

Proclamation of the Law on Sexual Equality Is a Historical Event to Bring a Fundamental Change to the Social Position of Korean Women

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The great leader Comrade **Kim Il Sung** said as follows.

“The Law on Sex Equality emancipated the women, who make up half the population of Korea, riding them of feudal oppression and humiliation and providing them with conditions for taking part in the political, economic and cultural life of the country with equal rights with men.” (“**KIM IL SUNG WORKS**” Vol. 4 P. 186)

The great leader President **Kim Il Sung**, who created the brilliant revolutionary traditions of the women’s movement in our country in the period of the anti-Japanese revolutionary struggle, directed keen attention to the solution of women’s problems after liberation to completely free women, half of the country’s population, from the relations of feudalistic hierarchical structure.

It was the Korean women’s fervent historical desire to liquidate the relations free from the feudal subjugation and inequality. What was worse, the Korean women had also been despised and treated with contempt in our country, colonial and semi-feudal society.

In the period of Japanese colonial rule our women had not only been bound by the tradition of predominance of men over women just like in the Middle Ages, but been victimized by immorality prevailed in capitalist countries, which was resulted in our women’s stronger eagerness to be socially emancipated from colonial subjugation and maltreatment, feudal oppression and humiliation. “The Song of Women’s Emancipation”, a revolutionary song composed and quite popular in the time of anti-Japanese armed struggle, vividly reveals that they eagerly wanted to be free from the social yoke.

To free women from social subjugations was not only the historical desire of our women, but became an urgent demand arising in building a new society after the national liberation.

To hasten the building of a new society, the women, a half population in the country, had to do as much as men could in building a country, as they were one side of the wheels of the revolution and construction. To this end, legal measures were needed to permanently liberate women from feudal subjugation and inequality and give them equal rights as men.

On July 30th in Juche 35(1946), the great leader President **Kim Il Sung** proclaimed the historic **“Law on Sexual Equality in North Korea”**, the personally-written one. This proclamation was the Juche-oriented program for women’s emancipation which answered profoundly to the women’s question in the stage of the anti-imperialist, anti-feudal democratic revolution.

In this law the great leader President **Kim Il Sung** proclaimed sternly to the world that the Korean women, who had led a miserable life for ages, would have the same rights as men in all spheres of social life including political, economic and cultural life.

The proclamation of the law on sexual equality by the great President was a great event to make oppressed and humiliated women dignified masters of society and country. By this proclamation, the Korean women were forever liberated from the subjugation and inequality handed down for ages and could have the same right as men in all spheres of not only political, economic and cultural life but

family life as well.

First of all, our women could have the same political freedom and right as men by the proclamation, which meant they could lead the same socio-political life as men.

Item 1 and 2 of this law guaranteed that the Korean women became dignified masters of society, the same as men, so that it became a lawful guarantee for women and their social position was greatly changed.

By the law our women could vote to candidates for local political organs to the supreme one in elections with the same rights as men to elect and to be elected and take part in state affairs in the same positions as men. In other words, our women could take a power in their hands and take an active part in the governmental affairs for the people and themselves.

Especially by constituting sex inequality in political life, a decisive branch in social life, should be abolished and equality should be executed, the women's political position became legally guaranteed and the basic problem of strengthening the women's position and role in other factors of social life was solved.

Secondly, by the sexual equality proclamation, women could have the same economic and cultural right as men.

Item 3 of the law constituted that women could have the same right for labor and education as men.

With this the women's position of becoming masters of land and factories was lawfully guaranteed and they could inherit their estate in the same way as men.

Women's right for labor, the right for the same wage as men and social insurance already provided by the labor proclamation were reassured and lawfully guaranteed, so that women could work to their hearts' content for the sake of the country's development and themselves in the workshops available to their hobby and ability, being given the same pay as men and social insurance.

Therefore, our women could contribute actively to the development of society by conducting socio-cultural activities to their hearts' content including education with the same right as men.

In the past, our women were not free to come in and out of their own houses due to the feudal morality and could not go to school as they had no right of learning, so they could not foster their independent ideological consciousness and creative ability.

The Korean women had been treated like animals under abnormal condition because of no independent idea and short of creative ability.

By the proclamation of the law on sex equality our women could foster their independent ideological consciousness and creative ability by thoroughly arming themselves with the Party idea and learning scientific and technological knowledge on different fields.

These were the most revolutionary and popular policies to free women from the colonial work life and no right of learning, provide them with the same social position as men in economic life and make them creators and exercisers of science and culture.

Thirdly, by the proclamation of the law on sex equality, our women were forever liberated from all kinds of personal subjugation such as the feudal family system and could have the equal right like men in family life.

The social emancipation of women and the actual executives of sex equality in all branches of social life need to give women equality in family life as well.

A family is an essential life unit in society. In the past, no right of women in family life gave them great sufferings together with no social right.

By the proclamation of the law on sex equality the old family system such as a forced marriage, earlier marriage than usual, a girl brought up in the would-be husband's family and polygynous system was abolished and women had the rights of free marriage so that they could lead a happy life with the same rights as their husbands in their families. The feudal and bourgeois evil tradition such as licensed prostitution, an unlicensed prostitute and a kisaeng system was abolished and our women were no more forced to be maltreated and inveigled.

Therefore, all colonial and medieval evils were thoroughly abolished, which had infringed human rights of our women for a long time, they could enjoy the same rights as men both in social and family life and a firm guarantee was laid to respect the personalities and human rights of women.

Thus, the proclamation of the law on sex equality constituted everything arising in the realization of women's great cause of emancipation, so that a firm lawful guarantee for the solution of women's problem has been laid and a turning point was made in realizing the great cause of women's social emancipation.