

Introduction message : Why do we propose Jeju 4.3 Grand Tragedy, Testimony and Tolerance in April of 2018?

On March 1, 2018, Jeju National University of S. Korea proposes Jeju 4.3 Reconciliation USA Conference : Jeju 4.3 Grand Tragedy, Testimony and Tolerance in April of 2018 as one of the 70th Jeju 4.3 Anniversary programs:

“Since the Harvard 4.3 conference in April of 2003 and the Hawaii 4.3 colloquium in November of 2012, a group of Korean, Japanese, American, French, Australian, Canadian, Taiwanese and African scholars have been studying and bringing attention to the Jeju 4.3 Grand Tragedy, the massacre on Jeju (also known as Cheju) Island, South Korea, which took March 1st, 1947 to September 1954.

Jeju Island was ruled by the United States Army Military Government in Korea (USAMGIK; 재조선 미 육군 사령부 군정청) following the end of World War II and the Japanese occupation of Korea in 1945. Today Jeju people are coming forward to retell their stories and memories of their experiences during this period. They are revealing the brutality, atrocities and violations of human rights they experienced during Jeju 4.3, and are demanding the restoration of justice and their human rights as well as just reparations for the injustices and crimes against humanity committed on Jeju Islanders which included more than 30,000 slaughtered.

In 2005, the UN General Assembly adopted and proclaimed “the Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law” formulated by the UN Human Rights Commission. These principles are explicitly applicable to periods of both armed conflict and peacetime such as the Jeju 4.3 Grand Tragedy during ‘peacetime’ USA military occupation and supervision.

The commission has tapped into the discussion of retrospective justice that has stretched from domestic issues such as the internment of Japanese Americans and the twentieth-century eugenics movement to discussions and action around the Nazi Holocaust, Apartheid in South Africa, among many other massacres, genocides, various forms of human slavery and crimes against humanity.

Although Jeju 4.3 Massacre is less known, a rising number of international conferences in the past several years have increased awareness and educated the international public about Jeju 4.3 and the case for authentic reconciliation. In addition,

substantial scholarship about Jeju 4.3 has been widely disseminated, including work of Dr. Bruce Cumings (University of Chicago), winner of 2017 Jeju 4.3 Peace Prize.

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 the consciousness raising and social justice movement. For instance, in November of 2017, Jeju people and supporters proposed that the Korean government revises 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. These actions illustrate the immense courage of Jeju 4.3 witness-survivors and their families working to restore justice, civil rights and human rights, recover from the past traumas and transgenerational PTSD, and heal from physical, psychic and societal wounds and losses.

Additionally, the 1947 Jeju 3.1 National Liberation Independence Day demonstrations are memorialized in the spirit of the nonviolent tradition of the 1919 National Liberty demonstrations. To achieve this, Jeju citizens are currently registering 1947 records of legal cases of the 328 islanders involved 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.

The scholars, journalists, teachers, university students and concerned citizens participate in today’s collaborative conference to review and assess the effort to raise global awareness about Jeju 4.3 and to make progress toward restorative justice, societal healing, and reconciliation. We seek recommendations and resolutions for next steps toward health, healing and justice that will support and benefit not only Jeju 4.3 survivors and families, but also 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.”

In a word, Jeju people propose their own Tolerance philosophy to heal scars of Jeju 4.3 Grand Tragedy through their testimonies on their way.

Organizational Capacity Building and Strategic Growth for Environmental NGOs: A Primer

Muthusami Kumaran, Ph.D., Associate Professor of Nonprofit Management & Community Organizations, Department of Family, Youth & Community Sciences, College of Agricultural and Life Sciences, University of Florida, USA emphasizes, in his article, significance of Organizational Capacity Building and Strategic Growth for Environmental NGOs: A Primer.”

Non Governmental Organizations (NGOs), as major actors of the civil society, play a vital role in promoting conservation of natural resources, environmental protection, sustainable development, and environmental justice. While their location, size, organizational forms, scope, and impacts can vary widely, all of them operate towards the same mission of protecting the environment from degradation due to industrialization, uncontrolled development, depletion of bio-diversity, and over consumption of natural resources. Although environmental conservation has been a part of civil society involvement throughout history, environmental NGOs have emerged as a major sub-sector of the NGO sector during the past three decades. Their impacts are among the most visible contributions to humanity by the global NGO sector.

Jeju Peace Island for Korea : A Third Way toward Island Democracy in the Asia Pacific Context?

Lee, Kyung-won, Professor, Jeju National University, S. Korea and Ko, Chang Hoon, An Emeritus professor of Jeju National University, S. Korea and President of World Association for Island Studies propose an idea about “Jeju Peace Island for Korea : A Third Way toward Island Democracy in the Asia Pacific Context?” at their collaborative article.

This article is focused on some scenarios of a third way for Jeju Peace Island for Korea as one of provincial government. In 2002 and 2006, the authors suggest United Three States of Korea : South Korea, North Korea and Jeju Island Korea. But in real situation Korean government chooses the Jeju Special Self-Governing Province. After practicing

it 11 years, Jeju islanders are complaining it is not enough for them to improve its autonomy to push its policies on its way without empowering main authorities to local province from central government. So, they want more power to Jeju government through revision of Korean Constitution as same as State government of USA and Switzerland such as guaranteeing special status of Jeju government as Hong Kong of China. In their opinion, in a word, Jeju islanders want to become “Jeju Peace Self-Governing Province,” for two Koreas.

Some Insights on 18 Jeju 4.3 Survivors’ Retrial cases in 2018 from consequences of 1984 Korematsu coram nobis case decisions and Civil Liberties Act of 1988.

Chang Hoon Ko, President, World Association for Island Studies and Yunyi Cho, Researcher, World Association for Island Studies submit “Report about Some Insights on 18 Jeju 4.3 Survivors’ Retrial cases in 2018 from consequences of 1984 Korematsu Coram nobis case decisions and Civil Liberties Act of 1988,” to Jeju District of Korean Court in March of 2018.

They are currently considering to write a paper on the potential of using U.S. courts to push for U.S. participation in Jeju 4.3 reconciliation, similar to how reopening the Korematsu case tied into a broader reparations movement for the wrongful mass incarceration of Japanese Americans during World War II. For this paper, it plans to include some of the survivor testimony featured in the book Jeju 4.3 Grand Tragedy During ‘Peacetime’ Korea: The Asia Pacific Context (1947-2016). The book contains a transcript of survivor testimonies given in Seoul on May 30, 2015. Some of the survivors whose testimony are included in the Jeju 4.3 Grand Tragedy book are petitioning to have their cases reopened. I would like to connect the petition to the importance of U.S. participation in Jeju 4.3 reconciliation. To do this, we would like to specifically incorporate parts of the petitioners’ testimony recorded in the Jeju 4.3 Grand Tragedy book into Hawaii team’ paper. We think including the testimony would powerfully emphasize the continuing need for social healing and would strengthen the argument for U.S. participation. If we can do it collaboratively, we can do a lawsuit or other such action in the US may help draw attention to the case.

Searching for Historical Trauma Recovery Model: Related to Jeju 4. 3

AeDuck Im Ph.D. in Social Welfare Policy of Jeju National University suggests Searching for Historical Trauma Recovery Model: Related to Jeju 4. 3. This study is approached from the perspective of a historical trauma. This study is analyzed from the perspective of the 2nd generation of Jeju 4.3 experienced residents, unrelated to the ideology of right or left. In order to confirm the evidences of this historical trauma, the Korean national daily newspapers titled Dongallbo(1962–1999), Kyung Hyang Newspaper (1947–1999), Maeil Business Newspaper (1966–1999), Hankyoreh Newspaper (1989–1999) are analyzed by the key word of Jeju 4.3(제주 4.3) and 제주사태(Jeju incident) in the Naver news library. This research shows that the sense of safety or security at the level of exo system including media as well as at the macro system including ideology was never secured for Jeju people related to Jeju 4.3 over 70 years. If this sense of safety or security at both macro and exo system is not secured, individual memory and mourning at micro system level cannot be approached. Therefore publicly guaranteed safety feeling at macro system level including policy and media should become the starting line to recover the Jeju 4.3 historical trauma. The historical trauma related to Jeju 4.3, which has been handed down through generations in the silence of 70 years, should be solved by the central government policy in terms of the macro, exo, mezzo, and micro systems.

Identity in the global community: English learners in Jeju

Mi-Sun Kim of Cheju Halla University, Korea, in her article, explains that the participants in this study recognized English as a global language and also felt obligation to make the Korean language and culture globalized in the future. Further empirical research into identity and EFL learning in Jeju will help to reveal how the increasingly important status of Korean and the Korean language might intertwine with the experience of Korean students who are learning English.

The WEIS is no longer “scratching at the surface”. Rather the journal is getting to the heart of the matter”. Indeed, as the world is coming to know more about island people, cultures, islands are becoming important actors on the global stage in an age of World Environment. The World Environment

and Island Studies Journal continues not only to provide a forum for discussion and analysis, but also suggests a vision of island civilization model to the world.

In doing so, the Journal offers directions as a lighthouse to ships on the sea in a cooperative age of 21st Asia Pacific, not to mention as a script. Thank you again for your attention to our journal.

March 30, 2018

Editor in chief

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