

REPORT EWHA WOMANS UNIVERSITY KOREA

*10th Ewha Global Empowerment Program (EGEP) of the Asian Center for Women's Studies of Ewha University in Seoul, South Korea
from Monday 6 July to Friday 22 July 2016.*

A Report of dr. Annine E. G. van der Meer, lecturer at 10th EGEP.



EGEP participants

Coming home. I just came home from a wonderful, unforgettable and inspiring experience in Korea, being present at the two weeks long 10th EGEP conference organized by the Asian Center of Women's Studies. In the following I report on this extraordinary event.

EWHA University. Ewha was the first in Asia to bring Women's Studies into its official curriculum. Pilwha Chang became in 1984 the first professor in Women Studies in Ewha. In 1995 the Asian Center for Women's Studies was founded. Since its foundation in 1995 it made huge contributions to the advancement of education for women in Korea and all over Asia. By organizing EGEP or Ewha Global Empowerment Program, Ewha and the Asian center for Women's Studies are expanding roles and status toward the orientations of education, human rights and peace for women in the world. Ewha will produce creative fields of leadership education for women to create more educational opportunities for women. These words were expressed in the Opening Address of prof. dr. Choi Kyunghee, president of Ewha Womans University on the 14th of July 2016 in the LG Convention Hall, Ewha Womans University.¹

EGEP or Ewha Global Empowerment Program. Since EGEP was launched in January 2012 a number of 2400 applicants from 99 countries applied for the EGEP summer- and winter program and requested admittance. Of course a selection had to be made. So far for 10 EGEP Programs more than 200 participants in the past 5 years graduated. They are the new female world leaders. As prof. dr. Pilwha Chang, director of Asian Center for Women's Studies, expressed in her opening address on the 14th of July 2016 in the LG Convention Hall, at Ewha Womans University, EGEP is like a growing tree; the graduates are the flowers from the EGEP tree. They have developed themselves as gender-experts and feminist activists who are making new social change in the world. They are involved in grassroots movements on anti-gender discrimination, anti-sexual violence, women's political participation, economic empowerment, education, environment, health and farming.²

Sponsoring. I was amazed by the following unexpected details. All travel expenses and costs of lodging and staying of the more than 200 selected EGEP participants are sponsored by Ewha. Ewha also pays for the lecturers who come from all over the world and for the 15 members of Staff from the Asian Center for Women's Studies.

10th EGEP. This 10th EGEP program invited 26 participants from 22 countries: Bangladesh, Cambodia, Cameroon, China, Ghana, India, Indonesia, Iraq, Kenya, Kyrgyzstan, Malaysia, Myanmar, Mongolia, Nepal, Pakistan, Palestine, Sri Lanka, South Korea, Thailand, Uzbekistan, Vietnam, Yemen.



EGEP participants in the new part of Ewha University, built into the mountain.

Invitation. I was invited by Prof. dr. Pilwha Chang, director of the Asian Center of Women's Studies. I met her during the conference *A Motherworld is Possible* in 2009 in Toronto, Canada, where she gave a lecture about the Mosuo in West-China. I met her again during the *Maternal Roots of the Gift-Economy Conference* in Rome in 2015. She was very interested in my book *The Language of MA the primal mother* and took it with her to Seoul. On the 6th of April 2016 I received an invitation to give a lecture during the EGEP Ewha Global Empowerment Program of the Asian Center for Women's Studies of Ewha University in Seoul, South Korea, which I gladly accepted.

Preparation. I was asked to lecture more than two hours and to monitor a panel. In preparation I wrote a handout which was reproduced in a small booklet, I made a PP presentation and wrote an article in which I stored the research I did for my African and Asian audience in global and mostly in Eastern-Asia-history. I tried to reconstruct Her-Story of China, Japan and Korea. I also gave an introduction into the 13 global sacral body positions of the Divine Female. All the lectures and speeches were reproduced in thin booklets. For EGEP the staff even produced a thick book with all the contributions of the 26 participants.

Arrival. I arrived on Friday the 8th of July. In advance Pilwha Chang had contacted several of her friends who accompanied me through Korea on **Saturday 9th** and **Sunday 10th of July.** On **Saturday** they took me to beautiful Gyeongju on a distance of 2, 5 hours by train from Seoul.

On Sunday they took me to the National Museum in Seoul and to a sacred place outside the ancient city wall of Seoul where a Mudang or female shaman normally gives a 'kut' or shaman ritual which in Korea still is very popular and is considered to be a national cultural heritage. [See LINK](#).

Monday 11th of July

12.00-16.30: Welcome Luncheon and Orientation.



Group photo on Monday 11th of July 2016

Tuesday 12th of July

9.30-12.00: Lecture/seminar 1 Prof. dr. Pilwha Chang 'Feminists' Empowering Leadership'.

13.30-14.00 Video lecture of Dr. Heide Göttner-Abendroth 'Matriarchal Studies: Past Debates and Present New Foundations'.



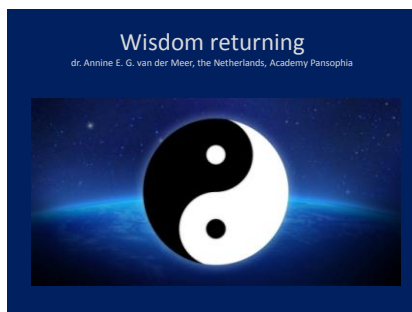
Prof. dr. Pilwha Chang lecturing on 10th EGEP, 11th of July



The lecture of Pilwha Chang:
Part 2: Patriarchy past and Present

Summary lecture. Pilwha started her impressive lecture by telling she was born in 1951 in a refugee camp during the civil war. Civilization in masculine cultures brought a long history of wars. In masculine cultures the adapt women to masculine principles. A good woman is a chaste and a-sexual woman; a few women have an insatiable lust. They are the bad and fallen women and harm the family reputation. Men are sexually driven. Patriarchy has subjugated women and nature. Women are identified with nature, men with culture and in the male view the 'chaos' of nature has to be controlled. Many people think we have achieved gender equality and that women even become too strong. As women we share this collective sub consciousness. This is not true. The media present crimes against women as incidental, but they are caused by the social system and the patriarchal mentality. Does House work is not a productive work; is money the only criteria? Why is birthing a baby not as important as driving a bus? Why is cleaning less important? Why do women get less paid? Patriarchy started because the father wanted to be certain of his fatherhood. Do not think the problem is solved with female leaders as Margaret Thatcher was, the so called iron lady. She acted like a man and had no interest in women politics. We need to attack global capitalism. 1% owns 95 % of the goddess. We have to battle against the privatization of water. We have to battle against the industrial food chain of for example Monsanto, DuPont and Syngenta, who is feeding 30% of the world population right now and own 47% of the seed market while women have been the seed experts, seed selectors and biodiversity conservers. The climate change brings global crisis and it is caused by man-made disasters. (2/3 of the tsunami-victims were women and children). Indigenous seeds do not need fertilizers or insecticides and are less harmful form the environment. We need to remember the indigenous body of wisdom. We need to regain inner power and inner strength.

14.00-16.30: Lecture/seminar 2 Dr. Annine van der Meer 'Wisdom Returning'. *Learning a new interdisciplinary method to deconstruct His-Story, to reconstruct Her-Story and to construct Our-Story in your own surroundings where ever you live on earth.*



Lecture of Dr. Annine van der Meer, the Netherlands.

Summary lecture. In order to reconstruct ancient egalitarian and matriarchal cultures of peace and to empower the participants for the future, I used an interdisciplinary method. I gave new and modern insights in several interconnected scientific disciplines which gave an new view on the 'invisible woman in His-Story': archaeology, anthropology, art history, mythology, sacral geography, landscape mythology, ethnology, linguistics, religious studies, psychology and inner alchemy. I focused on global and East-Asian her-story material to learn the participants to discover elements of older egalitarian cultures in their own surroundings.

I started the lecture with these words: I come from a country with a lot of flowers. I live in the middle of it. I invite you to see before you a beautiful and bountiful meadow of flowers in all colors and forms. It is *summer*. But *autumn* arrives and the flowers fall apart. *Winter* comes and a thick blanket of cold ice and snow is covering the seeds. A *new spring* comes and covers the meadow again with tiny flowers. They are the first ones who dare to stretch their small faces above Mother Earth.

In this lecture I am giving you back a few of those beautiful flowers we lost but who are coming up again. This meadow is a metaphor for what happened in our joint female-male history. We lost the

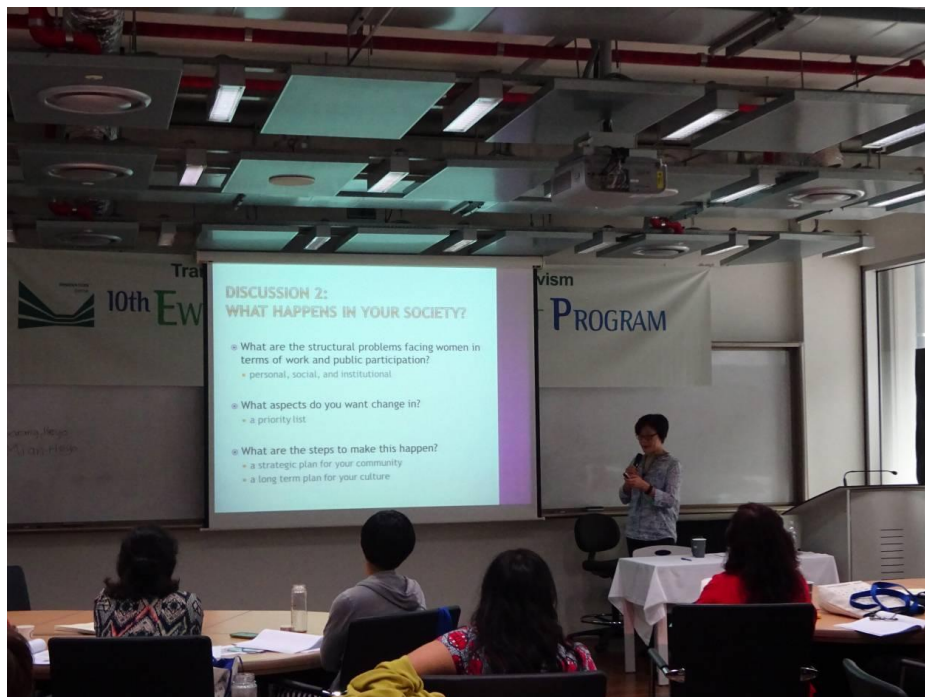
Yin-factor and the Yang started to dominate. Now the Yin is growing strong again, it has to find a balance with a healthy, vital and strong Yang.

I gave them these flowers back in the form of beautiful flowery mandala's.

The reactions at the end were very positive: one participant from Pakistan would start her studies again in Pakistani culture and restart her Ph.D in order to rewrite history, find out about herstory in Pakistan and write our-story. Another participant from Nepal said that she would look with fresh eyes to the shamanic healing methods in her country, she now knew not primitive anymore, and would try to write down the ancient recipes which still were used. Another said that these lecture changed her view on history and gave her hope for the future. The participant from China asked about the sacredness of sexuality in mothercultures, matristic cultures, matriarchal cultures or societies of peace. Exactly at 16.30 the sessions was closed.

Wednesday 13th of July

9.30-12.00 Lecture/Seminar 3 Prof. dr. Siumi Maria Tam from the Chinese University in Hong Kong, 'Gender, Family & Work: An Anthropological Perspective of Gender Division of Labor'.



Lecture of Prof. dr. Maria Tam

Summary lecture. Colonialism and capitalism brought the European idea of division of labor: man's work outside the house is productive and women's work inside the domestic sphere of house is reproductive and unproductive (not paid). We have heavily adopted the ideology of behavior of the west: men are the breadwinners. Cash is the value that brings status. According to patriarchal male standards men and women are equal. But they are not.

Patriarchy has a material base; it uses as set of hierarchical relations among men that creates interdependence and solidarity among men which enables them to dominate women's productive and reproductive labor. Patriarchal ideology and capitalist economy go hand in hand. Globalization spreads not only capitalist work relations but also patriarchal gender relations. In developing countries education often leads to polarization of gender roles and perpetuation of gender asymmetry. And marginalization of women in economy: barred from technology; given sex-typed jobs, non-skilled jobs and unwaged or under waged labor.

New household gadgets cost double time; so the working woman is double burdened. Gender egalitarianism includes eliminating discrimination in both productive and reproductive spheres. Patriarchy can en must be changed. Start making a change.

Remark of reporter: Maria Tan approached the subject from the view of Simone de Beauvoir: one is not born a woman, but rather becomes a woman (by culture) (See: Simone de Beauvoir, *La deuxième sexe* 1, Gallimard, 1949, 285). So gender is an aspect of identity that is acquired and not inborn (essentialism sees this differently).

14.00-16.30 Lecture/Seminar 4 Dr. Heisoo Shin from the United Nations Committee on Economic, Social and Cultural Rights or CESCR, Korea, '*Transnational Women's Activism*'. *From Local to Global: Using International Human Rights Mechanism – the Case of 'Comfort Women'*.



The impressive lecture of Dr. Heisoo Shin

Summary lecture. Estimated as many as 200.000 women and girls were drafted from Korean peninsula (80%), China, Taiwan, Philippines, Malaysia, Indonesia, the Netherlands, East-Timor and Japan. 'Comfort women' is a euphemistic term for **sex slaves** for the Japanese Imperial Army before and during WWII (1932-1945). But the term was kept in the vocabulary. Why? This was done on special request of the Japanese Women's Movement. The term was used in pre-war papers and the Japanese Women Movement wanted to build on these precedents and files of war crimes of military sexual slavery by Japan. Therefore they specially asked to keep using the term in the long history of getting the Japanese government to recognize these war crimes against women.

The Batavia Tribunal in 1948 included the crimes against Dutch women; 12 Japanese officers were sentenced to death because of war crimes. But Japan did not recognize the issue of 'comfort women' as a crime committed by the Japanese government as such. They stated in 1990 that the issue of the 'comfort women' was mobilized by private entrepreneurs. This prompted 37 women's and human rights organizations and individuals to form a coalition in 1990: the Korean Council for the Women Drafted for Military Sexual Slavery by Japan (<http://www.womenandwar.net>). Special UN rapporteurs reported that 'the comfort stations were rape centers'. That there was systematic rape, sexual slavery, forced prostitution, abortion, injections, sterilization and that these were systematic violations of human rights (1991, 1994, 1998).

The victims. The victims needed support group because coming home and living in a patriarchal society they were victimized for the second time: people gossiped that they offered themselves and prostituted themselves. When these female victims came home after the war they could not bear children anymore and most of the time could not marry again. This is called secondary victimization. They choose to be silent and not to speak. So they had to be urged to speak up and tell their horrible stories.

1991. After the official refusal of the Japanese government in 1990 to recognize the military Sexual Slavery, the first survivor appeared in public. The Korean Council installed a hot line. Many others followed. The Japanese and Korean women's movement wanted these war crimes in the history books to warn the Japanese youth for this dark page of Japanese history.

The first demonstration. In on Jan. 8, 1992, the first weekly Wednesday demonstration took place in front of the Japanese Embassy in Seoul and it continued during 24 years.

The demands to Japan were:

1. Acknowledgement of the crime of military sexual slavery
2. Disclosure of the full truth
3. Official apology to the victims
4. Legal reparation to the victims.
5. Punishment of those responsible
6. Correct description in the history textbooks
7. Erection of monuments all over the world to remember.

Bringing the issue to the UN. The Korean women's movement a long, long battle of weekly demonstrations and going into international juridical organizations to win the battle.

Erecting statues. Many female survivors of these war crimes already died. In Korea 238 comfort women were registered and 40 are still alive. Monuments all over the world are erected in remembrance (Before the Japanese Embassy in Seoul, in Geoje City in Kyungnam province, in the USA 2 statues and 8 memorials).

Progress. It is worthwhile to demonstrate and fight for recognition of war crimes against women. Formerly rape was considered natural and inevitable. But this view has changed. Ewha University started this struggle and succeeded bringing it into a global forum.

*March 2010: International Tribunal on Women in Burma (panel of judges in New York)

*Dec. 2011: Women's Hearing in Cambodia

*Nov. 2015: testimonies of Bangladesh Women who were raped by Pakistani soldiers in 1971 published

*Nov. 2015: Indonesian People's Tribunal on 1965 genocide

* 2016 Publishing a self help manual on 'women's tribunal' by APWLD.

Japan. Finally after a long, long struggle Japan tries to settle things bilaterally (apologies and financial settlements) with the Korean Government on 28 Dec. 2015 without the consent of the Women's Movement. Japan tries to force 'no further blame or criticism against Japan at international fora. The Women's Movement handed over to UNESCO Documentary Heritage an archive of 2,744 items or comfort women documents; Japan handed over only 15!!! The bilateral agreements between Japan and with the Korean government is not accepted by the Women's Movement (because the 7 demands are not fulfilled). On the 6th of Jan. 2016 a major demonstration followed.

Till the day of today Japan is not considered to be the leader of East Asia and countries reject the membership of Japan in the Security Council.

Heisoo: today 159 UN states are patriarchal states except Sweden, because women are represented there as much as men. You have to ask yourself: who sets the agenda, who makes the budget. The

you will find out that there is no gender equality. Ewha University educates women to fight for a real balance on world scale.

Advice to participants: During the Open Forum dr Heisoo Shin advised women from war countries how to act in war situation in order to bring cases of war crimes against women, children and men to the international organizations. Documenting the crimes and organizing support groups are very important .



Announcement of EGEF in the Convention Hall outside one of the main buildings

Thursday en Friday 14th ad 15th of July: Two days 'Open Forum. Voices from Feminist Activism'. 26 participants from 22 Asian and African countries gave short lectures of 15 minutes in the Convention Hall under the guidance of several moderators. It was beautiful but also shocking to hear the backward position/situation of large groups of women and children in some countries. In Yemen and Iraq wars are going on.



Opening speech of Prof. dr. Pilwha Chang, director of the Asian Center for Women's Studies



Participants 10th EGEP Program

Day 1 Thursday 14th of July 2016 “Voices from Feminist Activism in Asia and Africa”

10.00-12.00 Session 1: Feminist Movements: Moderator : [dr. Yyotsna Agnihotri Gupta](#) [University of Humanistic Studies, The Netherlands](#).

1. Tserenbaljir Amgalanzaya (Mongolia): "A Bullying is No Joke"
2. Nguyen Phuong Vy (Vietnam): "Journey to find justice for victims of domestic violence – CSAGA's experiences"
3. Otieno Emily Akello Christine (Kenya): "Toto Afrika's Actions against Early Marriages and Commercial Sex"

Questions and Answers



Participants of the 10th EGEP program

12:00-13:30 LUNCH

13:30-15:00 Session 2 Culture, Custom and Women: Moderator : Prof. dr. Jung Kyungja University of Sydney, Australia.

4. Khan Tahira (Pakistan): "Harassment of Women Ensuing Out of the Legal and Popular Cultural Practices in Pakistan"

5. Akmatova Meerim (Kyrgyzstan): "The problem of bride kidnapping behind 'the curtain'"

6. Maksurat Nure Shejuti (Bangladesh): "Comprehensive SRHR education & Religious Extremism Study Experience of Bangladesh"

7. Rugkhla Ornwipa (Thailand): "Rape Culture in Thai Soap Opera"

Questions and Answers



Question and Answer Session of Panel 3

15:00-15:10 Break

15:10-16:40 Session 3 Legal System: Moderator: Prof. dr. Kim-Hyun-gyung, Korean Women's Institute, Ewha University.

8. Sabrina Shumi (Bangladesh): "Violence against Women in Bangladesh: Issues, Measures taken to Combat Violence and Future Prospects"

9. Tran Thi Tra My (Vietnam): "Domestic Violence and Restorative Justice as a proposed solution"

10. Rezki Komalasari Triana (Indonesia): "Community Based Paralegal: Legal Aid and Access to Justice for Women in Indonesia"

11. Kim Hana (South Korea): Anti-Sexual Violence Movement against Harsh Punishment?: Activism of Korean WomenLink against Sexual Violence since the Mid-2000s.

Questions and Answers



Participants of panel 4 with the technical assistants.



Participants of panel 4 with their moderator, after their presentations, photo at the tea break.

Day 2: Friday the 15th of July

10.00-12.00 Session 4: Women's Leadership and Empowerment. [Moderator : dr. Annine van der Meer, Pansophia Academy, The Netherlands.](#)

12. Khapung Sangita (Nepal): "Building resilience to climate change impact through women's empowerment in climate smart agriculture"

13. Matkarimova Baxtiyarovna Zebiniso (Uzbekistan): "Empowering Women through Entrepreneurship in Uzbekistan"

14. Sun Jue (China): "Her Voice in the Making: a study on the use of ICT in technologically empowering migrant women in Pearl River Delta, China"

15. Eman Fuad Hamdan (Palestine): "Women Leadership & Barriers to Reach High Positions in West Bank"

16. Nkongo a Boull Eboto Laurice Christelle (Cameroon): Female Leadership in Cameroon : Challenges and Perspectives

17. Mohamad Hassan Hasniza (Malaysia): "Empowering single mothers: A case study in Penang, Malaysia"

Questions and Answers

12:00-13:30 LUNCH

13.20-13.40: Annine van der Meer: The 13 Global Body Positions of the sacred Feminine. Moving the body, Breathing deeply from the belly and Meditating on the sacred female body.



Participant of Iraq explaining about the war situation in Iraq, also concerning Yezidi women

13:30-15:10: Session 5: Peace and Women's Life: [Moderator: Prof. dr. Kim Elli, Institute of Gender Studies, Yonsei University.](#)

18. Alshargabi Yahya Fara Sallam Rehab (Yemen): "Insight into Yemen conflict 2015 and the situation of women in the current crisis"

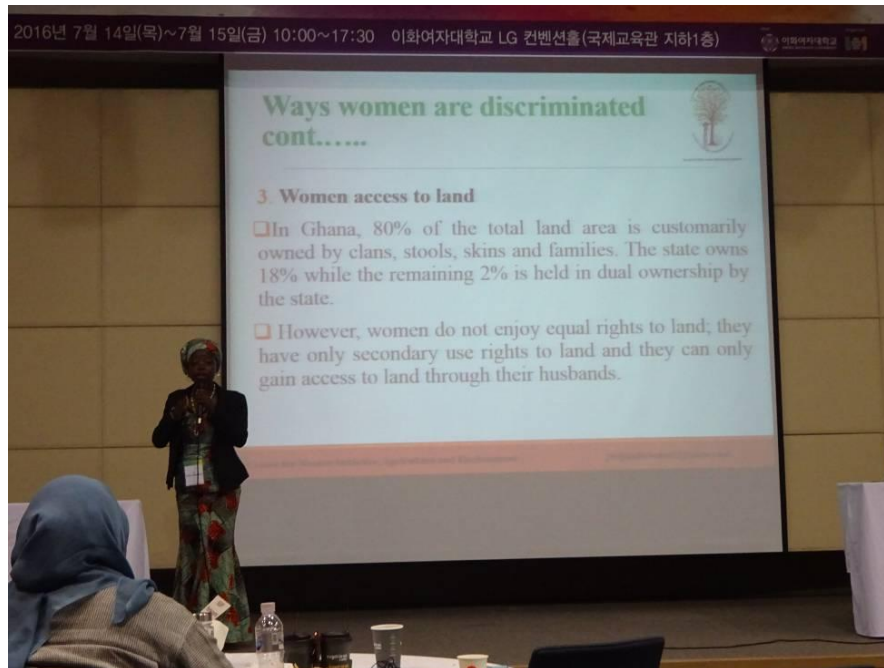
19. Wegiriya Niroshika Padmini (Sri Lanka): "Where have they gone missing? Agony of Sri Lankan women whose loved ones are reported missing during and post war"

20. Al-Kani Ali Fatimatulzahraa (Iraq): "Extremism in Iraq and its effect on women and human rights"

21. Khangembam Monika (India): "Women In Conflict in Manipur and the Armed Forces Special Powers Act (AFSPA), 1958"

Questions and Answers

Break 15:10-15:20



Participant from Ghana explaining about the discrimination of women in her country

15:20-16:40 Session 6: Socio-Political Participation and Women: [Moderator dr. Kang Sun Mi, Harang Gender Training Center.](#)

22. Fariya Abubakari (Ghana): "Her voice is Silenced because She is a Woman: The case of Ghana".

23. Sothea Sok (Cambodia): "Promoting the Roles of Indigenous Women in Cambodia Society: challenges and opportunities for indigenous women in Cambodia context".

24. Sadia Nawa Cheema (Pakistan): "A Drop in the Sea.....Struggle of Women Political Participation in Pakistan".

25. Yin Yin Min (Myanmar): "Women's Political Representation in a Democratizing Myanmar"

26. Smita Magar (Nepal): "Land Rights for Widening Women Space".

Questions and Answers

16:40-16:50 Break.

16:50-17:30 Group Discussion.

Discussion Moderator : [Moderator: Dian Lestariningsih, Indonesia.](#)

Saturday 16th July: 13.00-19.00: Women's Studies, the Source of Women's Power.

The impressive retirement celebration of prof. Pilwha Chang took place in the Convention Hall. Next to hundreds of Korean Feminists and activists all 10th EGEP-members were invited and made the celebration global and colorful. As far as I could see I was the only one with blond hair and blue eyes in this audience as well as in the audiences in the rest of the week.



A small group of the large audience



The Celebratory Roundtable

13.30-15.20: The Celebratory Roundtable Prospects of Women's Studies Activism. Under the guidance of Young-Ai Chung from Seoul Cyber University 6 prominent feminists gave short talks.

Highlights:

1. Kyungia Jung, Social and Political Sciences, University of Technology Sydney on '*Challenges of Women's/Gender Studies in the Times of Globalization, Neo-Liberalism and Multiculturalism*': Women's studies have become institutionalized in the universities that emphasize neoliberal subjects. Women studies have been depoliticized and individualized. A new solidarity is needed with transformative values and political intervention (.

2.The second talk of Mi-kyoung Lee of the Korea Sexual Violence Relief Center impressed me specially. She told the audience that in the 90ies in Korea it was considered women's fault losing her virginity or being raped. During the EGEP presentations I noticed that in some countries this is still the case. The victim is seen as the perpetrator. But in Korea thanks to the hard work of the Women's

Movement this prejudice has disappeared. The perpetrators have been/ are punished and this has to become reality everywhere.

3. Jeong Hee Kim explained that in her view the future of feminism and the department of Women's Studies is 'Eco-feminism', 'which overcomes the blind spots of humanism'.

4. Elli Kim from the Institute of gender Studies, Yonsei University, talked about '**Feminist Leadership: the Power to change the World**'. Pilwha Chang explains that leadership has three concepts: female leader, feminine leadership and feminist leadership. Women's leadership has to interact with these three concepts. It is not easy for women to practice feminist leadership in hierarchical culture. Leadership is constructed within teamwork and relies on solidarity.

5. Insoon Cha stated that gender equality is considered trivial, marginal and secondary in national policy. Pilwha Chang says: the most important thing is not the emphasis 'of fact of differences' but who defines differences'. For a real balance in gender equality a more active solidarity is needed.

6. Yonson Ahn, Korean Studies, Interdisciplinary Centre of East Asian Studies at the Frankfurt University talked about 'Transnational women's activism'. Local activism and transnational or global activism is needed in sexual and gender-based violence, media, art, culture and religious institutions. The time is ripe for GLOCAL activism. The issue of the comfort women was raised as a glocal issue.

15.40-17.00: Celebratory Lecture of Pilwha Chang.

Pilwha Chang gave an important lecture on the relation feminism-humanism. The theory that we have reached equality is not true, in her view. We are still in a patriarchal system and we were brainwashed by it since we were young.

Women's Studies are the Source of Women's Power. Activities of Ewha university resulted in her becoming the first professor in Women's Studies in 1984. Then the Asian Center for Women's Studies was founded in 1995. Ewha Graduates participated in many journal and government committees. There was even founded a woman's newspaper in Korea. There was founded a women's international filmfestival. The Asian Women's movement became internationally organized and could undertake action in the case of the comfort women and domestic violence and many other issues. Textbooks on Women's studies appeared in 8 Asian countries.

Her plans for her retirement: she is going to study mothering and motherhood. Motherhood is physical, mental and spiritual. Motherhood itself is not the problem. But it is connected to society and society should more participate in it. The question why and how motherhood in matriarchal societies changed into motherhood in patriarchal societies is very important.

She asked herself during her long years of service since 1984: What is the core business of feminism, what is the essence of Women Studies? Her answer came loud and clear: **Life, Social Justice and Peace**.

15.40-17.00: Celebrations speeches: The people present in the Convention Hall agreed with her and many speakers underlined this essence of feminism in relation to humanism. Through feminism the world becomes human. That is why we have to work together in solidarity: to enhance humanism in a human world.

17.00-19.00: Dinner

19.00 Closing Remarks of Eun-Shil Kim, Korean Women's Institute, Ewha.

Concluding remarks. I am invited by prof. dr. Aileen Park of the *Asian Journal of Women's Studies* to write an article for the AJWS. Apart to that I have written an English report on EGEP and a separate report on the excursions before 10th EGEP.

Sunday 17th of July: I went home again full of this global event which enriched me so much. I was impressed by the examples of solidarity in the Korean Women's Movement. I became even more conscious of the bad situation for women and children in situation of wars. Wars affected women more than men. There is a lot of work to do. This event pushed me with my nose on the many horrible facts. But is also convinced me by the example of my Korean friends that suffering can be en needs to be solved by interconnected female solidarity which makes the world human. I am grateful for this extraordinary experience.

Dr. Annine E. G. van der Meer, Pansophia Academy, The Netherlands, 31th July 2016.

PS Pilwha Chang's 'thank very very much' letter of 31th July to the lecturers of 10th EGEP.

Dear the 10th EGEP lecturers,

Greetings from Asian Center for Women's Studies at Ewha!

As Director of Asian Center for Women's Studies, I would like to give my sincere thanks to all of you for taking time out of your busy schedule to join the 10th EGEP and for your wonderful contributions to the program. As you know already, this EGEP was the last batch before my retirement which made me appreciate every moment with you and the participants during the program.

Through your lectures and/or other sub-programs, you shared your expertise from long experience and study in the field of women/gender, sometimes personal stories even. As we understand from the evaluation papers by the participants, most participants were very impressed by your insights on history and passion for gender equality. They confessed that your presentations set fire to the passion for women's solidarity and activism within their minds, too.

Although I don't know how to thank you enough for all these things, I firmly believe that the global feminist activist network that we have built together through the 10th EGEP will contribute to improving women's human rights in Asia and Africa in the near future for sure.

I wish you goodbye until we meet again and look forward to working with you again.

Sincerely,

Chang Pilwha
Director of the Asian Center for Women's Studies
Ewha Womans University

Ewha Global Empowerment Program(EGEP)
Asian Center for Women's Studies
Ewha Womans University
URL: <http://acws.ewha.ac.kr>

¹ Opening Address of prof. dr. Choi Kyunghee, president of Ewha Womans University on the 14th of July 2016 in the LG Convention Hall, Ewha Womans University, see 10th Ewha Global Empowerment Program Open Forum 'Voices from Feminist Activism in Asia and Africa', p. v-vi.

² Opening Address of prof. dr. Pilwha Chang, director of Asian Center for Women's Studies on the 14th of July 2016 in the LG Convention Hall, Ewha Womans University, see 10th Ewha Global Empowerment Program Open Forum 'Voices from Feminist Activism in Asia and Africa', p. iii-iv.