

# Social Healing Approaches for Jeju 4.3 Tragedy

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## Abstract

The Jeju 4 3 Incident, which occurred on Jeju Island during the US military rule, was the second most tragic event in modern Korean history after the Korean War(Jeju 4 3 Incident Investigation Report Planning Team 2003). It is an unprecedented historical event in which even the basic human rights that everyone should have were violated under historical reasons. However, in order not to repeat this kind of history, we need the courage to think about what we must do, find the answers, and put the found solution into action. To do this, we need to know what human rights have been violated, and what kind of pain those who have been violated and their descendants have suffered. Just knowing is not enough. Knowing with your head and empathizing with your heart makes a difference in behavior. Because I react differently to what happens to me and what happens to others. I wonder why they would react differently. The thought that I could not empathize was the beginning of this article. The social healing of 4.3 cannot be completely healed without forming a consensus.

### **Key words :**

4.3 tragedy, social healing, targets and process of social healing.

## Social Healing Approaches for Jeju 4.3 Tragedy

The most important factor in curing a disease is identifying the cause. Diseases without an exact cause have limitations in curing them. In 4.3 incident, attempts to ascertain the cause have been slow. The Jeju 4.3 incident occurred on March 1, 1947. 2000.1.12, almost 50 years after the outbreak. The Special Act on the Investigation of the Truth of the Jeju 4.3 Incident and the Restoration of the Victims' Honor (hereinafter referred to as the Jeju 4.3 Special Act) was enacted and promulgated in In terms of transitional justice, the Jeju 4.3 Incident was defined as a communist rebellion led by the South Labor Party until April 19, 1960, when the Syngman Rhee regime of the Liberal Party collapsed. After the democratization movement in 1987, the discussion started again(Jeju 4 3 Incident Investigation Report Planning Team 2003). Until this time, the cause could not be identified. On November 23, 2021, some amendments to the 4.3 Special Act were passed by Security and Public Administration Committee and Legislation and Judiciary Committee of the National Assembly. The main contents of the amendment are to prepare standards for compensation for victims of the Jeju 4.3 Incident and their bereaved families, as well as the scope and order of claimants, and the application period. The background of the tragedy of 4.3 is still controversial, but the cause of the tragedy is the undeniable "Unfairly Victimized Civilians" (Kim 2021). It was only now that this tragedy was acknowledged and publicized under the legal system, and the first step for compensation began to be laid(Jejuillo 2021).

### Targets of healing

The cause of the tragedy is "the unfortunate death of civilians". The target of healing is the pain that the victims and their families who suffered as a result of that death, and the village community including the victims and their families have suffered. Furthermore, the perpetrators, bystanders, and all of us living in the present age can be the target of healing. Healing can only be achieved through the interaction

between the perpetrator and the bystander and the victims. As Eric k. Yamamoto said "We are people only through other people<sup>1</sup>", The targets of healing are not only the victims but the other people.

#### Victims and their families

Those who have been sacrificed without any fault and their families may have indescribable pain. I can't know but can feel it when I think about what my family would look like when I was killed for no reason or what my family would look like when I was killed. It is the first object of healing, such as anger, self-destruction, economic helplessness, and the desire to appeal their pain to anyone.

#### Victimized communities

As in the 4.3 incident, when a large number of victims occur in a specific area, when neighbors who have lived together are victimized, the community may suffer collectively for reasons such as dissolution of the community due to the victim or questions about the way of life in which they have lived. Since human life cannot be lived without forming a community, the community must be recognized as a living organism. The community victimized by 4.3 is the second target of healing.

#### Bystanders and Perpetrators

The values and beliefs that people at the time believe are right may change according to the times. Those who firmly believed in the ideology that prevailed at that time and lived unaware that there were innocent victims, or the perpetrators who were knowingly and knowingly within the framework of the prevailing ideology, according to their will or under unavoidable influence may have pain. If getting out of pain is healing, those people are also the objects of healing.

1) See Yamamoto, Healing the Persisting Wounds of Historic Injustice, at 37.

## A process of social healing

In the tragic 4.3 Incident, the healing of the victims is not something they can handle. Because the cause is external. Resolving issues of a tragic past, such as 4.3, generally includes: finding the truth, restoring the victim's honor, establishing and punishing the perpetrators, reparing and rewarding victims, reconciliation between victims and perpetrators, social cohesion and educating the next generation(Park 2010). But this behavior is based on empathy. For such empathy, empathy must be preceded by “from ignorance to interest”, next “from interest to knowledge”, and “from knowledge to understanding”, and then empathy can expressed, finally we can act. In this context, the healing of 4.3 must first start with an interest in the tragic incident.

### Interests

I was born in Gyeongsang-do in 1971 and grew up in Gyeongsang-do. The 5.18 uprising was perceived as a state rebellion, but suddenly the 5.18 uprising was transformed into a democratization movement. I had neither interest nor knowledge about 5.18, so I did not understand or sympathize. The 4.3 incident is a moment in tragic history, taught very simply. However, after moving to Jeju, all I could see on Jeju Island were the 4.3 relics. As I hang out with people I meet, my interest in 4.3 is taking me out of ignorance and putting me to shame. I am convinced that such interest does not necessarily come from only living here. Everyone has different interests. And there are many interests. However, according to how urgent and necessary 4.3 Healing is, we can set the order among the interests.

### knowledge

When interest is generated, the next step is to seek knowledge. Knowledge must be fact-based, based on objective data such as clear facts, background, and number of victims. It should be informative and not biased in the time we live in.

### Understanding

It is the process of understanding that a simple “moment of tragic history” is recognized as an event that is long and horrific, jeopardizes human dignity, and is caused by hypocritical human actions.

### Empathy

Empathy is the feeling that the pain of the victim following a tragic event can be my pain. As a person living at the same time, it is to feel together the pain that the victim's family must have suffered and how painful it is to have been silent and breathless for a long time.

### Expression and action

Empathy triggers expression and action. The obituary of a close person makes us sad and brings back memories with that person. And it make us comfort the rest of the family.

## Social healing approaches

The reason why the healing of the tragic 4.3 Incident should be a social healing is that not only the victims but also the perpetrators and bystanders should be healed. It is because it affects individuals, communities, the nation and the international community. To do so, it will be possible to find a way to heal according to the process listed above as a social healing.

### From Ignorance to Interests

Ignorance is the state of not knowing anything. Interest is a will. Each person has different interests. But arousing interest takes effort in that it can give you choices. Efforts should be made to educate the history of the 4.3, and to inform tourists of what happened as they experience the painful scene hidden in the beautiful natural scenery. For example, there is a result that the main motives of local residents and tourists visiting the 4.3 Peace Park are different, suggesting that the activation of the 4.3 Peace Park should be done differently for the two groups(Jang Hye-won 2011).

Objective knowledge through thorough investigation

Although the Committee for Investigation and Restoration of Victims' Honor, established in accordance with the Jeju 4.3 Special Act, has revealed many truths, there are some shortcomings. It is said that more precise verification work is needed to reveal the exact number of casualties. In addition, the US Military Government and the US Forces Korea Advisory Group could not be freed from the outbreak and suppression of the 4.3 Incident, but the US has not yet established a responsible answer Jeju 4.3 Incident Investigation Report Planning Team 2003). By further complementing these aspects, it is necessary to approach the exact reality to collect and transmit fact-based knowledge.

Reflection on the unjust sacrifice of civilians

In the truth of 4.3, if you are a victim, perpetrator, or bystander at the same time as the 4.3 incident occurred, you can sympathize with the victim's pain if you reflect on yourself by substituting yourself for the situation at that time. As parents, as members of a family, and as citizens of the country, we must go back to the past and look at ourselves at the time of the 4.3 Incident. If we were the innocent victims, we can reflect on what human nature is like by substituting ourselves as perpetrators and bystanders.

Social Healing with Expression and Action

Social healing based on empathy for the tragic 4.3 incident and self-reflection applies to all victims, perpetrators, and bystanders. The perpetrator must sincerely apologize, reflect, and take responsibility for the victim. Victims should receive practical compensation and compensation for the indescribable suffering from the perpetrators and bystanders. And to prevent the same thing from happening again, victims, perpetrators, and bystanders should all create institutional safeguards. When it is done social healing of the tragic 4.3 Incident can be completed.

## Conclusion

The tragic 4.3 Incident is still in the process of social healing. After the 4.3 Special Act was enacted on January 12, 2000, some amendments to the 4.3 Special Act, which set the standard for compensation for victims and their bereaved families, passed the Bill Review Subcommittee of the National Assembly Administration and Security Committee on November 23, 2021(Jejuilbo 2021). If the amendment bill is finalized at the National Assembly plenary session, compensation will be paid to the victims for five years from 2022. In addition to compensation, the law also provides for measures to restore honor to victims and their families, and to support community recovery. However, there is still a long way to go for a complete cure. In relation to the background of the incident, there is an opinion that Jeju 4.3 should be classified as a riot, and the responsibility of the United States, a direct stakeholder of the 4.3, has yet to be explored(Yamamoto 2021). In addition, there are many cases similar to 4.3 that have not been resolved at home and abroad.

The social healing of 4.3 should be based on social empathy. If it is recognized as a community problem rather than a specific regional problem, it can be treated as a Korean or international problem. As a universal human rights problem mentioned above, as an object of healing to be solved together, it is necessary to get out of ignorance and induce interest in similar issues such as 4.3, and to draw empathy based on accurate knowledge and understanding to gain momentum to express and act.

As a study of social healing in the Jeju 4.3 incident, Erik K. Yamamoto presents 4Rs(recognition, responsibility, reconstruction and reparation) as a framework for social healing through justice through working principles of social healing commonalities among disciplines. In the future, based on his framework, I will explore social healing methods by combining social healing targets and healing processes.

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