

“Jeju 4.3 Grand Tragedy during ‘peacetime’ Korea” is ripe for repair in both USA and S. Korea simultaneously as one of UNESCO World Program of Memory.^{1,2}

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Abstract

Even though we had a lot of obstacles to solve these issues, Jeju National University , Hokkaido University, Hawaii University, American Graduate School of the Paris, and University of Sydney have raised reparation topics through the Peace Island Forum, Peace Island Leadership School and Global Peace Bultuk Assemblies (Bultuk being a meeting place of Jeju woman divers surrounding stones at the sea side) since July of 2010. It was a cornerstone achievement that we presided over at "SOCIAL HEALING THROUGH JUSTICE: THE MASS KILLING OF KOREA JEJU ISLANDERS DURING U.S. PEACETIME OCCUPATION" with the University of Hawaii Law School and Hokkaido University together.

Based on these gatherings we can start the Petition by Jeju people on Jeju Island Korea, which is calling 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 to advance the mutual interests of Jeju residents and the governments and people of South Korea and the United States (March 27, 2014).

Key words :

Jeju 4.3 Grand Tragedy during ‘peacetime’ Korea, Peace Island Forum, Peace Island Leadership School, Global Peace Bultuk Assembly, SOCIAL HEALING THROUGH JUSTICE, the Petition.

1) Changhoon Ko et al published a book titled “Jeju 4.3 Grand Tragedy during ‘peacetime’ Korea: The Asia Pacific Context (1947–2016)” on the 15th of August, 2016. The authors select and use its official name in the international intellectual community for the following reasons:

A. As, in 2003, the Korean government decided to choose its neutral name ‘Incident,’ we agreed that ‘Grand Tragedy,’ includes incident, tragic event, uprising, rebellion, riot and so on, in totality.

B. Bruce Cummings write in his article, “ On Cheju Island something happened in ‘peacetime’ under the American Occupation—namely a major peasant war—and after decades of repression Cheju people finally have come forward to tell their stories and demand compensation, and no special pleading about the exigencies of wartime will suffice to assuage the American conscience.” American Responsibility and the Massacres in Cheju : Conference on Overcoming the Past: Healing and Reconciliation —Cheju and the World in Comparison by Bruce Cummings University of Chicago – Cheju City, October 19, 2016. Professor Eric Yamamoto, Alfred Brophy and Kunihiro Yoshida also supported to use the grand tragedy title officially for the Jeju 4.3 Reconciliation Washington D.C. Conference on 27th of March in 2015.

2) Alfred Brophy.2016. Recommendation on words for Jeju 4.3 Grand Tragedy during ‘peacetime’ Korea (co author by Chang Hoon Ko et al). Korea.

Introduction: 4.3 is ripe for repair in both USA and Korea

On the 15th of November, 2016, it is natural for me to publicize that it is ripe for repair in both South Korea and the U.S. at Taipei 'Sharing the Tragedy, Cross the Sea between Korea Jeju 4.3 Grand Tragedy and Taiwan 2.28 Tragedy.' Dr. Tae-Ung Baik argued that "in Jeju's case, a couple of distinctive characteristics are also found: First the Jeju Special Act was a result of compromise among political parties in terms of defining the nature of the incidents; Second, in order to avoid ideological conflicts, the fact-finding and compensation activities were limited to innocent civilians in the Act; and thirdly, they did not take any measures against the wrongdoers who had been praised to be Persons of National Merit. Transitional justice in Korea has always been closely related to the development of democracy and the rule of law. The remedies given to the victims of the Jeju 4.3 Incidents were closely tied to the political situation that prevailed in 2000, when the Special Act was legislated. The change of social climate under the Kim Dae-Jung government also played an important role in advancing transitional justice in Korea. As the iron wall of anti-communism weakened after Korean military dictatorships collapsed, the Jeju victims gathered courage to approach the authorities to seek their redress. The lawmakers, likewise, found it easier to persuade the conservative public when they legislated for the Special Act.³

Even though we had a lot of obstacles to solve these issues, Jeju National University, Hokkaido University, Hawaii University, American Graduate School of the Paris, and University of Sydney have raised reparation topics through the Peace Island Forum, Peace Island Leadership School and Global Peace Bultuk Assemblies (Bultuk being a meeting place of Jeju woman divers surrounding stones at the sea side) since July of 2010. It was a cornerstone achievement that we presided over at "SOCIAL HEALING THROUGH JUSTICE: THE MASS KILLING OF KOREA JEJU ISLANDERS DURING U.S. PEACETIME OCCUPATION" with the University of Hawaii Law School and Hokkaido University together.

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the United States.⁴ (Excerpted from the leaflet of the Hawaii University November 7, 2012 held conference: "SOCIAL HEALING THROUGH JUSTICE: THE MASS KILLING OF KOREA JEJU ISLANDERS DURING U.S. PEACETIME OCCUPATION")

Jeju 4.3 is ripe for repair in the USA

A group of Korean, Japanese, and American scholars have been studying and bringing attention to massacre of the Jeju 4.3 Grand Tragedy at Jeju, South Korea, which took place from March 1, 1947 to September 21, 1954, the Island was under the control of the U.S. army during those days. The number of victims was more than 30,000.

The Scholars 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.⁵ A substantial body of scholarship in the USA has emerged already to actualize retrospective justice in practice through solving the issue of repair to Jeju 4,3 victim families today, including invitation of the 2017 Jeju 4.3 Reconciliation, Testimony and Petition conference at USA universities: Now the scholars are planning several meetings on May 22, 2017 – they are also hoping to have one at the University of North Carolina, UNC would be a good setting because of the proximity of some noted scholars of reparations. In addition, the Jeju 4.3 Testimony conference by the Jeju 4.3 Victim Family Association at the Civic University of New York graduate center in New York City on afternoon of May 23, 2017.

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.

It is emphasized that "Jeju 4.3 victims were

4) I appreciate professor Eric Yamamoto who created the concept, "Social Healing Through Justice." We can apply his concept to the reparation issue of Jeju 4.3 Grand Tragedy during 'peacetime' Korea.

5) Meetings include: (August 2010 : Jeju, S. Korea, July 2011: Jeju, S. Korea, November 2012 : Hawaii, USA, October 2013 : Jeju, Korea, September 2014 : Hawaii, USA and Jeju, S. Korea, March 2015 : Washington D.C., USA, October 2015 : Jeju, Korea and Hokkaido, Japan, September 2016 : Washington D.C., USA)

3) "Tae-ung Baik. 2012. " Social Healing Through Justice." World Environment and Island Studies (Vol. 2. No.1),p.59.

wrongfully arrested, imprisoned, and in some cases tortured, by armed police, military and security forces as a part of the 4.3 Incident without legitimate justification, proper hearings, or trial. It is a primary theme that they spent their time in jail without committing any crime during the Jeju 4.3 Grand Tragedy. It is a second theme that they have suffered pain, trauma, and sorrow from the Tragedy, then and now. These represent desperate situations that are violations of human rights of the Jeju people during the Jeju 4.3 Grand Tragedy". (Kang, 2016. Foreword and Yang et al. 2016). Testimonies of Jeju 4.3)⁶ It will be important for Jeju 4.3 victims to witness their truth to the power at the NY Testimony conference, it explains not only how Jeju people survive ordeals of Han (Korean-Chinese word for deep sorrow and regret) under USA military occupation but also why they are longing for Jeju 'World Peace Island'. Dr. Ae-Duck Im symbolizes it as one of "Jeju Arirang."⁷ What it means, his life story also tries to find light from the darkness of Jeju Tragedy.

The tentative plan is for submitting a Ceremony of the Jeju 4.3 Petition by the Jeju 4.3 Petition delegation and supporters by visiting the offices of Hawaiian Senator, Mazie Hirono and Californian Representative, Ed Royce, Chairman of the House Foreign Affairs Committee, and Californian Representative, Mark Takano and others on May 23, 2017; if we arrange an appointment of meeting with officers of the three offices in advance.

On September 9th, 2016, The Jeju 5 Delegation visited U.S. Senator Hirono's office; Our purpose for visiting the USA Senator was to submit an official letter and a list of 6,000 signatures.⁸

Paragraph 9 of The Petition (March 27, 2014) describes as Jeju 4.3 Incident (Tragedy) says as below :

"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."

As for reparation issues of the Jeju tragedy, it is impressive that professor Kunihiro Yoshida 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." (Kunihiro. Ko and et al. 2016. *ibid.* 89).

Jeju 4.3 Grand Tragedy is ripe for repair in S. Korea

It is noteworthy to say that it holds the 17th Anniversary conference of Enactment of Resolution of the Jeju 4.3 Special Act for Jeju 4.3 Grand Tragedy on December 16, 2016 at the Korean National Assembly: Dr. Sang-soo Hur argued, in his presentation, titled as "Mass Killing of Jeju Islanders and USA Responsibility," that we are focusing on the mass killing incident at the 1947 3.1 Independence Day Demonstration, which resulted in the death of 6 innocent people and severely injured another 6 citizens.⁹ In addition, Dr. Ho-jun Hur described 7 kinds of responsibility such as (1) failure of policy for life of ordinary people, (2) dispatching extreme right-wing military group to the island (3) Rejection of peace talk with guerilla (4) scorched-earth policy (5) dispatching destroyer Craig to support Mass Killing Operation after 5.10 Separate Election in S. Korea (6) Dispatching Colonel Brown to lead Crack Down Policy in Jeju

6) Peter U-il Kang emphasize this in the foreword of "Jeju 4.3 Grand Tragedy becomes Human Spirit in the Asia Pacific", Dong-yun Yang et al presides over "Testimonies of Jeju 4.3 : Regaining Honor" (May 30, 2015 in Seoul). *Ibid.*

7) Ae-Duck Im writes a story of her father, Mr. Kyung-jae Im, that 'she would like to recall her father's woeful experience during Jeju 4.3, 'Arirang, Chungsu Arirang,' p. 97. *Ibid.*

8) Chang Hoon Ko et al, "Actualization of Reparation, Reconciliation and Reconnection Agenda for the Jeju 4.3 Grand Tragedy, "WEIS (Vol.6 No. 2).

9) Sang-soo Hur, "Mass Killing of Jeju Islanders and USA Responsibility," proceeding of the 17th Anniversary conference of Enactment of Resolution of the Jeju 4.3 Special Act for Jeju 4.3 Grand Tragedy on December 16, 2016 at Korean National Assembly, pp. 27-55.

Island (7) USA government Encourages S. Korean government to crack down policy in Jeju Island.¹⁰ Dr. Jang-hee Lee emphasized that the USA has a responsibility because of the overuse of power to do mass killing in accordance to principles of international law.¹¹ Dr. Hyung-bok Chae also said that it is possible for Jeju people to get reparation and compensation from the USA government if it accepts responsibility of the mass killing by USA government objectively.¹² It is worthwhile that Dr. Sung-hoon Han suggested an idea of reparation and compensation for victims of the Jeju 4.3 Grand Tragedy based on recent verdicts for the victims of Mass Killing Cases of Civilian by the Supreme Court of Korea.¹³ Mr. Jong-min Kim asked for revision of the Jeju 4.3 Special Act through adding clause of reparation and compensation and construction of the Jeju 4.3 Trauma Center by the Korean government. He emphasized that we can try to heal Jeju 4.3 Trauma from Jeju 4.3 Grand Tragedy supported by the central government financially.¹⁴

We can conclude that Jeju 4.3 Grand Tragedy is ripe for repair in the S. Korea through revision of the Jeju 4.3 Special Act in 2017–2018.

Sharing the Tragedy, Cross the Sea: Ocean Parallels Network between Taiwan 2.28 and Jeju 4.3 Tragedy

On November 16, 2016 we had “Sharing the Tragedy, Cross the Sea: Ocean Parallels Network between Taiwan 2.28 and Jeju 4.3 Tragedy” at the 2.28 Foundation in Taipei, Taiwan. Professor Lai says that Taiwan 2.28 rips the past open through their efforts and struggle for human rights and social justice at the beginning of the 1990’s. As a new government came into to power in the May of 2016, it accepts to reinvestigate victims of the 2.28 Grand Tragedy because Taiwan people thinks

there are more 2.28 victims to be redressed. Prof. Lai and the 2.28 Foundation recommend that Jeju 4.3 Victim Family Association and scholars should ask the Korean government for both economic reparations to the victims and social compensation, such as construction of ‘Jeju 4.3 Trauma Center’ and running of a Jeju 4.3 World Peace Graduate School.¹⁵

As both, a co-representative of the Islands–20 Initiate for World Peace endorsed by UNSIDS (UN Small Islands Developing States) since September of 2014 and the President of World Association for Island Studies WAIS since November of 1997, Professor Ko of Jeju National University has contributed to promoting world peace based on the Jeju 4.3 Grand Tragedy (March 1, 1947 – September 21, 1954) through the application of a “Social Healing Through Justice” framework. Such examples of this would be the Jeju 4.3 Reconciliation and Jeju World Peace Academy programs for the international improvement of human rights and peace throughout ocean countries.

First of all, I want to say “we were so impressed that you asked your Taiwan government to reinvestigate the 2.28 Tragedy.” So, the Jeju 4.3 Delegation wants to join your 70th Anniversary 2.28 conference from February 24–28, 2017 officially because it will pave the way for collaborative leadership to improve human rights and peace in the Asian Pacific region. Professor Jeh-Hang Lai suggested 2.28 has now become the spirit of Taiwan democracy in his Peace Island Spring lecture titled “The Social Movements vs. the Nationalist Government: The Road to Democratization in Taiwan, 1945–2016: presented at Jeju National University on April 28, 2016. Professor Chang Hoon Ko of Jeju National University also gave his speech to the public, “Korea Jeju : From Tragedy to World Peace Island” at Whitney Center in New Haven, USA on June 23, 2016. We suggest linking the 70th international conference of 2.28 Tragedy conference (February 24–28, 2017) and the Jeju 3.1 Independence National Liberty Movement conference of Jeju’s 4.3 Grand Tragedy (March 9–10, 2017) as the 17th Peace Island Forum. Through this collaboration, we can run the int’l organization, I–20 Peace Assembly for World Peace in the Asia Pacific region.

Secondly, at the Jeju World Peace Academy we promote ways for others to contribute their talents for the promotion of peace activities, every August at Jeju National University. We hope your government and institutions will dispatch your teachers, administrators and graduate students to

10) Ho-jun Hur, “Involvement and Responsibility of USA Government – Jeju 4.3 and USA–,” *ibid.* pp.93–98.

11) Jang-hee Lee, “A Discussion Paper on Mass Killing of Jeju People and USA Responsibility of Dr. Sang-soo Hur, pp. 69–72.

12) Hyung-bok Chae, “A Discussion Paper,” *ibid.* pp. 73–79.

13) Sung Hoon Han, “How to Handle Reparation and Compensation Issues of Victims of Jeju 4.3 Grand Tragedy by Korean Government,” *ibid.* pp. 81–91. He suggests to apply an idea of criteria of amount of reparation and compensation to Mass Killing Cases of Civilian by Supreme Court of Korea : per victim : 80,000,000 Korean Won, a widow of victim : 40,000,000 Korean Won, Son or daughter of victim : 8,000,000 Korean Won, Sister or brother of victim : 4,000,000 Korean

14) Jong-min Kim, “A Discussion Paper,” *ibid.* pp. 59–67. He also emphasizes importance of successful running of Jeju 4.3 Trauma Center as same as Kwangju Trauma Center at meeting conference on December 7, 2016 by Reparation and Compensation Committee of Jeju 4,3 Victim Family Association.

15) Chang Hoon Ko, “A New Look at Jeju 4.3 Grand Tragedy during ‘peacetime’ Korea : A Journey from Tragedy to World Peace Island,” *ibid.* pp.31–32.

Jeju Island, Korea, to joins us for the next World Peace Academy.

Thirdly, the Jeju 4.3 Victim Family Association wants to set up its reparation and reconnection agendas following the example of the reparation processes of the 2.28 Tragedy. Jeju 4.3 Victim Family Association wants to learn why your government agreed to reinvestigate all reparation agendas of 2.28 Tragedy again. In the 2016 Peace Island workshop, “ the Encounter between the ‘peacetime’ Jeju 4.3 Grand Tragedy and 2.28 Taiwan Tragedy On 28th of April, 2016, author; professor Jeh-Hang Lai, and Mr. Yoon-kyung Yang agreed that it's a real time for Jeju 4.3 Victim Families (lost families) to get both domestic and international redress through the international cooperation of Taiwan societies. Especially, professor Lai suggests both victims and their families of Jeju 4.3 Grand Tragedy, as well as, scholars should ask the Korean government for economic reparations to the victims. If it will happen within three years (2017 –2019), we can claim reparations for the Jeju April 3 Grand Tragedy, a success. The Hawaii Law School enlarges this social movement to the academic circle of the USA by initiating four conferences consistently. It was important to publish the book 'Jeju 4.3 Grand Tragedy during 'peacetime' Korea: The Asia-Pacific Context (1947-2016)' which supports witnesses and verifies aspects of the English edition of the Jeju 4.3 Incident Investigation Report (the Report: 2013 by Jeju 4.3 Peace Foundation). It is the corner stone for searching for Jeju 4.3 Reconciliation in the Asia Pacific context by describing the Jeju 4.3 Grand Tragedy (the Tragedy) during 'peacetime' Korea officially, because it happened during peacetime between The Second World War and Korean War.

Fourthly, the Jeju 4.3 Victim Family Association hopes that we all will suggest to your government and recommend to your film making companies to invest in a film relating to the Jeju 4.3 Grand Tragedy. We envision a collaborative cultural project of film making, “Jeju Diaspora” or “Jeju Arirang” for the designation of historical records of the two Tragedies into UNESCO’s World Memory between the Second World War and the Korean War. We hope this film would illuminate the life stories of 5 Jeju descendants; three ordinary men and two women, as representative islanders. It based on records from chapter 1: A New Look at Jeju 4·3 Grand Tragedy during 'peacetime' Korea: A Journey from Tragedy to World Peace Island 3-43 and “Chapter 5: Everyday Life for Ordinary People during Jeju 4·3 – Jeju Shinbo Newspaper, pp.123-158. (Jeju 4·3 Grand Tragedy during 'peacetime' Korea: The Asia Pacific Context (1947-2016), (Chang Hoon Ko et al. Jeju. 2016).

Furthermore, we have done, are doing, and want

to continue collaborative research on the two Tragedies for designation of historical records into UNESCO’s World Memory between the Second World War and the Korean War. Both tragedies happened as the negative result of the competition of super powers in the restructuring of the world order between the Second World War and the Korean War. Tragic records of the massacres will be registered to UNESCO's Memory of the World List to provide witness, lessons and activities that will engage citizens in the learning process of these historical injustices and mass killing by the state within an Asian Pacific context.

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