What is our country to Jeju People? : Understanding hidden stories and of Jeju People from the Jeju 4.3 Uprising during ‘peacetime’ Korea with School Students

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Abstract

The story of the island called Jeju coincides with the history of the Republic of Korea. There is a lot of speciality, so if you take a closer look, you can find the history and universality of the land. So I am interested in people who are looking for Jeju. Especially after liberation. I think that the process from the colonization of Japanese Imperialism to the making of the Korean people may be common among people living in other peripheral areas. Okinawa and so on Taiwan. The process by which the state uses violence to make people obey, or incorporate them, is similar to the invasive approach of past imperialism. In the process of establishing anti-communism state, it is necessary to study whether a person should be a citizen or not, and those who do not have to be annihilated as a stigma of "red". It is very important for us to live today. Most of the history of the land on which you are based is hard to understand only in learning history related to the country at school. It is only for the teachers unless the local school board forms the appropriate curriculum.

Key words:
the history and universality of the Jeju Island, a stigma of "red", learning history related to the country at school, the appropriate curriculum
Introduction: Understanding hidden stories and of Jeju People from the Jeju 4.3 Uprising during ‘peacetime’ Korea with School Students

What is our country? What about democracy, peace, and human rights? How many people are living these stories in their lives? If no moment is given, it is not easy to sort out the thoughts.

The Korean modern history is the same. The way we live is itself history, but history is often considered irrelevant to me. It is common practice to think that democracy is completed even if it is a procedural democracy, and if it does not care, it disregards the inconvenience, or it goes unnoticed. This is probably the first interest in eating and living.

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It is very important for us to live today. Most of the history of the land on which you are based is hard to understand only in learning history related to the country at school. It is only for the teachers unless the local school board forms the appropriate curriculum. This is followed by a number of constraints, but the history teachers are taught in a variety of ways. In the unit related to universal history, we extract the learning elements of the local company, conduct occasional education, or implement such contents through creative experiential activities.

The year 2018 is the 70th anniversary of the Jeju 4.3 uprising. Although it is necessary to discuss precisely when it happened, it is inevitable to call it so in the socio-common sense, but the wave of declaring and celebrating the ‘Year of Visit to Jeju’ It seems to be the basis of nationalization when we see progress. I think the task is how to recall the facts that have not been learned through textbooks and to integrate them into living life now. So I made a guide for visiting Jeju, people who want to remember it, and have been guiding and commenting about related sites for many years. Let me introduce it briefly.

Finding Contexts of Jeju 4.3 Uprising from Jeju History with Students

The Jeju 4.3 uprising is the outcome of the conflict surrounding the nation’s construction after liberation in 1945. If you look at the

1) 4.3 Social Healing Initiatives through Peace and Human Right Education. PP91.(2018. Jeju 4.3 70th Anniversary Education Seminar and Discussion Materials)

2) Looking for the History of Jeju 4.3 Uprising (2018, Worker History)
Six typical travel course to find trace of "People who went to the mountains."

It is a typical travel course related to Jeju 4·3 uprising. Most of them spent 2 nights and 3 days in the history. In 2018, it was the seventh trip on the theme of "People who went to the mountains." As a history tour for adults, those who participated are union members of trade unions. It is the voluntary support of the people who want to know the history of Jeju, regardless of whether they are organized by the union for the education of the union members. Some people participate again in the following year when the course is good and commentary is good. Participation may take place nationwide, or in Jeju. I have done more than 10 times this spring.
'Korean language and history convergence class to Travel Jeju 4.3 Historical sites with Students.

It is not easy to travel with students. This is because most of the things that need to be done in school education and at regular schools. There are various restrictions on the field experience learning. Last year, however, I organized 'Korean language and history convergence class' and went on 6 trips three times in one semester. During the half-day time, I had to be satisfied with going to one of the sites and guiding them and listening to their stories, and I had time to come back and write a report. The form of the report required us to write a summary and feel of the case and the implications for us who live today. Jeonbuk Elementary School, where the People's Committee was held centering on Gwan-duk Jeong, and the 3 • 1 memorial demonstration, was held before the 3.1 National Memorial day, I went to the exhibition hall and outdoors, to the Bukchon Nungsan Memorial Hall, to the surrounding area, and to the Suwoo Bong Jinji Cave, to the Sungsanpo Fortress, the Jinha Young Grandmother's House, the Succes station, the Gwaneumsa Temple, I took the quiz and took up the mission task.

In March this year, we presented a report on the status of '4 · 3 Historical Sites' in performance evaluation, and decided to summarize a section of related books (Lee Young-kwon, Jeju History Travel) because students were too difficult. Everyone copied them. As a result of summing up the stories of students, it was "How many were you?" And "Why did you kill so many?" I explained the intentions of performance evaluation and finished with related stories.

Since the club activities were organized for two hours, it was difficult to go on the field history, so we discussed and discussed related movies in the classroom. Although there are limitations of commercial films, I had a discussion with seeing and seeing such things as chimney, mood, homecoming, mystery, Dongju, warship, lawyer, Just looking and feeling was enough.

Conclusion.

History textbooks, and nationalization. The time when the powers monopolized and enlightened history went. It is obviously a burden to restructure learning elements in the entrance exam structure. But it is also difficult to dismiss regional companies. In particular, Jeju Island has many historic sites that are far from central power. It is inevitable to find a place to live in the place where you live if you are aiming for peace and human rights, including the defensive ruins of the Joseon Dynasty, the new party, the herd culture, the culture of exile, war ruins for the operation of the Japanese colonial period, and ruins related to the Korean War. . It is not easy to demand internalization while talking about an abstract concept. It will be memorable to see and hear outside the classroom as the last two or three years have been the mountain class of state power and democracy. I will have to let the education get out of the school fence and let me
feel something about the country at the grass roots level.

4·3역사기행 2017년 현장(북촌 순이상촌문학비, 4·3평화공원전시관, 알뜨르 비행장 격납고, 산천단, 이덕구산전, 송령이골)