

Social Activism of Jeju Buddhism in the period of Jeju 4.3 Incident.

Geumsoon Han Ph.D
(Namyoung High School, S. Korea)

Abstract

This research covers up social activism of Jeju Buddhism during the period of Jeju 4.3 Incident. Jeju Buddhism launched the activist movements for pending issues of Jeju society after political liberation of Korea. Buddhists in Jeju were trying to restore their own tradition of Korean Buddhism and establish political autonomy of Jeju residents.

However, Jeju Buddhism suffered from the severe oppression accompanied by their activist movements. Even now, the aftermath of 4.3 Incident still remains ineradicable to Jeju Buddhism. A lot of Buddhist monks were victimized with other Jeju residents without any judicial proceedings during anti-guerilla pacification operation. In addition, their properties including temples and Buddha statues were also devastated or plundered by the repression forces.

For reconciliation of Jeju 4.3 Incident, we should pay attention to dedication of Buddhist activists and their sufferings under political violence during the 4.3 period.

Key words :

Jeju Buddhism, Jeju 4.3 Incident, Damage Condition of Jeju Buddhism, Social Activism of Jeju Buddhism, Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation, Gwaneumsa, Yi Ilseon, Yi Sejin, Compulsory Removal, Repression Forces, Armed Guerilla

Preface

The Jeju 4.3 Incident has had the most prodigious effect on entire fields of Jeju society. Korean independence aroused people's hope of new social order over the whole country. Jeju society was also encouraged to launch the social reform in the mood of Korean independence. With establishing the Committee for the Preparation of Korean Independence, People's Committee led the autonomy by each town in Jeju. In consequence, this collective activities of Jeju society resulted in the tragedy that swept over all Jeju. However, the 4.3 Incident was also a historic report of social activism and resistance in Jeju.

Jeju Buddhism took the activist attitude toward the pending issues of Jeju society in solidarity with provincial residents, during the occurrence of the 4.3 incident. However, the overall activities of Jeju Buddhism had to be discontinued owing to their involvement in the resistance movement. Jeju Buddhism suffered not only heavy casualties including monks but also the vandalism of Buddhist properties such as temple and statues of Buddha in the midst of counter-insurgency campaign.

However, on the year commemorating the 70th Anniversary of the Jeju 4.3 incident, it is a serious problem that contemporary Buddhists lack awareness of their social activism during the Jeju 4.3 incident. Furthermore, the Buddhist community does not take adequate measures to carry out the trust and reconciliation commission of the Jeju 4.3 incident. Only the Administrative Headquarters of the Jogye Order in 2004 launched the investigation on the case of Buddhist victims during The Jeju 4.3 incident. It was just an investigation on the damages of the Korean Buddhists during the Korean War. Even the Jeju 4.3 Peace Foundation, which is the representative position of commemorating the Jeju 4.3 incident, still has not performed the investigation on the overall damages of religious communities in Jeju during the 4.3 incident.

This conference of today is the first attention of Korean Buddhism to the social involvement of Jeju Buddhism in the case of the 4.3 Incident. As researcher, I anticipate today's conference will draw further attention to the public on trust commission of the 4.3 Incident.

Outline of Jeju 4.3 incident

In advance, here's the outline of the Jeju 4.3 incident,¹ which is at the base of grasping the research theme of this paper.

Here is the definition on the Jeju 4.3 incident given by "The Special Law for Investigation of Truth about the Jeju 4.3 Incident and Honoring Victims"

(definition) "Jeju 4.3 Incident" was the case of civil disturbance on April 3rd, 1948, after the case of March 1, 1947 as the starting point, and follow-up massacres of civilians in the midst of armed conflicts and their repression campaigns until September 21st, 1954.

The Jeju 4.3 Incident lasted from March 1st, 1947 to September 21st, 1954. The Jeju 4.3 Incident started from the protest against the firing case of the police after the 'Commemorative Ceremony of 3.1' on March 1st, 1947, and ended with releasing the prohibition of access into Mt. Halla on September 21st, 1954. During this period of the 4.3 Incident, numerous residents in Jeju were victimized by armed conflicts and repression process.

With the outbreak of the Jeju 4.3 Incident, about 30,000 citizens were victimized in the midst of the repression campaign by the repression force and armed conflicts between the repression force and the armed guerrillas. The repression force slaughtered 80% of the total victims. According to the existing researches, it resulted from Rhee Syngman's firm stand of suppression. In concurrence with Rhee's stance, the national authority infringed on human rights during the 4.3 Incident.² Also, the existing research indicates that there was some engagement of the United States Army Military Government in Korea (USAMGIK) in the 4.3 Incident.

The repression force' in the Jeju 4.3 Incident was composed of the dispatched police from the mainland of Korea (Jeonnam Police, Jeonbuk Police, Gyeonggi Police, Railroad Police, etc), the Korea Military Army (the 9th Regiment and the 2nd Regiment), and members of North West Youth Association who joined the military or the police afterwards.

The term 'armed guerillas' itself indicates residents in

1) It is written on the basis of <The Jeju 4.3 Incident Investigation Report> by the Jeju 4.3 Peace Foundation. (<http://jeju43peace.or.kr>). It was attached on the end of this manuscript.

2) The National Committee for Investigation of the Truth about the April 3 Incident, 「The Jeju 4.3 Incident Investigation Report」 (2003.)

Jeju who armed themselves for resistance. However, Jeju civilians with no arms were also indiscriminately slaughtered under the process of counter-insurgency.

After Korean Independence in 1945, the Committee for the Preparation of Korean Independence was established over the whole country including Jeju. Afterward, the Committee for the Preparation of Korean Independence transformed into the People's Committee. The People's Committee in Jeju took the administrative role of autonomy by each town. It kept the public order of town and conducted free education. USAMGIK was aware that the People's Committee in Jeju was the sole political party and acted as its autonomous organization like the government. According to the research on the People's Committee in Jeju, it separated from the central group of leftists. Activities of the People's Committee in Jeju were following the autonomous organization of each town, in contrast to activism of central leftist group.³

The Committee in Jeju for Commemorative Ceremony of the 3.1 Resistance was organized for preparing the ceremony process over the whole of Jeju. People from all social standing joined the committee for ceremony preparation. The Commemorative Ceremony of the 3.1 was held over the whole country. The voices from the Commemorative Ceremony of the 3.1 requested resuming the U.S.-U.S.S.R. Joint Commission. The voices shared the recognition that the contents of 'Moscow Conference of Foreign Ministers' were required to be conducted for Korean Independence. Besides, they insisted on the freedom of speech.

'Democratic Nationalist Front in Jeju-do' was chosen to supervise the Commemorative Ceremony for the 3.1 Yang Jeong-sim⁴

About 30,000 civilians gathered at Jeju Buk Elementary School. After the commemorative ceremony ended, the crowd started the demonstration. In this process, a child got hurt by the horse hoof of a mounted police officer. The protesters claimed the complaint against this mounted police

officer, and then armed police fired at civilians. Six people including a woman embracing a child were killed, and eight people were wounded.

However, USAMGIK and the police concentrated on arresting the leading parties of the demonstration. After the '3.1 Incident Countermeasure Committee of South Korea Labor Party's Jeju Branch for Resistance' was organized on March 1st, the general strike was proclaimed by the private and public joint. 166 groups, including the provincial office, were composed of 95% of the whole occupations in Jeju. Also, Jeju society raised the condolence fund for the victims of the 3.1 Incident.

In response to the general strike, USAMGIK dispatched the auxiliary police and the military army from the mainland of Korea to Jeju. The police arrested the executives of the companies which were concerned with the general strike. Furthermore, the police fired against the civilians who demanded the release of the detained executives. Jo Byung-ok, as the head of 'Department of Police Affairs,' issued the plead statement that the 3.1 firing case by the police was legitimate. So the people involved with the general strike were brought to court-martial. These people consisted of provincial officers, police officers, school teachers, etc. Afterward, Jeju society was swept away by these legislative measures of the 3.1 Incident.

There was a fierce backlash against the agenda of the election in South Korea in 1948. South Korea Labor Party took the lead of general strike as the resistance movement across Korea, like the 2.7 Protest to block the agenda of the election in South Korea. Thus, the police also concentrated on the roundup of its participants in Jeju.

On April 3rd, 1948, the Jeju Branch of South Korea Labor Party launched the armed uprising. 350 armed guerrillas simultaneously attacked 12 of the 24 police branch stations. Also, armed guerrillas attacked the bases of the crucial figures who belonged to the police or the rightist organization like North West Youth Association.

The armed guerrillas unfolded the military struggle against the 5.10 elections with an aggressive attitude. They attacked election offices, kidnapped and killed the officers of the election, and extorted the electoral roll. The majority of residents aligned themselves with the armed guerrillas and moved to the mountainous area. Two electoral districts in Jeju-do were nullified by failing to meet the quorum that required a turnout

3) There are some researches on People's Committee in Jeju that conformed to civilian awareness of autonomy and community in Jeju at that period. Chan Sik, Park. (2006). "4.3(April 3rd) Oral Testimony and Self-governing Consciousness of Jejeans(Jeju Islanders)", Tamla Munhwa, 28(0), p.61-95.; Gi Don, Hong. (2015). "Jeju's Culture of Community and the 4-3 Resistance's Conditions of Outbreak", Tamla Munhwa, 49(0).

4) Yang Jeong-sim, 「Brief Review on the Leading Group of Commemorative Ceremony of 3.1 in Jeju, 1947」 「Jeju 3.1 Incident and East Asia in 1947」 Material Collections of 'International Commemorative Symposium for the 70th Anniversary of Jeju 3.1 Incident' (Jeju 4.3 Research Institute, 2017. 9. 22.)

of more than 50 % residents.

USAMGIK perceived that the opposition of the 5.10 election was following the rebellion against USAMGIK. Rhee Syngman Administration established 'Security Command of Jeju-do' and dispatched the mainland troops to increase the personnel in Jeju. Then, Rhee Syngman Administration declared the martial law over Jeju. Commander of the 9th Regiment in Jeju declared that they would fire against the people as 'rioters' who passed through the middle mountainous area over 5km away from the coastal area. Afterward, about 100 towns around the middle mountainous area were devastated by an arson attack. According to the Information Report by U.S. Military, they planned a massacre against the residents. The military called it 'the devastation operation.'

With declaring 'the devastation operation,' the repression force committed a series of massacres from the end of October 1948 to March 1949. There were an estimated 30,000 victimizes in the midst of the 4.3 Incident. Most victims were massacred by 'the devastation operation.' The victims massacred in the period previous to 'the devastation operation,' are estimated at 1,000.

In the period of Korean War, 1950, members of the National Guidance League, people on a blacklist, and the families of those who moved to the mountainous area became the target of preventive custody⁵ and execution.

here were massacres near the airport of Jeju-eup and Seot-al-oreum by the execution of firing, the corpses of these victims buried in secret. Others were killed by being buried at sea near the ports of Seogwipo and Jeju. Furthermore, other prisoners, imprisoned for being concerned with the 4.3 Incident, were killed by the summary execution. The victims by the preventative custody and the detention were estimated to be around 3,000 people.

On September 21st, 1945, the prohibition of entry and exit into Mt. Halla was removed. Also, residents were released from the duty of guarding the ramparts

around the town. However, it was not the end of the Jeju 4.3 Incident. Residents in Jeju has suffered the damages under the continuous surveillance and custody of the police since the outbreak of the 4.3 Incident. Furthermore, the specific conditions of damages occurring during the 4.3 Incident have not been revealed yet by the mistreatment of the Korean government.

Social Activism of Jeju Buddhism in the period of Jeju 4.3 Incident.

1. Social Activism of Jeju Buddhism in the Liberation Period.

Following the social trend of Korea after the independence from Japanese colonialism, Jeju attempted to build a nation-state. The Buddhist community in Jeju aligned themselves with the public on this issue.

The Buddhist communities in Korea began the restoration of Korean Buddhism to before Japanese colonization. August 20th, 1945, marked the founding of the 'Reformist Organization of Joseon Buddhism,' and then the 'National Convention of Buddhist Monks' was held over two days, on September 22nd and 23rd, 1945. This convention decided to abolish the colonial rules in the Buddhist order imposed by the Temple Decree of Japanese Imperialism. Furthermore, the convention adopted the resolution for establishing a new nationalist order of Buddhism. This Buddhist resolution emphasized that Buddhism should be monk-oriented and conform to the national traditions.⁶

The resolution of the National Convention of Buddhist Monks had a nationwide effect on Buddhist community. In compliance with the resolution, Jeju Buddhists held the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation.' The activities of Yi Il-seon, who was the president of the preparatory committee for hosting the convention of Buddhist monks, reflected the activist aspect of Jeju Buddhism during the period of the 4.3 Incident in Jeju.

In advance, this article looks into the activities of the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation.' This convention was arranged by the social recognition of Jeju Buddhism that the

5) From 1949, Rhee Syngman Administration organized the 'National Guidance League' for controlling those who were under suspicion of the leftist activities in the past. The joining procedure was under the compulsion of the government. After the outbreak of the Korean War, Rhee Syngman Administration regarded the member of the 'National Guidance League' as the potential enemy, able cooperate with the North Korean army. Then, they were under indiscriminate custody and killed by summary execution without any legitimate due process when the military and the police retreated in the early period of the war. (source: The Academy of Korean Studies), Reference.

6) Kim Kwang-sik, 「8.15 Liberation and Trend of Korean Buddhism」 「History Research of Korean Buddhism」 1st issue (1996.).

autonomous reformation of religion was a requisite in accordance with the establishment of a new nation-state. The following quotes from the declaration, recited when hosting 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation,' indicates the social recognition of Jeju Buddhism in the Liberation Period.⁷

In order to keep the pace with political liberation and national foundation, the reform of the existing system was a momentous step forward the freedom of religion and autonomy in this country. By transforming and integrating the existing organizations of the religious order and sects over the country simultaneously, they realized the historic ideal of Buddhist restoration in the new state of Joseon.⁸

The convention of Buddhist monks announced that their objective was the nationwide reconstruction of Buddhism in the new nation-state of Korea through reforming the existing system of the Buddhist order. They declared that the reform of Buddhism aligned with the spirit of national foundation and social reformation in Korea. Jeju Buddhism regarded the new era of Korea as the appropriate chance of Buddhist reconstruction. They anticipated a considerable degree of autonomy in religious activities and the integration of Buddhist communities with being released from the restrictions by the imperialist government of Japan.

This Convention of Buddhist Monks was regarded as the entire movement of Jeju Buddhism. 80 out of 82 Buddhist temples in Jeju participated in this convention. Yi Il-seon was the president of the preparatory committee for the convention of Buddhist monks, and Oh Ehwa from Gwaneunsa was elected chairperson for presiding over its conference.

For two days the convention of Buddhist monks was held discussing 13 different agendas.

-. Introduction of Proposal

a. Agenda for Stimulating the Spirit of National Foundation

Won Moon-sang suggested the dispatch of 2 speakers for propagation tour from east to west. In response to his suggestion, Yi Il-seon made the

proposal of dispatching lecturers for propagation. Then, all the people gave unanimous consent and passed his proposal.

13 agendas of the Convention of Buddhist Monks contained management through the office of religious affairs, establishing of an educational institute for cultivating human resources, Buddhist popularization, and purification of temples. Additionally, Jeju Buddhism dealt with stimulating the spirit of national foundation as one out of the 13 agendas. This agenda was grounded on the aspiration for national autonomy, which was heightened all over the country, including Jeju, after independence.

The contents of the 13 agendas indicate the social recognition of Jeju Buddhism. Buddhists in Jeju actively participated in the pending issues in Jeju.

Social recognition of Jeju Buddhism developed into social activism that Buddhists engaged in the pending issues of Jeju. Yi Il-seon, who was the president of the preparatory committee for the convention of Buddhist monks, also belonged to the department of public relation and mobilization at the 'Committee for Commemorative Ceremony of the 3.1 in Jeju'. (Afterwards, this commemorative ceremony of the 3.1 triggered off the Jeju 4.3 Incident.)⁹

The 'Committee for Commemorative Ceremony of the 3.1 in Jeju' was the integrative organization across Jeju society, which included the government offices, social organization, and educational groups in Jeju. The 'National Democratic Front in Jeju-do' took the leading role of holding the ceremony. The 'National Democratic Front in Jeju-do' was founded on February 23rd, 1947. Yi Il-seon as a Buddhist monk in Jeju participated in activities of this organization.

The 'Inaugural Rally of Democratic Nationalist Front in Jeju-do' started at 11 a.m. on February 23rd.. Representatives of Eup and Myeon in the province, 315 delegates of social organizations and 200 audiences participated in this inaugural rally. Yi Il-seon chaired the opening of the rally with full capacity.

Chairmen. Ahn Sehun, Yi Il-seon, Hyun Kyung-ho
Vice Chairmen. Kim Taek-su, Kim Sanghoon, Kim Yong-hae, Oh Changhoon Member of Executive Committee. Kim Jeong-no and 33 members¹⁰

7) It is analyzed in 「Modern History of Korean Buddhism in Jeju」 (Kyungin Munhwasa, 2013.) by Han Geumsoon.

8) This quotation about the convention is from 「Beopgye」 (Jeju Religious Affairs Center, 1946, Mimeographed Copy). 「Beopgye」 (Jeju Religious Affairs Center, 1946, Mimeographed Copy) is an research material about 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation'.

9) 「〈List of Preparatory Committee for Commemorative Ceremony of 3.1〉 Yi Il-seon (age 53), Department of Public Relations」. 「History of Jeju Police」 (Jeju Police Agency, 1990.), p.281

10) 「Inaugural Rally was successfully held for 'Democratic Nationalist Front in Jeju-do' with a large attendance from various social organizations, 3 Chairpersons was elected including Ahn Sehoon.」 「Jeju Shinbo」(1947. 2. 26.).

Yi Il-seon was the host of 'Inaugural Rally of Democratic Nationalist Front in Jeju-do'. An Se-hoon was elected as a member of the chairperson corps with Hyun Kyung-ho.

The activities of the 'Democratic Nationalist Front in Jeju-do' is in the following paragraph.

Jo Mong-gu made comments on the definition of Japanophile and national traitors. Even though there are some confessions from the lackeys like a hound, it is the reality that a new class of traitors has appeared.... However, those who have unconsciously engaged in reactionary activities should examine themselves strictly and regret their activities. Then, the Democratic Nationalist Front are ready to embrace them.¹¹

The 'Democratic Nationalist Front in Jeju-do' discussed various agendas like the introspection on pro-Japanese activities, opinions on the regional election, peaceful proceedings of commemorating '3.1', and resolutions on public welfare issue. They announced their own position on those agendas to the public.

We've presented the petition against a code of conduct for Regional Elections to John R. Hodge, the Commanding General, that should fulfill the 11 terms of Democratic Nationalist Front in Jeju-do with an urgent motion. We declare that the boycott of Regional Election will start with firm resolutions, if he rejected the 11 terms. Afterwards, there was the explanation by Ahn Sehoon why the Commemorative Ceremony for 3.1 should be conducted in the peaceful and orderly manner. They decided to send the written protest calling for the withdrawal of the 5th item of provincial ordinance with an urgent motion to the provincial authorities. Ko Chang-mu made the comments on solutions of public welfare concerned with the necessities of life. He stressed that the only wise policy for public welfare was the whole distributing organizations under the order of the people.¹²

The United States Army Military Government in Korea (USAMGIK) was in a dispute with the 'Democratic Nationalist Front in Jeju-do' over permission of demonstration on '3.1'. Despite trials to mediate between both sides, the negotiation ended in a rupture. The memorial ceremony for the 3.1 Independence Movement Day was held at Jeju

Buk Elementary School, without mutual compromise between USAMGIK and the 'Democratic Nationalist Front in Jeju-do' on demonstration. About 30,000 residents gathered for commemoration of 3.1 from Jeju-eup, Aeweol-myeon, and Jocheon-myeon. Finally, the demonstration proceeded after the memorial ceremony ended. While suppressing this demonstration, the police officers killed 6 demonstrators with their guns. It was the '3.1 Incident' that triggered the Jeju 4.3 Incident.

There is a witness remembering that Yi Il-seon gave the public speech at Jeju Buk Elementary School in this period.

There was an anti-trusteeship movement at Jeju Buk Elementary School in the winter. He gave the speech with the phrase, "Look at the camellias on the west..."¹³

Yi Il-seon met Jeju citizens on the site of public address like this way. He complied with the zeitgeist of national autonomy, and were immersed in social activism in Jeju.

And then Won Moon-sang, who was a Buddhist monk, participated in the 2.7 Protest opposing that the general election took place only in South Korea. Yi Se-jin as social activist joined the guerrillas as a leading member after the 4.3 Incident took place.

Additionally, The Office of Religious Affairs, which was founded by the 'Buddhist Monks' Convention in Jeju-do', made a donation to the condolence fund for victims of the 3.1 Incident and their families by Jeju Shin-bo.

The Total Amount Exceeds 267,000 Won. / The Closing of Fundraising with Condolence by This Company.

As is generally known in the whole province, the society section of our company launched the fund-raising for 10 victims of the 3.1 Incident as condolence. Because the outcome exceeded our expectation, we postponed the closing date of fund-raising three times. Finally, we decided to finish the fund-raising on the 15th of this month. The total amount of donation came to 167,118 won with 15 jeon.... We think that this outcome of donation sorely came from the enthusiasm of the whole provincial residents with noble fellowship.... We release the list of honored names with the

11) Previous Article of 『Jeju Shinbo』 (1947. 2. 26.).

12) Previous Article of 『Jeju Shinbo』 (1947. 2. 26.).

13) Testimony of Kim Pyeong-su (recorded on January 27th, 1998.).

amount of money here.... The Office of Religious Affairs, 200 won,... The total amount is 267,118 won with 15 jeon.¹⁴

As above, Jeju Buddhism engaged in the pending issues of Jeju society in the period of the 4.3 Incident.

Suffering of Jeju Buddhism in the period of the Jeju 4.3 Incident.

Suffering of Jeju Buddhism in the period of the Jeju 4.3 Incident resulted from their activist stance about the pending issues of Jeju society. The suffering of Jeju Buddhism includes heavy casualties of Buddhist monks and destruction of Buddhist temples like Gwaneumsa due to fierce battles.¹⁵

According to the investigation, 37 Buddhist temples in Jeju were damaged during the Jeju 4.3 Incident. Destruction of their buildings at 35 Buddhist temples and the casualties of 16 monks at 14 Buddhist temples was reported in this investigation.

1. Damage Condition of Buddhist Monks in Jeju

Jeju Buddhism was seriously damaged by the Jeju 4.3 Incident. Jeju Buddhist Monks, who took the leading role of modern Buddhist activities in Jeju, were victimized in large numbers during the incident. The casualties of 16 monks was reported at 14 Buddhist temples. 10 monks were executed by firing squad. 2 monks were sentenced to the water burial. 1 monk died after suffering the aftereffect of tortures. 1 monk was exiled to Japan. And finally, 2 monks were missing.¹⁶

The entire perpetrators belonged to the repression force. Most of the damages occurred from the end of October in 1948 to March in 1949 during the period when the devastation operation was launched. Most cases of execution by shooting were conducted in the territory of the temples. Additionally, after the outbreak of the Korean War, the Buddhist monks were victimized by preventative custody on the charge of the 2.7 Protest, the 3.1 Incident, or the

National Guidance League. Monks in preventative custody were killed by burial at sea or massacred with other victims. Execution of numerous victims had no legitimacy. There were not any legal procedure such as trials. It was illegal for the military and the police to kill people at their own discretion.

The following contents indicates the specific damaging condition of individual Buddhist monks.

Yi Il-seon was detained by preventative custody, and executed by burial at sea near Sanji area in 1950. Yi Il-seon joined the Buddhist priesthood at Seonwoonsa¹⁷, and studied at Baekyangsa. In 1937, he came to Jeju as a propagator of Baekyangsa, and started religious activities in Jeju. In 1939, he took a leading role, holding the lecture tour throughout the province, as the preparatory head of 'the Buddhist Association of Jeju.' In 1945, he participated as the chairperson in the preparation committee of the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation.' Yi Il-seon made his endeavors to eradicate the Japanese features of Buddhism with the introspection on pro-Japanese histories. Above mentioned, he belonged to the public relations department of the 'Committee for Commemorative Resistance of 3.1 in Jeju-do', in 1947. Additionally, he was one of 3 chairpersons at the Democratic Nationalist Front in Jeju-do'.

According to testimonies, Yi Il-seon was able to keep on his activities until 1950 despite his activist career under the protection of Kim Woo-song as a provost marshal who was a disciple of Yi Il-seon. One worker of Jeonggwangsa witnessed the scene of Yi Il-seon's detention with concealing herself. According to her witness, Yi Il-seon chanted the prayer of Avalokiteśvara while a rope dragged him, his hands tied behind his back.¹⁸

Ko In-bong was the chief monk of Eunsusa. In 1945, he was selected as the head of the 'Youth Association of Buddhism in Jeju-do', at the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation'. In 1950, he fled to Japan after he witnessed the scene of Yi Il-seon execution by preventive custody. He regained a Buddhist monk for

14) 「The Total Amount Exceeds 267,000 Won. / The Closing of Fundraising with Condolence by This Company.」 「Jeju Shinbo」 (1947. 6. 18.).

15) There was an investigation on the suffering of Jeju Buddhism during the period of the Jeju 4.3 Incident. It is 「Korean War and Buddhist Properties」 Damage Report of Korean War, Chapter of Jeju-do(2004.) by Department of General Affairs under Jogye Order of Korean Buddhism. This paper rearrange the facts with additional materials, which were investigated afterwards, on the basis of this report.

16) Han Geumsoon, 「Analysis on then-current Damage Condition of Jeju Buddhism during the Korean War」. 「the Korean War and Buddhist Properties I」 Damage Report of the Korean War, Chapter of Jeju-do (Department of General Affairs under Jogye Order of Korean Buddhism, 2004.)

17) Considering the career of monks, most monks joined to Buddhist priesthood at temples in the mainland of Korea. It resulted from the fact that there was no head temple in Jeju during the period of Japanese colonialism. Thus, Jeju Buddhism started to establish the Office of Religious Affairs in Jeju as first complementary measures for its reform after Korean independence.

18) Testimony : Kim Pyeong-su (age 81, Tosan-ri, Namjeju-gun), Yang Kyung-weol (age 78, Oedo-dong, Jeju-si), Kim Taek-chun (age 82, Hawon-dong, Seogwipo-si), Monk Hye-il (age 53, Jeongbang-sa, Seogwipo-si), Monk Gwang-il (age 76, Hyerim-sa, Shinsan-ri), Monk Seong-weol (Age 84, Daegaksa, Hamo-ri), recorded in 2004.

the rest of his life in Japan.¹⁹

Ko Jeong-seon was the chief monk of Suwonsa. In 1945, he was in the charge of religious affairs at the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation'. Furthermore, he engaged in the public relation as the member of the 'Youth Association of Buddhism in Jeju-do'. In the spring of 1949, he was tortured by the police. The reason for his torture was his relationship with Ko In-bong who stayed in Suwon-sa, because Ko In-bong was suspicious of the liaison of the leftists through testimonies. After the torture ended, Ko Jeong-seon was executed by shooting.²⁰ The relationship of Ko Jeong-seon, Ko In-bong, and Yi Il-seon was the basis of assuming the appearance of Buddhist engagement in the 4.3 Incident.

Yi Se-jin joined to the Buddhist priesthood at Naejangsa. There was a report of his lecture at the Buddhist institution of Gaewoonsa, Kyungseong, in 1932. He was also the lecturer at Junghyang Buddhist Institution of Pyohoonsa, Mt. Geumgangm in 1937. In 1939, he was appointed as a propagator at Propagation Center of Hanlim in Jeju-do. It was the beginning of his career in Jeju. In 1939, he was the instructor for studying monks as the head of the education department at the 'Buddhist Association of Jeju.' In 1942, he founded Seo-Gwaneumsa at Dopyeong-ri. He also ran the roof tile factory for realizing the financial independence of Buddhism. In addition, he planned to establish the educational institution.

In 1948, he moved to the mountainous area and joined the armed guerrillas. According to testimonies, he stayed at Gwaneumsa with 15 people including Yi Deok-gu, who belonged to the command group of the armed guerrillas. In early 1949, the repression force captured Yi Se-jin, and detained him at the liquor factory near the eastern harbor of Jeju city. At that time, he saved his life by the favor of Kim Woo-song as the provost marshal, who was the disciple of Yi Il-seon. However, he was detained again at Gwaneumsa on July 1949. Finally, he was buried at sea in front of Sanji for his execution.²¹

Ko Je-seon was the monk of Seo-Gwaneumsa and the disciple of Yi Se-jin. He worked as a clerk of Daegaksa. Furthermore, he was the representative of Seo-Gwaneunsa at the 'Buddhist Monks' Convention

in Jeju-do for Joseon Buddhist Reformation', in 1945. He went missing during the arson of Seo-Gwaneunsa was conducted by the repression force.²² Seo-Gwaneunsa was located at Dopeong-ri, where the residents were massacred after the enforcement of compulsory removal.

Won Moon-sang joined the Buddhist priesthood at Girimsa, and worked at Beophwasa. He was the vice chairperson of the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation'. And then he was selected as a delegate of Jeju for Central Conference of Religious Affairs. Furthermore, he established Jungmoon Buddhist Institution, and taught History, Korean, and Chinese Classics. According to 'The List of Officer Under Custody', which Kim Ho-gyeom as the police chief of Seogwipo submitted to the chief of Police in Jeju Province on July 7th, 1950, Won Moon-sang was reported as the extremist of leftism and the mastermind of the 2.7 Protest.²³ According to the testimonies on Won Moon-sang, Jeon Moon-kyu from the North West Youth Association extorted Won Moon-sang's school with false charge. Afterwards, Won Moon-sang was detained by preventative custody and was a victim in the massacre at Seot-al-oreum.²⁴ In August, 1950, he was executed and buried in secret with other victims in preventative custody, who were farmers, community leaders, educators, officers, students, and the chief of the rightist organization. The execution and secret burial of these people including Won Moon-sang was conducted at the pit of Seot-al-oreum, which was under the jurisdiction of Moseulpo Police Station. (The jurisdiction of Moseulpo Police Station at that time is the area of Hanlim-eup, Daejeong-eup, Hankyung-meon, and Andeok-myeon now.)

Yi Chang-hyun was on the list of preventive custody at Jeju Police Station in September 4th, 1950. His occupation was written as a Buddhist monk at the time of custody. In addition, on his criminal history, he was a member of the South Korea Labor Party and Committee of Agricultural Cooperation. Considering his criminal history, he seemed to be executed with

19) Testimony : Ko Do-in(age 70, Yeon-dong, Jeju-si), Monk Hye-il(age 53, Jeongbang-sa, Seogwipo-si), recorded in 2004.

20) Testimony : Monk Il-jo(age 64, Daewonjeongsa, Susan-ri, Bukjeju-gun), recorded in 2004.

21) Testimony: Monk Gwangsoon (age 68, Myeongbeop-sa, Hado-ri, Bukjeju-gun), Ko Gye-seng (age 78, Ara-dong, Jeju-si), Kim Pyeong-su(age 81, Tosan-ri, Namjeju-gun), Yang Kyung-weol(age 78, Oedo-dong, Jeju-si), Kang Soon-ik(age 84, Ildo-dong, Jeju-si), recorded in 2004.

22) 「Parish Register」 (Gwaneumsa Propagation Center, 1947.).

23) Yi Do-young, 「Preventive Custody of Death」(Monthly Mal, 2000.).

24) Testimony : Won Insang (age 81, Hyegwanjeongsa, Bomok-dong, Seogwipo-si), recorded in 1997. Monk Il-jo (age 64, Daewonjeongsa, Susan-ri, Bukjeju-gun), Kim Taek-chun (age 82, Hawon-dong, Seogwipo-si), Yi Kyungsoon (age 83, Yongdam-dong, Jeju-si), recorded in 2004.

other people in preventative custody.²⁵

Oh Ehwa joined the Buddhist priesthood at Gwaneumsa. He was one of the key figures in Jeju Buddhism. He was in charge of the clerk at Gwaneumsa and the Buddhist Propagation Center in Jeju. Furthermore he was the chief monk called Gamwon at Beophwasa, Bultapsa, and the Propagation Center. In addition, he served as the head of the finance department and president at the Jeju branch of Religious Affair Center. Besides all this, he also served as a central delegate of Joseon Buddhism. In 1939, he lead the activities of the Buddhist Association of Jeju. He was also the 2nd chief monk of Gwaneumsa, which was a base of armed gurrillas. On February, 1949, Gwaneumsa was demolished by repression force after the conflict between armed guerrillas and the repression force ended. According to testimonies, Oh Ehwa was tortured, tied up to the carriage by the repression force. In 1950, he died from suffering the aftereffect of torture.²⁶

Yi Seong-bong was a propagator, and belonged to the propagatory branch of Hwaeomsa in Jeju. In 1937, he launched the prayer meeting on the Lotus Sutra called 'Beophwasanlim Daejakbulsu'. With this prayer meeting, he started the propagatory tour over 2 months. In 1939, he worked as an auditor at the Buddhist Association of Jeju. Furthermore, he was elected as a member of religious affairs at the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation'. In October, 1949, he was killed by a firing squad at the territory of Geumbungsa. At that time, he hid a resident who fled from the repression force. When the repression force asked Yi Seong-bong about the whereabouts of this young resident, Yi Seong-bong answered that he did not know about that. Then, the repression force killed Yi Seong-bong by firing 8 shots at him.²⁷

Baek In-soo was the monk of Yongjangsa. In 1940, he also worked as a chief monk of the Kimnyeong Propagation Center. In 1945, he was elected as a member of the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation'. In addition, he was also elected as the head of the public relations

department at the 'Youth Buddhist Association of Jeju'. On January 6th, 1949, Baek In-soo was victimized in the midst of the massacre at Dopyeong town by the repression force.²⁸ Yongjangsa was a temple in the vicinity of Seo-Gwaneumsa.

Shin Hong-yeon established the propagaton center of Baekyangsa in Hamdeok-ri. He was interested in the livelihood of residents. Therefore, he introduced and distributed some edible plants including loquat, spinach, white radish, and cabbage to Hamdeok-ri. Especially cabbage from Hamdeok gained the popularity over across Jeju. It was the notable example of Shin Hong-yeon's distribution. Shin Hong-yeon also taught how to make compost for residents of Hamdeok-ri. Furthermore, according to some testimonies, he rented farmlands to engage the agriculture with his believers, and he also handed the earnings from harvests with these believers.

Shin hong-yeon was executed for the charge of hiding some young people in his temple. He was tied to a mandarin tree for his execution. At that time, soldiers from the repression force ordered the young people to stab Shin hong-yeon. According to testimonies, he chanted a Buddhist prayer with crossed legs at his last moments. Because he went into rigor mortis in the posture of crossed legs, it was impassable to unfold Shin hong-yeon's corpse. Then, with the prayer of Kim Doo-jeon as Shin hong-yeon's disciple, they were able to unfold Shin hong-yeon's body and bury him.²⁹

Yang Hong-gi was the monk of Wonmanam. In 1945, he was a member of the 'Youth Buddhist Association of Jeju-do'. He stayed alone at the temple when the repression force came. Finally, the repression force executed Yang Hong-gi by firing squad.³⁰

Kang Gi-gyu was the monk of Dansansa. In 1945, he belonged to the 'Youth Buddhist Association of Jeju-do' as a member of the public relation department. When the compulsory removal was enforced in fall, 1948, he was executed by the firing squad of the repression force at the territory of Dansansa.³¹

25) Yi Do-young, 『Preventive Custody of Death』(Monthly Mal, 2000.).

26) Testimony : Kim Pyeong-su (age 81, Tosan-ri, Namjeju-gun), recorded in 2004.

27) Testimony : Monk Su-am (age 64, Geumbungsa, Hado-ri, Bukjeju-gun), recorded in 2004.

28) Testimony : Hong Soon-yeo (age 75, Dopyeong-dong, Jeju-si), recorded in 2004.

29) Testimony : Shin Geumja (age 65, Yeon-dong, Jeju-si), Monk Hyejong (age 75, Chunghongak, Jeju-si), Yang Jigyu (age 69, Hamdeok-ri, Bukjeju-gun), Monk Su-am (age 64, Geumbungsa, Hado-ri, Bukjeju-gun), recorded in 2004.

30) Testimony : Jeong Mu-seng (age 79, Hawon-dong, Seogwipo-si) recorded in 2004.

31) Testimony : Monk Seong-yoon (age 67, Dansansa, Inseong-ri, Namjeju-gun), recorded in 2004.

Kim Deok-soo was the monk of Weoljeongsa. He moved to the mountainous area and joined to armed guerrillas. According to the diary of Kim Seok-yoon, Kim Deok-soo was captured at Weoljeongsa on November 13th, 1948. In the end, he was executed by shooting at Bakseongnae, a dry streamer in Jeju city.³²

Kim Yoo-shin took the position of chief monk at Bukchon Propagation Center. He was one of the victims of the massacre in Bukchon-ri. On January 17th 1949, he was executed by a firing squad with 400 other residents of Bukchon-ri.³³ The massacre in Bukchon-ri was the worst case of damage during the 4.3 Incident and notorious for its cruelty.

In Fall 1948, one unidentified monk was executed by the repression force in the precincts of Bogwangsa, Aewol-ri. The repression force investigated whether armed guerrillas came to Bogwangsa.³⁴ Because there is no one who remembers the name of this monk now, his identification is seemingly impossible.

In 1945, the 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' aimed for the Buddhist reformation with introspection of Japanophilism. This convention showed the endeavor of Buddhism in harmony with the spirit of national foundation. Most of the monks, who were victimized during the 4.3 Incident, participated in the Buddhist Monks' Convention in Jeju-do. Because they took the leading role in Buddhist activities in Jeju, their deaths caused severe damage of Jeju Buddhism.

Most of the victimized monks had joining the Buddhist Monks' Convention in Jeju-do. This fact indicates that Jeju Buddhism was seriously damaged by the 4.3 Incident on account of losing the chief monks, as the aftermath of the 4.3 Incident has a decisive effect on the whole area of Jeju. It was the failure that frustrated Buddhists' aspiration to reform Jeju along with new nation-building after liberation from Japanese colonialism.

The following table is the Buddhist monks' extent of damage.

<Table 1. The Damage Condition of Buddhist Monks during Jeju 4.3 Incident.>

Name	Buddhist Career	Career concerned with Jeju 4.3 Incident	Damage Condition
Yi Ilseon	<ul style="list-style-type: none"> ·Jeju Propagation Center of Baekyangsa ·Propagatory Head of 'Buddhist Association of Jeju ·Chairperson in the preparation committee of 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' 	<ul style="list-style-type: none"> ·the Public relations department of 'Committee for Commemorative Resistance of 3.1 in Jeju-do' ·Chairperson at Democratic Nationalist Front in Jeju-do ·Public Lecture at Jeju Buk Elementary School 	<ul style="list-style-type: none"> ·Preventative custody ·Burial in the sea near the port of Sanji.
Yi Sejin	<ul style="list-style-type: none"> ·Lecture at the Buddhist institution of Gaewoonsa ·Lecturer at Junghyang Buddhist Institution of Pyohoonsa ·Propagator of Hanlim Propagation Center ·Head of education department at Buddhist Association of Jeju. ·Establishing Seo-Gwaneumsa 	<ul style="list-style-type: none"> ·Activities of Armed Guerilla ·Living together with 15 leading members of armed guerrilla including Yi Deok-gu at Gwaneumsa 	<ul style="list-style-type: none"> ·Detainment at the liquor factory. ·Burial in the sea
Won Moonsang	<ul style="list-style-type: none"> ·Vice Chairperson of 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' ·Delegate of Jeju for Central Conference of Religious Affairs ·Teacher of Jungmoon Buddhist Institution ·Monk of Beophwasa ·Monk of Daegaksa 	<ul style="list-style-type: none"> ·Arrested on suspicion of leading 2.7 Protest. (General Strike against the election for the government establishment only in South Korea) 	<ul style="list-style-type: none"> ·Preventative custody ·Execution at Seot-al-oreum.
Oh Ehwa	<ul style="list-style-type: none"> ·Chairperson of 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' ·Chief Monk of Gwaneumsa ·Chief Monk called Gamwon of Beophwasa ·Chief Monk called Gamwon of Bultapsa ·Buddhist Association of Jeju 	<ul style="list-style-type: none"> ·Incineration of Gwaneumsa by the repression force. ·Tortured by the repression force, with being tied up to the carriage. 	<ul style="list-style-type: none"> ·Death with suffering the aftereffects of torture.

32) Testimony : Kim Dong-ho (age 57, Donam-dong, Jeju-si), recorded in 2004. Diary of Kim Seok-yoon (owned by Kim Dong-ho, a grandchild of Kim Seok-yoon).

33) Testimony : Kim Taek (age 67, Bukchon-ri, Bukjeju-gun), recorded in 2004.

34) Testimony : Seon Mihwa (age 65, Gonae-ri, Bukjeju-gun), recorded in 2004.

Yi Seong bong	<ul style="list-style-type: none"> · Propagator of Hwaeum Propagatory Center in Jeju (Geumbungsa) · Auditor at Buddhist Association of Jeju. · a member of religious affairs at 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' 	<ul style="list-style-type: none"> · Hiding residents in the precincts. 	<ul style="list-style-type: none"> · Execution by shooting of the repression force in the precincts.
Baek Insu	<ul style="list-style-type: none"> · Yongjangsa · Chief Monk called Gamwon at Kimnyeong Propagation Center of Baekyangsa · Member of religious affairs at 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' · the Head of the public relations of 'Youth Association of Buddhism in Jeju-do' 	<ul style="list-style-type: none"> · Called to Dopyeong Elementary School by the repression force. 	<ul style="list-style-type: none"> · massacred with residents · Execution by shooting
Shin Hong-yeon	<ul style="list-style-type: none"> · Establishing Propagation Center of Baekyangsa at Hamdeok-ri · Bukchon Propagation Center of Baekyangsa · Oekkoljeol 	<ul style="list-style-type: none"> · Hiding Young Residents and Providing the meals to them. 	<ul style="list-style-type: none"> · after being tied up to the tree by the repression force, being killed by bamboo spear.
Ko Inbong	<ul style="list-style-type: none"> · Eunsusa · the Head of 'Youth Association of Buddhism in Jeju-do' 	<ul style="list-style-type: none"> · Contact of Leftists · Exile into Japan after Yi Il-seon's Execution by shooting. 	<ul style="list-style-type: none"> · Death after fleeing to Japan
Ko Jeongseon	<ul style="list-style-type: none"> · Chief Monk of Suwonsa · Member of religious affairs at 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' · Member of the public relations of 'Youth Association of Buddhism in Jeju-do' 	<ul style="list-style-type: none"> · Relationship with Ko In-bong 	<ul style="list-style-type: none"> · Torture · Execution by shooting in the precincts.
Yang Hong-gi	<ul style="list-style-type: none"> · Wonmanam. · Member of 'Youth Association of Buddhism in Jeju-do' 	<ul style="list-style-type: none"> · Activities in the precincts without evacuation. 	<ul style="list-style-type: none"> · Execution by shooting in the precincts.
Kang Gigyu	<ul style="list-style-type: none"> · Dansansa. · Member of the public relations of 'Youth Association of Buddhism in Jeju-do'. 	<ul style="list-style-type: none"> · Activities in the precincts, regardless of the compulsory removal. 	<ul style="list-style-type: none"> · Execution by shooting in the precincts.

Kim Deoksu	· Weoljeongsa	<ul style="list-style-type: none"> · Activities of Armed Guerilla · Arrested at Weoljeongsa 	<ul style="list-style-type: none"> · Execution by shooting at Bakseongnae
Kim Yushin	· Chief Monk of Bukchon Propagation Center	<ul style="list-style-type: none"> · Victimized in the Bukchon-ri massacre 	<ul style="list-style-type: none"> · Execution by shooting
Ko Jeseon	<ul style="list-style-type: none"> · Seo-Gwaneumsa · Clerk of Daegaksa · 'Buddhist Monks' Convention in Jeju-do for Joseon Buddhist Reformation' 	<ul style="list-style-type: none"> · Disciple of Yi Sejin, who 	<ul style="list-style-type: none"> · Missing after Seo-Gwaneumsa burnt down.
Yi Chang-hyun	<ul style="list-style-type: none"> · His occupation was Buddhist monk in the report of preventative custody. 	<ul style="list-style-type: none"> · A Memebr of South Korea Labor Party. · A Memeber of Agricultural Committee · Preventative custody 	<ul style="list-style-type: none"> · Preventative custody
Unidentified	· Bogwangsa	<ul style="list-style-type: none"> · Activities in the precincts. 	<ul style="list-style-type: none"> · Execution by shooting in the precincts.

2. Property Damages of Buddhist Temples in Jeju

According to the existing investigation, 37 Buddhist temples sustained property damages by the 4.3 Incident in Jeju. Most of the damages were the devastation of buildings like Buddhist sanctums, guest rooms, and other annexes in the precincts of Buddhist temple. Other property damages like loss of Buddha statue were quite difficult to clarify the specific extent on account of long elapsed time after the incident. There are only some testimonies that refugees carried the statues in their back or arms while the compulsory removal was declared. The extent of property damages like statues, paintings, and furnishings can be assumed as accompanying damages by measuring the extent of damage to temple buildings. Furthermore, the extent of damage to Buddhist properties during the 4.3 incident can be assumed from the fact that the existing statues and paintings enshrined before the 4.3 incident are quite rare in current Jeju.

Most damages of temple building, except one case, were conducted by the military, the police, and the repression force which consisted of members from the North West Youth Association. Bonwonsa in Hamdeok-ri was the only case where armed guerrillas burned some part of a temple building. This case resulted from the hostility against Kim Byung-taek as police executive, who was a son of the chief monk. However, young residents immediately

restored these damages.

Most property damages of Buddhist temples occurred in the period when the devastation operation was declared from about November 1948 to February 1949. While the repression force wielded the merciless violence like massacres and arson under the devastation operation, Buddhist temples were also victimized in midst of the devastation.

The building damages of Buddhist temples varied. First, many temples were destroyed by the incineration of Buddhist temple. Most temples were totally incinerated with their properties including Buddha statue and furnitures. Some temples remained with partial damages, despite the incineration of temple buildings. Second, other temples were demolished on the purpose of prohibiting the access to buildings. In addition, some temples fell into ruins under the measure of compulsory removal. Finally, there was one case of suffered the extortion cases of forced disposal. They were forced to dispose of their own Buddhist temple.

Eighteen sites of Buddhist temples were totally burned down. The entire buildings in the precincts, from Buddhist sanctum to other buildings like guest room, and annex were incinerated. Despite the incineration, two site of Buddhist temples were only partially damaged by fire.

Ten sites were intentionally demolished by tearing down the roofs and walls of the buildings to prohibit any use or access. Four temples were ruined by prohibiting access and utilization for a long time. One temple was closed by compulsory disposal. The sites of other devastated temples were changed into a camp of the repression force, an army training camp, or a myeon office.

Gwaneumsa was the offensive bridgehead of armed guerillas in relation to Yi Se-jin as a Buddhist monk who is also a member of armed guerrillas. For this reason, Yi Deok-gu as a commander of armed guerillas was stationed at Gwaneunsa. When the military conflict between the repression force and the armed guerillas occurred at Gwaneumsa on February 12th, 1949, the site of Gwaneumsa was devastated by the repression force. Seven buildings, including the Buddhist sanctum at Gwaneumsa, were totally destroyed by fire of the repression force. In addition, Buddhist properties, like statues of Buddha, were also destroyed in the midst of the counter-insurgency campaign. There is a witness for the

devastating scene that a member of the repression force set the statue on fire, and then, suddenly, lightning shocked the people on the scene.

Oh Ehwa as a chief monk had to move out of Gwaneumsa owing to compulsory removal. Afterwards, the camp of the 2nd Battalion's 2nd Regiment was established on the ruins of Gwaneumsa. According to 'G-2 Report' by the US Army Military Government, 800 soldiers of the 2nd Battalion's 2nd Regiment built the camp while mobilizing the civilians at the site of Gwaneumsa. There are 27 remains that were built for encampment and guard post. Furthermore, the remains of 700 ~ 800m stone walls were found that were built for the 1st and 2nd defence line.³⁵

On April, 1949, the Minister of National Defence and the Minister of Health, Labor, and Welfare took on the consolatory inspection for military personnel at the 1st fort line of Gwaneunsa, by a special command of the president.³⁶

Until 1955, the police commando unit used the site of Gwaneumsa as the command of Shinseondae at the outpost line.

On June 10th, the 6th Department Head Meeting was held under the supervision of Police Department at the former site of Gwaneumsa, which was surrounded by luxuries forest. About 40 representatives from various fields including Governor Gil participated in this meeting. Kim Sewan, a Supreme Court Judge visiting Jeju-do, also attended on this meeting. The party of representatives gathered at Police Agency at 1:00 PM. They arrived at the former site of Gwaneumsa around 2:30 by car, welcomed by the band of police. Then, they visited the command of Shinseondae at the outpost line, under the guidance of the new police commissioner.

After a short break, they started the meeting, laying out a straw mat in the shade of a chestnut tree. After the meeting ended, they made the inspection on "the Heights of Peace" entitled by the police behind the former site of Gwaneumsa at the altitude of 800 meters. Then, the shooting match with type 99 short rifle started.³⁷

The police entitled the name of "the Heights of

35) 「Discovery of 'Defence Site' in the Precincts of Gwaneumsa in Mt. Halla」 「Jeju Ilbo」 (2001. 3. 24.).

36) 「Restoration of Peaceful Paradise, the Minister of National Defence and the Minister of the Health, Labor and Welfare Went on an Inspection of Jeju-do」 「Jayu Shinmun」 (1949. 4. 10.).

37) 「the 6th Department Head Meeting ... Peaceful site of ex-Gwaneumsa with Birdsong」 「Jeju Shinbo」 (1955. 6. 12.).

Peace” to the remains of Gwaneumsa.

Beophwasa restored Buddhist sanctum and an annex after its buildings were totally burnt down. However, Beophwasa was expropriated for the 3rd camp of Army Training Center from February 1952 to September 1953. Afterwards, this site completely lost the religious function of a Buddhist temple.

Seongwangsang was forced to be demolished. The building materials of the temple were utilized for building Namwon Middle School afterwards.

Gogwansa was extorted by the police for replacing the burnt office of Jocheon-myeon on November 1948. The police forced Gogwansa to dispose its assets at gunpoint.

Additionally, Weoljeongsang in Ora-dong was totally burnt down.

<Table 2. The Damage Condition of Buddhist Temples during the Jeju 4.3 Incident.>

	Name	Location	Damage Condition	
1	Gwaneumsa	Ara-dong	Total Destruction by fire of 7 Buildings and Buddhist Sanctum. Incineration of Buddhist Statue. Death of Oh Ehwa as a Chief Buddhist Monk by Torture	Totally Incinerated
2	Daegaksa	Ido-dong	Death of a Buddhist Monk (Won Moonsang)	
3	Baekhwasa	Ara-dong	Total Destruction by fire of Buddhist Sanctum and annex	Demolished
4	Bultapsa	Samyang-dong	Demolition of Buddhist Sanctum and an annex	Demolished
5	Seo-Gwaneumsa	Dopyeong-dong	Total Destruction by fire of Buddhist Sanctum, guest room, and an annex Deaths of Buddhist Monks (Yi Sejin and Ko Jeseon)	Totally Incinerated
6	Seokguram	Nohyung-dong	Total Destruction by fire of Buddhist Sanctum	Totally Incinerated
7	Sorimsa	Ara-dong	Total Destruction by fire of Buddhist Sanctum and annex	Totally Incinerated
8	Yongjangsa	Dopyeong-dong	Total Destruction by fire of Buddhist Sanctum and guest room Death of a Buddhist Monk (Baek Insu)	Totally Incinerated
9	Wondangsa	Samyang-dong	Ruined after Compulsory Removal	Ruined
10	Weoljeongsang	Ora-dong	Total Destruction by fire of Buddhist Sanctum and 5 house buildings. Death of a Buddhist Monk (Kim Deoksu)	Totally Incinerated
11	Jeonggwangsang	Ido-dong	Death of Yi Ilseon as a Buddhist Monk	
12	Gogwansa	Jocheon-ri, Jocheon-eup	Compulsory Disposal by Sale, Converted into Myeon Office	Compulsory Disposal

13	Gowoonsa	Gonae-ri, Aeweol-eup	Demolition of Buddhist Sanctum and 2 annexes	Demolished
14	Gwangryongsang	Sangdae-ri, Hanlim-eup	Total Destruction by fire of Buddhist Sanctum and 2 guest rooms	Totally Destroyed by Fire
15	Gwiyisa	Sanggwi-ri, Aeweol-eup	Total Destruction by fire of Buddhist Sanctum, 2 annexes, and other properties like Buddha statue.	Totally Destroyed by Fire
16	Geuklaga	Sanggwi-ri, Aeweol-eup	Total Destruction by fire of Buddhist Sanctum and an annex	Totally Incinerated
17	Geumbungsa	Hado-ri, Gujwa-eup	Half Incineration of Buddhist Sanctum. Incineration of an annex Death of a Buddhist Monk (Yi Seongbong)	Partially Incinerated
18	Geumcheonsa	Eodo-ri, Aewol-eup	Total Destruction by fire of Buddhist Sanctum and guest room	Totally Incinerated
19	Myoeumsa	Eoem2-ri, Aeweol-eup	Total Destruction by fire of Buddhist Sanctum and guest room	Totally Incinerated
20	Bukchon Propagation Center, Baekyangsa	Bukchon-ri, Jocheon-eup	Total Destruction by fire of the entire properties like Buddha statue, Buddhist Sanctum, a guest room, and an annex. Death of a Buddhist Monk (Kim Yushin)	Totally Incinerated
21	Bogwangsang	Gonae-ri, Aeweol-eup	Demolition of Buddhist Sanctum and an annex Death of An Unidentified Monk	Demolished
22	Bonwonsa	Hamdeok-ri, Jocheon-eup	Partial Incineration of Buddhist Sanctum	Partially Incinerated
23	Sudeoksa	Gwangryung-ri, Aeweol-eup	Total Destruction by fire of the entire properties like Buddha statue of Sakyamuni, Buddhist Sanctum, and guest room.	Totally Incinerated
24	Susansa	Susan-ri, Aeweol-eup	Demolition of Buddhist Sanctum and a guest room Death of a Buddhist Monk (Ko Jeongseon)	Demolished
25	Oekkoljeol	Hamdeok-ri, Jocheon-eup	Total Destruction by fire of Buddhist Sanctum and an annex. Death of a Buddhist Monk (Shin Hongyeon)	Totally Incinerated
26	Eunsusa	Gosan-ri, Hangeung-myeon	Exile into Japan of Ko In-dong, a Buddhist Monk.	Ruined
27	Buaksang1	Chungsu-ri, Hangeung-myeon	Total Destruction by fire of Buddhist Sanctum	Totally Incinerated
28	Unidentified	Hanlim-eup	Total Destruction by fire of Buddhist Temple	Totally Incinerated
29	Beophwasa	Hawon-dong	Total Destruction by fire of Buddhist Sanctum, a guest room, and an annex. Expropriation as the camp of Army Training Center.	Totally Incinerated
30	Yongjusa	Hogeun-dong	Total Destruction by fire of Buddhist Sanctum and an annex	Demolished
31	Wonmansa	Hawon-dong	Total Destruction by fire of Buddhist Sanctum Death of a Buddhist Monk (Yang Hong-gi)	Totally Incinerated

32	Weollasa	Shinhyo-dong	Total Destruction by fire of Buddhist Sanctum and an annex	Demolished
33	A Hermitage in Hochonbong	Hahyo-dong	Demolition of Buddhist Sanctum	Demolished
34	Dansansa	Inseong-ri, Daejeong-eup	Compulsory Removal	Ruined
			Death of a Buddhist Monk (Kang Gigyu)	
35	Dususa	Shinsan-ri, Seongsan-eup	Ruined after Compulsory Removal	Ruined
36	Seongwangsa	Namwon-ri, Namwon-eup	Demolition of Buddhist Sanctum, Incineration of a guest room.	Demolished and Incinerated
37	Bongjusa	Tosan-ri, Pyoseon-myeon	Demolition of Buddhist Sanctum and a guest room	Demolished
			Theft of Bronze Buddha Statue	

Jeju Buddhism suffered serious damages in return for its activist attitude in the period of the Jeju 4.3 Incident. The tragedy of the Jeju 4.3 Incident swept over all of Jeju as well as Jeju Buddhism.

Conclusion

This article investigates how Jeju Buddhism actively participated in the resistance movement during the Jeju 4.3 Incident. However, Jeju Buddhism also suffered severe damages to their entire Buddhist activities in return for their activist attitude. The aftermath of the 4.3 Incident continued for an extended period of time. The loss of their key figures and temple properties including buildings was a burden of enormous costs for rehabilitation of Jeju Buddhism.

For example, Gwaneumsa, which has been the capital of Jeju Buddhism since the modern era, suffered heavy casualties and sabotage on the buildings of the temple when armed conflicts occurred in the territory of Gwaneumsa. Also, the monks including Yi Il-seon, Yi Se-jin, who took a leading role of the Buddhist community, were executed on the charge of their involvement in the 4.3 Incident. As a result of these sufferings, the restoration of Gwaneumsa did not begin until 1964. The confrontation Jeju Buddhism demonstrates their hardship of religious activities after the 4.3 Incident.

Korean independence led Jeju Buddhism to their introspection about Japanophilism during the Japanese colonial period. Moreover, Buddhists in Jeju were preparing to restore the Korean traditions of Buddhist. However, the aftermath of the 4.3 Incident frustrated the attempts of Jeju Buddhism. Today Buddhists in Jeju have to pay attention to the

dedication of Jeju Buddhism about social activism during the 4.3 Incident.

I anticipate the conference today will arouse the Buddhist attention to the truth about the Jeju 4.3 Incident and commission activities beyond the remembrance of victims. Furthermore, Korean Buddhism should focus their attention on social activism of Buddhist in Jeju and the disastrous condition of the Jeju 4.3 Incident.

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