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# Island Governance and Moon-Young Lee's Non-Violence Administration

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## Abstract

Non-violence administration (NVA) is in search of a more civilized island governance rather than following the model of Britain or Japan: NVA assumes a model of Asian democracy by a true human to contribute to peace island policy in Asia Pacific context. First, a model of Asian democracy which was created from a group of ordinary Korean citizens who had been participating in the Sam-Il-Movements demonstration under Japanese Military colony in 1919 is suggested. On March 1, 1976, it was impressive that 11 leaders proclaimed Korean democracy came from Sam-Il-Sa-Sang at Myungdong Catholic Church at the heart of Seoul. Second, he highly appraised the decision of the Korean government to designate Jeju Island as a World Peace Island on January 27, 2005. Though it is small, the island was expected to play a peaceful role between two Koreas and in the Asia Pacific context. Third, the Jeju people try to pursue an "environmentally peaceful island" for their future in the Asia Pacific such as a neutralized peace island model of Costa Rica in the Central American context (1949). Fourth, Jeju Island needs to make an international treaty, a so-called "World Peace Island Treaty for 6 Talks Countries" to guarantee its more neutralized role for Asian Pacific Peace in the same function as that of the Demilitarized Zone between the two Koreas as the result of a cease-fire agreement of Korean War such as through a new framework of the United Three States of Korea UTSK (South Korea, North Korea and Jeju Island Korea).

## 1. Introduction

To discover something about island governance from the Non-Violence Administration of Moon-young Lee (NVA), I will review his ideas related to important elements common to island governance : (1) the geo-strategic role and ‘imperial connection’, (2) the constitutional order and political system operating within an island and its neighborhood, (3) dominant policy concerns, including economic and social dislocation, and the choice of development strategy; the government’s role and administrative capacity, and (4) islander identity, worldview and social organization classified patterns, issues and agendas in the governance of European Islands by Edward Warrington and David Milne (Warrington and Milne 2007).

According to them:

*“Island civilization are comparatively rare: the modern period has produced just one in each of the western and eastern hemispheres at geo-political profile – Britain and Japan. As for political system, an island civilization’s comparative security seems to favor constitutional stability. In Britain it exemplified by the British doctrine of parliamentary sovereignty. In Japan, the supposedly divine origin of Japan’s imperial line. As for dominant policy concern, island civilization produce models of public administration (Britain) and enterprise management (Britain, Japan) that are widely admired. Some elements of the political system become incorporated into the islanders’ collective identity such as British imperialists and by the Empire’s colonial subjects and enemies exemplified this (Tirrick, 1990... The typology consists of seven patterns of island governance labeled as follow ... civilization; fief; fortress; refuge; settlement; plantation; entrepot.)”*

In essence, NVA is looking for a more civilized island governance model as opposed to the models of Britain and Japan. NVA assumes a model of Asian democracy by a true human to contribute to peace island policy in Asia-Pacific context. First, Moon-young Lee suggested a model of Asian democracy which was created from a group of ordinary Korean citizens who had been participating in the Sam-Il-Movements demonstration during the Japanese Military colonization in 1919. On March 1, 1976, it was impressive when eleven leaders proclaimed Korean democracy from Sam-Il-Sa-Sang at Myungdong Catholic Church at the heart of Seoul. Second, he highly appraised the decision of the Korean government to designate Jeju Island as a World Peace Island on January 27, 2005. Though small, the island was expected to play a peaceful role between two Koreas and in the Asia Pacific context. Third, the Jeju people try to pursue an “environmentally peaceful island” for their future in the Asia Pacific region such as the neutralized peace island model of Costa Rica in the Central American context (1949), Aaland of Finland (1919) in the Baltic context, and Spitz Bergen of Norway in the North Arctic context. Fourth, Jeju Island needs to make an international treaty, a so-called “World Peace Island Treaty for the 6 Talks Countries” to guarantee its more neutralized role for Asian Pacific Peace in the same function as that of the Demilitarized Zone between the two Koreas as the result of a cease-fire agreement of Korean War. In the end, it’s a time for us to actualize a new democratic governance toward island governance for island civilization. Naturally speaking, the aim of this article is to illuminate some relationships between Island Governance and the Public Administration of Moon-young Lee upon his experiences and insights on leading Korean democracy toward a united world government with all sovereignties and entities having equal power (Chang Hoon Ko 2015).

## 2. Humans Make Governance Work

Humans make governance work well or not: Moon–young Lee’s insights and experiences in the formation of Korean governance contexts.

It is typical that Moon–young Lee’s story of his public administration is based on humans as an original point of context. He mentions that the definition of “true man” is the same in both the East and West. He said that “Only one who has gone through this process can be at the starting point of the second group life, then can make the church the teacher, and the state.”

“In *The Analects of Confucius*, he is called a noble gentleman. In the “Sermon on the Mount,” Jesus said a happy person should store up his treasures in heaven. When we give to the poor, fast, and when we pray, we should not attract attention to our actions. The person who throws out an unjustly obtained high position and material possessions becomes a standard of the teaching of Confucianism which encourages seeking self–reflection, and confession in Buddhism in which we express our commitment not to commit sins again, realizing future sins in advance. Jesus said we should confess our sins first, and then we will go to Heaven. Only one who has gone through this process can be at the starting point of the second group life, then can make the church the teacher, and the state. Human does not come after the church or state, but precedes them” (Lee 2001: 20).

Lee mentions he can be reborn as a “newly discovered human” in the context of Korean democratic governance through participation in signing the Declaration for Democratic National Salvation on March 1st in 1976.

“I was imprisoned for the first time for signing the Declaration for Democratic National Salvation on March 1st in 1976 that asked for revocation of the Constitution for Revitalizing Reform. I think of this as a past–oriented movement since this “work movement” was a return to the past when we had a democratic constitution” (Lee 2001: 230).

In retrospect, Korea is not a western country. Western democracy was the result of a political culture with a two–party system which prophetic leaders outside government power formed, daring rulers and risking their lives. We don’t even have an association to aid and support outside institutions that check the government. It was a small relief that under this dark prospect, eleven Christians including Kim Dae–jung made a declaration to rescind the Constitution for Revitalizing Reform in Myungdong Cathedral on March, 1, 1976. Among this group, several people, including Kim Dae–jung, were imprisoned on a charge of conspiracy of inciting a rebellion in May 1980. Kim Dae–jung, a politician, finally became president in 1998. Of course, Korea is not a Christian country. As Puritans established the United States through consolidation with many liberals, Kim Dae–jung made a lateral turnover of political power the first time in 50 years and with the participation of ordinary people which evolved through the June 29th resistance, the National Congress political party and the cooperation of Kim Dae–jung and Kim Jong–pil. In this historical vein, I think highly of the fact that 11 Christians consolidated based on the Bible, breaking away from their interests and the yoke of each denomination. (Lee 2001: 66, 73, 75).

### 3. Korean Democracy as a Model of “The Classics and the Collaborative Rule” within the Framework of World Government

It is remarkable to him that “The Classics and the Collaborative Rule’ would pave the way of establishing, “World Government.”

#### 3.1 National context of Jeju Island Collaborative Governance Model

“If a world government is formed as a body of consolidated nations, my country and the United States will become one state. Therefore, the true nation state ends being a nation state when the people no longer want it. Moreover, with the right character, a country does not pursue unreasonable invasion and rule against neighboring countries. In this vein, this book reviews five sagas in Genesis of the writer J who discerned the shade of collapse of the country that indulged in superficial prosperity and *The City of God* of Augustine who sensed the fall of the Roman Empire” (Lee 2005, Preface).

In this vein, in November of 1999, when he writes his book, we have a long discussion about his idea on connectedness among Jeju Island governance, Korean democracy and World Government to prepare for next steps of an Age of Korean unification.

Lee: We should prepare for Unification Korean government through establishing “United Three States of Korea: South Korea, North Korea, Jeju Island, Korea in a nearer future if Korean government invites the Jeju Special Self-Governing Province into the scheme of the Korean government system.

Ko: What you mean is Jeju Self-Governing province in a similar status to Hong Kong.

Lee: A more autonomous system has self determination of critical policy issues except in some areas of Defense and National Diplomacy in the next decade.

Ko: That is desirable. As Jeju islanders have experienced hardships and frustration from the Jeju April 3rd Grand Tragedy between the second World War and the Korean War. They want to contribute to world peace as a peace island similar to the role of Costa Rica in Central America.

According to the Edward Warrington and David Miline (2007: 379–380), “An island’s character develops from the interplay of geography and history, evasions and invasions, the indigenous and the exotic... island governance arises from an ecology of distinctive factors that is shaped decisively by ‘imperial’ design, by multilateral institutions... The geo-strategic role and ‘imperial’ connection; (2) constitutional order and political system, (3) dominant policy concerns, (4) Islander identity” (ibid. p.396). In this context, Jeju Island became a special self-governing province in 2006. It may be another case of the combination of the interplay of geography and history in Asian region.

In this context, I start to think about an idea of the Jeju Island Collaborative Governance Model of “United Three States of Korea UTSK: North Korea, South Korea and Jeju Island Korea”, which contributed to Peaceful Korean unification and formation of World Government in the 2nd Peace Island Forum: Jeju 4.3 and World Peace in Jeju island from April 30 to May 1, 2002.

I hope this idea will contribute to a united rather than imperial connection if we can revise the Korean Constitution for actualizing it.

"I suggest a theory of World Peace Island of Jeju Island as Demilitarized Zone rather than Militarized Islands for Prosperity and Peace for Pacific Civilization upon Tolerance Philosophy of Islanders in this article. The time has come for us to think seriously and incrementally about a new paradigm toward Jeju Island as a Demilitarized World Peace Island. We should learn the lessons of non-militarized autonomous regions of Madeira of Portugal, Majorca of Spain, Spitz Bergen of Norway, Åland of Finland. We should create Jeju Island as World Peace Island for peaceful Pacific beyond trauma and the colonized or militarized fate of Pacific islands such as the Okinawa of Japan, Hawaii of United States, Sakhalin of Russia, or Hainan Dao of Mainland China. If Jeju Island will be designated as a demilitarized Peace Island through an international treaty by the Six-Party Talks countries (USA, China, Japan, South Korea, North Korea, and Russia) and by an international treaty of the United Nations, we should expect Jeju Island to play an important role not only in the prosperity of Pacific civilization but also peaceful coexistence between the two Koreas (Ko 2011: 33)."

In a real situation, Jeju World Peace Island was in a dilemma over the construction of a naval base since 2007. Even though Jeju became a "Special Self-Governing Province" on July 1st 2007, its authorities faced their first daunting task of resolving a controversial issue around the possible establishment of a military base on the island, which could become a potential "detonator" for social discord. The Navy announced it would resume a naval base development project in Jeju Island and will be completed in December of 2015. If we look at the case of Okinawa as a military island, if Okinawa proves anything, it is that bases are magnets for attack. One base needs another and another. For those fighting construction of any new base, the lesson is, 'Don't let it happen here on Jeju Island.' That argument probably won't stop completion of the navy base on the island but may keep Jeju from becoming another Okinawa (Kirk 2012).

The year of 2015 is a special year of the Life-Peace Movement of Gangeong village. The Diocese of Cheju opened Gangjeong Sang-Myung-Pyungwha Samok Centre (Center of succeeding spirit of Life-Peace Movements of Gangjeong village and curing trauma of Gangjeong villagers from construction of Naval base this September of 2015. Of course, Korean government is supposed to complete construction of naval base over protests and struggles against for 9 years Bishop Kang's impressive comment, "even though the naval base will be completed here soon, Gangjeong village would be "a symbol of Northeast Asian Peace. If we do a small roll of puffed dough, that makes it rise bigger. We hope it played a role to spread its spirit like one of yeast." (August 12, 2015, Establishing Assembly).

If the Korean government permits or supports Jeju can play an peaceful role as a para-diplomatic role.

Jeju islanders have kept in mind that NGO groups of the IUCN supported a motion of "Protection of the People, Nature, Culture and Heritage of Gangjeong Village (Motion 181: IUCN)" even though it was not approved by General Assembly in September of 2012. Let me introduce their hope about future of their village (Ko 2015).

### 3.2 Global Context of Jeju Island Governance of the Jeju I–20 Initiative

Korea has 16 small island developing states (SIDS) in the neighbouring Asia–Pacific region. These states have all the rights of statehood but with only limited capacity to meet the needs of their people as well as their obligations to the international community. If they are to play their part appropriately as states, they require a sympathetic international environment.

The launching of the International Year of Small Island Developing States in 2014 gave global recognition to the enormous challenges facing such states. Over the ensuing year significant resources were devoted to identifying the problems and suggesting solutions for SIDS around the globe.

The International Year came culminated at the September 2014 SIDS Conference in Apia with the SAMOA Pathway outcomes document. This action plan found that “there is a need for a more integrated approach to the sustainable development of small island developing States, with the support of the international community and all stakeholders”.

The Jeju I–20 Initiative (first one: October 1–3, 2015) seeks to contribute to the implementation of the SAMOA Pathway by building a more effective bridge between two of the critical stakeholders in the development process – the G–20 states and the SIDS.

The G–20 has shown a willingness to embrace inclusiveness in setting the G–20 agenda through such initiatives as the B–20 to provide a channel for business perspectives; the L–20 for labor inputs and the Y–20 for generational aspirations. In the same vein, the I–20 has the potential to play an important role in helping the G–20 deliver meaningful implementation of the SAMOA Pathway.

The Jeju I–20 Initiative recognizes that the G–20 states have considerable, but often under–appreciated, experience with small island development. Virtually all members of the G–20 have at least one significant small, inhabited island within their national jurisdiction. South Africa completes the G–20 membership simply by adding environmental protection to the equation for the sustainability of small islands. By marshalling their own internal small island expertise and experience, I–20 states have much to offer the SIDS provided this is put into a context that is relevant to the SIDS. The I–20 Initiative can help to provide this context by using their own small islands for building bridges between the national I–20 jurisdictions and the SIDS.

In order to build such a bridge, however, both ends have to be secure. At one end, the national bodies need to appreciate the special adaptive expertise that their own small island communities have developed over decades of living with insularity. There also has to be willingness by national authorities to use this experience to develop appropriate sensitivity to small island needs and priorities.

The other end of the I–20 bridge will be secure when the SIDS find their interests inscribed on the annual agenda of the G–20. This will require some confidence that the G–20 states accept and understand the special needs of the SIDS.

The small island entities within the G–20 states can serve as the appropriate link by being advocates at the national level for sustainable island development while at the same time engaging with the SIDS through a parity of esteem if not of full political equality.

The Jeju Initiative to create an I–20 can promote a parity of esteem or mutual respect by providing a more equal arena for meeting the interests of both the G–20 states and the SIDS just previous initiatives such as the B–20, L–20 and Y–20 have done in their policy areas for their stakeholders.

The Jeju Initiative for an I-20 is well underway with this meeting of G-20 states with small island jurisdictions including Australia, Japan, Korea, the United States. The next meeting is scheduled for Hawaii and a third is expected for later in the year in Fiji.

If these meetings are to provide the platform for creating the network for creating an annual I-20 forum on small island sustainable development issues to bring to the G-20, some practical work will be needed between now and the meeting in Hawaii.

We will need a working party to develop national support in the G-20 countries for the I-20 concept. Ideally this will involve both sub-national leadership from G-20 small island jurisdictions (such as Jeju, Hawaii, Okinawa and Tasmania) as well as “champions” at the national level in these countries. In addition, the confidence of the SIDS themselves is vital to the success of the Jeju Initiative so representation of representatives for the SIDS should be sought as urgently as possible (Ko and Herr 2015). To actualize I-20 concept, we decided to support a proposal which Jeju Special Self-Governing Province applied its idea of “Global Green Island Summit GGIS Establishing Sustainable Islands Cooperation Framework,” to Hawaii WCC in September of 2016.

<https://portals.iucn.org/congress/forum/global-green-islands-summit-ggis-establishing-sustainable-islands-cooperation-framework>.

If small island states or jurisdictions make a consistent success of creating peaceful island identity, world view, and social organization, it would pave a new way of creating new island governance toward civilization.

### 3.3 Global Context of Jeju Island Governance of World Heritages

Let us look at another example of Jeju Island Governance of UNESCO World Heritage. On March 12, 2015, Mr. Sul Hoon, Chairperson of Education, Culture, Sports and Tourism Committee of the Korean National Assembly (the Committee) highly supported an idea of pushing the resilience of the Hanon Maar Crater as a world case project. The characteristics of the crater’s geopolitical location will enable the analysis of the accumulated 50,000-year history of East Asian ancient organisms and climate data and can provide predictions for climate change. Symbolically, based on this collaboration, the Committee is working together with Mr. Ignace Schops, President of EUROPARC (the Federation) and Mr. Chang Hoon Ko, President of World Association for Island Studies (the Association) through his signature on the MOU as below:

- 1) We can support and co-preside over an international conference with the Korean National Assembly on the sharing or learning of the long history of Brussels’ pivotal roles and experiences of EU Parliament for EU countries and communities. Through this conference, we can also establish an idea of an Asian Union for prosperity and peace for Asian communities and countries.
- 2) The Committee, Federation, and Association have a collaborative effort of finding a pathway to climate change as a place which is vulnerable to dangerous climate change based on previous bitter experiences. As the Federation suggested the resilience work of Hanon Crater as a global world case project at Sydney World Parks Congress in November of 2014 as same as World Peace Park at the Demilitarized Zone, the three organizations support this project responding to an age of world environment.

- 3) As the Federation has the knowledge of how to manage the national parks of the EU based on the 'Reconnected Model between Nature and Society', the Committee and Association established an international educational infrastructure to protect UNESCO World Heritage as an example of exchanging educational projects of the 'Green Growth and Travelism Summer School' of Hasselt University and Jeju National University based on the Maurice Strong University Network. We can cooperate with each other to support the establishment of a global governance system through an educational program of human resources, which provides manpower for the project of management of UNESCO International Protected Areas, resilience of Hanon Maar Crater, and peace parks of demilitarized zone in Korean peninsula (Hoon, Ignace and Chang H., 2015).

This article is to explore possibilities, potentials and prospects of practicing the Jeju declaration of an integrated management of UNESCO Protected Areas in Jeju Island through international education programs. Second, although Seogwipo city completed a study of plans of Hanon Maar Crater in July of 2014 upon its approval as one of the policy motions of the 2012 WCC, it didn't get any attention from the Korean government to support its resilience project until now. Third, the chair of EUROPARC Federation supported the resilience project as a world case project at the 'Jeju UNESCO Int'l Protected Areas Workshop of 2014' and the World Parks Congress in Sydney in November of 2014. Fourth, the chair of the Committee of Education, Culture, Sports, and Tourism of the Korean National Assembly recommended the World Association for Island Studies (WAIS) to initiate the establishment of ASIAPARC Federation as a partner organization of EUROPARC Federation on March 12, 2015 at a signatory meeting of the above-mentioned MOU. As soon as we establish on March 23, 2015 as ASIAPARC Federation of WAIS with assistance and partnership of EUROPARC Federation, we will try to push its resilience as a top policy agenda symbolizing island library and keeping the 50,000-year history of East Asian ancient organisms and climate data.

We also think about the opening of a "Green Growth Organization", ASIAPARC Federation as the result of 2015 MOU at Korean National Assembly. Jeju has shown creative views on preservation issues of World Heritages at the regional level and at the grassroots level. Jeju Islanders have especially shown how they have tried to accumulate their wisdom of how to harmonize their customs and lifestyles with UNESCO World Heritage sites. In particular, Jeju had a privilege to establish an integrated management system for the UNESCO protected areas through approval of the motion of 068. As a result of the request of the World Conservation Congress, in its Resolution 052 on September 15, 2012, the opening of a "Green Growth Organization" must fulfill the following requests of the resolution. The proposal of World Association for Island Studies was already accepted as one of Knowledge café session (No.1527: December 15, 2015) in 2016 Hawaii WCC as below :

"IUCN presented the Jeju Declaration which can be used as a basis for the establishment of a Green Growth Organization. 1) Scaling-up conservation is the process of reaching larger numbers in a broader area by institutionalizing effective programs. 2) Biodiversity should not be seen as a problem, but as an opportunity to help achieve broader societal goals. 3) Sustainability must be mainstreamed in societal decisions, supporting the full implementation of the multilateral environmental agreements, including the Rio Conventions. Jeju has shown creative views on preservation issues of World Heritages at the regional level and at the grassroots level. Jeju

Islanders have shown how they have tried to accumulate their wisdom of how to harmonize their customs and lifestyles with UNESCO World Heritage sites. 1) To develop an integrated conservation management manual that includes guidelines and other prescriptions for the systematic conservation and sustainable use of ecosystems. 2) 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. 3) 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. 4) To request support from the United Nations organizations, states and nations to legislate integrated management laws at the national or state level for appropriate conservation, systematic integration and management of natural resources to bring about the integration of protected areas such as Biosphere Reserves, World Natural Heritage sites and Global Geopark sites. To actualize practices of Establishment of an Integrated Management System for UNESCO Protected Areas, Supporting the Sustainability of Jeju Haenyeos as a Unique Marine Ecology Stewardship, The Development of an Evaluation and Certification System for World Environment Hubs and Protection of the People, Nature, Culture and Heritage of Gangjeong Village), Jeju opened four courses (Sustainability of Haenyeos' and Marine Culture, Jeju Model of an Integrated Management System for UNESCO Protected Areas and April 3 Tragedy, and Conflict Resolution in the 3rd Peace Island Int'l Leadership School for teachers, citizens, NGOs, and IUCN members July, 2015 at the Seogwipo city. Our creative views on preservation issues at the grassroots level were presented at the Global Peace Bultuk Assembly (a traditional meeting place of Jeju Women Divers). We are already involved in an initiative to participate in the Strong University Network in 2014 for launching a World Environment University grounded in the island province of Jeju in South Korea.”

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