event illustrates God's involvement in human history, directly in people's lives.

Then the Lord said, I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters... (Exod. 3:7).

The *habiru* in the Old Testament followed Yahwism, as they believed in one God, Yahweh.⁴¹⁷ This is the point of difference between them and the other *habiru* in the ancient near east. That is, the social backgrounds of the various *habiru*, at that time, were very similar, but the *habiru* in the Old Testament were distinct from others because of their faith in Yahweh.⁴¹⁸ Park emphasizes: "The God in the Old Testament is the God of the *habiru*/ Hebrew. Therefore, the religion in the Old Testament started from the faith of *habiru*. It was not the religion of those with power. It started with the faith of the weak, who had no one to whom to appeal for their rights."⁴¹⁹

The God of Abraham, Isaac, and Jacob is the God of the Hebrews (*habiru*). Following them came Joseph, Jacob's son, who especially demonstrates the life of a wandering Hebrew. He was sold by his brothers to a merchant and brought to Egypt. He had to live in a foreign country, separated from his family, relatives, and hometown. In Egypt, Joseph became a steward in the house of his Egyptian master, Potiphar. Joseph was tempted by Potiphar's wife, but he refused her and was put into prison by her false incrimination. Potiphar's wife plotted against Joseph:

And she told him the same story, saying, "The Hebrew servant, who you have brought among us, came in to me to insult me" (Gen. 39:17).

It is important to focus on the superior attitude of Potiphar's wife towards Joseph. She looked down on Joseph, calling him "The Hebrew servant." Joseph, a foreign captive-slave,

⁴¹⁷ Park, "Guyak-e Natanan Hananim [The God of the Old Testament]," 147.

⁴¹⁸ Ibid.

⁴¹⁹ Ibid.

is the paradigmatic Hebrew (*habiru*). The writer of Genesis continuously describes the ancestors of the Israelites as the Hebrews. But as years passed by, Joseph became the Prime Minister of Egypt. At that time, a drought occurred in Canaan, where Joseph's family lived. So Jacob sent his ten children, except Benjamin, to buy grain in Egypt. The first time, when Joseph met his brothers, he did not tell them his identity, but he helped his family. Eventually, however, Joseph revealed himself to his family. They recognized each other, and settled down in Egypt with Joseph's help.

Discrimination against Joseph and his relatives still existed. After meeting with all his family members, Joseph and his family had a meal together with the Egyptians.

They served him by themselves, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is an abomination to the Egyptian (Gen. 43:32).

The Egyptians did not eat with the Hebrews, because it was detestable to Egyptians. Even if Joseph was the Prime Minister of Egypt, discrimination based on social/ racial differences between Hebrews and Egyptians persisted. Thus, after Joseph's death, as the memories of his influence faded, his descendants faced severe oppression from subsequent kings. As the Hebrews increased more and more, they were forced into labor by Egypt's rulers. They worked as slaves at many construction sites, maintaining Egypt's Empire. They cried out to God to be liberated from the oppressive power of Pharaoh.

The Bible tells of these changes by saying that a new king arose over Egypt, who did not know Joseph. This king said to his people:

Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land. Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard

service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them (Exod. 1:9-14).

Eventually, Moses, the son of a Hebrew, was born; but he grew up in the palace as the son of Pharaoh's daughter. One day, he saw an Egyptian who was beating a Hebrew. Moses killed the Egyptian. On the next day he tried to mediate between two Hebrew slaves fighting, but they did not understand Moses' actions. One of them mentioned Moses' killing of the Egyptian on the previous day, so he fled to Median. He lived there for 40 years (Exod. 2:11-22). God called him back to Egypt to liberate the Hebrew slaves there, so Moses returned to Egypt and confronted Pharaoh. He proclaimed God's will, the liberation of his people. Moses announced the liberating power of God and delivered God's will to Pharaoh. Young-Jin Min, a Methodist Old Testament theologian, thinks that "Moses' faith in Yahweh was not a mere religion, but the ideology that fought the economy of abundance with the economy of equality, oppressive policies with the politics of justice, and the established religion of empire with God's liberation."⁴²⁰ Moses led the Hebrew slaves through the Exodus event by virtue of the liberating power of God. He led them to the Land of Promise through the wilderness for 40 years, even if he died just before entering the land. Moses was the historical hero of liberation for the Hebrews (*habiru*), and was a Hebrew himself.

Prophets and Habiru

After settling in the land of Canaan, the Israelites were ruled by judges for a time. The judges were not kings, but arbitrators or leaders. They made decisions when the Israelites had disputes among them, or led them in battle when wars took place. After the age of the

⁴²⁰ Young-Jin Min, "Minjung Sinhak-ui Jeonseungsa-jeok Wichi-wa Pyeongga[Tradition criticism and its theological evaluation of Minjung theology]," in *Hanguk Minjung Sinhak-ui Jomyeong* [A Study on the Minjung Theology in Korea], ed. Young-Jin Min, Kyung-Ruln Chun, Kyung-Jae Kim and Il-Cho Chang (Seoul: Korea Christian Academy, 1983), 39.

judges came the dynastic era, when the Israelites had their own king, the spirit of community based on the covenant between God and His Hebrew people was forgotten. Israel had the law of the covenant to protect the poor (Exod. 20, 23).⁴²¹ But the kings broke the covenant relationship between God and the Israelites and oppressed the poor and marginalized them. This pattern led to the rise of the prophets, who criticized the oppressive kings for violating the covenant.⁴²²

The two stories in 1 Kings in the Old Testament reveal the lives of the poor and the role of the prophets under the oppressive kings. One is the story of the widow of Zarephath, quoted here:

But she said, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.” Elijah said to her, “Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.” She went and did as Elijah said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah (I Kings 17:12-16).

The story of the widow of Zarephath tells that the prophet is the man who is on the side of the poor Minjung and supports them for their new life and hope. And God is the God who helps people who are willing to help other people in need.⁴²³ The responsibility of the prophet is to criticize corrupt kings who have betrayed the covenant. Blinded by power, they neither help the poor nor build for a just future.⁴²⁴

The other story concerns Naboth’s vineyard:

Later the following events took place: Naboth the Jezreelite had a vineyard in

⁴²¹ Inseok Suh, “Yulbeop-eun Gananhansa-ji Gwonri [The Law of Moses is the Rights of the Poor],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 83-85.

⁴²² Kim, “Minjung Sinhak-ji Guyakseongseo-jeok Geungeo [The Evidence of Minjung Theology in the Old Testament],” 46.

⁴²³ *Ibid.*, 41.

⁴²⁴ *Ibid.*, 41-42.

Jezebel, beside the palace of King Ahab of Samaria. And Ahab said to Naboth, “Give me your vineyard, so that I may have it for a vegetable garden, because it is near my house; I will give you a better vineyard for it; or, if it seems good to you, I will give you its value in money.” But Naboth said to Ahab, “The LORD forbid that I should give you my ancestral inheritance.” Ahab went home resentful and sullen because of what Naboth the Jezreelite had said to him; for he had said, “I will not give you my ancestral inheritance.” He lay down on his bed, turned away his face, and would not eat. His wife Jezebel came to him and said, “Why are you so depressed that you will not eat?” He said to her, “Because I spoke to Naboth the Jezreelite and said to him, ‘Give me your vineyard for money; or else, if you prefer, I will give you another vineyard for it’; but he answered, ‘I will not give you my vineyard.’” His wife Jezebel said to him, “Do you now govern Israel? Get up, eat some food, and be cheerful; I will give you the vineyard of Naboth the Jezreelite.” So she wrote letters in Ahab’s name and sealed them with his seal; she sent the letters to the elders and the nobles who lived with Naboth in his city. She wrote in the letters, “Proclaim a fast, and seat Naboth at the head of the assembly” (I Kings 21:1-9).

The men of his city, the elders and the nobles who lived in his city, did as Jezebel had sent word to them. Just as it was written in the letters that she had sent to them, they proclaimed a fast and seated Naboth at the head of the assembly. The two scoundrels came in and sat opposite him; and the scoundrels brought a charge against Naboth, in the presence of the people, saying, “Naboth cursed God and the king.” So they took him outside the city, and stoned him to death. Then they sent to Jezebel, saying, “Naboth has been stoned; he is dead.” ... Then the word of the Lord came to Elijah the Tishbite, saying: ... You shall say to him, “Thus says the LORD: Have you killed, and also taken possession?” You shall say to him, ‘Thus says the LORD: In the place where dogs licked up the blood of Naboth, dogs will also lick up your blood.’ Ahab said to Elijah, “Have you found me, O my enemy?” He answered, “I have found you. Because you have sold yourself to do what is evil in the sight of the LORD,” (I Kings 21:11-20).

The lesson of the story of Naboth’s vineyard is that the law of Israel cannot be substituted with the power of king, and the prophet is the man who criticizes the unjust use of power.⁴²⁵ That is, Elijah is the vindicator and defender of the weak Minjung, Naboth, who suffered from this injustice.

Biblical prophets like Amos, Jeremiah, Hosea, and Isaiah criticized the oppressive power of kings.⁴²⁶ They sought to protect the rights of the weak and the poor, reminding them of their suffering past. Their ancestors also had endured hardship in bondage,

⁴²⁵ Ibid., 43.

⁴²⁶ See Amos 6, Jeremiah 21-22, Hosea 5, and Isaiah 3:1-15 [New Revised Standard Version].

oppressed as Hebrew slaves in Egypt. The Israelites must not forget their lives as the oppressed in Egypt, and how God delivered them through the Exodus. But the kings of Israel forgot, so they betrayed the holy covenant between God and the Israelites. Therefore, the prophets struggled to resist the harsh rule of kings, by criticizing the corruption and injustice of their authority.

The proclamation by the prophets of God's justice and judgment entails the spirit of the Exodus movement. All of Israel's people are the same people of God because they trace themselves to the wandering Hebrews and their God. Yahweh was the liberator for them from Egypt. The spirit of liberation exemplified by the Exodus continued through the times of early tribal communities on into the prophetic movements against Israel's imperial powers.⁴²⁷ Therefore, although the 17 prophets in the Old Testament lived in different periods and places in the history of Israel, their prophecies concentrated on the same type of political situation.⁴²⁸ Suh, a Roman Catholic Old Testament theologian, writes: "We must discover the rights of the poor in the Law, hear the cry of the poor in the Prophets, and taste the joy of the poor in the Writings of the Old Testament."⁴²⁹ The remembrance of the lives of *habiru* and the Exodus event is the basis for this liberative theme in the Old Testament.⁴³⁰

Jesus--his life of ministry, crucifixion, and inspiring resurrection--is the New Testament paradigm for the Minjung.

Galilee

Minjung theology relies on the Synoptic Gospels to present the life of Jesus. The Gospel of Mark first puts its emphasis on the historical Jesus. On the other hand, Matthew

⁴²⁷ Kim, *Messiah and Minjung*, 8.

⁴²⁸ Kim, "Minjung Sinhak-ui Guyakseongseo-jeok Geungeo [The Evidence of Minjung Theology in the Old Testament]," 44.

⁴²⁹ Suh, "Yulbeop-eun Ganhanhanja-ui Gwolri [The Law of Moses is the Rights of the Poor]," 59-60.

⁴³⁰ *Ibid.*, 67.

emphasizes Jesus as the Messiah or King of Heaven. Mark is rich in references that support Minjung theology through Jesus' words and actions.

The Gospel of Mark was written after Rome expelled the Jews from their homeland and they were reduced to wandering again.⁴³¹ Ahn writes, "One must remember that the Gospel of Mark was written after the experience of death throes such as the First Jewish-Roman war."⁴³² Within this historical context, Mark depicts Jesus as Minjung. He constantly speaks of Jesus as "Jesus of Galilee," the Hebrew province where Jesus proclaimed the Gospels (1:14) and called his disciples (1:16). People came to the shore of the Sea of Galilee to meet Jesus (3:7-8). Galilee was where the suffering and resurrection of Jesus were proclaimed (9:30). It was where the resurrected Christ would see his disciples (16:7) as predicted (14:28).⁴³³ Therefore, Galilee has theological implications even beyond its historical connection.⁴³⁴ Galilee is the background of Jesus' life and ministry. Moreover, Galilee is historically the land of suffering. Ahn notes that Galilee was occupied by Assyria in 733 BCE. Then, it was continuously dominated by Babylonia and Persia, and eventually Rome. The local ruler Antipas was the father of Herod, so Galilee was despised as Galilee of the Gentiles.⁴³⁵ Thus, the memories of the Galileans are of occupation and oppression.

Along with this political history, the Jewish people regarded Galileans as impure people, because the foreign occupations had corrupted them, destroying their Jewish identity. Hence, they were denounced in the epithet, "Galilee of the Gentiles."⁴³⁶ Also, Galilee was built by the labor of Hebrew slaves for the benefit of its foreign rulers, the

⁴³¹ Byung-Mu Ahn, "Magabokeum-eseo Bon Yeoksa-ui Juche [The Subject of History in Light of Mark]," in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 152.

⁴³² *Ibid.*, 156.

⁴³³ Sung-Kyu Hwang, "Magabokeum Gija-ui Galili Ihae [The Markan Understanding of Galilee]," in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 209.

⁴³⁴ *Ibid.*

⁴³⁵ Ahn, "Magabokeum-eseo Bon Yeoksa-ui Juche [The Subject of History in Light of Mark]," 162-3.

⁴³⁶ Matt. 4:15.

Gentiles. At the same time, many absentee landowners managed the lands in the countryside from afar. Ahn writes, “The residents of the countryside were poor peasants, despite the fact that they lived on fertile land.”⁴³⁷ Galilee was also famous as the site of a people’s uprising. When a Roman governor-general stationed in Syria ordered a census intended to increase taxes, the Galileans living on fertile land could no longer afford to possess it. Instead, they became tenants or wage laborers. This led them to revolt against the absentee landowners who stayed in Jerusalem.⁴³⁸ Ahn says, “If Galilee is the place and reality of Minjung, Minjung then represents the class that is politically, economically, and culturally alienated.”⁴³⁹ For this reason, Ahn insists that the alienation of Galilee Minjung was the root cause for defying Jerusalem and triggered the resistance against David’s dynastic tradition in Jerusalem as well.⁴⁴⁰ In short, “Galilee in the time of Jesus was the symbol for the region of the politically and culturally alienated.”⁴⁴¹ Galilee became the headquarters of resistance against Rome.

Ochlos (Minjung)

Minjung theology has focused on the economically and socially poor, the alienated and persecuted of “Galilee.” Ahn regrets that New Testament Studies have described Jesus’ audience with little attention to their social and economic history. To help correct this oversight, he insists that we must research their characters from the perspective of politics, culture, and economics.⁴⁴² Thus, Ahn is sensitive to the crowds that followed Jesus: Mark calls them the *ochlos*. He writes, “In chapter 1, Mark describes the crowd with the word

⁴³⁷ Byung-Mu Ahn, “Jesus and *Ochlos* in the Context of His Galilean Ministry,” in *Asian Contextual Theology for the Third Millennium*, ed. Paul S. Chung, Kim Kyoung-Jae and Veli-Matti Karkkainen (Princeton, NJ: Princeton Theological Monograph Series 70, 2007), 49.

⁴³⁸ Acts 5:37.

⁴³⁹ Ahn, “Magabokeum-eseo Bon Yeoksa-ui Juche [The Subject of History in Light of Mark],” 171.

⁴⁴⁰ *Ibid.*, 166.

⁴⁴¹ *Ibid.*

⁴⁴² Byung-Mu Ahn, “Yesu-wa Okeullos [Jesus and *Ochlos*],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 86.

‘people,’ ‘many’ and ‘all,’ but in chapter 2 (verse 4), as if he were revealing their identity, Mark refers to them as *ochlos*.⁴⁴³ Ahn writes, “Literally translated, the word *ochlos* means ‘a disorderly mob.’ It refers to a group of people whose assembling is not based on any power, duty, or any other relationship in Jewish society.”⁴⁴⁴ The people around Jesus were the *ochlos*. They were alienated from the order of Jewish society, wandering from village to village. The *ochlos* always were with Jesus and followed him where he went. Ahn also believes that Mark was the first one to use the term *ochlos* in the New Testament.⁴⁴⁵ The term *ochlos* appears 36 times in Mark and the term *laos* occurs only two times. *Laos*, “the people of God,” or “people of Israel,” describes the members of a nation. It is used in the Septuagint around 2,000 times.⁴⁴⁶ But in Mark, it appears only in quotations from the Old Testament (7:6) and in the words of the chief priest and the scribes (14:2).⁴⁴⁷ Therefore, Mark used the term *ochlos* specifically and meaningfully to designate those wandering crowds around Jesus, the poor (Minjung). Further, to fully appreciate the character of the *ochlos* as Minjung, it is necessary to research the background of Mark also. Ahn notes, “The Gospel of Mark was written around AD70, either after the First Jewish-Roman War had begun or after all Jews had been deported from the land of Judea due to the collapse of Jerusalem.”⁴⁴⁸ This timing means that the *ochlos* in Mark identified a wandering people who were expelled from Judea.

Jesus described them as sheep without a shepherd (Mark 6:34). Ahn writes, “The hungry *ochlos* who followed Jesus implies the crowd had no leader and it is a group

⁴⁴³ Ahn, “Jesus and *Ochlos* in the Context of His Galilean Ministry,” 42.

⁴⁴⁴ Ibid.

⁴⁴⁵ Ahn, “Yesu-wa Okeullos [Jesus and *Ochlos*],” 87.

⁴⁴⁶ Ibid.

⁴⁴⁷ Ibid.

⁴⁴⁸ Ibid., 88.

marginalized by the ruling class at that time.⁴⁴⁹ Jesus declared the *ochlos* were the members of a new community (Mark 3:34), and taught them as such. Ahn continues: “If Jesus is a wandering preacher (*Wanderprediger*), they are a wandering *ochlos* (*Wanderochlos*).”⁴⁵⁰ Jesus embraced them with no conditions and declared they were the subjects of the kingdom of God. His declaration was the challenging action that the establishment never accepts.⁴⁵¹ This means that Jesus had special compassion towards the Minjung, who have been alienated by their religious and political rulers.⁴⁵²

Ahn is certain that the Galilean Minjung and Jesus cannot be conceived of separately.⁴⁵³ If the *ochlos* are separated from Jesus, Jesus is then an abstract person.⁴⁵⁴ Likewise, if Jesus is separated from the *ochlos*, the *ochlos* will be merely a hopeless and powerless crowd. Therefore, Ahn explains their connection: “He was a ‘being together’ with the minjung.”⁴⁵⁵ The *ochlos* was the background of Jesus’s activities and ministry for the kingdom of God. Therefore, the Minjung in Galilee and Jesus in Galilee must be one.

Ahn goes on to describe the social character of the *ochlos* in Mark, deepening our understanding of them as outcasts from the established and powerful. The *ochlos* were identified as sinners under the law of Judaism. The poor and the sick could not conform to the laws of cleanliness, due to their lifestyle. Shepherds, prostitutes, seamen, slaughterers, lepers, and mentally deranged people thus would be included in the *ochlos*.⁴⁵⁶ Tax collectors also would be categorized in the *ochlos* because they were shunned as betrayers

⁴⁴⁹ Ibid., 90.

⁴⁵⁰ Ibid., 90-91.

⁴⁵¹ Ibid., 91.

⁴⁵² Ahn, “Jesus and *Ochlos* in the Context of His Galilean Ministry,” 46.

⁴⁵³ Byung-Mu Ahn, *Jesus of Galilee*, (Hong Kong: Christian Conference of Asia and Dr. Ahn Byung-Mu Memorial Service Committee, 2004), 118.

⁴⁵⁴ Suh, “Minjung (Ssial)-eun Nunginga [Who are the Minjung (Ssial)?],” 546 (see Introduction, n. 30).

⁴⁵⁵ Ahn, “Jesus and *Ochlos* in the Context of His Galilean Ministry,” 44.

⁴⁵⁶ Ahn, “Yesu-wa Okeullos [Jesus and *Ochlos*],” 93.

of Israel, even though they were more prosperous.⁴⁵⁷ Ahn says, “Although tax collectors were not poor, they were treated as less than human in Jewish society.”⁴⁵⁸ Jesus associated with all of these sinners. Mark 2:13-17 shows us that there were tax collectors and sinners with whom Jesus shared meals. Jesus never rebuked any of the *ochlos* Minjung, while he did sharply criticize the Pharisees and Sadducees (Mark 7:6-8). These latter groups sided with the Roman Empire to kill Jesus, from the beginning until his death (Mark 3:6). On the other hand, they feared the power of a united Minjung joined with Jesus.⁴⁵⁹ Ahn emphasizes the favoritism of Jesus towards the *ochlos*, the alienated, treated as sinners.

Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners (Mark 2:17).

Jesus is the Lord of the *ochlos*, the shepherd who left ninety-nine sheep to seek one lost sheep. He was the Son of Man who was on the side of the *ochlos* Minjung and who proclaimed the kingdom of God for them (Mark 1:15). Jesus in Galilee was the wandering preacher who was wandering with the *ochlos*, dreaming the new tomorrow for them.

The Crucifixion and the Resurrection of Jesus

Ahn observes that Jesus shared the pleasures and pains of the *ochlos*, and he himself suffered to death on the cross. His death was not a natural death: he was killed by the power of the Roman Empire in collaboration with that of Jerusalem.⁴⁶⁰ Mark saw the suffering and crucifixion of Jesus on the cross through the historical reality of the lives of the wandering *ochlos* (Minjung). Jesus on the cross was thoroughly abandoned by the world, and he looked away from the world. His status was similar to that of the *ochlos*, who had not found any kind of hope in their ruined land.

⁴⁵⁷ Ibid., 94.

⁴⁵⁸ Ahn, “Jesus and *Ochlos* in the Context of His Galilean Ministry,” 40.

⁴⁵⁹ Ibid., 45.

⁴⁶⁰ Ahn, *Jesus of Galilee*, 239.

Ahn notes, “The Minjung in the Gospel of Mark can see their own death in the death of Jesus.”⁴⁶¹ Mark saw the suffering fate of the Minjung from the event of cross.⁴⁶² The death of Jesus, therefore, is not solely an individual death, but it is the cry of pain on the cross of Minjung longing for a new world. It is the death of the Minjung. However, Jesus came out of the tomb, which symbolized the power of evil in Rome and Jerusalem. He came out of that tomb of this dark world, and he was resurrected, the symbol of the eternal victorious power of the kingdom of God. This is the moment of resurrection of the Minjung Jesus and the Minjung. Therefore, the resurrection of Jesus is the resurrection of the Minjung.⁴⁶³ Jesus promised his disciples he would meet them again, not in Jerusalem but in Galilee, the land of the suffering *ochlos* (Minjung) (Mark 14:28, 16:7). Galilee becomes the destination of the resurrection, the evidence of hope for tomorrow for the *ochlos*.⁴⁶⁴ Galilee was the place of the *ochlos*' *han* (恨) and suffering, their revolt and struggle. But now Galilee becomes the *dan* the symbol of the hope of resurrection for the *ochlos*, for a new tomorrow as the new subjects of a new history. That is the hope of the *ochlos*, in Jesus, in Galilee.

The Han (恨) and Dan (斷: Cutting-off from the Cycle of Han) of Minjung

The Minjung have been called the *han*-ridden Minjung in Korea.⁴⁶⁵ *Han* (恨) is a Korean word that can be translated as “resentment, indignation, anger” in English. The *Dictionary of Third World Theologies* describes it this way: “Han is the accumulated feeling of resentment, anger, sadness, and resignation experienced by the Korean people that arises from injustices suffered, from the sinful interconnection of classism, racism,

⁴⁶¹ Ahn, “Magabokeum-eseo Bon Yeoksa-ui Juche [The Subject of History in the Light of Mark],” 183.

⁴⁶² Ibid.

⁴⁶³ Ahn, *Jesus of Galilee*, 259-60.

⁴⁶⁴ Hwang, “Magabokeum Gija-ui Galilee Ihae [The Markan Understanding of Galilee],” 211.

⁴⁶⁵ Moon, *A Korean Minjung Theology*, 1.

sexism, colonialism, neocolonialism, and cultural imperialism that are part of the Korean people's daily lives."⁴⁶⁶ According to Moon, "*Han* (恨) is also a Korean word, which might be translated as 'grudge' or 'resentment.'"⁴⁶⁷ He explains further: "*Han* is the anger and resentment of the Minjung which has been turned inward and intensified as they become the objects of injustice upon injustice."⁴⁶⁸ Therefore, the *han*-ridden Minjung harbor deep anger and resentment within themselves. In Minjung theology, *han* does not focus on personal enmity or vengeful thought; rather, it looks at the total resentment of the Minjung based on their collective experiences.⁴⁶⁹ When political oppression, economic exploitation, and social alienation are directed at the Minjung, the Minjung experience *han* collectively. Therefore, the *han* of the Korean Minjung occurs collectively in the historical experiences of the Minjung. "The most *han*-ridden people are the minjung, those Koreans who are dominated, exploited, marginalized, and repressed politically, economically, socially, and culturally."⁴⁷⁰

The Story of Collective Han I: Comfort Women

Historically, the Korean people have endured many experiences of foreign invasion. One of these occurred under Japanese imperialism, lasting thirty-six years (1909-1945). Japan set up the government-general (朝鮮總督府) to dominate the Korean people politically; Japan also exploited Korea economically. Japan did not allow the Korean people to use Korean names and permitted the use of only Japanese language at schools. Korea lost its sovereignty. During Japanese imperialism, many young girls were forced to go to the war fields for the sexual

⁴⁶⁶ Virginia Fabella and R.S. Sugirtharajah, eds., *Dictionary of Third World Theologies* (Maryknoll, New York: Orbis Books, 2000), 96.

⁴⁶⁷ Moon, *A Korean Minjung Theology*, 1-2.

⁴⁶⁸ Ibid.

⁴⁶⁹ Suh, "Du Iyagi-ui Hapryu [Two Stories in Coalescence]," 337.

⁴⁷⁰ Fabella and Sugirtharajah, 96.

enjoyment of Japanese soldiers. They were called “a group of comfort women (挺身隊)” who were dragged by force to the military location and their bodies were abused for soldiers’ carnal desire there. This story is a shameful collective history for all Korean people as well as for the women involved. To this day, the Japanese government still does not admit the existence of “Comfort Women,” nor has it apologized officially for the inhumane actions towards those women. The women, these “Comfort Women,” are dying with deep *han* inside them.⁴⁷¹

The Story of Collective Han II: Separated Families

The Korean War (1950-1953) took place on the Korean peninsula following World War II. After their liberation from Japanese imperialism, South and North Korea fought each other. In fact, the Korean War was initiated by foreign countries: South Korea acted in collaboration with the United States, and North Korea was backed by the People’s Republic of China and the Soviet Union. During the Korean War, many people in South and North Korea died and families were separated. Some were forced to fight; some were captured and brought to the prison camps in South and North Korea respectively. Many escaped from the communist regime of North Korea, separating them from their own families and relatives. During and after the Korean War, 10 million families were separated between South and North Korea. Sometimes, separated families in the two Koreas are permitted to meet each other in designated places for two or three days by special political arrangement.

⁴⁷¹ Hanguk Jeongsindae Munje Daechaek Hyeopuihoe [The Korean Council for the Women Drafted for Military Sexual Slavery by Japan], ed., *Ilbongun Wianbu Munje-ui Chaekim-eul Mudneunda* [Urging the Japanese Government a Moral and Legal Responsibility for the Comfort Women] (Seoul: Pulbit, 2001), chap. 1 passim.

However, even now, many separated families of the two divided Koreas are dying with their deep *han*, because they cannot see their families and relatives.⁴⁷²

The Story of Collective Han III: The Victims of the Kwangju Minjung Movement

There was a Minjung uprising in Kwangju, the southern part of Korea, in May 1980. This Minjung movement was aimed against the military coup by Chun, Du-Whan and his army allies in December 1979. Park's dictatorship had ended when he was assassinated by his subordinate in the KCIA (Korea Central Intelligence Agency). At that time, the Korean people expected to achieve democracy. But, unfortunately, this dream was opposed by an impending military coup. So, many students and civilians in Kwangju rose up and demonstrated against Chun's military power. During this Minjung uprising, around 2,000 people were killed or lost. The military coup succeeded with assistance from America. After many years of changing political power, Korea's democratic government investigated the event and called the uprising the "Kwangju Democracy Movement." The Korean people memorialize the spirit of the Minjung movement, and so they celebrate the day of the movement in Kwangju on the calendar. Nevertheless, the parties responsible for shooting these innocent people (Minjung) have not been found yet. Therefore, the true spirit of democracy that the Minjung in Kwangju wanted to realize cannot be achieved. Thus, the families who lost their parents and children in May 1980 are dying with their *han*.⁴⁷³

Suh's Minjung theology focuses on the *han* of the Minjung. He has noted that *han* is the collective oppressed feelings of the Korean Minjung. *Han* is made up of the feelings of

⁴⁷² The Ministry of Unification estimates 7.67 million separated families and the Committee for the Five northern Korean provinces estimates 10 million separated families. Those are government organizations of South Korea. About the story of separated families, see Hyunhee Park, Youngtae Im, Jinhwa Jeong, et al. *Kkeokkuro Ilneun Tongil Iyagi* [The Story of Korean Unification in Reverse Order] (Seoul: Pureunnamu, 2005), 31.

⁴⁷³ Chung Sangyong, Rhyu Simin, et al., *Memories of May 1980*, trans. Park, Hye-Jin (Seoul: Korea Democracy Foundation, 2003), chap. 5 passim.

failure and futility experienced by the weak. But *han* also challenges them to demonstrate revolutionary motivation and power.⁴⁷⁴ The Minjung should not remain in *han* anymore. These Minjung can be the subjects of their lives, and history as well, by overcoming the *han* inside them. *Han*, as the collective experience of the Minjung, can be overcome by the collective *dan* (斷: cutting-off from the cycle of *han*) of the Minjung.⁴⁷⁵ *Dan* can satisfy the Minjung grudge collectively by releasing the *han* of Minjung. *Dan* is self-transcendence within the process of Minjung liberation. Suh emphasizes that the *han* of the Minjung can be a revolutionary power, through the path of *dan*; the process of *dan* demands continuously the collective consciousness of *dan*.⁴⁷⁶ *Dan* is a collective, active incorporation that cuts sufferers off from the cycle of *han* -- its violence, oppression, and exploitation.⁴⁷⁷ Through *dan*, the justice and freedom of Minjung can invade *han*, bringing liberation. Therefore, Minjung theology is concerned not only with *han*, but also with *dan*, for the Minjung. “Accumulating *han* and repeating *dan*”⁴⁷⁸ is very important for understanding the Minjung collectively in history, and the Minjung theology.

Ahn, a leading Minjung theologian, researches the relationship between Jesus and the Minjung as *ochlos*. Minjung theology regards the event of Jesus as the liberation event for the Minjung. Through the suffering, death, and resurrection of Jesus, Minjung theology perceives the suffering of and hope for the Minjung. Minjung theology focuses the Jesus event on the Minjung experience in current history. Minjung traditions entail the pattern of Jesus.

⁴⁷⁴ Nam-Dong Suh, “Han-ui Hyeongsanghwa-wa Geu Sinhak-jeok Seongchal [The Visualization of Han and its Theological Reflection],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 324.

⁴⁷⁵ Suh, “Du Iyagi-ui Hapryu [Two Stories in Coalescence],” 274.

⁴⁷⁶ Ibid.

⁴⁷⁷ Lee, “Minjung Sinhak: Bipanjeok Ipmun [Minjung Theology: Critical Introduction],” 32.

⁴⁷⁸ Suh, “Du Iyagi-ui Hapryu [Two Stories in Coalescence],” 274.

In this spirit, Suh discovers the event of Jesus in Korean historical events. The Kwangju Minjung movement (1980), the Students' revolution (1960), the March 1st independence movement (1919), the Donghak farmers' rising (1894-95), and Kyungrae Hong's revolt (1811) were important Minjung movements and are traditions in Korean history.⁴⁷⁹ In those events, Minjung theology perceives the event of Jesus allied with the suffering Minjung in Korean history. These were also liberating events. Therefore, Suh testifies that the Minjung tradition of Christianity in church history, and the Minjung tradition in Korean history, are interwoven today in God's mission (*Missio Dei*).⁴⁸⁰ Suh insists, "It is fitting and meaningful for minjung theology to understand a process of humanization in which the minjung was instrumental in liberating itself from domination and oppression toward self-conscious[ness] and dominance in history."⁴⁸¹ In order to better understand Minjung traditions, it is important to consider their social biographies with their dreams of joy, desire, failure, and suffering. Through their stories, the Minjung can move away from being objects to finding and affirming their identity. Therefore, Kim emphasizes that the Minjung can define themselves by their stories.⁴⁸²

According to Minjung theology, Minjung liberation events occurred through God's liberating spirit. These liberation movements were events of Jesus, by the power of God's Holy Spirit. The liberating spirit of God is acting directly to activate the *dan* upon *han*-ridden Minjung. Such liberating movements result from and constitute "the historical involvement of God, the existence of the Holy Spirit, and the event of Exodus."⁴⁸³ The liberating spirit of God is everywhere, because God is the creator of the universe. Suh notes,

⁴⁷⁹ About Korean history, see Lee, *Hanguksa Sinron* [The New Discourse on Korean History], passim (see Introduction, n. 31).

⁴⁸⁰ Suh, "Du Iyagi-ui Hapryu [Two Stories in Coalescence]," 270.

⁴⁸¹ Nam-Dong Suh, "Missio Dei and Two Stories in Coalescence," in *Asian Contextual Theology for the Third Millennium*, 62.

⁴⁸² Kim, "Minjung-ui Sahoejeongi-wa Sinhak [The Social Biography of Minjung and Theology]," 371-2.

⁴⁸³ Suh, "Du Iyagi-ui Hapryu [Two Stories in Coalescence]," 271.

“I call this theological task a pneumatological-synchronic interpretation, contrasting it with a Christological-diachronic interpretation in a dogmatic sense.”⁴⁸⁴

The Kingdom of the Messiah that is coming with the millennium is the significant theme in Minjung theology. The Minjung dream that the coming of the Messiah will overcome the historical reality of their suffering and oppression. Then, they will put away their hardship and difficulties, caused by the evil power of the world, with hope and vision for tomorrow. This messianism gives power and energy to the suffering Minjung, transforming them into the subjects of history.⁴⁸⁵ This type of messianism is not utopian, nor is it an opiate for the Minjung.⁴⁸⁶ Rather, it serves to encourage the Minjung with its vision of liberating hope and power. The Messiah who comes to the Minjung will not rely on false enthusiasm, heroism, and elitism.⁴⁸⁷ Kim says, “The Messiah identifies with the suffering Minjung so that the Messiah comes among the suffering Minjung.”⁴⁸⁸ The Messiah and the Minjung are partners in the process of historical transformation to achieve the righteousness of God.⁴⁸⁹ Kim says of the identity of the Minjung, “The *Minjung* are actors in politics; they are partners of God in covenant: partners of love, of just relations, of peacemaking. They are partners in the *koinonia* of the people of God.”⁴⁹⁰

As illustrated by the theologian Kim, the suffering Messiah was with the suffering Minjung and was resurrected by the righteousness of God for the liberation and salvation of the Minjung. Therefore, Messianism is the hope for the resurrection of the Minjung.⁴⁹¹ In Minjung messianism, the Minjung are the subjects of the Messianic Kingdom, defined as

⁴⁸⁴ Suh, “Missio Dei and Two Stories in Coalescence,” 64.

⁴⁸⁵ Yong-Bock Kim, “Mesiya-wa Minjung [Messiah and Minjung],” in *Minjung-gwa Hanguk Sinhak* [Minjung and Korean Theology], 298-9.

⁴⁸⁶ *Ibid.*, 291.

⁴⁸⁷ *Ibid.*, 292.

⁴⁸⁸ *Ibid.*

⁴⁸⁹ *Ibid.*

⁴⁹⁰ Kim, *Messiah and Minjung*, 89.

⁴⁹¹ Kim, “Mesiya-wa Minjung [Messiah and Minjung],” 292.

“justice, koinonia, and peace (shalom).”⁴⁹² Kim also sharply distinguishes “between power-messianism and Jesus-messianism, ruler-messianism and Minjung messianism, and the political Messiah and the Messiah as the servant of the Minjung.”⁴⁹³ Jesus-messianism is displayed in the eschatological power of the Minjung, over against power-messianism. The Minjung can experience resurrection continuously in the past, today, and tomorrow, because Jesus is resurrected among the Minjung. The Minjung also are resurrected in Jesus. The event of resurrection, for Jesus and for the Minjung, is happening in the Minjung community as the community of resurrection.⁴⁹⁴ Thus, Kim notes that the resurrection is historical power because the resurrection is the restoration of the Minjung as the subjects of history.⁴⁹⁵ He thinks that the resurrection of the Messiah is a historical process for overcoming the power of death. Through this process, the Minjung overcome the power of injustice and restores the Minjung’s subjectivity.⁴⁹⁶ Ahn also argues that Jesus and the Minjung are one in the Minjung event.⁴⁹⁷ He focuses on “Jesus as the event” and understands Jesus as the “collective event of the Minjung.”⁴⁹⁸ It is the same meaning in each: in the liberating movement of Minjung, the Minjung are in Jesus, and experience the resurrection of their hope for a new tomorrow. Minjung theology envisions the messianic reign through the suffering and struggle of the Minjung in the event of Jesus today.

3.4 The Responsibilities of Minjung Theology in the Era of Globalization

Industrialization and urbanization have brought prosperity and a growing economy to Korea. The first to profit was the military dictatorship, although it was overthrown by a

⁴⁹² Ibid.

⁴⁹³ Ibid.

⁴⁹⁴ Kim, “Minjung-ui Sahoejeongi-wa Sinhak [The Social Biography of Minjung and Theology],” 384.

⁴⁹⁵ Ibid., 385.

⁴⁹⁶ Ibid., 384.

⁴⁹⁷ Byung-Mu Ahn, *Minjung Sinhak Iyagi* [The Story of Minjung Theology] (Seoul: Korea Theological Study Institute, 1991), 25-26 and 32.

⁴⁹⁸ Ibid., 26.

democratic movement in 1980s. But not everyone benefited from this change. Laborers, farmers, and the poor in urban slums have not kept up. To help interpret their suffering and oppression, Minjung theology was formulated in the 1970s. It concluded that the oppressed and alienated were the subjects of history, and God's partners for the transformation of history, and the inheritors of the kingdom of God. Today, however, Minjung theology in Korea must take on new responsibilities in order to respond to new issues in the 21st century. Minjung theology is an action theology. It must always seek dynamic transformation in new situations.⁴⁹⁹ This dynamic transformation calls for finding new theological responsibilities in order to respond to the Minjung's lives in changing situations. Kim stresses, "In this sense, Minjung theology must be the theology that pursues its transformation continuously in a rapidly changing situation."⁵⁰⁰

Korea is changing. Korea could host the G20 summit in 2010. As a newly developing industrial country in a semi-peripheral region, Korea offers the characteristic of structural integration. Hyeon-Ju Shim, a social ethicist, writes, "[geopolitically] it locates itself in between the central part and the peripheral part of the world, and the structures of economics, politics, and society are intertwined with the features of those two regions."⁵⁰¹ However, Korea, once an oppressed third world country, has now become an oppressor.⁵⁰² Especially since the late 1980s, many migrant workers from poor third world countries have come to Korea in search of jobs. Many Korean enterprises search for workers in third

⁴⁹⁹ Yong-Bock Kim, "Isipilsegi-wa Minjung Sinhak [21st Century and Minjung Theology]: Sae Segi-e Minjung Sinhak-eul Eotteoh-ge Halgeosinga [How We will Do Minjung Theology in [the] New Century]," *Sinhak Sasang* [Theological Thought] 109 (Summer 2000): 60.

⁵⁰⁰ Ibid.

⁵⁰¹ Hyeon-Ju Shim, "Jiguhwa Sidae-ui Minjung Sinhak [Minjung-Theology in the Age of Globalization]," *Sinhak Sasang* [Theological Thought] 126 (Autumn 2004):118, quoted in Pieterse, Jan Nederveen, *Der Melange-Effenkt: Perspektiven der Weltgesellschaft* (Frankfurt am Main: Suhrkamp, 1988), 97.

⁵⁰² Ibid.

world countries. Reports are emerging that some Korean enterprises exploit the new workers, ignoring their rights regarding wages and working hours.

What do these changes mean to the Minjung? For what and for whom must Minjung theology work? What must Minjung theology testify? According to Kim, “This changing situation of Minjung challenges us to understand again the reality of Minjung and to reflect on the responsibility of Minjung theology.”⁵⁰³ What are the responsibilities of Minjung theology in the era of globalization?

Minjung theology in the 21st century must perceive the realm of Minjung in the Korean context at the global level. The main themes of Minjung theology are the suffering and *han* (恨) of the Minjung in Korean history, discovering them as the subjects of history and the partners of *koinonia* in the Messianic Kingdom. Korea’s economic growth seems to allow the country to oppress the poor and marginalized Minjung in third world countries. In addition to the local economics of Korea, these new Minjungs are under an even more serious neo-liberal policy of globalization. This neo-liberalism effects this change. Shim says again: “The more capital becomes internationalized, the more the capitalist class obtains influence over not only one single nation, but also the entire world.”⁵⁰⁴

The Korean Minjung and the Minjung in the third world countries must be described and analyzed in terms of economic globalization. Regarding the purpose of Minjung theology, Kim writes, “Minjung theology must be dynamic, multi-surfaced, and multi-dimensional.”⁵⁰⁵ Minjung theology in the global era must expand towards the Minjung in the third world who are exploited by the global market. Minjung theology also has to be

⁵⁰³ Kim, “Isipilsegi-wa Minjung Sinhak [21st Century and Minjung Theology],” 61.

⁵⁰⁴ Shim, “Jiguhwa Sidae-ui Minjung Sinhak [Minjung-Theology in the Age of Globalization],” 119.

⁵⁰⁵ Kim, “Isipilsegi-wa Minjung Sinhak [21st Century and Minjung Theology],” 68.

concerned about the suffering of migrant workers in Korea, who are the new Minjung in the global era.

“Life” itself must be the theme of Minjung theology in the 21st century. God created the universe and saw that “it was good” (Gen. 1:18). This is the beauty of harmony. God made this world the “Garden of life” for all human beings. It must be the “Garden of Justice, Shalom and Harmony (Integrity) of Creation.”⁵⁰⁶ However, people have been destroying the “Garden of life” through their unlimited greed for wealth and power. The “Garden of life” became human battlefields for competitiveness and survival. It is the industrial culture in capitalism today.

The industrial culture in capitalism is consumer-oriented. Industrial society pursues mass production and depends heavily on mass consumption, a process that cultivates greed without end. The industrial culture produces and fosters an unequal economic structure that prolongs poverty. It exploits human beings and helps distort the global ecosystem. The mass-production of goods produces excessive carbon dioxide to warm the Earth. This imbalance endangers human beings and harms nature. Life cannot flourish under this system. Now, this world has to be healed and revitalized by the “Spirit of life.”⁵⁰⁷ This is the restoration of the creation of God. Thus, Minjung theology has to focus on the issue of “life” to rebuild the “Garden of life.” For example, climate change and ecology must be an issue in Minjung theology for the 21st century. Kim asserts, “In this way, the oppressive political order, unjust exploitation, disharmony with Nature and war for security and survival will be expelled from the created order of God; and justice, peace and the integrity of Creation will be fulfilled in the Garden of God.”⁵⁰⁸ Minjung theology must focus on the

⁵⁰⁶ Kim, *Messiah and Minjung*, 141.

⁵⁰⁷ Ibid.

⁵⁰⁸ Ibid., 142.

lives and existence of all creatures as well as on the social and economic liberation of the Minjung.

Sun-Whan Byun, a Methodist theologian of indigenization, insists, “Theologians in the third world must not ignore the ecological crisis because of the economic crisis.”⁵⁰⁹ So Minjung theology must pay attention to the issue of life itself for all living beings. This is not solely an ecological approach, but involves a faith confession that praises God, the life foundation of all creation. The industrial culture that is destroying living beings is the culture of death and the power of evil. Thus, Minjung theology in the 21st century must be involved not only in the struggle for social justice, but also in the movement for the establishment of life that is the culture of life (*shalom*). In this regard, Moon points out, “Minjung theology in the future must take ‘life’ as its main focus.”⁵¹⁰ He also emphasizes the new life culture: “The final purpose of Minjung theology is not merely to liberate Minjung from the harmful effects of industrial culture, but to create a culture of life which can replace the industrial culture.”⁵¹¹ Minjung theology must approach the reality of the Minjung globally, from the perspective of the “life of Minjung.”⁵¹²

One response to this has been the development of a ‘Theology of the Wanderer’ and I outline this in the following chapter.

⁵⁰⁹ Sun-Whan Byun, “Hanguk-eseo Munhwa Seongyo Sinhak-ui Gwaje [The Responsibility of a Theology of Culture and Mission in Korea],” in *Hanguk-ui Munhwa-wa Sinhak* [Korean Culture and Theology] ed. the Editorial Department at Christianity Thought (Seoul: The Christian Literature Society of Korea, 1993), 395.

⁵¹⁰ [T]ong-Whan Moon, “Isipilsegi-wa Minjung Sinhak [21st century and Minjung Theology],” in *Sinhak Sasang* [Theological Thought] 109 (Summer 2000): 52.

⁵¹¹ Ibid.

⁵¹² Kim, “Isipilsegi-wa Minjung Sinhak [21st Century and Minjung Theology],” 69.

CHAPTER 4

The Theology of the Wanderer

4.1 The background of the Theology of the Wanderer

The Biography of Tonghwan Moon

Tonghwan Moon, the founder of the theology of the wanderer, was born in Manchuria, China in 1921, when Korea was under the rule of Japan. Many defenders of independence traveled there to fight against Japan. Many, both Korean natives and foreign defenders, suffered for their efforts. Moon's father himself went to prison three times before and after Korea's liberation from Japan. In Manchuria, Moon went through elementary and middle school (including a curriculum equivalent to high school today). Then he moved to Tokyo, where he attended theological seminary, starting in 1940. However, the Pacific war interfered, and he could not finish his degree. Later, he went to America and studied at Western Seminary (BD, 1953), Princeton Theological Seminary (ThM, 1955), and then religious education (MA, EdRD) at Hartford Seminary, from 1955 to 1961. After this last graduation, he returned to Korea, where he accepted the position of Professor of Christian Education at Hanguk Theological Seminary.

Moon's life had a turning point in 1970. As with other Korean theologians of this time, he was profoundly affected by Chun, Ta-il's self-immolation.⁵¹³ Later on, Moon recalled that theologians, including himself, were awakened by Chun's extreme action and became involved in the democracy movement within Korean society.⁵¹⁴ He started thinking seriously about social issues, like laborer's problems. Due to his opinions, he was dismissed

⁵¹³ Cho, *A Single Spark: The Biography of Chun Tae-il*, 313-23 (see chap. 3, n. 385).

⁵¹⁴ Tonghwan Moon, *Moon, Tonghwan Jaseojeon* [Moon, Tonghwan Autobiography] (Seoul: Samin, 2009), 57-58.

from his position at the seminary, upon direct pressure from the military dictatorship. From that time on, he became a wandering preacher, along with other Minjung theologians, speaking on the streets. His passion for democracy in Korea led to his arrest and he was sentenced to prison. In particular, his imprisonment occurred as a result of his participation, on March 1, 1976, in a joint prayer meeting of Protestants and Roman Catholics, after a Mass at MyungDong Cathedral. This gathering came to be called the “March 1, Democratic National Salvation Declaration.” Those who attended issued the people’s declaration against Park’s military regime. Protestants collaborated with Roman Catholic priests; theologians and pastors, they stood up against Park’s regime with their words, a bold critical statement. Moon preached during this prayer meeting. He insisted that Park must resign from power immediately, that his resignation would, in fact, be the best way for Park to contribute to Korean democracy.⁵¹⁵ Immediately after this meeting, Moon was dragged out by the KCIA from his home and arrested. He was in prison for 22 months. After his release, he became increasingly involved in many social movements. His activities included involvement in labor movements and campaigns for the release of conscientious-objector prisoners. He was arrested by the police again when he supported a poor women laborers’ demonstration in 1979. Due to this involvement, he was in prison for 5 months.⁵¹⁶

In 1987, after his retirement, Moon became the Chairperson of Constitution of the Democratic National Campaign Headquarters, and in 1988, he became the vice-president of the Peace Democrats, an opposition party. Also, in 1988, Moon became a member of the National Assembly. In that role, he took charge of an investigation to find the true offenders who had shot citizens in Kwangju in May of 1980: “Who ordered the

⁵¹⁵ Ibid., 18.

⁵¹⁶ It was the YH company event. See *ibid.*, 328-32.

shooting?”⁵¹⁷ Through his enthusiastic activity, the two former presidents, Du-whan Chun and Tae-woo Noh, were required to take part in hearings at the National Assembly in 1989 regarding the Kwangju uprising.

As a pastor, theologian, and politician, Moon is well-remembered for his sacrifice on behalf of, and longing for, human rights and the democracy movement among Koreans. In 1992, when he was 71 years old, he came to the US with his wife. In spite of his age, he has joined the reunification movement for North and South Korea. He travels throughout America lecturing on reunification. He also has been leading Bible study for young Korean pastors, once a week since 2009. He has learned about America’s poor, and especially, since 1997, he has expressed concern for the migrant workers in America. He has reflected theologically about the suffering and dreams of the wanderer in the context of economic globalization. A certain *New York Times* article about an illegal immigrant from Mexico gave him another social shock, similar to the turning point he experienced with Chun’s self-immolation in 1973. Moon spoke of this later key event in 2008:

Roberto and one of his friends were smuggled into the US from Mexico and headed for Long Island, where they had a long-time friend. This friend had written to them to come to Long Island, saying that they could have good jobs and be able to send a good sum of money to their families. It was really a [*sic*] good news to them because they were struggling to survive financially. So they decided to give this a venture a day [*sic*]. Having successfully crossed the border, they started a long journey on foot, walking only at nights and resting during the days in bushes or ruined houses. They survived by eating fruit or vegetables on the way. One of them, however, died, bitten by a poison snake while they were resting in a bush. It took almost half a year for Roberto to reach Long Island. Now he had to find his friend. While he was going around strange streets in a strange town with the address of his friend in his hand, he was caught by a policeman. Noticing that he was an illegal infiltrator, the policeman arrested him and tried to put him in his police car. Roberto struggled not to get into the car and begged the policeman, telling his sad story, that he had to work hard and send money to his starving family and the family of his friend. One NY Times reporter who happened to pass by the place wrote the

⁵¹⁷ About the Kwangju Uprising, see Chung, Sangyong, Rhyu Simin, et al., *Memories of May 1980*, trans. Park, Hye-Jin (Seoul: Korea Democracy Foundation, 2003), 221-37.

story. The story really touched my heart. Since then I have tried to pay close attention to the stories of undocumented immigrants and have read several books related to the issue.⁵¹⁸

Currently, Moon is pondering the root cause of suffering for migrant workers, not only in America, but across the world. In analyzing this economic global phenomenon, he reads the Bible again from the perspective of the wanderers and reflects theologically about their lives. He has given his theology a name, “The Theology of the Wanderer,” defining migrant workers as “wanderers.”

4.2 The Theme of the Theology of the Wanderer

In this theology, Moon deals not only with the sorrow and frustration of the wanderers, but also seeks a new tomorrow of joy and happiness for them. He emphasizes that, in order for them to achieve that new future, they must first receive recognition for their suffering, and accept that acknowledgment, within the whole structure of evil. He calls this recognition “collective awareness (覺).” It is possible for them to take on “collective *dan* (斷),” so that they can pull out of this existing social structure. *Dan* operates at two levels: “Personally, it is self-denial. Collectively, it is to cut the vicious cycle of revenge.”⁵¹⁹

While Minjung theology was formulated in the context of Korea starting in the 1970s, the theology of the wanderer was born in the era of neoliberalism, under the pressure of a global market system created by economic globalization. Therefore, the definition of the wanderer in the theology of the wanderer is different from the Minjung of Minjung theology. The wanderers are those who can find no hope in this existing system, and so are

⁵¹⁸ Tonghwan Moon, “Theology of Wanderers,” Speech delivered at Emmanuel College, Canada, January 20, 2008, http://cafe.daum.net/moontonghwan?t__nil_cafemy=item [accessed November 17, 2011].

⁵¹⁹ Nam-Dong Suh quotes Kim Chi-ha’s memos. See Nam-Dong Suh, “Towards a Theology of Han,” in *Minjung Theology: People as the Subjects of History*, ed. the Commission on Theological Concerns of the Christian Conference of Asia (CTC-CCA) (Maryknoll, N.Y.: Orbis Books, 1983), 65.

seeking a new world.⁵²⁰ Moon sharply criticizes the Minjung approach, even if he himself was a Minjung theologian in 1970s Korea. He explains, “The Minjung are the people who are in the existing system, but the wanderers are ousted from that society because of economic globalization. While the Minjung want to find satisfaction in the existing social system, seeking their social benefits, the wanderers have no hope in it definitely.”⁵²¹ Therefore, Moon insists, “In the long run, the Minjung could not be the subjects of history and the wanderer could be.”⁵²² Thus, he distinguishes the theology of the wanderer from Minjung theology, as much as wanderers from the Minjung. However, he admits that there can be potential wanderers among the Minjung, those who have been ousted from the benefits of economic globalization and have the consciousness of wanderers, these who are seeking a new world.⁵²³ Moon thinks that wanderers must leave behind the industrial culture of capitalism, and form an “Exodus Community” in rural areas, because the industrial culture is the culture of death.⁵²⁴ Moon constantly emphasizes, “For the alternative world, the new world is possible with a complete Exodus to rural areas. Wandering people must exodus from the structure of capitalism. The wanderers’ dream of peaceful living will come true through the Exodus community by the wandering people. Then they can be the subjects of history, of the new tomorrow.”⁵²⁵

Moon builds his theology of the wanderer on a strong biblical foundation, using the main bulwarks of his faith, the Old and New Testaments.

⁵²⁰ Tonghwan Moon, Bible study attended by author, at Sae-Ha-Neul church, Palisades Park, New Jersey, USA, September 5, 2011.

⁵²¹ Ibid.

⁵²² Ibid.

⁵²³ Tonghwan Moon, interview by author, Bloomfield, New Jersey, USA, July 17, 2011.

⁵²⁴ Bible study led by Moon.

⁵²⁵ Ibid.

4.3 The Biblical Roots of the Theology of the Wanderer

The Story of Abraham as a Wanderer

While the Exodus event in the Old Testament is the key reference for Minjung theology, the theology of the wanderer takes Abraham's story as its principal biblical source. Abraham, the ancestor of the Israelites, was the original wanderer. In fact, he set out to an unknown land because he was following God's directive with faith. Thus, the essence of his faithful relationship to God was to be a wanderer. The first challenge appears in Genesis 12: "Go from your country and your kindred and your father's house to the land that I will show you" (Gen. 12:1). As background to appreciating Abraham's response, it is crucial to know that, in his time, survival depended upon having large families, kindred nearby, and herds to feed them and help work the land. Nevertheless, Abraham abandoned all these necessities in order to obey God's challenge. He demonstrated his faith. As a result, Abraham received abundant blessings from God.

One of these blessings was God's promise to Abraham of fertile land, which would support future generations: "I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing" (Gen. 12:2). God also blessed future generations, Abraham's descendants: "... I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice" (Gen. 22:17-18). Moreover, through Abraham the whole earth receives God's blessing, for all people in the world will be blessed to live in peace through his descendants: "And by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice" (Gen. 22:18). God's blessings formed part of the covenant, and

Abraham kept his part of the covenant between God and him. His obedience to God's commands made him the ancestor of a multitude of nations (Gen. 17:4).

Wanderers today wish to receive God's blessing, as Abraham did. They want their own lands, to live with their families and relatives together. And they hope to live together peacefully, without conflict or war. Abraham's blessing based on God's promise is the paradigm for wanderers today, and must be their hope and dream. In the meantime, the wanderers are confident that they are the subjects of history in a new tomorrow. With God's promise and blessing, the dreams of wanderers will come true. The hope of history can be seen in the suffering and struggle of the wanderers.

Moses' Story as a Wanderer

Moses was a descendant of wanderers (*habiru*). Many *habiru* settled down around the River Nile in Egypt for survival. They were outcasts from their former communities; they had wandered from nation to nation for survival. Moses descended from the 12 sons of Jacob, who moved to Egypt to escape a famine. There they multiplied and prospered. The king of Egypt noticed and said, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land" (Exod. 1:9-10). So the king of Egypt oppressed the *habiru* with forced labor: the lives of the Israelites became bitter with hard service (Exod. 1:14). He feared the numerical strength of the Israelite and, even though they were building supply cities and helping in every kind of field labor, the king ordered midwives to kill every boy born to the Hebrews. But the Hebrew midwives disobeyed the king's order (Exod. 1:15-21). As a result, Moses was saved when he was born. After a while, however, his mother could not hide him anymore, so she placed him in a papyrus basket on the river bank. The daughter of Pharaoh found the

basket and took Moses in as her own. She found a Hebrew woman to nurse him; she was, in fact, Moses' mother (Exod. 2:1-10).

Thus, Moses grew up in Pharaoh's palace, and reached adulthood there. One day, he went out from the palace and saw that an Egyptian was beating a Hebrew, one of his people. Moses killed the Egyptian and buried him in the sand (Exod. 2:10-12). About that event, Moon says, "Perhaps, as a Hebrew, Moses had compassion towards the suffering of his people. But the Hebrew people did not yet see the full extent of the evil of the kingdom of Egypt so they did not understand Moses."⁵²⁶ The next day, when Moses tried to negotiate between two Hebrews who were fighting, they rebuffed him, saying, "'Who made you a ruler and judge over us?'" (Exod. 2:14). Moses was afraid of their accusation--they had misunderstood his compassion towards his people. So he fled Egypt and settled in the land of Midian. There he married, thereby becoming a son-in-law of Jethro, the priest of Midian (Exod. 3:1).

Moon proposes that, during his residence in a foreign land, Moses probably thought about his people in Egypt who were oppressed and exploited by the Pharaoh. His mind continually was troubled by the affliction of his people.⁵²⁷ Eventually, the Israelites groaned more and more in their hardship. They cried out to God to deliver them from the bondage of slavery (Exod. 3:7). Finally, at this time, the Hebrew people realized the evil of oppressive Egypt, thoroughly and collectively.⁵²⁸ The situation was now totally different from the time when Moses still lived there. The Hebrew people could see through their suffering and oppression to a clear picture of the evil of Pharaoh. Moon thinks that the God of the Hebrews saw their hardship, but God could do nothing for them unless they

⁵²⁶ Bible study led by Moon.

⁵²⁷ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 44.

⁵²⁸ *Ibid.*, 45.

themselves were aware of the evil.⁵²⁹ The time (*kairos*) had come. The God of the Hebrew slaves saw the misery of the *habiru*, heard their crying, and recognized their understanding of their situation. Thus, God now responded to God's suffering people by calling Moses. God called him at the burning bush, sending him to Pharaoh to deliver God's message (Exod. 3:2-10): Bring my people out of Egypt. Because of Moses' hesitation, God challenged him by revealing God's name: I am who I am (Exod. 3:14). God revealed to Moses God's identity as the God of wanderers; God is the God of Abraham, the God of Isaac, and the God of Jacob (Exod. 3:6).

Moses went to Pharaoh with his brother, Aaron, to deliver his suffering people and lead them to the land of promise (Exod. 4:18-20). But Pharaoh did not allow the Hebrew people to go (Exod. 4:21). Pharaoh asked them, "Who is the Lord, that I should heed him and let Israel go? I do not know the Lord, and I will not let Israel go" (Exod. 5:2). Moses and Aaron replied to him, "The God of the Hebrews has revealed himself to us; let us go a three days' journey into the wilderness to sacrifice to the Lord our God, or he will fall upon us with pestilence or sword" (Exod. 5:3). They emphasized that their God is the Hebrew God with these words indicating that they were expecting a new community.⁵³⁰ They wanted to exodus from Pharaoh and Egypt and their slavery. But Pharaoh did not allow them to leave until the last, tenth plague: every first-born in Egypt was killed, including those of the livestock (Exod. 11:5). Then, the Hebrew people, led by Moses, were liberated from Egypt. Also, they experienced the miraculous event of the parting of the Red Sea, before arriving in the wilderness.⁵³¹ Through their lives in the wilderness as a liberated

⁵²⁹ Ibid.

⁵³⁰ Ibid.

⁵³¹ Norman K. Gottwald notes, "In the past there was a general consensus that the crossing of the sea occurred at the northern extremity of the Red Sea in the Gulf of Suez. Taking account of the fact that the Bible speaks of the 'Sea of Reeds' (not Red Sea) and that the Gulf of Suez would have been a very exposed route for escaping from the Delta region, alternative crossing sites have been proposed. Some of these lie about

people, they came to experience God's grace: the pillars of fire and cloud, and the bread of heaven and quails (Exod. 16). Of special importance, during the wilderness time Moses received the Ten Commandments on Mount Sinai (Exod. 20:1-21). This is the law of the new liberated community which the Israelites must observe at any and all times, wherever they live.⁵³²

The Ten Commandments as the Covenant between God and the Wanderer

Moon interprets the Ten Commandments in Exodus 20 as a law given specifically to a new community of wanderers which has now settled down and requires legal stability.⁵³³ The Ten Commandments were designed to benefit a new community, one in which the wanderers would bless each other to live in peace and justice.⁵³⁴ Overall, through the Ten Commandments, they must not forget their suffering time in Egypt and they should remember the God who liberated them. This rule applies to all generations of wanderers: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Exod. 20:2). Therefore, this new community must be for the orphan, the widow, and the wanderer, because the Lord God is the liberating God of the poor and oppressed, and gave them the law to carry with them. Now, the Israelites must remember their identity

midway between the Gulf of Suez and the Mediterranean Sea in the vicinity of Lake Timsah and the Bitter Lakes. Others are placed closer to the Mediterranean at Lake Menzaleh or Lake Sirbonis." Norman K. Gottwald, *The Hebrew Bible: A Socio-Literary Introduction* (Philadelphia: Fortress Press, 1987), 198; for further details, see *ibid.*, 197-9.

⁵³² Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 51.

⁵³³ *Ibid.*, 51-52.

⁵³⁴ There are two lists of prohibitions, one in Exod. 20:1-17 and the other in Exod. 34:11-26. The first (Exod. 20) is repeated in Deut. 5:6-21. The lists in Exodus 34 and Deuteronomy 5 are called "ten commandments," equivalent to the Latin term, "Decalogue." Some scholars think that the Decalogue was the early work of the Exodus community of the Israelites, because the contents of the Decalogue indicate a society that has settled in one place (Canaan). Norman K. Gottwald writes, "It is possible to construe all the prohibitions as consistent with the conditions of Israelites life in Moses' lifetime.... In any case, it is probable that the Decalogue belongs to a relatively early period of Israel's life, probably within the premonarchic age." Gottwald, 209. About the Ten Commandments generally, see *ibid.*, 208-10.

as a new liberating community based on God's liberative love and act. The ten particular Commandments also are meant for the benefit of any wanderer community.⁵³⁵

So, the first commandment states: "First, you shall have no other gods before me" (Exod. 20:3). People in ancient times believed that there were many gods in the universe. The kings in the ancient near east insisted they themselves were gods or the informative appearance of gods.⁵³⁶ This idea was linked to the reality of a king's domination and oppression of his people, and so could justify the claim of divinity as ultimate power. The absolute obedience of a people is required for the king's oppressive power and injustice, in the name of god or gods, to work. But ancient Egypt is not exceptional. According to Walter Brueggemann, an American Protestant Old Testament scholar and theologian, "The gods of Egypt are the immovable lords of order. They call for, sanction, and legitimate a society of order, which is precisely what Egypt had."⁵³⁷ Therefore, Moon says that people must turn, *dan* (斷), thoroughly from the gods which they had worshipped in the past, because they are the gods of the kings, and therefore the gods of injustice.⁵³⁸ The new community of the Hebrews must not have any of these gods, only the liberating God of the Hebrew people. This God does not use human demi-gods to enslave other human beings.⁵³⁹ So the first commandment denied all sort of human ideology or religious power that dominates and manipulates the rights of human beings. The resistance to unjust theologies began in Egypt, with the Exodus, and spread across the wilderness years into the Promised Land. With this commandment as their basis, the Israelites then fought against Baal, the

⁵³⁵ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer]. 52.

⁵³⁶ *Ibid.*, 53.

⁵³⁷ Walter Brueggemann, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2001), 7.

⁵³⁸ Tonghwan Moon, interview by author.

⁵³⁹ *Ibid.*

god worshipped in the Promised Land of Canaan, because baalism was used as a political ideology to oppress God's people in Canaan.⁵⁴⁰

The second commandment also supports the just God of the Hebrews and excludes oppressive gods. "You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth" (Exod. 20:4). Moon points out the relationship of idol-making to a system of oppression. He said that there were many kinds of idols in Egypt, and those idols were the tools and nooses of the ruler to restrict the freedom of the people.⁵⁴¹ God forbade these idols because their system destroyed the life of the people.

Also connected to the oppressive god-worshipping regime was how people used God's name. Unlike the gods of greed and manipulation, the Hebrew God responded only to prayers for justice and good. Any other is a misuse of the name. So, the third commandment charges: "You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name" (Exod. 20:7). Many kings in Egypt misused the name of god to justify their greed and wrongdoing. They utilized the divine name to oppress God's people. Therefore, from now on, the Hebrew community must not make wrongful use of God's name. Moon writes, "The name of Yahweh cannot be used except for the liberation of the oppressed, the work for their peaceful lives, and for praise of the God who is goodness."⁵⁴²

The fourth commandment brings good news for the wanderers: "Remember the sabbath day, and keep it holy" (Exod. 20:8). This is good news for them, because previously they had to work every day, without rest time, in Egypt. In the liberated

⁵⁴⁰ Ibid.

⁵⁴¹ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 54.

⁵⁴² Ibid.

community, everyone can rest on the Sabbath day. This rest included their children, livestock, and the alien residents (non-Hebrews) in their towns.⁵⁴³ Everyone was blessed with a time to enjoy creation and worship God, regardless of their status in the community. This was a liberating community.

The fifth commandment helps the theology and community of the wanderer because it calls upon all generations to honor and remember the suffering, struggle, and liberation of the first wanderers, Israel in the Exodus. “Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you” (Exod. 20:12). Therefore, their parents will tell the story of the Exodus led by Moses by the liberating power of God. It is the responsibility of all parents to hand down the tradition of Exodus to their children, and for the children to do so when they are parents.⁵⁴⁴ The descendants of the Israelites must keep in mind continuously the tremendous story of God’s involvement in their suffering reality, for the purpose of their liberation, and so they continue God’s plan of liberation in all succeeding generations.

Murder was part of the horrible reality of the Hebrews in Egypt. So the sixth commandment orders: “You shall not murder” (Exod. 20:13). The rulers in Egypt despised the lives of poor slaves so as to retain political domination. Whenever the kings wanted, the poor were dragged onto the battlefield for the Empire. Therefore, there were many orphans and widows left as wanderers; this fact increased the poverty and suffering of the community.⁵⁴⁵ The commandment addressed the systematic murder by the oppressors.

Another aspect of oppression is the brutal treatment of women. The seventh commandment protects them: “You shall not commit adultery” (Exod. 20:14). Now, under

⁵⁴³ Ibid., 55.

⁵⁴⁴ Ibid., 56.

⁵⁴⁵ Ibid., 57.

this law, women are no longer the object of carnal desire. The upper class in Egypt had used its power to easily take and rape women. Thus, the wives of slaves and wanderers were used as objects of sexual desire by the rulers. So, in the new world, God's people must not act as the Egyptians had.⁵⁴⁶

The remaining three commandments,--eight, nine, and ten--all address the system of greed used to oppress the wanderer people. "You shall not steal" (Exod. 20:15), the eighth, reveals that stealing is not only an individual crime, it is a social crime. The slaves had been worked every day in the working fields, but they could not receive the fruits of their labor. This is systemic theft.⁵⁴⁷ The fruits of labor must be distributed to everyone equally; God's just law demands this. And God's law, in the ninth commandment, addresses the wholesale manipulation of the legal system by the powerful: "You shall not bear false witness against your neighbor" (Exod. 20:16). The powerful always use false witness, lying to maintain their status quo.⁵⁴⁸ Therefore, false witness, perjury, is an obstacle to creation of a just world for the powerless. They have no justice if lies are permitted to defeat their rights. The court systems of the powerful hear their lies and not the truth of the powerless.

Finally, God's tenth principal rule protects the less powerful from the greed of powerful neighbors: "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor" (Exod. 20:17). Greed produces endless greed. It feeds on itself, makes itself always hungry for more. The greed of the rulers in Egypt was the foundation of their evil

⁵⁴⁶ Ibid., 57-58.

⁵⁴⁷ Ibid., 58.

⁵⁴⁸ Ibid., 58-59.

system.⁵⁴⁹ The people in the new community must abandon this greed for the new value of life.

The Ten Commandments are laws that provide protection of and vindication for the weak. Therefore, for the Israelites, their Ten Commandments are necessary to maintain a new liberative community in a new age. In a new place, Canaan, they must always remember God's liberation and justice for wanderers by keeping the Ten Commandments. No longer were the Israelites under Pharaoh's commandments, the ideology of Empire, but they could enjoy their new lives as a new community under the Ten Commandments.⁵⁵⁰

Wanderers in the History of the Dynasty of Israel

The liberated *habiru* lived through hardship in the wilderness for 40 years. But during the time of the Judges in Canaan, they established a new community based on the covenant of the Lord God. According to Brueggemann, "That new social reality, which is utterly discontinuous with Egypt, lasted in its alternative way for 250 years."⁵⁵¹ This covenant community was descended from the one that God set up by liberating the oppressed *habiru* in Egypt.

But as a new community in a new homeland, the Israelites were attacked by surrounding nations which had developed ironware weapons, especially the Philistines. The Philistine army was well trained in the uses of such weapons. Under the pressures of attacks from the outside, Israel felt that having a king could lead them to build a strong nation, equal to other nations. At this time, the judge system managed Israel's affairs.⁵⁵² Nevertheless, the people continuously petitioned Samuel the Judge to set up a king as their

⁵⁴⁹ Ibid., 59.

⁵⁵⁰ Ibid., 60.

⁵⁵¹ Brueggemann, 7.

⁵⁵² The Hebrews did not have a king from 1200 BCE, for around 200 years. This time of rule by Judges was called "the society without a king." See, *Hamkke-ilneun Guyakseongseo* [Reading the Old Testament Together] (Seoul: The Committee on Bible Study at Korea Theological Study Institute, 2000), 110.

ruler (1 Sam. 8:4-6). Samuel refused their demands: he warned them that the king would reign over them, oppress and exploit them, and their descendants (1 Sam. 8:11-17). In spite of Samuel's refusal and their own history as oppressed wanderers, the people persisted. Finally, Samuel acquiesced, with God's permission, (1 Sam. 8:19-22) and anointed king Saul (1 Sam. 9:27-10:1). But Samuel the Judge continued to have the real power and authority, controlling many aspects in the realm of politics, the economy, and the religious lives of Israel. King Saul functioned in the military sphere, leading the Israelites into battle, defending the nation from outside attack. Saul was their commander, a position of ultimate military power. Later, however, Saul was abandoned by God when he made two mistakes (1 Sam. 13:1-14, 15:1-23). Then Saul and Jonathan were defeated and died in battle against the Philistines.

David became the next king, after Saul. As seen in the story of Nabal and his wife, Abigail, it is clear that David was not a man in the tradition of Exodus. Instead, he was a commander of a peasant army under Saul (1 Sam. 25). After David became the king of the United Kingdom, he betrayed the spirit of the law of Israel. He became a greedy tyrant who denied the rights of the poor for his own gain. He committed adultery with Bathsheba, the wife of Uriah the Hittite. His title, "Uriah the Hittite," indicates that Uriah was a wanderer. He became one of David's soldiers and a faithful subject. When Uriah came to Jerusalem, David sent him back to the battlefield, to the front lines, in order to kill him, and take away his wife. After Uriah died in battle, David took Bathsheba as his wife (2 Sam. 11). Although he repented of his sin under Nathan's criticism, he continued to sin. David brought the Ark to Jerusalem to build up his power (2 Sam. 6). But David could not build the temple of God (1 Kings 5:3). Yet then Solomon, David's son, built the temple of God in Jerusalem (1 Kings 6), and brought the Ark there (1 Kings 8). Therefore, the Lord God was

not any longer the God of the wandering *habiru*, the God who liberated them; now God was being held captive in the temple at Jerusalem.⁵⁵³ Yahweh had been demoted to a guardian deity positioned to justify David's dynasty. This God could not wander with the people--or so David imagined.

As David's tragic reign played out, he escaped an attack by his son, Absalom. Then Solomon succeeded David as king. After becoming king, he killed many people, including all his brothers. He forced his people to build palaces. He ignored the covenant relationship with God and God's commandments as David, his father, had. At Solomon's death, Israel divided into the northern kingdom of Israel and the southern kingdom of Judea (922 BCE).⁵⁵⁴ Jeroboam I (922-901 BCE) ruled Israel and Rehoboam (922-915 BCE) ruled Judah, as the first king of each, respectively.⁵⁵⁵

The kings of Israel stayed far from the original spirit of the covenant, including the Ten Commandments, which God gave to Israel for protecting the rights of the wandering *habiru*. As we have seen, they coveted, committed adultery, murdered, stole, lied, and made idols to power, thus worshipping other gods. Moreover, the kings, when they came into power, were not the protectors of the people. Rather, as oppressors, they dominated and exploited the people, especially the poor.

But God provided a new form of liberation for God's people: prophets who criticized the false royal authority. These prophets severely attacked the ruling classes by announcing God's word of justice. The prophets reminded them of God's liberative actions on behalf of their ancestors. This God of liberation and justice was the main theme of their proclamation. The prophets pointed out the responsibility of the people within the holy

⁵⁵³ Ibid., 133.

⁵⁵⁴ Bernhard W. Anderson, *Understanding the Old Testament* (New Jersey: Prentice Hall, 1998), 233.

⁵⁵⁵ Ibid.

covenant to God, and demanded repentance from the ruler.⁵⁵⁶ In the theology of the wanderer, Moon stresses the activities of the prophets as the biblical successors to Abraham and Moses. Furthermore, he distinguishes between the contents of prophecies of the kingdom of Judea and those of the Northern kingdom. The prophecies applied to the Northern kingdom followed mostly the tradition of the Exodus event, while those of the kingdom of Judea focused on recovering the glory of David's kingdom.⁵⁵⁷ Moon states, "The prophets of the kingdom of Judea, which kept the Davidic tradition, prophesied a peaceful future when the long period of suffering was over."⁵⁵⁸ He continues, "They told the people that a Messiah would come from the house of David and bring a wonderful age of peace."⁵⁵⁹ For example, the Second Isaiah envisioned the messianism of David's kingdom, a new world that would restore the kingdom of David. A Messiah would come through David's descendants to deliver them.⁵⁶⁰

Norman K. Gottwald, a professor emeritus of Biblical Studies at New York Theological Seminary, notes, "Isaiah cited images and norms concerning Zion as a city of righteousness and Davidic rulers as executors of peace and justice in the community."⁵⁶¹ Thus, from the preceding, cut-down origins of Israel, new justice would grow: "A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots" (Isa. 11:1). Contrary to Isaiah, Hosea was the prophet who spoke within the tradition of Exodus. He had deep compassion for the wandering people. Moon says, "The story [Hosea's story] implies God would wait for some time until the Israelites become purified through the

⁵⁵⁶ Bible study led by Moon.

⁵⁵⁷ Ibid.

⁵⁵⁸ Moon's speech, *Theology of Wanderers*, at Emmanuel College, Canada, January 20, 2008.

⁵⁵⁹ Ibid.

⁵⁶⁰ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 154.

⁵⁶¹ Gottwald, 378 (see chap. 4, n. 531).

extended period of suffering.”⁵⁶² In the theology of the wanderer, the kings of the royal house cannot understand the reality of suffering wanderers and the true spirit of covenantal relationship with the liberating God.⁵⁶³ So, the theology of the wanderer denies the messianism of David’s kingdom, and instead insists that a new world will come through the struggle of suffering wanderers.⁵⁶⁴ Thus, in the theology of the wanderer, the prophets who criticize kings’ tyranny are the people who will succeed in the liberation tradition of Exodus, and the wandering *habiru* will find justice and peace.

Elijah, Amos, and Hosea were the prophets of the northern kingdom. Micah, Isaiah, Jeremiah, and Ezekiel were the prophets of the southern kingdom: they criticized the kings who betrayed the liberation tradition of Israel and oppressed their people. The following passages illustrate their approach;

O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding (1 Kings 18:36).

Thus says the Lord: For three transgressions of Israel, and for four, I will not revoke the punishment; because they sell the righteous for silver, and the needy for a pair of sandals – they who trample the head of the poor into the dust of the earth, and push the afflicted out of the way; father and son go in to the same girl, so that my holy name is profaned (Amos 2:6-7).

Plead with your mother, plead - for she is not my wife, and I am not her husband – that she put away her whoring from her face, and her adultery from between her breasts, or I will strip her naked and expose her as in the day she was born, and make her like a wilderness, and turn her into a parched land, and kill her with thirst (Hosea 2:2-3).

They covet fields, and seize them; houses, and take them away; they oppress householder and house, people and their inheritance (Mic. 2:2).

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox.

⁵⁶² Bible study led by Moon.

⁵⁶³ Ibid.

⁵⁶⁴ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 154-5.

The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den (Isa. 11:6-8).

Do not trust in these deceptive words: "This is the temple of the Lord, the temple of the Lord, the temple of the Lord." For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever (Jer. 7:4-7).

I will take you from the nations, and gather you from all the countries, and bring you into your own land. I will sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances. Then you shall live in the land that I gave your ancestors; and you shall be my people, and I will be your God (Ezek. 36:24-28).

Jesus in Galilee and His Three Temptations

Palestine, especially Galilee, was the location of the wanderers during the time of Jesus. Moon writes that they arose from a variety of displaced people: they were the farmers expelled from their lands, the wanderers (*diaspora*) after the downfall of the northern and southern dynasties, the zealots who fought against King Herod and the Roman Empire with force of arms, beggars seeking foods, and all sorts of sick people, robbers, prostitutes, and tax collectors.⁵⁶⁵

Galilee was where the oppressed and exploited lived. The poor of Galilee had no hope, and were living in despair and hardship. Galilee was a paradigm for the suffering and resistance of the wanderers. Therefore, it was natural that many revolts arose from among them.⁵⁶⁶ The Zealots constituted the group of Galileans who revolted through violence.⁵⁶⁷

On the other side, also in Galilee, were the Essenes, an apocalyptic group that formed an

⁵⁶⁵ Ibid., 207.

⁵⁶⁶ Ahn, *Jesus of Galilee*, 44.

⁵⁶⁷ Ibid., 43 and 238.

isolated community and waited there for the coming of the Messiah.⁵⁶⁸ Jesus was born into this context, the son of a carpenter in Galilee. Moon believes that Jesus was aware of these social situations as he grew up, and became indignant about the evil structure that had produced the wanderers.⁵⁶⁹ Moon also thinks that Jesus knew the Ten Commandments and the stories of the prophets, because carpenters had some free time to study, compared to the very poor.⁵⁷⁰ Jesus' knowledge about the laws in the Old Testament indicates that he had studied the commandments and other laws.⁵⁷¹ So he could read in the synagogue with confidence:

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.... All spoke well of him and were amazed at the gracious words that came from his mouth (Luke 4:20-22a).

Jesus realized the time for his ministry had come when he heard the proclamation of John the Baptist: “Repent, for the kingdom of heaven has come near” (Matt. 3:2). At that time many wanderers were responding to John's message, and also had been baptized in the Jordan River (Matt. 3:5-6). Then Jesus himself was baptized by John the Baptist. “When Jesus came up from the water, there was a voice from heaven: ‘This is my Son, the Beloved, with whom I am well pleased’” (Matt. 3:17). Moon interprets this scene as showing Jesus' spirit seeking the new tomorrow. His spirit becomes one with the spirit of God, which has compassion for the pain of the poor; Moses also identified in that way with God.⁵⁷² Moses felt sympathy for the Hebrew slaves and God was on their side in the liberation event. Moses' whole ministry to the Israelites occurred in the wilderness, testing his leadership and faith. With Jesus, upon receiving this baptism, he was led into the wilderness by the

⁵⁶⁸ Ibid., 56.

⁵⁶⁹ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 208.

⁵⁷⁰ Bible Study led by Moon.

⁵⁷¹ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 212.

⁵⁷² Ibid., 214.

Spirit. “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil” (Matt. 4:1).

In the theology of the wanderer, the three temptations of Jesus are very important. Moon states that, through these temptations, Jesus was able to confirm his ministry for the people of God, because he had faced the identity of evil.⁵⁷³ In particular, each temptation ties into his ministry for the wanderers. So Jesus knew from trying experience what evil is and how it operates to manipulate humans.

The first temptation presents itself this way: “If you are the Son of God, command these stones to become loaves of bread” (Matt. 4:3). This first temptation is economic temptation, because it portrays greed for material possessions.⁵⁷⁴ This type of temptation is present throughout history, as illustrated in the Scriptures. Food, housing, and money are necessary for human survival. God at first provided all essential things for living to Adam and Eve (Gen. 1:28). Later, human beings learned they can survive together by sharing necessities. God’s promise of land for the wandering Abraham and his descendants demonstrates human need. But greed is different: it is endless, and leads people on the path to destruction, both individually and collectively. Moon understands that the material greed of human beings retards human maturity and cripples their communal lives.⁵⁷⁵ The Pharaoh of Egypt fell subject to endless greed, so he oppressed the wanderers to fill his endless greed. But his greed was not only individual: it operated in the system of his empire. The laws and institutions of Egypt were set up for Pharaoh’s benefit; in turn, his greed justified this system. Thus, individual evil and social evil are intertwined and complicated. Material greed affected not only Pharaoh and the elite in Egypt. The Israelites in the wilderness were

⁵⁷³ Ibid., 215.

⁵⁷⁴ Bible Study led by Moon.

⁵⁷⁵ Ibid.

tempted and wanted to go back to Egypt where they were slaves (Exod. 16:3). The *habiru* had been liberated from an inhumane situation in Egypt, but could not resist economic temptation. So they made the golden cow to worship, instead of the liberating God who promised them a land filled with milk and honey. As we look along in its history, Israel also saw greed in its kings. They forgot the spirit of the community of Exodus, and oppressed the people in service of their greed. Many wars took place, and innocent people died because of the kings' perpetual greed.

Moon emphasizes that this cycle of greed does not cease in modern times.⁵⁷⁶ Now, people become the captives of capitalists who ignore the true value of human beings and nature.⁵⁷⁷ Persons in community lose life's meaning, their identity, and ultimate purpose in their lives. They seek the endless accumulation of material wealth. In response, Jesus declares that “one does not live by bread alone, but by every word that comes from the mouth of God” (Matt. 4:4). The ultimate goal of human beings is not to achieve material abundance or wealthy living, but to live by the word of God. To live by God's words is summarized in Jesus' words, quoting Deuteronomy: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength” (Mark 12:30) and “You shall love your neighbor as yourself” (Mark 12:31). In order to be free from material temptation, loving God and neighbors is necessary. Through these two commandments, human beings will be freed from economic temptation, and so there will be no hungry people in this world.

The second temptation directed at Jesus was this: “If you are the Son of God, throw yourself down; for it is written, “He will command his angels concerning you,” and “On their hands they will bear you up, so that you will not dash your foot against a stone””

⁵⁷⁶ Tonghwan Moon, interview by author.

⁵⁷⁷ Ibid.

(Matt. 4:6). This temptation is a religious temptation.⁵⁷⁸ People misuse God's name and power for their own gain. Rulers in particular misuse God's name in order to justify their harsh domination over the ruled. In Egypt, Pharaoh used a god's name to sustain the oppressive power of the Empire over the toiling slaves. Pharaoh insisted that he was a god or the appearance of a god, so that the ignorant people who did not see the evil of his power obeyed, regardless. The god of Pharaoh was nothing but a guardian deity by force.

Again, one can find examples of this second temptation during the time of the Kings. Moon points out that David used the Lord God, Yahweh, as the guardian deity for himself, using the name of God in order to maintain his kingdom.⁵⁷⁹ David forgot the covenant relationship with God among all the people. That is, he abandoned the tradition of Exodus. Solomon also put the focus on his power: he brought the Ark of the Covenant to the palace in Jerusalem.⁵⁸⁰ God was no longer the God of a wandering people; instead, he became the captive of a temple religion, metaphorically locked away from the people who needed Him. For David, God was not the God who heard the crying of the slaves and liberated them from bondage in Egypt. Now God was the God of Empire. But Jesus refuted this view and refused the temptation: ““Again it is written, “Do not put the Lord your God to the test””” (Matt. 4:7). Moon notes, “Only by living with God's words, can human beings achieve justice and peace on earth. To manipulate God by one's greed is to misuse God's name. This is the abolition of the third of the Ten Commandments.”⁵⁸¹

The third temptation that Jesus faced was the devil's invitation to possess worldly power. “Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor: And he said to him, ‘All these I will give you, if

⁵⁷⁸ Bible Study led by Moon.

⁵⁷⁹ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 79 and 221.

⁵⁸⁰ *Ibid.*, 80.

⁵⁸¹ Bible Study led by Moon.

you will fall down and worship me” (Matt. 4:8-9). This last temptation is political temptation.⁵⁸² Satan promised that if Jesus would worship Satan, in return Satan would give to Jesus all the kingdoms of the world, that is, the empire, the power, and glory. Moon notes that this time, there are not biblical texts used in order to tempt him. The temptation offers Jesus to receive the philosophy of power straightforwardly.⁵⁸³ But Jesus refused again, strongly rejecting that power: “Worship the Lord your God, and serve only him” (Matt. 4:10). Pharaoh in Egypt and many kings in the history of Israel were enslaved by the temptation of political power. The result was worship of power, not of God. This choice was contrary to God’s law.

King Herod and the Roman Empire also were captivated by this false value. The religious leaders of that time could not resist the temptation of political power. But freedom and justice in the kingdom of God cannot come through the power and authority of politics. Jesus did not rely upon such political power for his authority, but upon God’s power of love and compassion for the wandering people.

Jesus’ Mission for the Wanderers

After overcoming the three temptations, Jesus began his public ministry in Galilee (Mark 1:14). At this time, he heard the news about John’s arrest. Thus, Jesus went to Galilee, and proclaimed there the good news of God, commanding people to repent: “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news” (Mark 1:15). Jesus’ word was like a declaration of war, since Galilee was ruled by Herod Antipas, who had ordered the arrest of John the Baptist.⁵⁸⁴

⁵⁸² Ibid.

⁵⁸³ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 222.

⁵⁸⁴ Ahn, *Minjung Sinhak Iyagi* [The Story of Minjung Theology], 81-82.

Paralleling his own temptations, Jesus called upon people to repent from endless material greed, from misusing God's name, and from using the philosophy of political power. At the same time, Jesus called the first disciples, Simon and his brother Andrew, to join in the movement of the kingdom of God (Mark 1:16). He turned them into wanderers with him.

In Galilee, Jesus met with many sick people. Jesus perceived the sick as members of the wandering *ochlos* and felt compassion for them. According to Moon, "He [Jesus] was concerned with their bodies."⁵⁸⁵ Therefore, Jesus touched them with love and compassion, and then the miracle of healing took place. The healing of the sick, most of whom were poor, was part of the event of liberating power for the poor. The wandering people suffered from a variety of diseases, which they could not afford to treat, due to their poverty. Some of the sick could not live in the community (lepers); others were even expelled from the community, like the Gadarene demoniacs (Matt. 8:28-33). That is, they could not enjoy the happiness of life given by God in community, as did other, well people. So Jesus touched their sick bodies with deep compassion and love. Jesus cured the blind, deaf, and mute. He also cured a leper (Luke 5:12-14) and a paralytic (Luke 5:17-26). All these healings constitute liberating events among the poor, emphasizing that they are the subjects of God's heavenly feast. "But when you give a banquet, invite the poor, the crippled, the lame, and the blind" (Luke 14:13). These are the subjects of God's history already.

Jesus' purpose in healing the sick is to liberate them from the evil system.⁵⁸⁶ Therefore, Jesus' healing of the wanderers in the miracle stories is designed to advance the kingdom of God. Similarly, Minjung theology regards the healing miracle narratives as Minjung events initiated by Jesus and the Minjung. The miracle narratives are the moving force behind the

⁵⁸⁵ Ibid., 125.

⁵⁸⁶ Ibid., 126.

kingdom of God.⁵⁸⁷ The hope in a miracle story is that of a cripple, a blind person, a deaf person, and a mute person, as they wait. It is not the hope of King Herod. Jesus' healing stories, thus, energize the poor and empower them as the subjects of history. It is the movement for liberation.⁵⁸⁸ The sick who were cured by Jesus are no longer outsiders, but become the members of a new community, with newly strong convictions as new beings. The fact that Jesus met with the sick and healed them, therefore, has very important meaning for the advancement of the lower class. Ahn says, "It is clear, therefore, that the Jesus movement cannot be understood with merely a quick reference to or the exclusion of the stories of the miracles."⁵⁸⁹ His declaration at the start of this ministry, when he quoted from the scroll of the prophet Isaiah, demonstrates Jesus' distinct calling to serve the weak:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor (Luke 4:18-19).

This declaration is made not only to serve the weak, but also to criticize the ruling class at that time. Brueggemann writes, "In Luke 4:18-19 he [Jesus] announces that a new age was beginning, but that announcement carries within it a harsh criticism of all those powers and agents of the present order."⁵⁹⁰ Jesus shared meals with the wanderers as his friends. This action showed a "cooperative solidarity of sharing."⁵⁹¹ Jesus foresaw the coming of the kingdom of God by also eating and drinking with the poor, because in the Kingdom that would be the case. This showed solidarity with the wanderer.

⁵⁸⁷ Ahn, *Jesus of Galilee*, 138.

⁵⁸⁸ *Ibid.*, 146.

⁵⁸⁹ *Ibid.*, 140.

⁵⁹⁰ Brueggemann, 84.

⁵⁹¹ Ahn, *Jesus of Galilee*, 105.

Ahn notes, “Unlike John, Jesus ate and drank together with them--acts that disclosed the intimacy of their relationship.”⁵⁹² But the Jewish ruling class objected to Jesus’ support of the poor by accusing him of being a glutton and a drunkard. Jesus defended this practice when he said, ““The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’”” (Luke 7:34). This absurd statement shows they did not understand the meaning of sharing and eating together in the coming new era. From the perspective of the existing Jewish system, Jesus’ behaviors jeopardized the value of the existing social system, which oppressed and exploited those whom they would define as sinners, like the Minjung.⁵⁹³ The Jewish ruling class, therefore, regarded Jesus’ action for the poor as a great danger.⁵⁹⁴ Nevertheless, Jesus encouraged the poor, naming them the inheritors of the kingdom of God: ““Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear ”” (Matt. 6:25). And, he continued: ““But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well”” (Matt. 6:33).

Jesus never accepted the temple system that manipulated and oppressed the poor in the name of religious traditions and laws. He said to the Pharisees, ““The sabbath was made for humankind, and not humankind for the sabbath”” (Mark 2:27). This is a declaration of human rights. All power and systems must serve human life, based on dignity, otherwise all their operations must be rejected. Jesus strongly criticized formalistic interpretations of the law and its self-preservation, lest that reading cause harm to human dignity. Jesus underlines the justice and love of God (Luke 11:42), and denounces the hypocrisy of the Scribes and Pharisees, who were engrossed in their own sense of superiority (Matt. 23:4-7).

⁵⁹² Ibid., 123.

⁵⁹³ Ibid.

⁵⁹⁴ Ibid., 218.

They are full of greed and self-indulgence (Matt. 23:25), and so are like the whitewashed tombs, pure on the outside and corrupt within (Matt. 23:27). Jesus cleaned the temple to demonstrate his anger at the temple religion, which was about corrupt laws and not about God's law of love.

Jesus decided to go up to Jerusalem (Mark 11:1-11) so that he could expose the evil power system of Judaism, within the Roman Empire, to the world.⁵⁹⁵ The cleansing of the temple symbolizes his criticism of Judaism in its imposition of the temple taxes (Mark 11:15-19). But it also pointed to the corruption and oppression in the political ruling system, of Herod and the Roman Empire, which supported the temple system. His actions affected everyone:

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple (Mark 11:15-16).

Moon thinks that the reason why Jesus cleanses the temple is to expose the evil hidden within it in the name of religion.⁵⁹⁶ This demonstration challenges the false concepts of the people about the laws of traditional religion. Moon notes that Jesus' cleansing of the temple was aimed at changing the minds of the multitude.⁵⁹⁷ Jesus also denounced the political powers that oppressed the people of God. Jesus succeeded in the tradition of Exodus: his proclamation was derived from it. Therefore, he could not help coming into conflict with the rulers. As a direct result, he was treated by them as a dangerous man who threatened the existing order. So King Herod and the Pharisees plotted to kill him, because he had

⁵⁹⁵ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 243.

⁵⁹⁶ *Ibid.*, 243 and 263.

⁵⁹⁷ *Ibid.*, 243-4.

compassion for the hopeless wanderers: “He had compassion for them, because they were like sheep without a shepherd” (Mark 6:34).

The feeding of the five thousand describes the social status of the wanderers and reveals Jesus’ deep compassion for them (Mark 6:30-44). Jesus encouraged them to stand up as the subjects of history. He emphasized the need to refute the philosophy of power of the strong; he longed for a peaceful and just world, led by the weak. Jesus’ criticism of the existing social order is not separate from the dream of the new world for the weak. Indeed, the order of the new world is not the same as that of this world. Therefore, his attitude towards the request of James and John for political power through high positions explains his plan for the new world (Mark 10:37). Jesus teaches: ““But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all”” (Mark 10:43-44). Therefore, they are to reject the existing hierarchies: ““You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them”” (Mark 10:42).

An important first step to this new society came from the little society surrounding Jesus in his new ministry. Jesus taught his disciples to be the new citizens of the new world. They were to live together, loving and respecting each other. This society would have the supreme values needed to create the new tomorrow. A critical behavior in the formation of this was table hospitality. Sharing the eating table with anyone and everyone demonstrates the true character of the new community. The ruling class could not see the ultimate meaning of human lives, due to their greed and power; they hid behind their laws to avoid associating with Jesus’ colleagues and followers.

Eventually, Jesus was arrested and sentenced to death because the scribes and chief priests were collaborating with the Roman Empire.⁵⁹⁸ This conviction resulted from a conspiracy of the political power of Herod and the religious power of the Pharisees and Sadducees. Jesus was murdered on the cross as a political offender. His death on the cross was not to atone for spiritual sin; rather, his dream in action with the wanderers for a new tomorrow led to his crucifixion.⁵⁹⁹ Moon notes that until now, we have thought that Jesus' death was a sacrificial offering to atone for our sins. But this thought was derived from the sacrificial rites of Judaism.⁶⁰⁰ He stresses that the God whom Jesus called 'my father' is not a selfish God who sent his son, allowing his death on the cross in order to forgive the sin of the world as compensation.⁶⁰¹ Rather, God is the universal God, willing to welcome everybody whenever they repent and turn to God. The parable of the prodigal son vividly shows the welcoming father, showing his unconditional love for the second son, as well as for the first one (Luke 15:11-32). Moon emphasizes, "This God is the personification of love."⁶⁰² As God's son, Jesus' liberating action in love for the poor led him to the crucifixion on the cross. His crucifixion was for the sake of the wandering *ochlos*. Thus, his death is the death of the poor and oppressed. Through his death, Jesus wanted to open the closed minds of people so that they can realize the evil of the ruling system. Moon writes, "In the long run, the cross of Jesus is the way of consciousness for the people who did not see the evil. By his death, all evil was exposed to the world."⁶⁰³

Jesus' death started a never-ending story, because Jesus has risen from death. His resurrection initiated the resurrection of the wanderers, generations across human history

⁵⁹⁸ Ahn, *Jesus of Galilee*, 238.

⁵⁹⁹ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 242-4.

⁶⁰⁰ *Ibid.*, 242-3.

⁶⁰¹ *Ibid.*

⁶⁰² Bible Study led by Moon.

⁶⁰³ *Ibid.*

who are longing for the new tomorrow.⁶⁰⁴ Jesus promised that he would go to Galilee, and the wandering *ochlos* would see him there.⁶⁰⁵ This promise brings new hope, for resurrection, for the new tomorrow, to the wanderers who are in despair and frustration. According to Brueggemann, “The resurrection can only be received and affirmed and celebrated as the new action of God, whose province it is to create new futures for people and to let them be amazed in the midst of despair.”⁶⁰⁶ Therefore, the wandering *ochlos* can see their new tomorrow in the resurrection of Jesus into Galilee.⁶⁰⁷

In the theology of the wanderer, Moon describes the new community movement established by Jesus and the wandering *ochlos*. He calls it the Exodus Community.⁶⁰⁸ As the community liberated from Egypt and led by Moses was the “Exodus Community,” so Jesus’ movement with the wanderers is also the “Exodus Community.”⁶⁰⁹ It has escaped the Roman Empire and the ruling classes. Moon stresses, “The ‘Exodus Community’ is not the ‘Revolution Community’ nor is it the ‘Reform Community.’”⁶¹⁰ He elaborates: “The efforts for revolution in human history have ended in failure. Overcoming evil power by means of revolution requires another more powerful force. This process continues the vicious cycle of violence. Victory by the sword repeats the same evil process.”⁶¹¹ Moon also warns against any reform effort: “The ‘Reform Community’ that seeks to innovate inside this society is also useless. This is because the innovation is not enough to change the basic evil of the society.”⁶¹² He means that Moses never tried to revolutionize or reform the Egyptian

⁶⁰⁴ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 263.

⁶⁰⁵ Ibid.

⁶⁰⁶ Brueggemann, 112.

⁶⁰⁷ Tonghwan Moon, interview by author.

⁶⁰⁸ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 274-5.

⁶⁰⁹ Tonghwan Moon, interview by author.

⁶¹⁰ Ibid., see also Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 64.

⁶¹¹ Tonghwan Moon, interview by author.

⁶¹² Ibid.

Empire, and Jesus had the same view of the Roman Empire.⁶¹³ Moon believes that in modern society, it is also impossible to reform the structure, because the rich powered by money can manipulate it and obtain their socio-economic benefits through the existing structure.⁶¹⁴ The theology of the wanderer knows that the Exodus community can be established only by those who see clearly the identity of evil in the social system.⁶¹⁵ The wanderers were suffering under this evil, but then began to cry out at their suffering reality. Moon argues that new Exodus events must occur again from today's tower of Babel as the movement of the kingdom of God spreads out from Galilee. We must build a community of life.⁶¹⁶

To create this new community, Jesus emphasized changing people's minds. This alteration in attitude meant that people were the subjects of the new history and of their destiny. Jesus saw the hope of the future in Galilee, where the "Exodus Community" would arise in the future. Moon insists that the "Exodus Community" must be the new community movement of the new life, and that its movement needs those who decided to follow Jesus' manner of life.⁶¹⁷

4.4 Similarities and Differences between Minjung Theology and the Theology of the Wanderer

There are similarities and differences between Minjung theology and the theology of the wanderer. The two theologies both emphasize God's liberative action for the poor and envision a new world based on God's promise. The Minjung's *han* and the wanderers' suffering in their struggle are pivotal points for achieving their subjectivities in history. The

⁶¹³ Ibid.

⁶¹⁴ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 269-70.

⁶¹⁵ Ibid., 279.

⁶¹⁶ Ibid., 274.

⁶¹⁷ Ibid., 275 and 281.

hope for and dream of tomorrow derived from the kingdom of God offer motivation and challenge to both the Minjung and wanderers in today's liberation movement.

At the same time, there are several important differences between Minjung theology and the theology of the wanderer. As noted earlier, Minjung theology takes the Exodus as its paradigm, but the theology of the wanderer looks to Abraham. The theology of the wanderer emphatically places the wanderers in history as the subjects of history, since God blessed the wandering Abraham's life.⁶¹⁸ All human beings can live peacefully because of the suffering of the wanderers and their blessings. The theology of the wanderer, therefore, has redefined *ochlos*, that is, Minjung, as a wandering people; they are the sheep without a shepherd (Mark 6:34). They are nameless wanderers in Galilee, living with no hope for tomorrow. By clarifying the *ochlos* (Minjung) as wanderers, therefore, the theology of the wanderer avoids the abstraction that has affected the definition of the Minjung. The theology of the wanderer identifies them as wanderers, orphans, and widows.

According to Moon, the orphan and the widow are included in the category of wanderers.⁶¹⁹ In other words, the theology of the wanderer recognizes and describes the *ochlos*, a change that distinguishes the wanderer from the Minjung. Moon notes: "In Minjung theology, the concept of the Minjung is not clear and it is too general, but the wanderer in the theology of the wanderer is clear."⁶²⁰

Certain Minjung theologians, nevertheless, think that the meaning of Minjung cannot be defined, whereas others insist that its definition has to be clarified. For example, Ahn refuses to define the Minjung. He thinks that if the Minjung are defined, the Minjung will be conceptualized and objectified; then the creativity and vitality of the Minjung as the

⁶¹⁸ Ibid., 36-39.

⁶¹⁹ Tonghwan Moon, interview by author.

⁶²⁰ Ibid.

subjects of history will disappear.⁶²¹ Despite the fact that Ahn refuses to define the term, he underlines “*ochlos*” in Mark as a way to understand the Minjung in relation to Jesus. The Minjung are the poor and marginalized, but in addition, they are aware of their subjectivity in the history, through suffering.⁶²² Suh accepts Ahn’s idea, but he tries to define the Minjung because the academy requires definitions for the study of theology. Suh’s view is that the Minjung are not objects, but they are the subjects of salvation,⁶²³ although they have been treated historically as lowly people and sinners by elite groups in society.⁶²⁴ Suh writes, “Minjung was, from the beginning, the covenant partner of God so that it subdues the earth, produces material life, transforms the world and propels history. However, it ends up becoming sinful and lowly because of how they have been isolated and oppressed by the ruling power.”⁶²⁵ Kim also does not want to define the Minjung, because he believes that as subjects of history, the dynamic characteristics of the Minjung would be lost if they are defined by others. Kim emphasizes the storytelling of the Minjung. Through social biography, the Minjung themselves can tell their identity and historical responsibility both individually and collectively.⁶²⁶ Their storytelling is an effective method. It allows us to know them and allows them to talk about who they are. Therefore, this approach avoids the objection of the Minjung.⁶²⁷ About the storytelling of the Minjung, Suh agrees with Kim’s view. Suh stresses, “As the history of minjung is revealed in this regard, the social biography of minjung will facilitate our understanding of the collective soul of minjung,

⁶²¹ Ahn, *Minjung Sinhak Iyagi* [The Story of Minjung theology], 27.

⁶²² Ahn, “Yesu-wa Okeullos [Jesus and *Ochlos*],” 103.

⁶²³ Nam-Dong Suh, *Minjung Sinhak-ui Tamgu* [An Inquiry into Minjung Theology] (Seoul: Hangilsa, 1983), 174-8.

⁶²⁴ Suh, “Du Iyagi-ui Hapryu [Two Stories in Coalescence],” 238.

⁶²⁵ Suh, “Missio Dei and Two Stories in Coalescence,” 52.

⁶²⁶ Kim, “Minjung-ui Sahoejeongi-wa Sinhak [The Social Biography of Minjung and Theology],” 370-2.

⁶²⁷ *Ibid.*, 372.

their consciousness and desires.”⁶²⁸ In spite of different viewpoints on defining the Minjung, all of them agree that the Minjung are the subjects of history.

Within the group that state a definition, some believe that intellectuals can be considered Minjung if they are politically and socioeconomically oppressed. Then others claim the opposite. For example, Wansang Han, a Minjung sociologist, insists that the intellectuals can be called Minjung, if they stand on the side of the Minjung and struggle with the Minjung. Although the intellectuals were in the upper class and had supported the Minjung only ideologically in the past, Han would include them as Minjung if they are now taking their side, willing to suffer with them and criticize the existing social order.⁶²⁹ Suh, however, thinks that it is difficult for intellectuals to be included in the Minjung.⁶³⁰ He notes how easy it is to place the intellectuals with dominant groups, supporting and vindicating their ideology; but it is not impossible for intellectuals to be Minjung. The true intellectuals will know Minjung’s frustration and joy, and struggle for and with the Minjung, but only by participating in the suffering of the Minjung.⁶³¹ Moon, however, objects to Han’s idea and insists that the intellectuals can never be the Minjung because the Minjung are the people who have been suffering long and struggling across history.⁶³² Moon emphasizes the historical experience of the Minjung. Therefore, although the intellectuals are being persecuted by dominant groups now, and they are suffering with the Minjung and working for a new world, the intellectuals cannot be the Minjung. Their long

⁶²⁸ Suh, “Mission Dei and Two Stories in Coalescence,” 53.

⁶²⁹ Wansang Han, “Minjungron-ui Je Munje [A Problem with a Theory of Minjung],” in *Hanguk Minjungron* [Essays on Minjung] ed. Korea Theological Study Institute (Seoul: Korea Theological Study Institute, 1984), 264-5.

⁶³⁰ Suh, *Minjung Sinhak-ui Tamgu* [An Inquiry into Minjung Theology], 178.

⁶³¹ Sungjun Park, “Minjung Sinhak-ui Hyeongseong-gwa Jeongae [The Formation and Development of the Minjung Theology]” (PhD diss., Rikkyo University, 1996), 160.

⁶³² Sungjae Kim, “Minjung Gyoyuk Bangbeopron Yeongu [A Study on the Methodology of Pedagogy of Minjung],” in *Minjung-kwa Hankuk Sinhak* [Minjung and Korean Theology], 409, quoted in Tonghwan Moon, “Minjung Gyoyukron [Pedagogy of Minjung]” in *Hyeonjon [Dasein]* (Seoul: Hyeonjonsa, 1979), 16.

historical and social experiences of exploitation and oppression can be understood by the Minjung themselves only.⁶³³ Kim decided to include the middle class in the category of Minjung.⁶³⁴ He writes, “Minjung transcends a strict class limit to some degree. The middle class, for instance, can have the characteristics of Minjung such as the state of being subjugated in case where the political power is highly centralized.”⁶³⁵

While there is dispute about the definition of the Minjung and the relationship between the Minjung and the intellectuals, the theology of the wanderer is clear about its subject. Moon asserts, “Wanderers are the people who have no hope absolutely and no occasion to promote their social position in the existing structure, so that they have no choice but to long for and work to create a new tomorrow.”⁶³⁶

Moreover, the theology of the wanderer says that while Minjung theology has declared that the Minjung is the subject of history, it failed to make a clear case for it. Even worse, despite the fact that the Minjung achieved power as the subjects of history in their time, the power of the Minjung could not stand long.⁶³⁷ Moon explains, “The Minjung was the subject of the struggle, but the Minjung could not be the subject of history because the Minjung could not see the true identity of evil in the structure. Namely, the Minjung could not realize exactly the enemy that we must fight.”⁶³⁸ Moon stresses that Minjung theology could not touch the fundamental evil of the structure. He believes that, in Korean history, the strong oppression from the ruling class and foreign powers could be a reason that the Minjung could not be the subjects of history. But, ultimately, the Minjung lacked a

⁶³³ Ibid.

⁶³⁴ Kim, “Minjung-ui Sahoejeongi-wa Sinhak [The Social Biography of Minjung and Theology],” 372-3.

⁶³⁵ Ibid.

⁶³⁶ Tonghwan Moon, interview by author.

⁶³⁷ See Introduction, n. 33.

⁶³⁸ Tonghwan Moon, interview by author.

collective awareness of the underlying evil structure.⁶³⁹ According to Moon, “The Minjung could not be the subject of history during the Tonghak revolution and March 1 Independence movement in Korean history, because they could not truly see the identity of evil in the enemy. They could not reach the collective awareness(覺), so they failed to *dan* (斷).”⁶⁴⁰ In this regard, Moon mentions, “The Minjung theology denounced the military dictatorship of Park’s regime, but it could not tackle the evil nature of the structure in industrial culture.”⁶⁴¹

In contrast, the theology of the wanderer focuses on wandering migrants as the subjects of history today. It emphasizes the suffering and hardship of the wanderers. Through the value of their own suffering, the wanderers collectively become clearly aware of the stark reality of evil, and collectively cry out against the evil’s centers.⁶⁴² Moon emphasizes that while the Hebrew slaves could not see the evil nature of Pharaoh’s Empire, they refused the leadership of Moses (Exod. 2:14). But, after they gained a collective awareness of the evil structure of the Egyptian Empire, they accepted Moses and followed his lead. So he thinks that even God had to wait for 40 years until the Hebrew slaves came to realize the identity of evil.⁶⁴³ So, while Moses was living in Midian, the consciousness of the oppressed increased under the harsh oppression of Pharaoh. Moon asserts that when that awareness had grown enough, God called Moses to go to Egypt to deliver the Hebrew slaves, who were then crying out to God.⁶⁴⁴ The Minjung could not be the subjects of history nor assume their destiny automatically, but when they became collectively aware of

⁶³⁹ Ibid.

⁶⁴⁰ Ibid.

⁶⁴¹ Ibid.

⁶⁴² Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 45.

⁶⁴³ Ibid.

⁶⁴⁴ Ibid., 45-46.

evil, then they could become the subjects of history.⁶⁴⁵ According to Moon, “The Minjung have power to some degree, so they long for higher social positions through the Minjung struggle. But unfortunately, their struggle derived from their selfishness; therefore, the Minjung cannot be the subjects of history in the long run.”⁶⁴⁶ However, Moon believes that the wanderers can be the subjects of history, because they have no possessions nor any advantages in the existing social order.⁶⁴⁷ Unlike the Minjung, they are not attached to the oppressive structure by hoping for a greater stake in it. Therefore, the wanderers can act outside and against it. Moon goes on: “In the theology of the wanderer, wanderers are those who definitely have no hope in the social structure, so that they see the evil as evil exactly.”⁶⁴⁸ In this spirit, he boldly states: “The wanderer is not the Minjung.”⁶⁴⁹

Moreover, the theology of the wanderer stresses the collective process of awareness for the wanderer: Both collective awakening (覺) and collective *dan* (斷) are required. Moon reasserts, “Until the wanderers are aware of the evil of the world collectively, the new world will never come to be.”⁶⁵⁰ Whereas the Minjung theology focuses mainly on the socio-economic liberation of the Minjung, and so places them as success stories within the existing structure, the theology of the wanderer stresses both the necessity of changing the minds of the wanderers and their social and economic transformation. Thus, the first generation of Minjung theology with which this dissertation mainly deals did not mention the sinfulness of Minjung, while the second and third generations of Minjung theology are critical of their sinfulness.⁶⁵¹ This sinfulness means, for instance, human greed, selfishness,

⁶⁴⁵ Ibid., 23.

⁶⁴⁶ Tonghwan Moon, interview by author.

⁶⁴⁷ Ibid.

⁶⁴⁸ Ibid.

⁶⁴⁹ Ibid., see also his book, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 24.

⁶⁵⁰ Tonghwan Moon, interview by author.

⁶⁵¹ Byung-Mu Ahn, Nam-Dong Suh, and Yong-Bock Kim formulated Minjung theology in the 1970s, and so are called the first generation of Minjung theologians. They did not mention the sinfulness of Minjung. Rather,

and jealousy. The theology of the wanderer pinpoints the sinfulness of the wanderer more seriously than Minjung theology does with the sinful Minjung. Therefore, Moon emphasizes the goal of changing the mind of the wanderer.⁶⁵²

And besides, Minjung theology could not perceive the true character of the industrial culture in capitalism.⁶⁵³ Minjung theology has worked for justice, liberation, freedom, and human rights, but this effort has been carried out within the boundaries of capitalism. In other words, Minjung theology could not touch the fundamental problems in the structure of capitalism: it failed to address or solve the problems of the social structure. The situation of a divided Korea--a communist regime in North Korea and a liberal democracy in South Korea--was especially precarious for Minjung theology, as the military regime of 1970s South Korea ideologically attacked the Minjung theology by misunderstanding the meaning of the "Minjung" to mean "Proletariat." Thus, the Minjung were cast aside for being communists, and Minjung theology could not engage in a debate about structure.

Now, Minjung theology and the theology of the wanderer must engage in academic debate on these structures with each other and with the other academic disciplines: sociology, economics, politics, and so forth. The theology of the wanderer tackles the industrial culture of capitalism because it is the culture of death.⁶⁵⁴ It is the culture of death

Ahn emphasizes 'Minjung Event,' Suh 'The Han of the Minjung,' and Kim 'The Social Biography of the Minjung.' See Byung-Mu And, *Jesus of Galilee*, (Hong Kong: Christian Conference of Asia and Dr. Ahn Byung-Mu Memorial Service, 2004); Nam-Dong Suh, *Minjung Sinhak-ui Tamgu* [An Inquiry into Minjung Theology] (Seoul: Hangilsa, 1983); Yong-Bock Kim, *Messiah and Minjung* (Hong Kong: CCA-URM, 1992). Jae-Soon Park is in the second generation of Minjung theology from 1980s. He focuses on the Minjung's subjectiveness and sinfulness at the same time. See, Jae-Soon Park, "Gidokron-gwa Joeron-e Daehan Bipanjeok Gochal [Critical Reflection on Christology and the Doctrine of Sin]" in *Jeonhwangi-ui Minjung Sinhak* [Minjung Theology in a Changing Society] (Seoul: Korea Theological Study Institute, 1992). Jin-ho Kim and Kyung-ho Kim are included in the third generation of Minjung theology from the 1990s. Young Minjung theologians established "The Christian Institute for the Third Era" in 1991. They are trying to reform the established churches in terms of Minjung theology. See *Sidae-wa Minjung Sinhak* [Contemporary and Minjung Theology] (Seoul: Sidae-wa Minjung [Contemporary and Minjung], 1996).

⁶⁵² Bible study led by Moon.

⁶⁵³ Tonghwan Moon, interview by author.

⁶⁵⁴ Ibid.

because it is destroying the life of human beings and nature alike. The context out of which Minjung theology arose was limited to 1970s Korea: That environment was different from that of the theology of the wanderer in the 21st century. The theology of the wanderer has a global context, because industrialization in a nation does not separate it from international economic relations. Therefore, when the theology of the wanderer deals with the problem of migrant workers, it necessarily touches the economic issues of globalization.

4.5 The Responsibilities of the Theology of the Wanderer in the Era of Globalization

The theology of the wanderer has a solution to overcome the evil of industrial culture. It is the “Exodus community.” Moon points out, “There is only one way to overcome the capitalistic consumption culture--by seeking and creating the ‘Exodus community.’”⁶⁵⁵ The Exodus community of wandering *habiru* from Egypt came about not by revolution, nor by reform inside the system of the Egyptian Empire.⁶⁵⁶ Rather, it was by Exodus itself that it developed. Thus, Moon believes that the new Exodus community must take place outside the capitalistic world.⁶⁵⁷ Moon insists on this: “Revolution or reform in this world is impossible, so we need an Exodus.”⁶⁵⁸ He suggests the Exodus community movements as the paradigm for self-actualized communities in rural areas. He recommends: “There is no hope anymore in the lives of cities, all the evil of industrial culture is coming from the cities. So, we must go to the rural areas in order to *dan* (斷) from living in capitalism based on a consuming culture. In the end, we need encouragement and commitment to carry it out.”⁶⁵⁹

There are clear logistical challenges to the Exodus plan as Moon outlines it. It is not at all clear how those with no stake in or hope in the capitalistic structure of the city can

⁶⁵⁵ Ibid.

⁶⁵⁶ Ibid.

⁶⁵⁷ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 269-71 and 280-1.

⁶⁵⁸ Tonghwan Moon, interview by author.

⁶⁵⁹ Ibid.

extricate themselves from lives in cities and transfer to the rural areas. Practically, only certain groups can go to rural areas, but this will not be enough to achieve, Moon's objective which is the cutting-off from the cycle of the culture of death in capitalism. Even if Moon accepts the possibility of Exodus community movements inside the cities,⁶⁶⁰ realistically, we need to consider the full extent of urban wanderer settlements. Moreover, Moon envisions that each community created by Exodus in rural areas can produce rice, clothes, and the other necessities for living as a self-generated and self-sufficient community.⁶⁶¹ However, the Exodus community also does not mean an isolated community.⁶⁶² He believes that the Exodus community should have a close relationship with the outside world. The Exodus community would continuously testify to the value of life and spread the culture of that life to the world, while struggling against the evil of industrial culture.⁶⁶³ Nevertheless, the theology of the wanderer needs a clearer definition of the Exodus community and a practical method for affecting it in the capitalist culture of the cities.

The theology of the wanderer tries to overcome the limits of Minjung theology in Korea by illuminating the issue of wanderers, such as migrant workers, in the era of globalization. In fact, Moon's motivation behind the theology of the wanderer started with the story of migration from Mexico to America. This basis means that the theology of the wanderer is not a Korean theology, even if the founder is Korean. The theology of the wanderer responds to the suffering and crying out of wanderers, *habiru*, today, all over the world, and must be a liberation theology for *habiru* in the era of globalization. That being the case, the theology of the wanderer has a practical dilemma: yet if, as Moon insists, we

⁶⁶⁰ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 282.

⁶⁶¹ Bible Study led by Moon.

⁶⁶² Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 281-2.

⁶⁶³ Bible Study led by Moon.

must go to the rural areas for the Exodus, then, “we” means Koreans and Korean wanderers. While the theology of the wanderer tries to overcome the Korea-based limits of Minjung theology, the theology of the wanderer still retains its theological boundary in Korea. It is available for Korean wanderers in Korea to go to rural areas to set up a new community. But if the theology of the wanderer applies to the case of migrant workers in Korea, where would the locations for them be in Korea? Is it in the rural areas of Korea, or in their home countries? Should they return to rural areas in their countries immediately? How can they establish the Exodus community there? The theology of the wanderer criticizes Minjung theology because Minjung theology remains on the level of declaration. It states that the Minjung are the subjects of history, and does nothing beyond that statement. The theology of the wanderers suggests a practical vision for wanderers, but here too it is easy to remain on the level of theory. In both cases, regardless of theoretical strengths or weaknesses, the practical goals remain elusive.

The theology of the wanderer must concentrate on the sustainable life of our ecosystem. If the “Exodus community” is not to be an “isolated community movement,” the theology of the wanderer must consider the sustainable life of all human beings coexisting with nature. Industrial culture destroys not only the lives of human beings, but also those of other creatures. It is also destroying the very earth, air and water that give and sustain our living. The consumption-centered culture of capitalism seeks unlimited economic benefits by mass production, without caring for the security of all beings. The sustenance and nurture of our ecosystem for all beings cannot be separated from socio-economic problems. Therefore, the theology of the wanderer must develop ecological responsibility in order to maintain coexistence between humans and nature. The new community of Exodus must be the co-existential community with nature in harmonious

relationship. The theology of the wanderer can instruct people living in the industrial culture to gain awareness of a community bound together by common fate with nature. This is another dimension of seeing the evil of industrial culture, which is destroying the ecosystem through human greed.

The theology of the wanderer must help build solidarity among migrant workers and the staff of the organizations working for their rights. Not only in Korea, but also across Asia, there are many migrant workers and organizations for migrant workers. In order to create the new tomorrow, the theology of the wanderer can and must support them both theoretically and practically. Just as Minjung theology influenced many Korean theologians and pastors, who set up theological movement circles and promoted social involvement by Korean churches, respectively, the theology of the wanderer can assist Christians and other religious activists in regional, national, and international migrant workers movements with new insights. The problems facing migrant workers today cannot be resolved by social welfare programs alone, because these problems arose from economic globalization. Therefore, the theology of the wanderer must tackle these issues by analyzing today's global social-economic situation. In this spirit, the theology of the wanderer in active solidarity with migrant workers pushes migrant workers and the staffs of their supporting organizations to overcome the negative effect of economic globalization. Then, the theology of the wanderer also can contribute to developing Asian ecumenical theology and movements in the new global context. So, even as it responds to and acts with and for the suffering of wandering *habiru* today, the theology of the wanderer is spreading its universal message and action.

Chapter 5

The Theology of the Welcomed Stranger

Minjung theology does not specify a method for realizing a liberative world. It witnesses only to the power of the Minjung in history. In contrast, the theology of the wanderer proposes the “Exodus Community” as an alternative society for wandering people, a new society that cuts off the industrial culture of capitalism.⁶⁶⁴ Much of Moon’s rhetoric is anti-city, but most migrant workers in Korea work in small-and medium-sized factories, restaurants, or construction sites in urban areas. Some are domestic workers. They already have settled down in urban areas. There are no reasons for them to move to rural areas in Korea. On the other hand, however, they do not want to return to their own countries immediately. Some want to stay a short time, and others want to remain longer. It is this group I am addressing. How is the church to respond to them? My suggestion is that we need as theology of settlement. During the Babylonian exile Jeremiah urged the exiles to settle in Babylon and to “seek the welfare of the city” (Jer. 29:7). He was thinking of his own people. However, in the Bible, we have a whole book dedicated to a non Israelite who wants to settle, precisely the situation of the migrant workers in Korea, the book of Ruth.

5.1 Ruth: The Welcomed Stranger

Ruth is a folk story.⁶⁶⁵ It is a charming tale, one of three independent biblical short stories--Ruth, Jonah, and Esther--which all describe human friendship and sacrifices beyond the line of nations and individuals.⁶⁶⁶ The book is set in the time of the Judges,

⁶⁶⁴ See Chapter 4.

⁶⁶⁵ Gottwald, 554, quoted in Jack M. Sasson, “Ruth. A New Translation with a Philological Commentary and a Formalist-Folklorist Interpretation” (Baltimore and London: John Hopkins University Press, 1979), esp. 196-252.

⁶⁶⁶ The Committee on Bible Study at Korea Theological Study Institute, *Hamkke-ilneun Guyakseongseo* [Reading the Old Testament together], 321 (see chap. 4, n. 552).

before Israel became a monarchy (Ruth 1:1).⁶⁶⁷ The society of Ruth was agricultural. However, there is controversy regarding the period it was written. Some argue that it was composed after the era of the United Kingdom,⁶⁶⁸ and others think during the period of the United Kingdom.⁶⁶⁹ Gottwald writes, “The story in final form need be no later than the united monarchy....”⁶⁷⁰ On the other hand, Carvalho notes,

It may have been written during the monarchy because of the reference to David near the end. It may have been written during the Restoration period as an objection to the decree to divorce foreign wives. The use of the law of levirate marriage from Deuteronomy may suggest a later date, but you’ll also see that this law is not exactly the same in Ruth as it is in Deuteronomy. Most probably this was a story that was told and retold over the course of many years. The version we have may contain elements from several different time periods.⁶⁷¹

Ruth dealt with the ordinary events of people’s lives: birth and death, love and marriage. It takes the form of novel,⁶⁷² but contains significant meaning. That is, the background of this story was the time of the Judges, so it demonstrated the spirit of a liberation tradition of the tribes of Israel.⁶⁷³ This story used widows who were the weak and disadvantaged socially as the heroines.⁶⁷⁴ Finally, Ruth as a Moabite was one of the ancestors of Israel. Thus, this story emphasizes the tradition of Minjung liberation through overcoming the narrowed doctrine of election in Israel.⁶⁷⁵

The story of Ruth also describes the feature of a community of settlement. Hisako Kinukawa, a professor at International Christian University in Japan, uses the story of Ruth to understand the function of varied religions and cultures in a multi-religious and

⁶⁶⁷ Corrine L. Carvalho, *Encountering Ancient Voices* (Saint Paul, MN: Saint Mary’s Press, 2006), 410.

⁶⁶⁸ Anderson, 221 (see chap. 4, n. 554).

⁶⁶⁹ The Committee on Bible Study at Korea Theological Study Institute, *Hamkke-ilneun Guyakseongseo* [Reading the Old Testament together], 325-6.

⁶⁷⁰ Gottwald, 554.

⁶⁷¹ Carvalho, 411.

⁶⁷² Gottwald, 555.

⁶⁷³ The Committee on Bible Study at Korea Theological Study Institute, *Hamkke-ilneun Guyakseongseo* [Reading the Old Testament together], 326.

⁶⁷⁴ Ibid.

⁶⁷⁵ Ibid.

multicultural society.⁶⁷⁶ She focuses on Ruth 1:16 to provide a new understanding of God in relation to human history, and to encourage various peoples to learn how to live together.⁶⁷⁷

The story goes like this: There was a family that had migrated from Bethlehem in Judah to Moab. Elimelech brought his wife, Naomi, and his two sons, named Mahlon and Chilion, to Moab, because of the famine in his home country. Unfortunately, Elimelech died and left Naomi with the two sons. Later, Naomi took Moabite women as her two daughters-in-law: Orpah and Ruth. Even worse, Naomi's two sons then died, so she was left with the two daughters-in-law in Moab, not her own country. But when Naomi learned about the situation in Judah--that God was providing food for her people--she headed there with her two daughters-in-law. On the way, Naomi told her daughters-in-law to go back to their own country, Moab. At first, the daughters-in-law did not accept Naomi's suggestion, but Orpah then went back to Moab because of Naomi's further persuasion. Naomi continued to press Ruth to return to Moab as well. However, Ruth refused Naomi's purpose: "Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!" (Ruth 1:16-17).

Eventually, Naomi stopped trying to convince Ruth and brought her to Judea with her. Ruth's confession, "your people shall be my people, and your God my God," makes it possible for Naomi to keep Ruth with her (v. 16). This story ended happily, because Ruth met Boaz and so became the mother of the grandfather of David.

⁶⁷⁶ Hisako Kinukawa, "'... and your God my God': How We Can Nurture Openness to Other Faiths Ruth 1:1-19 read from a feminist perspective of a multifaith community," in *Scripture, Community, and Mission*, ed. Philip L. Wickeri (Hong Kong: CCA, 2003), 204.

⁶⁷⁷ *Ibid.*, 198-9 and 202.

In interpreting this text, Kinukawa pays attention to “gods” in verse 15: a small letter “g” and the plural form, “gods.”⁶⁷⁸ She states, “This suggests that the Moabites worshipped a variety of gods. But NRSV translates the same Hebrew word, ‘elohim,’ as ‘God’ of Israel, in the singular form with a capital G.”⁶⁷⁹ Kinukawa goes on to say, “From the textual evidence, it seems more plausible to translate the word ‘elohim of Moab’ to the ‘God of Moab’ in the same way as the ‘God of Israel.’”⁶⁸⁰ Before Ruth was married, she was nurtured and educated by the traditional culture of Moab, and she may have worshipped the elohim of Moab.⁶⁸¹ Her confession that “your God [shall be] my God” must be understood with a new theological insight. Her choice is not conversion, which means, generally, to move from one religion to another religion by regarding the first as a false one. Rather, Ruth’s faith in the God of Moab supports her in accepting the God of Israel as the same God. Her multi-religious background in Moab makes it possible for her to confess Naomi’s God as her own God.⁶⁸² Her new life circumstance, in a new culture, with a new people in Judea, brought about this major change in Ruth’s life. In spite of an unknown future and an unaccustomed religion for Ruth, she could decide to go to a foreign land, a parallel move to the one Naomi’s family had made before: from Judea to Moab. Ruth decided to go to Judea because of her mother-in-law, Naomi.

Naomi was a helpless woman, even if she was about to return to her own country. As a widow, she could not support herself. Naomi’s difficult situation in Judea is depicted well in 2:2-3a: “And Ruth the Moabite said to Naomi, ‘Let me go to the field and glean among

⁶⁷⁸ Ibid., 200.

⁶⁷⁹ Ibid.

⁶⁸⁰ Ibid.

⁶⁸¹ Ibid., 202.

⁶⁸² About Ruth’s religious background in Moab, Kinukawa notes: “Until Ruth and Orpah married the two sons of Naomi, they were apparently nurtured by the traditional culture of Moab and disciplined in the ways and customs their people had built up in their history. They most probably worshipped Chemosh, the leading deity of Moab, and other gods with their families and people.” Ibid.

the ears of grain, behind someone in whose sight I may find favor.’ She said to her, ‘Go, my daughter.’ So she went. She came and gleaned in the field behind the reapers.” Thus, Ruth supported Naomi, who needed Ruth to provide food. Ruth’s decision to remain with Naomi came from Naomi’s status as a helpless widow. Moreover, Ruth’s identifying with Naomi’s destiny extends to her choosing the God of Israel.⁶⁸³ Theologically, Ruth’s faith stands for a deep consideration, meaning to understand other religions in a variety of traditions. Kinukawa explores other religions in diverse social and cultural backgrounds. She writes, “It shows us, in the concrete, what it means to accept people of other faiths and to understand ourselves, each coming from different parts of the world and with different social locations.”⁶⁸⁴ “Her [Ruth’s] multi-religious, inclusive spirituality”⁶⁸⁵ must be remembered as deep compassion for the weak. Religious spirituality deepens through love and compassion for helpless and hopeless people, and vice versa.

5.2 Settlement Today: The Reality of Multiculturalism

The term ‘multiculturalism’ is hardly thirty years old, and reflects the realities of globalization. But in fact ‘multicultural’ societies, meaning societies where there is more than one culture, go back at least to the time of Israel’s exile in Babylon. We know from Scripture that the exiles longed to go back, but in fact Jews stayed in Babylon for more than two thousand years, maintaining Hebrew, but speaking the local languages. They took Jeremiah’s advice. Later they settled in many countries around the world: Spain, Germany, Poland, Russia, Holland, and England. In each country they took on some aspects of the local culture but retained their Jewish identity. In doing this they set an example of a multicultural society. In many of these countries they were persecuted and driven out. As I

⁶⁸³ Ibid., 206.

⁶⁸⁴ Ibid., 207.

⁶⁸⁵ Ibid.

have shown, the threat to migrant communities does not just apply to Jews. How should the church respond?

The responsibility of the church for migrant communities can be found in the book of Leviticus. Leviticus contains long lists of laws and ritual precepts for the Israelites for building a new liberative community. In particular, Leviticus 17-26, the so-called Holiness Code, demands a new moral consciousness and attitude of the Israelites.⁶⁸⁶ Gottwald writes, “The content of the Holiness Code includes generous sections of social legislation that show affinities with the older law codes of Exodus 20-23 and Deuteronomy 12-26.”⁶⁸⁷

The central idea of Leviticus is God’s holiness: The LORD spoke to Moses, saying: Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the LORD your God am holy (Lev. 19:1-2). Thus, the Levitical laws and ritual precepts derive from God’s holiness and request communal commitment for loving the poor and the alien. In other words, the Israelites who have a special relationship with the holy God have also a special responsibility for loving and caring for their neighbors. The Israelites must not forget their suffering and hardship in Egypt when they were slaves. Thus, love for the poor and the alien is the precondition for the liberative and equal community.

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the LORD your God (Lev. 19:9-10).

When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the LORD your God (Lev. 19:33-34).

Social concern for the stranger is also emphasized in Deuteronomy. God is the protector for the most vulnerable members of society: the orphan, widow and stranger. The Israelites

⁶⁸⁶ Gottwald, 478. Lev. 18:6-18 and 20: 2-16 are also decalogues. See *ibid.*, 208.

⁶⁸⁷ *Ibid.*, 478-9.

must fear their God with all their hearts and souls (Deut. 10:12) who loves justice for the weak.

God is the compassionate:

For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them with food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt (Deut. 10:17-19).

In a multicultural society, people respect the differences of the “other.” People try to understand other ways of thinking, cultures and religions. They protect the dignity of the “other” regardless of legal status and economic situation. In a multicultural society, undocumented workers have rights equal to those of native workers, and are protected in the same way. In this multicultural society, Koreans and migrant workers learn from each other how to live peacefully and harmoniously together, based on a spirit of tolerance and co-existence. A society is one: Toleration and co-existence is the ethic of a multicultural society, so it respects and multiplies the values of diversity. This diversity of lifestyle, viewpoints, cultures and religions is protected, and its values are promoted. This multicultural society covers both urban and rural areas, spreading the spirit of community and cultivating the culture of life in Korea.⁶⁸⁸ Thus, a multicultural society can serve as the model of settlement and overcome the ambiguity of the geographical concept of “Exodus Community” in the theology of the wanderer. The character of the multicultural society for the culture of life is defined as one of toleration, co-existence, and harmony.

⁶⁸⁸ This double approach can overcome a weakness of the theology of the wanderer and Minjung theology. The theology of the wanderer emphasizes living in rural areas for creating an “Exodus Community.” See Chapter 4. And the issue of life is one of theological responsibilities of Minjung theology. See Chapter 3.

5.3 The Virtues of the Multicultural Society

In his famous book *After Virtue* Alasdair MacIntyre argues that virtues are needed in order for a society to survive.⁶⁸⁹ I now want to argue that there are certain key virtues of a multicultural society which have to be cultivated. These are tolerance, friendship and harmony.

Toleration

Culture is the common heritage of a group, characterized by shared values and vision. Through this common background and traditional heritage, members of a community developed their self-identity. Mary Jane Collier, an associate professor at Oregon State University, writes, "...culture is made up of a commonly used language code, shared interpretations for the verbal and nonverbal symbols in the language, and norms for what is appropriate and inappropriate behavior for members of the group."⁶⁹⁰ By extension, therefore, a multicultural society in which various cultures co-exist has another dimension. In this arrangement, a certain culture cannot dominate another culture, nor can there be a norm for judging another culture. Many peoples of differing races, ethnicities, economic and social backgrounds, and religions can live together in a multicultural society.

B. Eugene Griessman, a professor of Georgia Institute of Technology, notes, "When the word *multicultural* is used, it usually includes race and ethnicity as well as other cultural variables, such as life style."⁶⁹¹ That is, a multicultural society includes many lifestyles co-existing and sharing their diverse features together in a community. Therefore, a multicultural society must have one specific, united set of ethics to maintain its communal

⁶⁸⁹ Alasdair MacIntyre, *After Virtue* (Notre Dame, Indiana: University of Notre Dame Press, 2007), Chapter 14 passim.

⁶⁹⁰ Mary Jane Collier, "Dialogue and Diversity: Communication across Groups," in *Multiculturalism from the Margins: Non-Dominant Voices on Difference and Diversity*, ed. Dean A. Harris (Westport: Bergin & Garvey, 1995), 158.

⁶⁹¹ B. Eugene Griessman, *Diversity: Challenges and Opportunities* (New York, NY: HarperCollins College Publishers, 1993), 18.

life, and to achieve well-being for all members of the community. People need to respect cultural diversity and know how to live together. This attitude calls for people to tolerate the differences of the “other.” The Stanford Encyclopedia of Philosophy defines toleration as follows: “The term ‘toleration’— from the Latin *tolerare*: to put up with, countenance or suffer — generally refers to the conditional acceptance of or non-interference with beliefs, actions or practices that one considers to be wrong but still ‘tolerable,’ such that they should not be prohibited or constrained.”⁶⁹² Toleration is essential to maintaining a multicultural society.

A multicultural society is a community of toleration in corroboration with many differences. Differences of skin color, sex/gender, religion, ethnicity, social status, occupation, and so forth cannot be a reason to discriminate against the “other.” Instead, these differences are the motivation for members of the multicultural community to live together. Furthermore, these differences must be celebrated. The spirit of “dignity of the differences” is central for the new society to live in peace and harmony. Thus, Jonathan Sacks, the Chief Rabbi of the United Hebrew Congregations of the Commonwealth, emphasizes that “we are different, we each have something unique to contribute, and every contribution counts.”⁶⁹³ If the differences of different people can be respected by each other, then people will live in peace and harmony and their society will develop. However, toleration for differences does not mean artificial uniformity or forceful unity through a dominant group. Sacks goes on to say, “There are many cultures, civilizations and faiths but God has given us only one world in which to live together.”⁶⁹⁴ The spirit of toleration means acceptance of the “other,” without prejudice, and it celebrates their “diversity.”

⁶⁹² *Stanford Encyclopedia of Philosophy Online*, s.v. “Toleration,” <http://plato.stanford.edu/entries/toleration/> [accessed November 21, 2012].

⁶⁹³ Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilizations* (London: Continuum, 2003), 22.

⁶⁹⁴ *Ibid.*, 23.

Prejudice without understanding and respecting the “other” becomes discrimination. Collier asserts, “Prejudice is the attitude or set of attitudes that drives discrimination. Prejudice typically shows itself as a dislike for a group or an aversion to some aspect of the group members’ values, beliefs, behaviors, history, or emotional states.”⁶⁹⁵ This prejudice can polarize people and divide them by insisting on their own privileges.⁶⁹⁶

Toleration is not mere acceptance of the “other.” Rather, it celebrates diversity of race and ethnicity. Toleration requires a deep recognition of who we are as people of many different groups.⁶⁹⁷ We have different physical appearances, such as skin colors and texture of hair. This is racial identity.⁶⁹⁸ However, if one group forces another to abandon those marks of identity, it is racism. The ethnic identity based on cultural heritage, rituals, language, and so forth also must be respected.⁶⁹⁹ Racial and ethnic identities of people in a multicultural setting must be accepted and enhanced.

According to John A. Garcia, a professor of Political Science at the University of Arizona, “Multiculturalism is a sustained effort by racial and ethnic groups to recover, preserve, and achieve recognition for their distinct cultural identities from society at large.”⁷⁰⁰ Thus, multiculturalism enhances the public awareness of human diversity.⁷⁰¹ If there is no spirit of toleration in a multicultural society, minority groups such as migrant workers cannot be treated equally and justly. They will suffer social deprivation or alienation, causing a negative effect on the multicultural society. Griessman asserts, “Victims sometimes feel, and often validly, that no matter how hard they try, they will

⁶⁹⁵ Collier, “Dialogue and Diversity,” 167.

⁶⁹⁶ Ibid., 168.

⁶⁹⁷ Ibid., 159.

⁶⁹⁸ Ibid.

⁶⁹⁹ Ibid.

⁷⁰⁰ John A. Garcia, “A Multicultural America: Living in a Sea of Diversity,” in *Multiculturalism from the Margins: Non-Dominant Voices on Difference and Diversity*, 30.

⁷⁰¹ Ibid.

always be dealt with as a member of a stigmatized category, not as an individual. In fact, they may fall into the pattern of attributing *every* rejection or failure to their group membership.”⁷⁰² Thus, in a multicultural society, every racial and ethnic group must respect every other one. Every voice should be heard. Garcia notes, “Advocates of multiculturalism do not merely emphasize moral and philosophical imperatives for the reconfiguration of the social order. Multiculturalism goes far beyond an appreciation for, the maintenance of, and better understanding of diverse cultures and groups; it focuses on the empowerment of racial and ethnic groups.”⁷⁰³ Toleration is mutual acceptance of the differences among many different peoples and bilateral support of their diversity. Through mutual toleration, the members of a multicultural society help each other develop their own communities. They are not adversaries, but instead problem-solvers for the sharing of common privileges, with a vision of tomorrow.⁷⁰⁴ Thus, multiculturalism is “an empowering process” for the accomplishment of “basic human communities.”⁷⁰⁵ In order to achieve “basic human communities,” toleration should be the ethic. This approach entails dialogue. Benjamin Chetkow-Yanoov, a retired professor of Community Social Work, asserts, “Open or two-way communications tend to minimize risks, encourage initiative taking, and enhance cooperation.”⁷⁰⁶ A society of toleration builds the culture of dialogue within a community of communication. People in such a society share their life experiences, including suffering and frustration, on a daily basis. Through dialogue, people start understanding each other and so deepen their relationships. Collier argues that “communication is the process by

⁷⁰² Griessman, 81.

⁷⁰³ Garcia, “A Multicultural America,” 33.

⁷⁰⁴ Griessman, 117.

⁷⁰⁵ Garcia, “A Multicultural America,” 30.

⁷⁰⁶ Benjamin Chetkow-Yanoov, *Celebrating Diversity: Coexisting in a Multicultural Society* (New York: The Haworth Press, 1999), 95-96.

which we get to know each other and develop relationships and our identity.”⁷⁰⁷ In the process of communication, all people participate in the decision-making process. They possess equal membership for building a society. The dialogical relationship and mutual participation of people of the community are prerequisites to maintaining a multicultural society.

This communication also includes interfaith dialogue. Through mutual interfaith dialogue, different religious people try to create harmonious and peaceful lives and develop a better society. Such religious understanding opens to a dialogical fellowship of action. Thus, interfaith dialogue based on a spirit of toleration plays an important role, not only in understanding each other but also in working for the well-being of the community. A dialogue aimed at justice and peace for the community helps deepen cultural and religious heritages and wisdom. The differences of different people become the “oneness” and “togetherness” for a shared vision in a multicultural society. While maintaining a self-ethnic identity, toleration for the differences of the “other” enhances their uniqueness and celebrates their diversity.

Friendship

A multicultural society is a community of co-existence. This instantiates the virtue of friendship. Co-existence means “living together” in a community. Living and loving together without discrimination or segregation produces a spirit of co-existence. This co-existence is not a gift from a dominant group, like charity. Rather, the members of a community must exert a mutual effort continuously to make social conditions favorable to co-existence. Thus, in a multicultural society, co-existence exists not only in a “being society” but also in a “becoming society.” In order to build a multicultural society, the

⁷⁰⁷ Collier, “Dialogue and Diversity,” 158.

members of the community need a consciousness of co-existence. People require a consciousness that they are persons in community. This consciousness of co-existence also awakens people to their own rights, and their responsibility for cultivating the values of a multicultural society. Their consciousness of rights and responsibility challenges them to participate in activities as a community to develop their community. Coexistence is an enriching experience for the members of the multicultural society.⁷⁰⁸

Through sharing their opinions and experience, and incorporating with other members, the members of the community reaffirm their self-identity. Thus, Chetkow-Yanoov insists, “Participation can produce a sense of belonging or identity, commitment to shared norms or social institutions, a willingness to take responsibility for others, and a readiness for sharing and cooperation.”⁷⁰⁹ Chetkow-Yanoov continues: “Usually, participation ensures that all persons who are to be affected by an activity or decision have an opportunity to consider options and to choose among them before something is decided or implemented.”⁷¹⁰ The more people participate in the decision-making of their community, the more people feel “togetherness” in the community. The consciousness of “togetherness” deepens their relationship mutually and enables people to feel “interdependence” and “independence.”⁷¹¹ The realization of interdependence and independence is another face of co-existence or co-existential life. In co-existence, people in a multicultural society must consider the welfare of the “other.” Caring for the “other” is essential to a co-existential society. This caring is impartial love and concern for the “other.”

Jesus emphasizes loving others. When one of the scribes asked Jesus what the most important commandment is, Jesus taught him about loving others:

⁷⁰⁸ Chetkow-Yanoov, 33.

⁷⁰⁹ *Ibid.*, 96.

⁷¹⁰ *Ibid.*

⁷¹¹ Collier, “Dialogue and Diversity,” 173.

One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength’ The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:28-31).

In Jesus’ love for neighbors, a new human relationship is possible. This loving relationship is the basis for a community of co-existence. The human relationship of love towards others provides the motivation and energy to sustain and develop a multicultural society.

This relationship can be found in Chinese philosophy as well. This is the principle of 相生 (living together). 相生 (living together) is the main thought of Mozi (墨子). Mozi (墨子), a Chinese philosopher, lived from around 470 BC to around 391 BC. His family name was 墨, and his given name was 翟. There is little information about him, but scholars suppose that he worked during the early Warring States Period.⁷¹² Mozi argued that the reason why “disorder” takes place in the world is that people do not love each other. He thought that if a father does not love his son, if the elder brother does not love his younger brother, if the king does not love his subject, then conflicts and disorder ensue and affect their relationships. The reverse case is the same. Thus, people must love each other; a father must love his son like his body; the elder brother must love his younger brother like his body; the king must love his subjects like his body, and vice versa.⁷¹³ A family must treat other families in a loving way and a nation together must love other nations. If all this is so, there will be no conflicts or wars in the world.⁷¹⁴ He advised people to practice the

⁷¹² About Mozi’s philosophical idea and his influence in Chinese history, see *Internet Encyclopedia of Philosophy (IEP)*, s.v. “Mozi (Mo-tzu, c.400s-300s BCE),” <http://www.iep.utm.edu/mozi/> [accessed November 28, 2012] and see Mukja, 墨子 (*Mukja*), trans. Munhyeon Park (Seoul: Jimanji, 2008), passim.

⁷¹³ This is Mozi’s thought: 兼愛 (loving together and sharing benefits). See Mukja, 75-82.

⁷¹⁴ *Ibid.*, 78.

thought of 兼愛 (loving together and sharing benefits) for a peaceful co-existential life. At that time, Mozi criticized the ruling class and Confucianism's ritualism, because he thought that they oppressed the ordinary people.⁷¹⁵ Mozi also asserted that the same opportunity must be given to everyone, regardless of social status, to be officials. He tried to abolish the caste system.⁷¹⁶ His "impartial concern" means to love everyone equally. The Internet Encyclopedia of Philosophy (IEP) summarizes the "Impartial Concern" of Mozi in these words:

... the cause of the world's troubles lies in people's tendency to act out of a greater regard for their own welfare than that of others, and that of associates over that of strangers, with the consequence that they often have no qualms about benefiting themselves or their own associates at the expense of others. The conclusion is that people ought to be concerned for the welfare of others without making distinctions between self, associates and strangers.⁷¹⁷

This is the benevolence of the spirit of co-existence. Selfishness is the main obstacle to the welfare of communal life. In order to maintain the order of 相生 (living together) in a multicultural society, Mozi's idea; 兼愛 (loving together and sharing benefits) is needed. If we practice 兼愛 (loving together and sharing benefits), our human relationships will be mature and we can establish new relationships with each other. This approach displays a mature sense of co-existence in a multicultural society.

Martin Buber, a Jewish philosopher, also describes this human relationship of 相生 (living together) as "I-You." According to him, there are two kinds of relationship in the world -- "I-You" and "I-It." "I-You" means the relationship with other people and "I-It" means the relationship with materials. However, the relationships of "I-You" and "I-It" also have other meanings. Those relationships refer to the difference in the experience with

⁷¹⁵ Ibid., 16.

⁷¹⁶ *Internet Encyclopedia of Philosophy (IEP)*, s.v. "Mozi," <http://www.iep.utm.edu/mozi/> [accessed November 28, 2012].

⁷¹⁷ Ibid.

objects. The relationship of “I-You” can be possible with one’s whole being and that of “I-It” is a separation from others.⁷¹⁸ Buber notes, “The basic word I-You can be spoken only with one’s whole being. The concentration and fusion into a whole being can never be accomplished by me, can never be accomplished without me. I require a You to become; becoming I, I say You. All actual life is encounter.”⁷¹⁹

If one accepts the “others” as neighbors and love them, the relationship with them becomes “I-You.” Otherwise, it is a relationship of separation of “I-It.” Buber writes, “One basic word is the word pair I-You. The other basic word is the word pair I-It; but this basic word is not changed when He or She takes the place of It.”⁷²⁰ Through “You” I can find the meaning of life and self-identity, and I can admit your being, uplifting your identity of life.⁷²¹ This is Buber’s dialogical philosophy: that every object, either “You” or “It,” can be “I-You through human relationship and dialogue.”⁷²² This relationship of “I-You” is enhanced and matures in three areas: nature, men, and spiritual beings. Buber describes, “Three are the spheres in which the world of relation arises. The first: life with nature. . . . The second: life with men. . . . The third: life with spiritual beings.”⁷²³

The co-existential relationship is the relationship between and among “persons.” People in a multicultural society must dialogue person to person, respecting others’ personalities. Competitiveness is the value of life in the industrial culture of capitalism. People are the objects of competition and consumption. In that society, all aims are to monetize and commoditize everything. There, no more “I-You” exists, but only the relationship of “I-It.” If human relationships degenerate into the “I-It,” people judge other

⁷¹⁸ Martin Buber, *I and Thou*, trans. Walter Kaufmann (New York: Charles Scribner’s Sons, 1970), 54.

⁷¹⁹ *Ibid.*, 62.

⁷²⁰ *Ibid.*, 53.

⁷²¹ Hangu Choe, *Martin Buber ui Saengae wa Sasang* [Martin Buber’s Life and Thought] (Seoul: CLSK, 1992), 60.

⁷²² *Ibid.*

⁷²³ Buber, 56-57.

people by their wealth and power, and discrimination takes place. Thus, Collier writes, “Discrimination is a more specific form of oppression that denies the rights and privileges and constricts the behavior of particular persons because of their membership in a particular group.”⁷²⁴ The relationship of “I-You” is essential to maintaining the community of co-existence.

Harmony

A true multicultural society is a community of harmony. Multi means “many” or “more than one.”⁷²⁵ Multicultural society consists of many or various cultures. These various cultures are not means for discrimination nor should one dominate another. Rather, various cultures must be respected and celebrated together. This is the beauty of harmony among differences. In this beauty of harmony, there is no superiority or inferiority based on skin colors, gender, or class. Rather, they live in harmony and peace.

Chinese philosophy describes the beauty of harmony within the Yin (陰)-Yang (陽) balance.⁷²⁶ People in ancient China explained all whole created things through Yin (陰)-Yang (陽) philosophy. They also suggested a model for an ideal society with this approach. According to Yin (陰)-Yang (陽) philosophy, Yin (陰) entails the feminine factors in life and Yang (陽) covers the masculine factors. All universes consist of these two factors and can be sustained in their harmonious co-existence. This process applies not only to cosmic

⁷²⁴ Collier, “Dialogue and Diversity,” 167.

⁷²⁵ *Shorter Oxford English Dictionary*, 6th ed., s.v. “multi.”

⁷²⁶ Internet Encyclopedia of Philosophy (IEP) defines the concepts of Yin-Yang philosophy: “(1) *yinyang* as the coherent fabric of nature and mind, exhibited in all existence, (2) *yinyang* as *jiao* (interaction) between the waxing and waning of the cosmic and human realms, and (3) *yinyang* as a process of harmonization ensuring a constant, dynamic balance of all things.... In none of these conceptions of *yinyang* is there a valuational hierarchy, as if *yin* could be abstracted from *yang* (or *vice versa*), regarded as superior or considered metaphysically separated and distinct. Instead, *yinyang* is emblematic of valuational equality rooted in the unified, dynamic, and harmonized structure of the cosmos. As such, it has served as a heuristic mechanism for formulating a coherent view of the world throughout Chinese intellectual and religious history.” See *Internet Encyclopedia of Philosophy (IEP)*, s.v. “Yinyang (Yin-yang),” <http://www.iep.utm.edu/yinyang/> [accessed December 5, 2012].

phenomena, but also to human relationships in community. They can be explained through the harmony of Yin (陰)-Yang (陽). The principle of Yin (陰)-Yang (陽) is the beautiful harmony of differences. This vision of the beauty of differences can be applied to people's lives in a multicultural society as well. The different cultures, religions, or ways of thinking do not need to become uniform. Instead, we can treat them as a unity in diversity. In this respect, cultural assimilation or discrimination towards the "otherness" is not fair. On the contrary, various cultures, languages, or religions are essential for the life of a community. The beauty of differences is the spirit of a community of harmony.

5.4 The Theology of the Welcomed Stranger

Many foreigners such as migrant workers, foreign students, and internationally married couples, have moved to Korea. Some of them want to be naturalized as Korean citizens, while others want to go back to their own countries eventually. However, as long as they stay in Korea they are our neighbors. Korean churches must meet them as welcomed strangers. Various cultures and lifestyles of different people make Korea more exuberant and dynamic, through encountering and sharing cultures. However, sharing cultures does not occur in a classroom, but in daily living. Through sharing the suffering and dreams of the lives of people, people can deepen their mutual understanding of cultures and religions.

In a multicultural society, the Minjung's subjectivity can be realized. Unless the Minjung can participate in decision-making and voice their rights, a multicultural society is just a slogan manipulated by dominant groups. I have argued that the Minjung are also migrants, not simply Koreans. A multicultural society must be a just society. Daniel G. Groody, an associate professor of Theology at the University of Notre Dame, confirms, "Without adequate consideration of the humanity of the migrant, it is impossible to

construct just policies ordered to the common good and to the benefit of society's weakest members."⁷²⁷ The theology of the welcomed stranger is the theological foundation for the model of settlement for migrant workers and Korean people and it contributes to a multicultural society in Korea. The theology of the welcomed stranger can be defined as follows:

First, the theology of the welcomed stranger is a theology of creation. The theology of the welcomed stranger starts from the fact that all human beings are created in the image of God and all universes are of God's creation. Thus, all men and women are equal and have a common responsibility to cultivate this world as God's people. The theology of the welcomed stranger respects the dignity of every human being and seeks for all the culture of life. It fights against the culture of death that oppresses and dominates people, especially the poor and marginalized. Racism, sexism, classism and other forms of oppression are the enemies of the culture of life in the theology of the welcomed stranger. In this respect, regardless of social status, all migrant workers, legal or illegal, must be treated equally and justly as human beings. The theology of the welcomed stranger works towards the world of "The New Heaven and the New Earth" (Rev. 21:1-8), based on the life of the Garden of Eden (Gen. 3:23-24). The theology of the welcomed stranger envisions the vision of Isaiah's dream world:

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the LORD as the waters cover the sea (Isa. 11:6-9).

⁷²⁷ Daniel G. Groody, "Crossing the Divide: Foundations of a Theology of Migration and Refugees," in *And You Welcomed Me*, ed. Donald Kerwin and Jill Marie Gerschutz (Lanham: Lexington Books, 2009), 4.

Second, the theology of the welcomed stranger focuses on the liberative tradition of Moses for the *habiru*, the wandering people. Like Minjung theology and the theology of the wanderer, the theology of the welcomed stranger takes the liberation tradition of Moses and the *habiru* as its main Old Testament root. The liberative tradition of Moses connects to the prophetic actions of the prophets. These must be regenerated for the poor in a multicultural society. The history of liberation and salvation for the poor must be continuously repeated and revived in today's context. The theology of the welcomed stranger also relies on Jesus' ministry for the good news of the kingdom of God. The theology of the welcomed stranger emphasizes Jesus' life: Jesus approaches the poor in Galilee with God's self-giving love and compassion; He blesses the poor, the meek, and the hungry because they are the subjects of heaven. (Matt. 5:1-12); Jesus' cross shows this God's love and solidarity with the poor and needy;⁷²⁸ His crucifixion demonstrates God's work on behalf of "human struggle and weakness."⁷²⁹ The theology of the welcomed stranger is not a theology of glory, but a theology of suffering. It is a liberation theology for migrant workers. The theology of the welcomed stranger proclaims the good news of liberation for migrant workers and becomes involved in their suffering and struggle with them in order to create a better tomorrow. The theology of the welcomed stranger argues that God is working with migrant workers as the subjects of a new history leading to the kingdom of God. The theology of the welcomed stranger clarifies that "God redefines the borders between neighbors and opens up the possibility for new relationships."⁷³⁰

⁷²⁸ Ibid., 8.

⁷²⁹ Ibid., 9.

⁷³⁰ Ibid.

Third, the theology of the welcomed stranger underlines the building of interfaith dialogue between Koreans and migrant workers for peaceful coexistence. The story of Ruth in the Old Testament gives a theological motivation for such interfaith relations.

The theology of the welcomed stranger does not treat migrant workers as the objects of proselytism or their religions as pagans. Rather, it tries to open dialogue by respecting others' religious experience and their social and economic backgrounds. Migrant workers are not just foreign workers, they are the partners in religious dialogue. The theology of the welcomed stranger insists on interfaith dialogue by focusing on the suffering and struggle of the poor in the each religious tradition. The theology of the welcomed stranger questions: "How does God work for liberation for the poor in the socio-economic situation and religious cultural traditions of migrant workers?" The theology of the welcomed stranger overcomes the weaknesses of Minjung theology and the theology of the wanderer in terms of interfaith dialogue. Thus, the theology of the welcomed stranger provides theological dimension so it can become the liberation theology of religion in a multicultural society.

Fourth, the theology of the welcomed stranger underlines the mission of churches within the context of a multicultural society. Minjung theology and the theology of the wanderer do not emphasize the role of the church. On the other hand, the theology of the welcomed stranger emphasizes the role and responsibility of the church. If the church abandons the liberation tradition of Moses, the prophets and Jesus, the church is no longer the "body of Christ." It is just a religious group. However, if the church proclaims and acts to achieve the good news of liberation and salvation for the poor by involving itself in the mission of God, the church becomes the agent for the kingdom of God. The church in a multicultural society has to find and fulfill its mission, which is to protect and promote the

dignity of minority groups such as migrant workers. This church in a multicultural society must aim for social justice, to build a humane world. It means that the church must fight against the social structures that dehumanize migrant workers.⁷³¹ The oppressive power of dehumanization is the power that denies the creation of God and God's goodwill for human beings. In fighting that power, the church becomes the disciples of Jesus as peacemakers. Thus, the church should work for peace, reconciliation, and harmony in a multicultural society. It is the mission of the church for the culture of life. As the salt and light of the world (Matt. 5:13-14), the church must work for peace and justice in the world. As Jesus said, "My Father is still working, and I also am working," (John 5:17) so the church must work for the poor and needy today. The ministry of the church must be hospitality towards and solidarity with the minority. Jesus' table fellowship with the poor must be the message of the church. This is the good news that the church, by the Holy Spirit, must proclaim to people in a multicultural society. In doing so, the church will become the true faith community. St. Paul depicts this community by saying, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:28). In order to become a faith community, the church must stand in the liberation tradition of Jesus. This is the mission of the church for the kingdom of God.

Fifth, the theology of the welcomed stranger proposes a permanent vision for a multicultural society and the method to achieve it. The theology of the welcomed stranger researches the way to create a culture of life and struggle against the culture of death in a multicultural society. The hedonistic culture and consumerism and market-centered economy that make light of human life and community spirit are the culture of death that the theology of the welcomed stranger opposes. The theology of the wanderer points out

⁷³¹ Groody, "Crossing the Divide," 19.

the problem of the industrial culture of capitalism, and proposes the “Exodus Community.” The theology of the welcomed stranger succeeds to the spirit of the “Exodus Community” from the theology of the wanderer and applies that spirit to a multicultural society.

Geographically, the migrant workers in Korea have already made their exodus from their countries for survival. However, from the perspective of the theology of the wanderer, they are still not the people of the “Exodus Community,” unless they can cut off the industrial culture of capitalism. Thus, they face not only the issues of “Where to go?” but also that of “How to cut-off from the lifestyle of industrial culture?” That is important issue for migrant workers. While maintaining the spirit of the “Exodus Community,” it requires a model of settlement for the migrant workers. How can people overcome the culture of death in capitalism in a multicultural society so all its members, both Koreans and foreigners, can create a better world? A new community movement in Korea must foster basic human communities. Korean native people and foreigners, including documented workers and undocumented workers, Christians and people of other religions, can and must participate as neighbors in creating the new community movement for the culture of life.

“Togetherness and community”⁷³² in this culture is the main idea of the theology of the welcomed stranger. If the “Exodus Community” of the theology of the wanderer focuses mainly on regionality in the rural areas, the theology of the welcomed stranger focuses on cooperation and communication within multiethnic groups in both urban and rural areas. Ethnic groups in a multicultural society will communicate to find ways for contributing to society. Their communication, their cultural heritage, their religious wisdom, and their ways of thinking will be used to create the culture of life. Collier asserts, “Ethnic identity

⁷³² Collier, “Dialogue and Diversity,” 163.

is much more than just genetic ancestry.”⁷³³ Ethnic groups energize the spirit of a community and reaffirm their membership-identity. Although Korean people have little experience in building a multicultural society that permits people to be visibly different, Korean people and migrant workers need to participate in that society.⁷³⁴

5.5 The Theology of the Welcomed Stranger and Korean Churches

It is necessary to move beyond both Minjung theology and the theology of the wanderer because neither responds sufficiently to migrant workers. The theology of the welcomed stranger takes up the emphases of the earlier contextual theologies but takes them further. Through the theology of the welcomed stranger, the Korean church can reflect on its identity as the follower of Jesus and the body of Christ. Thus Collier notes, “Only when we are confronted with new and different ways of being can we really see and know ourselves.”⁷³⁵ Migrant workers are mirrors for Korean churches. In addition to reflecting on self-identity, Korean churches can renew their structures for mission to migrant workers.

Jill Marie Gerschutz, Migration Policy Director and Outreach Coordinator of the Office of Social and International Ministries at the Jesuit Conference, USA, and Lois Ann Lorentzen, a professor of Social Ethics at the University of San Francisco, write together, “New and creative ways to express and live out the faith will serve not only to welcome and integrate migrants into the Church, but they also hold the key for the Church’s revitalization.”⁷³⁶ The mission of Korean churches for migrant workers does not mean the forceful and unilateral conversion of migrant workers. Rather, it means dialogue with them, thereby witnessing the good news of Jesus for the kingdom of God: proclamation and

⁷³³ Ibid., 159.

⁷³⁴ Griessman, 123.

⁷³⁵ Collier, “Dialogue and Diversity,” 171.

⁷³⁶ Jill Marie Gerschutz and Lois Ann Lorentzen, “Integration Yesterday and Today: New Challenges for the United States and the Church,” in *And You Welcomed Me*, 139.

dialogue.⁷³⁷ “The willingness to be open to new ideas and new relationships”⁷³⁸ for dialogue with migrant workers are important to the proclamation of the message of Christianity.

The theology of the welcomed stranger helps Korean churches adjust and adapt to changing times, from a monocultural to a multicultural society. Moreover, they feel God’s ongoing work. Gerschutz and Lorentzen quote the teaching in Pontifical Council for the Pastoral Care of Migrants and Itinerant People to explain the changing of society. The council declared, “The passage from monocultural to multicultural societies can be a sign of the living presence of God in history and in the community of mankind.”⁷³⁹ Korean churches must take on mission responsibility; to do so well, they should understand the various cultures and religions of migrant workers. These enrich Korean society and provide a sense of the human family. Thus, in a multicultural society, Korean churches celebrate the cultural diversity of migrant workers and share that diversity for the mutual enrichment of our common future. Mutual enrichment based on celebrating the diverse cultures of migrant workers is a mission responsibility of Korean churches in a multicultural society. Collier writes of that diversity, “Many factors affect who we are with one another, but recognizing that complexity is the first step toward understanding what it means to be human, and ultimately the first step toward forging a society wherein all can live together peacefully.”⁷⁴⁰

⁷³⁷ About the dynamic relationship between proclamation and dialogue, see Chapter 6.

⁷³⁸ Collier, “Dialogue and Diversity,” 172.

⁷³⁹ Gerschutz and Lorentzen, “Integration Yesterday and Today,” 124, quoted in Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga Migrantes Caritas Christi (The Love of Christ Towards Migrants)* 9 (2004). About migrants, see also “I was a stranger and you made me welcome,” *Pontifical Council for the Pastoral Care of Migrants and Itinerant People of the Roman Curia*, http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20000601_migr_presentazione_en.html [accessed December 5, 2012].

⁷⁴⁰ Collier, “Dialogue and Diversity,” 173.

This mutual enrichment will lead the Korean people and migrant workers to integrate in a sense of community. Korean churches must help migrant workers for their integration with respect for their dignity as our new members. Gerschutz and Lorentzen note, “Integration requires that migrants enjoy a space in which they can continue to live out their identities and traditions from their home countries and to develop the skills and relationships that will allow them to navigate life in their new communities.”⁷⁴¹ This integration for migrant workers means “communities that live out the wholeness of the human family.”⁷⁴² The Korean church must work for the integration of migrant workers and the common good of Korean society. This must be the churches’ vision of unity of diversity in cultural celebration. Towards that goal, Korean churches should nurture a cultural diversity of migrant workers and provide them with cultural programs, “teaching the group’s language, hosting festivals, offering courses on ethnic cuisine, dance, flower arranging, and so on.”⁷⁴³

The theology of the welcomed stranger is based on celebrating the diversity of migrant workers and welcoming them with respect and love. In the theology of the welcomed stranger, migrant workers are not simply strangers, but the welcomed strangers as our neighbors. Through their faces, Korean churches see God’s face. The existence of migrant workers in Korea is an opportunity for Korean churches to meet God. Thus, migrant workers are God’s gift to Korean churches to experience God. With this recognition, Korean churches and migrant workers engage in a deeper relationship of solidarity and love

⁷⁴¹ Gerschutz and Lorentzen, “Integration Yesterday and Today,” 144.

⁷⁴² Ibid., 133.

⁷⁴³ Griessman, 72.

to develop multicultural society. In new relationships, migrant workers also realize their responsibility to move “from newcomers to partners” to develop “their new home.”⁷⁴⁴

Korean churches can learn how to welcome and live together with “the welcomed stranger” in a multicultural society of Korea through the theology of the welcomed stranger. The theology of the welcomed stranger offers Korean churches a spirit of toleration, of hospitality for the stranger. Korean churches embrace them as the welcomed stranger, appreciating their cultural gifts for celebrating God’s blessing for all. Jesus’ saying about the judgment of the nations challenges Korean churches:

Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me” (Matt. 25:34-36).

⁷⁴⁴ Gerschutz and Lorentzen, “Integration Yesterday and Today,” 139.

Chapter 6

Welcoming the Stranger of Another Faith

The liberation brought by the gospel applies to the whole human being, not simply to material realities, but also to cultural ones. This means it can only be achieved when religion, spirituality and wisdom are all taken into account. This means that interfaith dialogue is part of the theology of the welcomed stranger. The peace (*shalom*) of God will come through such dialogue in action, and action will arise from dialogue with other faiths. To that dialectical end, Kim says, “Minjung theology takes responsibility for multi-religious connections.”⁷⁴⁵

As an example of this involvement, Minjung theology will deepen and widen its theological insights through dialogue with Buddhism, especially regarding esteem for nature and life in the universe. Minjung theology also offers practical challenges for many communities through dialogue. In the Korean context, “living togetherness,” “co-existence” and “peaceful reconciliation” with others are all very important. Another example comes through dialogue with Islam. In dialogue with Islam in Korea, Minjung theology can help and support the migrant workers from Muslim countries who are working in Korea. Solidarity between Muslims and Minjung theologians in Korea will challenge not only the Korean church, but also contribute to the Asian ecumenical movement and Asian theology. As Aloysius Pieris, a Sri Lankan theologian, has indicated, the contemporary Asian situation can be explained by two factors: economic poverty and the presence of many

⁷⁴⁵ Kim, “Isipilsegi-wa Minjung Sinhak [21st Century and Minjung Theology]: Sae Segi-e Minjung Sinhak-eul Eotteoh-ge Halgeosinga [How We will Do Minjung Theology in [the] New Century],” 68.

religions.⁷⁴⁶ Therefore, in order to contribute to Asian theology, Minjung theology must respond to poverty as a socioeconomic problem, and try to build interfaith dialogue for religious peace and harmony in Asia. Social liberation and interfaith dialogue must go hand in hand for the suffering Minjung today. Solidarity among living faiths can bring about action to alleviate the sufferings of the poor Minjung victimized by the global industrial culture. Thus, Minjung theology must expand its theories and responsibility to research other traditional faiths and take steps to participate in liberative movements with them.

Interfaith dialogue is intended not only to compare each religion or discuss dogmas and traditions, it is also meant to be connected to social issues. Then interfaith dialogue can avoid the lip-service and ineffective message of scholars and religious leaders, whose discussions are far away from the suffering reality of wanderers and their well-being. In that case, dialogue without involvement in the social reality is only another ideological tool to hide the evil of industrial culture, and thus it perpetuates the status quo of the ruler. The *han* (恨) and *dan* (斷) of wanderers must be important themes in interfaith dialogue in order to create the new world today. In short, interfaith dialogue can and should focus on how we can *dan* (斷) oppression and exploitation by global capitalism. The theme of *han* (恨) and *dan* (斷) for wandering people in the theology of the wanderer can help build a living interfaith dialogue for suffering people. Moon asserts, “We do not need to try to convert people from other religions, but must help them see the identity of evil today through the viewpoint of their own religions.”⁷⁴⁷ Interfaith dialogue in solidarity with suffering people will mature through the theology of the wanderer.

⁷⁴⁶ Pieris describes the Asian situation as “The Jordan of Asian Religion,” and “The Calvary of Asian Poverty.” See Aloysius Pieris, S.J., *An Asian Theology of Liberation* (Maryknoll, N.Y.: Orbis Books, 1988), 45-50.

⁷⁴⁷ Tonghwan Moon, interview by author.

This chapter argues that Korean churches must understand the religions of migrant workers in order to welcome and embrace them as neighbors. The realization that migrant workers are their neighbors means that they are no longer strangers. Also, Korean churches must regard migrant workers who came from other religious and cultural backgrounds as their spiritual partners. In doing so, Korean churches and migrant workers recognize themselves as neighbors and partners who can learn from each other, respecting different cultural and religious backgrounds. This understanding leads them to peaceful and harmonious co-existence based on mutual respect, seeking the peace and justice of the kingdom of God. For that purpose, Korean Christians need to reflect on their negative perceptions of other religions in the midst of a changing Korean society.

6.1 The Religious Context of Korea

As we have seen, Korea, whose traditional religion is Buddhism, is becoming a multi-religious and multi-ethnic society. According to the Korean Statistical Information Service (KOSIS), of the total 2005 population of 47,041,434, people who professed a religion numbered 24,970,766 (53%). Among religious people, the Buddhist population makes up approximately 10,726,463 (42.9% of the total of religious people). There were 8,616,438 Protestants (34.5%); 5,146,147 Roman Catholics (20.6%); those of other religions totaled 481,718 (1.9%).⁷⁴⁸

A Korean newspaper estimates the Muslim population in Korea to be around 137,000, a figure that includes foreign Muslims, who number 92,059.⁷⁴⁹ These statistics indicate co-existence among differing religions in the Korean population. Although it is hard to compile exact statistics about religion among migrants, anecdotally one can see women

⁷⁴⁸ Korean Statistical Information Service, http://kosis.kr/themes/themes_04List.jsp?parentId=B10&listnm (In Korean) [accessed February 4, 2012].

⁷⁴⁹ The Hankyoreh, <http://www.hani.co.kr/arti/SERIES/298/478232.html> (In Korean) [accessed February 4, 2012].

who wear the hijab, or men who wear the turban, on the streets of Korea; this is not a strange scene anymore. The co-existence of so many religions in Korea's multicultural society compels us not only to learn how to understand other religions, but also to learn how to live together with new awareness and respect.

The influx of migrants is the main cause of these social changes. They are not just workers, but people who have grown up in many different cultures and with varied religious backgrounds. Therefore, it has become crucial to understand the migrants religiously and culturally. Koreans must acknowledge these social changes and understand migrants as a part of a global phenomenon. This acknowledgment will help Koreans build and support multicultural and multi-religious communities. Religious plurality and cultural diversity bring new social surroundings and change what Koreans experience on a daily basis.

However, despite these social changes, Koreans still harbor xenophobic sentiments. According to Seol and Han, "Contemporary Korean history has reinforced the xenophobic sentiment among the Korean people -- the experiences of the 35-year-long colonial rule by the Japanese, and the 40-year Cold War have set up foreigners as the objects of fear and contempt."⁷⁵⁰ Korean people have not experienced living together with foreigners, outside of colonial occupation and in times of war. For this reason, Koreans are not familiar with, or favorable to, other cultures and religions. Furthermore, they are embarrassed when encountering others. This unfamiliarity with other religions produces awkwardness, which appears to reinforce religious exclusiveness.

⁷⁵⁰ Seol and Han, "Foreign Migrant Workers and Social Discrimination in Korea,"⁴⁹ (see chap. 2, n. 236).

6.2 The Historical Background of the Korean Church

Korean Christians often exhibit an exclusive attitude towards those of other religions. The historical experiences of Korean Christians have shaped their exclusive attitude. American missionaries who came to Korea in the 19th century were the main influence on the faith formation of Korean Christians. According to Gilsop Song, a Korean church historian, these early missionaries were in their 20s, and fresh out of theological seminaries. They were on fire with missionary zeal from their own experience of religious revivalism.⁷⁵¹ They arrived in Korea without mature theological training or development, and no sense of how to develop faith in others, especially those from different cultural and linguistic backgrounds.⁷⁵² Nevertheless, the missionaries enthusiastically dedicated themselves to opening modern schools for Korean children and women, and to caring for the sick and poor with the establishment of hospitals.⁷⁵³ They worked to evangelize Korean people and published Bibles and Christian books in the Korean language.⁷⁵⁴ Their sacrifices for and dedication to Korean churches was significant to the growth of the church. The missionaries had a mission policy that was called the “Nevius Missionary Policy.”⁷⁵⁵ It was based on a spirit of self-reliance as the driving force for the growth of Korean churches. However, the fundamentalist theology of those missionaries had a negative impact on the

⁷⁵¹ Horace G. Underwood (PCUSA) was 26 years old, Henry G. Appenzeller (Methodist Church, USA) was 27, Horace N. Allen (medical missionary, PCUSA) was 27, and William B. Scranton (medical missionary, Methodist church, USA) was 29. See Gilsop Song, *History of Theological Thought in Korea* (Seoul: The Christian Literature Society, 1987), 35, 41-43, and 46-49.

⁷⁵² About the theological background and thought of the early missionaries in Korea, see *ibid.*, 35-65.

⁷⁵³ The Institute of Korean Church History Studies, *A History of [the] Korean Church*, vol. I (Seoul: The Christian Literature Press, 1989), 194-9.

⁷⁵⁴ *Ibid.*, 199-202.

⁷⁵⁵ Institute of Korean Church History Studies, *A History of [the] Korean Church*, vol. I, 223.

The North Presbyterian Church in America adopted this policy and strategy from John L. Nevius's suggestion for the missionaries to Korea in the late 19th century. At that time, Nevius was the missionary to China from the North Presbyterian Church in America. He visited Korea for two weeks to meet missionaries from the NPCA. Nevius recommended to them three basic missionary policies: Self-Propagation, Self-Support, and Self-Government. Nevius's mission plans influenced American missionaries, as well as missionaries from the South Presbyterian Church in America, Canada, Australia, and elsewhere. See 218-25.

attitude of Korean Christians towards their own traditional Korean culture and religion.⁷⁵⁶

New converts were expected to adopt the theology and culture of the missionaries, resulting in a rejection of Korean culture. Arthur Brown, an American missionary, explained the character of the early missionaries as follows:

“The typical missionary of the first quarter century after the opening of the country was a man of the puritan type. He kept the Sabbath as our New England forefathers did a century ago. He looked upon dancing, smoking, and card-playing as sins in which no true follower of Christ should indulge. In theology and biblical criticism he was strongly conservative, and he held as a vital truth the premillenarian view of the second coming of Christ. The higher criticism and liberal theology were deemed dangerous heresies.”⁷⁵⁷

Thus, Song notes that Henry Gerhard Appenzeller (a missionary from the Methodist Church, USA) was insensitive to the traditional culture of Korea. This insensitivity made him incapable of overcoming his attitude of superiority, placing Western culture over Eastern culture.⁷⁵⁸ Appenzeller believed that saving souls was the first priority of missionaries, so he aimed to save Korean people from their “pagan religions.”⁷⁵⁹ These so-called pagan religions, however, were encased in Korean culture. Samuel A. Moffett, an American Presbyterian missionary, also argued that Korean Christians must reject the “new gospel”; otherwise, they would be cursed.⁷⁶⁰ The “new gospel” meant all other theologies apart from fundamentalist theology.⁷⁶¹ American missionaries rejected any variations from

⁷⁵⁶ The biblical understanding of most American missionaries was based on fundamentalist doctrines. Fundamentalism comprises five essentials: the virgin birth of Christ, the perfect divinity of Christ, salvation by atonement, the resurrection of the body, and Christ’s second coming in the flesh. Fundamentalists think that people cannot be saved without believing these five doctrines. They also believe in the inspiration of the Bible and its inerrancy. The American missionaries in Korea taught the Bible as the foundation of fundamentalist doctrines. They regarded high criticism and liberal theology as dangerous heresies. See Chai-yong Choo, *Hanguk Geuriseudogyo Sinhaksa* [A History of Christian Theology in Korea] (Seoul: The Christian Literature Society of Korea, 1998), 98-99.

⁷⁵⁷ Yong-Bock Kim, “Korean Christianity as a Messianic Movement of the People.” In *Minjung Theology*, ed. CTC-CCA (Maryknoll, N.Y.: Orbis Books, 1981), 94, quoted in Arthur Brown, *The Mastery of the Far East* (New York: Charles Scribner’s Sons, 1919), 540.

⁷⁵⁸ Song, *History of Theological Thought in Korea*, 64.

⁷⁵⁹ *Ibid.*, 61-64. See also Choo, 61- 66.

⁷⁶⁰ Song, *History of Theological Thought in Korea*, 77.

⁷⁶¹ *Ibid.*

their own theological thoughts and doctrine.⁷⁶² These fundamental tendencies of American missionaries appeared in the education policy for Korean pastors.

The policies did not permit Korean pastors to pursue high-quality education. Thus, in the early stage of missionary activity, Korean pastors were not allowed to study in America.⁷⁶³ According to the theological education policies of American missionaries, the intellectual level of Korean pastors could be higher than the Korean laypeople, but must remain lower than that of the missionaries themselves.⁷⁶⁴ For this reason, Korean intellectuals today criticize the education principles of the early missionaries. They stress that these missionaries created institutional barriers to the improvement of quality in Korean pastors.⁷⁶⁵

Chai-yong Choo, a scholar of church history, labels the attitude of the missionaries as “subordinated colonial theology.”⁷⁶⁶ He argues that they demonstrated religious chauvinism, based on political and cultural colonialism, without understanding Korean history and cultural traditions.⁷⁶⁷ The influence of missionaries, who lacked sufficient understanding of Korean culture and religion, and the related policies on theological education for Korean pastors has had a serious long-term impact. It has effectively created an attitude of exclusiveness among Korean churches and Christians today.

Specific examples demonstrate that the exclusiveness of fundamentalist Korean Christians still exists. Young adult fundamentalist Christians pushed their way into a

⁷⁶² Ibid., 75.

⁷⁶³ Hanguk Gidokgyo Jangrohoe Yeoksa Pyeonchan Wiwonhoe [The Editorial Committee of the Presbyterian Church in the Republic of Korea], *Hanguk Gidokgyo Baeknyeonsa* [The 100 Years of Korean Christianity] (Seoul: Hanguk Gidokgyo Jangrohoe Yeoksa Pyeonchan Wiwonhoe Chulpansa [The Presbyterian Church in the Republic of Korea Press], 1992), 320.

⁷⁶⁴ These theological education policies were issued by the missionaries from North Presbyterian Church in America in 1896. See Choo, 54-55.

⁷⁶⁵ Institute of Korean Church History Studies, *A History of [the] Korean Church*, vol. I, 224.

⁷⁶⁶ Choo, 55.

⁷⁶⁷ Ibid., 54.

Buddhist temple and walked around inside while praising the Christian God.⁷⁶⁸ They called their action “land trampling.” Their ritual was inspired by the story of the Israelites who marched around the city of Jericho in order to conquer the land (Josh. 6). This incident was an unfortunate example of the exclusive attitude of fundamentalist Christians towards people of other faith traditions. It was not an isolated event. Also in Korea, a fundamentalist Christian set fire to a Buddhist temple, and another Christian man cut off the heads of Buddhist statues in a temple. Other fundamentalist Christians cite the slogan, “Jesus is Heaven; Buddha is Hell.”⁷⁶⁹

These events demonstrate that all too often fundamentalist believers sorely lack a sound theology and fuller understanding of scripture on which to base their approach to people of other faiths. Fundamentalist Christians regard their faith as the only way to salvation. They think that other religions are false, and equate them to idol worship. If ordinary Korean people have xenophobic sentiments towards foreigners, fundamentalist Christians have an exclusive attitude towards all other religions and cultures. Thus, they regard the other religions of migrant workers as false religions. But we must respect other religions and traditions in order for peaceful co-existence in a multi-religious society. In particular, encountering migrant workers in Korea has very significant meaning for Korean Christians.

⁷⁶⁸ This event occurred in the Bongeun Buddhist temple in Korea, on October 13, 2010. See video, <http://blog.naver.com/PostView.nhn?blogId=vita519&logNo=50098713242> (In Korean) [accessed February 3, 2012].

⁷⁶⁹ See Buddhism Meditation Training Center, <http://www.mahazen.org/technote6/board.php?board=free3&command=body&no=616> (In Korean) [accessed July 3, 2012].

6.3 The Viewpoints of NGO Staff in Korea on Interfaith Dialogue

When I interviewed NGO staff in Korea I also asked them about their position on interfaith dialogue.⁷⁷⁰ The interview portion regarding religions revealed the staff members' basic theological viewpoints. This is very important because they meet migrant workers everyday and their viewpoints influence not only their relationship with migrant workers but also their work. In particular it is a good opportunity to interact with a Won Buddhist and a Muslim regarding their religious beliefs and to initiate interfaith dialogue. The staff of the organizations helping migrant workers have a range of opinions and ideas regarding other religions and cultures. They also represent a variety of religious affiliations. Although there are big differences among them, each has strong convictions about interfaith dialogue. Some are conservative, while others are extremely open towards other religions. Those differences appear in the working styles of the organizations and influence the migrant workers who use these organizations. Their responses showed their motivation for helping migrant workers. Some Christians have long been involved in both social welfare programs for migrant workers and social movements to amend the immigration laws for them. But ultimately, they want migrant workers to be Christians, because they think that Christianity is the only path to salvation. Outwardly, the Christians never admit to being conservative Christians, but they cannot overcome an exclusive attitude. The social welfare programs are viewed as the instrument to contact migrant workers and convert them to Christianity. By contrast, the non-Christian interviewees, a Buddhist and a Muslim, are open-minded and accept other religions as different religious paths. Therefore, they do not use social welfare programs as the instrument to convert migrant workers. Rather, they aim to provide for the suffering and need of migrant workers. Finally, the atheist interviewed strongly criticized

⁷⁷⁰ There are the contents of the interview entitled "The Viewpoints of NGO Staff in Korea on Globalization." See Chapter 2.

religious people who use social welfare activities or programs as instruments to increase church membership and maintain the authority of its pastor. In sum, knowledge of theological viewpoints regarding other religions is very important to the creation of a bridge for interfaith dialogue with migrant workers. Further, this effort cannot be separated from the effort to create an alternative society.

Park says, “Christianity is the way that I chose; therefore, it is valuable. But I also take to heart the warning about the exclusiveness of Christianity. Also, I approach other religions through ethics, not with a religious approach.”⁷⁷¹ Therefore, so far he has experienced no conflict or problem with other religions. On the other hand, he warns about the exclusiveness of Islam as well. He says, “I also object to Islam’s exclusiveness. Islam must allow people to choose other religions freely.”⁷⁷² As for him, Islam is a religion that denies individuals’ rights, so he warns against both the exclusiveness of Christianity and Islam.⁷⁷³ Within religious dialogue, Park does not agree with offensive or artificial conversion, but he feels we need to express our religious convictions to each other.⁷⁷⁴ So, sometimes he attends other religious ceremonies, for example, Buddhist events among Sri Lankans or Islamic events among the Bangladeshis. Park comments, “We need to have mutual understanding and respect each other. Therefore, religious dialogue must be conducted with voluntary participation, without forcing one’s will. Whenever we feel the necessity of dialogue, we can do it. Otherwise we do not need religious dialogue.”⁷⁷⁵

He does value religious dialogue, and warns against artificial dialogue. But he insists that religious dialogue is not needed until a necessity for it arises. This means it is an emergency measure. Religious dialogue is not an optional course, but it is a mandatory

⁷⁷¹ Chuneung Park, interview by author, Ansan, Korea, December 10, 2011.

⁷⁷² Ibid.

⁷⁷³ Ibid.

⁷⁷⁴ Ibid.

⁷⁷⁵ Ibid.

responsibility. Without dialogue, mutual understanding and respect do not exist. Through dialogue, we realize urgent ethical responsibility and seek solutions for the sake of the common good: for peace, individually or collectively. Park works in the “Borderless Village” for the community of migrants and multicultural families. Interfaith dialogue in daily life or communal activities is necessary for a rich and abundant life in this multinational village. Instead of a negative attitude that only when dialogical necessity is felt, then one enters into dialogue, we need to take positive dialogical opportunities in community, based on plurality and diversity, to maintain a harmonious and peaceful community. It is helpful not only to get rid of conflict, but also to create harmony as a continuous and pre-existing condition for life in the borderless village. Park’s ambiguous and negative attitude is one of the standpoints of Korean pastors working for migrant workers.

Ryu says, “Other religions are other religions. But Christianity is a religion that is open towards other people. All people, regardless of their religions, can come to our center.”⁷⁷⁶ He goes on, “My view is this: ‘Are you hungry? O.K., as a Christian, I am willing to help you.’ ‘Are you sick? O.K., as a Christian, I would like to help you.’”⁷⁷⁷ He thinks that through this kindness and charity for the poor and sick, other religious people can convert to Christianity. He objects to forcing people to convert to Christianity, but he welcomes their [migrant workers’] free will and commitment to a life of service and sharing together.⁷⁷⁸ Regarding this mission, Ryu says again, “What is the purpose of church? Church is not a social welfare organization. Ultimately, the mission of church is to lead them [migrant workers] to believe in Jesus. Even though we start as a social welfare

⁷⁷⁶ Haekeun Ryu, interview by author, Seoul, Korea, December 12, 2011.

⁷⁷⁷ Ibid.

⁷⁷⁸ Ibid.

program, it is not our ultimate purpose. It is an instrument. That is, it is only a strategy for mission. A pastor is neither a social worker, nor a civil activist.”⁷⁷⁹ Although he refuses to use coercive measures to convert migrant workers to Christianity, the true purpose of his activities is to convert them, through their free will and commitment. As part of his work, he is supporting a migrant worker from India to study theology. The Indian who was a Hindu became a fundamentalist Christian through the support of this center. Now the Indian plans to go to India to evangelize all Indian people. The Hindu religion is a false religion to him, but Christianity is the one true religion, which can give salvation to Indians and all human beings.⁷⁸⁰

Ryu’s organization has various social welfare programs, particularly to create an environmental village program, multi-language worship services, and a school for Mongolian children. However, the ultimate purpose of these programs and facilities is to make migrants Christians who confess Jesus as the Savior.⁷⁸¹ Despite good social welfare activities and programs for migrant workers, his theological stand regarding other religions is religious exclusivism.

Korea is no longer a homogeneous society, nor can one certain religion gain predominant influence. Although Buddhism is the Korean traditional religion, there are other religions, such as Christianity (Roman Catholic and Protestant), Islam, and Shamanism. It is impossible that just one religion can be the state religion, nor can the values of one religion carry the identity of the political system. Two staff people mentioned above criticize capitalist society, but have different ideas and strategies to imagine a new society.

⁷⁷⁹ Ibid.

⁷⁸⁰ Interview with Pankaj Kapila, Seoul, Korea, December 12, 2011. See Appendix 1.

⁷⁸¹ Haekeun Ryu, interview by the author.

Choi shares his experience with other religious people in his ministry. He says, ““When the migrant workers first came to our worship service, I said to the Muslims “you can pray to Allah, and I will pray to the Christian God.””⁷⁸² Choi explained more, “But later, I thought that even this is compulsory pressure on the weak, so there is no special worship for the migrant workers now.”⁷⁸³ One of staff members of his church converted to Christianity and as a result the family became divided and suffered conflict.⁷⁸⁴ Choi reflected on this matter seriously, “What is true worship, indeed? Do I encourage migrant workers’ selfishness by inviting them to worship?”⁷⁸⁵ He thinks that migrant workers can use churches as instruments for obtaining personal privileges. Migrant workers attended worship in order to receive help, so now there is no more special worship for them, and only Korean people attend his church.⁷⁸⁶ He says that we do not need evangelization, since all believe in the same God.⁷⁸⁷ Moreover, Choi confesses, “During the ministry for migrant workers, I realized the meaning of the story of Ruth [in the Old Testament]. ... Your God my God [Ruth 1:16]. From Ruth’s story, I learned the meaning of living together. The story of Boaz’ marriage to Ruth demonstrates that living together is more important than good treatment of strangers.”⁷⁸⁸ Therefore, he concludes, religious dialogue must involve practical dialogue for achieving peace. The goal is understanding, not just talking, and working together among religious people. We as religious people need to work together.⁷⁸⁹

⁷⁸² Euipal Choi, interview by the author.

⁷⁸³ Ibid.

⁷⁸⁴ Ibid.

⁷⁸⁵ Ibid.

⁷⁸⁶ Ibid.

⁷⁸⁷ Ibid.

⁷⁸⁸ Ibid.

⁷⁸⁹ Ibid.

Ironically, he says that he did not have any chance to participate in a dialogue with migrant workers, and he does not feel the need for dialogue with them.⁷⁹⁰

Thus, Choi concludes that there is no meaningful difference among religions. Their shared goal is to have a peaceful mind and love neighbors.⁷⁹¹ He cynically faults religious dialogue for being conducted only by the educated.⁷⁹² His extreme viewpoints critique traditional dialogue with these questions: What is Christianity? If we must respect other faiths, what is the Christian faith that it should be respected by Christians themselves as well as by other faiths? What are the specific ways each religion follows to approach the truth? How can we express the same God in varied modes? How about Buddhism, which denies the existence of God? If all religions are the same, how does each fit in overall?

Religious dialogue can contribute to the understanding of other faiths, and help each person reflect upon and deepen one's own faith as well. Unless we find and deepen the unique path in each religion, there is a possibility all of us will lose the ultimate truth eventually. While Choi criticizes the academic tendency of religious dialogue because it lacks practical usage, he approaches the point of cynicism when he says that interreligious dialogue is not necessary for migrant workers. He insists that if religious people must work together for peace through dialogue, why are the migrant workers not included as religious people? Is it difficult for migrant workers to be involved because their life reality is a fight for survival? Or do they not qualify for dialogue? Migrant workers living in multicultural and multi-religious social settings have lots of experience and wisdom about how to live together and work together in harmonious and peaceful co-existence in communities. Koreans do not have enough experience of living with foreigners historically and socially.

⁷⁹⁰ Ibid.

⁷⁹¹ Ibid.

⁷⁹² Ibid.

Therefore, Koreans can learn from migrant workers about how to establish a multicultural society. The point of being with migrant workers is not to convert them to another religion, but to learn from them about creating a new society constituted of different people from different countries. Their native cultures and religions are valuable, and act as their spiritual soil. They ought to be respected. The pastors or staffs to migrant workers can support the creation of mutual dialogue with migrant workers, avoiding prejudice and value judgments. The difficulty of dialogue with migrant workers must be distinguished from the impossibility of dialogue with them. The way to overcome the barrier of educated-oriented dialogue is by sharing the suffering of migrant workers and working for a just world with them.

Han says, “To believe in Jesus does not mean to come to churches, see the last judgment in the Bible [Jesus’ parable]. God’s mission [Missio Dei] is my theological stand.”⁷⁹³ She stresses, “I already overcame the issue whether there is a salvation outside church or not. I studied Buddhism, Catholicism, Confucianism, and Taoism personally.”⁷⁹⁴ She restrains visitors from offering special religious prayers for women migrants in shelter; this restraint demonstrates her respect for migrants and her openness regarding religions.⁷⁹⁵ Also, her approach on religion or religious dialogue is different from male pastors. That is, she criticizes religions from the perspective of sexual discrimination. According to her, “to respect other cultures and religions differs from accepting the culture of sexual discrimination; therefore, I do not like to talk about religious dogma, rather I will evaluate religions from women’s point of view.”⁷⁹⁶ Therefore, she criticizes Islam’s polygamy today, even if she understands the social economic background of Muslims at that time. How is it

⁷⁹³ Kookeyum Han, interview by the author.

⁷⁹⁴ Ibid.

⁷⁹⁵ Ibid.

⁷⁹⁶ Ibid.

possible to condone or accept polygamy today? She regards polygamy as a religious instrument designed to oppress women.⁷⁹⁷ Han says, “I accept the basic value of Islam, but refuse the standpoint of fundamentalism within Islam.”⁷⁹⁸ According to her, Buddhism and Christianity also have been accumulating vested rights in the process of history.⁷⁹⁹ In terms of women’s liberation, she works for the rights of women migrants without regard to religious boundaries.

As a Won Buddhist, Choi has more openness regarding other religions. She studied other religions as required subjects when she was a student at seminary: introduction to Christianity, Buddhism, Confucianism, and Taoism though not Islam.⁸⁰⁰ She has requested that Won Buddhists include Islam as a subject for study as well.⁸⁰¹ She thinks religious people should be faithful to their own religions. Choi advises migrants who go to churches expecting gifts that they must believe in Jesus sincerely and truly. She says, “Jesus did not come to us so we would receive material gifts, but to give us the “words” so to believe rightly in him.”⁸⁰² Some migrants go to four churches to receive gifts, so she gives well-meant advice them. She used to say to people that this center does not have the capacity to provide gifts to all of them, rather it can provide guidance to other organizations or centers. Choi states, “There would be no problems if every religious person would act rightly and honestly according to their own religious ways.”⁸⁰³ She criticizes humanity’s endless greed under the existing structure: “I hope that many people, like Jesus who cleaned the temple, appear. When I see Jesus [in the Bible], I feel better. Buddha cannot act as Jesus did.”⁸⁰⁴

⁷⁹⁷ Ibid.

⁷⁹⁸ Ibid.

⁷⁹⁹ Ibid.

⁸⁰⁰ Seoyeon Choi, interview by author, Seoul, Korea, December 20, 2011.

⁸⁰¹ Islam is not popular among Koreans. Religious people study Islam at the level of comparative religions.

⁸⁰² Seoyeon Choi, interview by the author.

⁸⁰³ Ibid.

⁸⁰⁴ Ibid.

She responds if migrants ask questions about Won Buddhism, but she never forces them to become a Won Buddhist. Instead, she teaches them the Korean language in the center. She warns, “If I did so, it would be the violation of human rights.”⁸⁰⁵ Therefore, no one yet has become a Won Buddhist as a result of being advised by her in the center. Meantime, she emphasizes that religions must be concerned about today’s environmental problems, which affect all beings, both human and in nature. We must work together to protect the environment.⁸⁰⁶ Choi never teaches the dogmas of her religion. Rather, she teaches practical environmental skills, like how to separate garbage for collection. She describes her views: “The environmental issue is not only a domestic problem, but also a global problem.”⁸⁰⁷ Her religious viewpoint leads her to promote social welfare for migrants and to protect the environment, working with other religious people. Choi’s viewpoint as a religious leader is very different from Ryu’s; the latter says that a Christian pastor is neither a social worker, nor a civil activist. Ryu says that the ultimate goal of Christian service and activity is to lead people to Jesus, through charity, education, and mission programs.⁸⁰⁸ Ryu’s religious idea is that ultimately the way of Christianity is the only way, even if he never forces people to convert explicitly. Contrary to his stance, Choi’s viewpoint on religion is that there are many ways to achieve the truth, so people must be truthful and faithful to their own religions.⁸⁰⁹

Lee takes a positive stand regarding other religions. He notes, “Each religion has to admit co-existence, although each has one’s own dogmas. It is also important to live in accord with the teaching of dogmas. Islam is a comparatively tolerant religion. But in the

⁸⁰⁵ Ibid.

⁸⁰⁶ Ibid.

⁸⁰⁷ Ibid.

⁸⁰⁸ Haekeun Ryu, interview by the author.

⁸⁰⁹ Seoyeon Choi, interview by the author.

Korean situation, Islam rather needs to be embraced by other religions.”⁸¹⁰ Therefore, the theme of interreligious dialogue must not start with dogma, because each religion has its own viewpoints of faith that need to be respected.⁸¹¹ Religious people have to open their minds, first of all, to accept the world in which Muslims, Buddhists, and Christians live and Korean, American, and Bangladeshi live together, for example.⁸¹² Furthermore, he focuses, “Religious people also have to dialogue with the people who have no religion.”⁸¹³

Kim has a theological viewpoint very similar to that of Ryu.⁸¹⁴ He has been working for migrant workers for years in Seongnam, in Gyeonggi province, and struggling for their rights through labor counseling and amending immigration laws. Kim set up the “House of Migrant Workers” and the “House of Korean-Chinese” to promote human rights and social welfare for migrant workers. For example, through his selfless effort, many migrant workers have received compensation money from their companies for industrial accidents. But a shocking event has left a deep impression on him. A Bangladeshi worker received large compensation through Kim’s help. Then after returning to his country, the worker sent a letter to Kim, saying that he got a second wife and thanking Kim for his help. Kim could not understand his marriage, and talked to the Bangladeshi workers’ community about that. Kim was also shocked by the fact that some migrant workers have returned to their home countries by earning money or receiving compensation, then become entrepreneurs or factory owners who oppress weak and poor people in their own countries. Some are on a loose pulley with no jobs, or some use the money to indulge in alcohol and drugs. Then when they run out of money, they send letters to him to get an invitation to

⁸¹⁰ Juwha Lee, interview by author, Seoul, Korea, December 15, 2011.

⁸¹¹ Ibid.

⁸¹² Ibid.

⁸¹³ Ibid.

⁸¹⁴ Haesung Kim, interview by author, Seoul, Korea, December 9, 2011.

come to Korea. According to Kim, “At that time, I myself reflected on my working very seriously. What are the true things for migrant workers? I thought on the biblical text, John 3:3.⁸¹⁵ For new life and to become new men, we must be born again.”⁸¹⁶ He made up his mind to set up a church of migrant workers and baptized many there. Kim thinks that the human rights movement or receiving compensation money itself cannot change the character or personality of migrant workers at all.⁸¹⁷ He remembers that one day, some people who experienced the Holy Spirit during the dawn prayer service at his church counseled with him about studying theology to become pastors.⁸¹⁸ Kim asked a few seminaries whether the migrant workers could study theology, but they were not allowed to study due to their undocumented status. Eventually, Kim decided to set up a theological seminary named “Seoul Foreigner-Korean Chinese Theological Seminary,” although it was not an authorized school.⁸¹⁹ The theological seminary offers a 3-year course, using four languages: Korean, Chinese, English, and Indonesian. Kim has spoken with denominations in some countries about ordaining those who graduate from this school. Ultimately, Kim expects to change the minds of migrant workers through this kind of education as well as through church ministry. He notes, “I seek the new mind through Christian faith and life.”⁸²⁰ He expresses his religious conviction: “In Korea, there are around 1.4 million foreigners. And Korea became a rich country. This situation offers a great opportunity for proclaiming the Gospel to the ends of the earth. We must use this time to deliver the Gospel

⁸¹⁵ “Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above’” (John 3:3).

⁸¹⁶ Haesung Kim, interview by the author.

⁸¹⁷ Ibid.

⁸¹⁸ Ibid.

⁸¹⁹ See about the story of this seminary in the Naver news, <http://news.naver.com/main/read.nhn?mode=LSD&mid=sec&sid1=102&oid=001&aid=0000062111> (In Korean) [accessed December 9, 2012]. (Site discontinued).

⁸²⁰ Haesung Kim, interview by the author.

of Jesus Christ for world mission. That is the order of Jesus.”⁸²¹ He continues, “If the migrants believe in Jesus, it has a very good effect because they can evangelize their people in their own countries.”⁸²²

Sometimes Kim is invited to attend religious events or ceremonies to deliver a congratulatory address, or pray. However, his ultimate purpose is to make migrant workers Christian. Even if he studied at a comparatively progressive theological seminary and received influence from Minjung theology and suffered in prison (Kim has been arrested by the police for protecting and advocating for migrant workers) religiously he could not overcome the exclusiveness of Korean Christianity. A socially progressive stand is different from a religious point of view regarding other religions.

Jang shares his particular experience in the following story. “One day, some Muslim friends who were undocumented workers came to our center. Later on, they wanted to prepare a prayer room and established it by themselves in the vicinity of our center. It was dangerous to do this because of the crack down from the immigration office. So they moved the prayer room near to our center with my help. We had a good relationship, and they invited me to attend during Ramadan and I also invited them for a Christian ceremony.”⁸²³ He never pressured them to convert to Christianity, while at the same time he won strong confidence from migrant workers by virtue of his continuous dedication and efforts on their behalf. According to Jang, “To be Christians depends on their free will.”⁸²⁴ There is a special case of a Thai who became a Christian. She was moved by the selfless work of the center. But she worried about whether she would attend the worship of the church, since Jang, as its pastor, was also ministering to the church. She consulted with a

⁸²¹ Ibid.

⁸²² Ibid.

⁸²³ Changwon Jang, interview by author, Osan, Korea, December 13, 2011.

⁸²⁴ Ibid.

Thai Buddhist monk in Thailand as to whether it is good or not to attend Christian worship. For her, attending worship would mean becoming Christian. The Thai monk whom she consulted said that God's love and Buddha's love is the same, and the monk permitted her to attend Christian worship.⁸²⁵ Jang says, "This is unconscious mission by deep love."⁸²⁶ Some women migrant workers from other religious backgrounds became deaconesses of the church. As a Christian pastor, his help in moving the Muslim prayer room was a very significant and meaningful act of solidarity with other religious people. Religious dialogue can and must be started by helping, caring, and supporting the people who are in need. The Thai Buddhist monk also showed thoughtful consideration for the woman, liberating her from her religious anxiety and burden. If the monk had not allowed her to attend Christian worship, she could not have overcome religious barriers and wrongful prejudice inside her mind. Jang's dedication and commitment to migrant workers is based on religious openness and richness, and challenges the fundamental inclination of Korean churches.

6.4 Christianity and Interfaith Relations: Proclamation and Dialogue

Christianity has two responsibilities: proclamation and dialogue. This is not merely Christianity's responsibilities, but also the very reason for its existence. First of all, it must proclaim God's sovereignty as the Creator and God's marvelous deeds in history as liberator.⁸²⁷ All human beings were created by God and their destinies belong to God.⁸²⁸ The life, ministry, crucifixion, and resurrection of Jesus Christ in God are the core of Christianity that must be proclaimed to all peoples and nations.⁸²⁹ Wesley Ariarajah, a

⁸²⁵ Ibid.

⁸²⁶ Ibid.

⁸²⁷ Pietro Rossano, "Christ's Lordship and Religious Pluralism," in *Mission Trends No.5*, ed. Gerald H. Anderson and Thomas F. Stransky, C.S.P. (New York: Paulist Press, 1981), 31.

⁸²⁸ S. Wesley Ariarajah, "The Challenge of Religious Plurality," in *New Horizons in Ecumenism: Essays in Honour of Bishop Samuel Amiratham*, ed. K.C. Abraham (India: The Board of Theological Education of the Senate of Serampore College and the Board for Theological Text Book Programme of South Asia, 1994), 109.

⁸²⁹ Rossano, "Christ's Lordship and Religious Pluralism," 32.

professor at Drew University, writes, “Christians believe that this inbreaking of the Sovereign Rule of God has been manifested in the life, death and resurrection of Jesus Christ and that this ‘Christ-event’ has a central place in God’s redeeming purpose for the world.”⁸³⁰ Furthermore, Pietro Rossano, Secretary of the Vatican Secretariat for Non-Christians, uses Paul’s terminology to describe the purpose of the Church by saying, “proclaim, announce, make known, manifest, tell, enlighten, teach.”⁸³¹ However, Christian witness in proclamation must be carried out in real-life situations. It is not possible in a timeless vacuum. It must meet other religious people in various cultures throughout history. Thus, Rossano asserts, “In the context of religious pluralism, this proclamation must be carried out with fidelity and frankness.”⁸³² Rossano further says, “Dialogue means that the herald of the Gospel should know the persons to whom one speaks and to respect them in their cultural and religious identity.”⁸³³ For proclamation of the message of Christianity, Christians today need to meet other religious people and talk together sincerely. Through dialogue, Christians’ faith convictions about the Lordship of Jesus will deepen and they will understand others’ experience of God’s love in their cultures.

Thus, dialogue does not mean to abandon Christian self-identity, but rather develop a new spirituality to understand God’s universal love and compassion in other religions with respect and esteem. Through a mutual and sharing dialogue, Christianity and other religions enter into a new horizon of religious meaning and deepen their own religious experiences. Thus, Christians should try to open and build religious dialogue positively with humility and respect. It leads to witness the message of Christianity to other religious people, while

⁸³⁰ Ariarajah, “The Challenge of Religious Plurality,” 111.

⁸³¹ Rossano, “Christ’s Lordship and Religious Pluralism,” 31.

⁸³² *Ibid.*, 32.

⁸³³ *Ibid.*

Christians listen to the messages of other religions.⁸³⁴ The message of Christianity is God's love towards all human beings regardless of nationality, ethnicity, skin color, sex, economic status, and so on. The Creator God is also the Liberator who delivered wandering *Habiru* from the power of the Egyptian Empire.

We have seen that liberation theology puts good news for the poor at its heart. K.C. Abraham, Director of the South Asia Theological Research Institute, in Bangalore, India, believes the "preferential option for the poor" is the ground for inter-religious dialogue.⁸³⁵ The voice and experience of the poor deepens our religious beliefs and challenges us to work for human well-being.⁸³⁶ Abraham further writes, "The preferential option for the poor will provide the necessary grounding and a direction that would integrate 'the mystical with the concrete prophetic concern.'"⁸³⁷

Christianity must proclaim this core of the Christian Gospel to the world and dialogue with other religious traditions. Of course, the context of Asia is different from Latin America, where Roman Catholicism is the major religion. In Asia, there are many traditional religions: Buddhism, Confucianism, Islam, Hinduism, and so on. In this context of religious plurality, the good news for the poor is the message Christianity must proclaim. Through this message of Christianity, people know who God is and what God wants.

John V. Taylor, the former Anglican Bishop of Winchester in England, notes. "Its meaning must have something to do with the connection between God's being and God's doing--what God is eternally in himself and what God does which is necessarily within

⁸³⁴ Ibid., 34.

⁸³⁵ K.C. Abraham, "Pluralism as OIKUMENE of Solidarity," in *New Horizons in Ecumenism*, ed. K.C. Abraham (India: The Board of Theological Education of the Senate of Serampore College and the Board for Theological Text Book Programme of South Asia, 1994), 131.

⁸³⁶ Ibid., quoted in Paul Knitter, 'Cosmic Confidence or Preferential Option', *Bangalore Theological Forum*, Dec. 1991.

⁸³⁷ Abraham, "Pluralism as OIKUMENE of Solidarity," 131.

time.”⁸³⁸ This is the point that makes dialogue with other religions possible. The recognition of God’s love for all human beings can open dialogue between Christianity and other religions, especially in common concern for the poor.⁸³⁹ Taylor’s definition of dialogue is significant. He writes:

Dialogue, as I understand it, means a sustained conversation between parties who are not saying the same thing and who recognize and respect the differences, the contradictions, and the mutual exclusions between their various ways of thinking. The object of this dialogue is understanding and appreciation, leading to further reflection upon the implication for one’s own position of the convictions and sensitivities of the other traditions.⁸⁴⁰

Taylor also emphasizes, “But in bearing that witness [Christian witness] we do not have to deny the reality of the experiences of grace and salvation that are found in all the faiths of mankind.”⁸⁴¹ Christianity has the responsibility to proclaim God’s universal love and witness the cross of Jesus for the poor in pluralist society today.

Early Christians needed to make their beliefs and practices distinct in a largely Jewish environment, and later within Graeco-Roman culture.⁸⁴² The first Christians had to maintain their faith by distinguishing themselves from others, and at the same time had to learn to how to dialogue in light of others’ religious experiences.⁸⁴³ This is the issue of proclamation and dialogue in a multi-religious society. “Openness, tolerance and respect for other religions”⁸⁴⁴ is necessary for dialogue with other religions.

Christians must respect other religions for dialogue and listen to the other humbly to understand their own experience. Yves Raguin, a professor at the Ricci Institute for Chinese Studies in Taiwan, argues, “There is no dialogue until we have begun to grasp

⁸³⁸ John V. Taylor, “The Theological Basis of Interfaith Dialogue,” in *Mission Trends No.5*, ed. Gerald H. Anderson and Thomas F. Stransky, C.S.P. (New York: Paulist Press, 1981), 102.

⁸³⁹ *Ibid.*, 103.

⁸⁴⁰ *Ibid.*, 94.

⁸⁴¹ *Ibid.*, 103.

⁸⁴² *Ibid.*, 95.

⁸⁴³ *Ibid.*

⁸⁴⁴ Abraham, “Pluralism as OIKUMENE of Solidarity, 130.

other people's faith and experience."⁸⁴⁵ We can meet other religions in terms of God's universal love and God's story of liberation. God has been working as the Creator and the Liberator in other religions. This is "Common Ground" for dialogue among religions. Raguin says, "We may come to a deepening and widening of our understanding of the ways of man towards God and God towards man."⁸⁴⁶ Raguin further asserts, "If we continue this dialogue with people, we are helping each other to understand what we believe, and since there is only one God, one eternal Word of God, a day may come when the dialogue of all believers will bring man to recognize the One who is the perfect image of God."⁸⁴⁷ Thus, true dialogue can be possible in mutual understanding and respect other's experience in God, while listening and sharing them sincerely. This dialogue never means that our faith convictions become weak by negotiation in order to build a mere dialogue. On the contrary, the faith convictions of each religion will be reformulated to deepen our faiths. Taylor argues, "We may learn to reformulate these irreducible convictions in the light of our dialogue. But we know that the reformulation may never reduce or dilute the content of the experience which it interprets."⁸⁴⁸ Through mutual dialogue, we feel a new hope for a peaceful and harmonious world. This is "a new theological understanding of the meaning of hope."⁸⁴⁹ Thus, through dialogue, religions recognize their responsibilities to heal human alienation, discrimination, and social injustice, and work together for solidarity and for liberation. These are the "liberative sources of religion" based on "spiritual and social

⁸⁴⁵ Yves Raguin, S.J., "Differences and Common Ground," in *Mission Trends No.5*, ed. Gerald H. Anderson and Thomas F. Stransky, C.S.P. (New York: Paulist Press, 1981), 177.

⁸⁴⁶ Ibid.

⁸⁴⁷ Ibid., 178.

⁸⁴⁸ Taylor, "The Theological Basis of Interfaith Dialogue," 105.

⁸⁴⁹ Ibid., 108.

visions of their tradition[s].”⁸⁵⁰ Dialogue based on a new vision and hope challenges us to find “meaningful form of human solidarity” for “the building up of human community.”⁸⁵¹

6.5 Interfaith Relations between Korean Churches and Migrant Workers

Native Koreans have differing attitudes towards migrant workers’ religions. Some just ignore the differences. Their indifference, however, is just another face of discrimination. The result is that some Koreans, explicitly or implicitly, look down on poor migrant workers. In turn, migrant workers’ economic poverty contributes to religious prejudice and discrimination against them. Worse yet, religious prejudice and misunderstanding also contribute to religious exclusiveness towards migrant workers’ beliefs. Thus, exclusiveness towards migrant workers comes less from their religious theology, and more from ignorance and discrimination. However, encountering and talking with migrant workers offers a chance to understand other religions and cultures. Dialogue with migrant workers contributes to Korean Christians’ awareness of the God of history, who is continuing to work in many countries.

Korean Christians can meet migrant workers as both the “*religious Other*” and the “*suffering Other*” through dialogue.⁸⁵² They are the “*suffering Other*” in that they are poor and work in a foreign country, while they are the “*religious Other*” as they experience the love of God based in many different social and cultural backgrounds. We must accept migrant workers as people with other religions, and respect their various and abundant religious experiences of God’s love. The accounts of God’s particular love in different locations across history are tools to understanding God’s universality. Moreover, migrant workers can be partners to cultivate a new and better world. This recognition leads Korean

⁸⁵⁰ Abraham, “Pluralism as OIKUMENE of Solidarity,” 133.

⁸⁵¹ Ibid.

⁸⁵² Paul F. Knitter, *One Earth Many Religions* (Maryknoll, New York: Orbis Books, 1995), 2.

churches to collaborate and become involved in the suffering of migrant workers. In doing so, Korean churches have a responsibility to proclaim the core message of Christianity to other religions. Declaration of the good news for the poor and oppressed (Luke 4:16-20) must be the core message of Christianity in relations with suffering migrant workers in Korea. The identifying of Jesus with the poor for their liberation and salvation is the core message of the Christian gospel that must not be abandoned. In dialogue, while Korean Christians accept the migrant workers as our spiritual partners in sharing their abundant religious experiences, Korean Christians encourage them as “*suffering Other*” with the good news of liberation for the poor. By sharing and identifying with suffering, Korean Christians and migrant workers deepen each other’s faith and so are led to realize God’s universal love and purpose for all. They re-realize God’s universal sovereignty as the Creator and Liberator in different traditions during interfaith dialogue; the good news of liberation in dialogue with other religions.

Paul Knitter, a professor of Theology at Union Theological Seminary, writes, “We come together, first of all, not to share our beliefs but *to act out of our beliefs*, together.”⁸⁵³ While walking on our spiritual paths, religious people can share not only their spiritual experiences but also their vision for a new world, and join together to realize it. Simply put, it is spiritually valuable to take part in each other’s suffering and difficulty. Therefore, religious people can be sensitive to the voices of suffering people.⁸⁵⁴ They also hear their suffering and dreams, and together envision a better tomorrow. This sensitivity towards suffering does not stop at abstract thinking, but is embodied in concrete social action. It engages all of us in working for peace and justice.

⁸⁵³ Paul F. Knitter, *Introducing Theologies of Religions* (Maryknoll, New York: Orbis Books, 2006), 244.

⁸⁵⁴ *Ibid.*, 243.

True interaction must begin in the social reality of people based on their religious spirituality. That setting provides the energy for social engagement and struggle. Through interfaith dialogue, the different religious experiences of truth supply a new energy and provide potential ideas and actions for creating a better tomorrow. Interfaith dialogue between migrant workers and others should arise from the social and global problems that affect their lives. Therefore, Knitter is correct and persuasive: “Religious dialogue will grow out of ethical action.”⁸⁵⁵ The suffering reality of migrant workers can lead to both ethical action and religious dialogue, as each feeds the other in dialectical fashion. That suffering reality leads to religious dialogue, which will then lead to action. Therefore, interfaith dialogue and action with migrant workers is not the same as scholars’ discussions in the academic ivory tower. The latter is far from the reality of suffering of migrant workers. Kwok Pui-Lan, a feminist theologian, writes: “Interfaith dialogue must not be confined to narrow academic circles and among the elites if it is going to have a wider impact on faith communities and society.”⁸⁵⁶ Thus, interfaith dialogue between Korean Christians and migrant workers has a potential to garner new insights into religious values because it is based on the suffering reality of migrant workers. Stanley J. Samartha, an Indian theologian, writes: “It is not *ideas*, but *people*, not religious systems, but living faiths, that are involved here.”⁸⁵⁷

Thus, such dialogue is a necessity in the religiously pluralistic Korean society today, for both Koreans and migrants. Under the conservative tendency of Korean churches, it is not easy to have interfaith dialogue with people of other religions. Nevertheless, Korean Christians must try to open their minds and hearts to understand migrant workers through

⁸⁵⁵ Ibid., 246.

⁸⁵⁶ Pui-Lan Kwok, *Globalization, Gender, and Peacebuilding* (New York: Paulist Press, 2012), 30.

⁸⁵⁷ Stanely J. Samartha, *One Christ-Many Religions : Toward a Revised Christology* (Maryknoll, New York: Orbis Books, 1991), 33.

initiating interfaith dialogue. This step will enable migrant workers to open their minds as well. This is not a one-way conversion method, but a two-way or multi-way sharing method to spiritual growth and maturity. Samartha argues, “A one-way proclamation of the name of Jesus without any sensitivity to other faiths alienates Christians from their neighbours and becomes an obstacle to co-operation with them.”⁸⁵⁸

Through dialogue, migrant workers can tell about their suffering, frustrations, and dreams. Everyone has stories, but what is needed are opportunities to listen and talk with each other through dialogue. Sharing in dialogue with migrant workers should then expand to daily life. Either after work, or on weekends, migrant workers can share their life stories freely and be encouraged about overcoming their hardships in a foreign land. Korean Christians and migrant workers can reflect on their religions together, respectively, and try to understand others humbly. Thus, dialogue among Koreans and migrant workers will lead to rediscovering the meaning of religions and mutual transformation.⁸⁵⁹

By participating in these dialogues, Korean Christians and migrant workers will move on to address practical issues. In other words, it is important not only to share our religious experiences or difficult times in a foreign land, but also to challenge participants to realize the reasons for suffering from the immigrant perspective. Discussion and debate on this suffering and adversity will lead to measures for creating a better world. Thus, interfaith dialogue must engage in liberative praxis.⁸⁶⁰ Sharing differing religious perspectives must not stop at the level of only a deeper religious cordiality, but should move all involved to work together.⁸⁶¹

⁸⁵⁸ Ibid., 174.

⁸⁵⁹ Knitter, *One Earth Many Religions*, 22.

⁸⁶⁰ Ibid., 95.

⁸⁶¹ Ibid., 139.

Knitter stresses this dynamic: “Without such praxis, we will not be able to ‘hear’ the voices of the privileged victims, and our dialogue will be distorted or coopted.”⁸⁶² Thus, the common bond of suffering migrant workers leads them to “interaction and conversation.”⁸⁶³ Migrant workers should not be objects of dialogue, but rather the subjects who lead the dialogue. Knitter notes, “It is the victims of this world who start the hermeneutical circle turning.”⁸⁶⁴ In this era of globalization, migrant workers as today’s victims express their suffering and envision a better tomorrow through interfaith dialogue with Korean Christians. They can start discussing strategies for resolving social and economic problems surrounding migrant workers. This is not an abstract discussion or just a time for expressing resentment, but a dialogue of sharing and action in solidarity with migrant workers for a just world. Thus, migrant workers should set the agenda of dialogue.⁸⁶⁵ They can raise their consciousness in action as the subjects of history and find methods to achieve an alternative society. Interfaith dialogue can assist in their self-awareness in the current world situation and lead them to engage in social movements to create a better world. Action-based dialogue challenges migrant workers to be self-aware and deepens the contents of interfaith dialogue dialectically.

6.6 The Church and the Kingdom of God

The appreciation of what the kingdom of God is in a pluralist society is important to Christians, as they have a responsibility to proclaim the core of message of Christianity in dialogue with other religions. The kingdom of God is not mere words but asks for real actions in a concrete society. In seeking the kingdom of God, the proclamation and dialogue have meaningful relations among religious people. In the kingdom of God, men

⁸⁶² Ibid., 95.

⁸⁶³ Ibid., 80.

⁸⁶⁴ Ibid.

⁸⁶⁵ Ibid., 128.

and women accept one another as the people of God and encourage themselves to live in peace and harmony. People respect their differences--social, cultural, and religious--and celebrate their diversity, multiplying God's universal love. The kingdom of God is the community of co-existence and tolerance for living and loving together. The church, as the community of the followers of Jesus, has an authentic responsibility to create the co-existential and tolerant society on earth for the kingdom of God. It likes the Lord's Prayer: "Your kingdom come. Your will be done, on earth as it is in heaven" (Matt. 6:10).

In creating a co-existential and tolerant society, the church must pay special attention to poor strangers in a society. Loving and caring for the strangers in a society is the basic step to establish the kingdom of God based on the spirit of co-existence and tolerance. The community of co-existence and tolerance needs the spirit of hospitality for the "other." This new community is like the equal community of Israel in the Land of Canaan. At that time, the Israelites must not forget the times when they were aliens in the land of Egypt (Exod. 23:9) and had a special law for hospitality. It was hospitality for the "other," especially the widow, orphan, and stranger which was based on the covenant between God and the Israelites.⁸⁶⁶ To oppress the alien and deprive them of their rights is an apostasy of the tradition of liberation from their ancestors.⁸⁶⁷ Jesus' welcoming the "other" also challenges Christians today. Jesus welcomes the "other" and embraces them unconditionally, regardless of race, gender, ethnicity, lawful status and religion.

The story of the Syrophenician woman's faith (Mark 7:24-30) informs us about Jesus' welcoming and openness to the "other." The motherly love of the Syrophenician woman for her sick daughter overcomes racial and social discrimination while overcoming

⁸⁶⁶ The Ten Commandments in Exodus 20:1-17 demonstrate the spirit of the new covenant community. The Ten Commandments guide the spirit to protect the weak and vulnerable in the Israelite community. Exodus 22: 21-27 also shows the laws for the protection of the poor and the weak in their society.

⁸⁶⁷ William O'Neill, "Christian Hospitality and Solidarity with the Stranger," in *And You Welcomed Me*, 149 (see chap. 5, n. 725).

the stereotypical division between a Jewish male and a Gentile woman. Narrow traditional concepts and social prejudice are no longer obstacles for Jesus. Rather, Jesus transcends them and welcomes the “other.” This story demonstrates that Jesus also challenges the established social order that divides the Jews and Gentiles causing the former to despise the latter. The lesson of this story is that “fundamental *human* solidarity is more important, including embracing persons furthest from one’s own group.”⁸⁶⁸ Jesus’ ministry to the Gentiles, not only to the Jews, shows his transgression of borders. His unconditional acceptance of the “other,” especially the socially, racially, culturally and religiously despised is the first step for establishing the kingdom of God.

Hospitality for the “other” goes hand in hand with the solidarity for the “other.” In *The Dictionary of Third World Theologies*, Elizabeth S. Tapia, formerly a professor of Theology at Union Theological Seminary, Cavite, Philippines, describes solidarity as transcending “the barriers of race, class, gender, age, and creed.”⁸⁶⁹ However, in Christianity, the solidarity with the “other” is highlighted in identifying with suffering people.

The parable of the Good Samaritan explains the spirit of solidarity with the “*suffering of the victims*.” It shows well how to be in solidarity with the “*suffering Other*” by loving and caring for them (Luke 10:30-37). “Taking the victim’s side”⁸⁷⁰ is the answer in seeking salvation. According to the story, a lawyer tests Jesus by saying, “What must I do to inherit eternal life?” (v. 25) He may have had full confidence in whatever he did, and expects Jesus to confirm it. Jesus questions him instead, saying, “What is written in the law? What do you read there?” (v.26) The lawyer boasts of his knowledge, reciting the core of

⁸⁶⁸ Ched Myers, “Nothing from Outside Can Defile You!” Jesus’ Embrace of the “Other” in Mark 4-8,” in *Our God Is Undocumented :Biblical Faith and Immigrant Justice*, Ched Myers and Matthew Colwell (Maryknoll, New York: Orbis Books, 2012), 135.

⁸⁶⁹ Fabella and Sugirtharajah, 189 (see chap. 3, n. 466).

⁸⁷⁰ O’Neill, “Christian Hospitality and Solidarity with the Stranger,” 149.

the law; ““You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.””(v.27) He is a typical lawyer of that time, wanting only to justify himself, so he pushes on, asking Jesus, ““And who is my neighbor?””(v.29). Jesus replies through a parable in which he sharply criticizes the priests and Levites, and models of piety in the upper class because of their duplicity. The priests and Levites ignore the “other” who are suffering. They are instead obsessed with religious formalism. They have forgotten the fundamental spirit of the laws of the new liberative community of their ancestors. This spirit means protecting the rights of widows, orphans, and wandering people (Exod. 22:21-24). Thus, Jesus exposed the hypocrisy of the elite and criticizes their apostasy.⁸⁷¹

Ironically, a Samaritan who is looked down upon by the Jews assists the man who fell into the hands of the robbers. In this parable, the Good Samaritan is a marginalized man who helps a suffering one. Thus, the Samaritan experiences salvation by responding to the “other.” If the Son of Man identifies with the least (Matt. 25), the man who is stripped, beaten, and left half-dead by robbers, he plays the role of the Christ.⁸⁷² His moan is the calling of the Lord of salvation. To hear and respond to the moan of the suffering man is the way to meet with the Christ. The Samaritan can meet the Christ by showing hospitality to the suffering one. The love that pushes the Samaritan to go to the suffering and crying man is beyond social status or laws. It is beyond all religious boundaries of Christian, Buddhist, Muslim, Hindu and even atheist. It is beyond discrimination on the grounds of race or gender. The way to inherit salvation is to hear the crying voice of suffering people and welcome them unconditionally and warmly.

⁸⁷¹ Ched Myers, “House for All People? Reflections on Isaiah and Luke” in *Our God Is Undocumented*, 103.

⁸⁷² Suh, *Minjung Sinhak-ui Tamgu* [An Inquiry into Minjung Theology], 107 (see chap. 4, n. 623).

Jesus' teaching for hospitality and solidarity with/for the "other" brings great value for the kingdom of God in Korea's pluralistic society. Jesus' love and compassion for the "other" can help Korean Christians open to a new prospect. They must love migrant workers beyond their social and religious backgrounds, trying to comprehend them as the people of God. Jesus' crossing of barriers provides a profound paradigm for Korean Christians as they interact with migrant workers to build a larger human community.

For the kingdom of God, Korean Christians need to understand other religious people and know how to cultivate co-existential relationships with them. This co-existential relationship never means giving up Christian self-identity to dialogue with the "other." Rather, Korean Christians can deepen their theological and faith convictions of God; God is the almighty and universal God; God's Spirit sustains all beings, providing life-giving power; God intends to save all families everywhere by God's continuing salvific works; as people of God, people of other religions must be respected for living peacefully and harmoniously with the common responsibility to build a better world.⁸⁷³ Thus, Jesus' embracing the "other" signifies a new concept of law based on God's unlimited love. Groody writes, "Jesus' openness to Gentiles, his reaching out to the Syrophenician or Canaanite woman (Mt 15:21-28; Mk 7:24-30), his response to the Roman centurion (Mt 8:5-13; Lk 7:1-10), and many other encounters illustrate Jesus' willingness to go beyond borders and narrow interpretations of the law in obedience to a greater law of love (Mk 12:28-34)."⁸⁷⁴ Jesus challenges people to understand a greater law of love.⁸⁷⁵ He shows God's unlimited love and mercy that is "beyond humanly constructed borders, one based

⁸⁷³ Hisako Kinukawa, "'... and your God my God': How We Can Nurture Openness to Other Faiths Ruth 1:1-19 read from a feminist perspective of a multifaith community," in *Scripture, Community, and Mission*, 55.

⁸⁷⁴ Groody, "Crossing the Divide," 10.

⁸⁷⁵ *Ibid.*, 13.

not on social status, the rules of a nation, or religious self-righteousness, but on a common hope for the coming of God's reign (Mt 8:11; 11:16-19).⁸⁷⁶

Korean churches must work for the kingdom of God with the people of other religions in the spirit of hospitality and solidarity with the "other." Along the same line, Christian hospitality and solidarity to "strangers and sojourners" challenges Korean Christians to understand migrant workers in Korea. Hospitality for migrant workers is not only for their benefit, but will also allow Korean Christians to deepen and affirm their Christian identity. In the *Dictionary of Third World Theologies*, Tapia also notes, "It [solidarity] is both a gift and a responsibility."⁸⁷⁷ This solidarity leads Korean Christians to do justice. William O'Neill, a professor of Social Ethics at the Jesuit School of Theology at Berkeley, asserts, "Here, precisely *as* a virtue, hospitality interprets and motivates compliance with the strict precepts of justice."⁸⁷⁸ The hospitality and solidarity with the "other" must be interplayed to do justice. O'Neill goes on to say, "Agapē is never less than just."⁸⁷⁹ Thus, Jesus' asking, "Go and do likewise (Luke 10:37)," to the rich man means to show hospitality to the poor and be in solidarity with their suffering, and to do justice in the unjust social system.

Proclamation of the good news of liberation for the poor requires practical action based on faith for the victims of unjust structures. Gustavo Gutiérrez, a professor of Theology at the Pontifical Catholic University of Peru, emphasizes the practice of Christian faith in the Latin American context and asserts, "The whole climate of the gospel is a continual demand for the right of the poor to make themselves heard, to be considered preferentially by society, a demand to subordinate economic needs to those of the

⁸⁷⁶ Ibid.

⁸⁷⁷ Fabella and Sugirtharajah, 189.

⁸⁷⁸ O'Neill, "Christian Hospitality and Solidarity with the Stranger," 150.

⁸⁷⁹ Ibid.

deprived.”⁸⁸⁰ T. J. Gorrige, a professor of Theological Studies at Exeter University, also understands justice in terms of “gospel.” According to him, “A ‘gospel’ promises or announces salvation, and this includes fundamental aspects of justice between races, classes and between men and women, and also the fulfillment of fundamental human needs.”⁸⁸¹

Love and compassion for the “other” is not simply a declaration, but requires involvement in the struggle against unjust structures that produce victims. Thus, solidarity with the poor demands the commitment to do justice. Compassion demands justice.⁸⁸² This is the prophetic mission and task of the church for justice of the kingdom of God.⁸⁸³ The church must demand justice and participate in bringing justice at the same time. C. S. Song, formerly president of Tainan Theological College in Taiwan, writes, “How can you love and suffer with others unless you believe in justice and take up its cause?... Compassion that does not oppose injustice is not true compassion; it becomes an accomplice of unjust power.”⁸⁸⁴ Compassion for the “other” gives power to be in solidarity with the poor and to do justice for them. O’Neill also emphasizes practical faith in solidarity with the poor by quoting Gutiérrez’s argument, “to be a Christian is to draw near, to make oneself a neighbor, not the one I encounter in my journey but the one in whose journey I place myself.”⁸⁸⁵ To do justice also needs dialogue. Ada María Isasi-Díaz, a professor of Systematic Theology and Ethics at Drew University in Madison, New Jersey, also depicts justice this way: “Dialogue and mutuality, which are not possible without a sincere

⁸⁸⁰ Gustavo Gutiérrez, *A Theology of Liberation* (Maryknoll, New York: Orbis Books, 2006), 69.

⁸⁸¹ T. J. Gorrige, *Furthering Humanity: A Theology of Culture* (Aldershot, UK: Ashgate, 2004), 210.

⁸⁸² C. S. Song, *Theology from the Womb of Asia* (Maryknoll, New York: Orbis books, 1986), 156.

⁸⁸³ Gutiérrez, 69.

⁸⁸⁴ Song, 156.

⁸⁸⁵ O’Neill, “Christian Hospitality and Solidarity with the Stranger,” 151, quoted in Gustavo Gutiérrez, “Toward a Theology of Liberation” (July 1968), trans. Alfred T. Hennelly, in *Liberation Theology: A Documentary History*, ed. Alfred T. Hennelly (Maryknoll, New York: Orbis Books, 1990), 62-76, at 74.

appreciation and acceptance of differences and diversity, are specific practices of solidarity that lead to actions on behalf of justice.”⁸⁸⁶

To do justice in dialogue with other religions has an important dimension, especially in Asia. According to Aloysius Pieris, director of the Tulana Research Center in Kelaniya, Sri Lanka, the Asian context can be described in terms of the “*religiousness of the Asian poor*” and the “*poverty of religious Asians.*”⁸⁸⁷ Many religions and many poor are the key words to understanding the Asian context.⁸⁸⁸ This is a different point between the liberation theology of Latin America and that of Asia. In Latin America, Roman Catholicism is the overwhelming majority, while in Asia there is much more obvious religious diversity. Liberation theologians in Latin America do not understand fully other religions and even regard them as “human alienation.”⁸⁸⁹ However, liberation theology in Asia understands the “prophetic-political resources”⁸⁹⁰ of other religions and is in cooperation with them for liberation of the poor. Here, the churches of Asia have a prophetic mission in the situation of “*Asian poor*” and “*Asian religions.*”⁸⁹¹

Although there is an enslaving dimension of religion, Pieris focuses on the liberative dimension of religion to take part in liberative work with the poor.⁸⁹² Like Barth, Pieris points out that when religion is understood as solely referring to the spiritual realm, on the nonsocial, nonpolitical, noneconomic plane then it rationalizes “oppressive systems.”⁸⁹³ Thus, the church of Asia must be with the poor and work for the poor. Pieris argues, “a Christian is a person who has made an irrevocable option *to follow* Jesus; this option

⁸⁸⁶ Fabella and Sugirtharajah, 116.

⁸⁸⁷ Pieris, 50.

⁸⁸⁸ Ibid., 37.

⁸⁸⁹ Ibid., 61.

⁸⁹⁰ Ibid.

⁸⁹¹ Ibid., 36.

⁸⁹² Ibid., 38.

⁸⁹³ Ibid.

necessarily coincides with the option *to be poor*; but the “option to be poor” becomes a true “following of Jesus” only to the extent that it is also an option *for the poor*. Christian discipleship or “spirituality,” therefore, is a coincidence of all these three options.”⁸⁹⁴ Thus, the true spirituality of Christianity is not just a “*struggle to be poor*” but a “*struggle for the poor*.”⁸⁹⁵ This was the prophetic mission of Jesus for the kingdom of God. Jesus declares, “Blessed are you who are poor, for yours is the kingdom of God” (Luke 6:20). Thus, the mission of the church must be “a mission of the poor and a mission to the poor, a mission by the poor and a mission *for the poor*.”⁸⁹⁶ This is also a living faith confession of Christians: “*to follow Jesus who was poor then, and to serve Christ who is in the poor now*.”⁸⁹⁷ Jesus’ concrete life with/for the poor is a model for Christians to achieve the kingdom of God here and now. This solidarity with the poor strengthens the church’s identity.⁸⁹⁸ It also influences the lives of the people of other religions. Gorringer stresses, “Although the Christ of dogma has had very little impact on India, the Jesus of history has had an impact far beyond the confines of the Christian community.”⁸⁹⁹

If we apply the “*religiousness of the Asian poor*” and the “*poverty of religious Asians*” to the reality of migrant workers in Korea, the prophetic ministry and mission of Korean churches is clear. They ought to respect the “many religions” of migrant workers and work for overcoming their social and economic poverty. It asks for hospitality towards migrant workers and solidarity with them to enact justice. Without respecting others’ religions and cultures and without being involved in others’ suffering of poverty, tolerance and co-existence are meaningless. This is the pastoral care and commitment of Korean churches

⁸⁹⁴ Ibid., 15.

⁸⁹⁵ Ibid.

⁸⁹⁶ Ibid., 49.

⁸⁹⁷ Ibid., 21.

⁸⁹⁸ Gutiérrez, xlii-xliii.

⁸⁹⁹ Gorringer, 212.

for migrant workers as racial and cultural minorities.⁹⁰⁰ Thus, Korean churches must open interfaith dialogue with migrant workers to understand Asia's many religions which migrant workers bring into Korea and be in solidarity with their suffering. Dialogue with them is action-based dialogue for the protection and promotion of human rights and dignity of migrant workers and their families. Positively, this dialogue in action also leads Korean Christians and migrant workers to work together to create a better world as the same religious partners.

Pieris uses the symbols of the Jordan River and Calvary to describe the responsibility of churches in Asia; "They are the true local churches *of* Asia, for they have been baptized in the Jordan of Asian religion and on the Calvary of Asian poverty."⁹⁰¹ This sentence implies that the Jordan River symbolizes Jesus' identifying with the religiousness of the poor by baptizing John. Calvary means identifying Jesus' crucifixion and death on the cross with the suffering of the poor.

According to Pieris, Jesus refused the Zealot movement, the sectarian puritanism of the Essences, the Pharisees, and the Sadducees, and rather accepted the Deuteronomic tradition of prophetic asceticism for his mission for the poor.⁹⁰² The cross is the mark of his commitment to that Gospel. Thus, the spirituality of Christians follows from the cross of Jesus.

Korean churches must recover Jesus' spirituality of the Jordan River and the cross of Calvary. By building interfaith dialogue with migrant workers, Korean churches rediscover the spirituality of religiousness of migrant workers. Through solidarity with migrant workers, Korean churches proclaim the good news for the poor. In doing so, Korean

⁹⁰⁰ Gutiérrez, xxii.

⁹⁰¹ Pieris, 50.

⁹⁰² Ibid., 46.

churches envision the kingdom of God with migrant workers and work for building up the “kingdom of communities” or “basic human communities.”⁹⁰³ This is for “creating new forms of solidarity.”⁹⁰⁴ In “basic human communities” people, including Christians and people of other religions, respect one another, live in peace and harmony, and work for justice and peace for a “full humanity.”⁹⁰⁵ Pieris explains this “full humanity” clearly: ““Full humanity” is not only the common ideal of their strivings, but also the [c]hristological title by which [the] Christian members of such communities would recognize and confess the One whose disciples they boldly claim to be.”⁹⁰⁶ “Full humanity” as a new humanity can be possible in a new society of solidarity and in “full humanity,” the new relationship between God and people and among people will be restored.⁹⁰⁷ As Christians, “full humanity” is not only a mere humanism but an issue of faith. Thus, for Christians “basic human communities” are “sacraments of the kingdom” or “social embodiments of the Beatitudes.”⁹⁰⁸ While Korean churches are in solidarity with migrant workers for “basic human communities,” it is an opportunity to reform Korean churches to be “the church of the poor” and “a sign of the kingdom within human history.”⁹⁰⁹ For the kingdom of God, Korean Christians and migrant workers must work to create “basic human communities” through mutual dialogue in solidarity to do justice. The kingdom of God

⁹⁰³ Ibid., 126.

⁹⁰⁴ Gutiérrez, xxiii.

⁹⁰⁵ Liberation theologians in Latin America emphasize “Basic Christian Communities (base-level ecclesial communities)” as a new local movement of churches with the poor. This is because Roman Catholicism is the majority religion in Latin America. However, liberation theology in Asia develops the “Basic Human Communities” as a local movement, including Christians and the people of other religions, because Asia is a multicultural and multi-religious continent. See Gutiérrez, *A Theology of Liberation*, xli and Pieris, *An Asian theology of Liberation*, 126.

⁹⁰⁶ Pieris, 126.

⁹⁰⁷ Gutiérrez, 137.

⁹⁰⁸ Pieris, 121.

⁹⁰⁹ Gutiérrez, xli.

comes in relationship with God in solidarity with the poor.⁹¹⁰ The church must work for furthering humanity.⁹¹¹

⁹¹⁰ Ibid., 134.

⁹¹¹ Gorringer, 213.

CONCLUSION

Globalization can be explained from various perspectives but I have concentrated on the economic. Economic globalization is a pivotal factor affecting the movement of migrant workers. The global market makes countries interconnected and interwoven. In this situation, global capital, goods, and services move beyond national borders. Migrants, legally or illegally, also cross borders to seek work opportunities. Most of them are separated from their families, and suffer loneliness and exploitation in foreign countries. Therefore, migration as a growing trend must be understood in the process of globalization.

Korea has achieved rapid economic growth since the 1980s, attracting people from underdeveloped countries. Thus, since the end of the 1980s, migrant workers have been arriving and working in factories or restaurants in Korea and their numbers have been increasing continuously to date. The labor reality of migrant workers is miserable. In particular, the working conditions of undocumented workers are difficult, putting in long hours for low wages without proper treatment whenever industrial accidents happen. Women migrant workers have heavier burdens than men, not only in terms of labor conditions, but also in that they face sexual harassment and physical abuse in the workplace or living place.

The theology of the welcomed stranger arises in the context of globalization and migration. In particular, its aim is to respond to the suffering of migrant workers in Korea. In order to respond theologically to the context of migrant workers, the theology of the welcomed stranger uses Minjung theology and the theology of the wanderer, building on the strengths of Minjung theology and the theology of the wanderer, suggesting practices which are needed in a globalizing world.

Minjung theology is the pride of the Korean churches. Since its inception, Minjung theology has contributed to the development of the human rights movement and democracy in Korea. Pastors and seminarians who were influenced by Minjung theology went to factories and rural areas to identify with workers and farmers who subsequently became involved in the Minjung movement. Minjung theology has challenged the established churches, enabling Korean Christians to open their eyes to see the reality of Minjung outside the churches and challenging them to be in solidarity with other secular organizations in favor of liberation for the Minjung. The theological contributions of Minjung theology also have had an impact on Asian theology, helping theological solidarity and commitment with other Asian theologians for Asian Minjung. For example, the second generation of Minjung theologians and Dalit theologians in India held theological conferences and discussed a Minjung-Dalit liberation movement and its practicalities. Minjung theologians also have been participating in the Ecumenical Association of Third World Theologians (EATWOT), sharing theological perspectives and responsibilities to respond to the new Asian reality.

Now, Minjung theology has a new responsibility to respond theologically to the new Minjung in Korea. The new Minjung are migrant workers from the third world, and as such are poorer than Korean Minjung. Migrant workers today are the equivalent of the *habiru* in the Old Testament and the *ochlos* in the New Testament. Thus, first of all, Minjung theology needs to understand the character of economic globalization and the changing situation of Korea today. In doing so, Minjung theology must expand the concept of Korean Minjung to foreign migrant workers and respond to the reality of their suffering. This theological response leads to a commitment to work for a just world. Minjung

theology must show its pathos of the liberation struggle for the Minjung in the 1970s-80s for today's migrant workers in cultivating the hope for a new tomorrow.

The theology of the wanderer was formulated to respond to the issues of the wandering people in the era of globalization. The theology of the wanderer goes beyond the subjectivity of the Minjung, as it asserts that the wanderers are the subjects of history. The theology of the wanderer sees the hope of a new tomorrow through the suffering of the wandering people. In this respect, the theology of the wanderer goes a step further than Minjung theology: it concretely proposes the "Exodus Community" as an alternative society for the wanderer, arguing that the "Exodus Community" is a movement of the culture of life against the culture of death in capitalism. Particularly, the theology of the wanderer envisions the "Exodus Community" in rural areas by cutting off the industrial culture of capitalism.

Based on the perspectives of Minjung theology and the theology of the wanderer, the theology of the welcomed stranger argues that migrant workers are the subjects of history. Migrant workers are today's Minjung and wanderers. Although they sojourn in foreign countries as poor alien workers, they are making a new history. Moreover, the theology of the welcomed stranger proposes a model of settlement. The story of Israel's exile in Babylon and the book of Ruth in the Old Testament offer Korean churches a theological insight for a model of settlement: a multicultural society. This model of settlement is not just for migrant workers, but rather both for Korean people and migrant workers alike. Geographically, migrant workers made an exodus from their own countries and settled in Korea. Some want to go back to their countries soon and other want to stay longer. Some of them want to live in Korea permanently. So long as they stay in Korea, they are neighbors of the Korean people.

Thus, in a multicultural society, Korean people and migrant workers are the subjects of society. Migrant workers are no longer simply the “strangers” but the “welcomed strangers.” The multicultural society where Korean people and migrant workers live together has the virtue of toleration, friendship, and harmony. There are many differences among people: skin color, sex/gender, religion, ethnicity, social status, occupation, and so on. Toleration based on mutual respect for the differences of the “other” is the precondition for a multicultural society of co-existence. The human relationship of toleration and co-existence lead to a community of harmony. There are many differences among different people, but those differences are not a motivation for discrimination but rather enhancing them in the beauty of harmony. Thus, the theology of the welcomed stranger is a theology of creation to celebrate people’s diversity in the world.

People need to respect those diversities for their well-being and prosperity in that society. Understanding and accepting the “differences” of the “other” are the first steps for a pluralistic society. Embracing the difference of the “other” makes possible a society of co-existence based on mutual friendships of “living and loving together.” A society of co-existence is also that of harmony with many types of “otherness.” The differences of cultures, languages, or religions must be respected. Their diversity can be a social and cultural energy to celebrate “otherness.”

Thus, the theology of the welcomed stranger challenges Korean churches to embrace migrant workers as the “welcomed strangers” and work together for building a multicultural society. In this process, Korean Christians and migrant workers can learn from each other how to live and share a common vision.

The theology of the welcomed stranger emphasizes interfaith dialogue between Korean Christians and migrant workers. Interfaith dialogue helps Korean Christians

undertake their mission responsibility to proclaim Jesus' good news of liberation for the poor. Christians will interpret what is happening in terms of God's liberating work, which applies not just to Christians, but to all people. The dialogue with migrant workers is an action-based dialogue because participants discuss not only how to hear the *han* (恨) of the poor but also how to *dan* (斷) the oppression of global capitalism for creating a new and better world. Interfaith dialogue of the theology of the welcomed stranger supports Korean Christians and migrant workers to deepen self-identity as religious people and enhances their religious spirituality in understanding God's universal love.

The theology of the welcomed stranger combines the importance of liberation in Minjung theology and the theology of the wanderer and interfaith dialogue. Migrant workers are living, sharing partners with Korean churches. Their wisdom and experiences will help Korean churches not only to understand multiculturalism, but also to become the energy and spirit of multicultural society. I hope this theology will contribute to Korean churches working with migrant workers to create "basic human communities" envisioning the kingdom of God. Not only Christians but also people of other religions can join in creating "basic human communities." To do so, Korean churches can and must reform their structures in accordance with working for justice for a "full humanity." "Furthering humanity" for "basic human communities" is the common responsibility of both Korean churches and migrant workers in a multicultural society. It can be possible through mutual dialogue and commitment in solidarity.

The theology of the welcomed stranger can be summarized as follows:

First, the theology of the welcomed stranger is a theology of creation. Second, it focuses on the liberative tradition in the Bible. Third, it underlines interfaith dialogue between Koreans and migrant workers. Fourth, it stresses the mission of churches for

migrant workers in a multicultural society. Fifth, it proposes a permanent vision for a multicultural society.

Korean churches have some responsibilities in order to understand the theology of the welcomed stranger and practice its spirit in the Korean context.

Primarily, Korean churches must overcome theological fundamentalism that has been mainly influenced by American missionaries who came to Korea in the 19th century. By this influence, most of Korean churches still have exclusivist attitudes towards other religions while neglecting traditional Korean culture and religions. They regard other religions as false and idolatrous. This kind of exclusivist attitude as an expression of the fundamentalism of Korean churches hinders building interfaith dialogue with the migrant workers, who are regarded as objects of proselytism. As a result, the fundamentalism of Korean churches blocks mutual dialogical relations for peaceful and harmonious living in a multicultural society. Unless Korean churches overcome their fundamentalism, the true spirit of the “welcomed stranger” cannot be achieved.

Secondarily, Korean churches must understand globalization and its impact on migrant workers. In order to respond to today’s issues in relation to migration, an understanding of globalization is important for Korean churches. What is globalization? Why and how does globalization affect the lives of people and their nature? We cannot leave such questions only to the scholars of sociology and economics, but we as Christians must acknowledge globalization and respond to its impact theologically and practically. In other words, Korean churches must analyze the social structures that produce the suffering of the poor and marginalized and identify with them, working for achieving a just world. This helps Korean churches succeed in the liberative tradition of *habiru*, prophets, and the movement of Jesus with the *ochlos* of the Bible into Korean society.

Thirdly, Korean churches must have a sense of being citizens of the world in order to live with other people in a globalized world. For example, some of migrant workers in Korea want to stay longer by obtaining a green card or other legal visa status. If so, their children will be educated and grow, becoming members of Korean society. The number of international married couples also is increasing more and more, settling and living with ordinary Korean people. No longer can Korean churches maintain their narrow nationalism. On the basis of a sense of cosmopolitanism, they would not objectify the “other,” especially migrant workers, for migrant workers and Koreans are the same global citizens in the era of globalization.

This dissertation anticipates that the theology of the welcomed stranger will also challenge Asian churches in their mission in the context of globalization and migration. Although most Asian countries as underdeveloped countries send their workers abroad, Asian churches also have to respond to the phenomenon of migration. What is the responsibility of the churches in countries exporting workers? How can the theology of the welcomed stranger work in theological solidarity with other Asian theologies to respond to globalization and migration? A settlement model of the theology of the welcomed stranger will give theologically challengeable insights to Asian churches and theologies.

At the same time, this dissertation has some limits. First, it deals mostly with the reality of undocumented migrant workers but does not fully cover that of other migrants in Korea such as foreign students, internationally married couples, and naturalized citizens. Those people are also increasing, becoming members of Korean society. Thus, the theology of the welcomed stranger must expand the category of the “welcomed strangers” to them, theologizing their social reality as well.

Second, this dissertation could not suggest fully the vision of an “Exodus Community” after a multicultural society. The meaning of “Exodus Community” in the theology of the wanderer is to cut off the industrial culture of capitalism in order to create a new world. Unless we overcome the industrial culture of capitalism, the number of migrant workers will continue to rise. In other words, their geographical exodus will increase without resolving the fundamental problems of capitalism. Thus, people must strive to achieve true exodus. This dissertation also could not deal concretely with the practical methods for achieving the “Exodus Community,” although this dissertation sees the subjectivity of migrant workers and challenges Korean churches to join in working with them for a multicultural society. A multicultural society also must seek continuously the true “Exodus Community.” This dissertation leaves this as a subject for further research.

However, this dissertation provides a new theological perspective to Korean churches: migrant workers as the “welcomed strangers” are the “gifts” of God. Korean Christians meet God through the suffering of migrant workers (Matt. 25:31-40) and share the joy and happiness of the heavenly festival with them (Luke 14:13). Together they sow the seeds of hope for the kingdom of God.

APPENDIX 1

The Social Biographies of Migrant Workers in Korea

I interviewed twelve current migrant workers and selected seven particular stories from among them. These interviews had two main purposes. First, they were conducted to learn about the possibility of interfaith dialogue between Korean Christians and those from various other religious and cultural backgrounds. Second, the interviews' purpose was to draw clues for creating an alternative society, in which migrant workers and their families can live without economic inequality, social alienation, or religious prejudice. Therefore, the interviews focused on their frustrations, aspirations, and dreams. Their religions, cultures, and social circumstances were the subjects of the interviews. English was the language most utilized for the interviews, followed by Korean.

Mohammed (Bangladesh, 30, Male)

He arrived in Korea in 2004 with a tourist visa. He is a dayworker. Whenever he could be hired as a factory worker, he would work for 8 hours or 12 hours at a stretch. He works mostly at welding. His salary is 1,500,000-1,600,000 won (around US \$1,296-1,382) per month. As a dayworker he earns 80,000 to 90,000 won (around US \$70 to 78) per a day. He related that Korean people swore and used violence towards migrant workers in 2004, but now the situation has improved. In spite of that, it is still very difficult to work in Korea as an undocumented worker. However, learning technical skill is his happiness. He is a Muslim, but he thinks that many Christian communities in Korea are working hard for migrant workers. Migrant workers, who have problems such as unpaid wages, unpaid severance pay, dismissals, and sickness, knock on the doors of those communities. He thinks that there are no other religious organizations that help as much as the Christian

communities, because Christianity is a growing religion in Korea. One day, he also visited the “Ansan Migrant Center” to receive counsel for his problems. He went there again with his friends, including one who had a health problem with his kidney. And the pastor of this center helped him to find a cure. Although he did not have a chance to talk with the pastor about religion, he experienced Christian love. He did not judge the pastor of this center according to his lifestyle or appearance, but according to his work. He respects the Christians who are working for human or social welfare. While he thinks that religious people must not force their religion on others, he has been deeply influenced by Christian charitable activities. If the pastor of this center forced his religion on migrant workers who have grown up in a variety of religious backgrounds, they never would accept his advice. He believes that religious people should meet and talk; if they do, friendship builds among them. Then, we can establish a beautiful society. He is sure that unless people practice a religious life, problems will always occur either in families or in society. His brother is a professor in Bangladesh and his family has vast landholdings, but due to political fighting in Bangladesh, he could not stay there and had to leave to follow his dreams. Now he has a new dream to be a worker at a human welfare center, hoping to serve others.⁹¹²

Pankaj Kapila (India, 31, Male)

He came to Korea in 2000 with a tourist visa and stayed as an undocumented worker until 2004. During these four years, he worked in a furniture factor in Gyeonggi province near Seoul, the capital of Korea. His working hours were from 8:30 a.m. to 6:30 p.m., and sometimes as late as 10 p.m. In the beginning, his salary was 700,000 won (around US \$605) per month; he could earn a maximum of 1,100,000 won (around US \$950). By chance, in 2003, he heard of a Christian church named “Nasum,” which means “serving

⁹¹² Mohammed, interview by author, Ansan, Korea, December 10, 2011.

community for wanderers.” When the “Nasum church” had an athletic meeting for migrant workers, he took part with his friends. This good impression of the church led him to attend worship from time to time. About this time, he had a difficult problem and it compelled him to pray to God. He promised God, “God, if you will resolve my problem, I will accept and believe in you.” “I will believe in Jesus.” His untold hardship was resolved and he became Christian from that time. Furthermore, through this experience, he was called to study theology to know God more deeply. He counseled with the pastor of the church about his calling. With positive reaction from the pastor, he went back to India in 2005 with the pastor. With the pastor’s help, he could obtain a new visa for studying theology in Korea. Eventually, he graduated from the Presbyterian college and theological seminary (Th. B) in 2011, with the wholehearted support of the “Nasum” church. He is now preparing to study for a Master of Divinity at the same theological seminary. He was a Hindu, but converted to Christianity. He strongly believes that there is no other true religion outside Christianity. He insists that all Indians must believe in the Christian God, because the Hindu God is false and misleads people. His vision is to be a pastor and go to India in order to evangelize people. His ultimate goal is to convert people of other religions to Christianity.⁹¹³

Atokoralage Don Indika Saman (Sri Lanka, 31, Male)

He came to Korea in 2003 with a visa for an industrial trainee. He worked 12 hours a day at a very low wage. He left although he knew that it was illegal to do so. He found a second place where he worked as an undocumented worker. He stayed there for four years. But at this factory, he could not get his pay for three months nor any severance pay. So he went to the Osan migrant worker center for counseling about his labor problems. Due to economic difficulties, the factory was put up for auction. Nevertheless, with the help of the

⁹¹³ Pankaj Kapila, interview by author, Seoul, Korea, December 12, 2011.

center, he got the severance pay although not the unpaid wages. Since then, he has come to this center to help other migrant workers, especially Sri Lankans. Now, he works in another factory from 8 p.m. to 8 a.m., earning a wage of 70,000 won (around US \$60) per day. It means that he earns 1,800,000 won (around US \$1,555) in a month. In the past, he experienced some discrimination inside the factory; for example, the owner used abusive language against him. As his skill level has risen so discrimination has decreased. His father and grandfather were Roman Catholic and his mother was Buddhist. He studied at a high school established by Catholics. But now he has no religion.

Nowadays, his joy is in becoming a bridge, voluntarily, between the center and migrant workers in need. His dream is that he will be able to work at an NGO like this center. Although he is not a Christian, he likes the pastor of this center. Even if he does not have any kind of religious conversation with the pastor, explicitly or implicitly, he has learned from the pastor's loving service to others. So he wants to study at a Catholic university in Korea someday. But it is not possible for him because of his illegal status. His dream is to set up a center in Sri Lanka, so he can help Sri Lankans who are preparing to come to Korea. For example, he can teach them the Korean language and culture. In pursuit of that dream, he often came to the center outside his working hours. He lives with his wife in Korea. His Sri Lankan wife (Kanthi, 38) earns money on the side at home, painting bottle caps. His one daughter (12), who has been living with her grandfather and grandmother, is in Sri Lanka. His wife's dream is to live together with her mother and daughter soon.⁹¹⁴

⁹¹⁴ Atokoralage Don Indika Saman, interview by author, Osan, Korea, December 13, 2011.

LiLia V. Nachor (Philippines, 49, Female)

She and her husband came to Korea in December, 1991 as tourists. Since then, she has been working in factories. She lives in a very small container, renovated to be a room. It is located beside the factory where she is working. She uses electric power free of charge, but there is no water or restroom inside the container. So she has no choice but to go to the factory to shower or to use the restroom, even at midnight. Her husband, who was working in another factory, returned to the Philippines in 2006. She works in a factory that produces the wood handles of brushes from 8:30 a.m. to 6:00 p.m., Monday through Friday, and earns 1,200,000 won (around US \$1,037) per month. She says that she has never experienced any kind of discrimination inside the factory, because her boss is a good man. When she was in the Philippines, she was a Catholic, but she became a Protestant in Korea. That is, after coming to know the Osan migrant worker center, she experienced the pastor's sacrifice and selfless love for migrant workers, and started to come to this center and church. Although she never has opportunities to converse with the pastor about religion, she understands what Christianity is through his sermons. At first, she attended worship services little by little. Finally, she became a deaconess of this church as well. By truthful praying, she has overcome all kinds of hardship and suffering. In addition, she is participating in all the programs at this center: women's program, Philippine culture and history class, and cultural performance. Her dream is to invite her son in the Philippines to Korea this year during his summer vacation.⁹¹⁵

⁹¹⁵ LiLia V. Nachor, interview by author, Osan, Korea, December 14, 2011.

Huh, Yeonhwa (Korean Chinese, 44, Female)

She came to Korea in 2005 with a relatives-visiting visa, and has gone back to China three times during her stay. She works in a restaurant from 10 a.m. to 10 p.m., Monday through Saturday, and earns 1,600,000 won monthly (around US \$1,382). At the beginning of her employment, she had minor communication problems for one year. But now, she has overcome her linguistic obstacles. She herself takes pride in living by selling her manpower. Sometimes, whenever she hears others say that the goods made in China are bad, she feels hurt. Worse yet, when the owner of the restaurant has used bad language against her, she thinks it is because the owner is an uneducated person. Moreover, she believes that all of her difficulties in Korea derive from capitalism. She thinks that capitalist society has no room for human dignity, but builds on money-centered values. As a Christian, she overcomes hardship through faith. She supports her son's studying at a high school in China, hoping that she will be able to help him until his graduation from a university. She misses her family awake or asleep. She expects that the Korean government will give Korean-Chinese the compatriot visa to enable freer and more frequent visits for these migrants.⁹¹⁶

Jin, Bockja (Korean Chinese, 73, Female)

She was born in 1940 in China and completed high school there. Her husband had a car accident and became disabled. Her two sons live in Shanghai, China. In 1989, she came to Korea for the purpose of supporting her poor family. It was possible to come to Korea because relatives in Korea invited her. She brought Chinese medicines and sold them to Koreans to earn a living. She speaks both Korean and Chinese fluently, so she teaches

⁹¹⁶ Huh, Yeonhwa, interview by author, Seoul, Korea, December 18, 2011.

Chinese to Korean office workers for extra income. She herself has produced text books for effective teaching. She also has worked in restaurants. Slowly but surely, she has come to realize the reality that the Korean-Chinese are suffering discrimination both socio-economically and culturally, even though they originally are Koreans. She has started to organize the Korean-Chinese to change the immigration laws applied to them. This movement has developed to the level of a social civic movement, pushing not only Korean civic groups, but also the Korean government, to alter laws affecting the Korean-Chinese population.

In 2000, she set up a Korean-Chinese Association with the help of some Presbyterian pastors and other colleagues. Since then, she has attended worship services at a church led by one of the pastors supporting her association. Even if she did not convert to Christianity, she just wanted to repay him for his help by attending worship there. Her religious life has continued for six years. She has attended Wednesday and Sunday worship services regularly and even joined the church choir. She also was baptized. Unfortunately, she and other members of the association had a difference of opinion with the pastor regarding the immigration policy of Korean-Chinese of the Korean government. For this reason, the office of the association located at the church withdrew, and she and other affiliated members no longer go to the church. After six years of her religious life, she started to criticize not only Christianity, but also other religions, vehemently. She now thinks that pastors intend to increase church membership and produce Christians who are dutiful and obedient to authority in the name of religion. As a result of her experiences, she regards religions as opium. Eventually she and other Korean-Chinese independently prepared their own place for an office and shelter. She no longer works as a teacher or sells Chinese medicine, but works on the staff of the association. To amend the immigration laws

regarding overseas Korean-Chinese (Korean-Chinese are Koreans born in China) is her main activity: she is involved in the struggle to acquire civil rights for all Korean-Chinese in Korea. Her dream has been changed from supporting her family to helping other Korean-Chinese in need. Above all, she wants the Korean-Chinese to be a bridge between Korea and China for the ultimate unification of South and North Korea.⁹¹⁷

Dhrsan Nuwan (Sri Lanka, 24, Male)

He came to Korea in 2011 with the E-9 (Non-professional employment) visa, and has been working legally in a factory for the past 7 months. He is employed in the welding and grinding section, 8 to 12 hours a day, and earns 950,000- 1,000,000 won (around US \$821-864) per month. However, he was not paid for two months. Even worse, sometimes he has been beaten and cursed by the owner of the factory. He is a Buddhist, so whenever he faces such discrimination, he tries to overcome the hardship by controlling his mind and heart. He has asked for help from his Sri Lankan friend, who knows a method to obtain the unpaid wages. Moreover, according to the Korean immigration law regarding those who have the E-9 visa, an employee cannot change working places by themselves without permission of their employer. Therefore, he cannot move to another working place, in spite of the unpaid wages and terrible discrimination. He went to a hospital to get an injury medical certificate in order to leave his current job, appealing to the Ministry of Justice. Nowadays, he is staying at the shelter of Osan Migrant Worker Center with other migrant workers who have no place to sleep and eat. Although Nuwan knows the pastor there through the assistance he has given, Nuwan has no ideas about Christianity. The pastor has not forced him to convert to Christianity, although there is a church connected to this center. As soon as possible, he wants to change his working place and start earning money. For now he overcomes his

⁹¹⁷ Jin, Bockja, interview by author, Seoul, Korea, December 15, 2011.

suffering and frustration by dreaming about operating a business in Sri Lanka in the future.⁹¹⁸

⁹¹⁸ Dharsan Nuwan, interview by author, Osan, Korea, December 13, 2011.

APPENDIX 2

Communiqué: Human Rights of Migrant Workers in the Gulf
International Consultation on Ecumenical Advocacy for the Protection of the Human
Rights of Migrant Workers in the Arabian Gulf Region
28 April - 2 May 2012, Alwaye, India

An international consultation on Ecumenical Advocacy for the Protection of the Human Rights of Migrant Workers in the Arabian Gulf Region was held at Santhigiri Ashram, Alwaye, India from 28 April to 3 May 2012. The event was organized jointly by the Commission of the Churches on International Affairs (CCIA) of the World Council of Churches (WCC) and the Christian Conference of Asia. The Consultation was an initiative of the CCIA as mandated through a working group's study process to work towards an ecumenical response for the protection of the rights of Migrant Workers in the Arabian Gulf region. The Consultation was attended by thirty participants, representatives of Churches and migrant-serving institutions and organizations from sending and receiving countries in Africa, Asia, Europe, the Middle East and North America, including ecumenical organizations and specialized ministries together with representatives of migrant workers from the Arabian Gulf countries. It provided a platform to discuss the problems and concerns related to the rights of migrant workers in the Arabian Gulf countries. In its deliberations, participants in the consultation reflected on the role of churches in addressing concerns regarding the rights of migrant workers, how best to raise awareness about their working and living conditions and that of their families in the Arabian Gulf states, and how to find collaborative ecumenical approaches among churches in labour-sending and labour-receiving countries, so as to stand in solidarity with migrant workers facing exploitation and violations of their human dignity and rights.

The conference noted that:

Our commitment to uphold the dignity of human life is based on our biblical and theological foundations and reiterated and called forth in Holy Scripture through the voices of the prophets, the ministry of Christ and in the letters of the apostles. In the Old Testament and New Testaments we are introduced to a central truth that human beings are created in the image and likeness of God - *Imago Dei* (Gen. 1:26–27; 5:1–3; 9:6; 1 Cor. 11:7; James 3:9). *Imago Dei* names the personal and relational nature of human existence, and God calls us to act justly towards and on behalf of those whose *Imago Dei* is being threatened: their human dignity and rights are violated through exploitation. God calls us to stand in solidarity with these afflicted migrant workers and to be engaged in a mission of prophetic witness to uphold the rights and dignity of migrant workers. The prophetic call reminds us, “I am the Lord, and I have called you to be just and good. I will hold you by the hand and watch over you. And I will give you as a covenant to the people, as a light to all nations. You will open blind eyes. You will bring people out of prison, out of the prison where they live in darkness.” (Isaiah 42:6-7).

The consultation, whilst acknowledging and deeply appreciating the support and pastoral care afforded by the churches both in the sending and receiving countries, makes further recommendations for ecumenical joint actions for strengthening global advocacy for the Protection of the Human Rights of Migrant Workers in the Arabian Gulf Region: We invite the support of all churches and the ecumenical movement to advocate for the ratification of the 1990 International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families (ICRMW), and ILO C189 on Decent Work for Domestic Workers; to lobby through contacts with National Human Rights Commissions; to form advocacy partnerships with international human rights organizations,

legal support mechanisms, NGOs, faith-based communities, trade unions and local civil society organizations; to lobby and advocate for the cancelation of the *Kafeel* system in Arabian Gulf countries; to form partnerships with the wider ecumenical community in their respective countries to work with local civil society and faith-based organizations; to provide pre-departure training, including vocational, language and legal rights awareness, for migrant workers, to provide legal counsel and educate workers about their rights before they depart for the destination country. We also invite all member churches to raise awareness among the expatriate congregations in the Gulf countries about the needs of migrant workers; and to provide training for church leaders in sending and receiving countries’.

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