

Actualization of Reparation, Reconciliation and Reconnection Agenda for the Jeju 4.3 Grand Tragedy

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Abstract

It's a time we prepare for a reparation agenda for Jeju 4.3 victims and their families. We should approach the USA government side collectively rather than individually for their lawsuits, because most of them are elderly, over 75 years old and need intensive medical care and assistance immediately. It's up for us to recognize some tasks of actualizing Reparation, Reconciliation and Reconnection Agenda for "Environmentally Sustainable Peace Island" beyond Trauma of the Jeju 4.3 Grand Tragedy into the next Decade.

Key words :

reparation agenda, Jeju 4.3 Grand Tragedy victims and their families, the USA government, reconciliation agenda, reconnection agenda, environmentally sustainable Peace Island.

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Introduction

On September 9th, 2016, The Jeju 5 Delegation visited U.S. Senator Hirano's office. Our purpose for visiting the USA Senator, Ms. Hirano, was to submit an official letter and a list of 6,000 signatures :

"It's a time we prepare for a reparation agenda for Jeju 4.3 victims and their families. As the chair of Jeju 4·3 Victim Family Association, I should approach the USA government side collectively rather than individually for their lawsuits. So, I pledged myself during my three year's term of office (March 3, 2016 to March 2, 2019) that the Association should resolve reparations for 4·3 victims and during my office because most of them are elderly, over 75 years old and need intensive medical care and assistance immediately."⁶

We would like to use a letter to Ambassador Mark Lippert of the U.S. Embassy, Seoul, Republic of Korea by Bishop U-il Kang, the Diocese of Jeju, and Chairperson of the Recommendation Committee of the Jeju April Third Peace Prize and Mr. Moon Hyun Jung, Chairperson of Jeju 4.3 Victim Family Association on July 9, 2015.

"We are concerning a matter of great and ongoing importance to the people of Jeju Island and to Americans concerned about their role in the world. As you may know, a massacre of some 30,000 Jeju Islanders took place during the period between the end of World War II and the onset of the Korean War in 1950. That massacre, known as the Jeju 4.3 Incident, though carried out largely by Korean armed forces, took place while the island was under the military control of the United States occupation forces. The tragedy has left behind enduring suffering for the victims and their families that persists to this day. As you will see in the official Korean government report of the events that transpired on Jeju Island, the Government of South Korea has made important and valuable efforts to make amends for the tragedy. In addition to the investigation underlying the report itself, the Government of South Korea established a Peace Park, a museum and declaration of a National Day of 4.3 Observance to commemorate the tragedy and to inform people about the circumstances.

Despite these efforts, many people continue to suffer from the events of the Jeju 4.3 Incident. In particular, many of those who lost homes and wage-earning family members have long lived in poverty and deserve better. Significant numbers are now elderly and require expensive medical care and assistance. Many suffer from ongoing psychological trauma from the events of the tragedy.

6) Jeju 4.3 Delegation gave its speech to Hirano Senator's office through policy adviser, Mr. Adam.

We would welcome the opportunity to meet with you to discuss these matters further. We seek to engage the U. S. Government in the process of coming to terms with this tragic past. We believe that efforts toward social healing would do much to ease the suffering of Jeju Islanders affected by the tragedy and to strengthen the relationship between the South Korean and American peoples at a time when our future depends on bonds of mutual comity and understanding."⁷



〈Photo : Jeju 4.3 Delegation at Capitol in D.C.〉

So, our Association's 59,000 members supported the Jeju April 3 Petition Group for a Joint South Korea and United States Jeju 4.3 Task Force to Further Systematic, Comprehensive and Enduring Social Healing through Justice: the Petition. I am also happy to bring around 6,000 copies of signatures of the Petition by Jeju National University institute, The Diocese of Cheju and World Association for Island Studies.

Photo : Jeju Delegation (Youn-kyung Yang, Changhoon Ko, Young-soo Yang, Sung-joo Yang, Youngjun Yang, Hojin Kang) and Professor Kunihiko Yoshida for Submitting "PETITION FOR A JOINT SOUTH KOREA AND UNITED STATES JEJU 4.3 INCIDENT TASK FORCE TO FURTHER IMPLEMENT RECOMMENDATIONS AND FOSTER COMPREHENSIVE AND ENDURING SOCIAL HEALING THROUGH JUSTICE (March 27, 2014)" to USA Senator office (Hart Building for Senators ,SeDSeptember 9, 2016).

First of all, the aim of this article is to share that we are in the first stage of the 4 'R's: Recognition at the international level for reparation for social healing of Jeju 4·3 victim family both in S. Korea and USA collaboratively. Secondly, we have tried to set up "Peace Bridge between Jeju and New Haven: Jeju

7) Letter to USA Ambassador in Seoul to Mark Lippert (July 9, 2015).

Peace Industry through participation in Enhancing Cross Cultural Understandings” and “Korean Culture within East Asian Context: Opportunities for World History/Area Studies Teachers.” Both events held in New Haven, USA. Thirdly, we are also making an effort of “Reconnection Theories for the Jeju Peace Industry: The Jeju Six Cultural Talks.” The Jeju Six Cultural Talks [JSCT] 2017 for Six Countries Talks aims to initiate an international dialogue and forum for promoting the resolution, reconciliation and social healing process for the Jeju 4·3 Tragedy. In addition, we also integrate peace activities into the environment through establishment of ASIAPARC Federation and Six Culture Assembly with collaboration of EUROPARC Federation in August of 2017.

Reparation theories have suggested for social healing of Jeju 4·3 victim family both in S. Korea and USA collaboratively.

As for some issues for a next step in the Jeju 4·3 Reconciliation conference from March of 2015, we have some reparation theories to bolster our ideas. Roy Brook prefers ‘the atonement model’ as one of international redress described as below:

“The International Redress Movement (IRM) developed as an area of specialty in international human rights in the years after the Holocaust—the atrocity of the twentieth century. It is a concerted effort by activists, government officials, NGOs, victims, and scholars, to establish humanity in the aftermath of an atrocity. Based on an empirical investigation of redress movements around the world, this article formulates a theory of redress; i.e., it sets forth the elements relevant to a serious discussion of redressing past atrocities and, more specifically, the elements that one normally finds in successful redress movements. The latter discussion presents a reparative framework consisting primarily of two competing redress models—the tort and atonement models—and their accompanying forms of post conflict justice—compensatory, retributive, restorative, and in transitional states, redistributive justice. In my view, restorative justice is the highest form of reparative, or post conflict, justice, especially in non transitional regimes, because it has a conciliatory nature that affirms our deepest sense of humanity. For that reason, I generally favor the atonement model.”(Brooks, 2015, pp, 26–27).⁸

John Torpey explores the basis of the UN’s Basic Guidelines on the Right to Reparations

... [f]or Gross Violations of Human Rights in “the field of reparations for historical injustices as an expression of the juridification of international affairs. Following Michael Mann, it examines the ideological, military, political, and economic reasons for the spread of reparations politics and the different meanings that the notion of reparations may have. This is explicated on the basis of the UN’s Basic Guidelines on the Right to Reparation for Gross Violations of Human Rights, a crucial foundation for the pursuit of reparations in contemporary life.” (Torpey, 2015, p.27).

Carlton Waterhouse, Professor of Law at Indiana University’s Robert H. McKinney School of Law “extends the discourse on reparations by examining how and why reparations fall short of the well-developed systems these and other reparations scholars have created. In [Waterhouse] first article assessing past reparations programs, I evaluated the quality of several prominent programs from the perspective of past victims of injustice and their moral agency and social empowerment during and after program development. That research indicated that few programs were successful in reversing the tragic consequences and social disadvantages stemming from past injustices. He wants to explore how the social status of victims may affect whether and to what degree redress is made” (Waterhouse.2016.p.28).

Dr. Bermadette Atuahene emphasized that “The dignity takings and harms of the Jeju tragedy” through comprehensive redress in her presentation paper based on her book, “We Want What’s Ours : Learning From South Africa’s Land Restitution Program (2014)”, “ When a state takes property as part of a larger strategy to dehumanize or infantilize an individual or community, comprehensive redress will involve more than compensation for the physical thing taken because the wrong was more encompassing. [Atuahene] has coined the term dignity takings to fully describe the wrong involved, which includes a loss of property as well as dignity. Dignity takings are when a state directly or indirectly destroys or confiscates property rights from owners or occupiers whom it deems to be sub persons without paying just compensation and without a legitimate public purpose.”(Atuahene , 2015.p.21).

As for resolving the reparation issue for victims, Korean Lawyer, Mr. Seoung Youn Moon suggested, at the 2015 Peace Island Forum (October 2, 2015), that it is reasonable for the Korean National Assembly to revise the Jeju 4·3 Special Law for doing reparations for 4·3 victims because it happened to be a gross violation of UN guideline to respect human rights during ‘peacetime’ as a whole (Ko and et. al. *ibid*.p.p.32).

8) Brooks, Roy. 2015. “International Redress for Past Atrocities: A Theory of Redress.” *World Environment and Island Studies* (Volume 5 Number 1), pp.11–20.

Mr. Yoon-kyung Yang, newly elected as chairman of Jeju 4·3 Victim Family Association should approach the USA collectively rather than individually for their lawsuits. (Ko and et and al. *ibid.* p.33).

Professor Kunihiko Yoshida of Hokkaido University, Japan summarizes reparation issues in his article, "Why Should Japan be Concerned About Jeju Reparations and Reconciliation?: From the Peace Islands of Hokkaido and Jeju," (Kunihiko. 2015. p.81) : "The challenges of Jeju reparations are still immense: including most importantly, unfinished individual symbolic and economic reparations and the US responsibility. To attain true reconciliation, more Americans should know these past injustices in accordance with the theoretical framework/process of reconciliation: (1) fact findings of past injustice and their recognition, (2) the admittance of historical responsibility (3) sincere apologies and supplementary reparations from perpetrators' sides, and then (4) forgiveness from victims' sides. As for the Jeju tragedy, an international effort towards this direction is imminently required." He suggests a more realistic alternative for Jeju islanders; "The 20,000 US dollars granted to each victim of Japanese American interment reparations might offer a comparable case for this kind of symbolic money. Second, for the economically and medically needy, further economic reparations should be provided. According to Prof. Torpey at the meeting, some sociological investigation of the economic and medical conditions of victims and their families is immediately needed to respond to their urgent needs and realize economic reparations." (Kunihiko. Ko and et al. 2016. *ibid.*89).



〈Jeju 4.3 Delegation at Jeju 4.3 Reconciliation Conference〉

Lai suggest both victim family of Jeju 4·3 Grand Tragedy and scholars should ask the Korean government for economic reparation to victims. If it

will happen within three years (2017–2019), we can say reparation about the Jeju April 3 Grand Tragedy. Hawaii Law School enlarges this social movement to the academic circle of USA initiating four conferences consistently. It is important to publish the book "Jeju 4·3 Grand Tragedy during 'peacetime' Korea: The Asia Pacific Context (1947–2016)" which supports, to witnesses and verifies aspects of truth and reconciliation of the English edition of the Jeju 4·3 Incident Investigation Report (the Report: 2013 by Jeju 4·3 Peace Foundation). It is a corner stone for searching Jeju 4·3 Reconciliation in the Asia Pacific context by describing the 'peacetime' Jeju 4·3 Grand Tragedy (the Tragedy) officially, because it happened peacetime between The Second World War and Korean War (*ibid.*33).

Peace Bridge between Jeju and New Haven: Jeju Peace Industry

Chang Hoon Ko had an opportunity to participate in "Enhancing Cross Cultural Understandings:

Korean Culture within East Asian Context: Opportunities for World History/Area Studies Teachers' workshop sponsored by East Rock Institute ERI in the United States. My role was to introduce Jeju 4·3 Reconciliation to American High School World Civilization to teachers for curriculum development from June 21–23, 2016 in New Haven, Connecticut, as one of the major speakers. .

The invitation letter indicated " On behalf of East Rock Institute Board of Directors, it is our pleasure to invite you to the 10th East Rock Institute annual summer Teachers Institute as a faculty member to help experienced American high school teachers to develop 9th grade level curriculum. We would like to invite you to specifically lecture on 4·3. Incident and work with one or more teachers who will develop 9th grade level curriculum. Kindly provide your lecture materials for teachers to read in advance and also send us your bio data to be included in our teaching packet with your recent photo."

This institute was co-sponsored by the New Haven Public School system. It represents over 40 years of East Rock Institute's efforts to include Korean culture studies in American high school curriculum.

"Jeju 4·3 Incident can serve as a good lesson to discuss the human impact of global super-powers' conflict and the inhumane impact on innocent bystanders. Future leaders need to understand these facts and accompanying responsibilities to bring about world peace."

This has been one of East Rock Institute's core programs for the past 40 years.

ERI is the oldest organization promoting cultural understanding between the East and West focused

on Korea and the U.S. and beyond.” (Letter from Dr. Hesung Chun Koh, East Rock Institute Chair of Board of Directors.)

It will no doubt take a long time for us to build a bridge of understanding after the Tragedy, especially of Jeju 4·3 Incident. We seek a bridge of mutual understanding.

While attending this world civilization curriculum development workshop I was able to live, experience and observe one of America’s superior retirement communities called Whitney Center where my local host, Dr. Hesung Koh has been living since 2007. It is located in a suburb of New Haven, only a short distance away from the Yale University campus, where many retired Yale faculty and family members are living. I had special privileges to meet and learn about its programs and administrative philosophies from chairpersons of over a dozen Whitney Center resident council committee members over a dinner meeting specially arranged by Dr Hesung Koh and her friend. She also arranged a special lecture for me to introduce Jeju Island history and culture ending with Jeju 4·3 Incident to a large audience of American retirees who are mostly well informed in national and international affairs but few had heard about Jeju or the 4·3 Incident.

During the final session of the Teacher’s workshop Dr. Hesung Chun Koh summarized and characterized the importance of the 4·3. Incident to be included in the World Civilization course curriculum which also demonstrates ERI’s understanding of Korean cultural values in a number of ways. In fact, during the final session of the workshop Dr. Hesung Koh used a Korean folktale using one of her paintings, “Tiger and Woodcutter. Brother, Horangi Wa Namukkun.” (See www.instrok.org, East Rock Institute Korean culture teaching website by Hesung Chun Koh and HeseungAnn Song, 2000)

Dr. Koh felt our Jeju 4.3 Incident development was a further demonstration of Korean cultural values such as Korean culture is not a culture of “Han” as many scholars and writers in Korea claim. She feels Korean culture is rather skilled in “Hanp’uri.” She has written about this in the past (See Koh, 1999, Korean Masked Dance Drama and Han’Puri, a paper presented at the International Symposium of Mask Dance of Asia at Kyoto International Research Center for Japanese Studies and its English version presented at 2007 East Rock Institute summer teacher’s conference. Also see 1982b. Korean Culture Through the Arts. New Haven, Yale University, Connecticut Public Television, Korean Culture and Art. One hour Public Television program. Video tape available at East Rock Institute)

Jeju 4·3 Tragedy transforming into a World Peace Island and environmental studies center

demonstrates the Korean and East Asian ability of turning tragedy into opportunity, so-called ‘chonhwa yubok’. Turning hardship and misfortune into future peace and sustainability is truly a positive change.

Role fulfillment is another Korean and East Asian value that she can contrast to western values. Rather than modern self-fulfillment commonly sought in the west and increasingly in Asia and around the world, Dr. Hesung Koh claims that Prof. Ko Chang hoon, like ERI President Dr. Christopher Park, are true role models of practicing Korean “Role dedication.” (brief explanation needed)

Prof. Ko, Chang hoon has devoted thirty three years of his academic life turning challenges of the Hanyeo and the 4·3 Tragedy into a global peace movement. Also, Dr. Christopher Park, ERI president, a leading faculty member of the ERI summer Teacher’s Institute, is an internationally renowned stem cell researcher and medical school professor who has been volunteering from his freshman year in Yale College at East Rock Institute in a personal search for what is Korean about Korean culture. Prof. Chang hoon Ko’s work on Jeju 4·3 Tragedy transforming the Tragedy into an International peace island and environmental movements are truly outstanding examples of “Role dedication.”

Creative syncretism is another Korean value Dr. Hesung Chun Koh emphasized. By incorporating Jeju cultural legacy of being the “Blue zone” from the traditional Korean period where longevity was noticed by a Chinese Emperor who sent a mission to Jeju Island seeking an anti-aging plant, Pullo cho. Moving from the 4·3 incident to the International Peace Movement is another example of creative syncretism values of Korea. No doubt that Jeju can benefit from contributing to the world community by developing longevity enterprise and sponsoring such projects as the 2019 conference of the International Association of Homes and Services for Aging (IAHSA). Hopefully this conference will meet the urgency of demographic changes of the future of the world, not to mention the local Jeju’s rapidly aging population. (See Chun Hesung, Kachiike Naitunum pop, and Meaningful Aging. Seoul, Century One, 2015, a revision of her book published by Jungang in 2008.)

These are some of the reasons why the proposed Jeju and New Haven bridge can lead to timely and increasingly relevant parts of the Jeju Peace Industry which will reinforce creative ways to show Jeju cultural legacy and highlight strengths of Korean culture in East Asian context.

Reconnection Theories for the Jeju Peace Industry: The Jeju Six Cultural Talks

The Jeju Six Cultural Talks [JSCT] 2017 for Six Countries Talks aims to initiate an international dialogue and forum for promoting the resolution, reconciliation and social healing process in the Jeju 4·3 Tragedy. JSCT brings together an international team of research scholars to exchange their expertise and recent research. They will collaborate on increasing global awareness about the Jeju 4·3 Tragedy and facilitate a multi-nationally inclusive process of education, resolution, reconciliation and collective social healing based on the Jeju 4·3 Truth and Reconciliation Report (2013 English edition), a report in 2003, and a declaration of April 3rd as a National Day of Observance in honor of the victims of this incident by the Korean government on May 24, 2014. Jeju National University JNU held the Jeju World Peace Academy and Global Peace Bultuk Assembly 2016 (August 7–10) in collaboration with the Jeju 4·3 Victim Family Association and Diocese of Jeju.” In October of 2015, WAIS established the Jeju I–20 (I–20) Initiative exploring para-diplomatic roles through presiding over the 1st I–20 and 15th Peace Island Forum for Launching I–20 Committee for an I–20 parallel input the 2016 G–20 meetings as one of “2015 Support the NGOs Diplomacy” programs of the Korean Foundation.

On September 3, 2016, Jeju islanders presided over a knowledge café to suggest a Jeju World Peace Island Vision 2030 through establishment of a World Environment University, which is expected to pave the way of integrating an ‘environmentally sustainable peace island vision’ into Jeju UNESCO Int’l Protected Areas (Biosphere Reserves, World Natural Heritage sites and Global Geopark sites) through presiding over the ASIAPARC Federation and the Jeju Six Cultural Talks [JSCT]

In August of 2017, Jeju has shown creative views on preservation issues of World Heritages sites at the regional level and at the grassroots level. Jeju Islanders have shown how they have tried to accumulate their wisdom of how to harmonize their customs and lifestyles with UNESCO World Natural Heritage sites peacefully. We are already involved in an initiative to participate in the Strong University Network in 2014 for launching a World Environment University WEU grounded in the island province of Jeju in South Korea as the Honorable Maurice Strong suggested at Rio+20 Earth Summit in June of 2012 and Geoffrey Lipman at the 5th Jeju World Conservation Congress in September of 2012.

Can the Tolerance Philosophy of Jeju Islanders actualize Reparation, Reconciliation and Reconnection Agenda for an “Environmentally Sustainable Peace Island” beyond the Trauma of the Jeju 4.3 Grand Tragedy into the next Decade?

It’s up for us to recognize some tasks of actualizing Reparation, Reconciliation and Reconnection Agenda for “Environmentally Sustainable Peace Island” beyond Trauma of the Jeju 4.3 Grand Tragedy into the next Decade.

As for issues of covering the reparation agenda for 2017, participants in the Jeju 4.3 Reconciliation conference of 2016 in Washington D.C, suggested as follows, the Jeju 4.3 Conference Planning Document □ initial thoughts: May 2017.

A group of Korean, Japanese, and American scholars have been studying and bringing attention to the massacre at Jeju, South Korea, which took place from April 3, 1948 for several years under the control of the U.S. army in those days. The number of victims was more than 30,000. They have tapped into the discussion of retrospective justice that has stretched from domestic issues such as the internment of Japanese Americans and the twentieth-century eugenics movement to discussions and action around the Nazi holocaust and apartheid in South Africa, among many other tragedies. While the massacre at Jeju is much less well-known, that is changing. And the scholars have had a series of meetings over the past several years, mostly in Washington, D.C., to raise consciousness of this event and the case for repair today. A substantial body of scholarship has emerged already, including ...Now the scholars are planning several meetings in May 2017 – one at CUNY graduate center in New York City and they are also hoping to have one at the University of North Carolina. UNC would be a good setting because of proximity to some noted scholars of reparations. The tentative plan is for a one day conference sometime around May 22. Perhaps we would have a dinner the night before and then a one-day conference with presentations by the scholars about the facts of the massacre and something about how this fits into the larger work on retrospective justice.’

We also have a plan to illuminate the 1947 March 1st Independent Movement in Jeju Island as expression of self-determination. One professor, Hope Elizabeth May, suggested a September conference 2017 in Washington D.C.

The Jeju 4.3 Incident 9. (why incident 9?)

According to the 2013 English Translated Report. At the end of World War II following Japan’s occupation of South Korea and during the emerging Cold War, South Korea entered peacetime under U.S. military supervision. In March 1947, many Jeju residents demonstrated against harsh government policies and violent police practices

and commemorated National Liberation Day. Under U.S. supervision, the national police killed and injured protestors, leading to general strikes in Jeju and the subsequent imprisonment of strike organizers. Despite advice by U.S. military officials that the main cause of the uprising was opposition to police brutality and food policies and not an incitement to communism, the U.S. military commander falsely characterized the resistance as a broad scale communist uprising. The police began to characterize Jeju as an “island of Reds” even though U.S. investigators found few communists among Jeju residents. Once labeled an “island of Reds,” the U.S. anti-communist policy opened doors to sustained violence.” (The Petition, 2014).

As for issue of reconnection agenda through education program, Graduate School of Administration and World Environment and Island Institute of Jeju National University invite “Jeju World Peace Academy and Jeju Academy for Environmental Governance: August 8–11, 2017” at accredited graduate course for establishment of Jeju World Peace Graduate School with cooperation of the 1st ASIAPARC Federation Congress and Six Cultural Assembly from August 11–13, 2017.

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- Appendix 1 :
- Appendix 2 :

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