

Introduction message :

The Definition of a "True Man" is the same in both the East and West.

Professor, Lee, Moon Young, a friend of Korean President Kim Dae Jung who participated in Samill (3.1) Myungdong Incident for Korean Democracy on March 1, 1976, talks about his idea about man, religion and state in preface of his book titled as Man, Religion and State (2015 English edition translated by Ko, Chang Hoon. XXI).

"The definition of a "a true man" is the same in both the East and West. In The Analects of Confucius, he is called a noble gentleman. In the "Sermon on the Mount," Jesus said a happy person should store up his treasures in heaven. When we give alms to the poor, when we fast, and when we pray, we should not attract attentions to our actions. The person who throws out an Confucianism which encourages seeking self-reflection, and a standard of confession in Buddhism in which we express our commitment not to commit sins again, realizing even future sins in advance. Jesus said we should confess our sins first, and then we will go to Heaven. Only one who has gone through this process can be at the starting point of secondary group life, then can make the church the (that is, the teacher), and that state. Man does not come after the church or state, but proceeds them.

... However, man is not alone but is ruled by the government. The book regards the existence between man and the state as a man, not a slave. The description in this book goes to 1100 B.C. for its root. In the East, the state Yin and a slave who was restrained by the religion to pray for happiness were transformed in the state Zhou with bureaucracy and decentralization and a person was raised to a higher level who believes in Heaven and God has on a moral foundation. Likewise, around 1200 A.D., Jews who were slaves in the absolute monarchy Egypt, made an Exodus following Jehovah, God, who liberated slaves.

...This book is a letter from a natural man, Lee, Moon Young, to his neighbors. This letter reflects me, unstable me, since I cling to the pride of this life which will diminish like a leaf, and since I don't look for my place as a man. It reflects me, shameful me since I stay in the institutionalized church without my conscience and belief agreeing to it and it reflects me, looking at ultimate being amid that shame. It reflects me, who resisted and tried to set right my country (Korea), which has been ruled by a series of villains and who still feel sorrow in a new country achieved by that resistance

since I sense a dark shade in it.

I dare to compare this sorrow to writer J who wrote of the evil of a ruler with five sagas in Genesis in the prosperous times of David and Solomon, the Greek slave who wrote Aesop's Fables, and Augustine who experienced the corruption of Rome. However, how can I say that I know these men well? Here I just have a responsibility to reveal

The Logics of Gene Sharp's Nonviolent Action and Moon-Young Lee's Nonviolence

Hun Myoung Park PhD, (Associate Professor International University of Japan) examines, in his article "The Logics of Gene Sharp's Nonviolent Action and Moon-Young Lee's Nonviolence," how Moon-Young Lee's conception of nonviolence differs from Gene Sharp's theory of nonviolent action. Sharp's nonviolent action excludes only physical violence, while Lee's nonviolence does not allow verbal, emotional, or psychological violence either. The former is not verbal but behavioral, whereas the latter involves expressing oneself only in words. The weak must say the right things, which even an evil ruler dares not rebuff, minimally and without provoking him/her. Lee's nonviolence is grounded in standards and procedures, including common sense and agreement, but Sharp's nonviolent action is not necessarily. Sharp's nonviolent action is designed to change the sources of power and subjects' consents and, thus, control the ruler's power abuse. Lee's transcendence framework of nonviolence, personal ethic, social ethic, and self-sacrifice aims to avoid an all-out confrontation between rulers' tyranny and subjects' rampage and, thus, pursue rationality and eventually peace. An illegitimate regime devoid of self-correction will collapse in on itself in the end as a result of self-enlargement and power hypertrophy. The weak ought not to ask too much but, instead, to keep telling the truth to the ruler, while enduring violence and waiting patiently to the end. Lee's nonviolence together with minimalism makes his transcendence framework distinct from other theories of nonviolent action.

World Environment University: Aim and Overview

IChang H. Ko (President of World Association for Island Studies and An Emeritus Professor, Jeju National University, S. Korea), Jytte Marstrand (CEO, WAITICO Limited, Denmark) and Ji H. Kim (Researcher, World Association for Island Studies, S. Korea) talk about World Environment University: Aim

and Overview.

The name of the University. While there is a close relationship between the environment and peace, this should be reflected in the establishment of an institute or program rather than in the name of the University which should be, as originally conceived, the World Environment University. The credibility of the University will depend on the involvement in it from the beginning of highly influential leaders of the world environment movement. There is no better way of ensuring this than to obtain the formal involvement of IUCN which has in its membership most of the leading nongovernmental and governmental organizations of the environment and conservation movement

Jeju 4·3 Peace·Human Rights Education at School -Focus on High School Case-

Jeju High School Teacher Song Shi-woo sketches Jeju 4·3 Peace·Human Rights Education at School as a whole focusing on High School Case.

The aim of this paper to provide grounds for Jeju 4.3 Human Rights educational activities to students. We have 2015 Revised Social Studies Curriculum Basic Direction – Goals and Contents of Korean History – Goals of Korean History (Revised July 27, 2018). It helps students to grasp the process of pre-modern Korean history, and use it as the basis for understanding self-identity and tradition comprehensively and systematically. Through the in-depth understanding of modern and contemporary history in Korea, students develop the ability to gain insight into the historical problems of modern Korean society. Through the process of exploring and interpreting various historical materials, students develop their ability to think critically with a critical mind and identify the historical roots of the problems faced by modern Korean society and their relevance to the world, and jointly seek ways to solve problems that can be realized at the learner level.

Key words : Jeju 4.3 Human Rights educational activities to students. Korean history, self-identity and tradition

School Unification Education for the Peace on Korea

Unification with peace! Peace with Unification!

Kim Do-young (Cheomdan High School Teacher) talks about School Unification Education for the

Peace on Korea : Unification with peace! Peace with Unification!

After the 2018 Pyeongchang Winter Olympics, Korean Peninsula got in the mood for peace, prosperity, and unification with the South-North Panmunjom Declaration and the Pyongyang Joint Declaration after a long time. The President Moon spoke in front of the people in Pyongyang for the first in history and won thunderous applause. In line with this atmosphere, South Korean educators are actively responding to it and making constant efforts for inter-Korean education exchanges, such as field trips to North Korea. In this article, I'd like to examine the unification education from the extra-curricular perspective(e.g. students' clubs and creative experience activities), not from the curricular perspective, such as ethics, and social studies.

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.

March 30, 2020.

Editor in chief

Dr. Ko, Chang Hoon

President of World Association for Island Studies
And an Emeritus Professor, Jeju National University, S. Korea.