

# Jeju Island: The Cry for Help

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## Abstract

The purpose of this study is to analyze peace on Jeju Island and the nuclear problem through the lens of integral ecology. This will be done by defining the general meaning of Gaia and analyzing the types of applications of nuclear energy within Gaia in order to study the character of our planetary shadow and planetary wisdom. Both the transformation of the planetary era and Gaia theory are concerned with the living organism Gaia. Therefore, this study will be generated through reflection on the Self-organizational character of Gaia and will reflect on the cry for help in Jeju Island. It is related with historical, ecological and psychological observations.

### **Key words :**

Gaia Theory, Self-Organization, Subtle Activism, Anti-Nuclear Activism, Jeju Island.

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## Introduction

We did not realize the importance of Subtle Activism for a long time. Traditional methods of front-line activism such as marches, demonstrations, putting one's body in front of bulldozers, etc. represent only the most immediate and direct expressions of action for social change. But Subtle Activism is an activity of consciousness or spirit such as prayer, meditation, visual arts or dance, intended to support collective healing and social change. Subtle Activism grows from the idea that there are many effective ways –some newly emerging, many as old as humanity –to positively influence social change other than overt political action (David Nichole, 2015). Subtle Activism practice involves working with the shadow because it works with consciousness. There can be individual and collective shadows; the collective shadow has been historically associated with the notion of 'evil'. The shadow is unactualized creative potential neglected or actively repressed. There are collective and personal shadows, as well as positive and negative shadows; the shadow tends to be associated with the negative because it is associated with repression.

Living a lie depletes our energy, deadens the spirit, and destroys any possibility for survival. Earth's life systems are drying up within and around us in a depletion cycle of use-abuse-waste. Those who are wasting away as they contribute to more waste are mesmerized by the media's glamorizing propaganda of what is needed to be "successful". Media serves as the major instigator for the illusion of profit in the marketplace and every strong company has their own media to serve this very purpose. An example of this was given by the writing, "By 2006, just eight media firms dominated the U.S. market, three of them "new media" companies: Yahoo, Microsoft, and Google. The five other key media corporations were Disney (ABC), AOL-Time (CNN), Viacom (CBS), General Electric (NBC), and News Corporation (FOX). Most of these are key global players as well" (Hathaway and Boff, 2009: 41).

This is the major reason why I think Gaia is in turmoil—because of false media and its companies. We are now in need of understanding the integral Gaia, which is replete with a deep sense of

groundedness, an understanding of the healing process, and Subtle Activism.

## Gaia, Locality, and Jeju

Gaia is the word for the Greek Earth Goddess, and it is also a term adopted by a group of planetary biologists, such as James Lovelock and Lyn Margulis to refer to their idea that the entire planet is a living system behaving as a unified organism (Lovelock, 1979). We are all interconnected, but our current industrial growth-oriented society maintains power over Gaia's living organic systems. How do we perceive the meaning of Gaia? What is Gaia moving toward? I think Gaia is going to the online community of all living things on Earth. At this moment in time, we need to gather our wisdom to allow transformation to occur. Ecological activists, especially, must use their power creatively. I am not only an anti-nuclear activist. This is something that I am continually working on in order to be able to discern what is good and what is bad for Gaia. I am with Gaia, I am from Gaia, and I am going to Gaia. I gaze at Gaia not through the media or any other instrument, but directly and intimately. Especially, "Self-Organization activity Gaia" has several characteristics, namely, non-locality, implication of order, the theory of morphogenetic fields, and the properties of wholeness (Kelly, 2010).

This useful theory can help us find a connection with the Idealists and Romantics, as well as the solution to overcome the earlier Cartesian-Newtonian paradigm. It is a great contribution that helps us realize the onelivelyhood community. We can come to these insights through reflection, which is necessary for us to conceive of each other in a framework of deep ecology and ecopsychology. Humanity and nature are all one in living Gaia. Intrinsically, nature and humans have one origin. Gaia is a living system, and it is only possible for us to relate to Gaia through the consciousness of wholeness, namely, the Holy Spirit (di Fiore).

There is deep, inner wisdom that resides at the bottom of our soul, which will guide and energize our journey to make conscious our authentic place and destiny on planet earth. I believe that this wisdom

can enlighten us in many ways. I will use my own experience, Jeju diocese priesthood community and the situation on Jeju Island as an example of how the planetary shadow can emerge and how we can overcome this shadow with Gaia wisdom.

#### 1) Gaia Project and Bishop Peter Kang

I realized that who we meet is very important to us in our journey. I think of my bishop, Peter Kang, as a person with a vision of what is yet possible for our future. I have gained wisdom through his writing “The World Walking with Bishop Kang U-IL” (2012), teaching, and his life. I want to share three points that came up for me as I meditated on his vision recently.

The first point that struck me is that my bishop proclaimed “Social Justice Week” during the second week of every Advent in Korea. The goal of the Korean Catholic Church is to stand by the weak and the poor always. The second point that struck me is that, on 8–10 November 2011, bishop, Peter Kang, also held a Korean and Japanese Bishop’s Conference in Sendai diocese in Japan, which is where the earthquake happened on March 11, 2010. The Japanese bishops called for a stopping of the use of nuclear energy made by 54 active power plants in Japan (Huh, 2011). The third point that struck me is that he has struggled against global neo-liberalism within the Catholic Church on Jeju. He hates to use secular power in the name of God, even if he is limited by the dogmatic system of the Catholic Church. I think he can discern what the planetary shadow is. By witnessing his actions, I felt, not only the necessity of control, and in terms of a change of consciousness, I also felt an urge to follow the way in which he has sacrificed his whole life in the name of planetary wisdom (Huh, 2011).

I realized that many people have been very important in forming our understanding of integral ecology through many years. Like Saint Francis, Meister Eckhart, Joachim of Fiore and Bishop Peter Kang, great thinkers are never forgotten.

The role of religion and philosophy is to inform people about the wonder of Gaia and God as the living God to be experienced. It is also to warn us that our human centered lifestyle has been leading us to exploit our natural resources and disrupt harmony

with other life forms on Earth. Unfortunately, we are now facing serious environmental crisis. It is urgent that we all stand firmly to change our ways of living and find the solution to live in harmony with other life forms.

Peter Kang likes to pray while walking in Saryeoni forest on Jeju which starts from Bijarimro Forest and goes through Mulchat Oreum Volcanic Cone and Saryeoni Oreum Volcanic Cone. He wears a mask and enjoys a solitary walk. The trees, hummingbirds and squirrels talk to and smile at him. He thinks about the future of the beautiful 360 Volcanic Cones spread out on Jeju Island and their forests; if these beautiful Cones and forests fall into the hands of a developer, the results would be tragic. However, this image is a possible reality to him. Jeju Island has been recognized by UNESCO as an ecological reserve (designated in 2002), world heritage site (designated in 2007), and considered a World Geological Park (designated in 2010) because of its pristine natural environment and beautiful scenery. Gangjeong was recognized as an ecological reserve that was under protection because of its soft coral beds and rare basalt rocks.

However, bulldozers and construction companies entered Jeju and tore up, scratched, and degraded all its natural beauty. We could end up autistic, separated from our mother without our connection to nature. I am convinced that all living beings gaze at us. Even the thin layer of soil that forms a patchy covering over the continents controls our existence and that of every other animal on land, like the invisible bacteria that exist in the dark realms of the soil (Carson, 1962). For what? For the sake of our life. It is as full of mystery, wonder and awe as the world beyond. So, above all, we human have an obligation to save and keep our Earth, Gaia.

#### 2) Gaia Project and My Childhood

I grew up on a volcanic hill, Seohongdong (西烘洞) in Seoguipo city, on the Pacific Ocean Island with unpaved roads, so I like to walk with the strong wind blowing. Therefore, I like looking at nature with my own eyes. I want the natural world to stay as it was when I was born on Mother Earth. The human being’s character is like nature. We are not rulers of the earth, only stewards on it. Nature and humans

are a single community. If nature is torn into shreds, God's heart and our hearts are torn as well. The reason why we see the amazing mystery of God in nature is because God is also nature (Huh, 2019).

In the last 22 years, the U.S. and the South Korean government have been expanding their military alliance and, if the naval base and the air force base on Jeju Island is set up, the U.S. navy and air force will use the base to monitor China's military power. Because of its close location to China, the naval base will primarily be a bulwark against Chinese expansion rather than a defense against North Korean threat. The Jeju air force base is a bone of contention between the United States and China because of its role in military defense. It also affects the Jeju people's very existence. It not only has the potential to raise regional military tensions, but also disrupts the ecosystem on and around the island.

### 3) Take Action with What?

The Catholic bishop of Jeju, Peter Kang, and the Catholic Church on Jeju protested against the Korean government when they permitted the Korean army to build a military base in my hometown in 2007. The Korean government did not research the effects of the construction on sea life, nor did they get a consensus of opinion from the Jeju people. The air base is under way in secret. The process of planning a second airport at Jeju Seongsan is very similar to Gangjeong.

Ignoring the results of the poll, which showed more opposition than approval of the construction of a new airport among Jeju people, Governor Won expressed a strong will to build a 2nd international airport on March 10, 2021. Building a military base in my hometown feels like they are tearing up my childhood and my very heart. Our oceans and sky are the earth's amniotic fluid, treasure, and Gaia itself. And there are many rare species in our oceans and volcanic cones. I always refer to nature as my uncle mountain and my aunt ocean. In the end, I would be bereft through losing my kinship with the ocean and nature. Where am I? I have found my Self in "Mother Gaia", which showed me a clear direction to move towards – towards planetary wisdom and Subtle Activism, and it also helped me to realize the ongoing suffering of my conscience.

### 4) Struggling

In 2009, a month before I planned to leave Korea to study, I spent many days demonstrating in front of the Government Complex. In 2019 once again before studying abroad, I, with an activist KB Kim, fought for a hunger strike in front of the Ministry of Environment of Sejong City. I knew that if I ended up on the Blacklist, I would not be able to fly on a plane. That was a fact.

Some people were taken to the police station because of interference with a government official in the execution of their duties; some people even received a warrant for arrest. In such circumstances, indifference seems like the easier route than rebellion.

I am convinced that nature is neither our possession nor an object. We need to expand the scope of nature to be protected from people to all creations of the Sacred. It is clear that God is calling us to rescue the Earth, which is at risk of dying. Even in my dejected state of having lost the beauty and comfort of my home, honestly, I could not turn my face away from wanting to stay with my uncle mountain, aunt ocean, brother and sister creatures of my nature family. The moment for me was like when Aldo Leopold caught the wolf with her fading gaze, "a fierce green fire dying in her eyes" (Callicott, 2010).

Once I was able to ask bishop, Peter Kang, through a priest close to me what I should do and I confessed to him, if I sacrifice my life, I want to kill myself in nature on Jeju because if I die in nature to protest the corruption of nature, my fellow Koreans will pay attention to this issue (the issue of the naval base and the air force base. Bishop Peter Kang said, 'Don't tell me that. Your family and friends will be disappointed and heart broken. I said, 'Nobody wants to make this kind of sacrifice, which I realize is also disrespectful and uncaring towards nature.' After listening to me, he suggested that my life work is to study the nuclear problem. I still live with the determination to fight for this issue while my colleagues are protesting as well. I am trying to find the right experts to guide me. Who we meet is very important to us in our journey? I believe in the principle of synchronicity, which can lead us to the right direction. Today, many people have lost their direction in life because they are following a

compass called capitalism, industrialism, rationalism, etc. Many are losing a sense of wonder, belonging, and mysticism, even though the remarkable developments of science tell us that we are all interconnected.

My role is one of taking responsibility, which takes shape by participating in our process in this present time. I am concerned with connecting more levels of society, more action, and more energy. Isolation of the human, individual species and nature is the dominant worldview. The world is becoming technologically, economically, politically, and culturally globalized, resulting in greater poverty and inequality, depletion of the Earth, and the poisoning of life (Hathaway and Boff, 2009). Every day in this Pandemic situation, I contemplate ecological questions.

I believe that we, the population of the world, can be like Jesus and make sacrifices to save the Earth (Huh, 2011). I, with Korea–Japan JPIC (Justice, Peace, and Integrity of Creation) members, went through a field survey of 11 facilities in 2019, from Fukushima(福島) Nuclear Power Plant to Ooma (大間) Nuclear Power Plant, and in that inspection, I confirmed that none of the Japanese government's nuclear energy policies have changed. Our enemy is unseen power. All positions of political, religious, and financial power have been working together to hide the true facts about the extent of damage inflicted on the ecosystem from Tokyo electric power company's nuclear accident. These people are supposed to be working to save the earth, and yet they are hesitating to do so for personal profit and power. As the people of the world, we must sacrifice ourselves to initiate the restoration of Earth, but we are not doing so due to our selfishness, fear of loss, as well as internalized oppression, denial, life–style habits and fear of losing the power, connections and advantages we currently have. These traits are blocking the metabolism of the zeitgeist on the threshold of a most important transformation (Kelly, 2010).

To take the first step in the direction of restoration, we must first feel the pain being experienced by Gaia. Once we have felt it, the process of change in our consciousness will begin. To sustain our role in this project, we must listen to the voice of truth. Even with solidarity, it will be difficult to accomplish this

task. It is overshadowed by war and consumerism, particularly, nuclear power and weapons. Nowadays, among many catastrophes, the most serious threats come from nuclear contamination (whether from the explosion of nuclear bombs, failed reactors, accidents involving stored nuclear waste, or the use of depleted uranium) and chemical pollution (Kelly, 2010).

My greatest concern is about the proposed nuclear connections for Jeju Island. For any person with common sense, building a naval base on Jeju sounds absurd. As I mentioned earlier the island, designated by the central government as “Peace Island” in 2005, is home not only to its 730,000 residents, but also to nine UNESCO–designated Global Geo Parks, three World Natural Heritage sites and a Biosphere Reserve.

War continues to destroy lives and communities, especially in internal conflicts related to poverty, resource shortages, and the interests of large corporations. The threat of nuclear weapons also remains very real: about twelve thousand nuclear warheads still exist in the world, enough to destroy the Earth many times over (Hathaway & Boff, 2009).

Seventy–six years ago, military domination ended World War II with nuclear bombs, in Hiroshima and Nagasaki in Japan. Over centuries of human history, this was the most tragic violent act. Now the Japanese people say that they, aside from politicians who favor nuclear energy, have learned to heal from the war and its results. They learned that ecological, cultural and economic functions are important for the whole including their own life and their natural marine and island ecosystem as well. Jeju people, also, are learning to sense the life of Gaia. Like Japan, development in small islands is likely to be vulnerable to exogenous economic, political, and strategic factors given their narrow economic structures and resources compared to the larger mainland. We, Jeju people, are faced with a big nuclear problem.

##### 5) Nuclear Problems

The first problem is the nuclear plants. Many people believe nuclear energy is a unique way to sustain the Earth. When I visited Argon institute in Chicago in July 2011, I asked about the safety of nuclear energy. A staff member at the institute answered me. In

the early 1970s, people asked the same question to nuclear scientists: "If something were to destabilize the nuclear plants, what could you do? The answer was 'We do not know, but we can find the solution if the problem happens later.' 'Later' has become 'now'.

After the earthquake in Fukushima, Miyaki, and Sendai in Japan in 2011, many people died. Especially those close to the seacoast areas, many homes were destroyed. In Fukushima, the nuclear power plant leaked radioactive matter, causing many ecological and health problems and much suffering for the Japanese people. We realized that nuclear energy is not the energy for the future, whether it is nuclear fission or nuclear fusion reactions (ITER – International Thermonuclear Experimental Reactor – PLANES is postponed one year later in 2020). Despite the efficiency of nuclear energy, we are human beings and we can make mistakes. Many problems with materials can occur in every nuclear plant. The dangers involved in nuclear energy makes it clear we should stop nuclear plants despite the apparent benefits. Nuclear wastes, some of which remain dangerously radioactive for 250,000 years, continue to be produced with no safe means of disposal. There are over eighteen hundred tons of plutonium in the world. Yet this element is so toxic that as little as one-millionth of an ounce can be lethal to a human being. A mere eight kilograms is sufficient to produce an atomic bomb as powerful as that which destroyed Hiroshima. (Hathaway & Boff, 2009) This is a world tragedy.

The second problem is nuclear material and weapons. Uranium 235 splits and 95% of molecules are Uranium 238s. In a couple of days, they absorb a neutron and become plutonium. Plutonium is a bigger, newer molecule. One microgram of plutonium is fatal to humans. We cannot put up signs to let people know where plutonium is because of the large amount of it in the environment. There is a Denmark movie called "Into Eternity" in which the Swedish government built a place to store plutonium so that people will be kept from the effects of it until it becomes safe (which is almost an eternity). Plutonium lasts for 240,000 years before it becomes safe. Will languages of today still be understood? There are many people who want to get a hold of

plutonium to make weapons out of it, which adds to its danger (Bearishtrader, 2011).

The third problem is one of ethics regarding the misuse of nuclear power, which is tied to the greed of big companies and dominant countries and its use in terrorism. If there is a one percent chance that this can happen, then we have to consider this and give it up. Why many countries and terrorist groups want to gain nuclear power is not difficult to answer. With just a tiny bit of nuclear materials, they are able to gain much power. Tim Flannery said in his book, *The Weather Makers*, "In the hydrogen and nuclear economies, the production of power is likely to be centralized, which would mean the survival of big power corporations" (Flannery, 2005).

The fourth problem is the current situation in France, Germany, U.S., and Japan regarding nuclear power. There have been many unusual events on our earth lately: earthquakes, Tsunamis, floods, typhoons, tornadoes, etc. These incidents happened near nuclear plants in some cases, such as in Japan and the U.S.

For various reasons, the German government wants a nuclear moratorium by 2022. In France, the Socialists and the European Ecology-Les Verts agreed to reduce France's reliance on nuclear energy from 75 per cent to 50 per cent by shutting down 24 nuclear reactors by 2025. Eventually, radioactive materials from Fukushima in Japan will spread out to sea. All living beings face losing our home, Gaia. There is also a lot of interest in nuclear news around the U.S. Recently, an earthquake on the east coast happened near a Virginia nuclear plant, and a flood happened by an Omaha nuclear plant last summer.

In sum, the answer is easy. Nuclear energy cannot be an alternative energy source. Nuclear energy has too many risks for potentially fatal accidents. Finally, thinking of the nuclear shell's power and evil, we have to see this problem from a broader perspective, not from a nationalist view. We have to realize that the earth is not ours. We should, therefore, not permit the big power companies to misuse the earth.

#### 6) Jeju Island and Gaia Project

Now, I will focus on Jeju, which makes up the core of my world. Nowadays, Jeju people have reached a point of unity and solidarity. All over the nation,

people from many different organizations, including well-known social activists, are joining the people of Seongsan Village in the movement to resist the construction of the second airport. What is the relationship between Jeju and the issue of nuclear energy? A military and naval base on Jeju with all of the latest weapons collected in one place, including the Aegis and aircraft carriers, creating a great concentration of military power it simply does not make sense for Jeju Island.

The U.S. has suggested that the ideals and realities of democracy are the cause of all conflict, so the global nations suggested the unification of the World-Island as a centerpiece of Heartland Theory (Halford, 1904. At the conclusion of the Cold War, the regional cultural control went from challenges and conflicts to intervention and expansion, and for the U.S., these are divided largely into three parts. The first part is to maintain existing military alliances. The second part is to station military in the central regions where there is possibility of American interest. The third part is maintaining the Nuclear Umbrella Policy, which centers on the strategy of the nuclear umbrella. Jeju Island is a favorable place from a political/economical view. A place of world natural heritage, biosphere reservation area, and the naval base are a mixed fallacy of both the business of war and the issue of peace.

The U.S. wants the Korean Government spread its military alliance (including nuclear weapons). In the long term or short term view, the key reason for armed conflict between the U.S. and its allied powers against China lies in the inflexibility of the U.S. to accept the emergence of a new superpower, as well as the inamicability of the domineering U.S. towards the challenging China, which is showing evidence of trying to escape from the existing rules. At the very least, we can see a deep pathology inherent in the system that currently dominates and exploits our world with the end result of poverty and inequality, the depleting of the earth, and the poisoning of life (Hathaway & Boff, 2009). All of these issues are occurring on Jeju.

#### 7) Criticism on Lovelock

I respected Lovelock as a great scientist and embraced his Gaia theory. He claimed in his first

book, *Gaia: A New Look at Life on Earth*, that the parts of the earth responsible for planetary control may be those that carry vast hordes of micro-organisms (Lovelock, 1979). However, in his next book, *The Revenge of Gaia: Earth Climate Crisis and The Fate of Humanity* (Lovelock, 2006), he disappointed me by saying that the natural world would welcome nuclear waste as the perfect guardian against greedy developers, and whatever light (small living organisms in the soil) that are harmed might represent a small price to pay for constructing nuclear labs (Lovelock, 2006). I cannot support his nuclear advocating theory. I believe we should try to prevent the spread of nuclear weapons in order to make Gaia safe for all creatures and the world more peaceful.

When I met Joanna Macy, a well-known anti-nuclear activist, she also said, 'Don't mention his (Lovelock) name in front of me.' Also, the powerful words of Albert Schweitzer evoked in me a sense of Gaia, :

Schweitzer applies the view summed up in the concept of reverence for life to a question of global importance, insisting on the personal responsibility of each individual for the present and future generations.

"I am life which wills to live, and I exist in the midst of life which wills to live. Just as my own will-to-live there is a yearning for more life, and for that mysterious exaltation of the will. I experience the necessity of practicing the same reverence for life toward all will-to-live, as toward my own" (Schweitzer, 1990) .

Until we extend our circle of compassion to include all living beings, humanity will not find peace. If technological and industrial society pollutes our visible human society, what more effects does it have on all the unseen living beings? It is necessary to change our consciousness, and the first step is to look at all creatures and their rights. The U.S. Occupy Movement stands for the potential power of 99% of the U.S.

American people resisting the power of the 1% holding the financial resources and power of the country. All other living things must also share in the power and rights of the 99%. The 1% tries to maintain their present status; however, the 99%

people have the real power that will transform into a good future. I am certain that people practicing politics and people pursuing science must learn how to give up their power-over and learn how to take power-with or power-within each other which we discussed in *Subtle Activism* (Hathaway and Boff, 2009). The 1% insists on the use of overwhelming power to fight evil. Most of the world leaders regard military power as the only means of keeping peace, so they focus heavily on it. Our real power is in our mind, however, and it makes possible a great solidarity and efficiency if we engage in power-with and empowering for good. Therefore, a sign of a new planetary era is collective consciousness and the spirit of transformation. How do we reach this deep and wide consciousness in the complicated global world?

We have so much potential power. The problem we are facing is nothing less than saving the Earth and becoming people of the Gaia Era. It is not clear what will happen, yet it is true that we have to change our minds, bodies, and spirits because self-organization leads us to anticipatory fidelity (Hathaway and Boff, 2009). Our motivation is to restore Gaia mother earth, which many bioneers, idealists, naturalists, and religious leaders strive to restore. We have to change our consciousness towards the Mother Gaia.

#### 8) Great Transition Initiative & Joanna Macy

When I visited Joanna Macy's place in Berkeley, California, she continued to ask me, "Tell me your story" and I began to tell her, 'Yes, I am from Gangjeong (Jeju Naval base reserved land).' Always I remember her words of wisdom: 'The world we're living in, what appears in our naked eyes seems to be all there is often times. By closing your eyes, feel the person who is in front of you. He/she will save this world from the nuclear crisis.' It was awesome. She made me engage with deep ecology and inspired me to act to save the Earth.

When I think of Joanna Macy, I have two images of her. In one, she looks like a strong warrior for the anti-nuclear movement and world peace. She shows me with her deep spirit how to cleanse myself of the dirty contaminated air, which is full of greed. The other image I have of her is one in which she is like a bioneer of wildness. People like Joanna Macy

gave up their lives in devotion to cleaning this world of toxicity because they believe Gaia will not lie like humans will.

## Conclusion

The ideas of Gaia Theory and Self-Organization in *Subtle Activism* guiding me to listen to all the creatures on Jeju Island's cry for the help. Jeju people have experienced sickness, frustration, and darkness in this great transition initiative. Our work in this chaotic present moment, especially efforts to avert a future radioactive crisis, is not easy because of our old Cartesian-Newtonian paradigm of the world.

How can the issues be corrected? We fear inconvenience, poverty, pain, and chaos, and at the same time, we fear being over-powered. The most fundamental way to solve our problems is for people to change their way of life and consciousness. We need to struggle against social injustice and advocate for nature for this cause. Kelly says (2010), "There is the prospect of unparalleled human suffering as well, the severity of which will depend in large measure on how successful we are at dealing with the threat to the biosphere." To succeed in caring for our biosphere, great care must be taken at every step of the way.

The first step is to continue to fight against the government's military policy through practicing *Subtle Activism*. The second step is to use renewable energy source. The final step is that the problems of Nuclear energy must be made clear to the many scientists and businessmen of the countries who have nuclear power. Therefore, Jeju Peace Island does not seek to compete with other places of peace, but to be part of the contact tracing for peace to eliminate the virus of war and nuclear proliferation.

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## Reference Photos



Indefinite Hunger Strike of Jeju diocese priesthood  
(Against the Jeju Naval base project)



Peace Mass at Seoul Gwanghwamun  
(Against the 2nd Jeju airport project)



Joanna Macy & Author at Seoul Gwanghwamun

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