

Introduction message :
The 19th World Peace Island Forum : Jeju 4.3 Human Rights, Reparation Justice and Reconciliation Will Be Happened in Philadelphia USA.

It is truly remarkable story that, on January 17, 2019, eighteen Jeju 4.3 survivors were found not guilty after a retrial of their cases before a Korean court on Jeju Island. This was the first decision that, the court announced, allowed them to recover their human rights as survivors of the “Jeju 4.3” massacre which started on March 1, 1947 and lasted until August 14, 1948 under the control of the U.S. army. These Jeju people came forward to tell their stories of that tragedy and have demanded compensation. No special pleading about the exigencies of wartime will suffice to assuage the American conscience for such tragedies as recounted by two Jeju 4.3 survivors who in their testimonies given at the University of Chicago in April of 2018. It was a challenging and difficult task meaningful task for the two female survivors told the audience about their lost villages along with the video documentary, “Detained: Untold stories of female survivors of two 4.3 lost villages,” which was made by Jeju World Peace Academy Alumni in November of 2018. The number of victims was more than 30,000 people. It was argued that 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 in 2005 should be applied to victims of the Jeju 4.3 Tragedy. When we held the Jeju 4.3 Human Rights, Reparation Justice and Reconciliation in October of 2018: there are some broad parallels that connect the 2018 Jeju court finding and the mid-1980s U.S. court *coram nobis* cases. Both began in the violence of the 1940s. Both involved apparently grave legal system injustices, followed by decades of silence. Both involved continuing demands, decades later, to have justice restored in order to heal persisting wounds and restore the dignity of individuals and communities. Both eventually turned to the courts and the rule of law in democratic societies, invoking language of civil and human rights. Both involved extraordinary proceedings that, in essence, made claims for reparative justice. We would like to connect the petition to the importance of U.S. participation in process of Jeju 4.3 reconciliation. We will keep in mind that, in April 2018, President Moon Jae-in delivered a strong, more detailed apology at a memorial ceremony commemorating the 70th anniversary of Jeju 4.3 and his its victims. President

Moon offered a “profound apology” and “deepest sympathy” to the surviving victims, bereaved families and following generations stigmatized by guilt-by-association for their continued suffering. Jeju 4.3 survivors need enduring social healing. We share common goals which are helpful to building peace education in Korea which goes beyond the Tragedy keeping Jeju peace traditions through launching of 6+1 Culture Forum “the April 3rd Jeju Education International Symposium” in November of 2018.

The Climate Change Cooperation and Capacity Building– Focused on UNITAR Jeju Cifal–GTC's program.

Kim, Minchul and Choi, Hanna says, in their collaborative case study titled as “A Case Study on the Climate Change Cooperation and Capacity Building–Focused on UNITAR Jeju Cifal–GTC's program”, that this is a descriptive case study of the capacity building program in the field of climate change cooperation achieved by UNITAR Jeju Cifal and GTC (Green Technology Center). The study included the GTC's expertise in climate technology and the UNITAR's collaboration program, an international training body in the environment, peace and security. First, in this study, the results of the satisfaction survey of the education and training in 2017 were analyzed. Education demand for climate change adaptation was shown to be high, and technology demand needed in developing countries was found to be the highest demand for ecosystem monitoring/restoration. Second, an analysis of the program for 2018 showed that South Korea's Eco-city project case is also worth referring to Asian Pacific countries. It was also found that exchanges and discussion activities among participants were more helpful than simple lectures. Meanwhile, development of city-share programs, including self-evaluation, was found to be necessary. Finally, we discussed ways to improve the city-share program in UNITAR. Sharing urban information among peers in this program is beneficial. However, it is necessary to plan programs that have a prior understanding of the culture and background of participants. And it is also important for participants to follow up on their own goals by setting up action plans and checking them after training. It is also necessary to make it clear to participants that there is an organic connection at each stage of the program. That way, participants will set up and plan problems in the climate technology sector of their own country or city, and the effect of education and training will be even greater.

Growth from loving Jeju Island Remembering Father Emile Taquet (1873–1952)

Chan Rhan Huh, President of the Committee for ecology & environment Diocese of Jeju, emphasizes that, in his article, "Growth from loving Jeju Island Remembering Father Emile Taquet (1873–1952), "We constantly have to broaden our horizons and see the greater good which will benefit us all. But this has to be done without evasion or uprooting. We need to sink our roots deeper into the fertile soil and history of our native place, which is a gift of God. We can work on a small scale, in our own neighborhood, but with a larger perspective. Nor do people who wholeheartedly enter into the life of a community need to lose their individualism or hide their identity; instead, they receive new impulses to personal growth. (Pope Francis, 2014, 174–175).

He respect his hometown Jeju as a story : "I believe that storytelling is the most radical and accessible approach available to organize our memories, the events of our day, dreams of possibilities and hope for what can be. By telling our stories and reflecting imaginatively on our lives, our ancestral roots and our relationship to the land, we discover powerful memories of nature in our childhood or of selfless parent. I liked to listen to a story of Father Emile Taquet from my grandfather and my father and I also was able to replicate his great work in Jeju. He was always frugal as a lifelong botanist and as a seminary professor. He experienced the agony of the age since he experienced the 1910 Jeju Uprising aftermath, Japanese colonial period, the First and Second World Wars, Korean War, and the nuclear bomb in Japan. He always shaved his hair off because of his poverty. He was always frugal as a botanical collector. Because of its geological make up many people in Jeju suffered damage caused by the force of nature every year. He developed tangerine orange cultivation and he taught people how to break the poverty cycle of their lives. He was the real social leader as well as a parish priest, who recognized that local people had their expressions of their own faith. By recognizing each area's culture and tradition, he was able to have a good relationship with Jeju people for 13 years. He taught Jeju people how to boost the economy by direct action in their own eco system. He never hurt their pride even though they lived poorly. He collected plants and worked as a professor, and completed his missionary work. He passed away in Daegu on January 27, 1952. Before and after the Korean War, he spent his last days helping the development of home for orphaned children."

PEACE and WOMEN

Dr. Arzu İrge Özyol, Environmental Engineer, Bc, MBA, Environmental Policies, PhD says, in her article, that today, many regions in the World are under the threat of wars and terrorist attacks. There are multiple challenges that men and women face in the course of and following armed-conflicts. Unfortunately, women and children become a major part of the victims. In this article, the subject has been evaluated from feminist perspective. Although, "Gender Mainstreaming" is a term which first emerged as a concept at the Fourth Women's World Forum held in Beijing in 1995, UN peacekeeping activities were gender-blind till 2000. After the situation was criticized at global level, the emergency state in Turkey, was assessed in regaras to Syrian refugees. The United Nations (UN) identified 13.5 million Syrians requiring humanitarian assistance, of which more than 6 million are internally displaced within Syria, an around 5 million are refugees outside of Syria. More than 3.5 million of them are in Turkey. Consequently, this article aims by avelop developing innovative solutions and complementary models.

Jeju 4.3 Peace Education for Korea

Douglas Yates, American Graduate School in Paris, sent his article, which will be presented at the 6+1 U Penn Culture Forum as World Peace Island Forum from April 28 to 29, 2019. He emphasizes that plans are moving forward for the implementation of a series of international fora based on the ideas of peace education developed at the University of Jeju over the past decade, including a series of 6+1 peace exercises in the South Korea, United States, France, Taiwan, Russia, and possibly North Korea, bringing together peace activists for dialogue and sharing of knowledge with the aim of building lasting peace in the Korean peninsula. It's a time to build a sustainable Jeju 4.3 Peace Education for Korea together.

Korea Community Care into Global Humanity in 2020's

Chang Hoon Ko, Jung-sup Kim, Ae-Duck Im, Kyung-won Lee, Doo-chul Kim and Deok-hyeon Kim, in their collaborative article, want to ewpress why, in a global context, GAN is so important to Jeju as Korea is largest Island in a multi-cultural society. Politically, Jeju Island succeeds to have survived

ordeal of the Jeju 4.3 Grand Tragedy. Geologically, as Jeju Island is located at center of East Asia, it benefits from easy access from main cities such as Beijing, Sanghai, Tokyo, Osaka, Seoul, Busan, Hong Kong, Taipei an so on. Environmentally, as Jeju was designated UNESCO Biosphere, World Natural Heritage and Geo parks, we want to keep it as a longevity island. Culturally, as we recognize it was specialized Western countries from human peace, Jeju as a World Peace Island tries to integrated aging human life agenda into a part of human life agenda. As the result, we seek to suggest “Korea Care into Global Humanity in the Asia Pacific Context” as integrated policy agenda for both Korea and Peace Island villages at the 2021 GAN Biennial Conference from September 26 to 30, 2021 in Jeju Island Korea. As it based on village healing by villagers, even though it is small but strong solidarities with neighbors, we believe, it can revive Korea communities. 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, culture, 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 it also suggests a vision of an 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.

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