

Jeju 4.3: Planetary Consciousness and Psychosocial Processes
for Social Healing and Reconciliation

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Abstract

Can awakening to *planetary consciousness* open pathways to personal and social healing, reconciliation and redemption in the aftermath of mass suffering like Jeju 4.3? In this article, I aim (a) to identify the characteristics of planetary consciousness using my observations on a peace pilgrimage and case examples from Jeju, and (b) to clarify how planetary consciousness is developed through transformative learning processes. Planetary consciousness is the awareness that all beings, energies and phenomena are profoundly interconnected and interdependent. The development toward planetary consciousness can be understood using models such as the Transformative Learning Process, the Radical Forgiveness Method, and the Social Healing Through Justice Model. Progressing through the stages results in openness to multidimensional thinking and knowing. Individuals and communities who have worked through transformative learning processes demonstrate the possibility of genuine healing, reconciliation and the restoration of justice and dignity.

Keywords: Planetary consciousness, pilgrimage, reconciliation, social healing, transformative learning, radical forgiveness.

Introduction

For some historians, philosophers and social scientists, the *rise of planetary consciousness* marks a revolutionary advance in human thinking, and hence, promises to be a valuable pathway to personal and collective healing, reconciliation and redemption in the aftermath of mass suffering like Jeju 4.3. The Jeju 4.3 Incident, so named in the National Investigation Commission Report, refers to a seven-year nightmare (1947-1954), in which 30,000 citizens, 10% of the Jeju Island population, were killed. Should it be called a massacre, genocide, holocaust, uprising, civil war, mass extermination, or grand tragedy? With still contested narratives and competing interpretations, parties involved cannot agree on a name.

In this article, I review my experiential process of coming to know *planetary consciousness* through a peace pilgrimage, and explore how *planetary consciousness* develops using several social-psychological models, case examples, narratives and other accounts of Jeju 4.3 witness-survivors, investigators and other observers.

Call to Pilgrimage

My interest in the *rise of planetary consciousness* emerged out my own peace pilgrimage which commenced in Summer 2015 and is still continuing at this writing. Earlier that Spring, I received a mysterious transmission which came as a voice from the universe. Eventually I realized this voice was a spiritual *call to pilgrimage* -- a peace pilgrimage to highlight the rise of planetary consciousness. But this was an understanding that came much later. On the surface, my pilgrimage was about remembrance of my first visit to Hiroshima 50 years ago. That year, 2015, was also the milestone seventieth anniversary of the bombing of Hiroshima and Nagasaki, and

the end of the War in the Pacific. For Jeju and Korea, 2015 marked the seventieth anniversary of end of Japanese occupation.

Pilgrimage has been defined as a journey to a place, often a holy, sacred, or historic place to pay homage or commemorate people, events or the place itself. It may be for a particular cause or a search as in walks, marches, treks, or mission voyages. But a pilgrimage may also be metaphorical or inward journey, as in meditation practice, doing research, reading or reflective writing (Cousineau, 2012, pp. xv-xvi). Alan Morinis observes that both inner and manifest pilgrimages involve a journey and a spiritual or existential quest for self-understanding, wholeness, or wisdom (Morinis, 1992, p. 336).

Bessie Marie Katsilometes (2010) explained that “the images, metaphors, and symbols of pilgrimage are embedded in the collective unconscious and have meaning for individual consciousness” (p. iv). She described the *call to pilgrimage* as stemming “from humanity's sense of separation from divinity, with pilgrims engaging in ritualistic behaviors that bring wholeness to the Self” (Katsilometes, 2010, iv). In the aftermath of profound, mass suffering like Jeju 4.3, the need to reconnect with divinity and to bring wholeness to self, are especially deep yearnings and strong priorities, though they may be unconscious or suppressed.

Yea Jin Lee describes the depth of persistent pain and suffering, known as *han*: Pain from the horrific Jeju 4.3 massacre persists over generations...*Han* cannot be explained with mere words of sadness, grudge, resentment or hatred. It is a collective indescribable feeling. The more you try to bury the painful memories, the more *han* grows deep in your soul. *Han* grew in the father's heart, and it passed on to his daughter... *Han* reflects the reality that Koreans despair over past injustice, and painfully realize it as a seemingly inevitable part of Korean life. Indeed, the pain of injustice lasts forever... unless it is acknowledged and the lasting damage is repaired... unless there is social healing. (Yamamoto, Lee and Lee, 2012, p. 51)

The Rise of Planetary Consciousness

In retrospect, my *call to pilgrimage* was, in part, an invitation to learn about *han*, in the

context of the assignment (in pilgrimage) to highlight the rise of *planetary consciousness*.

Planetary consciousness may be defined as:

The awareness that everything is profoundly connected: All of humanity, all of nature, and all the energies in the universe; where everything has meaning beneath what appears. It is an awareness that changes how you think, and who you are. It is a present-mindedness that embraces the rational, logical, scientific, analytical -- as well as the intuitive, emotional, spiritual, and aesthetic dimensions, which are embodied and deeply grounded. (Tamashiro, 2016a)

"We are not human beings having a spiritual experience; we are spiritual beings having a human experience" (MacDonald, 2009, p. 86). This statement, arguably attributed to Pierre Teilhard de Chardin, gives a glimpse into the transparency of thinking and cognition itself, which works mainly with differentiation and duality. We are not one or the other: human beings or spiritual beings. We are both human and spiritual sometimes simultaneously; sometimes separately, and sometimes neither -- "no-being." In order to hold any idea, concept or assertion in thought, it must be contrasted with "other" (Tamashiro, 2016c).

The ideas of profound interconnectedness and interdependence, integral to *planetary consciousness*, became clarified as I reflected on the historical significance of this seventieth anniversary of the Hiroshima and Nagasaki bombings: August 6 and August 9, 1945 were milestone dates for humanity and Planet Earth when the world witnessed the first use of atomic bombs. The Nuclear Age was born out of the ashes of Hiroshima, and the world was changed forever (Tamashiro, 2016a).

Humanity became aware of its own capacity and responsibility for unthinkable violence, massive destruction, and unconscionable cruelty. This "nuclear age mindset" and the corresponding awakening to planetary consciousness are about humanity, the planetary ecosystem and society: We have the technology, capability and even the inclination to destroy all three (Tamashiro, 2016a). The evidence is plentiful, with unending examples, even now, of mass

killings, terrorist attacks, and hate crimes. Warfare now involves weapons of mass destruction (WMD) and not just armies but unarmed civilians. Massacres like Jeju 4.3 may occur during (relative) peacetime, and with premeditated intention to slaughter indiscriminately, with or without political, economic or ideological agendas.

Paradoxically, the nuclear age mindset -- the awareness of human capacity and technology to obliterate humanity, the planet and society -- is the corollary to the collective *planetary consciousness*. In 1947, Hiroshima's Mayor Shinzo Hamai announced the first Hiroshima Declaration of Peace, in which a Phoenix-like revolution of thought for a culture of peace arose as the central theme (Hiroshima City, 1947). The Declaration stated,

On August 6 1945, ... Hiroshima turned into a city of death and darkness ... But now, ... mankind shall remember August 6 as the day that brought the chance for World Peace... We... commemorate that day [with] a Festival of Peace, despite the limitless sorrow ... This revolution in thinking ought to be the basis for an absolute peace, and give rise to a new life and a new world." (Hiroshima City, 1947)

With this Declaration of Peace, Hiroshima city reframed its self-definition and vision of itself into a that of a sacred place, where affirmation, compassion, and gratitude would grace everyone, whether a resident or a foreigner. This transformation -- "revolution in thinking" -- paved the way for individual and collective healing, reconciliation and the restoration of dignity, self-respect and honor, despite "limitless sorrow" and continuing suffering.

A parallel, but slower transformation has begun in post Jeju 4.3. The work of the 2000 National 4.3 Committee and the 2005 Truth and Reconciliation Commission, President Roh Moo Hyun's apology, and the construction of a government-sponsored Jeju 4.3 Memorial Park and Museum are important steps in the reconciliation and healing process (Yamamoto, Lee and Lee, 2012, p. 51). Will Jeju Province, like Hiroshima City, come to see its milestone dates (March 1, 1947 or April 3, 1948) as signaling the opportunity for world peace? Will Jeju then choose to commemorate those dates with "Festivals for Peace, despite limitless sorrow" as Hiroshima does

annually on August 6 (Hiroshima City, 1947)? These changes would indicate significant progress toward the restoration of dignity, and recognition of the sacred energies and healing processes across Jeju.

My pilgrimage during the last 14 months took me across 11 countries in Asia and Europe, and 20 U.S. cities. The stops included Jeju in August 2015, and again in August 2016. In lectures delivered for International Student Peace Academies (Tamashiro, 2016b), I described Jeju as both a place of profound suffering as well as a deeply sacred space, where planetary consciousness opens to the “grace of real peace.” Leading from the 1947 Hiroshima Declaration of Peace, “When we come to know the most bitter experience and misery of war” (Hiroshima City, 1947), I explained:

When we can lean into this pain (*Han*), and know that as ours too, we feel in community. We feel solidarity with all who suffer. We come to know and feel: Light shining on wounds still smouldering. This is our shared humanity. This opens to the grace of real peace. (Tamashiro, 2016b)

Voices from the Universe

Planetary consciousness involves indirect ways of knowing, such as the intuitive, emotional, spiritual and embodied sensitivities. Just as the *call to pilgrimage* was initially mysterious, various “voices from the universe” were messengers and teachers for my coming to know *planetary consciousness*. Learning from the voices contributed to a paradigm shift in thinking, knowing and understanding *han* and other profound suffering:

Voices #1: At age 16, my first visit to Hiroshima in 1965 was moving, traumatic, life-changing. Learning what happened there on the morning of August 6, 1945 was horrifying. Why? Why? I could not wrap my mind around it. When I now reflect on that visit to Hiroshima, I realize I heard the spirit voices back then. They whispered:

You were meant to come here to Hiroshima. Welcome. This is the culmination of your first peace pilgrimage. There will be many more in your lifetime.

Now, these voices were calling me to a new pilgrimage to highlight the rise of planetary consciousness, wherein the grace of real peace is emanating, embracing us, despite turmoil, sorrow, and hurt. (Tamashiro, 2016b)

It is not uncommon for first time visitors to Jeju, including Korean citizens, to have similar shocking, even traumatic reactions when learning about Jeju 4.3: Images of violence, destruction, and death are horrifying. The stories were terrifying. One feels the *han*, the profound suffering, the unbearable pain, the never-to-be recovered losses; the insanity, the hypocrisy, and the injustice (Tamashiro, 2016b).

Voices #2: I hear spirit voices every time I arrive in Hiroshima: Stepping off the *shinkansen* onto the train platform, this wave of feeling comes over me. I realize these are the souls of those who perished here: I feel their hurt, their pain, their cries. But also, I feel endless gratitude, compassion, and hope. The souls say: *Thank you for coming to Hiroshima, and remembering us.* (Tamashiro, 2016b)

I realize Hiroshima is a sacred place. But not only Hiroshima. The sacred voices are actually everywhere, perhaps more noticeable in places of profound suffering, *han*.

Voices #3: The Crows at Jeju: The tour guide points across the Jeju 4.3 Park to five monuments, which look like sculptures of bodies with no heads. The monuments represent those who died during Jeju 4.3, the guide tells us. Right then, five crows appear, circling above, cawing loudly. Several students in the group of 25 notice the crows: looking up, taking this in ... speechless. Later, in the evening debriefing, I say, "The crows were cawing the enormous sorrow, suffering and horror of Jeju 4.3. But there was also great strength, compassion, gratitude and affirmation. They were cawing: '*Thank you for coming to Jeju and learning about what happened here.*' They were happy see you, young adults, affirming and blessing you to go forward in your lives as peace envoys; as peace ambassadors." (Tamashiro, 2016b)

The crows are a sacred presence on Jeju: Every morning, I heard a flock singing their wake-up calls. A large mural in the Jeju 4.3 Memorial Museum included two crows each bearing witness in the violent scene. Crows' voices were featured in the transition scenes in the war drama film *Jiseul* (Ko Hyeok-jin & O Muel, 2012). In mystical and naturalistic traditions worldwide, crows have been considered messengers from the spirit world (Andrews, 2010).

Are these voices really everywhere there is *han*; mass killing; and profound suffering. What about at the Nazi concentration camps, or the genocides in Cambodia and Rwanda, and elsewhere?

Voice #4: At a pilgrim talk in Wisconsin, a student raised her hand: “I was at Dachau last summer. Most of the buildings aren’t there any more. It was mainly the museum with many photographs. I noticed one photo of the barracks with these trees. As we were leaving, I saw the same trees as the ones in the photos; only much bigger now.” (Tamashiro, 2016b)

When she said that, a flash of recognition came: The original poplar trees were planted by the concentration camp inmates in the mid 1930s in evenly-spaced rows on the dirt road to the barracks. But like the prisoners who were exterminated, the trees did not survive. New trees were planted when the barracks were reconstructed. The new trees held the memory of their predecessors at the camp left in the soil. She, the student, felt and heard the trees transmit the memory of what happened at Dachau -- poignant and painful, yet also inspiring and affirming. Today, visitors and residents alike, notice remains of the “scorched earth policy” during Jeju 4.3, when 70% of Jeju’s villages were burned to the ground, with 82 villages never rebuilt. Like the student who sensed the “memory” held by the poplar trees at Dachau, observers recognize the memory, wisdom and *han* energies in the surviving trees, in the “new-growth” forests, and in the ground itself.

Sensitivity and openness to spirit voices, crow messages, or memories and wisdom in trees and soil affirm *planetary consciousness*, especially the interconnectedness across the social world, the physical world and the metaphysical world. Experiencing voices from the universe reinforces interdimensional knowing and discernment of meaning beneath surface appearances. The inspiration and affirmation felt has a healing effect, where the wounds, pain and *han* become illuminated with light, and begin to dissolve.

Social-Psychological Models: Explaining the Development of Planetary Consciousness

Social-psychological models, like Transformative Learning Theory (Mezirow, 1991; 2009) and Radical Forgiveness (Tipping, 2012) explain the developmental process that individuals (or groups) may journey through in the aftermath of witnessing, surviving, or

learning about mass suffering like Jeju 4.3. They describe a psychological and social developmental process toward planetary consciousness as well as personal or collective healing.

The comparable phases / stages in Transformative Learning theory, the Radical Forgiveness Model are aligned in Columns A and B in Table 1. *Transformative learning* is defined as a structural change in a person's thinking and worldview. It involves a paradigm shift in how one thinks, a reordering of core beliefs and values, and a redefinition of personal identity (O'Sullivan, Morrell & O'Connor, 2002, p. 11). This reframing of thought, identity and worldview opens a pathway toward *planetary consciousness*.

Likewise Radical Forgiveness is a therapeutic methodology which enables individuals to release themselves from entrapped feelings of anger, resentment and chronic psychic hurt and pain (cf. *han*), through full acknowledgement of the feelings and the suffering (Tipping, 2001; 2010; 2012).

Transformative Learning and Radical Forgiveness are typically discussed as a personal or individual experience. But Edmund O'Sullivan argues that transformative learning describes the species-wide learning for planetary consciousness (O'Sullivan 1999), hence it must be considered a social and societal phenomenon. In effect, individual transformative learning is mirrored at the societal, if not global, level.

Column C in Table 1 aligns the Social Healing Through Justice model (Yamamoto, Pettit, and Lee, 2011) with the stages of Transformative Learning (Column A, Table 1) and Radical Forgiveness (Column B, Table 1). The Social Healing Through Justice model takes an institutional, legal and public policy perspective, rather than the socio-psychological, individual meaning-making perspective of Transformative Learning and Radical Forgiveness.

Table 1:
Comparison of Stages in Transformative Learning, Radical Forgiveness and Social Healing Through Justice

A Stages of Transformative Learning (Adapted from Mezirow, 2009, p. 19)	B Stages of Radical Forgiveness (Tipping, 2001; 2010; 2012)	C The Social Healing Through Justice (Yamamoto, Pettit, and Lee, 2011)
1. Disorienting dilemma.	1. Telling the (victim) story.	1. Recognition
2. Questioning and deconstruction.	2. Feeling the Feelings.	2. Responsibility
3. Reframing and restructuring.	3. Collapsing the Story. 4. Reframing the Story.	3. Reconstruction
4. Shift in consciousness.	5. Integrating the New Story.	4.Reparation

1. Disorienting dilemma / Telling the story / Recognition

The transformative learning process begins with a disorienting dilemma — a critical event in which previously taken-for-granted assumptions, values, and beliefs are challenged (Mezirow, 1991; O’Sullivan, Morrell & O’Connor, 2002, p. 18). My first-time visit to Hiroshima at age 16 involved this disorienting dilemma: At first the Hiroshima Peace Memorial Park and Museum seemed like just another historical memorial, but the graphic exhibits in the museum overwhelmed me (Tamashiro, 2014). This shocking experience, filled with cognitive and emotional dissonance, the senses and sensitivities assaulted and violated are characteristics of disorienting dilemmas. Personal beliefs were challenged and ripped apart. It was a fragmentation and internal breaking apart that felt like death (Mezirow, 1991; O’Sullivan & Morrell 2002).

For survivors and witnesses of Jeju 4.3, the raw experiences and repeated replaying of traumas in memory compound innumerable disorienting dilemmas. Disorienting dilemmas grow

into *han*, and post-traumatic stress syndrome (PTSD). First time visitors to Jeju, including many Korean University students experience disorienting dilemmas and traumas when they are shocked they did not learn the dark history of Jeju 4.3 in their school textbooks and classrooms. Bishop Peter U-il Kang of the Diocese of Jeju recounted his disorienting dilemma when he first came to Jeju and learned about Jeju 4.3 (Kang, 2015):

Before I came over to Jeju, ... I was absolutely ignorant of the background and concrete outcomes of the incident ... I felt very sorry and guilty that we lived without any knowledge and conscience about our neighbor's tragedy. (pp. 22-23)

Scholars and investigators also experienced shocking, traumatic "disorienting dilemmas" when uncovering new evidence, such as at Darangshi cave (Kim, 2014, p. 75-80).

After three months of deliberation, members of the Research Institute headed by professor Ko Chang-hoon decided to break the news on 3 April 1992... Ko was excited by the anticipation that the truth would be revealed and justice returned. On the other hand, he had mixed feelings because he and his research team could get into big trouble. Ko had sleepless nights and was able to sleep only with the help of alcohol. His diary shows his distress. (Kim, 2014, p. 76)

The instructions for the first stage in Radical Forgiveness are to write or tell one's personal story of hurt, grief, violation, shock or victimization with as much detail as possible, as if reexperiencing the disorienting dilemma (Tipping, 2010, p. 247). In the Social Healing Through Justice Model, the *recognition* phase involves acknowledging the diverse narratives, divergent and contested memories of what happened, and listening to the multiple perspectives and varying interpretations involved in the suffering, both past and ongoing (Yamamoto, Pettit, and Lee, 2011).

Recognition addresses the social psychological by examining the historical, cultural and structural context of past and continuing suffering. By investigating the ways in which individuals "suffer pain, fear, shame and anger" and communities sustain lasting tears in their social fabric, by decoding "cultural stereotypes that seemingly legitimize" injustice and by scrutinizing "the ways that organizational structures" empower and embolden leaders and ordinary people to harm others, participants in the social healing process grapple with acknowledgment of the full range of harms and underlying causes. (p. 57)

2. Questioning and Deconstructing / Feeling Feelings / Responsibility

The *recognition* in the first phase of the Social Healing Through Justice Model includes the Stage 2, Questioning and Deconstruction in the Transformative Learning Process. In this stage, one explores the disorienting dilemma by questioning oneself and deconstructing long-held values, identity (who I am definitions), core beliefs and even ways of thinking. There is self-examination and critical assessment of one's assumptions (Mezirow, 1991; Mezirow, 2009).

Step 2 in the Radical Forgiveness Method involves "Feeling the Pain" which usually arises as a result of telling the story in Step 1 (Tipping, 2010).

This step requires that we give ourselves permission to feel the feelings we have around a given situation -- and to feel them fully. If we try to forgive using a purely mental process -- thus denying that we feel angry, sad, or depressed, for example -- nothing happens. (p. 19)

In this step, it is important to have a social and political climate in which painful feelings and experiences can be expressed and discussed, without fear of criticism or sanction. The opportunity for feeling and talking about or expressing the painful emotions may not have been possible for many during the post-conflict period of suppression, non-acknowledgement and silencing of Jeju 4.3 events. There are numerous accounts of Jeju 4.3 witness-survivors who were silent about their feelings and experiences more than a half-century later (Kim, 2014, pp. 69-72). Ae-Duck Im (2016) described her father's cathartic outpouring of feelings and detailed drawings from memory of his Jeju 4.3 experiences as a "case-study to heal Jeju people suffering with Jeju 4.3 trauma." (p. 97)

In the Social Healing Through Justice Model, the second phase is *responsibility*. This phase involves institutions (and / or individuals) understanding and acknowledging (a) the dominating power they possessed and exercised over others, and (b) that they abused the power,

whether intentionally or unknowingly, resulting in hurting, harming or violating others. This phase involves renouncing one's own past actions as unjustifiable, wrong and reprehensible. It also means taking ownership and accepting responsibility for repairing the damage resulting from the institutions' or individuals' power abuses (Yamamoto, Pettit, and Lee, 2011). This phase in the Social Healing Through Justice Model involves the institutions, individuals or groups which initiated and caused the injury, damage or injustice, i.e. the perpetrators. This is contrasted to the perspective of those who were injured hurt (i.e. those perceived as "victims") in the Transformative Learning Process and the Radical Forgiveness Model.

3. Reframing and Restructuring / Collapsing, Reframing the Story / Reconstruction

Stage 3 in the Transformative Learning Process involves reframing, redefining and restructuring beliefs, identity, worldview and ways of thinking. One explores options for new roles, relationships and action; plans a course of action; and provisionally tries on new roles (Mezirow, 1991; 2001)

Likewise, "Collapsing the Story" in the Radical Forgiveness Method involves looking at one's own pain and upset through fresh eyes -- a new perspective (Tipping, 2001).

Since it appears to be the source of all our pain and discomfort, it is worth turning the spotlight on our victim story to see the extent to which ... holding on to the pain is justified. ... It might ... be that we have created this story to give us clues as to what we might be needing to heal (forgive) within ourselves ... the very purpose of the story — and of course the role of all the players within it — is to highlight and bring to conscious awareness that which needs healing. It is in the dismantling of the story that we find our opportunity to learn the real truth about ourselves and to remember who we really are. (p. 198)

In "Reframing the Story," we shift our perception in such a way that instead of seeing the situation as a tragedy or oneself as victim, we are willing consider the possibility that there may be a deeper meaning or purpose behind what happened. We come to know that happened to make us feel victimized was absolutely essential to our growth. It was part of the "higher self" or

deeper, spiritual intelligence had created the situation in service to the need to learn. Colin Tipping (2001) explains:

...it is a matter of giving up the need to figure it out and surrendering to the idea that the gift is contained in the situation whether we know it or not. It is in that act of surrender that the real lesson of love is learned and the gift received. This is also the step of transformation for as we begin to become open to seeing the Divine perfection in what happened, our victim stories that were once the vehicles for anger, bitterness and resentment become transformed into stories of appreciation, gratitude and loving acceptance. (p. 163)

For the Social Healing Through Justice Model, *reconstruction* aims to build new productive relationships for genuine healing and a sense of justice restored (Yamamoto, Pettit, and Lee, 2011).

They include apologies and forgiveness (if appropriate); a reframing of the history of interactions; and, most important, the reallocation of political and economic power. [This] means structuring everyone's "power to" participate fully and freely rather than to enable one's "power over" others. The power restructuring also aims to remake institutions to assure non-repetition of the underlying abuses. (Yamamoto and Obrey, 2009, pp. 34-35)

4. Shift in Consciousness / Integrating the New Story / Reparations

If the Transformative Learning Process is completed, there is a "shift in consciousness" and reintegration of thinking which can alter one's way of being in the world. It may take years and decades to do this integration. One becomes a catalyst for transformative learning in others, wherein personal change becomes collective and global change. In this phase, transformative learning accelerates to a species-wide learning for planetary consciousness (O'Sullivan, 1999). Reflecting on his transformative learning process, Bishop Peter U-il Kang, highlighted his commitment to spread his transformative learning to others. He declares Jeju 4.3 to be an unforgivable inhumane crime which must never be repeated in the future under any circumstances (Kang, 2015):

It is my personal experience that I am called to testify this reflection to as many people as possible. I believe God took me to the island of Jeju for the purpose of proclaiming the history of this deplorable tragedy. (p. 23)

The parallel step in the Radical Forgiveness Model is “Integrating the New Story.” “After we have ... turned our stories into ones of gratitude, it is necessary to integrate that change at the cellular level. That means integrating it into the physical, mental, emotional and spiritual bodies so it becomes a part of who we are.” (Tipping, 2001, p. 164)

For the Social Healing Through Justice Model, *reparation* includes restitution, compensation or other medical, legal, educational or cultural support for individuals and communities in need (Yamamoto, Pettit, and Lee, 2011). Historically, there are relatively few examples of governments and public institutions dispensing meaningful reparations. However reparations can include “Public education ... in the form of memorials, school curricula, media presentations, or scholarly Publications. Public education serves to commemorate, to impart lessons learned, and to generate a new justice narrative about a democracy's commitment to civil and human rights.” (p. 35) Numerous educational programs at local universities and at The Jeju 4.3 Peace Park which aim to raise awareness about Jeju 4.3 attest to effort to mobilize public education as a form of reparation.

Conclusion

Initiatives toward society-wide reconciliation for Jeju, an emerging reparations movement, and the elevation of Jeju’s status as a World Peace Island have been extensively documented (e.g., Baik, 2016; Ko 2015; Ko 2016), particularly in this Journal. In the present article, I have explored psychological, intuitive, spiritual and experiential ways of thinking and knowing, which extend and enhance the more familiar direct ways of knowing through observation, cognition, logic and analysis used in the formal approaches to social healing and reconciliation. The use of introspective methods, the acknowledging and giving voice to feelings, experiences, insights and meaning-making, and the allowing of metacognitive knowing like

planetary consciousness open additional pathways to genuine healing and reconciliation as well as the restoration of justice, dignity and lasting peace.

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