

Jeju Peace Island for Koreas 2018: Towards Peace Island Education & Tourism Welfare Model at the Grass Roots Level¹

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Abstract

We conclude if Jeju Peace Island for Koreas 2018 gets international awareness from participants in the spheres of Peace Island Education & Tourism Welfare Model at the Grass Roots Level, it will contribute to institutionalization of both peace island and welfare tourism. In addition, if Jeju government supports the financial budget for the establishment of a Jeju Peace University or a Jeju Environmental University, our efforts might include an impetus to create and operate a Jeju Peace University or a Jeju Environmental University based on collaborative Jeju Peace Studies in Korea and internationally in the nearer future. Of course, we believe that, through this kind of collaborative leadership, a vision of a Nonviolence Korea “Jeju Peace Island for two Koreas” might serve as a buffer zone potentially approved by the Six Nations in the Asia Pacific region in 2019.

Key words : Jeju Peace Island for Koreas, Peace Island Education, Tourism Welfare Model, a Jeju Peace University, a Jeju Environment University, Nonviolence Korea.

1. World Environment and Island Institute will preside over Peace Island Forum 2018 from June 27 to 2018.

Introduction

The Jeju World Peace Academy 2017 occurred in August of 2017. Its objective as stated in the leaflet: "We are happy to invite you to the Jeju World Peace Academy 2017: Jeju Type of Peace Education at the Grass Roots Level from August 6–9, 2017. Since 2014, JWPA has also ran joint overseas educational projects at Jeju National University and is considered a Learning Satellite of Hokkaido University in Jeju, and all the faculty and staff of the department of International Relations are now looking forward to promoting our programs in this new era of globalization. On the First day, we will learn about one type of culture of peace beyond the trauma of the Jeju 4·3 Grand Tragedy during 'peacetime' Korea (1947–1954) through a pilgrimage to Jeju 4·3 Peace Park, Museum and Kwanduck-jeong plaza.²

For the Second day, we will think about "an environmentally sustainable peace island vision," which keeps balance through the resilience of the Ganggeong village community.

In addition, Hanon Maar Crater with Jusang Columnar Rocks and Chunjiyeon Water Fall as examples of the many sites of Jeju's World Natural Heritage around Seogwipo city. On the Third day, we will learn how the Jeju people of the Tamna Kingdom developed an international exchange program through the traditional wedding ceremony between the Three Founding Fathers and foreign Princesses at Hon-in-ji at Onpyung-ri. We will also stop by the Seong-san-Sunrise Volcano Peak and learn about the Jeju traditional Family System at the Seung-up Folklore Village.

Dr. Douglas Yates emphasizes that, "although not a panacea, nevertheless there is a powerful role for peace education as one component of peacebuilding, which privileges peace (nonviolence) and which enables a space and a process through which the values and interests of the Korean peoples might be negotiated. Establishment and institutionalization of peace education on Jeju Island can be a part of this peacebuilding process, enhancing the prospects for resolution of this protracted conflict."³

We understand these kinds of summer school and Global Peace Bultuk Assemblies have shown a more advanced dynamic to the students at the grass roots level through participation in hot issues

of Ganjeong, Onpyung and Bukjon villagers by their talks and testimonies since 2015. We realize that it's a time to institutionalize these schools into advanced graduate school programs within the framework of Jeju National University. It will pave the way of creating and operating a Jeju Peace Island Education program towards a Jeju Peace University based on collaborative Jeju peace studies and activities in Korea and internationally.

We expect these kinds of Global Peace Bultuk Assemblies to stimulate or connect "Six Party Talks Culture +1 (Jeju Peace Island) Festival or World Islands Culture Festival in March of 2019⁴ because Jeju island also wants to become a venue of GAN (Global Aging Network) Korea in March of 2019.⁵ If we have successfully get financial support from Korean and Jeju government for initiating these activities. We believe GAN Korea will contribute to improving the longevity industry in Jeju Island making use of an image of peace island in East Asian.

If the Jeju government wants to preside over the 3rd World Islands Culture in 2019,⁶ which succeeds the first one held in 1998 and the second one held in 2001, we can emphasize intersubjective value of the festival from islanders, present significance of face to face encounters at everyday life situations of most of villages at the grass level, and improving relationships of people to people diplomacy among participant villages or groups. We believe that it is essential for us to understand meanings, implication and contexts of present situations or achievements using a manner of analyzing qualitative contents rather than quantitative methods for setting up peace island policy agenda.

A Jeju Peace University based on collaborative Jeju peace studies and activities in Korea and internationally

On 4th of July, 2017, Goffrey Lipman sent his letter to me as below.⁷

"Introduced on Canada Day and for World Tourism: The Maurice Strong Legacy Scholarships"

Saturday was Canada Day. It was also a day to remember the late Maurice Strong a Canadian Hero, a Travel & Tourism Veteran, who led

many historical sustainable development initiatives, including the 1992 Rio Earth Summit and its Agenda

2. 40 students and 10 faculty members join in it.

3. Yates, Douglas A. "Peacekeeping, Peacemaking, and Peacebuilding on Jeju Island," World Environment and Island Studies Vol.7 No. (September 30, 2017).

4. McCall suggested Six Party Talks Culture +1 (Jeju Peace Island) Festival at Jeju Forum from 28 to 30, 2014.

5. Jeju National University tried to invite Global Aging Network Asia into Korea from March 27 to 30, 2019.

6. World Association for Island Studies suggests the 3rd World Islands Culture Festival from March 26 to 31, 2019.

7. Geoffrey Lipman and Maurice Strong worked for Jeju National University as distinguished professor for 4 years (December 2010 to November 2014). Maurice Strong had made an effort to establish World Environment University, a kind of networking university with world environment leaders in Jeju Island through participation in the "Feasibility Study of World Environment University (July 31, 2010)," Rio+20 Earth Summit (June 2012) and so on. With his advice, World Environment and Island Institute ran the World Environment and Island Summer School in Summer of 2011 supported by the Jeju Government.



21 implementation framework.

SUNx – the Strong Universal Network – was inspired by our friend and mentor, the late Maurice Strong, who led many historical sustainable development initiatives, including

the 1992 Rio Earth Summit and its Agenda 21 implementation framework. Maurice collaborated with us for 20 years on Green Growth & Travelism issues. He knew climate change was existential for humanity, without a massive global response.

To continue his vision, we have created The Maurice Strong Legacy Scholarship Program. Each year, with our University partners, we will invite students – undergraduate and post graduate – to submit a 2,000 – word essay on Impact – Travel – measured, green and 2050 climate resilient.

We will publish the top ten – each of which will receive a scholarship of \$3000.

For each published essay, we will enrol 20 “best efforts” as lifetime SUNx Members with access to our curated information on climate resilience and Impact – Travel, with an open invitation to our annual RefleXions event.

Sun Co – Founder, and President of ICTP, Professor Geoffrey Lipman said “We believe this growing network of smart young people, committed to advancing the case for climate resilience through Impact–Travel, will do much to keep Maurice Strong’s vision alive – and more importantly to build a responsive leadership cadre within the sector. It will link to the evolving Paris Accord implementation program and related SDGs. Maurice would have liked that.”

We are announcing the MSL Scholarship Program on Canada Day 2017 in honor of a great Canadian Internationalist.

We will provide 10 sponsored Scholarships this year and have a goal of 150, to celebrate Canada’s birthday. And looking for partners – public, private, and civil society – who share our vision of creating a movement within the travel and tourism sector, committed to developing climate resilience from the ground up.”

Even though Jeju failed establishment of World Environment University, it has tried to find a way

to continue Maurice vision connecting with Jeju Peace Studies in Korea and internationally since 2010. As These efforts might include the creation and operation of a Jeju Peace University or a Jeju Environmental University based on collaborative Jeju Peace Studies in Korea and internationally on our way, we suggest our goal islanders to the Petition⁸ as below at Jeju World Peace Academy 2017 :

30. Grassroots advocates, including victims, survivors’ families, teachers, students, artists, filmmakers and local officials and business people, as well as Jeju and international scholars, are contributing to fashioning next steps. For instance, in the winter of 2017, Jeju people and supporters proposed that the Korean government revise the 4-3 Special Act to authorize meaningful reparations for Jeju 4-3 victims and families. In July of 2017, the Jeju 4-3 delegation delivered a letter to all foreign affairs committee members of the U.S. Congress, submitting a petition for U.S. participation in future 4-3 social healing efforts and asking for congressional hearings on the 4-3 Tragedy. In April of 2017, 18 Jeju 4-3 victims asked the Korean court to review and set aside their abusive 4-3 trials and unlawful convictions arising out of false accusations. The current actions of these Jeju islander survivors and their families symbolize the continuing damage of the 4-3 Tragedy and reveal their immense courage in still fighting for their innocence and that of the many thousands harmed by 4-3.

Additionally, the 1947 Jeju 3.1 National Liberation Independence Day demonstrations are in the process of memorialization in the spirit of the nonviolent tradition of 1919 national liberty demonstrations. In that spirit, the Jeju people are currently registering 1947 records of legal cases of 328 people involved in the demonstrations and, with the peace island human rights movement, are advocating for recognition of the Jeju 4-3 Grand Tragedy as one of UNESCO World Programs of Memory similar to the 1947 February 28 Taiwan Tragedy during the start of the cold war.

8. 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 by World Association for Island Studies, World Environment and Island Institute of Jeju National University, Jeju 4-3 Victim Family Association and so on (March 27, 2014). This Petition calling 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 seeks to advance the mutual interests of Jeju residents and the governments and people of South Korea and the United States. We try to propose a revision of 3 paragraph (30, 31,32) among 32 ones to all participant organizations after some discussions about doing it at the first of 2018.

Joint Task Force Benefits for All

31. *The Joint Task Force's work in assessing words and actions thus far and in further recommending and overseeing future healing steps that would benefit Jeju survivors and families as well as support efforts to uplift Jeju globally as an environmentally and sustainable "Peace Island." This might include creation and operation of a Jeju Peace University or a Jeju Environmental University based on collaborative Jeju Peace Studies in Korea and internationally. It would help create a new comprehensive history that gives voice to the people. It would embrace concerns about dignity and autonomy. It would address important economic, cultural, security and environmental matters. And it would likely foster more comprehensive, systemic and enduring social healing through justice.*

32. *As described in paragraph 8, mutual engagement in the Joint Task Force would also significantly benefit the South Korea and United States governments and people. This petition for a Joint South Korea and United States Task Force therefore is not a criticism. Rather, it is a realistic reparative justice response to past actions and a forward-looking path towards enhancing the democratic legitimacy of the United States and South Korea and furthering their mutual interests in security and responsible economic development in the Asia Pacific arena. Through this kind of collaborative leadership, a "Jeju Peace Island for two Koreas" might serve as a buffer zone potentially approved by the Six Nations in the Asia Pacific region in 2019."*

An Idea, "Jeju Peace Island for Koreas" panel applied to the World Congress in July of 2018 in Brisbane 2018.

As the result of Jeju World Peace Academy 2017, we submitted a proposal "Jeju Peace Island for Koreas." We invited three collaborative articles, Grant McCall and Nakjin Choi, titled as "From Tragedy Peace will come", Douglas Yates and Kyung-ho Kim, "Peacebuilding on Jeju Island," and Kyungwon Lee and Chang Hoon Ko, "A Jeju Peace University based on collaborative Jeju peace studies and activities in Korea and internationally," into our panel in GS12: Politics in Asia. Our proposal of the panel is as below:

*"As nuclear tensions mounted between Supreme Leader Kim Jung-un and President Donald Trump, AGS Professor Douglas Yates, Grant McCall of University of Sydney, Kunihiko Yoshida of Hokkaido University, AGS Ph.D. candidate Olivier Sempiga, Japanese, Chinese and Korean students participated in the World Peace Academy 2017 held in Jeju, South Korea from August 6 to 9. We also invite world citizens into Jeju Island for creating warming education programs for two Koreas from August 6-10, 2018 in Jeju Island Korea. This innovative peace studies program is organized by the World Association of Island Studies at Jeju National University, in conjunction with Hokkaido University of Japan. The goal is to promote peacebuilding and post-conflict healing in Korea and other countries. The audience is composed of an international community of scholars, students, and human rights and peace advocates. Prof. Yates says: "Although not a panacea, nevertheless there is a powerful role for peace education as one component of peacebuilding, privileging nonviolence and enabling a space and a process through which the values and interests of the Korean peoples might be negotiated. The establishment and institutionalization of peace education on Jeju Island can be a part of this peacebuilding process, enhancing the prospects for resolution of this protracted conflict."*⁹

For example, we handles issues and programs on "Peacekeeping, Peacemaking and Peacebuilding" in the conflict between the two Koreas. Other subjects included the April 3rd 1948 Jeju Island massacre of some 30,000 islanders by US and South Korean soldiers, the construction of a US military base on Jeju, and comparisons with the US base on Okinawa. Of course, we will talk about possibility of launching a Peace Island Boat cruising harbor cities of "Six Party Talks Culture +1," such as Jeju of S. Korea, Shanghai of China, Fukuoka of Japan, Hawaii of USA, Wonsan of N. Korea and Valdivostok of Russia if they agree to do it as a similar project to the Japanese Peace Boat and the U.S. Peace Boat.

Grant McCall suggested his idea to after listening to a lecture about China's "Belt and Road Initiative." "It occurred to me that Jeju Peace Island might have a role there as the "Buckle", bringing many concerns together, such as 4·3, the naval base and the Peace Boat idea we discussed to Doug and me (Grant) in Jeju World Peace Academy in 2017."¹⁰ Douglas

9. Kyung-won Lee applied "Jeju Peace Island for Koreas" to World Congress at the middle of September of 2017 after agreement with faculty members at the JWPA 2017

Yates responds to him, "What a great solution. It simultaneously ends the threat felt by the naval lobby people of base closure ("open") and the threat to local fishermen by a naval base ("peace") while promoting economic development (peacebuilding) and regional integration with hegemonic power ("belt"). It really sounds like a project with something for everybody in it."¹¹ After their responses to me about the prospect, potential and possibility of developing a Jeju Type Peace Industry, we got the idea "Jeju as a Buckle with Peace Ports in East Asia in 21st Century," together, which, we expect, will happen in Jeju Island and Korea in the nearer future.

Dr. Glenn Paige says about possibility of Nonkilling Korea in his book, "Nonkilling Korea: Six Culture Exploration"¹², as below:

"Non-killing Korea can be envisioned as a unified society in which Koreans do not kill each other, no foreigners kill Koreans, and no Koreans kill foreigners, including sent abroad to kill. The society is characterized by absence of weapons specifically designed to kill and absence of ideological jurisdictions for killing..." (Paige and Ahn. 2012. P. 2012). As they argue Nonkilling Korea is possible if globally further grounds for confidence are found in nonkilling proscriptions in religious faiths, traditions, and philosophies; nonkilling scientific advancements; nonkilling public policies such as countries without the death penalty or armies; nonkilling institutions devoted to solving problems; precedents in nonkilling history; and courageous nonkilling contributions by men, women and social movements. If such capabilities are discovered, developed and combined within and among the six cultures, Nonkilling Korea can be realized (ibid.p.24)."

Lee Moon Young "contrasts authoritarian regimes with a stream of democratic governance Korea, such as the 3.1 Movement in 1919, 4.19 Revolution in 1960, 5.18 Gwangju Democratic Uprising in 1980, Civil Revolution in June 1987, and Kim Dae-jung /Roh Moo-hyun administration (1998-2007)." (Lee.2015.preface).¹³

It is significant that Hope Elizabeth May¹⁴ explores "March 1, 1947 Jeju Uprising" as "a Peace Education Tool." "Although March 1, 1947 was a breaking point connected to plenty of "negative history", there is much to be gained by focusing attention on this date. The events which led to the shooting incident on March 1, 1947 provide an excellent focal point for discussions about non-violent conflict resolution and therefore the shooting incident should be explored for peace education purposes, especially as Jeju Island pursues its vision of becoming a "Peace Island." (May.2017. p.197).

In real education of 9th Grade American High Schools, Chris and Max teach Jeju 4·3 as a Peace Island Education Tool: Chris Brennan has been working on an elective course called "The Power of Culture in a Multicultural World." He explains, "the idea 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 our students are familiar with. It is my ambition that this will allow students to better understand culture in general, and their own culture in particular. I am hoping the culminating activity in the course will be for students to use the Jeju idea of turning troubles into opportunities, as a vehicle for addressing local issues". New Haven Independent News Paper, in an essay titled as "New Haven Learns- Then Teaches Jeju 4·3 (March 29, 2017), describes vivid educational points:

"In the spirit of reconciliation and remembrance, Rhone and Comando end the unit by asking students to complete an independent research project on a 20th century genocide of their choice. After compiling a "field journal" that reflects their research, students will also be asked to create an artistic memorial project to honor the victims of each event in a way that relates to what they learned.

The conference produced a minor sensation as Brennan and Comando were featured on the local TV News, and were in articles in twelve different newspapers.

"It was a trip of a lifetime, and I cannot wait to use this experience to help our students have more meaningful education experiences," said Brennan.

"It was such an incredible opportunity to learn about this historic event first hand. My students are really excited to learn about it," said Comando."

10. McCall, Grant. 2017. "From Tragedy Peace will come. 'Franchising' 'Peace Island'," World Environment and Island Studies Vol.7 No. 2 (June 30,2017).

11. Yates, Douglas. *ibid*

12. Paige, Glenn and Ahn, Chung S. 2012. *Nonkilling Korea: Six Culture Exploration*. Seoul : Seoul National University Press.

13. Lee, Moon Y. 2015. (trans) Ko, Chang H. *Man. Religion. State : American Public Administration, Puritanism and Martin Luther's 95 Theses*. Jeju : C & P Publishing Co.

14. May, Elizabeth H.2016. "Recognition and Responsibility: The Moral Relevance of Pre-UN history to the Jeju Tragedy," World Environment and Island Studies Vol.6.No.4. (December 30, 2016).

Towards Tourism Welfare Model as an Image of Peace Island Longevity Industry¹⁵

Hesung Chun Koh, at her speech titled as “ERI and Chejudo” on October 13 at Jeju National University, “East Rock Institute (ERI) developed over the past 50 years Korean and Korean Diaspora cultural research and teaching materials in comparative East Asian and world culture studies. For the past 11 years ERI has trained master teachers in Korean and Korean diaspora culture for American schools. ERI is very fortunate to have worked closely with several American high school teachers for the last few years who have taken great interest in Jeju. Their recent work has centered on conflict resolution and genocide and in particular how it relates to the 4·3 Incident on Jeju Island. Two of these teachers were invited to visit Jeju in order to form and present their curriculum. They are very interested in further studies on the social and cultural context of Jeju in Korea that stimulated interest from many other teachers that attend our master training.

As part of the Jeju conference program we recommend an art component. The Korean National Folk Museum has expressed interest in providing a virtual art exhibit “Longevity: Art of Korea” that represents cultural values of longevity and aging. An interesting component we would like you to consider is the addition of traditional dance and modern music including the new form, K-Pop and songs that include, “if I am 90 and death is knocking on the door, tell them I am too young.” This may be an effective way to interest the younger audience who are familiar with this new, uniquely Korean art!

As we build on the studies that we have conducted on Korean culture and aging in the last ten years, we continue to focus on those elements that contribute to longevity and a meaningful life. The presenters we have invited in the past to the Cross Cultural Aging Initiative (CCAI) International Conference are now invited to the future Global Aging Network conferences to be held in Jeju.”

ERI has been able to mobilize people of different talents and cultural orientation to cooperate across the national and disciplinary borders to work toward common interest to learn about and innovate new ways for aging care.

ERI proposes the development of a module entitled “*The Future of Eldercare: The Art, Science and Culture of Longevity*” using Korea and

Jeju Culture studies that have been assembled by East Rock Institute and our partners. Our academic and institutional resources include connection to experts in the field of Korean and Jeju Culture and History, The Korean traditional perspective on Tragedy, Conflict Resolution and Peace Making applicable to the Jeju Island Experience of 4·3, sociocultural Influences that Impact Longevity and Aging, and Environmental Impact on Healthy Aging.

East Rock Institute of America will host the World Elderly Welfare Forum jointly with the Korea Tourism University and will recruit collaborators from US and Korea including from Seoul and Changwon in the Spring of 2019 at Jeju Island, S. Korea. The themes of this event include presentations on *The Future of Elder Care: The Art, Science, Cultures of Longevity*¹⁶, *Jeju 4·3 Peace Education Curriculum Studies*, and *Korea Jeju Diaspora Case Studies* assembled by ERI.

Dr. Roy Tamashiro suggests an idea of social healing through welfare tourism connecting 4·3 with planetary consciousness in a broader sense (Tamashiro.2016)¹⁷:

“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.”

15. Imja Choi, President of Passsi in USA, also emphasizes the possibility of development of Jeju Longevity Island Industry. Dr. Sung-I Kim provides a concept of Tourism Welfare Model, what it means, it approaches or treats tourist and host equally in a sphere of tourism based on virtues of traditional Jeju society in his keynote speech at Spring Peace Island Forum in May of 2017.

16. Chris Park, one of board member suggest four themes through his email to me and Hesung Chun Koh (July 7, 2017) : 1)- The Art, Science, and Culture of Longevity,

17. Tamashiro, Roy.2016. “Jeju 4·3: Planetary Consciousness and Psychosocial Processes for Social Healing and Reconciliation,” World Environment and Island Studies Vol. 6 No. 3 (September 30, 2016).

AeDuck Im recommends “ Recovery Model: Applied to Jeju 4·3 Historical Trauma,” (Im.2017).¹⁸

“...the anxiety about Jeju 4·3 was perceived to be passed down from generation to generation, and it was approached from the perspective of a historical trauma. From the interviews with my father from 2008 to 2014, and the anxiety expressed concerning 4·3, which was discovered during the in-depth interviews with the grandparents and succeeding generations who attended the social work practice class at Jeju National University in 2013 and 2015, was recognized as a universal phenomenon. In 2016, a social healing program was conducted through 3 generations communication between elderly people living in Chongsu, Hankyong-myeon, Jeju-si, Jeju-do, and students and parents who volunteered for the Social Welfare Foundation Chongsu. In the intergenerational communication program, it was found that not only the 4·3 experienced generation but also the 2nd generation who were forced to be silence about it were anxious about the expression of 4·3. and it was the 2nd generation being identified with an overall lack of awareness of 4·3 and the refusal of discussing it. The third generation felt as if Jeju 4·3 had been a historical event a long time ago or they learned about it from their grandparents. In this way, Jeju 4·3 observes that generations of trauma have been transferred from generation to generation. In order to confirm the cause of this traumatic event, the national daily newspapers Donga Ilbo(1962-1999), Kyung Hyang Newspaper (1947-1999), Maeil Business Newspaper (1966-1999), Hankyoreh Newspaper (1989-1999) were analyzed by the key word Jeju 4·3 in the Naver news library. And it was analyzed how the national press had reported about 4·3 from 1947 to 1999. In particular, the titles and contents of the news reports were analyzed through the spectrum of "safety" according to the first condition of Herman's trauma healing, and Bronfenbrenner's PPCT system theory. In the Naver news library, daily newspaper including the Dong-A Ilbo, the Kyunghyang Shinmun, and the Maeil Business Newspaper had reported Jeju 4·3 as a Communist Party riot until 1987. However, other aspects of Jeju 4·3 began to be reflected since 1988. But The Hankyoreh newspaper had reported it as the Jeju 4·3 uprising since 1989. The newspaper reports did not take into consideration the anxiety and fear that Jeju residents had experienced since 1948, but rather revealed limitations of reporting from the ideological point of views of the left and right. This study analyzed the sense of safety which residents could feel about Jeju 4·3 from the perspective of the 2nd silenced generation of residents unrelated to the ideology of right and left.

As a result of the analysis, the sense of safety or security secured by the whole system among the macro, the exo, the mezzo, and the micro systems, Bronfenbrenner suggested becomes the starting line of recovering the historical trauma concerning Jeju 4·3. If this sense of safety or security is not secured, individual memory and mourning will have limitations in the healing of trauma. Therefore, the historical trauma of Jeju 4·3, which has been handed down through generations in the silence of 70.”

Conclusion

In conclusion, if Jeju Peace Island for Korea 2018 get international awareness from participants at spheres of Peace Island Education & Tourism Welfare Model at the Grass Roots Level, it will be contributed to institutionalization of both peace island and welfare tourism. In addition, if Jeju government supports financial budget for establishment of a Jeju Peace University or a Jeju Environmental University, our efforts might include impetus to create and operate a Jeju Peace University or a Jeju Environmental University based on collaborative Jeju Peace Studies in Korea and internationally in the nearer future. Of course, we believe that, through this kind of collaborative leadership, a vision of Nonviolence Korea “Jeju Peace Island for two Koreas” might serve as a buffer zone potentially approved by the Six Nations in the Asia Pacific region in 2019.

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