

Jeju World Peace Island Treaty JWPA: A New Look at Darkness of Jeju 4.3 Grand Tragedy to Brightness of Peace Island Vision

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Abstract

The aim of this paper is to illuminate some aspects of the Jeju 4.3 Grand Tragedy (the Jeju Tragedy) education and informing process. We hope to not only with these aspects show some aspects of moral origin of the Jeju World Peace Island movement, but to share a culture of peace with world citizens through world civilization education cross the Pacific at a local, national and global level. In addition bring liberty to the cause of national freedom of the SAM IL movement of 1919 in Korea. it actualizes itself as a peace buffer zone locally, nationally and globally through the "Jeju World Peace Island Treaty JWPIT," based on international agreement of the Six Talks Nations because "it is believed that that they (Jeju islanders) will follow the pattern of the SAM IL movement of 1919 with the participants imbued with the spirit of sacrifice to life and liberty to the cause of national freedom (G-2 Summary Report)" as a moral origin of Jeju World Peace Island. Globally, one New Haven teacher has been working on an elective course called "The Power of Culture in a Multicultural World" in which to use social studies tools to investigate the meaning and importance of culture. Jeju offers an excellent opportunity to explore a culture that few New Haven students are familiar with. It will be for students to use the Jeju idea of turning troubles into opportunities, as a vehicle for addressing local issues" ("New Haven Learn- Teach Jeju 4.3," New Haven Independent: March 29, 2017). Another New Haven teacher in his history class explains the different components of genocide. "Although the Jeju 4.3 events are not deemed genocide by the international community, using this as a lens to understand broader concepts seemed really exciting." Jeju offers educators an opportunity to teach the curriculum but instead of gratuitous death and violence, there is a legacy of hope, healing, reconciliation and remembrance." (Ibid, New Haven Independent: March 29, 2017). Locally and partially on the global level, "The Resurgence of Jeju 4.3 Social Healing Advocacy of "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). The petition supports a combined solution to social healing for numerous survivors of Jeju 4.3. Based on interviews with members of the Jeju 4.3 Victim Family Association, 20% of them are now elderly and require expensive medical care and assistance. Many continue to suffer from psychological trauma (PTSD). It serves as a beacon of international peace in the same vein as May 24, 2015's event, "Women Cross DMZ Demilitarized Zone." Jeju itself aims to serve as a "Peace Buffer Zone" between the two Koreas among 6 Nations Talks within the framework of the Jeju World Peace Island Treaty, similar to Costa Rica. Never before has the need for a Peace Island in the region been so vital, with China stretching its reach across the ocean, and President Trump flexing his muscles against North Korea, the time has come for serious peacemaking, that is, prevention of conflict. It's a real time to think about actualization of Jeju World Peace Island Treaty for Peace between two Koreas.

Key words :

Jeju 4.3 Grand Tragedy, the SAM IL movement of 1919, Jeju World Peace Island Treaty, Resurgence of Jeju 4.3 Social Healing Advocacy , Jeju Peace Buffer Zone

Introduction

The aim of this paper is to illuminate some aspects of the Jeju 4.3 Grand Tragedy (the Jeju Tragedy) education and informing process. We hope to not only with these aspects show some aspects of moral origin of the Jeju World Peace Island movement, but to share a culture of peace with world citizens through world civilization education cross the Pacific at a local, national and global level. Locally, It is really significant that, on 9th of March, 2017, We held the Peace Island Forum: The 70th Anniversary Conference of the 1947 Jeju March 1st Independence Day Movement: March 9–10, 2017, Ara Convention Center, Jeju Island, South Korea) based on the spirit of sacrifice to life and liberty to the cause of national freedom of the SAM IL movement of 1919 in Korea. It was a real time for us to prepare for the “Jeju World Peace Island Treaty JWPIT”.

“we, the undersigned, propose “Jeju Special Self-Governing Province” as a World Peace Island, which actualizes itself as a peace buffer zone locally, nationally and globally through the JWPIT,” based on international agreement of the Six Talks Nations because “it is believed that that they (Jeju islanders) will follow the pattern of the SAM IL movement of 1919 with the participants imbued with the spirit of sacrifice to life and liberty to the cause of national freedom (G-2 Summary Report)” as moral origin of Jeju World Peace Island¹, (The 1947 Jeju March 1st Independence Day Movement Resolution : March 9, 2017 by World Association for Island Studies)”

Nationally, on March 31, 2017, Korean National Assembly Speaker, Mr. Chung Sye-kyun emphasized that “I also share with the sincere apology that President, Noh Moo-hyun gave to Jeju people and victim families. I regret that President Lee Myung-bak and Park Keun-hye did nothing except the designation of National Memorial Day for Jeju 4.3 victim families in March of 2014. I promise you that I, as the Speaker, will do my best for real resolution of the Jeju 4.3 Grand Tragedy at the national level as soon as a new Korean government will start its work in May of 2017,” (Jejusori : March 31, 2017).

Globally, Chris Brennan and Max Comando teachers of New Haven, USA participated in the 17th Peace Island Forum hosted by Jeju National

University in March of 2017 cross the Pacific. Each teacher presented strategies for teaching Jeju 4.3 to an audience of Korean educators, college students, and various other entities with ties to Jeju 4.3 peace initiatives. Since being invited to Korea in November, Brennan has been working on an elective course called “The Power of Culture in a Multicultural World.” Brennan explains, “the idea is to use social studies tools to investigate the meaning and importance of culture. Jeju offers an excellent opportunity to explore a culture that few of our students are familiar with. It is my ambition that this will allow students to better understand culture in general, and their own culture in particular. I am hoping the culminating activity in the course will be for students to use the Jeju idea of turning troubles into opportunities, as a vehicle for addressing local issues” (“New Haven Learn- Teach Jeju 4.3,” New Haven Independent : March 29, 2017).

Max Comando explains the different components of genocide. “Although the Jeju 4.3 events are not deemed genocide by the international community, using this as a lens to understand broader concepts seemed really exciting.” He continues, “The emphasis on healing and reconciliation was really important for Robert and me when we were writing these lessons. Teaching genocide and the inhumanity that we as humans can show towards each other is upsetting, especially so for students who we know are already bringing trauma with them into the classroom. They understand that “Jeju offers us as educators an opportunity to teach the curriculum but instead of gratuitous death and violence, we have a legacy of hope, healing, reconciliation and remembrance.” (Ibid, 2017).

Globally, we keep in mind that paragraph 23 of “The Resurgence of Jeju 4.3 Social Healing Advocacy of “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” (The Petition : March 27, 2014) :

“In recent years grassroots Jeju 4.3 justice organizing, galvanized by Jeju’s emergence as a “Peace Island” and model of environmental sustainability, has attracted international scrutiny and ignited a resurgence of Jeju 4.3 social healing advocacy. Jeju people, local government officials and supporters advanced those initial grassroots efforts. Scholars and community advocates also publicized Jeju 4.3 history and crafted beginning recommendations for next steps through convenings in Jeju and Hawai’i and through popular and academic publications. A renewed 4.3 Special Committee of the Jeju Self-Governing Provincial Council, which laid a foundation for truth-finding activities from 1993 to 2003, might play an

1) Hope Elizabeth May highlights morally relevant history – of Korea, of The United States and of The early years of the United Nations (UN), which tends to be ignored in the discussion of the Jeju tragedy – a seven year period of brutality on Jeju Island, South Korea, that lasted from March 1, 1947 to September 21, 1954. “Recognition and Responsibility: The Moral Relevance of Pre-UN history to the Jeju Tragedy,” World Environment and Island Studies (Vol. 6. No.4.). Pp.195-201.

important future role. The 2013 Translated Report integrated these forces into a Jeju 4.3 social healing movement, (Paragraph 23, The Petition : March 27, 2014)."

In December of 2016, "A renewed 4.3 Special Committee of the Jeju Self-Governing Provincial Council" was reestablished to support complete resolution of the Jeju 4.3 Grand Tragedy during 'peacetime' Korea. I feel it is real time to act for realization of JWPIT for peaceful coexistence of the two Koreas and Six Talks Nations based on "The Resurgence of Jeju 4.3 Social Healing Advocacy" if they agree to do it in the nearer future.

The 1947 Jeju Sam-il Non-violence spirit of sacrifice to life and liberty to the cause of national freedom:

Let me refer back to some aspects of "Everyday Life for Ordinary People during Jeju 4·3 - Jeju Shinbo Newspaper of the Jeju 4.3 Grand Tragedy during 'peacetime' Korea." It describes that 1947 was a hard time for Korean people because they faced a tough situation not able to establish an independent nation by their own autonomy (Ko at el, 2016,p.124).

"In early 1947, when the US military government showed its incapacity to deal with issues of Jeju society, organizations such as the National Front for Democracy, the Joseon Democratic Youth League, and the Women's League were established. They were based on the Jeju People's Committee and emerged as critics against the US Military Government. They proposed policy goal of national independence for Jeju people who had dissatisfaction and anxiety about the US Military Government (Ko at el,2016, p.132)."

Naturally it happened that "Conflict between the military government and Jeju people around the 3·1 Independence Day Movement Demonstration and the General Strike shows the difference in the perception of reality between the two." (Ko at el, 2016, p.132).

We can Here confirms that the stances of the two parties over the 3·1 Independence Day Movement Demonstration and the General Strike and compare the different stances. It is the first difference "in perceiving the reality between the military government and private organizations arose around the 3·1 Independence Day Movement Demonstration. The Jeju Preparation Committee for the Ceremony of the 3·1 Independence Day Movement and the Assembly of Student Delegates Meeting saw the 3·1 Independence Day Movement Demonstration as a legitimate demonstration which

celebrates the 3·1 Independence Day Movement so they believe that holding the demonstration peacefully was legitimate. On the contrary, the US Military Government argued that only an indoor ceremony was legal if it was permitted by the government so any outdoor ceremonies or parades were all illegal and would be suppressed by force. In order to narrow the gap in the stances between the two, the chairman and vice chairman of the National Front for Democracy and a counselor of the US Military Government met and shared their opinions but failed to reach an agreement. The 3·1 Independence Day Movement Demonstration was carried out and the US Military Government suppressed it forcibly. However, during the suppression, the police fired at the crowd killing six people." (Ko et al, 2016,p.133).

Secondly, we can find "issue between the private organizations and the US Military Government was about handling the victims and investigating the facts. The 3·1 Independence Day Movement Demonstration was an pan-provincial event in which more than fifty thousand Jeju people participated (At the time the population of Jeju Island was about 280,000.). However, due to the shooting by the police, six people were killed, another six people were heavily injured, and five were slightly injured in Jeju City. The National Front of Democracy insisted that the US Military Government assume the responsibility for the casualties, a fact-finding committee consisting of various circles be established, and the killed be given a public funeral. On the other hand, the US Military Government said that they could not accept what the National Front insisted and would investigate the incident on its own. On March 2, the US Military Government released twenty five students who had been involved in the demonstration five days after the arrests. On March 4, the National Front held a public funeral for one victim and conducted a fund-raising campaign for the victims. All this development shows how the both parties were in sharp disagreement over the issue." (Ko et al, 2016, p.133).

Thirdly as two parties have the different views over the General Strike, there were confrontation between the private sector and the US Military Government

"i) Grounds of the General Strike and demands from the private sector

The private sector defined the police's shooting as 'unparalleled violence which could not be seen even during the Japanese Colonial Rule and inconceivable incident in the 'free' Joseon territory.' This kind of awareness spread among Jeju people and led to the private sector's general strike which many circles of Jeju society from the Jeju governor and

the employees of the local government to bus drivers actively participated in. The organizers of the strike informed military governor Stout and Lerche of the following demands and said that they would continue the general strike if the demands were not met.” (Ko et al, 2016, pp.133–134).

Fourthly, we can confirm clearly that “the US Military Government and Jeju people were against each other during the trials for the 3·1 Independence Day Movement Demonstration. The US Military Government announced that the trials should be carried out by the US Army, not by the Korean court. This shows the fact that the US Military Government considered the 3·1 Independence Day Movement Demonstration as a challenge to itself. The trials were conducted sixteen times for about forty days. Seventy– two cases with 328 people were put on trial in total. Fifty two people were sentenced to imprisonment, fifty two people were put on probation, 56 people were fined, and 22 others were suspended of indictment or not indicted. Meanwhile, sixty five policemen were also disciplined for dereliction of duties and other charges. The largest number of people were put on trial for the 3·1 Independence Day Movement Demonstration in South Korea at the time. The trials attracted Jeju people’s attention because the US Military Government and Jeju people were against each other during the trials. Now let us review the stances of both sides during the trials.” (Ko et al, 2016, pp. 135–136).

Through those steams of non violent struggles around 3.1 Independence Day Movement Demonstration, we are so proud to recognize the moral origin of “Jeju World Peace Island Vision.” It was described as “they will follow the pattern of the SAM IL Movement of 1919 imbued with the spirit of sacrifice of life and liberty to the cause of national freedom”, in the G-2 Summary of USA (No.126 Period: 06 1200 Feb. 48 To 13 1200 Feb. 48).

Jeju Peace Island Network as the Resurgence of Jeju 4.3 Social Healing Advocacy from the 1947 Jeju Sam-il Non-violence Movement:

On December 9, 2016, lawmakers in South Korea’s National Assembly voted overwhelmingly to impeach President Park Geun-hye over a corruption scandal. The vote was 234–56, with six abstentions. Approval ratings for South Korean President Park Geunhye has dipped into single digits -- and protests calling for her ouster swelled to hundreds of thousands of people. (CNN: December 9, 2016). On December 3, 2016, in the face of cold and snow, demonstrators filed into the streets of Seoul over the growing scandal that has engulfed Park’s presidency and plunged the nation’s government

into uncertainty. Massive protests have broken out since late October, and the latest marked the fifth consecutive week of such an immense demonstration. Organizers of Saturday’s protest had called for 2 million people to hit the streets – no small feat for a country of 50 million. Protesters clutched umbrellas, signs and candles near the Blue House, the presidential residence, in Seoul. Organizers also have called for rallies in other cities, too. We call for a 2016 People Demonstration ‘21st March 1st Demonstration’, which makes Korean democracy work well and be operated by ordinary people. Jeju islanders also joined in people candle revolution from November 2016 to March 2017 on Jeju Island, and sometimes into Seoul because they recognize Jeju Peace Island Network Movement succeeding in the context of the 1947 Jeju Sam-il Non-violence Movement. They also believe that they will reach a settlement and meeting for the Jeju World Peace Island Treaty JWPIT: Peace Buffer Zone of Jeju World Peace Island between two Koreas and among Six Talk Nations from the 1947 Jeju Sam-il Non-violence Movement through commitment of a Joint Task Force in the nearer future. Paragraph 7 of the Petition emphasizes it.

“A Joint Task Force would foster reparative justice (words and actions that repair) and thereby enhance the democratic legitimacy of both South Korea and the United States. The Joint Task Force would not replicate the work of the 2000 National Committee. Rather the Joint Task Force’s five main goals would be: 1) to build upon the National Committee’s inquiry (which was completed several years ago and without United States cooperation) by updating and by filling any gaps; 2) to assess the completeness of the National Committee’s recommendations particularly in light of new and updated information; 3) to assess the effectiveness of actions already taken and determine what more is needed to repair the persisting damage (both individual and communal); 4) in light of #1, 2 and 3, to recommend further concrete next steps for implementing the National Committee’s recommendations and to oversee follow-up steps as part of a larger integrated justice plan to engender comprehensive, systemic and enduring social healing; and 5) to do these things to foster reparative justice in ways that benefit the Jeju people and also assure accountability and enhance the democratic legitimacy of both South Korea and the United States.” (The Petition : March 27, 2014).

They also believe they want to reach an International Acknowledgement of Jeju World Peace Island Treaty from ‘Mutual Interests in Mutual Engagement between Korea and USA,’ to Six Talks Nations.

“Mutual Interests in Mutual Engagement: South Korea and United States interests strategically converge with Jeju’s interests in furthering reconciliation. Participation would demonstrate South Korea’s resolve to enduringly heal the wounds of its people. This is important at a time when South Korea faces regional security issues. Engagement in the Jeju 4.3 social healing would also demonstrate the United States’ legitimacy as a democracy not only professedly but actually committed to human rights and reparative justice. And it would also bolster South Korea and U.S. linkages on complex issues of international trade and security,” (The Petition : March 27, 2014).

Korean and Jeju people are proud that they have kept Jeju Peace Island Network Movement as tool for Social healing through justice – recognition, responsibility, reconstruction and reparation since April of 2001.

Paragraph 28 of the Petition says that they do something good of A Four–Stage Process for “Social healing through justice” in 21st Century Korea “

“Genuine reconciliation initiatives embody words and actions that foster the kind of justice that promotes comprehensive and enduring healing for those injured and for society itself. Social healing through justice (that is, “by doing justice”) has its roots in social psychology, theology, law, economic justice, political theory and indigenous practices, as well as in emerging international human rights principles of reparative justice. Those principles embrace mutual engagement by all with some responsibility in order to repair the damage wrought by injustice. They also ground social healing’s four pillars – recognition, responsibility, reconstruction and reparation. Those pillars shape reconciliation initiatives that address truth–telling through formal tribunals, reconstruction through public apologies, memorials, guarantees of non–repetition and changes to relevant laws and practices, as well as reparations through restitution, compensation and rehabilitation. (The Petition, 2014).”

Korea Jeju people share tragedy with world citizens through institutionalizing ‘Jeju Peace Island Network Movement as Social healing through justice’ in the framework of Jeju World Peace Academy as a Graduate School Program at Jeju University, Jeju 4.3 Peace Park or Jeju English Education City in 2019. They have dreamed of the Jeju Peace Island Network Movement as a ‘Environmentally Peace Island,’ through Social healing through justice – recognition, responsibility, reconstruction and reparation because they conclude it ‘ Joint Task Force Benefits for All,’ in paragraph 31 of the Petition.

“ The Joint Task Force’s work in assessing words and actions thus far and in further recommending and overseeing future healing steps would benefit Jeju survivors and families as well as support efforts to uplift Jeju globally as an environmentally and sustainable “Peace Island.” It would help create a new comprehensive history that gives voice to the people. It would embrace concerns about dignity and autonomy. It would address important economic, cultural, security and environmental matters. And it would likely foster more comprehensive, systemic and enduring social healing through justice (The Petition, 2014).”

It’s the time to actualize Jeju Peace Island Network Agenda for prosperity and peace between two Koreas and among Six Talks Nation:

In Conclusion, We suggest three policy agenda to uplift Jeju globally as an environmentally sustainable “Peace Island,” to two Koreas including Six Talks Nations through actualizing a Theory of the Jeju Peace Island Network: Peace building, Peacekeeping and Peacemaking for two Koreas at grass roots level. Never before has the need for a Peace Island in the region been so vital, with China stretching its reach across the ocean, and President Trump flexing his muscles against North Korea, the time has come for serious peacemaking, that is, prevention of conflict.²⁾

1. Peace building through the “Jeju World Peace Island Treaty JWPIT” as Jeju Peace Buffer Zone for two Koreas approved by the Six Talks Nations. We have held the Jeju Peace Island Forum for the purpose of setting up Jeju Peace Island Vision since 2001. In March of 2017. We propose “Jeju Special Self–Governing Province” as a World Peace Island, which actualizes itself as a peace buffer zone locally, nationally and globally through the “Jeju World Peace Island Treaty JWPIT,” based on international agreement of the Six Talks Nations, a kind of Peace Island Model of Costa Rica in Northeastern Asia. If two Koreas, USA, mainland China, Japan and Russia find ‘Jeju peace buffer zone’ to benefits for all as a more comfortable international tourism destination, they can reach international treaty about JWPIT in a nearer future. It should be essential policy agenda after new Korean new government will start in May of 2017, which

2) I and Dr. Douglas Yates, professor of American Graduate School of Paris have discussed on how to actualize Jeju Peace Island Network globally. He suggested an integrated solution of peace building, peacekeeping and peacemaking into peace island network consistently and practically. I want to call it as A Theory of Jeju Peace Island Network from the Jeju 4.3 Grand Tragedy.

supplements “Jeju World Peace Island” charter from January of 2005, realistically.

2. Peacekeeping through Jeju World Peace Academy (as Collaborative Peace Island University Network of Six Talks Nations): We have run Jeju World Peace Academy JWPA as Jeju international Collaborative Peace program to institutionalize Jeju 4.3 Peace Education at Jeju National University by support of Jeju Special Self-Governing Province . We can develop Graduate School University at Jeju 4.3 Peace Park or Jeju English Education City in 2019 through invitation of Asia campus of foreign universities into Jeju Island.
3. Jeju Peace Island Boat Industry as Peacemaking through Jeju Peace Island Boat (as Peace Sailing Cruise among Harbors of Six Talks Nations): Jeju Island wants to start Jeju Peace Boat Industry new Korean government supports peace tourism, which connects Jeju port of S. Korea, Wonsan one of N. Korea, Shanghai one of mainland China, Hawaii one of USA and Vladivostok of Russia such Japanese running Peace Boat or American Peace Boat cruise tourism. It paves the new way of initiating warming policy among Six Talks Nations in turmoil of tensions of confrontations and conflicts between two Koreas and among Six Talks Nation around issues of nuclear development strategy of N. Korea.

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