Jeju 4.3 for Peace and Human Rights Education: Focusing on the case of Donggwang-ri, Jeju, and the 4.3 exchange in Chicago-New Haven in USA and Osaka, Japan.

Oh, Seung Hak
(Halla Middle School Teacher, 4.3 Chairman of National Unification Staff, Republic of Korea).

Abstract

The Jeju Teachers' Association and Jeju Island Office of Education also proposes a visit to Japan to learn about their lives in connection with Korean schools in Japan. In 2020, Jeju National University and Ritsumeikan University plan to have the opportunity to jointly study and research the lives of Koreans in Japan from the standpoint of peace and human rights education. Based on the opinions of these international researchers, we should cover the human rights abuses committed under the US military administration and the responsibility for the deaths under US military influence, even after the establishment of the Korean government, and to restore the honor of 4.3 victims and survivors to prevent this from happening again. This is to protect peace and human rights in Jeju and the Korean peninsula.

Key words:
Korea Jeju, Perspective of Peace and Human Rights Education 4.3, The Jeju Teachers' Association, Jeju Island Office of Education, the responsibility for the deaths under US military influence, the honor of 4.3 victims and survivors,
Jeju 4.3 and my life

After graduating from college, I became a teacher in Gyeonggi-do, and I subscribed to a daily newspaper published in my hometown, Jeju, because I longed for my hometown. A variety of home news was published, and at the time, 4.3 articles were published. I came across 4.3 naturally. After the June 1987 uprising, the Gwangju 5.18 hearing in the National Assembly was broadcasted on TV, raising the mood for historical relighting of 4.3 in Jeju. The pent-up stories of Jeju residents was expressed mainly by the Jeju Island Council, and 4.3 damages and survivors were reported. In the presidential election and local elections, how to solve the Jeju 4.3 problem became a regular issue. Later, the 4.3 Special Covering Group of the Japan Daily newspaper, "4.3 Speaks", published Jeju 4.3, around 1995. At the beginning of the book there was a recommendation by Cardinal Kim Soo-hwan, a conscientious figure of the time and leader of the religious community. It was a time when we couldn’t talk about 4.3 publicly, but there was a recommendation from Cardinal Soo-hwan Kim, so I could openly read this book. This book has become a national issue and has won the "Korean Journalist Award". A total of five books have been published, and the 4.3 victims of each village in Jeju and the testimonies of the residents experienced at that time are recorded, which is a guide for the general public to know the truth of 4.3.

In 1999, I finished teaching in Gyeonggi-do, the capital region, and began teaching in Jeju. The nature and environment of Jeju, where I returned for the first time in ten years was good, and I thought that I should preserve the value of nature. Therefore, I was interested in rivers, coasts and the uphills of Jeju, and I worked with students in environmental and scientific clubs. Reports on water pollution of rivers, research on benthic invertebrates on the southwestern coast, the ecology of coastal geology and uphills etc.

But behind Jeju’s beautiful natural environment, the pain of 4.3 remained deep inside Jeju’s heart, and Jeju’s elders still lived in physical and mental pain and trauma. Having encountered this fact, I could not dismiss this cry of suffering as an intellectual and teacher of this age and, above all, as a Christian seeking truth. Therefore, I attend 4.3 academic seminars and related events and participate in the 4.3 Memorial Ceremony every year. In my personal experience, eight member of my family were sacrificed or went missing because of the event of 4.3. My mother lost her entire family and lived her childhood as an orphan. She has been farming for her entire life and has lived long life making friends with tangerines and the earth.

Stories about 4.3 victims in Jeju Donggwang village area

A few years ago, I came to know two elderly people who are from Donggwang-ri, Andeok-myeon, Seogwipo-city, which is famous for the “Jiseul” film. It won the best award at the Sundance Independent Film Festival. When if it happened, they were 7 and 12 years old. They all experienced the pain. Howling after his parents, he pushed so hard that no one could follow him, after which his head hit a stone and she was injured. After seeing blood flowing from her head, the people around them covered the wound with wormwood, and luckily she survived thanks to the folk remedies. Even now, if you look at the back of his head, there are traces of potholes. The seven-year-old girl who lost her parents later had all sorts of difficulties, including staying in a barn or hut in another’s house. After wandering the streets, she spent her youth with help from the temple. I first knew this two years ago and helped report the aftereffects of disorder. The family told me that when they talked about 4.3, they tried to deny that it happened. The association system and the government’s distorted 4.3 education have prevented people from telling the stories of injustice. However, other neighbors thanked me with tears just for listening to her grandmother.

In the end, his story was broadcast live on KBS nationwide through his granddaughter’s mouth at the 4.3 Memorial Ceremony this year. As the family was thrown into the sea and eaten by fish, she said, “I don’t even eat anchovies if it is a fish. And on a wavy day, I have tried to jump into the beach several times.” Because of his amazing story, 4.3 Memorial Hall formed a sea of tears, and those who watched the broadcast shed tears together.1

Most of the elementary, middle, and high schools

1) Trend News (Apr. 19, 2019) Article
http://news.khan.co.kr/kh_news/khan_art_view.html?artid=201904031433001&code=620117
Grandmother speaks Jeju dialect with a sense of time and teaches students the vivid experiences of the time. Hong Chun-ho’s experiences, which are introduced to domestic and foreign visitors and the central media in Korea, guide the visitors to the site of history 70 years ago.

As such, the boys and girls of Jeju, who survived the tribulation at that time, built the presently developed Jeju after suffering the pain of 4.3. Those who have lived in Death Valley, such as the terrible pain, and living hell of 4.3, are now seniors in their seventies and eighties. They are the living witnesses of 4.3 and the heroes of Jeju who have overcome the adversity and led the development of Jeju. Grandmother Hong Chun-ho lost her parents, cared for her brothers as orphans, rebuilt the ruined village, farmed her entire whole body, raised her fortune, and educated her children. Now she has peace in her old age and she is respected by her children and grandchildren. In celebration of the 70th anniversary of 4.3, she is a proud Jeju national who overcame hardships through the nation’s media.

The experiences of these families and the stories felt by teachers in the field of education were organized by the World Environment and Island Institute (October 10, 2018), and the 4.3 Education Debate was held under the theme of “4.3 Social Healing Plan through Peace and Human Rights Education” at the Jeju University Convention Center. Dr. Ae-deok Lim (Jeju National University Adjunct Professor) and 4.3 representatives of family, teachers, and civic groups shared the pain and suffering of 4.3 and discussed the need for intergenerational education as a social healing measure of 4.3. We talked a lot about 4.3 social healing perspectives through secondary education as well as 4.3 education in secondary school. 4.3 education and its effects, 4.3 experiences and experiences in the field or village, 4.3 experiences with 4.3 prisoners at the Chicago Reconciliation Conference in Chicago, USA, and experiences with foreign professors and American students.

In conclusion, “complete resolution of 4.3 is important not only for material compensation and compensation through the enactment of 4.3 special laws, but also for the healing of traumas that are intertwined with survivors and citizens by 4.3 peace and human rights education, intergenerational
education and social conflict resolution." In this regard, the 70th anniversary of Jeju 4.3 has served as a meaningful time to approach the future-oriented perspective of seeking social healing measures beyond 4.3, sharing factual 4.3 education activities, pain and suffering.

Donggwang-ri and Seogwang-ri, the sites of history, are currently being constructed as Jeju English Education City and Shinhwa History Park. A lot of capital is invested, boasting of its magnificence and splendor. However, administrative efforts to inform and preserve the field of history, such as 4.3, are insufficient. The administration's interest and enthusiasm for publicizing, preserving, and educating the spiritual values of Jeju people who remembered Jeju's painful history and overcame hardships. Despite the positive responses to the 4.3 Education Center in the 2018 election of Jeju Metropolitan Government, we more still needs to be done.

International exchange in the United States (Chicago University Conference, New Haven Teacher Exchange) and Japan (Osaka) 4.3

On the 70th anniversary of 4.3, there was an opportunity to visit the US and Japan. In April 2018, I attended the 4.3 Reconciliation Conference, co-hosted by the World Environment and Island Institute Studies and Jeju National University, and I also held teacher exchanges at the East Rock Institute, at Yale University in New Haven, Connecticut, and a meeting with Congressman Mark Takano.

At the University of Chicago, scholars, journalists, teachers, students, and activists from the United States, Japan, and Australia attended to explore awareness of Jeju 4.3 incident its moral relevance the responsibility of the US government, the suppression of women's human rights under state power, and a practical model of social healing. In the meantime, we had an opportunity to lay the foundation for internationalization of 4.3, which is of interest to American and Australian scholars.3

In particular, 80-year-old Bu Won-hue and Park Dong-soo, who had been plagued by 4.3 prisoners, accompanied him and testified before the American scholars of the situation and the unfairness of the trial, and later, it became a chance to prove his innocence and he was awarded criminal compensation in Korean courts. "Innocence after 70 years now the 4.3 special law amendment"4 it has now been passed into law as a special amendment.

3) Hankyoreh newspaper article (2019.4.30.) Http://www.hani.co.kr/arti/ PRINT/842659.html
Since 2017, it has also continued to exchange peace and human rights education with the New Haven Teachers' Council.

On November 18, 2018, the opening ceremony of Jeju 4.3 Victims' Welfare Service was held in Osaka, Japan to commemorate 70 years since the tragedy.\(^6\)

Hosted by East Rock Research Institute (Chairman Christopher Park) of the New Haven City and World World Environment and Island Institut, Jeju 4.3 Teachers Representative visited to the United States with Han Geum-soon and Oh Seung-hak as co-representatives and met 60 local teachers and citizens. Order: Education from the History of the Korean Peninsula.\(^5\)

Since then, with the help of the Jeju Special Self-government Education Bureau, the textbook translation and case studies have been applied to the Jeju education site.

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5) Headline Jeju article, http://www.headlinejeju.co.kr/?mod=news&act=articleView&idx=332084

6) 'Tragedy, posterity for future generations, the history of the country'. (Japan Mainichi Shimbun, November 20, 2019, Osaka Regional Edition)
About 50,000 people of Jeju live in Osaka, Japan. If you go to Iku-no-ku, the market items are written in Korean, and you can easily meet people who speak Jeju dialect.

Most of the Jeju people who live here have escaped from the 4.3 troubles. Kang Chun-ja, the grandmother of Seongeup-ri, saw her mother and family members slaughtered at Pyoseon White Beach at the age of nine. Since then, she has lived in Japan with the help of her relatives, but she has never forgotten the scene. However, she said that she was still unable to find the graves of her mother and family members.

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Jeju 4.3 survivor’s monument was built in Osaka’s Tonguksa Temple (provided for the official site) by the 4.3 families and scholars in Japan.

At the bottom of the memorial stones are taken from 178 villages on Jeju Island. The elderly 4.3 families who can’t come to Jeju touch the stones and are appeased for their hometown. Koreans in Japan gave their own money for their difficult hometowns, such as electricity construction, the building of schools and town hall construction in the 1960s and 1970s. But now he is old and overcomes poverty and disease. In April 2018, I visited senior citizens in Osaka under the supervision of Jeju MBC, the Social Welfare Community Association, the Jeju Korean Medical Association. Treatment with traditional Korean medicine and comfort was delivered to 140 people. Jeju MBC, an aired documentary essay, ‘My Hometown Where I Lived in Helping the First Generation of Jeju People’.

The Jeju Teachers’ Association or Jeju Island Office of Education also proposes a visit to Japan and their lives in connection with Japanese schools in Japan. In 2020, in cooperation with Jeju National University and Ritsumeikan University, we plan to have the opportunity to jointly study and testify to the life of Koreans in Japan from the standpoint of peace and human rights education.

Based on the opinions of these international researchers, we should cover the human rights abuses committed under U.S. military administration and the responsibility for genocide under US influence even after the establishment of the Korean government, and to restore the honor of 4.3 victims and survivors to prevent this from happening again. This should be done to protect peace and the human rights of Jeju and the Korean peninsula.

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