

Introduction message :
It's about time to think about actualizing a balanced sustainability of both Climate Resilience and Human Rights at the grass roots level of community.

On 21st of March 2017, I got message from Professor Geoffrey Lipman, Co-founder of SUNx (Strong Universal Network, supports community climate resilience through Impact –Travel, (pros / cons measured and managed, green growth at the core and 2050 future proofed). Our X brand shows both the eXistential reality of climate change and the eXchange of innovation and learning through the SUNx “Centres, Connections and Community” system):

Lipman conveyed to me, “At the start of 2017, the International Year of Sustainable Tourism for Development I published a blog committing to make SUN a core take-away.” It identified our sustainability focus as Climate Resilience, our solution as the SUN eXchange for (low) “Impact–Travel” and our intention to place a proof of concept SUN Centre in Belgium’s National Park in Limburg by the end of the year □ through a non-profit foundation.

I am writing to update you on progress:

We have modified the name to SUNx to emphasise the eXistential nature of our focal point Climate Change. It also denominates our global eXchange of Centres, Connections and Communities for shared monitoring, innovation, learning, and capacity building.

We have developed a new 4-minute overview video as well as revamping our website. These explain how the SUNx system will work and why it is a long term green growth transformation movement rather than an event or even a program.

We are on track with our operations and about to move into the investment and outreach phase starting in April □ finding financial stability is a key. We are confident that our impact investment approach and low cost destination and stakeholder participation will be an attractive proposition.

We truly believe that the SUNx movement has the potential to play a vital role in the Travel & Tourism industry’s response to climate change. SUNx will achieve this by influencing long term transformation within local communities around the world, which will collectively make a significant impact.”

Basically I agree that climate change is existential and want to be part of the SUNx movement, so that we can travel the road of resilience together, which we have done since December of 2014.

How Much is Too Much? An Analysis of Social Media Usage During Study Abroad Programs Focusing on Social and Environmental Sustainability

I am happy to present the collaborative article of Muthusami Kumaran, Ph.D, Assistant Professor, Department of Family Youth and Community Sciences, University of Florida, Swapna Kumar, Ph.D., School of Teaching and Learning, College of Education, Leela Kumaran, Ph.D., School of Teaching and Learning, College of Education, Victor Harris, Ph.D., Assistant Professor, Department of Family Youth and Community Sciences, University of Florida, Dale Pracht, Ph.D., Associate Professor, Department of Family Youth and Community Sciences University of Florida. The purpose of this research was to identify how students used social media during their experience with study abroad programs that focus on social and environmental sustainability. Key research questions included: Did students and program faculty directors perceive social media as beneficial or challenging to program goal? How did social media contribute to the overall learning process? How can this knowledge inform the design and implementation of future study abroad experiences? Surveys were conducted with students participating in three study abroad programs in three counties with varying levels of internet access. We found that most students used social media as a familiar support system to help acclimate to a foreign land, through the formation of cohesive peer groups and establishment of communication channels with family and friends. However, both students and program directors acknowledged the challenges of social media dependency. We conclude that judicious use of social media, when coupled with conscious immersion into the local environment and culture can enhance study abroad programs; and offer suggestions for future program planning.

The Roots of the March First Movement as Non-Violent Ordinary People’s Search for Justice.

Yung Chul Lee (Ph.D. Political Science, Dept of Public Administration, Chonnam National University) illuminates “Roots of the March First Movement as Non-violent, Ordinary People’s Search for Justice” in Korea. According to him, the March First Movement of 1919 in Korea, widely accepted as a new type of movement based on the non-violence and engagement of ordinary people, has attracted many scholars to study its historical character. Yet, there are few studies on the roots of the Movement

spirit. This paper introduces a unique approach, offered by Moon-Young Lee. Lee traced the roots of the Movement in four moments in a Korean history: first, ideals of ancient Koreans; Pungryu-do in Silla dynasty; Donghak and Christian movement at the end of Joseon dynasty. Lee examined the character of the agent, goal to be achieved and the means to achieve the goal in each of four moments. Comparing the four, Lee found out that there are continuity and evolution in the four moments, which explain the extraordinary feat by ordinary people in the non-violent peaceful demand of independence.

Reflections on Accountability: The United States' Violations of International Law on Jeju Island in the Aftermath of World War II

Dr. Natsu Taylor Saito, Distinguished University Professor, Georgia State University College of Law says about Reflections on Accountability: The United States' Violations of International Law on Jeju Island in the Aftermath of World War II. This essay is a reflection on the significance of U.S. accountability to the struggles of Jeju Islanders for reparations. Under international law, a strong case can be made for the United States' obligation to acknowledge its role in the Jeju atrocities and to provide compensation to the victims. Addressing the United States' responsibility for complicity in these actions will prove controversial, no doubt, for it has significant implications not for U.S. actions in other parts of the world but for all states engaged in military occupations or acting through surrogate governments. These legal and political ramifications diminish the likelihood of voluntary remedial action by the United States, and the international legal system is ill-suited to compel compliance. Nonetheless, even if Jeju Islanders are ultimately unable to obtain full satisfaction from the United States government for its role in the atrocities to which they have been subjected, I believe that recognition of the international legal obligations incurred by the U.S. in that process can reinforce the legitimacy of their claims, thereby aiding in the restoration of their dignity and supporting their on-going struggles for self-determination.

Jeju World Peace Island Treaty JWPA: A New Look at Darkness of Jeju 4.3 Grand Tragedy to Brightness of Peace Island Vision

Chang Hoon Ko (President of World Association for Island Studies and An Emeritus professor of Jeju National University, S. Korea) and Ho-jin

Kang (Representative of Jeju Islanders' Solidarity for Autonomy, S. Korea) raise the necessity of agreement for the Jeju World Peace Island Treaty JWPA for two Koreas with agreement of Six Talk Nations. They illuminate some aspects of Jeju 4.3 Grand Tragedy (the Jeju Tragedy). We can look at not only some aspects of moral origin of the Jeju World Peace Island movement but also to share a culture of peace with world citizens through world civilization education cross the Pacific at the local, national and global level. And liberty to the cause of national freedom of the SAM IL movement of 1919 in Korea. it actualizes itself as a peace buffer zone locally, nationally and globally through the "Jeju World Peace Island Treaty JWPIT," based on international agreement of the Six Talks Nations because "it is believed that that they (Jeju islanders) will follow the pattern of the SAM IL movement of 1919 with the participants imbued with the spirit of sacrifice to life and liberty to the cause of national freedom (G-2 Summary Report)" as moral origin of Jeju World Peace Island. Globally, one New Haven teacher has been working on an elective course called "The Power of Culture in a Multicultural World," is to use social studies tools to investigate the meaning and importance of culture. Jeju offers an excellent opportunity to explore a culture that few of New Haven's students are familiar with. It will be for students to use the Jeju idea of turning troubles into opportunities, as a vehicle for addressing local issues" ("New Haven Learn- Teach Jeju 4.3," New Haven Independent: March 29, 2017). The other explains the different components of genocide. "Although the Jeju 4.3 events are not deemed genocide by the international community, using this as a lens to understand broader concepts seemed really exciting." Jeju offers educators an opportunity to teach the curriculum but instead of gratuitous death and violence, we have a legacy of hope, healing, reconciliation and remembrance." (New Haven Independent: March 29, 2017). Locally, "The Resurgence of Jeju 4.3 Social Healing Advocacy of "PETITION FOR A JOINT SOUTH KOREA AND UNITED STATES JEJU 4.3 INCIDENT TASK FORCE TO FURTHER IMPLEMENT RECOMMENDATIONS AND FOSTER COMPREHENSIVE AND ENDURING SOCIAL HEALING THROUGH JUSTICE" (March 27, 2014). It supports a combined solution to social healing for numerous survivors of Jeju 4.3. Based on interviews with members of the Jeju 4.3 Victim Family Association, 20% of them are now elderly and require expensive medical care and assistance. Many continue to suffer from psychological trauma (PTSD). It serves as a beacon of international peace in the same vein as May 24, 2015's event, "Women Cross DMZ Demilitarized Zone." Jeju itself aims to serve

as a "Peace Buffer Zone" between the two Koreas among 6 Nations Talks within the framework of the Jeju World Peace Island Treaty, similar to Costa Rica. Never before has the need for a Peace Island in the region been so vital, with China stretching its reach across the ocean, and President Trump flexing his muscles against North Korea, the time has come for serious peacemaking, that is, prevention of conflict. It's a real time to think about actualization of Jeju World Peace Island Treaty for Peace between two Koreas.

A Call for 4.3 Reconciliation

Kenneth McLeod (President of SCI Education, and Director of Language Friends; a youth leadership & volunteer organization) talks about A Call for 4.3 Reconciliation for new generations. As he became familiar with how pervasive 4.3 tragedies affected Jeju people, he was struck how the need for mourning is far from over, even after more than 60 years after the tragedy. Wasn't President Roh Moo-Hyun's apology on behalf of the Korean government enough? Not even close; it simply opened the opportunity to bring the truths of 4.3 to the open, and to finally let the needs of the victims be publicly known, and discussed, and to be acted on. Broadly speaking, my (Kenneth's) awareness, and education and listening to historical accounts of 4.3 lead me to believe that there are three levels of understanding and interaction between all involved actors of 4.3 for reconciliation to be successful; for the victims of 4.3 to have a sense of closure. The three levels of possible involvement for the victims and families are at the personal, community and international levels. Without all three being present there will be no closure, no reconciliation, for the victims, or the next generation of their families.

A School Teacher Looking at 4.3 Education

Seung-hak Oh (Teacher, No-hyung Middle School, Jeju-si, S. Korea) and Michael Saxton (World Environment and Island Institute, Jeju National University, S. Korea) sketch A School Teacher looking at 4.3 Education in S. Korea. Starting in 1990, the Jeju Branch of Teachers conducted a 4.3 history trip for the nation's teachers. Discussion of 4.3 used to be prohibited but with the rise of conscious history teachers, they started to share the sites of pain from 4.3 along with sites of pain from modern history. Starting in 2001, Nation-wide 4.3 joint classes were implemented; 4.3 learning CDs were produced and distributed to classrooms and other learning sites which cause a lot of friction with the Office of Education. It was painful but the groundwork for

4.3 education was being laid. In 2003, The Provincial Office of Education published "Jeju 4.3 Incident Education Materials: Overcoming Pain and talking of Peace" which provided an opportunity for teachers to officially educate about 4.3. After this in 2008, The third edition of "Overcoming 4.3's pain and talking of Peace" Teaching materials for Elementary school students, Middle school students, and teachers and the 4.3 Damage Report were published. However, for eight years, 4.3 Educational materials have not been issued.

Ideal Concept and Application of Jeju Batdam Agricultural Heritage System, the Fao Globally Important Agricultural Heritage System (GIAHS)

Wonhee K. You thinks about issues of Designation of United Nations Food and Agriculture Organization (UN FAO) Globally Important Agricultural Heritage System (GIAHS) Jeju Batdam Agricultural Heritage System (AHS) took place in 2014. UN FAO has valued the significant dynamic system of Jeju Batdam (stone fences around the dry fields) and its biodiversity, traditional farming technology and skills, farming knowledge systems, agri-culture and the outstanding aesthetic landscape throughout all year round. The designation of FAO GIAHS Jeju Batdam AHS, however, deserves a clear review for a sound preservation, management and utilization. For Jeju Island holds 5 international designations in environment, biodiversity and culture category by United Nation Educational, Scientific Cultural Organization (UNESCO) since 2002, the prevalent Heritage value in limited scope of aesthetic landscape against UN FAO GIAHS value with 5 criteria is applied for the significance of the dynamic AHS in the local tourism industry. The true meaning of FAO GIAHS Jeju Batdam AHS deserves to be independently studied for the future direction to honor the other international designations at a full scale, too. The study has discovered various scopes of Batdam AHS and suggested right direction of FAO GIAHS Jeju Batdam AHS for a right way of conservation and utilization in the tourism oriented society. The study also aims to introduce the future academic research direction and the necessity of holistic approach and inclusion of 5 criteria of FAO GIAHS as to develop new tourism products based on GIAHS Jeju Batdam AHS.

Developing Healing Models for Historical Trauma: Applied to the Jeju 4.3 Trauma

Lastly, Dr. Ae Duck Im (Jeju National University Social Welfare Department) submits an engaging way to approach healing from historical trauma. In

the study, the anxiety about Jeju 4.3 was perceived to be passed down from generation to generation, and it was approached from the perspective of historical trauma. Interviews with her father from 2008 to 2014, and anxiety about expression of 4.3, which was discovered during the in-depth interviews with grandparents and generations for students in Cheongju University social work practice technique in 2013 and 2015, was recognized as a universal phenomenon. In 2016, a social healing program was conducted through communication between elderly people living in Chungsu, Hankyung-do, Jeju-si, Jeju-do, and three generations of volunteer students and parents. In the intergenerational communication program, the 4.3 generation is not only anxious about the expression of 4.3, but the second generation silent generation was identified as the lack of awareness of 4.3 and the refusal of discussion. The third generation is learning at school, but showed a tendency to learn as it is from parents, rather than school education. In this way, Jeju 4.3 observes that generations of generations have been transferred from generation to generation to generations of generations with historical trauma. In order to confirm the cause of this traumatic event, the central daily newspaper Donga Ilbo (1962-1999), Kyung Hyang Newspaper (1947-1999), Maeil Business Newspaper (1966-1999), Hankyoreh Newspaper (1989-1999) Analyzed only the keyword "Jeju 4.3" and analyzed how the central press reported about 4.3 from 1947 to 1999. In particular, she analyzed the title and contents of the report with the spectrum of "safety" as the first condition of Herman's trauma healing, according to Bronfenbrenner's PPCT system theory. In the Naver news library, the Dong-A Ilbo, the Kyunghyang Newspaper, and the Maeil Business Newspaper have reported Jeju 4.3 through the Communist Party riot until 1987. However, other aspects of Jeju 4.3 began to be reflected since 1988. It is understood that among the 300,000 population of Jeju Island, most people who are not partisans and not military and police families are exposed to the limitations of moving away from their ideology, regardless of the anxiety and fear they have experienced. This study analyzed the sense of safety of Jeju 4.3 in terms of silent generations born from parents who are not related to the ideology of right and left.

How university students perceive English curriculum?

Mi-Sun Kim, Cheju Halla University, Korea talks that Korean government has made continued efforts to aim the communicative method as the national object of English education since the 6th curriculum. However, a number of researches have reported that there are consistent problems in English education

instructions in public schools. Students in Korea including Jeju have suffered from communicative competence such as speaking and writing since public schools in Korea have focused on grammar-translation method.

This research focuses on the differences exists among undergraduate students' perceptions on the effectiveness of university English curriculum in Jeju. The participants in this research are the first and second year undergraduate students in the Department of Tourism English for the spring semester of 2017 in Jeju province.

The data were collected in May, 2017 by distributing survey questionnaire to the students in four classes. Six questions in the questionnaire were used to measure how participants perceived the importance of various goals regarding English instructional approaches. Participants tend to be more interested in Communicative language teaching (CLT) than the traditional English instruction (TRA).

WEIS is no longer "scratching the surface". Rather, the journal is getting to the heart of island issues. Indeed, as the world is coming to know more about island people and their culture, islands are becoming important actors on the global stage in an age of world environment concerns. The World Environment and Island Studies continues not only to provide a forum for discussion and analysis, but also suggest visions of island civilization models to the world. In doing so, the Journal offers resources as a beacon for a cooperative age of the 21st Asia Pacific. Thank you again for your attention to our journal.

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Editor in chief

Dr. Chang Hoon Ko

President of World Association for Island Studies
Emeritus Professor, Jeju National University

