

Ecumenical Association of Third World Theologians
Asociación Ecuménica de Teólogos/as del Tercer Mundo

VOICES

**INDIGENOUS PEOPLES' STRUGGLES
FOR JUSTICE AND LIBERATION IN ASIA**



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Indigenous Peoples' Struggles for Justice and Liberation in Asia

Issue edited by the Asian Theological Commission
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PRESENTATION

This issue of *VOICES* is a bouquet of the Papers presented at the seventh Asian Theologians Conference (ATC VII) held in November 08-10, 2010 at Manila. The theme of the Conference was “*Indigenous Peoples’ Struggles for Justice and Liberation*”. The Conference had the following components: spending a day with the *Aetas*, the Indigenous People at Pampanga, who were the victims of the Pinatubo volcanic eruption, rituals from indigenous people during the worship services, sharing the studies from each country, reflections on the experiences in workshops, theologizing as the EATWOT Asian theologians, making of a statement, and committing to action plan. There were 30 participants (more women than men) from Bangladesh, India, Indonesia, Myanmar, Pakistan, Philippines, Sri Lanka and Taiwan. Though the country delegate from Korea could not make it to the meeting, he had sent his Paper well in advance; hence it is included in this collection.

The objectives of the ATC VII were to enable the Asian EATWOT members to:

- Share the study of the indigenous people in one’s country
- Trace the story of Asian Indigenous movement and their struggle to justice and liberation.
- Sharpen the awareness and analysis of Asian society and challenges to indigenous peoples’ struggle for sustaining life through exposure and reflection
- Create a space for doing interfaith-praxis theology in Asia based on Indigenous spirituality and wisdom.
- Strengthen each other in the journey to face social, economic, politic and cultural problems in Asia in solidarity with the indigenous peoples’ struggles for justice and liberation:

As the Statement of the Conference concludes: “The time has come to move from the rational-cognitive Western model of theologizing and expressing of our faith experiences and reclaim the intuitive, imaginative, artistic, symbolic and creative forces of Asian Indigenous Peoples. We need to reclaim our Asian manner of listening and conversing with spirit world, our ancestors, the wonders and creativity of nature and feel the presence of the Divine in an embodied, non-dualistic and non-dominating ways. Indigenous Peoples’ Wisdom and Spirituality have much to inspire us and contribute to our Asian Theology for Justice and Liberation.”

Anthoniraj THUMMA
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Emerging Issues confronting the Indigenous Peoples in Asia

Karl Gaspar

Issues, Concerns, Rights:

1. Assure Indigenous Peoples' (IP) rights to territory & domain (Political disenfranchisement)
2. Make possible to live in peaceful & liveable communities (political displacement)
3. Protect & develop livelihood for survival purposes (economic marginalization)
4. Respect of their identity that empowers & sustains cultural integrity (social discrimination and cultural displacement)
5. Empowerment in view of climate justice (ecological victimization)
 - Policy of opening up country to development projects (globalization, neo liberal agenda), hydroelectric dams
 - Exposing ancestral domains to corporate exploitation – logging, mining, agri-business plantations, toxic agricultural practices, integrated forestry, etc.
 - Aggression against IP rights, culture & livelihood,
 - Anomalous encroachment into their domains
 - And all activities which threaten & devastate Creation, all that contribute to *Climate Change*

Right to territory / domain:

- State does not recognize customary laws - Entry of projects do not honour the Free Prior Informed Consent of IPs
- Corporations take over: for mining, logging - Land taken away from them leading to dislocation
- Forced migration (exodus-like experience) - Forging land documents (bribing)

- Loss of land through mortgage
- Threat from landlords
- Not allowed to enter the jungles
- Ancestral land: disposal area for nuclear waste
- Live in insecurity without protection of law

Property right:

- Genetic Piracy (tissue samples)

Right to live in peaceful & liveable communities:

- Violation of their rights against illegal arrests, detention & other Human Rights abuses
- Disallow corporations from using Military, Police & private armies as security forces
- Stop militarization in IP territories
- Protest actions are not allowed
- Voices are not heard
- Might is right / Islam is right

Right to protect & develop livelihood for survival:

- Non-appreciation of their Indigenous Knowledge Systems/practices
- Neglect of government in terms of infrastructure support: farm-to-market roads, bridges to cut down on high transport costs & motivate increased productivity in consideration that they live in hilly, mountainous, desert areas,
- Lack of participation in decision-making processes
- Limited tribal halls, water systems, health centres, educational facilities (schools)

Right to identity & cultural integrity:

- Traditional ecological wisdom is gone, but IKSP found still relevant to sustenance of communities & cultures

- Need to deal with cultural heritage
- IP language not taught in schools
- Indigenous culture used for tourism
- Hegemonic dominant culture & faith tradition (Christianity, Islam) & their negative impact in depleting indigenous culture (loss of self-respect/identity)
- Forced to choose one official religion
- Set up more museums, schools, upgrade literacy, interfaith & intercultural exchanges

Right to protection from impact of climate change:

- Issuance of permits & licenses for mining, plantations, dams, logging projects w/c have ecological impact vis-à-vis Climate change
- Floods

Resistance Movements of IPs themselves:

- Parades, mass actions, protests, hunger strikes...
- Women's action, State engagements, advocacy
- In partnership with Civil Society Organizations (including Church groups)
- Issues: Land & Ancestral Domain, Justice & Human Rights, Development Aggression, Militarization, Governance/Representation,
- Contextual & Culture-Sensitive Education, Health Services...
- Autonomy, Self-Determination

Resolutions:

- The true state of the Indigenous Peoples is a state of constant struggle for land, life, dignity, livelihood, culture, peace and development.
- The continuous suffering of Indigenous Peoples and

our collective struggle for self-determination ... also characterizes our present state.

- In the pursuit of our united struggle, we commit no less than ourselves to strengthen our ranks to advocate for our rights.
- We shall further assert our right to self-determination over matters that will affect our lives and our children's future.
- We shall work towards a united INDIGENOUS NATION!

Situation of the Indigenous Peoples in Bangladesh

Martin Adhikary

Introduction

The full name of the country: the People's Republic of Bangladesh

Area: 1, 43,998 sq km

Population: 162.2 million according to UN Report in 2009.

Major language: Bangla (Bengali)

Major religions: Islam (90%) and Hindus (8 %). Buddhism would count for (1.5%), Christians (0.4%) and the rest would be animists, etc. Number of communists/atheist or agnostic would be too small to mention.

Currency: Taka. 1 US dollar = Taka (or Tk) would be around 70 now a days.

Life expectancy: 65 yrs male, 67 female

Main exports: Garments, Jute, fish, leather and leathers products, tea, etc

GNI per capita: US \$ 520

Bangladesh is one of the poorest and as well as most densely populated countries in the world. It is a deltaic landmass of the three great rivers: Padma, Jamuna and Meghna and many of their tributaries, flowing into the Bay of Bengal. Nearly 50% of its 162.2 millions people live on less than one US Dollar a day. About 70% people are directly dependent on agriculture. One big problem is the landless laborers, who have to sell their labor for their survival. It is vulnerable to the adverse effects of climate change. The percentage of literacy has increased, however, greatly and there are a great number of laborers working abroad. The mainstay of the

country is agriculture, which cannot meet all job demands of such high population. Millions of people are underemployed. Bangladesh spent 15 years under military rule. Democracy was restored in 1991. But the political scenario is not stable, and good governance has been lacking. Islamic fundamentalist groups (around 27 in number) has been disturbing general peace in the country. They are after the vision of trying to make the country to be ruled by theocracy.

Indigenous Peoples

The indigenous people here are often referred to as “Tribal people” or as ‘Small Ethnic groups’. They do not like to be referred to by any of these names. They prefer to be called as ‘Indigenous people’ or ‘the Adibashis’ (i.e. the original inhabitants of the land). On April 12, 2010 Bangladesh parliament passed a law titled ‘Small Ethnic Groups Cultural Institute Act’. The authority did not take any opinion from any Indigenous people for this enactment, naming of which goes against the wishes of peoples concerned. The Bangla word ‘Adibashi’ (the English word for this preferred by the peoples themselves is ‘Indigenous peoples’ as opposed to ‘Tribals’) has been the word in currency in many documents during the British, Pakistan and Bangladesh. Although the word ‘Adibashi’ is not used in Bangladesh Constitution specifically there are articles that all peoples, groups will have equal rights before law (Articles 27, 28.11, 29.2).

It could be mentioned here that some people debate over this question ‘Who are the Adibashis in Bangladesh?’. The dominant and mainstream Bengali people also have been living on this territory since around thousands years ago. It is easy to distinguish them from the overwhelming Bengali people in Bangladesh than it is to distinguish the indigenous

peoples in America, New Zealand and Australia. It could also be mentioned at this point that this way of distinguishing people sets apart them from the mainstream Bengali population at every level. According to the Bangladesh National Indigenous Peoples' Forum there are 45 indigenous people groups (the governments counts on 27) in Bangladesh: Most of them live in territories bordering with India and Myanmar. The names of them are: Chakma, Garo, Bawm, Santal, Khashi, Tripura, Rajbongshi, Khyang, Mro, Chak, Pangkhu, Lushai, Marma, Thongchongya, Rakhain, Monipuri, Khumi, Hajong, Banai, Coch, Dalu, Paharia, Munda, Mahato, Singh, Kharia, Khando, Ahamia, Gorkha, Karmakar, Pahan, Rajuar, Mushhor, Rai, Bedia, Bagdi, Kol, Patra, Muriar, Thuri, Mahali, Malo, Uraon, Khatriya Bormon, and Gondo. There are also the Rakhaine and Rohingya people forced out of Myanmar by the Military government in Chittagong and Cox's Bajar areas.

The Telegu people (a small minority group of people, who were brought here from India by the British rulers to do the menial cleaning jobs and also to work in the Tea estates in greater Sylhet areas a long time ago from Hyderabad). There are also the Biharis (who migrated to Bangladesh from Bihar, India). We don't include them in the above list as they are from bigger groups from India settled in the country. But they are minorities with their own problems.

According to the official census of 1991 there were 12,05,978 indigenous people out of which 5,01,114 live in the hilly areas and the rest 7,04,734 in the plain areas of the country. According to that census they would be now around 13,00,000. There was not separate numbering for these peoples in the last census held in 2001. Mr. Sanjeeb Drong said that they would request the government to have separate statistics for them in the upcoming census to be held in 2011.

According to the Bangladesh National Indigenous Peoples' Forum the total number of these peoples is now around 30,00,000. The areas that these ethnic groups inhabit could be listed as: i. Chittagong and the Chittagong Hill districts (in the south-east hilly areas), ii. Sylhet, Mymensing and Tangail districts (in the north and north-east); iii. Rajshahi, Dinajpur, Bogura and Pabna (in the north-west) and iv. Kushtia in the west and Patuakhali and Borguna districts in the south coastal areas of the Bay of Bengal.

Almost all of the following tribes have accepted Christianity as their faith: Garos, Bawms, Lushai and Khashi. The sociological and spiritual influence of Christianity on these communities is immense. Their lives have been greatly transformed. The Garo Christians would be the second largest indigenous group in Bangladesh. Both the Roman Catholic and the Church of Bangladesh (former Anglican and English Presbyterian churches merged in 1972) have each one Bishop from the Garos (Roman Catholic: Rt. Rev. Ponon Paul Kubi; Church of Bangladesh: Rt. Rev. Sunil Mankhin). The first ever the Christian community to have a Govt. Minister in the country since after Bangladesh came into being in 1971 is a Garo. He is Advocate Promode Mankin (presently he is the State Minister of Cultural Affairs). He has been the first ever elected Parliament member in the country from Christian community and now he is a parliamentarian for the third time. 80% of the Santal people are Christians and the remaining people believe in a kind of Hinduism mixed with animism. Likewise 50% of the Tripuras are Christians and the remaining ones are Hindus. Very few are Christians from among the Chakma and Marma tribes. Almost all of them are Buddhists. The rest of the indigenous peoples are also Animists, followers of traditional religions, Hindus and Buddhists.

The Culture and Religious Beliefs

The non-Christian Bangladeshi indigenous peoples follow the traditional religions including nature and spirit worship. Most of them believe in a Supreme deity, like the Santals worshipping Marang Buru (Hill God) practicing traditional healing and exorcism. Culture and religion are very closely intertwined among all non-Christian ethnic groups. Many people still drink their local produce of wines. This is something looked down upon by many non-indigenous people. The Christians among them would do well to help transform this kind of situation. There needs to be reformation of the things that do not enhance life. The leaders of the indigenous peoples themselves need to work as reformers. This is a priority, I would like to add. The Church needs to take active steps in this direction so that the fine fruits of the holistic development of peoples' lives are reaped. The Christian community in the country is not very resourceful. So it will take time.

One aspect of most of the large indigenous communities is that they all have a strong sense of self-identity. They are not ashamed of being what they are ethnically named. Be that as it may that the mainstream community look down upon them as primitive and undeveloped peoples. Since the declaration by UN of 1993 as the Year of the Indigenous Peoples this aspect got a boost up duly so. This fact added to a sense of being belonged together among all the indigenous peoples all over the world, a clear sense that they matter in every aspect of God's creation, in the life and thought of the entire human race. These people in Bangladesh would love to maintain their own culture and adhere to their traditional life style within their own settings. They love their own languages, their myths, songs, dances. Gradually the younger generations of Chakmas, Garos,

Bawms are emerging as big force of national development in almost all fields of national life and living: there are people in the army, in Police, there are doctors, nurses, engineers, lawyers, teachers, development workers, human rights activists, political activists and leaders, etc.

Their socio-economic and cultural system has been badly threatened by the process of migration of the majority community into their territories, through the process of urbanization and technological plantations demanding on their land.

Socio-economic Conditions

The overall socio-economic condition of the indigenous people is poor. According to non-government statistics 80-90% of the Indigenous peoples is landless and has a very precarious condition to live in. According to Mr. Mithushilak Murmu, a Christian social worker and author of several books on the plight of the indigenous peoples about 63% Santals do not possess any landed property. Many people have lost their ancestral landed property to the local Bengali people many of whom take the formers' land by forgery or any other fraudulent means or force. It used to be easy for them to be cheated because of their simplicity (most of them used to be simpleton people), illiterate and poverty. An officer of an indigenous people's organization in Rajshahi (NW Bangladesh) said, "We consider lands as gifts of God. We were the history's first cultivators. We have been farming the lands for hundreds of years, generation after generation. So, we didn't think it necessary to register land in our names we have been cultivating for years." (Kowsar Jahan quoting in an article, 'What ails the country's aborigines?').

The following could be seen as the ways how the majority

community people sometimes grab their land from time to time: i. by forged documents in the land Registry office by bribing people in office, ii. by marrying their daughters (specially in matriarchal society, like, the Garos). They get the wives consent and signatures and register their land; and some times soon after they even divorce the Garo wife; iii. They take advantage of their poverty by taking their signatures on blank non-judicial Stamp papers while giving them money-loan and then get some forge some document to register their land; iv. Small community some time loose their land mortgaged to people with influence at lower price and then never to get back.

In 2002 Alfred Soren (in Naogaon district), a Santal man was murdered in broad day light by gangs of people hired by a local Bengali influential person when he opposed that man, who came to harvest the paddy from Alfred's land. The miscreants looted his harvest, burnt down his home and raped women and also a child on his homestead. A lot of things happen with the brute principle 'Might is right'! Indigenous people in Bangladesh are not so much, as a rule, looked down upon by the dominant Bengali people, who are Muslims, as much as they are discriminated against, harassment and cheated.

Alfred's death is not an isolated incidence. Over decades and centuries jotdars (petty land lords), land lords and other influential "non-indigenous people" very badly treated and cheated many indigenous peoples with tacit support from British raj. There have been, however, resistance movements from the helpless victims at times for the protection of the land rights, fair labor price, and other social and economic entitlements. The Aborigine Rebellion during 1770-73, Khashi Rebellion in 1783, Santal Rebellion (1855) and Munda Rebellion in 1857, etc are mentionable. Sadly enough these

resistance yielded no positive result for them. After Bangladesh came in 1971 none of the governments did anything seriously in favor of them. The conditions of the so-called Peace Treaty that government made with the indigenous people Chittagong Hill Tracts as early as in 1991 has not yet been put into practice.

The Permanent Settlement Act during the British rule was also a blow to the interests of the indigenous people. The partition of British India in 1947 and the liberation war of Bangladesh brought them hardships because of forced migration to neighboring India. When they returned home they found their homes, land, etc taken by the people from the dominant community. This happened mostly to the Garos. I like to quote here Johannes Sandgren, et al in their *Manderangni Jagring (Images of the Garos in Bangladesh)*, who says, "The 1971 independence war became a turning point. An independent Bangladesh was perceived not only by the Bengali majority but also by the Garos as a chance for a better future. Many young men joined the freedom fighters. People dreamt of a better life in the new country. This makes it all the more painful that even now Bangladesh is generally considered the country of ethnic Bengalis, instead of the multi-ethnic nation which it really is." Not only the Garos fought for the liberation of Bangladesh from Pakistani tutelage, but many from almost all other tribes gave their lives for the country. This land is theirs, indeed. They need to be cared for as the worthy citizens of their dear Motherland.

Roles of NGOs and of Government

NGOs have been playing a great role in the socio-economic uplift of the poor people in the country. Especially the Christian NGOs, like World Vision, CARITAS, CCDB, HEED

Bangladesh, the National Council of Churches, National Christian Fellowship, KOINONIA, The Leprosy Mission, etc have been playing a good role in this. In the field of education, health care, child sponsorship program, IGA and Credit program these have contributed substantially. Without their intervention the life of the indigenous people would have been harder. The Government and secular NGOs also have their respective contribution.

The Chittagong Hill Tracts Peace Treaty made between the Government of Bangladesh and the Janasanghati Samiti was signed on December 2, 1997. This Treaty had provided for the various rights denied to the original inhabitants of that area, the Chakmas, Marmas, Tripura, etc., ethnic groups restored to them, among other things. But none of the terms and conditions has so far been implemented. Recently the Prime Minister of the country declared, "First settling of the land issue there and only then will there be any census". Sanjeeb Drong expressed surprise at the news on the meeting (held on October 21) held at the Prime Minister's office where she made this declaration published in one national daily (the same Bangla daily where Drong wrote on this matter October 30, 2010) because there was none invited to be at that meeting from the Janasanghati Samiti, who was the party to sign the so-called Peace Treaty! If there is lack of political will, sincerity, integrity, good governance and pro-people policy for the upliftment of the down-trodden and backward peoples in any given society nothing will avail. Bangladesh has been a case in point, sadly so.

With authentic political will many problems faced by the so many indigenous peoples in the country could be solved. In a Third world country like Bangladesh people look to governments for justice, progress and peace. More so the poverty-stricken deprived and sinned-against indigenous

peoples! We need to continue to advocate for this. The churches and the NGOs can also play a vital role in this area. Let us join hands together with all other stakeholders and do whatever we can to facilitate the process of just peace in our societies where the indigenous peoples can live in security and dignity that God gives through his people. "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and the needy." (Proverbs 31: 8-9); "Let us mourn with those who mourn" (Romans 12:15b).

Indigenous Peoples' Struggle for Justice and Liberation in Indonesia

Martino Sardi

Thesis:

The juridical recognition must be given by the Indonesian government to the Indigenous People and their proper religion as an obligation to promote and protect their existence, freedom and rights. Now the Indigenous People are forced to choose and embrace one of the official religions, although they have their proper religion.

There are more than 2000 tribes /ethnic groups in Indonesia with differences in colour, language, habitual, original religion / belief and ritual. All Indonesia people must have an official religion, which can be chosen freely. Those are Islam, Catholic, Protestant, Hindu, Buddha and Kong Hu Chu. In the identity card of Indonesian, it is written what religion they belong to.

The indigenous people of Indonesia are considered as an original people who live with proper original religion, habitat and ritual, although they must have a official religion. They remain in their original belief and would not leave it, because they feel more adapted with it. The indigenous people live in their proper habitat and belief. They have a proper system of life, belief, habitat and ritual. But because of the official religions, their religion is not recognized by the Government. In reality, the official religions come from abroad. We cannot find any official religion come from proper Indonesia.

The problem is the original religion/belief is not recognized by the government, and in many occasions the official religions are against the original religion belonging to the

indigenous people. The original belief / religion of indigenous people are real, live and followed by many people in every region, with differences in name and ritual. But the direction is the same that is God-self. God for original religion is a divine reality, with many and different names.

Normally the indigenous people are part of the minority, and they are the objects of discrimination and victims caused by domination of the official religion. The Indonesian government decrees that a religion must fulfill some requirements; that religion must have Holy Book, Prophet and Belief in one God. So only 6 religions are official religions in Indonesia, the other religions/beliefs are not considered as religions at all. The indigenous peoples' existence, juridical status, and proper original religion must be recognized by the government. But until now the government recognizes them only as a part of the culture, and the authority always observes their activity.

The indigenous people with their proper religion have a high value for life. They must be recognized, promoted and protected officially. Their existence enriches the belief and spirituality of official religions. But normally, the official religions claim the truth and salvation, and indigenous people are made to leave their original religion totally and enter the official religion. But if we study the original religion belonging to indigenous people, we really conclude that we must learn from their belief, habitual and ritual. God is the God of life and their attitudes to life in front of their divinity are real total. The richness of original religion of indigenous people must be studied more profoundly, not only as an object of prejudice.

We can learn from the spiritual experiences of indigenous people. They feel that the whole universe belongs to the

divine power (or God). And this power manifests in the nature and in all its movement. We learn from the more profound original religion of the indigenous people about:

- The relations to the divine power – *tremendum et fascinatum* (fear and love/fascination)
- The relations to the nature – as a manifest of the power of divinity, so their respect to the nature, and no destruction of the nature. The nature is an integral part of their life.
- The relations to the human being: must be in harmony, peaceful and more fraternal. All human being as a one family that must go to the same direction, the divine will (or God).
- Their relations, in the point view of the original religion, made this life more peaceful and harmony that in theological language is salvation. So the salvation is a concrete idea, that is all in the universe, especially the human beings must live in harmony, peace and be more fraternal.

The indigenous people live unsecure with no protection by the law and authority. It is because the government does not recognize their religion / belief. Their religions are always under the control from the Department of Religion that considers the original religions only as part of the culture. The consequences of the un-recognition are:

- The original religions are never made as official religion,
- The government does not support them,
- All their activity is under vigilance or control by the Government
- All indigenous people must join one of the official religions recognized by the government. Thus they live in double belief!

G-20 and Economy for Peace of the Oppressed People: Reunification Theology of the Indigenous People in Korea

Jong Sun Noh

G-20 is one of the rare power began in 1999 under the umbrella of Bretton Woods Institute. Basic idea is to control the global economy from the stand point of containment policy against the communism, and communist economy after 1944. But now China, with communist party, is the G-2, which is the new phase of the Bretton Woods II. The Washington meeting was referred to by many observers as a possible prelude to a sort of Bretton Woods II, meaning an event that marks the start of a new international financial framework.

Protestant ecumenical bodies like World Council of Churches made a major interpretation on the global economy at the Justice, Peace and Integrity of Creation World Convocation, in Seoul, 1990. This position on economy has not been changed radically. And one other source is the Road to Damascus: Kairos and Conversion, signed by the theologians of the seven poor and/or previously colonized countries, against G-7, in 1989.

Korea has two economies for peace and war. One developed in South Korea under the frame of US-Japan economy of a sort of Bretton Woods Institute I of a controversial so called 'free market economy' on the bases of capitalist casino strategy. And the other economy is the economy of North Korea, which became the target to be collapsed by the

comprehensive, military, cultural, economic, ideological containment policy of the Bretton Woods conference.

In the second part of this paper, the case of Korea under the controversial scheme of Madoff kinds, casino economy of jungle game would be discussed to show the critical problems of war, peace and Bretton Woods conference I, in relation to G-20, a kind of Bretton Woods II.

Part I. A Critique on the Free Market Economy of War and Peace

Section 1. Justice, Peace and Integrity of Creation, by World Council of Churches

World Council of Churches declared that:

“For a just economic order on local, national, regional and international levels for all people;
For liberation from the foreign debt bondage that affects the lives of hundreds of millions of people;
We commit ourselves to work and to engage our churches to work toward economic systems and policies which reflect that people come first.”

This basic position implies that:

1. Economic system exists for humankind and not the other way around,
2. Empowerment and participation of people and not accumulation of wealth/possessions are the basic organizing principles,
3. The idol of materialism should be replaced by respect for human beings, other living creatures and the environment,

4. The rich economies should accept a limit to growth so that resources can be made available for production aimed at fulfilling the basic needs of all,
5. No individual should increase his/her affluence at the expense of others,
6. Economic and social policies are based on justice for all regardless of race, sex or caste instead of piece-meal, paternalistic programmes of charity,
7. Economic policies are based on people's participation and empowerment at all levels instead of abusing people as consumers and factors of production,
8. Economic policies reflect that justice for all people takes priority over financial gain,
9. Equal access to education and meaningful employment for all,
10. Preferential opportunity for those discriminated against on grounds of race, caste and sex is seen as an indispensable foundation for a just economy,
11. The basic needs of a society and its people determine economic and political policies—and not the economic values and interests of transnational corporations and international monetary agencies such as the International Monetary Fund and World Bank,
12. We strive to establish accountability by governments, international organizations, transnational corporations, and other organizations like churches and church-related bodies, to all, especially those negatively affected by economic policies,
13. We identify and work to eliminate the structure of sexism that makes women and children the primary victims of poverty,
14. The economic worth of women's work be recognized and counted,

15. We actively search for a fundamentally new value system based on justice, peace and the integrity of creation that will guide political economic policies.

Towards a church free of complicity with unjust economic structures and following ecumenical guidelines for the sharing of resources: This implies, among others, that:

1. Churches re-affirm that economic activities like every other dimension of human life stand under the judgment of God,
2. Churches recognize their need to be liberated from their complicity in unjust economic systems and recognize the principle role played by people's movements in the struggle for economic justice,
3. Churches exercise stewardship over their income and possessions, e.g. lands, buildings and investments, and be guided in their policies by a preferential option for the poor,
4. Churches adopt and apply the Guidelines for Ecumenical Sharing of resources worked out in a world consultation on this subject in El Escorial, 1987,
5. Churches support alternative production, trade, banking and credit systems which are based on justice, peace and the integrity of creation, and that they increase investments in the Ecumenical Development Cooperative Society (EDCS) by at least 50 over the next five years, thereby expressing the conviction that social return on investment takes priority over financial return,
6. Churches and church related organizations develop 'economic literacy campaigns' to educate their members with regard to the way economic policies and systems work,
7. Churches participate actively in campaigns to reduce

the burden of commercial debt by at least 50% and total debt cancellation for governmental loans or other official debt,

8. Churches actively support and participate in the WCD programmes, Ecumenical Decade: Churches in Solidarity with Women (1988-1998) facilitate the networking of women.”¹

Section 2. A Critical View: Road to Damascus: Kairos and Conversion

Theologians of the seven countries, the poor, the colonized, the marginalized and the oppressed made a critical statement against the economic power of G-7. It says on western imperial economy that:

“Today, most Third World countries are no longer colonies, but we are still dominated by one or more imperial power – the United States, Japan and Western Europe. Their web of economic control includes an unfair international trade system, multinational companies that monopolize strategic sections of our economy, economic policies dictated by lending banks and governments together with the International Monetary Fund and the World Bank. Even technology is used as only one dramatic sign of our subordination to imperialism.

In some of our countries imperialism violates national sovereignty by establishing military bases with nuclear weapons that endanger our people’s lives. Imperialism uses the tactic of divide and rule... In most countries this leads to the establishment of what is today called the national security state.

¹ World Council of Churches, “Justice, Peace and Integrity of Creation”, Seoul, Korea, 1990. In, *Story God of the Oppressed*, by Noh, Jong Sun, Seoul, Hanul, 2003.

The effect of imperialism upon the Third World form of a litany of woes our children die of malnutrition and disease, there are no jobs for those who want to work, families break up to pursue employment abroad, peasants and indigenous communities are displaced from their land, most urban dwellers have to live in unsanitary slums, many women have to sell their bodies, too many die without having lived a life that human persons deserve. We also suffer because of the plunder of our natural resources, and then we ourselves are being blamed for it. The tradition of popular resistance lives on in our countries.

Western imperialism tries to force our struggle or national liberation into an East-West frame work. Let us be clear that we know about the wrongdoings of the East, both within socialist countries themselves and in their relation to other Third World countries. But what we experience directly is dominations by the West and we do not want to be drawn into the East-West conflict. Ironically, just when there is talk of more peaceful coexistence increased hostile attacks from the West.

The Santa Fe Document calls it "cultural war". It tries to discredit all those who work for change by calling them "communists", while trying to present the government as democratic. In highly repressive and polarized situations, it promotes reformist alternative, or a "third force". This total strategy includes the misuse of Christianity as a religious legitimation for the West.

We must be converted again and again from the idol of mammon to the worship of the true God. We cannot serve two masters, we cannot serve both God and mammon (Mt.6:24). Beware of the false prophets....

To misuse Christianity to defend oppressions is heretical. And to persecute Christians who are oppressed or who side with the oppressed is apostasy—the abandonment of the gospel of Jesus Christ. Our oppressors organize themselves nationally and internationally. We call on fellow Christians in the Third World, in industrial capitalist countries and in socialist countries to build a network of exchange and cooperation.²

Some 8 points that professor Chang Ha Joon suggested for the recovery of world economy was summarized in this way by Han Seung Yong³:

“Equality in opportunity is less important to the equality of the fruit sharing.

Capitalism need to be controlled by the strong regulations.

One should admit the fact that the reason of human being, the ability to deal with the informations has limitations.

Social responsibility and common good is more important that the egoism.

Manufacturing product is critically important and necessary.

Monetary banking area and the manufacturing the product need balance in order to recover the economy.

Positive and bigger government is necessary.

Support the developing countries to the levels that one say that it is too much support”.

² *The Road to Damascus: Kairos and Conversion*, A document signed by Third World Theologians from El Salvadore, Guatemala, Korea, Namibia, Nicaragua, Philippines, South Africa. 1989,CIIR, in *Liberating God for Minjung*, by Noh, Jong Sun, Seoul, Hanul Publishing Co.,1994. pp. 285-301.

³ Han,Seung Yong, “Evil Truths on Good Capitalism” Hangryrae, Oct. 30, 2010

Section 3

1. Idol worship in Bretton Woods

Bretton Woods Conference should be carefully criticized with the idol worship of mammon of another contemporary slave market economy, against the spirit of justice, just sharing, just peace in the Book of Amos, Pentecostal experience of the Book of Acts, chapter 1 -5 and Leviticus, chapter 25, the jubilee political economy, Gospel according to Luke, chapter 4:17-20, and the Lord's Prayer.

2. Utopian illusion in G-20

Hard Utopianism is the illusion, and Soft Utopianism is also the illusion.⁴ Hard Utopianism is in Stalin, Adolf Hitler and soft utopianism is in the so called free market economy and capitalistic Darwinism of evolutionary optimism. Bretton Woods institutions has the soft utopian illusion, which is another kind of idol worship against God. Both utopian economies, free market capitalistic economy including G-7, G-20, IMF, World Bank, etc and the hard communism of Stalin, and German provincial national patriotism of Adolf Hitler, Japan's Emperor economy are all against the justice for the people of the oppressed and marginalized and alienated from the center of mundane economy of the evil forces against the God of justice and peace.

Third utopian struggles of the oppressed two-third world, the colonized, the marginalized, the exploited, and the newly colonized by the new conservatives in the year 2010, should be carefully respected for their own rights for survivals in the face of creator, God.

⁴ Reinhold Niebuhr, critique on utopianism, cf. Noh, Jong Sun, *First World Theology and Third World Critique*, New York, The Sung, 1983, Seoul, The Voice, 1987.

3. The Two G-20s: the rich people and the exploited people

The Two-third world people in the G-20 are not the people. Their quality of life is No human being in G-20 while the top CEOs and presidents and the group in the first world people in the first world countries and first world people in the second world, and the first world people in the third world countries, who are the first world people, not the third world people. These group are the minority in the global population. They are the first world people in G-20. But the two-third world people in G-20 countries, including EU, are the oppressed, the exploited, the marginalized, the alienated, and the victims of the global market economy of Madoff scheme par excellence, or the casino economy of the jungle game.

It is cheating technique, by saying that G-20 has the 90% of the GNP and 80% of the global trade in the world. G-20 have two groups inside. One group is the first world people, the CEOs, the richest of the rich, the monopoly elites, the Madoffs of the scheme, and this people are probably less than 1% of the world population. The second group in G-20 is in fact the exploited, the victimized, the marginalized who are living in the countries of G-20.

4. Judeo-Christian distortions against Yahweh of Just Peace

Judeo-Christian economy has become secularized and corrupted very much in the real world. It is no longer the liberating forces for the exploited and the marginalized. It marginalizes the innocent people of the Two Third world. Many times in the history of Israel, they stand against God of Yahweh. They betrayed the God of Yahweh. Now is the same time in 2010, many of the G-20 are Judeo-Christian, with their names in the Church, or the temple. They betray

the God of just peace for the economy of peace. They exploit the weak.

There are almost no Amos, the prophet of Israel among the contemporary Christians, both Protestants and Catholics. This age needs Amos economy for peace over against the Joshua syndrome of massacring people of no nuclear weapons.

4.1. Protestant ethics of the slave market economy of capitalism

Many cases the protestant ethics distorts the biblical jubilee political economy for peace, into the slave-market economy of Ponzi scheme, the Madoff scheme of Wall streets. Thomas Muentzer's (1525) revolutionary economy of justice for the poor peasants has not much places in G-20. There are no genuine freedoms, not free for the poor, the servants, the slaves, the tenants, the marginalized, and the alienated in the most of the countries of G-20.

Not all, but many of the Governments in G-20 tend to become the exploiting institutions, over the weak and the poor people in their own countries, since the beginning of the civilizations.

This does not necessarily mean that anarchist is the alternative. 'World government' is not the option, either, for economy of peace in its exploiting corruptions. Human greed for power of exploitations should be resolved by the empowerment of the checking power of the poor and the exploited. Greed of sin is the key issue.

A kind of Buddhist economy of having nothing, and or no possession can be an option in a certain cases in the history.

Or the Economy of Essenne Community in Israel can be one of the models. No greed on possession is more possible, and should be respected. Small is beautiful.

It is necessary to organize the Group-250, who are at the bottom of the Two Third World of the exploited and be able to shout out the need of the people for peaceful economy of just sharing.

5. Nobel Peace Prizes has been misused, manipulated, for the rich, the imperial capitalistic economy of the Bretton Woods Institutions. Nobel Peace Prizes has been misused for war mongering strategies of the empires of exploitations, unfortunately. Nobel Prize is not respected in some of the socialist governments, or welfare-socialist economies.

Nobel Prize has been the instrument of the Bretton Woods Institutions, of the containment policy against the socialist economy, and or communist economy, the governments and the institutions.

It is good to remember that Lu Duk To of North Vietnam refused to accept the Nobel Peace Prize, while Henry A. Kissinger accepted it, as a partner for peace treaty during the time of US invasion in Vietnam.

Part II. Economy of Peace: Mission Distorted and Reunification Theology⁵

1. Western Mission and its Distortion

Korea has some 200 years of mission by the Roman Catholics and some 120 year Protestant mission history. But the Christian Bible was introduced by Korean Scholars of Confucianism in 1777, independently from the hands of the western missionaries. Western missionaries were working with the colonial powers of the west, and of Japan to conquer Korea by the military and by the power of political economic colonializations.

Rev. Kang, Byung Suk⁶ was killed by the terrorists hand grade attack, when he join the land reform for the Inmien (Minjung), the poor tenants in 1946. Some Christian right with the basic John Calvin theology, became the hard core army with military means. Both sides used the terrorism and it was hard to reconcile them with peaceful means.

One joined the side with the tenant; the other sided with the rich land owners. Both were the Christians at the time of 1940s. Both of them read the chapter 25 of Leviticus, the jubilee text for liberation of the slaves and for the land

⁵ Some portion was presented at the Dalits-Minjung Theology Conference at the Dalits Center, New Delhi, Aug. 22, 2009 and revised. Also, parts of this portion can be found in few of my books and papers, already presented, like in "World without nuclear weapons" conference, Hwachun, Korea, Oct. 2010.

⁶ Kang, Byung Suk, 姜秉旭, was ordained Presbyterian minister who join the land reform committee, in 1946 in Korea. His daughter is still alive and witness of this terrorism. She is now the member of Bongsoo Church in Pyongyang since 1988 and now. Noh, Jong Sun, *Story God of the Oppressed: Joshua Syndrome and Preventive Economy*, Seoul, Hanul, 2003.

reform. But their interpretations and the praxis were the opposite.⁷

Land reform and slave, servant, tenant liberation are the keys. World Council of Churches is not even clear on this matter of liberation motives, and WCC needs radical repentance and transformation now. WCC became the captive of the rich donors. Some distorted Christians in the market became the captives of the Capital and Ponzi scheme, Madoff scheme of the Wall Street, the idol worship. The Wall against the natives in the land of America is the base to kill and to conquer and to annihilate the native people. Christians from Europe inside the Wall Street committed the crimes before God, the sustainer of the natives. WCC is at least impotent on prophetic power of justice to the world of mammon in the market economy of Madoff scheme.

Edinburgh Syndrome in mission is critical on taking side with “the Anglo-Saxon Imperialist Realist”⁸ and or the western, and or the American interpretations on Jesus Christ, in some way.

Reinhold Niebuhr said, “An Anglo-Saxon imperialism might be a great deal better than a Nazi one; but the Nazi order is so purely destructive that a new imperialism could be a great deal better than Nazism and yet not good enough to bring peace to the world.”⁹ But Niebuhr himself was in some way supported the Division of Korea, with his

⁷ Noh, Jong Sun, *Story God of the Oppressed*. Ibid., And Noh, Jong Sun, *The Third War: Christian Social Ethics*, Seoul, Yonsei University Press, 2000.

⁸ Noh, Jong Sun, *First World Theology and Third World Critique*, New York, The Sung, 1983, and Seoul, Christian Literature Society, 1987. Reinhold Niebuhr means that Anglo-Saxon Imperialist Realist seems to be ‘lesser evil’ than Nazi Imperialist Realist.

⁹ Reinhold Niebuhr, “Plans for World Reorganization,” *Christianity and Crisis*, Oct. 19, 1942, p.210. in *Love and Justice*, ed. by D. B. Robertson.

misunderstanding on Korea War as an world anti-communist war. I call him division theologian.

Theological Locus of the center of the interpretation on historical Jesus is rather in the periphery of the colonial and neo-colonial dominations of the Pax Romana, Japanika, and Amerikana, the empires.

2. Jesus and the Enemy of the Empires

Historical Jesus and Jesus' mission, or *Missio Christi*, and *Mission Dei* has the base in the periphery, the Palestine, Gaza, Afghanistan, the Galilees, not in the center of the colonial powers of the empires. That is the land of the oppressed, the alienated Inmien, Minjung, Dalits.

The most discriminated people are people (Inmien) in North Korea according to the research by the Rasmussen's poll in the USA. 75% of the American citizens think that North Korea is the enemy of the USA¹⁰, and 70% think that it is Iran. Socialist or Communist countries, or less Capitalistic countries, may not agree with them, like in the case of Egypt, Cuba, China, Russia, Vietnam, and Bangladesh, etc.

There are two opposite opinions and struggles for their own in-group solidarity. Social, historical psychoanalysis on the manipulations by the mass media controlled by the power is necessary. Mission is no longer immune to the manipulations by the power. Mission is no longer neutral on this ego-centric power struggles. Some theologians think

¹⁰ Rasmussen Reports, www.rasmussenreports.com

“ Seventy- five percent of American describes North Korea as an enemy of the United States, and only four percent view the isolated Communist state as an ally...” Aug.12.2009.

that Adolf Hitler and Kim, Il Sung are the same¹¹. But others think that these two are very different people in their historical struggles in many ways. Missionaries also split on this matter.

3. Labeling the Devils

Time comments on North Korea as devilish is one of the stereotypes of the theological corruptions on demonology. Michael Grunwald said, "It's not easy dealing with liars. Or maniacs. And Kim Jong Il is a lying maniac—a bizarre fascist who breaks his promises and starves his people. It would be nice if we could just denounce him, isolate him, ignore him. But it's hard to ignore a bully with a bomb, and while the Bush Administration was freezing him out and calling him evil, the Dear Leader was going nuclear..."

But hypocrisy is part of diplomacy. The missionary diplomacy should be carefully debunked on the potential distortions of reality for the benefit of the oppressive forces in the globalization.

North Korea can't be wished off the map, and it's a good sign that Kim was rational enough to modify his behavior to get what he wanted, it's an even better sign that he wanted to talk to the U.S. This week, the saber rattlers who claim there's never anything to gain from talking to rogue states should tell that to the families of Euna Lee and Laura Ling."¹²

¹¹ Dr.Chung Hyung Kyung's original presentation at the Congress of Asian Theologian at Jogjakarta, Indonesia few years ago, had this theme. I had suggested to delete the sentence. And at the planery, I propose to delete the sentence. Adolf Hitler is a very different case, comparing to the political leadership of North Korea.

¹² Michael Grunwald, "The Moment, 8/4/09: Pyongyang", *Time*, August 17, 2009, P. 5.

Colin Powell, former secretary of the state, USA, specifically said that Cuban leader and North Korean leader are “few demons left”, in his report to the Senate Hearing Committee, in 1992.¹³ Powell is not quite a theologically trained person, but rather represents the civil and ordinary interpretations as the citizen of the Christian dominated country of the U.S.A. But he is a people theologian on ‘demonology’, which victimized some particular people in the divided world on Capital, Land, and Ponzi, Madoff scheme economy of the powerful.

North Korea seems to be the Dalits in the contemporary world. They are the Inmien in Inmien theology. Minjung Theology and Inmien Theology are the twin theologies, which had been forcefully divided by the forces of USSR, USA and Japan in 1945. Minjung Theology and Inmien Theology should come to merge into solidarity theology for Reunification Theology of the divided Korea into one Korea, and of the divided world into one world of solidarity for justice, peace and sustainable world of life.

Minjung Theology and Inmien Theology should become a part of Reunification Theology, Tongil Shinhak¹⁴, or Tongil Theology of Korea and of the global village. My hunch can be symbolized by the formula:

Reunification Theology of Solidarity with the oppressed E
 {Inmien Theology} {Minjung Theology}{Dalit Theology} –
 {Theologies of Oppressions}

¹³ Noh, Jong Sun, *Paradigm Shift for the Peace in Northeast Asia*, Seoul, Dongyun, 2008.

¹⁴ Tongil means reunification (μÑ|Ç), or wiedervereinigung.

4. Political Culture of North Korea and the Role of Christians in the process of Reunification¹⁵

Korea and Nuclear Power: S. Korea needs to have 45 tones of Pu, and Reprocessing Plant for Pu, ICBM equivalent to Japan. (43 tones=some 2,000 bombs) and Intercontinental rockets. North Korea needs Nuclear Power Plants, additional 3 million tones of Food which is human rights for survival.

Economic reunification (not military reunification) is the solution for Korea. Gaesung Industrial Park should be 20 million pyung (60 mil. square meters) of factories, with 800,000 North Korean workers (20 x 40,000) for the production of 6 billion dollars (300 million dollars x 20 = 6 billion dollars). North Korean wages should be 600 million dollars (30 million dollars x 30 =600 million dollars) per year.

North Korea will buy American products, and it will help the US economic recovery. This is win win win.

1) Political Culture

The sense of the political culture in North Korea has been the issue of life and death under the slaughtering atrocities by Japan since 1894-1945, and the phobia and the reality of the possible preemptive attacks with nuclear weapons in 1950, 1953, 1968, 1994, and on, and the international economic sanctions, ended up the millions of people died of hunger, particularly in 1996-2000.

The political culture of North Korea is to glorify the people's struggle for self-reliance, subjectivity, and creating their own destiny by themselves, the *Juche*.

The slogans are 'reunification of the motherland, (*Jogug*

Tongil), 'protect the leader with the determination of death,' (*Gyulsah Ongwee*), Party make the decision, then the people do it.

'We are one.' (*Wooreeneun hahnahdah*).

The statements of the summit in October 4, 2007 show the determinations for both North and South for economic cooperation and prosperity, which would eventually prevent another war, the big war like Vietnam War of couple of millions death and the devastations of every part of Korea, possibly by the nuclear weapons and the preemptive attacks. Preemptive attack has been suggested by the Senator McCain, the former secretary of Defense, William Perry, Ashton Carter, The Democrat, former chairperson of the Asia Pacific Committee of the House, Steven Solarz, and former Prime Minister of Japan, Abe, etc, etc.

Alan Greenspan knows it in his book, *The Age of Turbulence* (2007). North Korean choice of Euro is not because of the psychological hatred as the axis of evil and the outpost of tyranny, but because of the efficiency for survival. Greenspan said that he supported George W. Bush on his Iraqi War policy for oil.

Under the strict sanctions, sometime ago, one business man had to carry one million dollars in a computer bag, without any guard from North Korea to other country, risking your life, for your business deal, because of the sanctions on International Banking after the PTSD of 9.11.

¹⁵ This part was presented at the Moses Hall, Institute for International Studies, University of California, at Berkeley, April 22, 2009, Religion, Politics and Globalization Program.

Reinhold Niebuhr said that the children of darkness is better in the final judgment, than the children of light.(Reinhold Niebuhr, *The Children of Light and The Children of Darkness: A Vindication of Democracy and a Critique of Its Traditional Defense*, New York, Charles Scribner's Sons, 1944,1972.) "Children of this world are in their generation wiser than the children of light." (Gospel according to Luke 16:8).¹⁶

"I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings. 16: 9)

3. Dependence, Independence and Interdependence

The vicious cycle is that dependent people fight for independence, which later regarded as the demonic power of self-alienation, but the practical people choose the way of interdependence, and ended up being manipulated by the powerful. They become practically, the puppet, and or the covert dependent slaves in a new liberal economy. New liberal market economy is a new slave economy with no freedom and no economic justice for the weak and the oppressed in a new colonial domination.

4. James Laney's limitations as an American for denuclearization of USA

In New York Times, Op-ed page article, (Oct. 8, 2007) he said that the plutonium and the nuclear bombs in North Korea should be controlled by China, for peace.

¹⁶ Reinhold Niebuhr, *Children of Light and Children of Darkness*, critiquing on the Christian egoism, based on this Bible verse.

“To break the impasse, we propose that China, North Korea’s closest remaining ally, assume physical custody in North Korea of fissile materials. This would ensure that North Korea does not use it to make additional bombs, send it to another country for safe-keeping, or sell it to the terrorist organizations for much-needed cash.”

But his concept of peace is for the interest of the US. The people in North Korea would not agree with it, rather, North Korean may like to say that his concept is for interest of the empires.

I believe that the US should be nuclear free country first and disarm the nuclear weapons of the some 10,000, including hydrogen bombs of massacres, like W88, which has a capacity of killing almost 70 million people with one bomb. USA has some 20 of them in the fields as of the year 2007. USA and Russia have the capability of killing 20 times of the total population of 6 billion in the contemporary world. All those nuclear weapon-haves should disarm their nukes, first. That is the civilized action for peace.

The primary action for peace should be denuclearizing USA, China, Russia, UK, Japan, and France and even India, Pakistan and Israel.

The primary action for the peace of the world is to liberate the oppressed, and hungry people by the way of transforming the wrong concept of demons in the minds and the hearts of the American few privileged power holders among the political, economic and military leaders of the government, the Congress, the academia and the transnational corporations.

5. Economic Cooperation and Nuclear Test

Even though North Korea tested her nuclear weapon on the 9th of October, 2006, it does not worsen the investment situation. Now, the successful summit on the 2-5 of October, 2007 made the peace situation lot better than before with proposal for ending the war in Korea since the armistice in 1953, and the plans for the ship buildings at Nampo, and Anbyun, and the peaceful common fishing ground at the west sea together, a new airway tourism at the Baekdo Mountain, and the new invitations for the Industrial Parks at Haejoo and Gaesung, of 2,200 hectares.

South Korean government has a plan to spend for the development of North Korea with 1.5 billion dollars (1,339,835,000,000 won for 2008 in the government budget (Dong-A Daily News, Oct. 11, 2007, p.1.). But with the new president in 2008, there are extreme tensions with many problems. The government did not use that money of 1 billion dollars, in 2008. North Korea definitely was frustrated and disappointed on new regime.

6. Dependent Theology

Dependent Theology of Enslavery in the empires should be changed into Liberation theology of Peace, and the empire's 'theology of empire, and slavery' should go through the road to Damascus for conversion and Kairos. ("Road to Damascus: Kairos and Conversion", in Noh Jong

Sun, *Liberating God for Minjung*, Seoul, Hanul, 1997, index.)¹⁷

The captives of the superpowers have been manipulated into the theology of empires for another new captivity under the new global economic crisis.

7. History of Suffering under the Theology of Demon

One should not bomb to make them act according to the values of 'so called freedom, human rights and democracy of American kinds. One should not try to eliminate the people with different values by the military means in other country, in a plural civilized values of many kinds.

Former secretary of State, USA, who are the descendent of the African, and their parents had been kidnapped by the whites and enslaved in the America, and now they become the secretaries, like the case of Collin Powell, and Condollezza Rice.

It sounds like the story of Joseph, who became the prime minister, the son of the Hebrew, in Egypt. It is a great story of miracle.

Collin Powell's theological paradigm has a major problem. The white preachers in Texas in 1800s, said that 'The Africans

¹⁷ This is one of the Kairos documents, written by the theologians of seven countries of non-G-7 countries, i.e. Namibia, South Africa, the Philippines, Korea, El Salvadore, Quatemala, Nicaragua.

This theological declaration is to tell the oppressed two third world people's perspectives, over against the first world theologies. This Kairos document was launched at the Westminster Abby in London, Allen Hall at Yonsei University, Korea, and other countries, and at the National Press Center, Washington D.C. there was a press conference, which later was published at the Washington Post with a full page exegesis. I was one of the presenters, and one of the respondents was Professor Harvey Cox, Jr, Harvard University.

were created slaves by God'. It is a wrong theology of the slave owners. Collin Powell said, "I have few demons left, Castro and Kim II Sung" in 1992, at the public hearings before the Senate Committee, USA.

Demon hunting is a wrong theology on North Korean in particular and Korean in general. But this demon hunting, witch hunting theology is strong in the hearts of many people in the world. They need to have a transformation of their wrong theology of demons. You demonize others, then you tend to become demons, and you actually demonize yourselves by your own evil desires to conquer, to exploit, to enslave others and to slaughter the weak by the thousands and the hundreds of thousand under the banner of the wrong concept of 'justice, democracy, freedom,' which had been misused for the benefits of the powerful few. Justice, freedom and democracy of God the Creator is not to kill the weak for mundane things, or for the interests of military industrial complex of the weapons of mass destructions. You call others the axis of evil, then you make yourself the actual axis of evil. God is the only judge on the definition of 'evil' and or the demon.

The former secretary of the State, USA, Colin Powell's theology on demon is the same kind of theological mistakes.

8. Land Reform Theology vs Empire Theology in 1905-2007

North Korean Christians like Rev. Kang Ryang Wook, Koh, Kee Joon, Rev. Kim, Chang Joon etc has been developing the Inmien Theology against the Theologies of the Empires. They were fighting and resisting against the structural oppressions by the ruling nobilities and the Japanese conquerors. They had a land reform in 1946, which was

violent against the silent violence of structures of the land owners.

The empires and the ruling people again, repressed them with new strategies. This is the cycle of violence:

Violence No. 1. The structural oppression against the servants and the poor,

Violence No. 2. The Revolt by the servants and the poor, and the

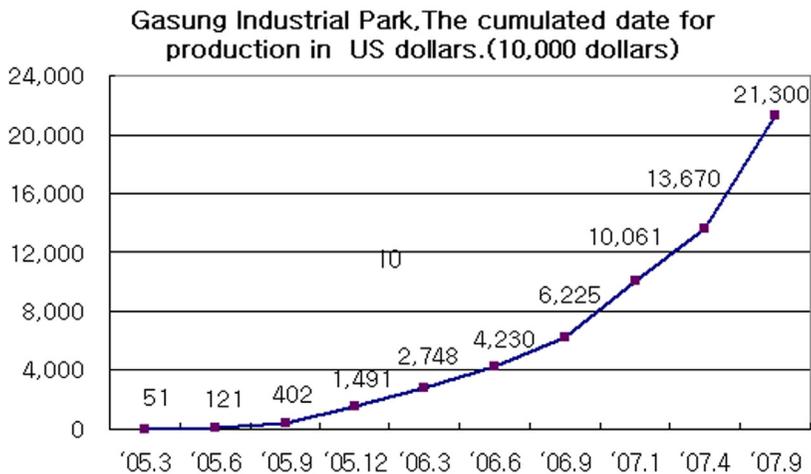
Violence No. 3. The Repressions by the powerful.¹⁸

9. Peace with Economic Reunification

According to the Korean Government statistics, Gaesung Industrial Park in North Korea, produced 400 million dollars, and some 38,000 workers, both from the North and the South are working as one. (Ministry of Unification, 2009)

It took only eight months for another 100 million dollar worth production, from January to August, 2007. It took 4 years for the first 100 million dollar worth production from 2004 to 2007. It is now some 400 million dollars.

¹⁸ These three stages of violence is from Latin American sources of Liberation Theologies.



Source: Ministry of Unification, Korea, 2008.

10. Resistance

Oh, Kyung Woo, Secretary of the Korea Christian Federation told me that ‘We will never become the servants, and slaves under the master, again”, on March, 2000.

North Korean experienced the Political Culture of the Servants under the ruling nobility class until 1910, and under Japan from 1910 to 1945.

Political culture of being the colonized servants under Japan’s Atrocity until 1945 was the culture of resistance against the terrorism, individual tortures, and structural terror of Japan.

11. Nuclear Political Resistance in North Korea

Right after 9.11.2001, George W. Bush declared that North Korea is the axis of evil (Jan. 29, 2002) and USA has a right to

preemptive attack with nuclear weapons (June, 2002). 4 months after the statement, North Korean response was that, "More fearful and threatening thing than the nuclear weapons, we have", Kang Suk Joo said (Oct.2002). Oct. 2002, Kelly of the USA, and Lee Keun had a clash on this wordings.

What is that more fearful and threatening thing than the nuclear weapons? This is 'people' and 'people power' and like Arirang Collective Gymnastics, the spiritual power of Arirang, the collective gymnastics.

For North Korean, they feel proud of the fact that she became the nuclear regime in 2006-7. Psychology is that North Korea has power to defend her from the nuclear-weapon haves.

Iraq began disarming herself and eventually invaded on the 20th of March, 2003, and conquered and the killings going on until today. And most of the victims are the innocent non-combatants.

Richard Falk, Professor Emeritus, Princeton University hits the core issues of Human Right, in his book, Enhancing Global Human Rights,(New York, McGraw Hills, 1979, p.217,) For him, a War Crime is the worst human right violation. Alan Greenspan admits the fact that he supports the president George W. Bush, because he invaded into Iraq for oil. This is human right violation.

John F. Kenney's invasion into Viet Nam, ended when there were few million killed, and most of them were innocent civilians, and the war was based on wrong theory of 'Domino' and Tongkin Bay Incidents of forgery.

The War against North Korea should be prevented now by

the declaration of ending the war with peace treaty, the civilized way of human right.

12. A Revolutionary Paradigm Shift

What should be done?

The US, Japan and North Korea have a good chance to be friends and stop the enemy making each other. Victimizations and global alienations against the weak is the problems of the psychiatry in the inhumane world of today.

The psychiatry of the global disease of the killings, massacres, annihilations of the weak under the pre-colonial, colonial and new colonial powers need a revolutionary paradigm shift from their insensitive and immoral prejudices. The poor, the servants, the slaves, the outcasted, the colonized and the hungry are to be regarded as the sinners, and the axis of evil. The rich and the powerful people and the empires are to be regarded the axis of good in this psychiatrically unhealthy planet earth.

There are some policy suggestions and recommendations for the actions for just peace with love, by the parties involved, i.e. USA, North Korea, Japan, South Korea.

1) The US and North Korea should 'unconditionally', make a peace treaty, and or a peace regime. The first target day would be sometime before this coming fall of 2009. Four parties of China, North Korea, USA and South Korea should sign on the treaty. 'Denuclearization of the nuclear weapons of the world as a whole' should be the condition as a next step after the peace treaty. Nuclear free world is the target, and all those who have the nuclear weapons should Completely, Verifiably, and Irreversibly dismantle the weapons and weapon programmes. US should not develop

the Operation Plan 5029, which is the plan for the situation of the collapse of North Korea, including US military occupation, and control in North Korea. The Oplan 5029 will worsen the situation and cause the war rather than peace.

- 1.1) The US did eliminate the name of North Korea in the list of the terrorist countries, and or the terrorist sponsoring countries, by October of 2008. But there are other regulations on Sanctions against N. Korea.
 - 1.2) The US did lift <The Trading with Enemy Act> to North Korea by the decisions of the new ratification of the Congress and the White House and the Treasury Department. G. W. Bush declared that the US is stop applying the Trading with Enemy Act to North Korea, last June of 2008. But there are practical sanctions on N. Korea with other rules. The US should change the enemy relations fundamentally with friendly relations with North Korea.
 - 1.3) N. Korea will buy American products, when N. Korea make enough dollars in Gaesung Industrial Park. N. Korean know that American Products are convincing, trustworthy and excellent. U.S. should support North Korea's economy for the American interest in recovering from America's economic depression. It can be a win-win strategy.
- 1) The US should change the enemy relations with friendly relations to North Korea.
 - 2) The UN, China and North Korea should make peace treaty out of the armistice of 1953. The three parties are responsible for the peace treaty. (General Clark was simply a representative of the UN Forces of the 16 countries.) The UN General Secretary <Ban, Ki Moon>

- is the responsible party.
- 3) North Korea and South Korea should make a peace system, or peace regime.
 - 4) South Korea and North Korea should develop some 10 Industrial Park, like the Gaesung Industrial Park, for economic cooperation and common prosperity for economic reunification.
 - 5) North Korea has the right to have Nuclear Power Plant for economic and human rights for life and survival. Electricity is the matter of human rights in North Korea, where many died of no food. Electricity is the basic for food productions, the heating and the industry. Perfect Sanctions against the North to have nuclear power plant for peaceful energy for the last 40 years is the critical violations of the right for life and right for minimum quality of life for survival and human right. No one should threaten the nuclear-plant-have-nots, when they try to build the nuclear power plants for electricity, by preemption, or by economic sanction, or by demonizing them as an axis of evil. No one should threaten them, psychologically, religiously, militarily and diplomatically and economically. It is a human right violation. * G. W. Bush violated this article in the 1994 Geneve Agreed Framework on June of 2002.
 - 6) According to September 19, 2005 Beijing agreement, and Geneve Agreed Framework of 1994, North Korea has the right to have the Light Water Reactor. The Countries involved should supply the Light Water Reactor immediately, as promised in 1994, and September 19, 2005. Feb. 1 2002, The US violated the Geneve Agreed Framework(1994), by threatening the preemptive attack on North Korea, Iran Iraq. It is the violation. Nuclear Weapon Haves should not threaten the nuclear weapon

have0nots by preemption, according to the Geneva Agreed Framework.

- 7) UN should lift the UN resolution 1718.
- 8) For the reciprocity, US should dismantle, completely, verifiably, irreversibly(CVID) dismantle her all nuclear weapons and the programs, together with North Korea for the nuclear free world. It may not be realistic, but it is the morality of the civilized world. Otherwise, both parties should respect their status as they are until the time come.
- 9) Japan should pay compensation and reparations of 10 billion Euro, to North Korea, for the sex slavery, forced laborers and the victims of the massacres during the time of 1910-1945. North Korea should consider the kidnapped victims, with one million dollars, per person, if any.
- 10) Before the end of 2010 Japan and North Korea should establish the normal diplomatic relations with lifting the economic sanctions without any conditions.
- 11) Japan should abandon some 45 tons of Plutonium (i.e. Selig Harrison), which may be turned into some 2 thousands nuclear bombs, if she would like to ask for the denuclearize North Korea. South Korea should accumulate and acquire some 20 tons of Plutonium and some 20 tones of Uranium for future defense and energy, if Japan does not abandon her large amount of plutonium. Denuclearization of Japan should come first, and then South Korea would not need to accumulate the nuclear capacity.
- 12) All six parties, Russia, China, US, Japan, North Korea, South Korea should eliminate all the human right violations in their countries, specially the right for the poor, and the weak. There are widening gap between

the rich and the poor. The powerful eats the weak in this world of inhumanity.

- 13) The products of the Gaesung Industrial Park should be respected for export to all the countries. The US should not apply economic sanctions against the Gaesung product. North Korea is no longer a terrorist country.
- 14) All human beings and the nation0states have the right for nuclear power energies for peace. The poor and hungry countries have the right to have nuclear power plants. No one should block them to have the plants and nuclear energies.
- 15) North and South Korea should have frequent summit, for economic reunification, and for the eventual political reunification to share the future of Korea.
- 16) North and South Korea should establish the productive and sustainable economic community, nuclear community, social, cultural, military cooperations for common prosperity and common interest for the future of peaceful recovery of one people, one language, one culture, one Korea, which has been divided by the foreign powers. "The Strategy of Divide and Conquer" should be no longer working by the super powers in Korea anymore.
- 17) <Preventive Economy>, preventing the war with economic strategies of developing Industrial Parks in Gaesung, Haejoo, Rajin, Anbyun, Nampo, Shinuijoo and developing economic community of North and South Korea, and the world, sharing food for feeding the people, are the key to defend the life of the people with no war of annihilations like the case of Vietnam's process of reunification after the colonial, and the new colonial and the post-colonial massacres and the devastations. US and North Korean economic

cooperation will produce the economic recovery of the US economy, fundamentally for <win-win> and also prevent the war between the two countries. US North Korea and South Korea can have economic <win-win-win>, a triple win, or Trinitarian winning game for peace and economic prosperity and reunification.

Concluding Words

The USA's decision to support Japan in 1905, The Taft-Kastura Secret Agreement, for her conquering, slaughtering, enslaving and exploiting the people made Korea, eventually divided into two until today. The second Taft-Katura agreement, USA-Japan military coalition may be the cause for another sufferings of the people in North Korea. The USA should end the war in Korea against North Korea before the end of this year, 2009. And she should lift the economic sanctions against North Korea. USA and North Korea can be a good friend. US economy can be better off by the North Korea's economic development under the North South economic community. This is the beginning of the genuine peace in Korea, and the world.

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Appendix 1: Full Text of a Joint Statement Issued by Six Nations

For the cause of peace and stability on the Korean Peninsula and in Northeast Asia at large, the six parties held in a spirit of mutual respect and equality serious and practical talks concerning the denuclearization of the Korean Peninsula on the basis of the common understanding of the previous three rounds of talks and agreed in this context to the following:

- 1) The six parties unanimously reaffirmed that the goal of the six-party talks is the verifiable denuclearization of the Korean Peninsula in a peaceful manner. The Democratic People's Republic of Korea (North Korea) committed to abandoning all nuclear weapons and existing nuclear programs and returning at an early date to the treaty on the nonproliferation of nuclear weapons (NPT) and to IAEA (International Atomic Energy

Agency) safeguards. The United States affirmed that it has no nuclear weapons on the Korean Peninsula and has no intention to attack or invade the DPRK with nuclear or conventional weapons. The ROK (South Korea) reaffirmed its commitment not to receive or deploy nuclear weapons in accordance with the 1992 joint declaration of the Denuclearization of the Korean Peninsula, while affirming that there exist no nuclear weapons within its territory. The 1992 joint declaration of the Denuclearization of the Korean Peninsula should be observed and implemented. The DPRK stated that it has the right to peaceful uses of nuclear energy. The other parties expressed their respect and agreed to discuss at an appropriate time the subject of the provision of light-water reactor to the DPRK.

- 2) The DPRK and Japan undertook to take steps to normalize their relations in accordance with the 2002 Pyongyang Declaration, on the basis of the settlement of unfortunate past and the outstanding issues of concern.
- 3) The six parties undertook to promote economic cooperation in the fields of energy, trade and investment, bilaterally and/or multilaterally. China, Japan, the ROK, Russia and the U.S. stated their willingness to provide energy assistance to the DPRK. The ROK reaffirmed its proposal of July 12, 2005, concerning the provision of 2 million kilowatts of electric power to the DPRK.
- 4) Committed to joint efforts for lasting peace and stability in Northeast Asia. The directly related parties will negotiate a permanent peace regime on the Korean Peninsula at an appropriate separate forum. The six parties agreed to explore ways and means for promoting security cooperation in northeast Asia.

Appendix 2: Noam Chomsky on Nuclear Proliferation and North Korea

“As far as Western concern about nuclear weapons goes, obviously it’s highly selective—like, nobody cares that the United States has nuclear weapons, nobody cares that Israel has nuclear weapons, they just don’t want them in the hands of people we don’t control, like North Korea. And I think that’s really the main issue behind the controversy these days.” - Peter R. Mitchell and John Schoell, *Understanding Power, the Indispensable Chomsky*, New York, The New Press, 2002, pp. 302-303, www.understandingpower.com.

Indigenous Community in Sri Lanka

Noel Fernando

The description by the great chronicler Robert Knox is a good foundation from which to proceed to an understanding of the indigenous community known as 'Veddhas' in Sri Lanka. Racially the Veddha does not belong to a single racial type.

Today whenever the Veddha is spoken of, the remark is often heard that there is no pure Veddha left in Sri Lanka. What exactly is meant by pure Veddha? It means, racially pure, the Veddha never answered to a single racial concept. This distinguishes the Veddha from groups such as Andamanese who are Negritos, or the pygmies of Africa or the primitive Australians or even from some of the tribes of South Indian hills, as the Kadir of Anamalai hills of Cochim and Coimbutore.

The Veddha community in our nation has always been, may still be seen in the jungles and of the traditional veddha rata (Veddha country) in the jungles of Uva and Eastern provinces.

We can see a visible transition in the Veddha community from the hunting stage to dependent solely on the change to a more settled life in crude habitations raising food crops to supplement food. There are inter marriages. When once a wild Veddha settles down, he becomes a village Veddha. The statistics regarding Veddha in Sri Lanka are unreliable. The numbers vary very considerably from census to census. The 1921 census gives 4,510, the 1946 census gives 2,361 and the 1957 figure standing at 3,000. Today the Veddha population is believed to be around 10,000. The disparity

between the different censuses is easy to explain. Large numbers of the tribe were settled on colonization schemes. The opening of the Galoya Multipurpose Project in the Eastern province is another major factor of disintegration. This has largely disturbed the life of the Veddha community in their ancient habitats.

Poverty and many other economic stresses have changed the pattern of life and behavior in the Veddha community from their original way of life. A speedy process of assimilation with the Sinhala and tamil villagers has taken place over the years. The above changes in this community are inevitable. From tribal life of hunting, food gathering and chena cultivation, leading to a settled life cause problems today to an adjustment of change in their life pattern.

Today the Veddha community is an attraction to tourists and holiday makers both local and foreign. Many visit them daily. Photographs are taken with them and on many occasions money is offered to them as rewards. They also sell their products to these tourists and holiday makers such as ornaments made out of wood etc.

Some development initiatives are underway in this community:

- To set up a language school for Veddha community.
- To build a museum in the community.
- To upgrade their literacy, etc.

When implementing the above development plans there will be heavy deforestation and ecological devastation which may create complexity in their already fast changing life style. It is visible that this community is politically patronized.

All these above factors directly and indirectly have led this community to shift from their ancient way of living, engaging in activities specific to their lives. But this said new shift or transformation has not alleviated their poverty.

However there is no resistance or strong opposition to the development initiatives and changes within or outside the community.

Let me also genuinely admit that no Church group engage in any form of ministry among this community in Sri Lanka and our knowledge is very minimal on these issues.

This community has no option than to accept these development initiatives and cultural shift simply because there is no voice for them.

The problems of this community in Sri Lanka has to be looked at and analyzed in the light of free market economy and empire building globalization etc. We as poor nations are compelled to implement some of the development plans decided by elites from all over the world. They try to stabilize their power and hold. By doing so the majority common folk become more and more divided and the gap between the haves and not haves becomes greater.

The basic theological question then is, is this God's will for the indigenous people or Veddha community in our nation?

The concept of "Shalom" in the Old Testament and that spirituality must inspire us.

Jesus Christ developed his teaching on the kingdom of God based on the concept of "Shalom". Shalom equals the

kingdom of God. What are the attributes of the kingdom of God?

- Righteousness, justice to every group and every person, equality, good health, respect to human lives and God's creation.
- To sustain and preserve the nature, natural resources, good governance, peace, reconciliation etc.
- No human can have power over nature, creatures or other humans. It is also not enmity between power and powerless. It is about transformation.
- Transformation in the hearts of the powerful too.

There has to be space for reconciliation. The change of hearts in everyone is needed.

Moving in the path of new heaven and new earth (Revelations 21: 1-5, Romans 8: 19-23).

So it is a spiritual journey and transformation on going conversion renewal of our baptismal promises to be led by God's spirit. (Isaiah 61:1 and Mark 4: 20)

It is a state of healing and reconciliation to uproot and plant. It is a solidarity and communion among everyone and greatest harmony with the universe (nature & God's creation).

We are called to drop a seed, e.g., The Parable of the Mustard Seed. As it grows into a big plant, our spirituality must grow. There will be co existence in the midst of diversity. Then there will be the realized kingdom of God.

Pressing Issues of Indigenous Peoples in Taiwan

Hannah Chen

Pressing Issue I: Technological Experiments on Indigenous People

In 2004, one medical doctor of Mackay Memorial Hospital, “Mother of Taiwanese Blood Research”, Marie Lin, who is also a international pioneer in the field of serology, transfusion, and anthropogenesis research, initiated one study project targeted at indigenous people Kavalan in Hualien County. Although with due process of informed consent, and open hearings held together with some local authorities. However, the study project had been voiced against by some other indigenous leaders as unauthorized and illegal due to mal-communication and lack of the permission of tribal meeting.

The event eventually ended up with case closed and tissue samples all destroyed under the supervision of National Science Council in accordance with the agreement between Mackay Memorial Hospital and the targeted tribal group. It was put in the headline of the news as a scandal both for the scientist and the hospital that used to have a high standing in the mind of the public. And the scientific group was denounced as the exploiter and the vampire. After the agreement achieved among both parties, no detailed information can be drawn up from either sides.

What impact this life-technology have on aboriginal people in Taiwan?

1. One is mainly about the intellectual property owned by the collective.

2. The other is about the ethnic privacy which might lead to the risk of genetic discrimination or social stigmatization of the tribal people.
3. And the main problem is all about how to gain so called “group consent” in relation to the ownership of genetic privacy.

**Pressing Issue II:
Natural Disaster of 8th August 2009 due to Global Climate
Change**

Long-Term Replacement Project after the Flood –

What is the major impact of forced migration upon the life of aboriginal women?

- lost of self respect and identity
- more integrated into the market based neoliberal economic
- traditional ecological wisdom gone

The Statement of the Asian Theological Conference (ATC) VII

November 08-10, 2010, Manila

Indigenous Peoples' Struggle for Justice and Liberation in Asia

We, 30 Asian members (more women than men) of the Ecumenical Association of Third World Theologians (EATWOT) from the countries of Bangladesh, India, Indonesia, Myanmar, Pakistan, Philippines, Sri Lanka and Taiwan came together for the VII Asian Theological Conference (ATC VII) on the theme: "Indigenous Peoples' Struggle for Justice and Liberation in Asia", held from November 08 to 10, 2010, at Good Shepherd Center, Antipolo City, Philippines.

Empowering Experience

We spent the first day with the *Aetas*, the Indigenous People at Pampanga, who were the victims of the Pinatubo volcanic eruption. We were moved by their courageous stories of survival during their heartrending displacement after the volcanic eruption and their audacious return to the mountainous location called the Target, (in the past it was the target in the American shooting range and now a Korean hill resort). We listened to the mothers' dreams for their children and for themselves. We visited their houses, relished their meals, and joined them in singing and dancing to their tunes of indigenous musical instruments. We were inspired by the prayers recited and sung by the elderly women addressed to *Apomalayali*, the mountain deity

worshipped by them. They were grateful to the deity for exposing them to the world and bringing them new possibilities as the result of the volcanic eruption. The life experiences and “theological” reflections of the *Aetas* reminded us of the events of the Tribes of Yahweh narrated in the book of Exodus.

We spent the next two days in sharing the stories of life experiences of the Indigenous Peoples in our countries and their struggles for justice and liberation. We realized the challenges the Indigenous People groups face in sustaining life in their community and in the Nature. Thus, we sharpened our awareness of the Asian Indigenous Peoples’ movements and analysis of the Asian society. The autobiographical narrative by Rev. Rex R. B. Reyes, the leader of the NCCP and Christian Conference of Asia (CCA), hailing from an Indigenous People, made us wake up and rise up. The indigenous elements that were present in the prayer services we participated, and in the cultural presentations performed by the staff and students of the Union Theological Seminary (UTS) and our members, enthused and enlivened us. We were strengthened in our commitment of supporting Asian Indigenous Peoples and of protecting the Mother Nature. We became more and more convinced of the need of doing Asian Wisdom-Theology in dialogue with the Indigenous Wisdom and Spirituality through inter-cultural and inter-faith praxis.

Exclusion and Exploitation

We are in solidarity with the Indigenous Peoples of Asia. We see and feel their suffering and alienation as they face the onslaught of global and local forces pushing them to the margins of society and deepening their political disfranchisement, economic marginalization, social

discrimination and cultural dislodgment. Their language, rituals, symbols and wisdom are vanishing and dying.

They are confronted with:

- State policies exposing ancestral domains to corporate exploitation – logging, mining, agri-business plantations, toxic agricultural practices, integrated forestry, etc.
- Aggressive Development projects not honouring free and prior informant consent of Indigenous Peoples which threaten and destroy creation and aggravating climate change.
- Practices like forced migration (Exodus-like experience), forging land documents (by bribing) and loss of land through mortgage becoming a daily threat and living in insecurity without protection of law.
- Militarization in Indigenous Peoples' territories through the use of police and private armies as security forces.
- Genetic Piracy (tissue samples) which is a grave violation of human dignity.
- Neglect of government in terms of infra structure support: farm-to-market roads, bridges to cut down on high transport costs and no access to education and health services.
- Non-appreciation of their indigenous Knowledge Systems, skills and practices.
- Negative impact of the hegemonic cultures and faith traditions (dominant world religions like Christianity and Islam) that diminish their indigenous culture and wisdom through proselytization.

Ways of Wisdom-Theology

We are in solidarity with their right to cultural and political identity and destiny. We join the resistance movements of the Indigenous Peoples themselves who defy the current state and religious practices of their right to their ancestral lands, their culture and livelihood. We are one in their struggle for collective self-determination. In the pursuit of our united struggle for our common future and the well-being of the earth community, we commit no less than ourselves to strengthen our solidarity by questioning our own set of values and beliefs detrimental to the sustainability and nurturance of the life systems embedded in the universe and in mother earth. We are conscious that we are facing a crisis of civilization and the detrimental nature of current Christian beliefs and values.

How can we unblock, unlearn, and let go of patriarchal ways of thinking and behaving marked by dualism and hierarchy? How can we move to a God image that sustains all forms of life and nurtures the complexity and beauty of creation? Are we not invited to reclaim the wisdom of Indigenous People who have seen and felt that the present mind-set and lifestyle are disastrous to the integrity of the whole of creation? Our indigenous brothers and sisters are raising the alarm of the on-going destruction not only of their own future but as well the future of the earth. Their alarm makes us aware that the new world economic order, in the name of globalization, is destroying the indigenous spirituality and wisdom that are as peoples' power for resistance.

The tipping point is now. We need *their* eyes and sensitivity, in order to turn away from destructive progress and move to a sustainable future. We are learning with great humility their wisdom and ways to care for the earth and build

communities of sharing and solidarity. We need to make their spirituality of connectedness with nature and the land our own in our collective effort to heal the earth and promote collective well-being. Their intuitiveness to the life systems and interconnectedness of all earthlings make us wonder if our current way of theologizing is inadequate if not wanting in forging a more holistic perspective in dealing with the present global crisis. We have to re-view the theology that has constructed our faith-vision of the cosmos, world-view and perspective of life.

The time has come to move from the rational-cognitive Western model of theologizing and expressing of our faith experiences and reclaim the intuitive, imaginative, artistic, symbolic and creative forces of Asian Indigenous Peoples. We need to reclaim our Asian manner of listening and conversing with spirit world, our ancestors, the wonders and creativity of nature and feel the presence of the Divine in an embodied, non-dualistic and non-dominating ways. Indigenous Peoples' Wisdom and Spirituality have much to inspire us and contribute to our Asian Theology for Justice and Liberation.

Appendix I

UN Treaties and Mechanisms for Indigenous People

- International Year of the World's Indigenous People - 1993
- *International Day of the World's Indigenous Peoples* (August 8)

UN Treaties:

- UN Universal Declaration of Human Rights 1948
- International Covenant on Civil and Political Rights, 1966
- International Covenant on Economic, Social and Cultural Rights, 1966
- International Convention on the Elimination of All Forms of Racial Discrimination (CERD), 1965
- Convention on the Elimination of Discrimination Against Women, 1979
- ILO Convention No. 169 on Indigenous and Tribal Peoples, 1989
- Convention on Biological Diversity, 1992
- *UN Declaration on the Rights of Indigenous Peoples (DRIP), 2007*
- UN Convention on Climate Change, 2009

UN Mechanisms:

- United Nations Permanent Forum for Indigenous Issues (UNPFII), 2000

- (Working Group on Indigenous Populations, 1982)
- Expert Mechanism on the Rights of Indigenous Peoples, 2007
- Special Rapporteur on Indigenous Peoples, 2001
- Second International Decade of the World's Indigenous Peoples, 2005-2014

Indigenous Peoples' Networks in Asia:

- Minority Rights Group (MRG)
- Asia Indigenous Peoples Pact (AIPP)
- Asian Indigenous and Tribal Peoples Network (AITPN)
- Asian Center for the Progress of Peoples (ACPP)

Appendix II

LIST OF ASIAN THEOLOGICAL CONFERENCES (ATC)

ATC I:

Jan. 07-20, 1979, Wennapuwa, Sri Lanka – “Asia’s Struggle for Full Humanity: Towards a Relevant Theology” (See Virginia Fabella, ed., *Asia’s Struggle for Full Humanity: Towards a Relevant Theology*, New York, Orbis Books, 1980)

ATC II:

1984, Hong Kong: “Towards a Methodology of Doing Theology in the midst of Human Struggles”

ATC III:

July 03-08, 1989, Suanbo, Korea: “The Search for a Liberation Spirituality in Asia” (See Virginia Fabella *et al*, eds, *Asian Christian Spirituality: Reclaiming Traditions*, New York, Orbis Books, 1992)

ATC IV:

July 23-30, 1995, Yogyakarta, Indonesia: “Signs of Life – Glimmer of Hope: Asian Theology and Spirituality of Life” (See *Voices*, XVIII, No.2, Dec. 1995)

ATC V:

2003, Kandy, Sri Lanka

ATC VI:

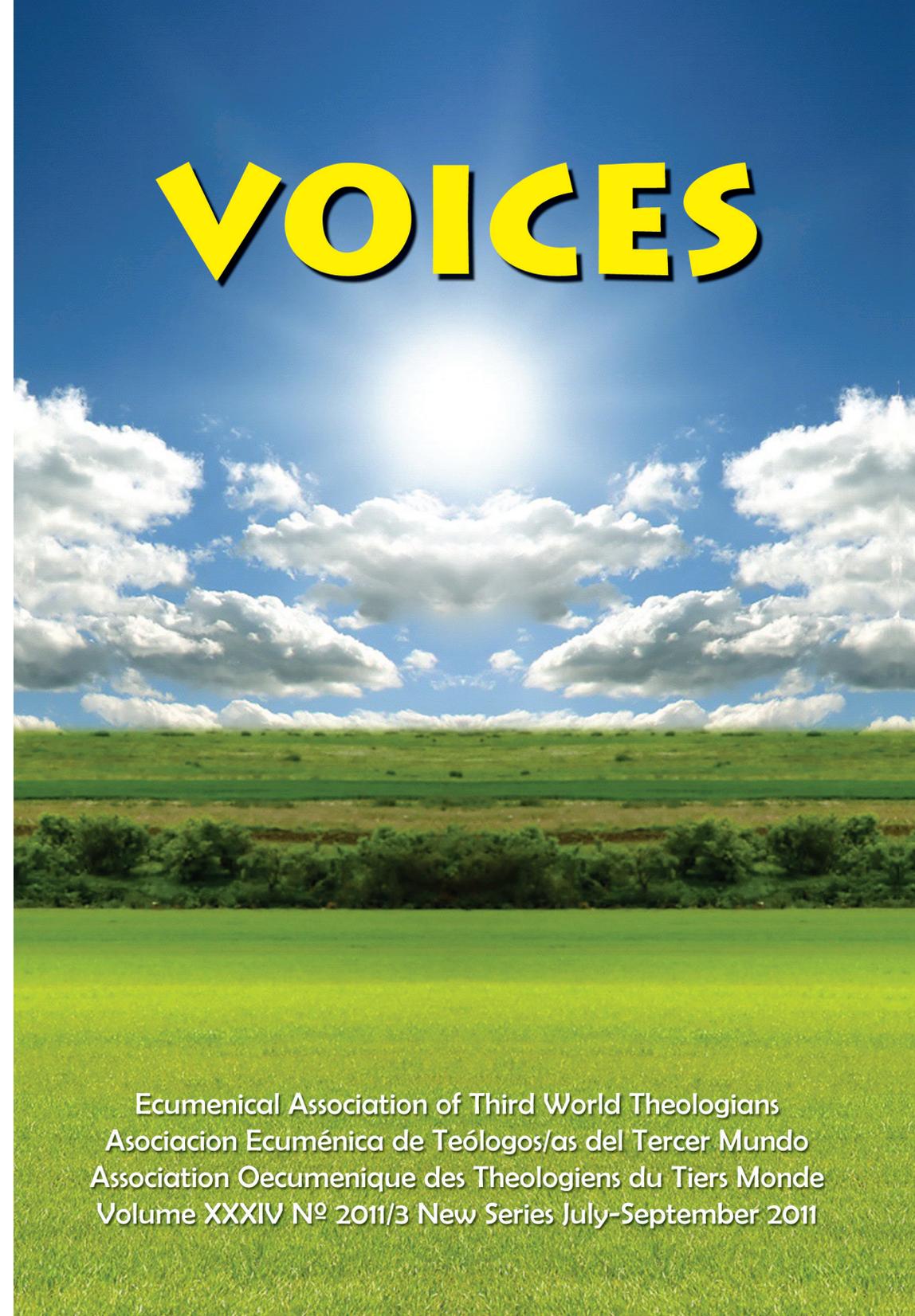
March 26-31, 2006, Colombo, Sri Lanka: “Emerging Face of Asian Church through Inter-Faith Dialogue”

ATC VII:

Nov. 07-10, 2010, Manila, Philippines: “Indigenous Peoples’ Struggles for Justice and Liberation in Asia”

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VOICES



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