

**Introduction message :
Korea Jeju District Court Judge, Chang
Jegal decided that “Each retrial shall
be initiated for the decision to be re-
judged,” at 18 Jeju 4.3 Survivors Retrial
on September 4, 2018.**

On September 4, 2018, Korea Jeju District Court Judge, Chang Jegal decided that “Each retrial shall be initiated for the decision to be re-judged,” at 18 Jeju 4.3 Survivors retrial: Decision about Case: 2017 Inventory Hab-4 : Rebellious or Treasonous Actions and Violations of the National Defense and Security Act

Reasons

1. Basic Facts. The records of this case indicate that each of the following facts can be admitted:

A. The petitioners are Jeju residents who were detained by the military and police during the fall of 1948 to July 1949 when the Jeju 4.3 Incident was under way, and were transported to a prison on the main land from December 1948 to July 1949, where they were imprisoned for a certain period of time after arriving. (Here after, According to Article 2, section 1 of the SPECIAL ACT ON DISCOVERING THE TRUTH OF THE JEJU 4·3 INCIDENT AND THE RESTORATION OF HONOR OF VICTIMS

The term "Jeju 4·3 Incident" means an incident in which the lives of inhabitants were sacrificed in the riot that arose on April 3, 1948 starting from March 1, 1947 and in the process of armed conflicts and suppression thereof that took place in Jeju-Do and the suppression thereof until September 21, 1954.)

B. The records show that the claimants to deduce the basis for their transfer to the main land and imprisonment thereafter, include the names of the claimants, their age, occupation, residence, plea and verdict, adjudication date, sentence and confinement in prison, which are listed as one column for each of the petitioners. The documents are from the Registry of Convicted Persons from the 12th month of the year 4281 (1948) and the 7th month of the year 4282 (1949) & the criminal records of Claimants, Park, Park, Bu, Yang, Bang, Oh, Oh, Jeong, Jo, and Han. In addition, as part of the fact-finding investigation into the reasons for the appeal, documents related to the execution of military enforcement orders or reduction of sentences for some of the petitioners, which were obtained through fact-finding and document-transfer requests from the National Archives and other related agencies.

Beyond these, documents that can directly confirm the original judgement concerning the claimants, such as the indictments, records of trial and ruling,

prison transfers and other prison records have yet to be discovered.

We are honorable to translate and introduce decision that Korea Jeju District Court Judge, Chang Jegal announced that “Each retrial shall be initiated for the decision to be re-judged,” at 18 Jeju 4.3 Survivors retrial: Decision about Case: 2017 Inventory Hab-4 : Rebellious or Treasonous Actions and Violations of the National Defense and Security Act (September 4, 2019.)

**Social Healing of Jeju 4.3 Grand Tragedy
Through Tolerance**

An Emeritus professor of Jeju National University, Chang Hoon Ko tells, at the 4th Jeju World Peace Academy, that Jeju people started social healing process of Jeju 4.3 Grand Tragedy in April of 1995 for memorial services of victims with their name list on the altar. He wrote an memorial speech about Jeju Islanders' Tolerance make us toward next step for social healing of Jeju 4.3 Grand Tragedy (고창훈. 2018. 섬으로부터의 편지 : 다량취굴 4.3의 불관용 정치와 문명. 제주: 디자인누리 출판사. pp. 8-9.) That's the reason why he names his theory titled as ' Social Healing of Jeju 4.3 Grand Tragedy Through Tolerance.'

Jeju ordinary people have a strong feeling of “Existing the Road to Resentment” from fact of the Jeju 4.3 Grand Tragedy. If we look at some kinds of phenomena or events during 2017 and 2018 during era of Moon Jaein Korean government, I would like to tell those symptoms at Korea and Jeju society.

4.3 Grassroots advocates, including victims, survivors' families, teachers, students, lawyers, artists, filmmakers, local officials, business people, as well as Jeju, Korean, and international scholars, are fashioning next steps for Jeju 4.3 social healing. For instance, in April 2017, eighteen Jeju 4.3 victims asked the Jeju District Court to set aside unlawful 4.3 convictions based on false accusations and resulting in harsh imprisonment. In September 2018, the Jeju court agreed to reopen the survivors' cases, granting re-trials. These Jeju survivors and their families' lawsuit reveals the 4.3 Tragedy's continuing damage and demonstrates the survivors' courage in still fighting to clear their names and the names of the thousands similarly convicted during Jeju 4.3.

In complementary efforts, in July 2017 a Jeju 4.3 delegation submitted to U.S. Congress foreign affairs committee members a signed petition urging U.S. participation in future 4.3 social healing efforts and asking for congressional hearings on the 4.3

Tragedy. And in December 2017, the Jeju people and Korean and international supporters proposed that the Korean government revise the 4.3 Special Act to authorize meaningful reparations for Jeju 4.3 victims and families. Additionally, Jeju justice advocates are in the process of memorializing the 1947 Jeju 3.1 National Liberation Independence Day demonstrations in the nonviolent spirit of the 1919 national liberty demonstrations. In that spirit, the Jeju people are registering the records of 1947 legal cases of 328 people involved in the demonstrations. With the Jeju peace island human rights movement, the justice supporters are also advocating for recognition of the Jeju 4.3 Grand Tragedy under the UNESCO Memory of the World Programme.

Searching for New Community Model for the Aged: Jeju Jeong Nang Silver Town Model based on Whitney Center, Hyo culture, Jeju traditional housing structure and Jeju Hanyeo community

AeDuck Im, Mike RambaRosa, Christine Stopka, suggest Jeju Hanyeo community model as New Community Model for the Aged in their collaborative article, Searching for New Community Model for the Aged: Jeju Jeong Nang Silver Town Model based on Whitney Center, Hyo culture, Jeju traditional housing structure, and Jeju Jeong Nang Silver Town Model :

Jeju is a small island of 650,000 with a mixture of cities and farming and fishing villages, but famous for many things including longevity, Haenyeo community culture, strong spirit of Jeju Women, Kim Man Deok, etc. The elderly in Jeju rural areas including Haenyeo women divers run a community centered on labor. The women divers' community, in particular, is the most representative community, and was inscribed by UNESCO in 2016 as Intangible Cultural Heritage. Additionally, Jeju's residential culture is unique. In Jeju area, Jeong Nang, consisting of 3 wooden bars (gate attached to fence) is used instead of a main gate. When you enter the Jeong Nang (gate), there are the Ankeorae, Barkeorae, and Mokeorae within the same fence (refer to Figure 3 below). In addition to acknowledging the economic and emotional independence between generations in different houses within the same fence, it is also a structure that encourages communal life in the yard for ritual ceremony, communal labor, playing, etc., which guarantees independence between generations plus "filial piety" for the elderly. Voluntary intergenerational communication in this space can be very significant. Jeong Nang is the main gate to connect all the family members within the fence to their neighbors. It is not closed or locked but open which signifies complete trust between neighbors.

Specifically, this study seeks to utilize the spatial concept of the community of Ankeorae, Barkeorae, and Mokeorae traditional houses of Jeju as shown in the pictures above. Hanok, a Korean traditional house, is a patriarchal, economically and emotionally dependent community model in which elderly people and younger generations utilize a kitchen in common and the elderly in the house have the highest authority as a dining community. However, each generation in Ankeorae, Bakeorae, and Mokeorae has its own independent kitchen, though they are one large family within a fence connected by Jeong Nang, and they also guarantee economic and emotional independence. Intergenerational privacy is guaranteed. In addition, there is an independent space which is used when a visitor comes in or relatives visit. It is a model for communication between generations, with dignity and independence, respect, love, trust and acceptance coexisting

The reasons for choosing the culture of Haenyeo community for the silver model archetype are as follows. Jeju women divers have learned how to dive without oxygen tank since they were young. They have lived on diving as Haenyeo for all their lives. Even after becoming elderly, they continue to live on diving to educate children and grandchildren. They share a sisterhood with grandmothers, great grandmothers, daughters and granddaughters. They are divided into superior, middle, and lower divers according to their ability and experience. And if one reaches 80 and 90 years of age, it will be material in the sea. As for the labor of Haenyeos, there is a saying: "We are daring to die for diving to keep our family welfare." As long as the life continues, their labor continues, their dignity is maintained as they in turn maintain the dignity of nature. Many of the "old-old" elderly divers, in their late 80s and beyond, are found floating dead in the sea while collecting shells without oxygen tank. That's Haenyeo's strong spirit. In 2016, for those above the age of 80, the Jeju Provincial Government decided to reinstitute the tradition of maintaining a separate area in the shallows called " Halmang Badang " ("Sea of Grandma"), so that oldest Haenyeos can safely take care of themselves. The way of life of these Haenyeos was similar to the typical life style of retired Babe Boomers, who had been devoted to social contribution until the last minute, returning expert knowledge to the community. That's why Haenyeo community was chosen as a typical archetype for a new silver model development.

Secret of aging and Progeria

Shin Young Park, Ph.D., Woo Jin Kim, M.D,

Department of Clinical Pathology, Cheju Halla University and Jeju 2Department of Laboratory Medicine, Cheju Halla General Hospital, Korea says Secret of aging and Progeria in their collaborative article titled as “Secret of aging and Progeria” : Aging are both global and domestic issues. In Korea, the population aged 65 and over accounted for 14.8% of the total population in 2018 and 14.4% in Jeju island. The Korea National Statistical Office estimates it will reach 41% by 2060. As the elderly population increases, socioeconomic policy changes and researches on health aging have been carried out especially in developed countries. Representative studies are telomere studies and molecular inflammation. Korean researchers also have made efforts to elucidate the secret of aging including TLR5 (Toll-like receptor 5)/caveolin study in Jeolla province, and ROS (reactive oxygen species) and molecular inflammation in Gyungsang province. However, Research on aging is still underway and research on gut microbiota started in Jeju province, centering on progeria, is expected to give hope.

Students' opinions about the effectiveness of college English instruction

Mi-Sun Kim, in her article titled as “Students' opinions about the effectiveness of college English instruction, “ in Jeju Island Korea : Jeju has been transformed into an international city and English has been a significant communication means in Jeju. Since English is essential for globalization, English education in Jeju has become the focus of public attention. The purpose of this study is to examine students' opinions about the effectiveness of college English instruction in the Department of Tourism English in Jeju. Subjects' perceptions regarding the effectiveness of college English instruction were analyzed in this study. The data showed students generally agreed that native and Korean teachers' team teaching is helpful (M=4.261), that the courses are practical and useful for the students' career development (M= 3.565), and that generally, English learning in the class is satisfactory (M=3.543). However, students disagreed with the idea that the English courses help students understand foreign cultures (M= 2.935).

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.

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Editor in chief

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