An Island Conservation Model of 
Jeju Haenyeso Cohabitation 
with Nature in an Age of the Coastal Pollution:

Integrating Policy of Green Economy to Support the Sustainability of 
Jeju Haenyeo (Jamnyeo, Jamsu) Community facing their extinction 
into Jeju Village Conservation Model of Marine Resources Needed (M 108) 

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Abstract

Islanders have tried to find out real alternatives on how to keep sustainable Haenyeo communities through both developing traditional school system at community level (Hansupul Haenyeos School) and advanced school system at university level (an educational certificate program for Interpreter of Haenyeos Culture and an advanced certificate program for Hanyeos Culture). In order to share their wisdom of ordinary democratic lifestyle around Bultuk, We created Global Peace Bultuk Assembly for younger generation to succeed in their tradition in July of 2010. It’s a time for us to find out Integrating Policy of the Sustainability of Jeju Haenyeo (Jamnyeo, Jamsu) Community facing their extinction into Jeju Village Conservation Model of Marine Resources Needed.

Keywords: Haenyeo, Community, School, Sustainability, Marine, Resources

1. Introduction: How to integrate policy of Green Economy to Support the Sustainability of Jeju Haenyeo Community facing their extinction into Jeju village conservation model of marine resources in an Age of the coastal pollution?

As Jeju islanders heard news that Korean government submitted a proposal of registering Jeju Haenyeo Culture into one of 2015 UNESCO Intangible Cultural Heritages to headquarter of UNESCO in Paris in March of 2014, they asked new integrating sustainable policy of the Sustainability of Jeju Haenyeo (Jamnyeo, Jamsu) Community facing their extinction into Jeju Village Conservation Model of Marine Resources in Jeju Island upon nissological thinking from the study of islands on their own terms, a concept that Grant McCall has been developing over more than

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two decades (McCall. 2013).
First of all, even though policy of Jeju Government to support haenyeos community in Jeju Island, communities.
Secondly, we can look at the situation that the coastal pollution in conjunction with the aquaculture industry has led to reduced yields and decreased economic prospects for this female workforce, and that these and other environmental and social changes brought about by modern society have negatively impacted upon the Jeju Haenyeo community to such a degree that this traditional culture of living sustainably in harmony with nature is imminently facing extinction. Haenyeo culture was created within Jeju’s beautiful natural environment. It is now at the risk of being extinct because the population of haenyeos is aging and few young people choose to become haenyeos. Furthermore, the marine environment has become largely polluted. Thus, this event was held to celebrate the fact that the preservation of jeju haenyeo had been selected as an IUCN official agenda, and to preserve the marine environment, and to find a way to achieve the sustainable development of the Jeju haenyeo culture. I will do my best to turn this event into an international event, making foreign people acquainted with haenyeo and inviting their participations in the event. As it started from Samyang Beach by Sherrin Hibard in Summer of 2010, Hamdeok Beach in Summer of 2011, Udo Island in Summer of 2012, Gymyoung Beach in Summer of 2014( Ko. 2012, Ko. 20123 & Ko, 2014).
Thirdly, in facing crisis situation, islanders have tried to find out real alternatives on how to keep sustainable haenyeos communities through both developing traditional school system at community level (Hansupul Haenyeo School) and advanced school system at university level (an educational certificate program for Interpreter of Haenyeos Culture and an advanced certificate program for Hanyeos Culture). Additionally, Haneyeos community invented the Bultuk. Bultuk is a traditional meeting place of haenyeos, and a tribunal refers to a site where discussions are carried out. This event is held to provide an opportunity for students to learn about the democratic discussion and decision making performed by Haenyeos. 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 (McCall. 2014).
In order to share their wisdom of ordinary democratic lifestyle around Bultuk, I created Global Peace Bultuk Assembly for younger generation to succeed in their tradition in July of 2010. In September of 2014, we will preside over 5th one at Gapa Island within one of program the 2nd International Green Island Forum (September 24-26, 2014). It’s a time for us to find out Integrating Policy of the Sustainability of Jeju Haenyeo (Jamnyeo, Jamsu) Community facing their extinction into Jeju Village Conservation Model of Marine Resources Needed(Ko.2014).

2. Extinction Crisis of the Sustainability of Jeju Haenyeo (Jamnyeo, Jamsu) Community

IUCN introduce the origin and and symbol of woman divers in Explanatory memorandum in September of 2012:

The Origin: Women divers are synonymous with Jeju. They collect valuable sea products including abalone, turban shells, sea cucumbers, seaweed and agar-agar without oxygen tanks. Divers are known to live along the sea in small villages along the Korean peninsula. They are believed to exist before history was recorded. The number of divers in Jeju once reached 30,000 and they swam in water of as far as China and Japan. Currently, there are approximately 5,000 divers in Jeju.

Symbol of Women Divers:

Wet suits- These suits are designed to minimize water resistance and maximize job efficiency;
Rowing songs – These are sung by women divers while paddling to the point where they would dive; 
Sumbisori- This is the diver’s sound which this the hard sound that is made by the divers once surfacing and releasing air from their lungs. The sumbisori sounds like a whistle.

RECOGNIZING that IUCN supports the principles expressed in the United Nations Educational, Scientific and Cultural Organization’s (UNESCO) Biodiversity and Climate Change Program;

NOTING that Jeju Island is a unique site in the world to have received UNESCO’s designation in all of the three Natural Science categories: Biosphere Reserve, World Natural Heritage, and Global Geoparks, and that Jeju Special Self-Governing Province of Korea has an established endeavour to further achieve UNESCO’s recognition for the Jeju Haenyeo, as well as multiple local efforts for their role in preservation; and

ACKNOWLEDGING that the United Nations Millennium Development Goals include foci of environmental sustainability, gender equality and global poverty elimination, and that the UN has a primary focus on Rural Women’s Empowerment, which was highlighted at the 56th Commission on the Status of Women (New York, 2012);

Islanders know it is a time to think about keeping Jeju sea clean and Haenyeo community. They were happy at Udo Big Swimming day at Hagosu-dong beach on 22nd of 2012, and as soon as they arrived, they announced the haenyeo policy, the official agenda of 2012 World Conservation Congress (WCC). It would be very difficult to recover the sea, once it is polluted. Jeju haenyeos are protectors who keep Jeju’s blue sea clean. This event provides a good opportunity for people to think about the sea of Jeju and the Sumbisori of woman divers(IUCN.2012).

Mr. Lee Han-young, head of the institute of the Jeju Haenyeo Culture Preservation emphasised that this swimming competition is aimed at preserving the sea of Jeju clean. He hopes that a lot more people will participate in the event next time, turning the competition into a far larger event. Most people want Jeju, as the island where people live in harmony with nature. Of course, the sea of Jeju is the last fortification of the clean environment(Lee.2012). We should not forget that we are the protectors of Jeju’s clean sea and the Sumbisori of woman diver. It is possible that if we have made an efforts of keeping Jeju, as the island where people live in harmony with nature.

3. Crisis of Jeju Village Conservation Model of Marine Resources in the Coastal Pollution

IUCN recognized the fact that Farming the Sea: Women divers work both on land and at sea. Once they dive, they usually hold their breath from 30 seconds to 2 minutes. On average, they spend 15 days a month diving. It is interesting that they dive during the winter, and even when they are pregnant. They start learning to swim at the age of 7 or 8. When they turn 10 years old, they begin to dive. In their mid-teens, they are able to dive by themselves. In their 40s, their days consist of diving to the sea bed. Usually, they dive until their late 60s. There are a few divers still working into their 80s. The women divers are classified into four groups: hagun (beginner), junggun (intermediate) and sanggun (master). The best of the best are called daesanggun (IUCN.2012).

It is well known history that they expanded their territory to Japan, China and even Russia: From the late 19th century, Jeju women divers have worked the Korean peninsula, Japan, China and even in the Russian sea. They hold annual rites to wish for a good harvest. Jeju Chilmeoridang Younddeung Gut, the 71th Jeju Intangible Heritage, was designated a World Intangible Heritage in 2009. The primary goal of diving was to make a huge profit. Through their diving They were not only able to support their families, but they were also able to contribute to the local economy.
Jeju Heanyeo and Solidarity:

Jeju women divers have a strong sense of community and solidarity. They are always together when they are at sea, even after they retire. For old and sick divers, they arrange a specially-designed sea area called ‘Halmang Badang’ where the water is shallow enough to allow the old and sick to work and earn money. It shows how warm-hearted Jeju women divers are toward the socially disadvantaged. There is also an area called ‘Hakkyo Badang’. They donate profits generated from there to the local schools to support students. This is indicative of their long tradition of being committed to the social welfare and education of their community. In addition, they are very active in helping poor colleagues by establishing the Jamsugae, a type of public fund.

A. CONSIDERING that for centuries the Haenyeo free-divers in Jeju Island, Korea, an almost exclusively female group, have pursued a profession of controlled marine harvesting in a system of collaborative economic activity and have maintained their profession;

FURTHER CONSIDERING that their skills, tools, labor songs, shamanistic belief system, practice of collective economic activity, community reinvestment, apprenticeship and mutual aid, and above all, their unparalleled knowledge of marine ecology represent a unique body of indigenous wisdom and both tangible and intangible cultural heritage and render them “traditional wisdom carriers”;

NOTING that their practices include such environmental sustainability as reseeding the ocean’s shellfish population, controlling their harvest by diving without breathing apparatus and limiting the days and hours that they dive, and dedicating specific dives each month to cleaning the seabed of refuse, rendering them a 21st century conservation model of benign human cohabitation with nature;

RECOGNIZING the uniqueness of their marine stewardship and the contribution they have made to the conservation of local marine resources for centuries though sustainable harvesting with minimal acknowledgment to date on the global stage;

CONCERNED that their population has dramatically decreased from a registered 23,081 in 1965 (21.2% of the total female population in Jeju Island) to 4,995 in 2010 (2.1% of the total female population), and that the majority (97.5%) of these divers are now over 50 years of age, indicating that inter-generational transmission has essentially diminished;

ALARMED that the coastal pollution in conjunction with the aquaculture industry has led to reduced yields and decreased economic prospects for this female workforce, and that these and other environmental and social changes brought about by modern society have negatively impacted upon the Jeju Haenyeo community to such a degree that this traditional culture of living sustainably in harmony with nature is imminently facing extinction;

CONSIDERING and building upon a number of related resolutions adopted at the 4th IUCN World Conservation Congress (Barcelona, 2008) which focused on the rights and sustainability of indigenous peoples including Resolution 4.049 Supporting Indigenous Conservation Territories and Community Conserved Areas, Resolution 4.052 Implementing the United Nations Declaration on the Right of Indigenous Peoples and seeking specific actions from the Director General and other parties on Resolution 4.055 Integrating Culture and Cultural Diversity into IUCN’s Policy and Programme, Resolution 4.056 Right-based Approaches to Conservation, Resolution 4.058 Conservation and Poverty Reduction, and most notably, Resolution 4.067 Advancing Island Conservation and Sustainable Livelihoods, and seek appropriate actions;

IUCN also understands that their contribution of common village sea field as a Village Conservation Model of Marine Ecology in 21st century(IUCN.2012). Islanders learned how to manage common sea field from collaboration of the commons to the quasi-possession by
focusing on theory of the commons and property rights in the cases of Udo and Kimnyeong fishing village cooperatives in Jeju Special Self-Governing Province.

According to recent case study of Kyung-min Kang, Udo and Gymnyeong were classified as quasi-possession of resource-user-system-governance. License system was affected in both regions. As a result of comparative analysis, the theory for the license system didn’t play an important role in the case of Udo. But in the case of Gimnyeong, it showed an important role by comparing Udo. Because the village fishery was managed by fishing village members sharing the customary practice(Kang.2013).

In administrative aspect, it is important to establish a principle of agreement with the customary practices and institutions. In economical aspects, resources were showed as a main fact for quasi-possession. In quasi-possession for resources, conflict was induced and it was in inverse proportion with resources and technology. Also decrease of resource lead decrease of members. The character of the resources was important in quasi-possession for resource. Quasi-possession for living resources couldn’t preserve resource. Living resources are overfished and exhausted due to the tendency of contestability.

The economical value of the environment is very important. Resources were depleted by development of technical fishing, but the economical value of the environment was preserved by the fishing village cooperatives. The rights of exclusive use and the responsibility of preservation were concurrent.

In terms of economical aspects, the established principle of commons implies a high value for preservation by implication. In terms of cultural anthropological aspects, the cultural anthropological character was an important factor in the case of Udo and Gimnyeong in their quasi-possession process of the commons. Difference could be discovered in several aspects including village members, industrial structures, origin of the village, relationships with informal organizations, relationships with others. Above all, the cultural anthropological character is universal in same region and community.

In terms of cultural anthropological aspects, it established principle of the commons implies respect of common property. Those implications and principles must be considered in the enforcement of institutions or rules, because diverse indigenous cultures and practiced exist and the social costs are enormous when institutionalized practice isn’t embraced(Kang.2012).

4. IUCN decided to support the Sustainability of Jeju Haenyeos Community as Asset of Ocean Civilization

We also emphasize that it is important for us to recognize resources of Jeju Haenyeo in the vein of ocean civilizations (Ko. 2007).

Politically, they have organized voluntary associations, called Jamsuhoi, that decide local village issues through democratic voting and decision-making known as Bultuk Democracy (Life Assembly of Jeju Women Divers). Through their power, they were able to maintain a four-month long uprising in January-April, 1932 against Japanese Imperialism’s illegal management of marine products of their sea villages. Economically, they were able to support their households and educate their family members through income gained by selling products to markets. It was evaluated that they greatly contributed to improving the prosperity of villages and the island economy as a whole.

Since 1895, the Haenyeos regularly went abroad seasonally to earn money at sea in such regions as China, Japan and the Korean peninsula. Their migration and settlements, especially on the Korean peninsula and Japan, are highly accepted for their special skills and the higher economic value of the products they catch in those areas. This acceptance is possibly explained by the economic gap between Jeju Island, Korea, and Japan under the influence of Japanese capitalism(Ko. 2007).

Culturally they also created and developed their folklore, traditional rituals, and festivals that
commemorate their hard work and wandering, Gypsy-like life in the deep sea; a little different from the mode of Korean p’ansori music. The Haenyeo also have a gender component that contributed to developing the potentials of the Jeju Island family value system as an integrated family model upon the combination of big and nexus family systems in their home. As the Jeju Haenyeo are recognized as an example of equitable gender roles in Asian societies, different from or beyond the scope of traditional Korean Confucian stereotypes, their excellent model case needs to be demonstrated. Socially women divers’ through their Bultuks (traditional meeting places for Haenyeo) facilitated communication between their village and ocean life, between island and peninsula or continent, between earthly life and heavenly dream1 (Ko.2007).

So, it was significant that the World Conservation Congress, at its session in Jeju, Republic of Korea, 6–15 September 2012:2, selected motion of 108.

a. URGES all IUCN Members, partners and organizations of the conservation community at large to acknowledge and investigate the history, scientific importance, present condition and unique cultural value of Jeju Haenyeo, including the Korean peninsula, in order to assist in the development of comprehensive plans for their preservation; and

b. REQUESTS IUCN Members and partners to endorse, support, participate in, and advocate the development of policies and practices which will help to protect and enhance the aforementioned community, at local, regional and central government levels in Korea as well as internationally.

Sponsor:

Jeju Special Self-Governing Province, Bureau of Environment

Co-sponsors:
Gotjawal Trust of Jeju, Jeju City Project 21
Jeju Special Self-Governing Province Agenda 21
Sustainable Environmental Education Center of Jeju Special Self-Governing Province
Local Agenda 21 - Seogwipo City, Korea (IUCN.2012).

A. Guideok-ri Hansupul Haenyeo School since 2008

In Spring of 2008, Myung-ho Lim opened Hansupul Haenyeo School, which have provided traditional skill of Muljil to younger generation every Saturday through May to August (four-month-course) at local village, Gui-deok ri at Hanrim municipality. Around 300 residents, foreigners and youth graduated from that school. It had an attention of whether it will be an alternative to not cultivate beginners as women divers but also assist them to start new women divers as new members joining in some Jamsuhoi (Women Divers Association). Its achievements was evaluated highly because it suggests a successful alternative to educate both young generation, beginners and foreigners. If Jeju government assist a realistic policy to support for them to join in new members of Jamsuhoi, I believe, it will be one of village based alternative to keep the sustainability of Jeju Haenyeso community alive.

B. Peace Island Leadership School for Understanding Haenyeso Culture since 2008 (Ko.2008).

2). The 5th WCC Policy Agenda (2012.9.6-9.15)
Anthropologist Grant McCall argues that 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 neighbourliness, although the concept itself refers to three elements lacking on Jeju: The Thief, the Gate and the Beggar. 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 (folktale, 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) (Ko. 2984 & McCall. 2013).

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)".

In order to succeed in peace tradition, my institute runs Peace Island School which provides teachers, citizens, graduate and undergraduate students integrated social healing courses of April 3 peace and women divers’ culture in it since 2008.

In summer of 2013, my institute also run 4 days intensive course for 73 people ( Korean, Japanese, Canadian, and British) at JNU with collaboration of both Hansupul Haenyo School and Association for Preservation of Haenyo’s Culture and Heritage(Nonprofit Organization of Jeju Haenyo Cultural Heritage Preservation.2014).

C. Gymnyoung-ri Yacht Village since 2009

Gimnyoung is famous one of Haenyeos Community village having both common sea fields, Bultuks and Haenyeso culture with keeping traditional rituals and songs one their way. It opened International Yacht-experiencing School into traditional haenyeos village with financial assistance of Jeju Government in 2010. It activates to run its school for elementary and middle school students since 2013 after preparing for basic infra and facilities. In particular, through invitation of the 4th Jeju Big Muljil Swimming into Seongsegi Beach on August 16, 2014, it is ready to created their model of green economy as mixture village of both traditional wisdom carrier and an island conservation of sea field cohabitating with UNESCO World Natural Heritages on their way(Kimnyoung Municipality. 2014).

6. Traditional Haenyeso Muljil Demonstration Performance in Aquarium since 2012 In memorial of 2012 World Conservation Congress,

Mr. Lee Hanyoung, chair of Nonprofit Organization of Jeju Haenyeo Cultural Heritage Preservation, have invited and played Traditional Haenyeso Muljil Demonstration Performance in Aquarium four times in a day at Sungsanpo in July of 2012. 16 haenyes of Shin-yang village have played their collaborative Muljil performance 4 times in a day. Even though their average age is around 70 years old, they can make a success of showing their real works of performance like in the deep sea to the public. Ordinary people understand and excites how they can cohabitate with fishes in the nature of deep sea. It will be natural effect that, through those performances, we can understand the reason why we keep

It is significant that some villages, institutes and association have tried to find alternatives of supporting the sustainability on their way at their spheres collaboratively. But we need to suggest real Haenyeos Culture experiencing morning or afternoon tour program to cruise tourists who stop 5-7 hours to stay in Jeju Island at village level because 140,000 cruise tourists come to Jeju Island in a year in 2012.

A. Global Peace Bultuk Assembly to Succeed in democratic life style of women divers.

I suggest Jeju Island to establish ‘The Peace Island Bultuk at Gapa Island on July 31, 2010 by agreement of all participants in the 10th Peace Island Bultuk Forum, when we do programs of Illuminating Projects on Haenyeos Culture in Summer of 2010 works as below:

“Bultuk the name of the traditional space for Haenyeos. The Bultuk is made by stacking stones at the seaside near at village. These act against rough winds, and help the Haenyeos manage their livelihood through diving at sea. Here, they decide all issues relating to their diving activities by voting democratically and prepare for their diving. After their diving activities, Jeju’s Haenyeos distribute their products according to their contributions at sea. They have kept their dream of Jeju community alive, where all islanders live freely and peacefully and have equitable rights.”(Ko,2010).

Since 2010, we presided or Global Peace Bultuk Assembly every year. Especially, Kunihiko Yoshida, professor of Hokkaido University, evaluate as impact of Global Peace Bultuk Assembly 2013 in November of 2013 as below.

“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 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 (Ko. 2004 & Ko. 2005).

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

Grant McCall writes in his article as below (Grant McCall. 2014).

“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 (Ko. 2004 & Ko. 2005).

I therefore suggest people consider Jeju Peace Island as an international place of peace, peace discussion and peace education.”
B. College for Haenyeos Culture and Green Economy of Peace Island University PIU Should Be Established (Ko. 2014).

In April of 2013, in a seminar to protect the sustainability of Jeju Haenyeos by Jeju Provincial County, Ko Chang Hoon suggests an idea to cultivate a cluster of 10 kinds of professional groups to support the sustainability of both Haenyeos community and conservation of common sea fields by financial support of both Korean and Jeju government to field up annual decreasing number (around 280-300 haenyeos) such as (1) succeeding group of Haenyeos (100), (2) successor group of Haenyeos culture (20), (3) successor group of ocean culture (20), (4) interpreter of Jeju Haenyeo Culture (20), (5) manager of common sea field (20), (6) manager of marine ecology, (7) manager of ocean safety, (8) a manager of sustainable marine life, (9) a manager of health care, (10) a manager of marine resources within framework of establishment of College for Haenyeos Culture and Green Economy of Peace Island University in Summer of 2015.

In February of 2014, in an interview with Jeju Branch of Korean Broadcasting System, he suggested establishment of College for Haenyeos Culture and Green Economy of Peace Island University by financial support of Korean and Jeju Government in Summer of 2015.

According to Professor Ko, it covers of four majors such as (1) Sustainability of the Hanyeos Community, (2) A Conservation Model of Marine Ecology Resources such as Common Sea Filed, (3) Green Economy (4) Marine Issues.

Grant McCall explains why international community support establishment of PIU in Jeju Island as below.

“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 prescriptions 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).”

As JNU is also participating in establishing work of Graduate School of Green Growth and Travelism one of 10 universities, we hope we can integrate our College for Haenyeos Culture and Green Economy of Peace Island University PIU into vision of World Environment University incrementally (Ko. 2014, Lipman. 2014 Appendix 2, 2013).

7. Conclusion

We try to suggest our alternatives to the international community why Jeju islanders find out a solution of integrating Policy of Green Economy to Support the Sustainability of Jeju Haenyeo (jamnyeo, jamsu) Community facing their extinction into Jeju Village Conservation Model
of Marine Resources. In a word, I ask Korean and Jeju government support establishment of College for Haenyeos Culture and Green Economy of Peace Island University PIU in Jeju Island. It will pave the way of supporting Jeju initiative to play an peaceful role among islanders through sharing and exchange marine culture of peace. Grant mentions again that “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.”

References


Chang Hoon Ko (2010) Global Peace Bultuk Assembly at Gapa Island of Jeju Island, South Korea (July 31, 2010 ).


Appendix 1: Jeju Munwha Broadcasting program (September 29, 2012, Manuscript of Morning of Jeju)

“A wide promotion of Jeju’s great cultural heritage, Jeju haenyeo”

Jeju haenyeo culture was selected as an official agenda in IUCN World Conservation Congress in 2012.

The World Peace Bultuk Tribunal and swimming competition held in U-do, an island in Jeju

Introducing Jeju haenyeo, a protector of natural ecology

U-do, a popular destination with outstanding natural beauty. I think U-do is beautiful, not only because of its natural scenery, but also because of the Sumbisori of woman divers called haenyeo. Today a special competition is held in this place. Let’s go and find what competition it is.

The World Peace Bultuk Tribunal held before the Big U-do Swimming Competition

Prior to the Big U-do Swimming Competition, the World Peace Bultuk Tribunal was held in U-do-myeon office. What is the relationship between Bultuk and Tribunal? Bultuk is a site where haenyeo education was carried out, and thus all democratic decisions involving women divers were made there.

Bultuk, a site where haenyeos got together and made decisions

Ko Chang-hoon, head of World Environment and Island Studies (WEIS)

→ Bultuk is a traditional meeting place of haenyeos, and a tribunal refers to a site where discussions are carried out. This event is held to provide an opportunity for students to learn about the democratic discussion and decision making performed by haenyeos.

As haenyeo culture has attracted a lot of attention from people all over the world since it was selected as a WCC official agenda, not only local but also international students have showed great interest in the haenyeo culture. Why are they participating in this event?

The Big U-do Swimming Competition after the World Peace Bultuk Tribunal

A university student from Russia. She is very interested in haenyeo culture, and thus have participated in this event.

Kim Il-hoon, a junior student of Jeju National University

→ I think that haenyeo culture is an important cultural asset of Jeju Island and that we have to preserve this culture.

Bultuk is a haenyeo’s dressing room with no roof. But it is not an ordinary dressing room. It is a site for the teaching of diving skills, a symbol of Jeju haenyeo community culture, and the origin of the culture of Jeju haenyeos, unique marine ecology protectors.

Bultuk is a site where diving skills were taught and decisions were made.

The origin of the culture of Jeju haenyeos, unique marine ecology protectors

Ko Chang-hoon, head of World Environment and Island Studies (WEIS) → Haenyeo culture was created within Jeju’s beautiful natural environment. It is now at the risk of being extinct because the population of haenyeos is aging and few young people choose to become haenyeos. Furthermore, the marine environment has become largely polluted. Thus, this event was held to celebrate the fact that the preservation of Jeju haenyeo had been selected as an IUCN official agenda, and to preserve the marine environment, and to find a way to achieve the sustainable development of the Jeju haenyeo culture. I will do my best to turn this event into an international event, making foreign people acquainted with haenyeo and inviting their participations in the event.

The Big U-do Swimming Competition was held after the World Peace Bultuk Tribunal. Prior to the main competition, everybody are having light exercise. People from Hansupool Haenyeo School, international students of Jeju National University and native English teachers on the island are participating in the competition.

The Big U-do Swimming Competition after the World Peace Bultuk Tribunal

→ having light exercise before the main swimming competition

→ the participation of people from Hansupool Haenyeo School, international students of Jeju National University and native English teachers on Jeju Island
<Hyun Jeong Lim/ Nohyungdong Jeju → You can’t join the competition today because you don’t wear swimming suit. Let’s do next time. How do you feel before the competition? I came to like swimming very much after graduating from Hansupool woman diver school. I will always participate in this kind of swimming events. >

<Jaemo Park/ Nohyungdong Jeju → I strongly feel that we have the duty to preserve Jeju’s traditional haenyeo culture that is now at the risk of being extinct. I participate in the competition to share the importance of Jeju haenyeo culture with other Jeju residents.

<Go! Go! Big U-do Swimming Competition! >
The course distance of Big U-do Swimming Competition today is 1.5km from Anbiyang-do to Hagosu-dong beach. The course is probably hard for amateur players, though they use swimming equipments such as taewakm that help them to swim a long distance.

< The course that is not easy for amateur players>
<The players could feel how difficult the job of haenyeo is>

<Professor Jo Seong-sik from World Environment and Island Studies (WEIS) → As an amateur player, I did diving. It was very difficult. I hold my breath only for 20 or 30 seconds under the sea, but it was too hard for me. It was a good experience for me. I have realized that collecting sea food under the water is not romantic. It is a way of survival for local people. I cannot talk anymore because of the difficulty of breathing>

<Finally arriving at Hagosu-dong beach, the final destination, ~ presenting the haenyeo policy, the official agenda of 2012 World Conservation Congress (WCC)>
<Haenyeo who keeps the sea of Jeju clean>
<It was time to think about the clean blue sea of Jeju and haenyeo>

Finally the players arrived at Hagosu-dong beach, and as soon as they arrived, they announced the haenyeo policy, the official agenda of 2012 World Conservation Congress (WCC). It would be very difficult to recover the sea, once it is polluted. Jeju haenyeos are protectors who keep Jeju’s blue sea clean. This event provides a good opportunity for people to think about the sea of Jeju and the Sumbisori of woman divers.

< Lee Han-young, head of the institute of the Jeju Haenyeo Culture Preservation → This swimming competition is aimed at preserving the sea of Jeju clean. I hope that a lot more people will participate in the event next time, turning the competition into a far larger event. Jeju, the island where people live in harmony with nature.

The sea of Jeju is the last fortification of the clean environment
We should not forget that we are the protectors of Jeju’s clean sea and the Sumbisori of woman diver.

< Jeju, the island where people live in harmony with nature>
<br>The sea of Jeju is the final fortification of the clean environment>
<br>We are the protectors of Jeju’s clean sea and the Sumbisori of haenyeo~~!!>
<br>We will do our best to keep the sea of Jeju clean.
Appendix 2: Maurice Strong University Network (December, 2013).
Introduction

The Green Growth and Travelism Institute (GGTI) is part of a World Environment University (WEU) concept, envisaged by Maurice Strong, one of the architects of the global sustainable development movement. Mr. Strong asked Prof. Geoffrey Lipman, director of greenearth.travel to take responsibility for the Travel & Tourism sector within this framework. He in turn enlisted the support of likeminded colleagues to create an academic structure that could stand alone and be smoothly integrated into the WEU at an appropriate time.

GGTI was established in Brussels (be) in 2010 as a not-for-profit global foundation that would serve as the organizational base for this work.

GGTI aims to position and support the $6 trillion Travel & Tourism sector as a positive change agent in the paradigm response to the economic, climate and poverty crisis of today, as well as the population and resource challenges of tomorrow.

It is fundamentally different from current tourism networks because of its focus on Travel & Tourism in the broader green growth transformation; its core education and training role; its emphasis on new financing, communication and delivery models

GGTI has the support of strategically located anchor universities for the development of its knowledge and action platform. It will build on this base to engage partner universities across the world to make green growth and travelism an integral part of the core curriculum. It aims to focus on operational research to aid progressive policymaking at a global level to bring the benefits of the transformation to “the base of the pyramid”.

The anchor partners include Victoria University (Australia), Hasselt University (Belgium), George Washington University (US), University of Saint Ignatius Loyola (Peru), Central University Finance & Economics (China), Udayana University (Indonesia), Jeju National University (RSK), Oxford Brookes University (UK), Livingston University (Zambia) and Emirates Academy (UAE).

“In its multiple dimensions, travelism – the travel & tourism socio-economic value chain – is one of the most pervasive industries, driving the processes of globalization and contributing to the economy of even the smallest communities, providing an ever expanding linkage between the local and the global. At the core of this challenge is the need for the industry to become a true leader in the greening of the economy.

Travelism plays a key role in protecting the earth’s natural capital – its biological diversity, the services that nature provides on which so much of our life and wellbeing depends. The eco systems – mountains, forests, islands, waters and coastal areas which provide some of the most attractive venues for tourism – are nature’s gift to humankind which it is in our interest and responsibilities to protect”.

Maurice F. Strong
Secretary General
1992 Rio Earth Summit
GGTI will be the academic and knowledge network that helps promote Green Growth & Travelism.¹

**Green Growth** is the new paradigm for a shift to a lower carbon, more resource efficient, biodiversity conserving, fairer and more ethical future. **Travelism** - the mobility value-chain linking visitor, industry, and local community - will be a key driver in this paradigm shift.

GGTI will work closely with partnering institutions and with the World Environment University (WEU) to facilitate global research initiatives around Green Growth & Travelism and delivery of strong support education and training content. This will reflect Green Growth 2050 investment Roadmaps.

**Green Growth 2050 Investment Roadmaps** help Countries and Communities to:

- Use travelism in transformation to a low carbon, resource efficient future, integrating into overall green growth development and competitiveness.
- Provide big data driven research and long term scenario planning
- Strengthen risk readiness & response systems particularly for climate adaptation.
- Handle increasing visitor numbers and impacts, more sustainably and benefitting local livelihoods.
- Engage local stakeholders and industry employees in the transformation.
- Develop new green growth travelism products, infrastructures, jobs and related branding.
- Increase funding to help implementation, particularly through impact investment.
- Access global education/training programs for capacity building through state of the art distance learning.
- Enhance global communications, branding and strategic positioning.
- Review progress routinely to adjust to planned and unforeseen changes, with local and network university support.

Governance

GGTI was established as a not for profit Foundation in Brussels, Belgium on June 28th 2010. Its Founder and Chairman of the Board is Professor Geoffrey Lipman. Its Patron is Hon. Maurice Strong Secretary General of the 1992 Rio Earth Summit.

Its goals are to support, promote and participate in research projects, mainly but not exclusively pertaining to:

- Study of the Travel and Tourism sectors impact on the environment and more specifically the impacts relating to carbon footprints and any possible solutions;
- Analysis and research on this subject and dissemination of the results;
- Education of the Travel and Tourism sector participants, the general public and governments on the environment and more specifically concerning carbon impacts;
- Raising awareness of Travel and Tourism sector participants, general public and governments as to the importance of the Travel and Tourism sector in the development of a global green economy;
- Evolution of the legislation concerning the environment and support for the organisations occupied therewith;
- And more generally, any activity which is directly or indirectly connected to the aforementioned activities;

Its Founding Board consists of Professor Geoffrey Lipman, Marianne Lipman and Jean-Marc Valvekans. – appointed for 3 year terms beginning in June 2012.

Its Board has designated an Academic Council to supervise the development of its programs.

It will have Active and Affiliate Members consisting of signatory Universities, supporting Corporations and NGO’s.

Headquarters

GGTI is headquartered in Brussels, Belgium. The Governor of the Province of Limburg, Belgium has proposed to host a global operational centre in Limburg, in line with its vision of being a green, responsible and sustainable province. This has the strong support of the Rector of Hasselt University and the Director of the Belgian National Park Hoge Kempen.
The GGTI network will operate virtually, with overall co-ordination from the central Belgian node and a strong focus on operational research. Each engaging institution will adopt the common structure and in addition develop a unique discipline in Green Growth & Travelism.

The partner universities will develop relevant academic content and research in their ‘Focus Area’ with support from GGTI.

Through collaboration, internet connectivity, engagement with non travelism green growth networks and shared learning systems GGTI will progressively strengthen its overall capabilities.

Through its support for Roadmaps, GGTI and its members will gain practical experience that will advance the individual and collective expertise. Through its linkages with greenearth.travel, ICTP and GATEtrip it will engage with the industry leadership, government decision makers, development and financial communities.

**Funding**

Initial funding will be provided by greenearth.travel and GATEtrip. The Province of Limburg, is also considering support to advance global Climate and Mobility Programs with the University of Hasselt and the National Park.

Recurrent revenue generation will be through agreed contributions from various programs, conferences and events that will be held in collaboration with the Partner Universities across the world. This will include student enrolment.

Partner Universities will use their infrastructure and resources to conduct ‘summer schools’ or short-term programmes in their area of expertise with additional academic inputs and content sourced from GGTI and its members.

**Programmes / Curriculum**

Each of the partner universities will:

- Offer a standardized, 3 day, Green Growth and Travelism Course at least once each year. The Content will be based on the publications “Green Growth and Travelism – Letters from Leaders”. This will be further supported by on-line resources at www.greengrowth2050.com.
- Develop their own courses specific to their elected area of Green Growth specialization.
- Contribute 5 % of the course fee revenue they generate, to the administrative costs of the Institute (while being able to generate revenue from the agreed use of their courses by partner institutions).
- Maintain research and publications in their area of specialization.
Corporate partnerships and sponsorships will also be sought to strengthen industry ties and to keep abreast of market realities.

GGTI is engaging universities from all across the world into its emerging academic framework.

The current committed participants, and Green Growth specialization as of September 2013, are

- Victoria University (AU) – Events, Big Data Analysis
- Hasselt University (BE) – Mobility, Climate Education
- George Washington University (US) - Social Entrepreneurship
- University of Saint Ignatius Loyola (PE) - Authenticity
- Central University Finance & Economics (CN) - Climate Finance
- Udayana University (ID) - Development
- Jeju National University (RSK) - Islands
- Oxford Brookes University (UK) - Hospitality Leadership
- Livingston University (ZM) - Peace
- Emirates Academy (UAE) - Communications

Discussions continue with a further group of interested universities
Greenearth.travel is a Brussels based policy think-tank network and platform created in 2010 to promote the positive role of travelism (the travel and tourism value chain) in the evolving Green Growth paradigm. Its activities are geared to promote strategy, innovation, connectivity and funding in the travelism sector with a strong interest in climate response and links between travelism, rural development and clean energy technology. It aims to promote low carbon sustainable lifestyles, mobility and destination development, with a green growth 2050 agenda.

Greenearth is a founding partner of

- ICTP (The International Coalition of Tourism Partners) a grassroots travel and tourism coalition of global destinations (local communities and their stakeholders) committed to quality service and green growth. It is an important focal point for engagement with community governance in its broadest sense – looking at benefits and impacts in terms of the visitor economy, community lifestyles and sustainability patterns.

- GATEtrip. Harnessing the power of the crowd and leveraging extensive networks to raise investment capital for green growth travel & tourism projects worldwide, with a particular emphasis on developing emerging markets. GATEtrip has been specifically established to provide socially responsible travel and tourism projects access to alternative funding mechanisms.

- Green Growth Services. Established to provide support “Beyond Certification” to Communities and Companies who wish to move down the Green Growth Path using the principles established by the UN Global Compact, UNEP, UNWTO and the evolving Sustainable Development Goals.
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