

**Introduction message :
The 18th Peace Island Forum : “6 Party Talks Plus Culture Forum (6+1), Peace Education and Social Healing in the Asia Pacific” Proposed.**

We write rationale of the 18th Peace Island Forum : “6 Party Talks Plus Culture Forum (6+1), Peace Education and Social Healing in the Asia Pacific,” on December 1, 2018 in Jeju Island Korea as below :

We are happy to invite 6 Party Talks Plus Jeju (6+1) Culture Forum) into Jeju Island as the 1st annual meeting of 6+1, which was discussed among participants of Jeju Peace Island for Korea session of Jeju Forum (June 28, 2018), Jeju World Peace Academy Summer session (August 4-7, 2018) and Fall session (October 8-December 5, 2018) programs and Human Rights and Reparation Justice in the Jeju 4·3 Grand Tragedy (October 8, 2018), Jeju 4·3 Social Healing Initiatives Through Human Rights and Peace Education (October 10, 2018) and Jeju 4·3 Social Healing Initiative for Korea Through Peace Music (October 30, 2018). We can find another reason from some discussions about launching 6+1 Culture Forum through activating peace concept based on everyday life happiness of ordinary people at the grass roots level on their way for accumulating their city’s peace-tradition globally such as Jeju, Okinawa, Osaka, Vladivostok, Paris and so on. Launching 6+1 forum will stimulate ‘people to people democracy’, initiate ‘people to people dialogue’, and connect ‘people to people diplomacy’ in many local and alienated areas of Asia Pacific, different from customs of West European countries but as same as sharing democratic value among people, group and institutions. We try to have 6+1 Wonsan culture forum and event of plantation of Jeju king cherry trees at there will be presided over in Wonsan city of North Korea if N.K and S.K permit us to do it in due processes from March 28 to 29, 2019 as one of the 100th anniversary of Korean March First Liberation conference (News of KBS Jeju :September 19, 2018). On May 1, 2019 we can hold the 2nd meeting of 6+1 Culture Forum in Washington D.C. USA. We want to share with common goals which are helpful to building peace education for East Asian peacekeeping, peacemaking and peace building based on its real concept of peace such as by Okinawan ordinary people for Okinawan peace concept and Jeju for Jeju (4·3) Gangjeong village peace one its way through peace island initiatives of people to people democracy and city to city diplomacy at the everyday life situations of ordinary

people. The goal is to promote peace building and post-conflict healing in Korea and other countries through peace education and social healing as one component of peace building, privileging non violence and enabling a space and a process through which the values and interests of the Korean peoples might be negotiated. As we also decided to launch GAN Korea as one of Special Committee at World Environment and Island Institute of Jeju National University on December 1, 2018, we are happy to prepare for 2019 programs by its organizing committee officially within framework of GAN Korea 2019 : Jeju type Social Healing Village Model. We think a series of three programs such as Peace Island of Jeju Forum in May of 2019 and Jeju Global Healing Academy in Summer and Fall semester of Jeju National University). In September of 2019, Jeju delegations (at least 4 people) will participate in GAN conference in Canada for applying for invitation of the 2021 GAN in Korea.”

Human Rights, Reparative Justice and Reconciliation Reconnected Through An Official Apology for the Wrongful Jeju 4.3 Mass Convictions

Eric K. Yamamoto, Katya Katano, Rachel Oyama, and William N. K. Crowell ask what next steps for Jeju 4.3 Social Healing since March of 2015, at their collaborative article, Human Rights and Reparative Justice: The 2018 Reopening of the Jeju 4.3 Mass Convictions Through the Lens of the Coram Nobis Japanese American WWII Incarceration Cases, as the result of their joining in Jeju 4.3 Human Rights, Reparative Justice and Reconciliation conference at Chung-Ang University conference in Seoul on October 8, 2018 and Jeju 4.3 Social Healing Initiative Conference at Jeju National University in Jeju Island on October 10, 2018. They bring an opportunity to contribute to next steps toward comprehensive and enduring 4.3 justice: What additional next steps are needed to promote comprehensive and enduring Jeju 4.3 social healing? Specifically for Jeju people? And more generally for South Korea’s government and populace? In light of President Moon’s reference to Jeju 4.3 and human rights that “all Korean people hope for,” how might the promise and problems of international human rights affect the shaping of next steps toward healing the persisting wounds of the 1948 Jeju Tragedy?

This article addresses that question-how human rights principles might be significant in supporting or shaping next steps toward Jeju 4.3 reconciliation (or

social healing through justice).[1] It does this with an eye on the 2017 petition of eighteen survivors of horrific Jeju 4.3 imprisonment to reopen and set aside their wrongful, en masse military commission convictions 70 years earlier. It describes the petitioners' stories of harsh abuse by the legal process, including torture, totally unfounded group convictions and prolonged sentences, along with the Jeju District Court's 2018 reopening of their criminal cases and ultimate vindication of all of the 2,530 wrongly convicted during the 4.3 injustice.

And this article does this through the lens of the U.S. courts' 1980s *coram nobis* reopening of the convictions of the World War II Japanese American incarceration resisters. Resisters Korematsu, Hirabayashi and Yasui's 1942 convictions, and the U.S. government's mass racial incarceration, had been upheld the Supreme Court. But the three men reopened their cases forty years later through *coram nobis* petitions, and the courts then determined that the mass incarceration had been based not on their supposed disloyalty but on "war hysteria, race prejudice and a failure of political leadership". In vindicating the three men, the courts cleared the names of all 120,000 who had been wrongly incarcerated, and they contributed to next steps in social healing through justice -- the Civil Liberties Act of 1988's national apology and reparations.

Reconciliation Revisited Through An Official Apology for the Wrongful Jeju 4.3 Mass Convictions: A Key Next Step Toward Comprehensively and Enduringly Healing Persisting Wounds of Injustice

Eric K. Yamamoto, Rachel Oyama and Katya Katano raised key issues relating to social healing of Jeju 4.3 Grand Tragedy through justice, at their collaborative article, "Reconciliation Revisited Through An Official Apology for the Wrongful Jeju 4.3 Mass Convictions: A Key Next Step Toward Comprehensively and Enduringly Healing Persisting Wounds of Injustice": 2018 marked the 70th anniversary of the Jeju 4.3 "Grand Tragedy." In years since, one question remains startlingly significant: how do the survivors, their families, Jeju Island and South Korea as a nation heal from the decades-old injuries that still ache in the present? This article -- along with its companion article, "Human Rights and Reparative Justice" -- offers insights into an important potential next step towards Jeju 4.3 reconciliation. That is, comprehensive and enduring social healing through justice-healing for Jeju people who suffered from

the 4.3 events, as well as for Korean society itself. One key justice piece of that social healing process highlights the significance of formal apologies for those still suffering from the wrongful mass military tribunal convictions and horrific abuse and imprisonment during 4.3 events, particularly the eighteen survivors who recently successfully reopened their convictions, seventy years later, in Jeju District Court, vindicating themselves and 2,500 others.

US Responsibilities of Cheju Massacres 1947-1949 Revisited.

Sang-Soo Hur, Ph.D. Director, Korea Social Science Institute raised issues about US Responsibilities of Cheju Massacres in the Jeju 4.3 Grand Tragedy at his article, "US Responsibilities of Cheju Massacres 1947-1949 Revisited." : The seed of the grand tragedy, the Cheju Massacres (1947-1954) were crawling about to pop. Is it the path of unification and peace? Is it the road to division or war? Koreans were wandering in front of a forked road. The date of April 5, 1948, after the very day of Cheju April 3rd, 1948 Popular Uprising, the Commander of the United States Army Command in Korea, General Hodge issued a decree on human rights." However, the U.S. military did not abide by any decree on human rights in the three years of US occupation in South Korea.

The U.S. Army military officers who had been sent to Cheju from the main land, South Korea in the date of March 1st, 1947, to order, command, control and communicate the uncompromising hard-line anti-communist operation continued until the Cheju people were considered enemies and were destroyed in accordance with the Field Manual of US Army. So they did not distinguish civilians from guerrillas, and did not distinguish the armed forces of the guerillas from the unarmed refugees, innocent ordinary people. It was only a plan and implementation of a super hard-line suppression operation. It is the biggest reason that the U.S. military should be responsible for the Cheju massacres.

Jamnyo's bulteok - <place of fire> for Jeju women divers - A Healing Culture -

Ok-kyung Pak, Ph.D. (social anthropology), her paper presented at the 3rd Jeju World Peace Academy & the 18th Peace Island Forum, Jeju, December 1, 2018, argues that Jamnyo's bulteok is a <place of fire> for Jeju women divers - A Healing

Culture – : This paper is based on the author's book, <The Jamnyo (Jeju women divers) of Korea, Neo-Confucianism and Dual Mythology> (2018). It was published in English and French version by the Cultural Foundation Barbier-Mueller Museum in Geneva, Switzerland. The particularity of the book is that it is the first of its kind that introduces in foreign language Jeju academic discourses (published since 1950's, but not known outside of Korea) on various topics, such as Jeju women divers, mythology, kinship system, shamanism and the influence of the Neo-confucianism on Jeju, imported from the mainland, combined with data collected among a divers' community in the small island of Udo, Jeju in 2016.

This article presents two stances of the author regarding Jeju: (1) a feminist point of view on Jeju women divers and their contribution to Jeju society by presenting the island as a <women centred society>; (2) an activist point of view by presenting the history of Jeju and its people as a struggle against the centre by the periphery and dominated by different colonial powers over 1000 years. The article proposes jamnyo's fireplace (bulteok) as a social model for healing.

Mt. Halla of Jeju island is the natural birth place of *Prunus yedoensis*: Academic and Global Confirmation Process of Jeju King Cherry Trees

There have long been debated whether Jeju king cherry in Korea and *Prunus x yedoensis* (Yoshino cherry) in Japan are the same or not and its originality. Recent genomic approach among *P. yedoensis* and closed related varieties from Korea, Japan and USA confirms that *P. yedoensis* is F1 hybrid. The results also show that there are two types of Jeju king cherry in Mt. Halla, Jeju, Korea and one type is clearly different and the other type is the same grouping to Yoshino cherry in Japan and USA and the maternal taxa of the two types in Jeju is the same of *P. pendula*.

The search of paternal taxa of the same type and further molecular genetic analysis and classification among newly found hundreds of Jeju king trees in natural habitats of Mt. Halla including a 265 year-old tree along with previous findings would reveal the hypothesis that two independent F1 hybrid of *P. yedoensis* are evolved in Mt. Halla where is the only natural natural birth place of *P. yedoensis* in the world.

Furthermore, policy agenda of king cherry tree eco-exploration among six countries including two

divided Korea proposed. In terms of bio-diplomacy, it was amazing fact that Jeju King Cherry trees were sent USA under Japanese colony in 1912. In 1943, USA Congressman John Rankin of Mississippi confirms that they were "Korean Cherry Trees. The first four of these trees were presented to the American university in 1943 by the Korean Women's Relief Society of Honolulu according to notice of AU's School authority. As Jeju University students and teachers confirmed the fact in April 2018, they suggest Jeju King Cherry Trees Eco-Exploration between the two universities at university level, hoping to extend a warming program of planting Jeju King Cherry trees at the Dalma tourism complex in Wonsan city of North Korea in April of 2020.

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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