

Introduction message : Jeju 4.3 Grand Tragedy becomes Human Spirit in the Asia Pacific

Bishop of Cheju, Peter U-il Kang and Chair of a recommendation committee for Jeju April Third Peace Prize to Jeju 4.3 Peace Foundation wrote, on 15th of August, 2016 celebrates publication of: Jeju 4.3 Grand Tragedy during 'peacetime' Korea : The Asia Pacific Context (1947–2016) because it is to witness and verify some aspects of Truth and Reconciliation of the 2013 English edition of the Jeju 4.3 Incident Investigation Report by the Jeju 4.3 Peace Foundation (from the Korean edition: 2003). The English translation was prepared by our dedicated Jeju National University scholars. The English edition of this report provides the opportunity for victims to share the story of the Jeju 4.3 tragedy to the international community, and enables us to plead our appeal for reparations and social healing for the victims or 'lost families' of the Tragedy; both in Korea and the USA. Jeju islanders define the Tragedy as "a grand massacre of some 30,000 Jeju Islanders which took place during the period between the end of World War II and the onset of the Korean War in 1950. That massacre, known as the Jeju 4.3 Incident, though carried out largely by Korean armed forces, took place while the Island was under the control of the US military. The Tragedy has left behind enduring suffering for the victims and their families that persists to this day. In 2003 the President of the Korean government, Mr. Roh Moo-hyun apologized officially for the massacre..., making significant efforts to mend the crime committed by the State. The Korean government built the 'Peace Park' and a museum to commemorate the tragedy. Despite these efforts, many people are still suffering from the nightmare of the Jeju 4.3 Incident. In particular, many of those who lost homes and wage-earning family members have long lived in miserable conditions. Significant numbers are now elderly and require expensive medical care and assistance. Many suffer from ongoing psychological trauma coming from the events of the tragedy. In Jeju there is a strong desire and aspiration for the reconciliation with regard to the Tragedy. On September 9, 2016 a delegation from Jeju Island visited the office of Senator Mazie Hirono at the U.S. Capitol. This Jeju delegation presented the "Jeju April 3 Petition Group for a Joint South Korea and United States Jeju 4.3 Task Force to Further Systematic, Comprehensive and Enduring Social Healing Through Justice: the Petition" ([www. peaceisland.asia](http://www.peaceisland.asia)). It is very

meaningful that communication with the USA has been initiated, and we are hopeful that more discussions could lead to engagement at the State level between the two respective nations. In Korea, it has been crucial that we attempt to make Jeju 4.3 victims' voices heard. Their story of pain and suffering has not been exhausted. A testimony of 11 people on May 30, 2015 in Seoul bore witness to the truth of the Tragedy from their own experiences. These people were wrongfully arrested, imprisoned and (in some cases tortured) by armed police, military and security forces as a part of the 4.3 Incident, without legitimate procedure and without proper hearings or trial. It is a recurring theme that so many spent their time in jail without doing any crime during the Tragedy. It is our second theme that these people have suffered pains, trauma and sorrows from the Tragedy; that persist into the here and now. These 11 cases expose barely the surface of the truth of desperate situations where violations of human rights occurred during the 4.3 Tragedy. The Victims are now elderly and most certainly are entitled to reparations including compensation of medical care and assistance for their children.

Recognition and Responsibility: The Moral Relevance of Pre-UN history to the Jeju Tragedy.

Professor Hope Elizabeth May, Central Michigan University/ Department of Philosophy and Religion, illuminates some moral ground of the Jeju Tragedy, in her article, " Recognition and Responsibility: The Moral Relevance of Pre-UN history to the Jeju Tragedy." She highlights morally relevant history – of Korea, of The United States and of The early years of the United Nations (UN), which tends to be ignored in the discussion of the Jeju tragedy – a seven year period of brutality on Jeju Island, South Korea, that lasted from March 1, 1947 to September 21, 1954. While discussions of these events acknowledge the responsibility of the United States Army Military Government in Korea (USAMGIK), they overlook the connection of the tragedy to Korea's earlier history – such as its Independence Movement in the early 1900s. Also overlooked is the way in which the US created machinery in the early years of the UN that was the sine qua non of the controversial UN monitored elections which were the flashpoint of the incident. This Pre-UN and early UN history is poignantly connected to the Jeju tragedy, as we will see, and is crucial for understanding its full significance. Sadly, however, this history is dimly

understood. For the sake of understanding the full scope of moral responsibility for the Jeju tragedy, and for reconnecting to the values and virtues important for all people, this overlooked history must be brought to light.

“American Responsibility and the Massacres in Cheju,” at Conference on Overcoming the Past: Healing and Reconciliation -- Cheju and the World in Comparison

I also am happy to present the speech of Professor Bruce Cumings of University of Chicago, “American Responsibility and the Massacres in Cheju,” given at the Conference on Overcoming the Past: Healing and Reconciliation -- Cheju and the World in Comparison at Cheju City, October 19, 2016: “On Cheju Island something happened in ‘peacetime’ under the American Occupation—namely a major peasant war—and after decades of repression Cheju people finally have come forward to tell their stories and demand compensation, and no special pleading about the exigencies of wartime will suffice to assuage the American conscience. What formerly classified American materials document is a merciless, wholesale assault on the people of this island. No one will ever know how many died in this onslaught, but the American data, long kept secret, ranged between 30,000 and 60,000 killed, with upwards of 40,000 more people having fled to Japan (where many still live in Osaka). There were at most 300,000 people living on Cheju Island in the late 1940s. This happened when the U.S. was legally responsible for actions taken under its command, but as it happened, instead of punishing the criminals, American leaders directed the suppression of the rebellion and were pleased when it was crushed.

The effective political leadership on Cheju until early 1948 was provided by strong left-wing people’s committees that first emerged in August 1945, and later continued under the American Occupation (1945–1948). The Occupation preferred to ignore Cheju rather than to do much about the committees; it appointed a formal mainland leadership but let the people of the island run their own affairs. The result was an entrenched leftwing, one with no important ties to the North and few to the South Korean Workers Party (SKWP) on the mainland; the island was also well and peaceably governed in 1945–47, particularly by contrast to the mainland. In early 1948 as Syngman Rhee and his American supporters moved to institute his power in a separate southern

regime, however, the Cheju people responded with a strong guerrilla insurgency that soon tore the island apart.”

Jeju 4.3 Grand Tragedy during ‘peacetime’ Korea,” is ripe for repair in both USA and S. Korea simultaneously as one of UNESCO World Program of Memory.

Dr. Chang Hoon Ko, chair of World Association for Island Studies tells who, when and how to get reparation for Jeju 4.3 Grand Tragedy in his article, “Jeju 4.3 Grand Tragedy during ‘peacetime’ Korea,” is ripe for repair in both USA and S. Korea simultaneously as one of UNESCO World Program of Memory.”

“Even though we had a lot of obstacles to solve this issues, Jeju National University, Hokkaido University, Hawaii University, American Graduate School of the Paris, and University of Sydney have raised reparation topics through Peace Island Forum, Peace Island Leadership School and Global Peace Bultuk Assembly, (Bultuk being a meeting place of Jeju woman divers surrounding stones at sea side) since July of 2010. It was a cornerstone achievement that we presided over "SOCIAL HEALING THROUGH JUSTICE: THE MASS KILLING OF KOREA JEJU ISLANDERS DURING U.S. PEACETIME OCCUPATION" with Hawaii Law School and Hokkaido University together. Based on these gatherings we can start the Petition by Jeju people on Jeju Island Korea, which is 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 (March 27, 2016).”

Tragic Education: An Introductory Investigation into Various Education Policies Concerning Tragedy

Michael Saxton, Special researcher at WAIS, in his article, says about “Tragic Education: An Introductory Investigation into Various Education Policies Concerning Tragedy.”

The National Museum of Taiwan History is holding a special exhibition titled: “Our 2.28: 70 Years After

the 2.28 Incident". The creation of this exhibition coincided with a push to get 2.28 registered as an UNESCO Memory of the World. With the continued development and recognition of the history of Taiwan 2.28 has led to the question about how to educate people about the events, especially their own students. In this paper, an introductory investigation into how various countries handles the teaching of state-sponsored tragic events to their students.

"Is it possible to denuclearize North Korea?"

Dr. Jong Seok Park, Center for Asia-Pacific Future Studies, Kyushu University

Dr.Park raises the essential question in his article titled as "Is it possible to denuclearize North Korea?". He tries to find the answer to the question whether it is possible for the international society to denuclearize North Korea or not in the situation that North Korea is fast developing nuclear weapons and missiles in defiance of economic sanctions. For this aim, He approached this issue in the following steps. Firstly, He reviewed some basic points related to this issue. 1) He constructed the model for relationships between two countries. The types are confrontation, war and normal relationship. 2) He classified strategies for survival of a country. The types are self-reliance, forming alliance, collective security and world government. 3) He classified statuses of nuclearized countries. The statuses are being recognized, having declared and not having declared. Secondly, He checked the characteristics of the strategies of North Korea for its survival. Even though they are seeking the strategies of self-reliance, forming alliance and collective security, they are laying emphasis on self-reliance. This might be deeply related to their persistent seeking of nuclear weapons. Thirdly, He reviewed the development of North Korean nuclear issue focusing on the movements for nuclearization and denuclearization.

Fourthly, He checked the opinions of some experts about the question whether its nuclearization is North Korea's real goal or not. Fifthly, He constructed the dynamics of the North Korean nuclear issue focusing on the goals and means of the key players (North Korea, the U.S. and China). Sixthly, He checked the possibility of denuclearizing North Korea based on the analysis. Seventhly, He raised the task of preparing for the possibility that denuclearizing North Korea is hard to be attained.

The influence of language learning on learners' identities: English language learners in Jeju

Ms. Mi-Sun Kim, As Jeju free international city, attracts many foreign tourists, so English has been an important communication tool in Jeju. Also, Jeju has provided top quality English education by attracting world-prestigious international schools to enhance English education competitiveness. However, little attention has been paid on non-linguistic outcomes including English learners' identities changes occurred in the English learning experiences. This study proves that it is important to consider the influence of language learning on learners' identities changes in the English learning process. The contradictory individual learner's identity shows that teachers and educational institutions should not only train students' language skills, but also be aware that L2 learning is closely connected to learners' identity construction.

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 continues not only to provide a forum for discussion and analysis, but also suggest 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.

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Editor in chief

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