

DMZ

International Forum on the Peace Economy

평화경제 국제포럼

August 29, 2019, 14:30 - 16:25
Hotel President (31F, Schubert Hall)

[Parallel Session I]
Politics, Diplomacy and Security



| Organizers |

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Politics, Diplomacy and Security

Turning the DMZ into a Peace Zone:
Achievements and Tasks





Overview



Title	DMZ International Forum on the Peace Economy Parallel Session I - Politics, Diplomacy and Security
Date & Time	August 29, 2019, 14:30 - 16:25
Venue	Hotel President (31F, Schubert Hall)
Organizer	Korea Institute for National Unification
Theme	<p>Turning the DMZ into a Peace Zone: Achievements and Tasks</p> <p>Parallel Session 1 entitled "Turning the DMZ into a Peace Zone: Achievements and Tasks" will discuss how the DMZ, a symbol of inter-Korean division and conflicts of the past, can be restructured into a space of peace and coexistence. In particular, this session will explore how cases of the Camino de Santiago(the Way of Saint James) can be applied to "the DMZ Peace Trail" in an effort to facilitate reconciliation and peace on the Korean Peninsula.</p>

Program



Time	Program
	<p>[Moderator]</p> <p>LIM Kang-Taeg President, Korea Institute for National Unification <i>Republic of Korea</i></p>
40'	<p>[Presentations]</p> <p>Turning the DMZ into a Peace Zone: Achievements and Tasks</p> <p>CHO Han-Bum Senior Research Fellow, Korea Institute for National Unification <i>Republic of Korea</i></p> <p>CAMINO DE SANTIAGO: Where Cultures Unite</p> <p>Jaime AGUILO PASTRANA Professor, Hankuk University of Foreign Studies <i>Republic of Korea</i></p>
14:30 - 16:25	<p>[Discussants]</p> <p>Gyeonggi Province's Strategy and Policy to Transform the DMZ into a Peace Zone</p> <p>LEE Han Joo President, Gyeonggi Research Institute <i>Republic of Korea</i></p> <p>Transforming the DMZ in Gangwon Province into a Peace Zone: Achievements and Tasks</p> <p>YOOK Dong-han President, Research Institute for Gangwon <i>Republic of Korea</i></p> <p>Vision and Tasks of Turning the DMZ into a Peace Zone about (former) Border Regions in Germany</p> <p>Christian TAAKS Head of Korea Office, Friedrich Naumann Foundation for Freedom <i>Republic of Korea</i></p> <p>The Synergetic Effect of the Peace Economy on the Korean Peninsula : A Virtuous Circle Relationship of the Denuclearization and Peace Process and the Regional Cooperation</p> <p>SUH Bo-hyuk Director, Peace Research Division, Korea Institute for National Unification <i>Republic of Korea</i></p>
65'	

Politics, Diplomacy and Security

Turning the DMZ into a Peace Zone: Achievements and Tasks



Moderator

LIM Kang-Taeg

President
Korea Institute for National Unification

Republic of Korea

Dr. LIM Kang-Taeg, President of Korea Institute for National Unification(KINU), is an expert in the field of unification and North Korea. President LIM Kang-Taeg's research areas include North Korean foreign trade/economic policy/reform and opening, inter-Korean economic cooperation, and economic cooperation in the Northeast Asian region. He wrote "The Market-friendly Inter-Korean Economic Cooperation for Establishing the 'One-market' "(2018), "Measures for Promoting Inter-Korean Exchanges and Cooperation under the Sanctions Regime against North Korea" (2017), "Actual Operation and Development Plan for the Gaesong Industrial Complex: Lessons Learned from 11 Years of Operation (2005-2015) in the Gaesong Industrial Complex" (2016), etc.

President LIM Kang-Taeg has been serving as member of the Expert Advisory Group, Inter-Korean Summit Preparation Committee. Also, he is Chair of the Policy Advisory Committee, the Ministry of Unification. Dr. LIM Kang-Taeg worked as Chairman of the Policy Committee of the Korean Council for Reconciliation and Cooperation(KCRC), and was an Expert Member of the Presidential Committee on the Northeast Asian Cooperation Initiative from 2003 to 2007.

President LIM Kang-Taeg was Senior Research Fellow of KINU. He received a Ph.D. in Economics from the State University of New York at Albany in 1996.

Politics, Diplomacy and Security

Turning the DMZ into a Peace Zone: Achievements and Tasks



Turning the DMZ into a Peace Zone: Achievements and Tasks

Presentation

CHO Han-Bum

Senior Research Fellow
Korea Institute for National Unification

Republic of Korea

Dr. CHO Han-Bum is Senior Research Fellow at Korea Institute for National Unification(KINU), Seoul, Korea, since 1991. He received a Ph.D. in sociology at Saint Petersburg State University(Russia) in 1994. His research interests have been on socialist system transition and unification issue at KINU since 1995. Recently he gives lectures at Korea University. He is in charge of DMZ world eco-peace park project at KINU. He successively served as a consultant of the presidential transition committee and government advisory committee. And he served as a Director of Center for Inter-Korean Cooperation Studies at KINU. His major publications include "The Concept and Direction of the New Korean Peninsula Regime", "The Cost and Benefit of Unification on the Korean Peninsula", and "The Basic Idea for DMZ World Eco-Peace Park".



Turning the DMZ into a Peace Zone: Achievements and Tasks

I. Achievements

1. Before the Moon Jae-in administration

- o In 1992, the International Union for Conservation of Nature (IUCN) proposed that both South and North Korea build a large DMZ park, but the North made no response.
- o In 2001, then South African President Nelson Mandela suggested to then South Korean President Kim Dae-jung that South Korea build a DMZ peace Park.
- o In 2007, the South proposed the peaceful use of the DMZ at the inter-Korean summit meeting on October 4, but the North refused it.
- o In 2009, the ROK Ministry of Environment conducted a study on the establishment of a master plan to create a DMZ eco-peace park.
- o In 2010, the Ministry of Environment, the UN, and the IUCN adopted a recommendation to build a world peace park at an international conference on the management of ecology and peace of the DMZ.
- o In May 2013, then President Park Geun-hye suggested the establishment of a DMZ world peace park during her speech before the U.S. Congress.
 - In September 2014, President Park changed the term for the park to "DMZ world eco-peace park" in her UN General Assembly speech.

2. During the Moon Jae-in administration

A. The September 19 inter-Korean military agreement and the transformation of the DMZ into a peace zone

- o On September 19, 2018, the two Koreas signed the Agreement on the Implementation of the Historic Panmunjeom Declaration in the Military Domain.
 - Agreed to build military trust and take measures in and around the DMZ.
 - Agreed to devise substantial military measures to turn the DMZ into a peace zone.
 - Agreed to withdraw all guard posts opposing each other within one kilometer of each other across the Military Demarcation Line in the DMZ as a pilot measure for the full withdrawal of all guard posts within the DMZ.
 - Agreed to demilitarize the Joint Security Area in Panmunjeom.
 - Agreed to jointly excavate the remains of Korean War dead within the DMZ on a trial basis.
 - Agreed to discuss measures to guarantee military security regarding joint research on and excavation of historic sites within the DMZ.

B. Assessment

- o The two Koreas virtually declared the end of war and agreed to non-aggression in the April 27 Panmunjeom Declaration and the September 19 Pyeongyang Joint Declaration of 2018.
 - Making progress in building military trust.
- o The character of inter-Korean relations has substantially changed since the April 27 Panmunjeom Declaration.
 - Progress in building military trust has improved the balance between security and exchange.
 - Making progress in improving both inter-Korean relations and North Korea-U.S. relations.
 - The Kim Jong Un regime announced a new policy to direct all of its energy into developing the economy.
- o Demilitarizing the DMZ is a starting point to build military trust and a new paradigm of inter-Korean relations.

o The DMZ is a treasure trove of ecology and can become an important symbol of peace.

- The DMZ is the major symbol of the Cold War on the Korean Peninsula and around the world and now constitutes a unique ecological system.
- The DMZ requires the establishment of a systematic plan to realize the tremendous value of the DMZ, the demolition solely from the military perspective as is currently being done should be avoided.

II. Significance and Value of the DMZ

1. Dividing line of the Korean Peninsula and East Asia

- o The DMZ divides the Korean Peninsula into the South and the North and symbolizes confrontation and conflict between the two Koreas.
 - It is the site of sharp military confrontation between the South and the North.
 - It is the front line of confrontation between South Korea-US-Japan and North Korea-China-Russia.
- o The DMZ symbolizes the severance of the ecosystem on the Korean Peninsula and the breakdown of communication between the Eurasian continent and the Pacific Ocean.

2. War memorial of Korea and the world

- o As a living war memorial, the DMZ holds memories of the past and the present.
 - It is a space for memories of the Korean War as an internecine war.
 - It is a space for memories of the Korean War as an international war.
- o The DMZ involves various matters and organizations concerning the war including military material, military facilities, the UNC Military Armistice Commission (UNCMAC), and the Neutral Nations Supervisory Commission (NNSC).

3. Place for reflection

- o The DMZ is a complex space for understanding the memory and reality of war and extreme ideological confrontation from the perspective of the present.
 - Despite the end of the Cold War around the world, division and inertia of the Cold War persist between South and North Korea.
 - The DMZ is a place for reflection on war, division, conflict, and violent confrontation.

4. Symbol of peace

- o If the DMZ indeed becomes transformed into a peace zone, the Korean Peninsula would achieve peace and the DMZ would symbolize global peace.
- o The DMZ could serve as a Korean-style model of peace and a worldwide peace icon and landmark.

5. Ecological hub

- o The DMZ holds intrinsic meaning of rich ecological treasures since nature itself has healed the scars of war.
- o The DMZ is not only a horizontal, ecological axis on the Korean Peninsula but also a vertical, ecological axis that connects the Baekdudaegan Mountain Range.
- o The DMZ connects the Eurasian continent and the marine ecosystem of the Pacific, making it an ecological hub of East Asia.



6. Dark tourism

- o The DMZ holds its unique brand value in that it is a space where the people can experience the past and the present of the Korean War, which was both an internecine war and an international war.
- o In light of the DMZ's value as a destination for dark tourism, any progress in building military trust and improvement in access to the DMZ are expected to promote peace tourism.

7. World heritage

- o The DMZ has significance as a space that goes beyond the Korean Peninsula in that it is an international place imprinted on the memories of people around the world.
- o The DMZ should be viewed from the perspectives of global citizens who love peace and ecology, not just from the perspective of the Korean Peninsula.
- The IUCN and Nelson Mandela suggested the initiatives on the peaceful use of the DMZ or building a world peace park.

III. Lessons from Germany

1. DMZ of the divided Germany

- o The DMZ between East and West Germany
 - The 1393km-long and 50-200m-wide DMZ was intended to prevent escape by East Germans.
- o Four highways, six roads, and nine railroads connected East and West Germany.
- o Unlike the Korean Peninsula that has the Civilian Access Control Line, West Germany used the areas in the vicinity of the DMZ.



2. Use of the DMZ after German unification

- o Because unification happened so quickly, Germany needed to determine how to use the DMZ.
- Issues such as development without thought for the environment and ownership came to the fore, forcing Germany into a dilemma between development and preservation.

- o Environmental organizations advocated for preservation; the government acceded to the proposition, and the needed funds were raised through government support and fund-raising.
- Ecological preservation and eco-friendly farming were pursued together.
- It is the ecological network that connects 150 regions including the UNESCO-protected Middle Elbe Biosphere Reserve, the Harz National Park, and the Rhön Biosphere Reserve.
- o Protecting the 1250km-long areas as the Grünes Band.
- Some facilities including watchtowers and barbed-wire fences are used as spaces for memories and resources of peace tourism.

3. Implications

- o Lack of a comprehensive plan served to limit use.
- Limited systematization of the peaceful and ecological use.
- o Many military facilities in the DMZ that hold important memories of war were needlessly withdrawn under the mistaken notion that they were unpleasant facilities.
- o Germany failed to make the entire DMZ a belt and isolated some sections.
- Serving as an ecological network or ecological island rather than an ecological belt.
- o Germany overcame the chaos in the early days, designated it as the Grünes Band, and is now seeking to devise ways of systematic management.
- o The German case shows that the Korean Peninsula should make proactive and systematic preparations for the future of its DMZ.

IV. Basic Direction for the Peaceful Use of the DMZ

1. Central space of the peace process for a New Korean Peninsula Regime

- o The transformation of the DMZ into a peace zone has significant meaning as an empirical outcome of turning the Korean Peninsula from a region of conflict into a region of peace.
- Elevating the DMZ as a space for the establishment of lasting peace and national reconciliation between the two Koreas.
- Using the DMZ as a space for historical memories and cooperation to pursue unification.
- o The DMZ is a central space for a New Korean Peninsula Regime based on both a peace cooperation community and an economic cooperation community, and it symbolizes everyday life of the people in the Korean Peninsula and East Asia of peace and prosperity with people-centered approach.

2. Global peace icon and landmark

- o The DMZ offers an opportunity for the Korean Peninsula to make itself an icon for world peace.
- Pursuing the establishment of a Korean model for resolution of global disputes and conflicts.
- o Elevating the DMZ as an icon for world peace that symbolizes reflection on the memories of war and peace.
- Using it as an opportunity to establish the Korean Peninsula as a global center of peace.
- o Developing the DMZ as a global eco-peace landmark through the transformation of the entire DMZ area into a peace zone.



3. Creating a Korean peace model

- o The DMZ has potential to be new type of creative complex space that engenders peace, the ecological environment, tourism, and education.
- o The DMZ needs to go beyond the concept of a simple physical space and be included in a comprehensive plan to realize philosophy of peace for the people.

4. Hub for the ecological network of the Korean Peninsula, East Asia, and Eurasia

- o Connecting the Korean Peninsula horizontally and vertically based on the ecological axes: the DMZ and the Baekdudaegan Mountain Range.
 - Connecting the ecological network of East Asia and Eurasia through the DMZ and developing it as a center for ecological cooperation.

5. Building an eco-peace belt in the entire DMZ area

- o Connecting the entire DMZ area as a single eco-peace belt in the long term by the phased strategy of dot, line, and face.
 - Developing the entire DMZ area as a space featuring a park based on the concept of ecology and peace, memorials and museums, and educational and tourist attractions.
 - With the preservation of the entire DMZ area as the basic principle, necessary facilities including railroads and roads should be built in the forms of overpasses and underground roads to minimize their impact.
 - Using the areas adjacent to the DMZ in case large facilities and buildings are needed.

6. Equitable sharing of the cost of division

- o The border regions have endured the high costs of division for a long time.
 - The people in border areas had to tolerate delayed development and institutional and everyday living restrictions.
- o Applying the concept of equitable sharing of the costs in the process of turning the DMZ into a peace zone.
 - Investing in regional development and improvement of infrastructure in the border regions.
 - Increasing support to normalize everyday life in the border regions.

V. Phased Strategy for the Peaceful Use of the DMZ

1. Closing of guard posts

- o Elevating the process of closing guard posts as an event for peace.
- o Removing facilities by alternative means, not demolition.
 - Employing the method of "demilitarization first and use later."
- o Building public consensus on the peaceful use of the DMZ.
- o Avoiding military operations in the process of demilitarization and devising ways to involve the public through a sort of festival for peace.
 - Providing a framework and an organization to incorporate public opinion from peace and ecological environmental organizations as well as the general public into the process of demilitarizing the DMZ.
 - Updating the public on the demilitarization process (refer to the real-time video service of the Dokdo islets).

- o Establishing a mid- and long-term plan for the use of the DMZ and increasing public participation.
- o Surveying the entire DMZ area through inter-Korean consultation.

2. Completion of demilitarization

- o Use of the facilities including removed guard posts, military roads, and tactical roads.
 - Using the removed guard posts as an observatory for peace tourism and an observation post for ecological preservation.
 - Creating a tour route connecting closed guard posts.
- o Creating a DMZ world peace park by using the closed guard posts as bases.
 - Establishing bases in the eastern, central, and western regions.
 - Promoting eco-peace tourism to the DMZ.
 - Building a DMZ tour route, the so called "Peace Trail," and developing it into a global landmark.
- o Exploring ways to direct attention to the DMZ internationally including inscription on the UNESCO World Heritage List.

3. Long-term strategy

- A. Turning the entire DMZ area into a peace park
 - o After building bases for a peace park, turning the entire DMZ area into a peace park and applying the concept of ecology at the same time.
 - Establishing a DMZ world peace center and a DMZ eco park.
 - o Making the entire DMZ area a war memorial and developing it as a center of inter-Korean reconciliation and education on world peace and ecology.
- B. Landmark and hub for culture of peace
 - o Creating a network between global peace parks centered around the DMZ world peace park.
 - o Developing it into a central space for culture of peace in East Asia.
 - o Making it a landmark for world peace and a sacred place for peace.
 - Exploring ways of attracting and establishing a world peace organization to the areas in the vicinity of the DMZ.
 - Establishing a graduate school for world peace and a peace museum.
- o Increasing peace events
 - Holding a DMZ peace prize award ceremony, a DMZ peace festival, and a DMZ Peace Expo (PEXPO).
- C. East Asia Eco-Peace Initiative
 - o Building momentum for environmental and ecological cooperation in East Asia centered around the DMZ and pursuing Green Détente.
 - o Connecting China, Japan, Russia, and Mongolia through an ecological network centered around the DMZ.
 - Devising an East Asian green belt initiative like the European Green Belt.

VI. Considerations

1. Seeing the DMZ as a space

- o Developing the DMZ into a space, instead of a place, for inter-Korean trust and cooperation, world eco-peace culture, and exchange.
 - Using it as a venue for exchange of ideas and experiences pertaining to eco-peace not only for the two Koreas but also between countries around the world.
 - Creating eco-peace contents

2. Making it a global festival

- o Avoiding the concept of "construction" and making it a global "festival" by incorporating peace and ecological culture.
 - Forming a planning group composed of experts in various fields from home and abroad and establishing a comprehensive plan.
 - Organizing a public event that attracts global attention from people who love peace and ecology.

3. Building consensus at home and abroad

- o Carrying it out as a national project based on consensus-building.
 - Inducing cooperation of the UN and the international community and attracting global attention.

4. Inducing cooperation of North Korea

- o Coming up with ways of cooperation in consideration of the North's conditions.
 - Considering making suggestions to the North about the North Korean economic development zones and building of their infrastructure.

CAMINO DE SANTIAGO: Where Cultures Unite

Presentation

Jaime AGUILO PASTRANA

Professor
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Prof. Jaime AGUILO PASTRANA graduated as a Forest Engineer from the Polytechnic University in Madrid, Spain. He worked 8 years as a founding partner in the environmental consultancy Medioambiente y Desarrollo Agroforestal S. L. as a co-founder and Technical Director.

He moved to the educational world, serving in the board of a university residence Colegio Mayor Universitario Montalbán and the cultural association Valderribas.

He moved from Spain to Korea in 2009 and since Feb/2011 until now he serves as an Assistant Professor in Hankuk University of Foreign Studies, Global Campus. He lectures in the Department of Spanish Interpretation and Translation. He is master in teaching Spanish language as a second language from UNED, Spain.

He participates in several association, meetings and tests in the area of Spanish teaching and translation.

He is serving since Jan/2013 until now as Honorary Ambassador of the Scholars Group for Public Diplomacy, appointed by the Ministry of Foreign Affairs of the Republic of Korea.



CAMINO DE SANTIAGO: Where Cultures Unite

HISTORY AND FACTS ABOUT THE CAMINO DE SANTIAGO

The Camino de Santiago, or Way of Saint James in English, is a 900-year-old pilgrimage with a network of pathways across northern Spain, arriving to Santiago de Compostela, where the remains of Santiago Apostle are said to be kept. The original goal of pilgrimage was seeking the intercession of God. The Camino can begin anywhere, at one's home even, but ending always at Santiago.

Santiago was one of the twelve apostles of Jesus Christ, and the one evangelizing Spain and the Western world. Santiago was beheaded in Jerusalem and his headless body was brought back to Galicia and buried in a field, under the stars. In 829 the hermit Pelayo found unusual stars illuminating a place in the Libredón forest. The site gradually becomes Compostela, the name deriving from "Campus Stellae" ("Field of Stars").

That place was identified as the tomb of Santiago. King Alfonso II ordered the building of a modest basilica and a monastery which was entrusted to the Benedictines. The Pope then was informed and the news spreads quickly throughout the Christian world. The tomb of Santiago becomes a reference for all Christianity and the pilgrimages to Santiago de Compostela begin. Even before his tomb was discovered, Santiago was the patron saint of Spain. The Pope institutes in 1122 the Jacobean Holy Year.

It seemed that in the Middle Ages, all roads led to Rome, as the saying goes on, and also to Santiago de Compostela. Tenth-century pilgrims included bishops, kings and saints, not to mention masses of ordinary people that left behind their families, farms and villages all over Europe to walk to Santiago: peasants, poets, lepers, gypsies, artisans and thieves. For a thousand years people have been streaming to Santiago in pilgrimage: with or without train, on foot or on horseback, undertake the pilgrimage to Compostela. Some walked for years, many died on the Camino. Some never went home or went home completely changed. In the Middle Ages as many as 200,000 people per year made their way to Santiago to pray at the Cathedral. The sanctuary becomes the Christian world's most visited during medieval times, ahead even of Rome and Jerusalem. The only one that still exists in its original form is Santiago. A whole infrastructure had to be built to accommodate all these pilgrims, including hospitals and places to stay.

Most of medieval pilgrims walked the Camino out of religious motives. Many seek to obtain spiritual graces for the soul of a family member, to ask for healing or to give thanks for the saint's intervention. Some came to do penance for a serious sin. That happened especially in Jubilee or Holy Years (those years when the feast of Santiago on 25 July falls on a Sunday), when plenary indulgences were, and still now, are given.

In 1879 the remains of the Apostle are rediscovered. Pope Leo XIII announces the discovery to the Catholic world, thereby inspiring a new wave of pilgrimages to Santiago. According to the Church, all evidence suggested that Santiago was in fact buried on Galician ground. Even there is no proof that the remains kept in Compostela are actually those of St. James, or even that the apostle had ever traveled to the Peninsula at all, all of this was not enough to tarnish the Camino's image. Camino de Santiago has been credited with the formation of Europe. As Goethe declared, "Europe was born on the pilgrim road to Santiago".

During twentieth century Camino de Santiago experienced moments of low interest. For instance, in 1977, Fray Justo Pérez de Urbel laments that "no one does the Camino any longer and speaking of it as a thing of the past."

Eliás Valiña, a priest in Cebreiro, was an important figure in the rebirth of the Camino. He published a short guide called *El Camino de Santiago: Guía del Peregrino* (1985), which became a model for many later guides. He in fact reanimated the Camino and care for pilgrims. The priest notes "In a society like ours in which the culture of alcohol-free beer, caffeine-free coffee, sugar-free candies, etc., is lived, the time has come also for the pilgrimage without religiosity". He has met pilgrims in France who refuse this term, preferring the more secular term of "marchadores" (walkers).

That same year the city of Santiago de Compostela is declared a "World Heritage Site" by UNESCO. In 1987, the major routes of the Camino de Santiago are declared "The First European Cultural Route" by the Council of Europe, followed by the "Common Heritage of Humanity" declaration by UNESCO in 1993. Before, Pope Saint John Paul II walked the pilgrimage to Santiago in the Holy Year 1982, and again in 1989 on the occasion of World Youth Day.

In 1993 the regional government in Galicia (Xacobeo) created cement markers to mark the route every five hundred meters, turned abandoned school into refuges roughly every ten kilometers, and changed the route itself to avoid highways whenever possible. Pilgrims tend also to invest in maintaining and preserving the route. Their growing numbers of pilgrims constitute a powerful conservationist force against other projects that threaten the route's historic and natural resources. There is always danger of turning the Camino into a theme park.

Before starting the Camino each pilgrim is entitled to obtain a document called "Credencial". This document serves as a pass, and allows overnight in special accommodation called "albergue" (refuge). The Credencial is stamped in different points of each town or village by which the pilgrim passes: refuges, hostels, churches, bars, bakeries, etc. It provides pilgrims with a record where they ate or slept, but also serves as a proof that the journey is accomplished according to the official route. Consequently, a pilgrim may receive the "Compostela", a certificate of completion of the pilgrimage, if they had walked at least 100 kilometers.

It can be seen that the Camino has its own life, with ups and downs. At times in the past 900 years the stream of pilgrims has nearly dried up. But today there are more people than ever walking to Santiago. In 1985, less than 2,500 pilgrims completed the route, but by 2005 there were nearly 100,000 and more than 300,000 pilgrims at 2017.

The rise of pilgrims is also influenced by the mass media. In 2010 the movie "The Way" by Emilio Estevez, starring his father Martin Sheen, made the pilgrimage known in North America. Paulo Coelho, the Brazilian author, wrote "The Pilgrimage" and made the Camino popular in Latin countries. Probably Korean pilgrims had known the Camino through books such as Kim Hyosun's "The Way to Santiago" (2011), or nowadays, through the TV program 스페인하숙.

The Camino will reward you with the time and distance you may need to focus your devotion that may culminate in a spiritual rebirth of your faith. Even the Camino started as a pilgrimage with a clear religious origin, of course the Church does not have control over the meaning of the pilgrimage for each participant. Walking the Camino can have religious, cultural, recreational, or artistic meanings, just to name a few, or a combination of several of these.

From now on we will go through some experiences and testimonies of pilgrims of the Camino de Santiago. We will try to find how those experiences can draw a positive impact on each individual, and therefore, in all society.

LIFE LESSONS FROM THE CAMINO DE SANTIAGO

Slow, deep learning

Pilgrimage is a slower form of travelling. Camino means 'way' and 'pilgrimage' means 'to pass through'. And of course all of us are all doing just that, passing through. Nowadays the emphasis is on speed and immediacy of accessing destinations for pleasure. When we use quick transportation we may lose the whole experience of travelling and it is not much different from being a package, just sent to another place. When experiences are not authentic one becomes a tourist: we become part of a thematic park. Route-based tourism emphasizes on experiences gained along the way.

In our times we are obsessed with achievements, production and efficiency. We need to slow down. To take a long-distance hike means to refuse to accelerate on the pace imposed by technology. Camino is not a race to get to Santiago the fastest neither to get a bed each day at evening. We had to walk at the pace that was right for us. It's better focusing on the present and not the final destination.

It is quite common to find pilgrims who make their debut on the Camino with few days available to walk, but who want to travel as long as possible; wanting to see a lot, walking fast to get to Santiago as soon as possible, pick up their "compostela" and return to the routine. This view is far from what a pilgrimage is, from the spirit of the pilgrim who seeks on the Camino de Santiago a refuge to reflect, to merge with his surroundings and find the strength that will help him to continue with his daily life. You can face the Camino from many points of view, but I recommend you to take it easy. On the Camino de Santiago the rush is not good because it can take you to lose many positive things: leave behind your stress, appreciate your surroundings, take your time to reflect, meet other pilgrims with peace of mind.

Pilgrimages are more about stopping than going. You stop your own life and step out of the familiar world so that you can look and listen, reflect and change. Take your time to reflect. If we face the Camino calmly and without hurry, we will have time to examine ourselves, our life, decisions and definitely learn to value what really matters. You strip away all that is unnecessary so that you can hear the voice of God or the voice of your conscience. Marching along these roads may inspire you and give you plenty of time to contemplate your life. It's a time to discover that your life is really inside you.



Camino is not just a normal trip, but it is a transformative learning. Authentic 'learning' is actually inner transformation. We may not always be aware what it is that we gain from a given experience. You can probably contemplate your life while safely staying at home as well, but only by leaving away many of the distractions of your life can lead you to a positive growth. The Camino is a time to fully experience the present moment.

Many people say that one of the best things that have happened to them during the Camino is that they have found themselves again. The Camino takes you out of our routine, to take you inside your thoughts, to face the questions that we sometimes want to avoid daily, questions about the meaning of human life. You had lots of time to think, and think, and think... And to learn something about who you are. The Camino is a psychological challenge. Don't walk the Camino on a whim and don't do it with arrogance. It will humble you.

Physical challenge

Doing the Camino on foot is seen as the more authentic mode, better than bicycle, horse or car. Walking the way, slowly, painfully, at the mercy of the weather, just as medieval pilgrims had done during centuries, became the most authentic way to the Camino.

Physical suffering leads to the maturity of soul. Pilgrims are physically and spiritually matured by pain, endurance, simplicity and moderation. Walking the Camino will test your body, open your mind, and stir your spirit. The Camino leads you to an unknown world and is the way of experience of life that offers them the feelings of loneliness, longing, regrets, recovery, consolation and self-discovery. Those are potentially life-changing aspects! The simplicity of the life on the Camino will help you.

Physical challenge comes first. We are not used to walk so long. Everybody gets some physical problem from blisters, tendinitis, back pain, etc. To find meaning by suffering. Pain is the Camino's way of making sure you are living in the present. A pilgrim must suffer. I can do more than I believe. Pain reminds me I am alive. Take your time. You can take a day off to recover up. The suffering will pass but it helps you now. No pain, no gain. Crying is okay. It's okay to be vulnerable. If the Camino were easy, it wouldn't be the same gift. We may learn to find meaning in challenges and to feel joy regardless the pain, which is an inevitable part of life. The Camino was full of ups and downs, just as life is. There were times of homesickness, days of sadness and feeling lost, moments of exhaustion. Conquering challenges leads to transformation. Endure, just keep walking.

You cannot plan every day ahead and you have to trust in what is coming along your way, what you are able to achieve physically. Each morning brings a day full of possibilities. No matter how tired you are, once you are up and get moving, you are ready to take a beautiful start. What will the day bring? "Qué sera, será?"

Stop periodically and look back at how far you've walked. You're often so focus on the journey, on how far is the destination, what is lacking to accomplish. The same happens in life. Look back and realize how much progress you're making. It would be a tremendous boost to your motivation to keep going.

Mental healing

Something as simple as pick up your backpack and go a few days to evade the world can help you shorten your problems and it can become your best therapy. You will see that it can change your life completely.

Doing the Camino, be prepared to receive a good answer to whatever your question is, from anyone or anything. Be open to receive this answer from some of your thoughts you had after a tiring day, or in a sleepless night. Be open to receive that answer from some old man that you met by chance. The Camino gives us a golden opportunity to ask us those questions that we always shun, to check if we are at peace with ourselves.

You may finally find yourself. Disconnecting is not just rest physically and mentally of the demanding routine. It is also taking off the mask that we carry every day and that makes us interpret the role that is expected of us. The Camino de Santiago will help you to reconcile with you again. On the Camino we will have time, a lot of time to reflect while we walk. Silence in the long walks is a companion that helps us to put our heads in order. The Camino could be seen as a giant group therapy session where your therapist is time. The longer you walk, the more you can work through things and the more you feel better.

It takes a lot of courage to examine the dark corners of your own. The Camino is an intense physical challenge, but mentally it is even harder. Hiking on the Camino made me realize that my constant worrying is unnecessary. Incessantly overthinking is not good for mental health. It interferes with my creativity and my ability to enjoy the moment. Some days I was so sick of being trapped in my repetitive, negative thoughts I wanted to throw my walking sticks and catch the next bus back home. One day, I decided to speak aloud my regrets. After hearing them out loud, I realized they weren't as scary as I thought. So speak your negative thoughts out loud.

The biggest burden we all carry is an unforgiving spirit, and the person in the greatest need of forgiveness is oneself. Don't compare yourself to others. Why is everyone so much faster and fitter than me? To compare with others is a deadly trap to fall into. It is also easy to judge the others: too fat, he is missing the experience, why she walks so slowly... Judgement is a dead-end street, and this is the time to give it up. Give up that "they are wrong and I am right" thinking. When you would like to argue, try this: that is interesting, tell me more about it. You will learn more by listening than talking. Healing takes a lot of courage for an individual person to learn to forgive and to move forward from life's hurtful experiences. Through this route we may eliminate individual prejudices. Never judge a book by its cover. I was single, a well-trained management consultant. My profile 'screamed' self-sufficiency. In the Camino I became very tolerant about people and their defects. You become very grateful. You may learn a lot of valuable life lessons walking the Camino. Truth can be weakened until total blindness. Truth opens up to those who approach with respect and humility.

The spirit of the pilgrim brings us to a place where millions of pilgrims over many centuries have arrived. That spirit is also noticeable when it leaves us that recognizable emptiness inside when arriving at home and returning to routine, although with our vital perspective changed forever. It would actively help you to relax, escape from the routine and the rush that marks our day to day. There is a comforting peace and joy in this loneliness.

At some point in our lives we want to relinquish all our past problems, failed projects or bad relationships. Like Carlos: *I left afraid Astorga. I've walked always the Camino accompanied and this time I will do alone. I needed it. And I was not afraid to go alone, I was afraid of myself, of my mind, of my inner pain caused by a bitter hit that my wife and I suffered. We had lost the baby we were waiting for... As an expert pilgrim I knew that the Camino would heal those internal wounds as I had done with injuries from past mental battles. It would make me cry, take out the bad things and see that life must always go on. I knew that it would be that way and that's why I was afraid... I left Astorga convinced that the only way to heal that tear of the soul was to open it again and that the Camino would heal it forever. "Come on, dad! What can we do!" I heard a son saying this to a man in his fifties. I let them pass, because my pace was much slower than theirs. Both pilgrims wished me "Buen Camino" and followed. Listening to their mutual talk, my mind overflowed with memories from my broken dreams. Two tears began to roll down my cheeks as I watched them move in. A father and a son! I broke down in tears bitterly, so much that I had to stop my walk, take off my backpack and sit on the edge of the road. "I shouted tearfully looking at the sky and kicked the ground until I hurt myself. I was trapped in my desolation. My mind was tormented. Why did it have to happen? I wiped my eyes again and walked again. I arrived exhausted to the albergue. And, coincidences (in which I do not believe) made the father and the son were accommodated in the same room as me. I smiled to them. We ate together and I chatted with the father for a while. His name was José Carlos. I will not forget. I promised that I would one day return to the Camino with my son as a companion, just as he was doing. More than thirty years have passed. This is the story of your name, José Carlos. Mom does not like it too much but it means a lot for me. Today we will make a walk together... If I cry, do not worry, my son. The fog will hide me and the Camino will heal me again.*

Not too much to prepare

Pilgrimage is a back-to-basics movement. Walking with nothing but the most basic essentials on one's back is the ultimate back-to-basics challenge. Camino is a good exercise in stripping life down to its essentials. I started to feel a sense of freedom, that magnificent sensation of knowing that you only need a few things to survive. Not having a lot of things freed up both time and mental energy. Every day followed pretty much the same pattern: Wake. Walk. Wash. Eat. Sleep. Repeat. It is common to see people, after three or four days, sending half the contents of their backpacks to Santiago or just abandoning stuff just there. Many of the pilgrims find this challenge extremely rewarding, even life-changing. There is something therapeutic about living so simply. You can feel an incredible "lightness of being."

Obsession with money and material things bring out in us pretentiousness, ostentation, superficiality and selfishness. Pilgrimage implies the very opposite of these values: humility, understanding of others, no class or status distinctions.

Modern urban pilgrims view life in rural areas in Spain and those pilgrim's values in many ways superior to city life. This people are satisfied with less, are more in tune with their own being and their environment, and are even closer to God.



The spirit of the pilgrim is born the moment he leaves aside the unnecessary things while preparing his backpack. He understands that in order to walk to Santiago the most important is you and it is not loaded behind his back. The participants looked back on their lives in order to return to the essential self.

The Camino de Santiago is a learning through "emptying." Freedom by emptying brings fulfillment and happiness. You need to walk the Camino de Santiago only with the essentials. You cannot walk if you do not empty yourself. You will not have any health problems even if you walk for almost 40 days with minimal food.

An expert pilgrim made one important rule: not to read anything about the pilgrimage. If you want to keep the room for your own experience entirely open, instead of sitting around reading books, just go to the pilgrimage. Don't fill yourself with some writer's ideas. Later on, after I'd done the Camino myself, I read those accounts. Paolo Coelho also recommended don't think so much, just do it, make the first step, and then spiritual energy is going to help you to continue.

Many pilgrims arrive to the Camino after intense planning and preparation. Camino online forums are full of questions about minute planning and packing details. To obsess about details is to miss a vital part of the experience: the particularities of the places and people around you. There is always a bed somewhere, you aren't going to go hungry. It will all work out. It may not work out like you had planned, but that is part of the magic. Too much planning ahead is often pointless. If we try to plan everything we may miss the main thing of the Camino. Same happens with life. Planning for the future is often fruitless.

Many pilgrims are prone to see inconveniences, such as crowded lodging or lack of hot showers, as part of the challenge, even sacrifice, of the Camino. Even people insisted on using the old lavadero (outside laundry sink made of stone) to wash his clothes instead of the refuge's modern washing machines. Many pilgrims remark their happiness for having found this mark of the past. They use to comment that the new refuges are over-equipped and too comfortable.

Enjoying people

"Buen Camino," people call out to you a hundred times per day. Camino de Santiago is imbued with some values that are often hidden in our society, such as companionship, fraternity or solidarity. Pilgrims always willing to help out or helping those in distress, the ease with which we open ourselves to others while we walk, the generosity that leads us to share our water and food, are some of the values found so often on the Camino.

'Companionship' is the relationship of intimacy, where the barrier is broken through interaction. You will get out of your comfort zone. We are not used to engage in minimally deep conversations with strangers. Camino moves us to draw from within that generosity and empathy with others. Camino creates an immediate intimacy and shared experience. I lend a helping hand without expectation or fear. That opening of oneself from the self-centered world to the others leads to an spiritual growth.

I no longer see other with biased views and experience the sympathy in order to see and understand from one another's perspective. Self-mortification on the Camino builds the mutual dependence and intimacy. It was like we were all together towards a common destination.

While people are walking, they look attitudes of people. It seems as if they are an amateur anthropologist. People find a connection with people, with oneself, with nature. Listening to the stories of other pilgrims is really very powerful. You make a connection with everything. Everyone becomes a part of your expedition. Connections are rich, meaningful and memorable. I met lots of people, each one had different stories. And those talks gave me the answer to my dilemma.

On the Camino, it doesn't matter where you come from or what you do. Camino dissolves borders. That melting of borders and identities continues even when the pilgrim is back home. On the Camino there are no social classes. I had no confidence in myself. At that moment, a foreign boy said, "Nuna, you can do it; let's go, Nuna. Nuna, go, go." The word 'Nuna' gave me strength. What do you do back in Korea? Well, I don't have anything to do. I am jobless. I envy you! You have endless possibilities.

Pilgrims communicate by 'feeling'. They share what others might need without having to talk to them. The silence, soundless smile, short communication, and basic questions between oneself and the other share the language of friendliness, warmth, and consolation. People can communicate through feeling and silence. Even if you don't speak the language you can learn how to be dependant, something to be proud.

I know now I am not at this world all alone. You do not walk alone. We need to trust more in the others. All along the way there are people to help you. Sometimes you need to rely on others. People are good. The Camino de Santiago is perfect to show us a little more human towards others, more as we would like to be and probably more as we really are. I like people: surprise. On the Camino, as in normal life, the people are everything. Many pilgrims also met their partner in life on the Camino.

We need models, witnesses. There are many important things that we need to experience by practice. Instead of talking about theories, a teacher decided to the Camino de Santiago with his students, for them to learn valuable lessons in life. Can you imagine doing the Camino de Santiago with your classmates at 17 years old? In a high school in Madrid organize random pairs to walk together so that they get to know each other. The students had a great experience.

Look around you

The Camino was declared the first cultural itinerary of Europe. Cultural routes are considered as instruments to promote international cooperation, contributing to intercultural dialogue. Each pilgrim could find peace of mind, relive a pilgrim experience with a lot of respect for the community and history of the place.

It is different to walk with a tourist's eye than to walk like a pilgrim. It is not the same to walk from indifference, to walk open to faith, hope and with a sense of search. While people are walking the Camino, they observe and investigate local architectures, language, culture, attitude of people, etc. Try to appreciate the surroundings of the Camino as it deserves. The Camino enjoys enviable natural surroundings and a heritage of great value that is worth knowing little by little and without haste. The spirit of the pilgrim consists in deepening our inner search while we walk, learning to value little things that surround us, without hurry to reach the goal. The Camino, with its calm and personal rhythm, allows you to enjoy hundreds of artistic treasures at the speed that suits you.

The Camino is a living tradition, protected and spread by all. If you want to get the most out of the Camino, invest some time in informing yourself about the millenary tradition, its beginnings, the way of life and the sacrifices of the medieval pilgrims. Slowly, I began to see like a pilgrim. In the smallest town, there was not just a church, but a real cathedral, a beautiful ornate structure that had taken generations to build. It has the real power of time, lots of time. I would make at least two weeks on the Camino de Santiago mandatory for Art and History students at university.

MOTIVES TO WALK THE CAMINO DE SANTIAGO

The question you can hear the most while walking the Camino is "so why are you walking the Camino de Santiago?" What is it about the Camino that draws so many people? The Camino is a Catholic pilgrimage, but of course you don't have to be a Catholic to do it. Although the Camino has religious origins, it attracts persons from all faiths and belief systems. Everything synchronizes harmoniously: The Camino is popular among both religious persons who walk by devotion as well as people seeking rest from modern life.

Some people walk the Camino because they were between jobs, partners, homes, countries, or facing big crossroads in life: mourn a death or divorce, an unborn baby, etc. Others walk for gratitude, for adventure. Many people shared their drama, other shared reasons that sounded naive. Whatever their reason they were all united in their belief that walking across Spain would help them heal from their hurts or stimulate their minds to live their lives better when they returned.

Although the reasons may be very diverse almost all pilgrims agree on something: the Camino de Santiago manages to transport you to another place. The Camino de Santiago marks a turning point in many pilgrims who are looking for something different in their lives. All pilgrims share a desire for a more peaceful society, and they start searching for this peace inside, in their own hearts.

FINISHING THE CAMINO

Pilgrims realize that life is a journey, not a destination. The goal is only the end, but the "during time" is the most important. Many agreed that the last 10-minute walk into Santiago was shockingly sad and a little strange. We always knew it was the destination; we had walked miles to get there, but surprisingly many felt a strange sense of melancholy upon arriving. You could see exhausted pilgrims outside the Pilgrim's Office in Santiago with their Compostela diplomas in their hands.

Your time on the Camino is limited, but it may change your life. Many pilgrims say: your Camino really starts after you head home from Santiago. People came back from the Camino with a tremendous sense of gratitude for everything, even though life didn't change, they come back with an entirely different outlook in life. After walking so much, your mind will go through different phases, some different thoughts and ideas, different than the ones you're used to. These new thought patterns can bring you new ideas for your business, your personal life. Those ideas may help you to see things more clearly. After walking the Camino, you'll certainly feel more energized to take on new challenges.

Some people come back to the Camino over and over again. One of the most famous sayings of the Camino goes: "Pilgrim once, pilgrim forever".

Politics, Diplomacy and Security

Turning the DMZ into a Peace Zone: Achievements and Tasks

Gyeonggi Province's Strategy and Policy to Transform the DMZ into a Peace Zone



Discussant

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Dr. LEE Han Joo, president of the Gyeonggi Research Institute, received a doctorate in economics from Seoul National University in 1994. He has been a professor of economics at Gachon University since 2004, serving as the dean and vice-president of the Graduate School of Business. He studied policy issues and coordinated national tasks while serving as the head of the First Economic Division of the Government Policy Planning Advisory Committee and chairman of the National Growth Division of the Presidential Committee. He led the development of the vision and plan for Gyeonggi Province by co-chairing the 7th Gyeonggi Provincial Governor's Transition Committee, that is New Gyeonggi Committee.

As the head of the Gyeonggi Research Institute, he is currently working hard to come up with policy alternatives such as strengthening the competitiveness of Gyeonggi Province and enhancing the quality of life, establishing a fair economic ecosystem, expanding good jobs and establishing new welfare models.



Gyeonggi Province's Strategy and Policy to Transform the DMZ into a Peace Zone

- Joint peaceful use of the DMZ in Gyeonggi Province¹⁾ and the neutral zone in the Han River estuary by South and North Korea will catalyze the transformation of the DMZ into a peace zone and further establish a peace system on the Korean Peninsula.
- o The DMZ in Gyeonggi Province and the neutral zone in the Han River estuary lie on the line that connects Seoul and Pyongyang, the capitals of the two Koreas, making them the locus of various meanings of the DMZ from the perspectives of politics, the economy, society, history and culture, ecology, the military and security, and international relations.
- o The two Koreas have moved to implement agreements to turn the DMZ into a peace zone: opening some parts of the DMZ to the public, activating the Gaeseong Industrial Complex, and realizing tourism to Mount Geumgang through the connection of roads and railways in accordance with the June 15 Joint Declaration; and withdrawing guard posts from the DMZ and demilitarizing the Joint Security Area in Panmunjeom according to the April 27 Panmunjeom Declaration and the September 19 Pyongyang Statement. Despite several attempts and discussions, the two sides have not yet succeeded in putting them wholly into practice.
- o If the DMZ is to be reborn as a true peace zone, we must indeed ease military tensions and make the DMZ a test bed for integration of South and North Korea from the perspectives of society, history and culture, and ecology, and make it the symbol of peace between the two Koreas.
- o There is concern that amid the effort to turn the DMZ into a true peace zone, any progress in inter-Korean relations which focuses on political and military declarations will only ever be incomplete, like a house built on sand. We can only expect to usher in an era of peace between South and North Korea if we act deliberately instead of merely uttering words.
- o Therefore, the work of turning the DMZ into a peace zone will progress not only by easing political and military tensions but by making the DMZ a hub for inter-Korean integration, which will entail among other things building a joint inter-Korean special economic zone, connecting roads and railways, establishing a customs office, designating a zone for free travel for the people of South and North Korea, building a peace city, having the DMZ inscribed on the UNESCO World Heritage List, and creating a joint DMZ eco-peace zone. To make the DMZ a hub for inter-Korean integration, a joint project team that includes various organizations from both South and North Korea, international organizations, and businesses needs to be organized.
- The 7th local government of Gyeonggi Province, elected by popular vote, is implementing various DMZ policies from these perspectives or is preparing for them.
- o The local government intends to build a peace economy based on inter-Korean cooperation. Its main projects are based on the direction and philosophy of transforming the DMZ into a peace zone.
- o Creating a DMZ eco-peace zone
 - The local government will preserve and explore ecological and peace resources in the DMZ and build a DMZ eco-peace zone as part of the efforts to proactively connect with local communities.
 - It will soon develop a DMZ eco-peace zone as a practical example of how the South and the North can jointly strive to turn the DMZ into a peace zone, albeit with some limitations, and how the South and North Korean people can use it together.
- o Peaceful use of the Han River estuary
 - Use of the Han River estuary and free navigation will offer a significant opportunity to expand the work of transforming the DMZ into a peace zone from partially or limitedly into wholly or extendedly.
 - For the peaceful use of the Han River estuary, such projects as building a waterway for free navigation of goods and people, constructing a bridge between South and North Korea, and building a customs office for mutual visits should be implemented.

- o Inscribing the DMZ on the UNESCO World Heritage List
 - To have the DMZ inscribed on the World Heritage List would be to gain recognition for the last vestige of the Cold War around the world and to systematically preserve its ecological, cultural, and security value.
 - The South and the North should work together to have the DMZ listed as a World Heritage Site. Its listing would institutionalize the systematic preservation and use of the DMZ and would itself mark remarkable progress in transforming the DMZ into a peace zone.
- o Hosting the DMZ Forum 2019
 - Gyeonggi Province will host the first DMZ Forum on September 19-20, 2019. Global leaders, peace activists, scholars, and experts will participate in the forum to discuss the peaceful use of the DMZ, progress in inter-Korean peace and cooperation, and ways to establish a peace and economic community in Northeast Asia. The outcome will be announced as a DMZ Peace Declaration.
 - During the period, it will also host cultural and art festivals including the DMZ Festa and DMZ Art, which will be joined by world-renowned musicians and artists from home and abroad. This is how it intends to mark the first anniversary of the September 19 Joint Statement and establish the DMZ as the symbol of inter-Korean peace.
- To give shape to its aim to realize a peace economy between South and North Korea, Gyeonggi Province is preparing and pushing ahead with such projects as building a joint special economic zone in the West Sea and transforming its northern regions into an advance base for a peace economy.
- o To turn the DMZ into a true peace zone, the overall border regions as well as the DMZ must be developed into a space for inter-Korean cooperation.
- o Building a joint special economic zone in the West Sea as agreed between the leaders of the two Koreas in the September 19 Joint Statement holds significant meaning for realizing a peace economy on the Korean Peninsula.
 - The joint special economic zone in the West Sea geographically should include Gimpo and Paju in Gyeonggi Province; Gangwha in Incheon; and Gaeseong, Gaepung, Yeonan, Gangryeong, and Haeju in North Korea. It should go beyond the model of the Gaeseong Industrial Complex and be built as a test bed for inter-Korean economic and social integration.
 - Since the joint special economic zone in the West Sea includes the neutral zone in the Han River estuary and the DMZ, the local government will ensure that the DMZ area will be used not only for purposes of military or ecological preservation but also as a center for a peace economy.
- o The government of Gyeonggi Province intends to establish a peace system on the Korean Peninsula as soon as possible by making its northern regions a mecca for a peace economy.
 - The local government is devising many different projects to ensure that its northern regions, as a center of peace and economic exchange between the two Koreas, can serve as the hub of logistics, economy, industry, and cooperation with the North.
 - It is making specific preparations in relevant respects: repairing the roads and railways that connect the two Koreas, improving the infrastructure including airports and ports, promoting industries and fostering human resources necessary for inter-Korean economic cooperation, improving the city and industrial space related to the aforesaid, and establishing public-private governance and laying the institutional foundation for inter-Korean cooperation.
 - These efforts will be made largely in and around the DMZ, which will lead to fundamental change that transforms the DMZ into a true peace zone.

¹⁾ The DMZ in Gyeonggi Province accounts for 103km of the total 248km-long DMZ.

- I propose that the government strive to establish DMZ governance specifically to make the DMZ into a peace zone.
- o Because so many policies and projects for the DMZ are being carried out by various entities including ministries, local governments, and non-government organizations, the central government needs to ensure that they are executed in a coordinated way.
 - Decentralized discussion and execution as are occurring today are not conducive to preventing the possibility of the DMZ's sudden opening to the public leading to development with preventable but thoughtless and irreversible damage to the environment.
 - The North is taking a cautious approach to exchange with the South, and lack of coordination in exchange and cooperation projects with the North could actually reverse much of the progress that has been made in inter-Korean exchange and cooperation.
 - Nonetheless, since it is necessary to carry out inter-Korean exchange and cooperation projects from various angles, there is a need to establish governance between local governments to coordinate and discuss DMZ and inter-Korean exchange and cooperation projects, and each local government should autonomously implement inter-Korean exchange and cooperation.
- o The government needs to elicit the full participation of civic organizations in the work of turning the DMZ into a peace zone and inter-Korean exchange and cooperation in a more coordinated way.
 - Ireland has recently established lasting peace after decades of troubles, attracting much attention from the world. One of the lessons we should take from the Irish case is that the government should guarantee the participation of political parties, civic organizations, and local communities in the peace-building process. In particular, a local community development program in Northern Ireland invigorated civil society and induced its participation, and this is considered to have played a very important role in establishing peace in Northern Ireland.²⁾
 - In this regard, it should be designed to ensure the participation of the government, civic organizations, and local communities at various levels in order to transform the DMZ into a peace zone and further establish a peace system on the Korean Peninsula.

²⁾ Kim Nam-kook, Factors for the Success of the Peace Process in Northern Island: From the Policy, Leadership, and International Perspectives, The Journal of Contemporary European Studies, Vol. 36, No. 1, pp. 49-91; Institute of Trans-division and Border Studies at Shinhan University, 2019, Island's Peace Process and the Korean Peninsula, Woolryeok.

Transforming the DMZ in Gangwon Province into a Peace Zone: Achievements and Tasks

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Mr. YOOK Dong-han was a public official in political service who served as Deputy Secretary-General of the Prime Minister's Office, Republic of Korea. Mr. YOOK Dong-han is currently working as President of Research Institute for Gangwon. He holds B.A. in economics from Hanyang University and M.A. in policy studies from the University of Wisconsin. Mr. YOOK Dong-han has devoted himself to the nation for about 30 years, serving as Director General for Policy Coordination and Director General for Economic Policy of the Ministry of Economy and Finance, and Deputy Secretary-General of the Prime Minister's Office, Republic of Korea.

With his long-time experience in public offices, Mr. YOOK Dong-han currently focuses on developing regional policies as President of Research Institute for Gangwon, a think tank in Gangwon Province.



Transforming the DMZ in Gangwon Province into a Peace Zone: Achievements and Tasks

The passion of the people in Gangwon Province fueled the success of the 2018 PyeongChang Winter Olympics, which opened a historic path toward peace on the Korean Peninsula. The journey is giving new hope to the aspirations for the future of not only the Korean Peninsula but Gangwon Province. The ride has certainly not been entirely smooth, but the journey has seen a series of inevitable but surprising turns for peace and prosperity in the border regions.

Gangwon Province accounts for 58% of the 155-mile-long demilitarized zone, and it is the central area of the DMZ. During the Japanese colonial period, it was an advance base for the Japanese military in its movement toward the continent since the Gyeongwon line passed through the region. During the Korean War, it was a strategic location that witnessed the fiercest battles. The headquarters of the Workers' Party of (North) Korea, Jeil Methodist Church, an icehouse, and an inspection center for agricultural products still remain in Cheorwon and stand as testimony to the great importance of the region under Japanese colonial rule and the fierce battles of the Korean War.

The DMZ is the most fortified border in the entire world. It is the scene of military confrontation between South and North Korea. The government has been managing the 5-mile-long area south of the Southern Limit Line as the Civilian Control Zone. Access control of civilians to the zone over these past six decades has brought a surprising gift to the region. Nature has restored itself, and the northeastern area of the region belonging to the Baekdudaegan Mountain Range became a center for the ecological environment, home to a wide range of rare and endangered flora and fauna.

The DMZ is changing due to the Agreement on the Implementation of the Historic Panmunjeom Declaration in the Military Domain. Specific measures were taken to turn the DMZ into a peace zone: Guard posts were withdrawn from the DMZ, and other measures were taken to jointly recover the remains of Korean War dead in the Arrowhead Hill area in Cheorwon. The area that connects Arrowhead Hill with the Monument for the Battle of White Horse Hill is now open to the public as part of the DMZ Peace Trails along with the Civilian Control Line (CCL) area including the Goseong Unification Observatory. Access control to the controlled protection zones north of the CCL was eased to the same level as the protection zones south of the CCL, and as a result, the military base and installation protection zones, which cover an area 116 times larger than Yeouido, were lifted at the end of 2018.¹⁾ Expectations for development are causing land prices in some border regions including Goseong to rise. Naturally growing interest in the ecological value of the DMZ led UNESCO to designate five Counties in Gangwon border regions as the Gangwon Eco-Peace Biosphere Reserve on June 19, 2019.

Gangwon Province, the very region most directly impacted by national division, has taken the lead in inter-Korean exchange and cooperation. Gangwon enacted an ordinance on inter-Korean cooperation for the first time in the country in December, 1998 and has carried out exchange and cooperation in various ways based on the regional characteristics according to a "decentralized and microscopic" approach. Cases in point are such projects as the release of young salmon fry, the protection of forests on Mount Geumgang and Mount Seorak, and the latest support for the U-15 Youth Football Tournament. Gangwon has also led exchange and cooperation between the East Sea Rim regions including Jilin Province of China, Primorsky Krai (Yeonhaeju) of Russia, Tottori Prefecture of Japan, and Tov Province of Mongolia.

Building on these experiences, Gangwon Province is working hard to designate Cheorwon and Goseong as special unification economic zones to make the region an important gateway of inter-Korean exchange in line with the central government's policy on North Korea. With the possibilities for resuming tourism to Mount Geumgang, Goseong is considered part of the East Sea joint special tourism zone agreed between the leaders of South and North Korea at the summit in Pyeongyang in September, 2018. While responding to the government's New Economic Initiative for the Korean Peninsula, Gangwon is preparing for the creation of a peace industrial complex in Cheorwon as a reverse concept of the Gaeseong Industrial Complex. It is also planning to designate the tourism areas ranging from Wonsan, Mount Geumgang, Goseong, Sokcho, Yangyang to Gangneung as an international free tourism zone in response to the East Sea joint special tourism zone.

Gangwon is taking the lead in the efforts to institutionalize inter-Korean relations. It is preparing to enact a law to designate Gangwon Province as the region leading peace and unification under the direct supervision of the central government. Legislation to designate Gangwon as a special self-governing province for peace was introduced by lawmakers in December 2018, and Gangwon is pressing hard for the passage of the legislation.

However, behind these hopes are not a few caution signs. The plan to redeploy the military base and installations in accordance with Defense Reform 2.0 is causing great anxiety among the residents. In Yanggu, the removal of the army division there would cause its population to plummet to under 20,000. Redeployment and the aging of the population at large threaten the very existence of the region, and imminent expansion of the garrison areas intensifies the concerns. Deregulation including the lifting of the military base and installation protection zones will not only resolve the chronic inconvenience of the residents but create an opportunity to revitalize the local economy. In reality, however, it is hard to shake off the shadows of speculation and development without thought for the environment. The rise in land prices in some regions shows that these are not groundless concerns.

It is our mission to manage change well in the border regions, turning the regions from a scene of national division into a land of peace, from a locus of confrontation into a zone for the co-existence of humanity and nature, and from backward areas into the center of exchange and cooperation. It is particularly important to be deliberate and careful in the preparations and to establish governance to support it. I remember that despite a huge investment, the comprehensive development plan for the border regions presented by the government early this year failed to gain as much consensus as expected. It is even harder to gain public support if some regional initiatives and programs are carried out only sporadically.

The current framework of policy-making for the border regions is based on the Border Area Support Act completely revised in 2011. The Act represents an improvement in that it went beyond the previous acts, which defined compensation for the residents who accepted inconvenience for national security, and planned for sustainable development in the regions. However, that fact that it was devised as an improvement during the period when confrontation became permanent means that it has inherent limitations. This is why the Act needs to be generally amended if we are to comprehensively respond to change and redraw the future from a long-term perspective.

The Act specifies the Border Area Policy Deliberative Committee, which is chaired by the Prime Minister and consists of representatives of appropriate departments; representatives of the governments of Gyeonggi Province, Gangwon Province, and Incheon Metropolitan City; and experts in various fields. The committee should now include experts in the ecological environment and representatives of NGOs under the future-oriented vision for the border regions and establish a sub-committee to quickly and effectively carry out the main tasks. The local governments that share the border regions should increase their cooperation as well.

¹⁾ Despite the lifting of the military base and installation protection zones, there are limits on how land can be used since 70.8% and 76.8% of the zones in the border regions of Gangwon Province were designated as state-owned land and reserve forest land, respectively.

Politics, Diplomacy and Security

Turning the DMZ into a Peace Zone: Achievements and Tasks



Vision and Tasks of Turning the DMZ into a Peace Zone about (former) Border Regions in Germany

Discussant

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Mr. Christian TAAKS, born 1961, studied sinology, communication science/journalism and Theater Arts in Tübingen, Hamburg, Taipei and Berlin. He received his Ph.D. at Free University Berlin on a historical topic. Since the late 1980s he worked in the field of development cooperation for several German institutions. In 2004 he joined the German political foundation Friedrich Naumann Foundation for Freedom (FNF), where he held since then several posts, amongst others, Director of Scholarship Programmes, Head of European and Transatlantic Dialogue Division and Head of Asia Division. Since September 2018 he is the Head of FNFs Korea office, based in Seoul.

DMZ International Forum on the Peace Economy

Some facts and figures for the discussion in the parallel session **“Vision and Tasks of Turning the DMZ into a Peace Zone”** about (former) border regions in Germany

Presented by

Dr. Christian Taaks, Head of Korea Office, Friedrich Naumann Foundation for Freedom, Seoul

The Inner German Border (“Innerdeutsche Grenze”) before November 1989

1) What was the Inner German Border?

- border between East and West Germany from 1949-1990
- formally established 1 July 1945 as boundary between Western and Soviet occupation zones
- 1,393km long (excluding separate Berlin Wall) from Baltic Sea to Czechoslovakia
- on the Eastern side: one of most heavily fortified borders with
→ high metal fences and walls, barbed wires, alarms, minefields, watchtowers...
- built by East Germany in phases from 1952 to the 1980s
- prevent emigration to West Germany
- manifestation of the Iron Curtain
- from 1952-1967 development of the border
 - ploughed 10m wide strip along entire length of inner German border
 - 500m wide protective strip “Schutzstreifen” under tight control
 - 5km wide restricted zone “Sperrzone” (need for special permit to live and work there)

2) Border Crossing

- Inner German border never completely sealed (unlike DMZ)
- legal crossings through limited number of air, road, rail and river routes
- foreigners could cross East Germany via West Berlin, Denmark, Sweden, Poland, Czechoslovakia, but still with many restrictions.
- West Germans could cross the border to visit relatives, but had a lot of bureaucratic formalities, East Germans had much more restrictions
- not many people fled via the border; it was more common to flee via a third country or being ransomed by West German government
- from 1945, unauthorised crossers of the inner German border could get shot by Soviet or East German guards (“Schießbefehl / firing order”)

3) After the Fall of the Berlin Wall

- on 1 July 1990 the border was abandoned; no more border guards
- clearing of fortification (removal of mines, rebuilding roads and railway lines) only completed in 1994
- little remains of the former border and fortification today

Along the former Inner German Border 30 years after the fall of the Berlin Wall

- 30+ public, private and municipal museums, aiming to keep memory alive
- (only) some watchtowers, short stretches of The Wall, border installations have been kept
- Sections of The Wall in formerly divided communities were kept and conserved or restored (Berlin, Mödlareuth, Hötersleben)
- Some buildings related to the borders, e.g. former highway crossing point at Marienborn can be visited (of course, mainly by car)
- Artworks, memorial stones, signs, patrol ways etc., indicating the course of the former border, some of them commemorating the victims of the GDR border regime.
- In the four decades of German division, many border regions, esp. the restricted zones and the protective strips became a haven for flora and fauna wild life. Pleads from ecologists and conservationists to keep these regions in the shape they were in 1989
Therefore the first draft of a plan for the German Green Belt was presented already in December 1989, only weeks after the fall of The Wall (in depth details given in the presentation of this session):
 - conservation project set up after Cold War, guided tours through former no-mans-land, that was completely off-limits to the public before
 - characterized by an exceptional wealth of species and habitats, most of which are now endangered, representing a system of interlinked biotopes of national importance, which joins together or passes through valuable swathes of land and intensively farmed agricultural landscapes

Related start of planning process and project development in Berlin

- Obviously no plans existed before the opening of the borders – although in West Germany the dream of a re-unification of divided Germany never ceased to exist. Not even in the Ministry for Inner German Relations (West Germany never called it Ministry for Unification) any plans were developed over the decades.
- In Berlin the development of a master plan how to deal with the past and how to keep memory alive started years after reunification. By then many installations were already irretrievably removed and destroyed.
- Of course, in the process of reunification other priorities had to be set. Conserving facilities that had kept up the division, was of minor significance, as most of the people at that time wanted to get rid of them.

Berlin Wall Trail: Cycling and hiking around Berlin along the former wall and Memorial Park



- Construction began in 2002, completed 2006
- Traces the course of the former GDR fortifications encircling West Berlin, 160 km.
- The trail is divided in 14 individual sections, each between 7 and 21 km long.
- In most sections the hiking and biking trail runs along the former patrol road.
- Sections of historical interest and of natural beauty.
- Signs mark the course of the trail; maps are displayed at regular intervals to give orientation for bikers and hikers



- "Berlin Wall Orientation System" in the city center with maps, listening stations etc.
- Information and biographical notes on people who died at the Berlin Wall are displayed at 29 places.

Administrative Transformation in the former GDR – East-West Partnerships

- Soon after November 1989 in the Federal Ministry of the Interior a task force working unit was set up to coordinate support, knowledge exchange, local government-, state- and federal activities.
- Setting of standards, personnel recruitment and training for the New Länder (states of the federation)
- Implementation of new standards, working procedures etc.; reshaping of administration.
- Länder-partnerships between western and eastern entities were established to
 - create organisational structures,
 - launch basic policy-related legislation,
 - provide administrative aid,
 - transfer of personnel to temporary missions to the eastern partner.
- Formal local government partnerships increased tremendously from 68 (1989) to 680 (1993), complemented by more than 1.100 informal partnerships.

Property issues

- Privatization of the economy: Capitalist and socialist economy had to become one
→ Trust Agency (Treuhand)
- Many unresolved property issues: Trying to "balance various interests in a socially responsible manner".
- Joint declaration of the governments of the FRG and GDR on the settlement of open property questions, June 15, 1990.
- In principle, confiscated real estate returned to the former owners or their heirs.
- Principle: Restitution before compensation. Many cases in which compensation was or had to be granted. Changes in value had to be dealt with separately.
- If assets – including usage rights – were acquired through dishonest machinations, the acquisition of legal rights is not protected and must be reversed.
- Citizens in the east and the west were affected.

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The Synergetic Effect of the Peace Economy on the Korean Peninsula : A Virtuous Circle Relationship of the Denuclearization and Peace Process and the Regional Cooperation

Discussant

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Dr. SUH Bo-hyuk is Director of Peace Research Division at the Korea Institute for National Unification (KINU). Dr. SUH Bo-hyuk is the President of the Association of Comparative Peace Studies and the Vice-President of the Korean Association of North Korean Studies, and was Research Professor at the Institute for Peace and Unification Studies (IPUS) of Seoul National University, and an Expert Adviser on the North Korean human rights at the National Human Rights Commission of Korea (NHRCK). He majors in political science, especially in peace and human rights issue in the context of protracted conflict. He has been advising governmental and non-governmental organizations on South Korea's North Korea policy for about twenty years.

Dr. SUH Bo-hyuk's recent writings include Peace Studies from Korean Perspectives (Korean, 2019), Korean Peace Thoughts (Coedited, Korean, 2018), North Korean Human Rights: Crafting a More Effective Framework (2016), Division Violence (Coedited, Korean, 2016), Asia-Pacific between Conflict and Reconciliation (Co-authorship, 2016), "The Right to Peace and the Anti-THAAD Movement," at the Journal of Peace and Unification (2019), and "Resolving Korean Conflict through the Combination of Human Rights and Human Security" at the Korean Journal of International Politics (2016).



The Synergetic Effect of the Peace Economy on the Korean Peninsula : A Virtuous Circle Relationship of the Denuclearization and Peace Process and the Regional Cooperation

- o The significance of the "Peace Economy Theory" can be found in the background of the "Denuclearization and Peace Process", together with the "New Southern and Northern Cooperation" of the Moon Jae-in administration.
- Although its scope extends beyond the Korean Peninsula, its consequences will eventually have a significant impact on the Korean Peninsula, giving rise to the so-called "New Korean Peninsula Regime".
- It is envisaged that the interaction between the Denuclearization and Peace Process and the New Southern and Northern Cooperation will lead to the establishment of a peace economy on the Korean Peninsula.
- As the premise of the establishment of the peace economy on the Korean Peninsula, it is expected that the international community's reciprocating actions such as providing security guarantees for North Korea and lifting sanctions partially (those related to the North Korean people's livelihood), which would be taken in exchange for North Korea's dismantlement of the nuclear facilities at Yongbyon and freeze of its all nuclear programs, will trigger the genuine Denuclearization and Peace Process.

<Table> Policy Structure of the New Korean Peninsula Regime and Its Expected Consequences

Classification	Denuclearization and Peace Process ▷▷ ◁◁ New Southern and Northern Cooperation	
Economic Consequences of Peace ▽ ▽	Discontinuation of military drills against North Korea, transformation of the DMZ into a peace zone, removal of landmines, excavation of war remains ⇒ Reduced military expenses, facilitation of the economy, increase in foreign currency income, improvement in the livelihood of North Korean residents, increased tourism and trade	Hosting denuclearization and peace talks, multiparty cooperation for common security and human security ⇒ Facilitation of inter-Korean economic cooperation, increased tourism in Korea (especially border areas)
	<ul style="list-style-type: none"> · Cooperation in tourism, forestry, hygiene, and agriculture and fisheries in the South-North border areas and in the East Sea rim · Linkage of the trans-Korea railways and highways: move towards the East Asia railway community · Acceleration of the marketization and opening of the North Korean economy 	
Peaceful Consequences of the Economy △ △	Resumption of tourism of at Mt. Geumgang and the Gaesong Industrial Complex, easing of North Korea sanctions, humanitarian aids ⇒ Increased South-North contacts, trust building, easing of tensions, facilitation of denuclearization and peace negotiations	Tourism in the border areas, knowledge sharing for North Korea, trans-border cooperation, cooperation for tourism in the East Sea rim, preparation for linkage with the continental railways ⇒ Same consequences as left, mini-multiparty cooperation (East Sea rim, Duman River), formation of East Asian identity
	<ul style="list-style-type: none"> · Opening of the Peace Zone in Yellow Sea rim · Conclusion of the peace treaty among Parties concerned, establishment of diplomatic ties between North Korea and the US, and between North Korea and Japan→ Establishing the tangible peace regime · Institutionalization of the inter-Korean relationship (inter-Korean community of peace and prosperity) · Increased arms control in the South and the North · Lessening the South-South conflicts 	

Economic Consequences of Peace

- o The economic consequences of peace will mainly arise from the development of the Denuclearization and Peace Process, rather than from the New Southern and Northern Cooperation.
- With South Korea and United States' discontinuation of the military drills against North Korea, the transformation of the Demilitarized Zone into a peace zone, the removal of landmines, and the excavation of war remains, it is expected to bring many positive consequences such as the reduction in military expenditures following the commencement of negotiations for the peace treaty, the reinvigoration of the economy, an increase in foreign currency income, the improvement in the livelihood of North Korean residents, and the expansion of tourism and trade between the South and the North, especially in the border areas.
- If countries within the New Southern or New Northern areas were to host denuclearization and peace talks, or operate multilateral cooperation programs for common security and human security with the participation of the South and the North, it is expected that such countries will support inter-Korean economic cooperation at least indirectly. In addition, an increasing number of people from such countries would be travelling to Korea (border areas).
- o As such, the economic consequences of peace, which are expected to be realized through the synergy between the Denuclearization and Peace Process and the New Southern and Northern Cooperation, are tremendous. In terms of the inter-Korean relationship, in particular, cooperation in the areas of tourism, forestry, hygiene, and agriculture and fisheries in the South-North border areas and the East Sea rim will be possible.
- It is expected that the de-socialization trend of the North Korean economy will expand with the acceleration of its marketization and opening door policy, together with the growing interdependency between the South and the North and among the other East Asian countries. In terms of East Asia, the linkage of the trans-Korean railways and highways will be a stepping stone for the realization of the East Asia railway community.

Peaceful Consequences of the Economy

- o The resumption of tourism at Mt. Geumgang and the operation of the Gaesong Industrial Complex in North Korea, the easing of North Korea sanctions, and the provision of humanitarian aids, which are all expected to be provided in exchange for North Korea's denuclearization, will serve as the foundation for the subsequent peaceful consequences.
- As a result, inter-Korean contacts will increase and the mutual trust will be built, while the tensions will be eased and the denuclearization and peace negotiations will be facilitated.
- Once this phase is reached, the economy and peace will reinforce each other creating a virtuous circle relationship, rather than one leading to the other.
- o The peaceful consequences of the economy will include tourism in the border areas, knowledge-sharing for North Korea, trans-border cooperation, cooperation for tourism in the East Sea rim, and preparatory actions for linkage to the continental railways, etc.
- These consequences will mostly arise from the New Southern and Northern Cooperation, rather than from the Denuclearization and Peace Process.
- Additionally, other consequences such as mini-multilateral cooperation in the East Sea rim and the Duman River and the formation of the East Asia identity are expected as well.
- o In conclusion, just as the expected economic consequences of the peace are tremendous, which will be generated by the Denuclearization and Peace Process and the New Southern and Northern Cooperation, the peace consequences of the economy will also be enormous.
- In order of sequence, however, the economic consequences of peace will precede the peaceful consequences of the economy.
- In terms of Northeast Asia, it is expected that the Peace Zone in Yellow Sea Rim will be created and managed, the peace treaty will be concluded and the diplomatic ties between North Korea and the US, and between North Korea and Japan will be established, giving rise to the peace regime on the Korean Peninsula and allowing the South and the North to enter into the phase of North-South Confederation and thus the era of unification.
- Arms control will also take place in earnest, leading to the materialization of the "peaceful Korean Peninsula".
- On the domestic front within South Korea, ideological conflicts about North Korean and reunification will diminish, while expectations for the benefits of a peace and prosperity community will increase.

DMZ
International Forum on the Peace Economy
평화경제 국제포럼
