

Introduction Message:

“Jeju 4.3 Grand Tragedy Testimony conference 2017: Testimonies, Human Sprit and Social Healing through Testimonies and Generational Communication,” Started in New York during May of 2017.

Bishop of Cheju, Peter U-il Kang and Chair of a recommendation committee for the Jeju April Third Peace Prize to Jeju 4.3 Peace Foundation delivers his speech to the public on the 23rd of May, 2017 titled as **“Jeju 4.3 Grand Tragedy becomes Human Spirit in the Asia Pacific”**. The speech goes as followed:

I guess many people in the world have sensed last April that something critical might happen in any moment in Korean peninsula. Many people in Korea received phone calls from close friends abroad reconfirming the safety in Korea. I personally received the same kind of call from my friends in the US.

Objectively viewing, there were a lot of signs, which allude to a major military clash with North Korea. Since 16th century, the Korean peninsula was the area where expansionism of Chinese and Japanese Empire collided. In the beginning of 20th century, Korean people were sandwiched again in the war between Japan and China. Now in the beginning of 21st century, we got caught between two super powers, China and the USA. If we could manage to settle down this dangerous situation in the Far-east Asia we will be able to make great strides towards global peace. For this purpose, it would be worthwhile to reflect on the 4.3 Incident of Jeju, which happened 70 years ago at the doorstep of cold war between the east and the west. 4.3 is still unknown dark history to not only Americans but also to most Korean people. 4.3 was a tragedy that happened in the chaotic transition period of Korea after Japan withdrew from Korean peninsula up to the establishment of the lawful government of Korea. According to the official report of Korean government released on 29 Mar. 2003, more than 30,000 Island civilians were massacred in between 1948 and 1954. The rate of victims less than 10 year-old was 5.8% and victims over 61 year-old was 6.1%. The number proves that the perpetrators slaughtered without distinction of sex and age. The victims between 20 and 30 year-old were 35.3% and those between 11 and 20 were 21.6%. Sexual assaults to young women were extensively committed in many villages. The list of prisoners kept in the Prosecutor’s Office of Jeju shows that 2530 of the convicted were imprisoned. Many of them

got executed during the Korean War. After they got released from the prison, the government did not allow them to engage in a public career nor to freely travel abroad. There are only 18 survivors now and they have requested for a retrial to the district court of Jeju on 19 April this year. To clarify the truth of 4.3 we need to approach it from different angles since not a single country is involved in the tragedy of 4.3.

4.3 and Japan

Already in 1922, the Japanese government started a regular ferryboat service between Jeju and Osaka for the purpose of supplying a sufficient labor force to the industrialized zone of Japan. In 1934 residents whom originated from Jeju in Japan were estimated at about 54,000. In 1937, the Sino-Japanese War got started and because of the shortage of a labor force, Japanese government issued the National General Mobilization Order by which they mobilized many Koreans to Japan. At the end of the 2nd World War there were about 1,000,000 Koreans working in many mines, construction sites all over Japan. Soon after the surrender of Japan, 60,000 workers of Jeju origin returned home, this precipitated a great lack of food and jobs in the Island of Jeju. The whole population of Jeju at the end of War was 220,000 and one year later the population exploded by more than 30%. The liberation from Japanese Empire, which brought joy or happiness for a very short period, soon resulted in a great suffering in daily life. It could be said that the epicentre of 4.3 which shook the whole Island of Jeju, was Japan and its colonial expansionism.

4.3 and the USA

The US military government in South Korea soon after their occupation on the southern half of the Korean peninsula introduced a ‘free market economy’ dissolving state controlled economy under Japanese colony. However, they had not made any specific rules or economic policies to ensure a fair and orderly market. They just untied the former economic system and did nothing, which gave landowners and the few wealthy people a chance to corner the market. The price of rice per 18 litres, which was 9.4 yen at the end of September 1945, jumped to 2,800 yen within a year. The islanders of Jeju, who were poorer than other regions, had to undergo unprecedented social confusion. They did not trust the US military government officials who tried to maintain the social order just by entrusting all administrative power to Police forces who had

served as colonial officials under the Japanese occupation. That was why people started to protest against the US military authority. Police even fired upon demonstrators in the street and the whole island responded by calling a general strike. The US military government let police suppress all protesters more harshly by arrest and torture.

The US military did not have any prior knowledge or information on the history, culture and language of Jeju Island. They just treated local islanders as communists although people were mostly simple farmers with no political ideology. The leaders of the US military solely relying on information given by police intelligence commanded a total suppression of any leftist movement on Jeju at any cost. They ordered a scorched-earth policy wishing to eliminate any site where communists could sustain their struggle for survival.

4.3 and the Korean Government (ROK)

Mr. Seung-man Lee, elected as the first President of South Korea on 15 Aug. 1948, a tough anti-communist, declared martial law on 17 November 1948 only on the Island of Jeju and ordered the indiscriminate crackdown of any possible rebel forces. At early stages, the estimated armed rebels were not more than 500 but the Korean government sent not only military and police forces but also activists of rightists who besieged every village in mountainous area of the Island executing, burning and destroying. During night people of upland villages got attacked by armed partisans who came down to collect food and necessities while in the daytime people were victims of soldiers and the police. The people of coastal villages, who happened to have any absentee in their family, were considered being in league with partisans and got executed. After March 1949, the Korean Army declared they would grant amnesty to those who defect or turn themselves in. Many people who had escaped to the forest came out delivering themselves to the police, but most of them got killed without any further judicial procedure.

Follow-up measures of 4.3 taken by ROK

4.3 was buried over 10 years in the darkness. After the Korean War, Pres. Lee's administration was becoming more and more rigorous in prohibiting any anti-communist references or investigations on 4.3; defining it as a riot of red rebels. After the 4.19 uprising of 1960, the student revolution, President Lee stepped down and a group of 7 students of Jeju University formed a

'commission for truth of the 4.3 Incident' and started activities of investigation. However, they got arrested right after the Military Coup, on 17 May 1961. Then for the next 3 decades of military dictatorship, 4.3 was again completely disappeared into the oblivion. The memory of 4.3 could subsist only through some literary works such as novels and poems, though the writers and poets, who alluded to the 4.3 tragedy, were arrested, tortured and imprisoned. It was only in 1991 that one local newspaper of Jeju started to carry a series of articles on 4.3, which gradually exposed the outlines of the incident. On 22 December 1991, the Investigation Team of '4.3 Institute' discovered 'Darangshee' a cave in the east of Jeju Island where 11 remains of 4.3 victims lied. It was a cave where people took refuge at the time of the 4.3 tragedy. The police force made these refugees suffocate by setting fire in the entrance.

After the discovery of the cave, the authority had decided to cremate all the remains and disperse the ashes. No clear explanation was given except that it was the wish of one relative of the victims. And right after the cremation the local authority blocked up the entrance. The Korean government has been always inclined to conceal the reality. It was only in the beginning of 2000 that the truth on 4.3 began to be revealed by President Kim Dae-jung when he signed the Special Laws for the Investigation on 4.3. Only after 50 years we have started to break the seal of 4.3 in Korea. During the last 10 years of Lee's and Park's administration they were very reluctant on proceeding forward on any activities for the clarification and rehabilitation relating to 4.3. Watching the recent geo-political movements of countries around the Korean peninsula, I cannot stop feeling people have been given dreadfully dangerous toys to very immature troublemakers.

When we reveal and analyse the real background, circumstances, motives of the past disasters, we could reformulate the right history in Northeast Asia so that we could move on towards a more humane society. If we do not learn from the past, we could easily repeat the same mistake, which will bring much more miserable results, since we got much more powerful devices in our hands.

Environmental Justice Reparations for Jeju Island

Kath Rogers and Kaimipono David Wenger, Professors of Law and Director at the Center for Law and Social Justice at the Thomas Jefferson School of Law speak about "**Environmental**

Justice Reparations for Jeju Island for the Jeju 4.3 Grand Tragedy. They argue that *“Jeju Island provides a unique context for exploring remedies to mass harm. As a site of horrific historical human rights abuses and also ongoing present environmental degradation, Jeju offers a setting for exploring environmental justice as reparations. This Article argues for democratic, community-led environmental justice reparations prioritizing sustainable economic development and capacity building, aimed at benefiting Jeju residents rather than outside military, tourist, or other colonial interests.”* I believe their ideas will help to pave the way of finding a more comprehensive healing for Jeju Island.

From Tragedy Peace will come, Franchising ‘Peace Island’

Dr. Grant McCall of the University of Sydney shows Jeju people how to franchise their ‘peace island’ beyond the Tragedy that plants a seed of peace island in the soil. According to his article, *“The price of peace is eternal vigilance”* (Thomas Jefferson) is the theme of this paper presented to the August 2017 Jeju World Peace Academy Bultuk and what we can do to achieve this. *Gölbekli Tepe (12,000BP) is the oldest megalithic construction being a creation of a Peace Island, established by pre-urban, pre-agricultural nomadic human groups seeking to establish the natural condition of the human species in all times and in all places: peace. The first glimmer of settled urban peace flourished with the peace island civilizations of the Mediterranean. So, people – even “a small group of thoughtful, committed people” (Mead) such as those at the Naval Base protests at Gangjeong village on Jeju Island – can establish their own “Peace Island” on dry land (Gölbekli Tepe) or at sea (ancient Cyprus and Crete). The contemporary “Peace Island” concept that grew out of the “veiled state violence” (McCall) of the 4.3.1948 Tragedy has led to Jeju being declared a “Peace Island”; this concept can be franchised anywhere in the world with symbols and emblems and by any group of “thoughtful, committed people” using the Haenyeo Bultuk consultation methodology.”*

Social Economy and the Welfare State in Korea

Dr. Song Jae Bock of Howon University, S. Korea discusses issues of Social Economy and the Welfare State viewing from a Comparative Perspective: Exploring the possibility of welfare

realization of social economy. According to his article, that he tries to search for the *“welfare function of social economy and examines whether it can be the alternative of the welfare state or not. To do this, we set up 5 common variables of social economy and the welfare state, and compared them for finding their similarities and differences. Common variables compose of background, domain, pursuing value, welfare realization method, and welfare delivery system. The results show that even though they are different among each other, social economy performs welfare functions like the welfare state, but the role of it should be identified as a complementary one instead of the welfare state.”*

IT Fusion-based Approaches to Education in Korea

Dr. Seong Baeg Kim of Jeju National University, S. Korea tries to explain his points about IT Fusion-based Approaches to Education for tackling the problems of global education, constructing a Mastery Learning Model, and creating Competitive-type Learning Games. He suggests the following:

First, I propose a way to converge IT into global education, which focuses on students from the college of education who are interested in becoming teachers. Due to internationalized demands in the field of education, the necessity of global education is increasing rapidly. However, a general consensus of the definition and model for global education is not clear yet and the actual performance falls short of our expectations owing to the high cost, low effectiveness, and lack of persistence in the process of global education. To overcome the limits of global education and develop an efficient education system, this research suggests an IT-fusion-based education system for training global teachers.

Second, it is difficult for an instructor to grasp instantly how much learners understand the learning content in the class in a typical education environment. In case of a class, which consists of students of various levels and a setting with a large amount of students, understanding degree and learning achievement of the learners whom have a broad spectrum, depending on the contents. Therefore, it is almost impossible for an instructor to let all of the learners reach the learning objective. In this paper, I propose an approach that enables the arbitrary rate of learners, who reach a

learning goal, set by an instructor. I describe an instruction support system combined with an instant response system, dynamic formative evaluations, and confidence levels. I expect that this approach can make an instructor set the ratio of learners, who reach the learning objective, as the instructor wants, and eventually brings more effective instruction.

Third, this study proposes a new learning model for improving problem solving and programming skills. To solve a real world problem using IT, problem solving and programming skills are important. In this study, I describe a learning model that can help to improve problem solving and programming skills, based on computational thinking. The feature of the learning model proposed is to offer learners challenges and interests by presenting the questions within learning games of an inter-competition type after developing the questions that improve problem solving and programming skills. Also, another feature is to present the questions about algorithms and programming in the various forms and generate them dynamically. Especially, by providing an inter-competition game type, due to the increases of a competitive sense between learners; learners feel relatively less difficulty of problem solving and programming, and it enables them to naturally improve the problem solving abilities and programming skills through the competition.

The WEIS is no longer “scratching at the surface”. Rather the journal is getting to the heart of the matter”. Indeed, as the world is coming to know more about island people, cultures, islands are becoming important actors on the global stage in an age of World Environment. The World Environment and Island Studies Journal continues not only to provide a forum for discussion and analysis, but also suggests a vision of island civilization model to the world.

In doing so, the Journal offers directions as a lighthouse to ships on the sea in a cooperative age of 21st Asia Pacific, not to mention as a script. Thank you again for your attention to our journal.

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Editor in chief

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And

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