Finding a Place for Peace
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Abstract

I want to explore some of the efforts that people living on small islands on this Island Earth have used to manage peace in their often remote places, distant from state government as all of us know it and very immediate in consequences. At the end of my conceptual survey, I propose that a space for peace could be created on Jeju Island, the Peace Island, and that an appropriate mechanism could be something we might call the "Jeju Peace Island Peace Bultuk" where interested parties can come to discuss in cultural calm and natural beauty their seeming difficulties. I give my reasons throughout the paper why I have selected Jeju Peace Island as a place for peace not only for its conditions today, but owing to features of its special cultural history. Looking at a map again, Jeju is quite separate from its neighbours in East Asia. Whilst being politically a part of the Republic of Korea, it is an autonomous region where constitutionally it could create special conditions that would permit it to assume a global role in peace negotiations. That crucial location in East Asia is a symbolic shift from the European Atlantic to the Asian Pacific as the new locus of world power, culture and economy. Jeju's location is very much in accord with Asia's growing importance in world affairs. By establishing a World Peace Tribunal or "Bultuk" on Jeju Peace Island it would acknowledge this power shift as the reality that it is.

On 27 January 2005, the Government of South Korea declared Jeju "Peace Island" laying the foundation for this proposal. A little over a year later, on 1 July 2006, the Republic of Korea advanced even further by declaring Jeju Peace Island an "Autonomous Self-Governing Province", providing the basis for the place to assume an international and independent role in world affairs.

Unlike existing European focused places of peace, Jeju is a small island with a small population, without global commercial, economic or political interests as is the case with The Netherlands, Switzerland and the USA, respectively. Apart from being an island with restful scenery and many pleasant places where such a World Peace Tribunal could be established, there are characteristics of the ancient Jeju culture that I think make it an appropriate place for the twenty-first century experiment in world problem solutions.

There are many issues that press us to concern ourselves as economic collapse (personal and of countries), political instability/ uncertainly and the threats and possibilities of climate change impact on us all, whether we dwell on small islands, or large continents; whether we are in cities or rural areas; whether we are young or old; male or female. All are touched and troubled by these contemporary moral and practical preoccupations.

These worries populate our daily media in whatever platform we receive them. Whether they are on screen online or on paper in print; a daily update or a periodic summary. We may get these thrown at us as the drive home news or the lounge room television show, not forgetting the face-to-face oral transmission between family, friends, neighbours and work colleagues; that is how we live our lives.

The current troubled world dominates us all in our quotidian affairs and, even, in our intimate moments. The events in some distant land can have dramatic short- or long-term effects on the fuel we use in transport (public or private), the goods we consume or the political processes of the places where we live.

"Give peace a chance" and the culture of peace

The refrain from the John Lennon song of decades ago, "Give peace a chance" is never more pressing and relevant for us today than when he wrote those lines in a hotel bedroom, surrounded by a throng of eager photographers and other reporting and recording personnel. Lennon's and Yoko Ono's message was simple, although they chose to deliver it in multi-media complexity.

A place must be found for peace that is both an intellectual and a physical space. A place that is free of other interests and associations.

A place where people can relax and take the time, without threat, to explore what they have in common, rather than how they might have come to differ. A place of peace is difficult to find, but the rewards of such a discovery will be a more integrated and calm world for us and our children on what we may see as "This Island Earth" in that ringing phrase of Raymond F Jones, known to most people through the eponymous 1955 science fiction film and illustrated by NASA as "the blue marble".

I want to explore some of the efforts that people living on small islands on this Island Earth have used to manage peace in their often remote places, distant from state government as all of us know it and very immediate in consequences. At the end of my conceptual survey, I propose that a space for peace could be created on Jeju Island, the Peace Island, and that an appropriate mechanism could be something we might call the "Jeju Peace Island Peace Bultuk" where interested parties can come to discuss in cultural calm and natural beauty their seeming difficulties. I give my reasons throughout the paper why I have selected Jeju Peace Island as a place for peace not only for its conditions today, but owing to features of its special cultural history.

When I write of "culture" it is from an anthropological point of view. My definition of culture is shared, taught and learnt patterns of behavior. By shared, I mean that culture is held by a group, mutually recognised and acknowledged. By taught, I mean that people in a group take the trouble to highlight and instruct this material usually junior or new members of their group. And learnt implies that junior members make an equal effort to acquire the knowledge their seniors are impelled to pass on to them for the group to survive with its integrity.

Key to this definition is the final phrase: patterns of behavior, meaning that culture is a

group-understandable arrangement of social actions, that make sense in word and deed to all participants in a particular community of thought and action. The German social philosopher Georg Simmel (1971) called these "social forms",

"Peace Culture" is a particular example of the above definition of culture: shared, taught and learnt patterns of behavior. Every culture has made a space for peace. Those that have not done so simply have ceased to exist as viable entities.

Islands of peace in the ancient Mediterranean
We might begin by considering a part of the world familiar for its constant empires, exterminating battles and diversity of cultures stemming from a common template. The bellicose characteristics have been common on the Mediterranean rim, but before the better known Egyptian, Greek and Roman empires (amongst many others), there were megalithic cultures of peace on the autonomous islands of Malta, Crete, Minorca, Sardinia and Corsica.

In those island places, creativity flourished in the context of a culture of peace. As autonomous units these insular territories produced impressive monuments to their intellect and creativity, occasional pictorial and (rarely) written records of how their respective cultures of peace benefitted ancient civilisations hundreds of years before battling empires began their competitive jostling for power. These ancient autonomous island civilizations of the Mediterranean, though, did not seek to conquer their neighbours, but to live in harmony and exchange; no invasion, but persuasion by example of what the good life could mean. Whilst the surrounding continental cultures butchered in battle and trampled their neighbor's cities, towns and monuments, those living on the autonomous Mediterranean islands performed skillful public ritual of physical and

mental agility.

The Ggantija phase of Malta dates between 3600 and 3000 BC, the structure (thought to be either a palace or a temple) called Mnjandra today features rounded walls as opposed to the square-sided public buildings of other surrounding continental based peoples. The Tarxian Goddess on display is of a similar era seeming to suggest that in terms of ideological hierarchy, the female overshadowed the male principle as a focus of worship. We may extrapolate from that that value was placed on productive fecundity rather than destructive ferocity since in the ancient Mediterranean world, female and male objects of worship emphasized those characteristics amongst their esteemed attributes.

We get a bit more insight into the "Middle Bronze Age" of the city of Knossos on Crete dating around 2200 – 1700 BC. Coloured, realistic wall paintings show us dress and behavior, even belief and thought, again with little sign of armed forces and battle; more public entertainments and thoughtful, productive lives. These are the hallmarks of a culture of peace.

Still megalithic, but not as clear in intent are the towers and structures of Minorca, at Taulas, dating at around 1700 BC. Shortly thereafter, similar structures on Sardinia and Corsica – the Nuraghe of Tacono-Borore – presents us with buildings without explanation and, again, what appears to be a detailed female votive figure with the same pubic exaggeration, suggesting fecundity and, of course, the peace of birth and continuance of life.

I derive much of my material and perspective from Mark Patton (1996)'s insightful research that covers those ancient island places and their cultures of peace. He observed that these islands existed peacefully in the Mediterranean

for millennia, flourishing, trading favourably with continental neighbours and each other without any evidence of conquest or conflict. Traders battled for clients, not with weapons and shields, but attractive prices and desirable goods. One might imagine by analogy that cross-island and cross-cultural friendships were formed to facilitate trade, much in the manner of a similar multi-island circle of commerce and association as observed by Bronislaw Malinowski (1932)'s ground-breaking analysis of the "Kula Ring" in Melanesia.

When the Mediterranean rim invaded those peaceful, trading islands, their insular creativity declined and their culture of peace disintegrated into colonial submission to their more aggressive, powerful neighbours.

Places of peace in Oceania

Whilst I find all islands of interest – what I call "Nissological"2 interest – it is the Pacific insular territories that I know best and about which I have conducted research. I now turn to examples of places of peace in the culture of the island civilizations of the Pacific Ocean or Oceania as some prefer to call this rich region that occupies one-third of the earth's surface.

The tendency in "Island Studies" (eg. Young 2000) is to see islands as "miniature worlds". Whereas I suggest that the world is a large island. That is what I term "nissological thinking" from my concept of "Nissology": the study of islands on their own terms, a concept that I have been developing over more than two decades (McCall 1994, 1996) originally inspired by the database innovations of Christian Depraetere.

On Rapanui, as the people of Easter Island call their land, their language and themselves, there is one main island so when conflict did arise, either between groups or individuals, there was little in the way of a remote place for

peace. For the first period of Rapanui's history, from foundation in about 400AD to around the 14th Century of our common era, there is no evidence of warfare, although individuals may have had disputes. So far, no human remains have been found dating from that period with injury trauma that would have come from armed conflict. That is, that the individual whose skeleton remains today, suffered any violent blow or other bodily invasion.

It seems that the building of the ceremonial platforms, called "ahu" and the carving, transport and erection of the megalithic "moai" (stone busts) absorbed the competitive energy of the population and no group conflict can be seen in the archaeological record, a truly remarkable feat of human peace. Locally found razor sharp obsidian stone was used for fine material forming, food preparation; stone tools served exclusively for construction, not destruction.

Whilst some authors, notably Jared Diamond (2005), have seen this period of monument building as wasteful, even evidence of human cupidity and greed for fame, the co-existence of this with peace amongst the thousands of inhabitants of the 166 hectare island surely is a recommendation for other cultures to follow: one might characterise it as "make monuments, not war"! Rather than view ancient Rapanui as being a society that failed, it was one that survived remarkably for several centuries before unforeseen events impacted on their civilization to a degree that they were forced to adapt differently to the world in which they had come to live.

What brought Rapanui's exuberant construction culture of peace down was severe climate change in the 14th century that drastically altered the basis of the Islanders' lives and caused them to question their belief in the efficacy of the moai construction enterprise.

Coupled with this was the growth in the rat population that consumed bird eggs and plant seeds voraciously until these food sources also for humans were devastated.

Instead of their former ancestor worship, the Rapanui turned to a seasonal climate based annual event to try to resolve potential conflicts and competition. It did not work from time to time, so there was a seasonal place for peace that came to be shelters for groups in opposition to one another.

The annual "birdman" ceremony that took place on the rim of the dormant volcano (Ranokao) on the southwest vertice of the triangular shaped Rapanui,. On Ranokao, the Orongo site was set aside for sociality and discussion, and waiting for the arrival of the austral spring bringing with it the nesting of the migratory Sooty Tern (Onychoprion fuscatus), that came to nest on some offshore islets just below the cliffs. This austral spring meant the end of the cold on sub-tropical Rapanui, improved fishing and more abundant crops. During the Orongo, and in the time before it, when there was a larger gathering on the plain of Mataveri, it was a time of peace.

Fighting was forbidden by common agreement for around two months of the year, during the preparation for the annual avian migration and the actual vigil to spot the first arrival and nesting.

No single group "owned" or claimed either Orongo or Mataveri: it was a place of peace set apart from the rest of the island where people could come in common feasting and sociality, irrespective of what had happened in the proceeding year. Outside those seasonal, sacred, reserved events, those times when people were defeated in battle, there were a few offshore islets, really pinnacles, where people could go and wait in hunger and shame, until they could safely return to the main island.

So, we see from the Rapanui example that a place of peace is owned by no one, it is set apart from the rest of territory claimed by groups – that is autonomous – and by common agreement, no one fights; a prohibition enforced by all for the benefit of all.

With the Rapanui case, we can see that when peace culture and what supports it wanes, so does creativity. In the Mediterranean, it was the loss of the autonomy of the ancient island civilizations that brought their most creative flourishing to an end. On Rapanui, it was the loss of creative building owing to climate change that brought the efflorescent island place to warfare. Marshall Sahlins (1955) was the first to refer to Rapanui as an example of cultural efflorescence.

Mangaia and Rapanui, although separated by nearly 5,000 kilometres of sea, share a common Eastern Polynesian culture, so it is not surprising that they also share some concepts and some vocabulary in common. The history of Mangaia for many centuries was one of constant clan battles with an equal number of clan peace-making exercises. The name "Mangaia" itself refers to the aspiration of peace, the hope for non-conflict. The place for peace on Mangaia was, as for Rapanui, a place that was not claimed by any kin group; it was on the reef itself and that is where the disputants would meet to shape terms for ending their conflict. Or to discuss potential points of difference that might lead to conflict. It was called "Orongo" as on Rapanui, which means the "call": the call to peace. The warring factions would meet at Orongo and there place a large ceremonial war ax between them, to remind all present what would happen if the peace talks failed, as they did sometimes, as on Rapanui.

As also on Rapanui, the discussions were not always successful, but people tried to maintain

a communal order with an elaborate system of island-wide, representative counselors, based on the land divisions (Buck 1934; McCall 2006).

The Hawai'ian archipelago was settled late in Oceanic pre-history and those who became Hawai'ians were able to settle not just one island, but a chain of spacious, fertile places. This did not prevent people from coveting their neighbours' lands and entire islands from time to time resulting in conflicts that people remember in song, story and dance, the media for history in many parts of the world, including Polynesia. On the largest of the islands, Hawai'i, a place called today, "Pu'uhonua o Hoonaunau", was developed over time, firstly as a burial site and, later, a place where people who had broken taboos could flee. Also those who lost in battle could seek refuge from their former enemies and, in time, return to a normal life.

Po'ohonua o Honaunau contains several temple places, called Heiau, accommodation huts. The mana of the bones of those buried at Hale o Keawe heiau gave the place its special character, but it is also true to say that it was by agreement that Pu'uhonua o Hoonaunau became designated a safe haven: it was in everyone's interests to have such a place of safety where priests could reside alongside refugees. People could gather without fear of attack to discuss issues concerning themselves and their neighbours. (The Archaeology of Pu'uhonua o Honaunau National Historical Park. (Archaeology of Pu'uhonua o Honaunau National Historical Park).

No doubt other archaeological sites in the past were places of peace. In fact, leaving the Pacific Islands for the moment, the characteristics of the very ancient mysterious monument located in the Southeastern Anatolia region of Turkey, Gobekli Tepe suggests that it was a place set aside where Neolithic hunter folk gathered of worship and, why not? to discuss peace. Gobekli Tepe has no settlements in or around it, but consists of decorated anthropomorphic monuments in a circle, perhaps showing a place of discussion. Dating and site context places Gobekli Tepe as one of the most ancient structures built by humans, completed 10,000 years ago. It definitely was not a temple for some bellicose potentate, nor a vain glorious monument to human ferocity and acquisitiveness as is found in many places in the middle east and elsewhere. Gobekli Tepi only can have been a place for peace where people tried to solve their problems; the problems that we continue to have as a human species in the twenty-first century (Benedict 1980, Schmidt 2009).

All of the examples discussed so far are ancient and were concerned with small-scale societies. For thousands of years people have sought places of peace and to develop a culture of peace, since the alternative is too terrible to contemplate. This has not prevented people from fighting, of course, but it does urge more reasonable and productive behaviour from time to time.

Current International places of peace

The history of the world was the history of war

Repington

Lieut-Col. Charles à Court Repington (1920:391) ringing phrase, cited so often either with despair or pride, was written when he recounted his discussion with a Major Johnstone from Harvard University about what to call the 1914-1918 war. Eventually, Repington wrote, it became the First World War, "…in order to prevent the millennium folk from forgetting that the history of the world was the history of war".

As Mennell et al (1999) present in their unique analysis, the formal meeting to discuss a variety of political and social issues with an eye to solving them is a relatively new form, originating in The Netherlands. Mennell and his colleagues provide several examples of failed meetings, often to do with peace and war, to demonstrate how the modern meeting form evolved over conflict and time to the formal, global structures we have today, including technologies of discussion behaviour such as the famous Parliamentary manual, Roberts Rules of Order (http://www.robertsrules.com/).

One of the most famous European paintings, "The surrender of Breda" completed in 1625 was of a defeat, not of a peace negotiation, and was only part of the "Eighty Years War". In spite of the grandeur of Velázquez's work, it hardly can be called anything more than war triumphalism, with the bowing supplicant conquered on the left and the haughty victor on the right claiming his bloodied prize. Those on the left have discarded their weapons, those on the right bristle with combative lances.

Only a few decades later (1648) saw a series of treaties negotiated normally under the heading of the "Treaty of Westphalia" that ended both the Thirty Years war (1618-1648) and the Eighty Years War (1568-1648), two highly destructive conflicts that ravaged northwestern Europe. In spite of the local nature of the conflicts, the Treaties of Osnabrück and Münster (collectively the "Treaty of Westphalia") established principles in international law that prevail to the 21st century understanding of the Nation-State and how international relations are to be conducted properly. Although the signing and ratification of these foundational documents did not prevent further European conflicts in the ensuing years, they contain guiding elements crucial to contemporary attempts at controlling the inter-governance of countries globally.

The painting commemorating the "Ratification of the Peace of Münster" by Gerard ter Borch in 1648 differs radically from the Velázquez "Breda" of a quarter of a century earlier in that it shows a meeting of portraited individuals in a chamber of peace, not a battlefield of war: they have met to restore peace, not to glory a victory. Those in the painting are known individuals who participated in that process of peace. As mentioned above, the collective "Treaty of Westphalia" aimed to establish principles of statehood and negotiation, many of which are part of our contemporary understanding of what constitutes diplomacy and sovereignty.

The 19th century saw not only conflicts between European places, but also the rise of a very combative colonialism that was to take European interests (and wars) around the world. The beginning of the 20th century promised a period of hope and even idealism – these are "the millennium folk" disparaged by Repington in his remarks above.

The first place of international - well, at least, European – peace was in the Dutch city of The Hague and named hopefully the "Peace Palace". It was opened in 1913 as the war clouds were gathering about it and was intended to be a "Permanent Court of Arbitration", intended to end all wars; it was created through a European treaty signed in 1899. Andrew Dickson in a letter dated 5 August 1902, as construction got underway, described the building as a "temple of peace". The actual construction was financed by the Scottish-born American tycoon, Andrew Carnegie (http://en.wikipedia.org/wiki/Peace_ Palace).

This "Temple of Peace" has been used many times to avert and, if that failed, end European wars. Today, it is part of the United Nations system, continuing to function with degrees of success to bring about peace not only in Europe, but also in the world at large. When one

reads about some international diplomatic event is taking place in The Hague, it means generally that the venue is this "Peace Palace".

Geneva's Palais des Nations (http://ds-lands.com/places/palais-des-nations.html) was built between 1929 and 1936 to serve as the headquarters of the failed League of Nations as a response to World War I (http://en.wikipedia.org/wiki/Palace_of_Nations). Again discussions of peace taking place in Geneva often occupy the Palais des Nations with its sumptuous appointments and restful views on the lake and surrounding scenery, to lend an air of calm and repose to delicate proceedings.

More widely known as a place for peace for the last half-century or so is the complex of buildings located at Turtle Bay on the island of Manhattan on spacious grounds overlooking the East River of New York City referred to as the United Nations. As with Geneva, the United Nations was another attempt at ending global conflict and came after a major conflict event, World War II. The main building was completed in 1952 but there have been modifications and additions over the years to accommodate the many constituent organisations that have evolved for humanitarian and peaceful purposes over the twentieth and, now, twenty-first century. (http://en.wikipedia.org/wiki/United_Nations_Headquarters)

None of these modern places of peace have autonomy, but are connected to powerful political and economic interests. And, in their various ways, have failed. The Hague's Palace of Peace failed almost upon opening as World War I broke out a few months later, whilst the sad fate of the idealistic League of Nations in Geneva is well known. The United Nations remains hostage to its powerful founders, its inner core being a remnant of which countries were the victors in the last major conflict, World War II.

In practical terms all the above places of peace are hostage as well to their nation-state hosts: none are located in autonomous regions. If a peace conference is called, delegates must satisfy the immigration requirements of the host country. This causes embarrassment at the United Nations from time to time and defeats the notion that it is a neutral venue for the discussion of international conflict.

A map shows clearly that these existing places of peace represent European history and ambitions as all of them, and other, similar international institutions as well, ring the Atlantic Ocean, long a centre of hostility and, today, cooperation between European countries on both sides of that body of water. If one excuses the United Nations location on Manhattan Island, all are on continental places as well.

Proposal: A place to "give peace a chance"

So what about Jeju and its ancient culture of peace as a twenty-first century place for peace? What traditional and modern characteristics does Jeju have that might provide it with becoming a suitable location as an international and autonomous place for peace?

Looking at a map again, Jeju is quite separate from its neighbours in East Asia. Whilst being politically a part of the Republic of Korea, it is an autonomous region where constitutionally it could create special conditions that would permit it to assume a global role in peace negotiations. That crucial location in East Asia is a symbolic shift from the European Atlantic to the Asian Pacific as the new locus of world power, culture and economy. Jeju's location is very much in accord with Asia's growing importance in world affairs. By establishing a World Peace Tribunal or "Bultuk" on Jeju Peace Island it would acknowledge this power shift as the reality that it is.

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The foundation story/myth of Jeju Island involves three brothers or related spirits emerging from three different caves, but all in the one spot, Samsung-hyeol, preserved today as a place of peace in the middle of Jeju City, a modern metropolis of commerce and government. Each of these brothers or related spirits is the eponymous founder of a prominent clan of the native Jeju islanders and whilst the story of the three is commonly agreed, the order of their emergence from their respective caves is sometimes disputed: the order of appearance of the brothers/spirits signifies their rank one to the other. These "Three Names" were Samseong-Ko, Yang and Pu (Wikipedia 2013).

During the Tamna Period, Jeju was a centre where goods and people could meet there to conduct their business. Ancient Jeju was proud of their core concepts for the Ieo-Do or Ideal Island Society that consisted of three elements:

Moon Wha (Culture)

Pyung Wha (Peace)

Jawon (Resources)

Most human cultures would find those guiding concepts compatible with "the good life" of a society and culture. Culture is "shared, taught and learnt patterns of behavior" as I described in my introduction above. Culture has proven itself to over time to be effective for life on Jeju, whilst Peace (Pyung Wha) is basic to any human group that seeks to live well and prosper. Another firm basis of any social order is Resources (Jawon).

Most obviously, there is the respect for scholarship and the recognition of just government represented by the Tolharungbung, or "grandfather" figures that stand at the entrance of villages, showing how both elements of knowledge and management are vital for a living culture. The Tolharungbung are a recognizable symbol of Jeju culture and can serve in their dual way as a symbol for peaceful solutions to complex problems. They can serve as an aide-memoire much in the way that the symbolic war ax of Mangaia concentrated people's thoughts.

Foundational to Jeju's island cultures is Samda, the three abundances possessed on the island: Seokda (Rocks), Pungda (Wind) and Yeoda (Women). One of the names for Jeju island is Samdado, or island of the three abundances. The rocks come from the prominent geographical feature, Mount Halla and whilst many had to be cleared, the material also could be used for the construction of sturdy fences and dwellings, protection against the constant winds of Jeju. This harsh environment made the people of Jeju resilient. Owing to

this harshness, women had a special standing for their courage and were much respect. The women of Jeju today continue with that special status in a unique institution.

The role of the women divers (Haenyo and their unique meeting place (Bultuk) of peace to solve disputes is another feature of Jeju Peace Island that recommends it as a locus for peace action.

Sammu speaks of neighbourly-ness, although the concept itself refers to three elements lacking on Jeju: The Thief, the Gate and the Begger. Going deep into the peasant past, Jeju islanders held as virtues "diligence, thrift and interdependence". This meant that no one was moved to become a thief, there was no need for a secure Gate and, so, the Begger was not found either. Jeju Islander society and culture was without avarice and promoted values independence, self-reliance and honour. Entry to a traditional Jeju compound was bared by a Jeongnang or log that showed that the homeowner was away and, so, no one crossed the threshold out of respect.

All of this may sound rather negative and stern were it not for Samryeo, the "Three Treasures" in the developing heritage of Jeju culture, taken to be Nature (folklore, native industries), Crops of special use, such as marine products and, today, tourism; finished off with Generosity of the beauty of nature, including controls on the level of industry so as to preserve the natural blessings. Whilst in keeping with the three-part philosophy of ancient Jeju, Samryeo is a development from 1960 and more recent times, as Jeju and South Korea recovered from the 4/3 (April 3 1948).

Indeed, it is only in 2013 that the final definitive report on these disturbing events has been compiled and published. Like the Mangaian war ax, the 4/3 Jeju Incident is a constant reminder of the need for peace and the avoidance of violence and war (Jeju April 3 Peace Foundation 2013).

Owing to the awe and respect in which natural beauty is held on Jeju Peace Island the proposals for peace must proceed with proposals for a world focus on environmental sustainability and the keeping of symbols of peace, not of war, in this Autonomous Self-Governing Province. Jeju already has accomplishments in this area, with the Jeju Halla Biosphere Reserve in 2002, the Jeju Volcanic Island Lava Tubes in 2007 and the Jeju Geopark in 2010.

Here I must refer to the role in the furthering of peace to the World Conservation Congress in its Resolution 052 of 15 September 2012 for a "Green Growth Organisation":

> To develop an integration conservation management manual that includes guidelines and other prescritpiosn for the systematic conservation and sustainable use of ecosystems;
>
> To develop and standardize a management system for protected areas including the integration of the different cycles for re-evaluation of designations, and to distribute it as a model for IUCN Members;
>
> To establish cooperative programmes through which international institutions collaborate on the conservation of the natural environment by establishing integrated management systems for protected areas across the world;
>
> To request support from the United Nations organisations, States and Nations to legislate integrated management laws at national or state level for appropriate conservation, systematic integration of protected areas such as Biosphere Reserves, World Natural Heritage sites and Global

Geopark sites. (World Conservation Congress 2012)

The crucial link between peace (non-military sites) and the heritage environmental value of a place comes into sharp focus in the threats to the life and culture of Gangjeong Village, known as "the Village of Water", recognized some time ago already by the South Korean Ministry of Environment as an "Ecological Excellent Village". The place itself supports a unique biosphere of natural and cultural features with a documented settlement going back nearly 4,000 years. The proposal to shatter this important and delicate traditional Jeju place of peace involves the promotion of suspicion of one's neighbouring countries whilst making a mockery of Jeju as the "Peace Island". The Culture of Peace and monumental environmental treasures of Jeju Island will find it difficult to taken seriously should a 50 hectare base for war be allowed to be constructed on the Gangjeong Village site.

World Peace Bultuk

Putting aside the threat to Gangjeong village and proposed bellicose constructions, and taking into account the proven, useful and aesthetic elements of Jeju Peace Island culture, I end my essay with a suggestion that combines global concerns with local integrity; the "glocal" as sometimes written in political studies and the study of how cultures of the world mix and interact with the local lives that we all lead.

I believe that the a possible model for an assembly or tribunal to discuss world peace could be the Bultuk as practiced for centuries by the women divers of Jeju Peace Island, the world famous Haenyo, although sometimes this indigenous island institution has been confused with its offshoot in some parts of the Japanese archipelago, the Amami women divers who, in any case, have much in common with their Jeju sisters.

There is little evidence that European structures developed out of the history and culture of that part of the world have been effective in solving conflictive clashes in the last century or so. Too often the European based institutions have been seen as remnants of the detested colonial era; as a desperate attempt by former rulers to re-take the lost lands they conquered and held by brutal force. The Bultuk, on the other hand, has no such contestable connotations; it is free of being identified with a grasping state; it represents the gentle practicality of the Haenyo gathering to deal with the management of their lives. The simplicity and directness of the Haenyo Bultuk and its symbolism of purity, resilience and courage makes it an ideal structure to bring to solving difficult disputes. Its very egalitarian nature, based on Jeju values of respect and nurture, can move people in discussion to find their needed ways to peace.

I therefore suggest people consider Jeju Peace Island as an international place of peace, peace discussion and peace education.

Whilst it may seem a separate issue, I believe that in terms of how Jeju Islanders view and enjoy their natural setting a strong match to the Jeju Peace Island development is the evolution of Maurice Strong's vision of the "World Environment University" in that same place, containing within it the local strengths of a "Green Growth and Travelism Institute", the latter based on ideas proposed by Geoffrey Lipman et al (2012) in his eponymous study.

These proposals require considerable discussion and debate, as well as wide-spread multi-nation support. So, to begin to bring such complex negotiations, Chang Hoon Ko, President of the World Association for Island Studies, proposed the "First Islands 20 Summit",

to take place on Jeju Peace Island in November 2015.

An appropriate date for the eventual meeting of the Jeju Peace Island Bultuk would be 21 September, the International Day of Peace (http://www.internationaldayofpeace.org/). As with the Orongo site on Rapanui, it could be an annual event, with preparations, meetings and well-publicised conclusions

Conclusion

Assuming the success of the above proposals for a Jeju World Peace Island Bultuk, a World Environment University and a "Green Growth and Travelism Institute" the time would be ripe for my last and very utopian suggestion based on the multiple three values of Jeju's traditional Tamna culture: that Jeju Peace Island be nominated for the Nobel Peace Prize.

95 individuals and 20 organisations have been awarded prizes since the Nobel Foundation was created in 1901 as a private institution. The Peace Prize specifically is awarded by the Norwegian Nobel Committee, appointed by the Norwegian Parliament, which arrangements date from 1904.

Amongst those who have received the Nobel Peace Prize and, I believe, even amongst those whose nominations have been made public, there never has been a place proposed.
Jeju Peace Island would be a unique pioneer when this comes to pass and it would bring the focus of the world on Jeju Island, the place of peace for the twenty-first century.

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(Endnotes)

[1] Various NASA images are available on their as well as other's websites: e.g. http://visibleearth.nasa.gov/view.php?id=57723 (accessed 17 July 2013)

[2] For a discussion of "Nissology", please see McCall (1993, 1994)