P'ajusi/City of P'aju, Koyangsi/City of Koyang

1. P'anmunjom
2. Taesŏngdong
3. Che sam Kaengdo/Tunnel No. 3
4. Torasan T'ongil chŏnmangdae/Torasan Unification Observatory
5. Tongp'ari/Tongp'a Village
6. Imjingang/Imjin River
7. Torasan-yŏk/Torasan Station
8. Pan'gujong
9. Munsan-yŏk/Munsan Station
10. Kyŏngsŏn/Seoul-Ŭiju Railway Line
11. P'aju-yŏk/P'aju Station
12. T'ongil-lo/Unification Highway
13. Odusan T'ongil chŏnmangdae/Odusan Unification Observatory
14. Chayu-ro/Freedom Highway
15. Han'gang/Han River
16. Chaun Sŏwŏn/Chaun Confucian Academy
17. Hwasŏkch'ŏng
18. Kŭmp'ari/Kŭmp'a Village
CHAPTER 4

Paju: Anticipating unification via participation and resistance

THE FREEDOM ROAD

A road and a war are deeply related. In Chinese characters, “road” (道) consists of two strokes, one meaning “road” and the other “decapitated head.” “Road” was used to refer to a purified place where foreigners’ heads were buried, but its meaning changed to the moral path human beings have to live by. Beneath the process, in which a road becomes a prerequisite to civilization, lurks a rationalization for conquest and domination. I am interested in talking about the Freedom Road since such rationalization is still associated with a road to some extent. We have to understand the road itself before we use it. Those who use the road with the knowledge of its meaning may have an expression of “loneliness like sawdust” on their face as the poet Ki Hyung-do put it. Because we grasp the meaning of the Freedom Road, we become lonely when confronted with its wide open spaces.

The construction of the Freedom Road began in August 1990 and was completed in September, 1994. It was carried out, along with the construction of a “unification garden” as a part of building a “peace village” as announced in September 1989 for the larger “Plan for the Unification of the Korean National Community.” The unification