## To Preiss, Deputy Head of Development – Kindly Asking You to Review the Attached Document

Dear Ms. Preiss,

I hope this message finds you well.

I am the Korean individual who recently wrote to you regarding the refugee self-reliance initiative and the AI Safety Necklace proposal. First of all, thank you again for your kind response and for considering the matter with GIZ experts.

If I may respectfully ask one more thing—I have attached a document titled *[Must-read] M-Corp.pdf*. This document contains a fuller presentation of the same proposal, with additional strategic details and ethical rationale. I believe it may provide a more comprehensive picture of the initiative.

I deeply value transparency and honesty, and I have shared this in good faith, without reservation. If you find a moment to review it and consider sharing it with your colleagues at the German Embassy in Addis Ababa, I would be most grateful.

As a Korean civilian, I make this request with sincerity and respect. With kind regards,

## Gyu Min Jeon (Morgan J.)

Email: [gyumin.jeon.childsafe@gmail.com](mailto:gyumin.jeon.childsafe@gmail.com)

# A Korean Civilian’s Ethical Proposal, Respectfully Addressed to Ambassador Hanefeld

Dear Ambassador Hanefeld,

I hope this message finds you well.

My name is Gyu Min Jeon, and I am a private citizen from the Republic of Korea, now in my mid-forties. I write to you with sincere intentions and in full awareness of the responsibilities borne by public institutions such as GIZ and SIDA.

The initiative I propose—M-Corp—was not created to promote myself, nor to challenge existing institutions, but rather to offer a constructive, ethically sound mechanism for addressing one of the world’s most enduring humanitarian challenges: the long-term self-reliance of displaced populations. Refugees hold no fixed nationality, and therefore, they must never be subjected to nationalistic exclusion.

This belief is at the core of M-Corp.

One of the fundamental distinctions between this initiative and traditional frameworks is the nature of responsibility. When institutions like GIZ or SIDA act directly in the field, the public expectation of accountability grows exponentially. What may begin as a responsibility level of “100” can easily be amplified to “1,000” or more, simply by virtue of institutional authority, public visibility, and geopolitical expectations.

By contrast, as a private civilian of East Asian origin—independent from any government, corporation, or political entity—I carry an inherently different type of identity. My position is neither institutional nor ideological, but personal, voluntary, and neutral. As such, the ethical responsibility I bear remains proportional and self- contained. In this context, the perception of responsibility is not merely transferred—it is structurally minimized.

This distinction is important. GIZ, as an arm of the German federal government, represents one of the most respected and capable development actors in the world.

However, with such prominence comes extraordinary scrutiny. In today’s environment, even the perception of governmental overreach can trigger unintended consequences, especially in regions sensitive to Western influence. That is why a civilian-led model—particularly one rooted in the Global South or East Asia—may be far better positioned to engage without igniting political friction.

To be clear, I am not suggesting that GIZ or SIDA remain distant. Quite the opposite. Their endorsement, guidance, and technical cooperation are invaluable. But I believe it is strategically wiser for such institutions to play a facilitative, not executive, role.

Moral leadership does not always require operational control; in many cases, its power is amplified when exercised at arm’s length.

Furthermore, East Asian civilian leadership carries advantages that Western institutions cannot easily replicate. As a Korean, I am neither bound to the legacy of Western colonial frameworks nor easily perceived as advancing hegemonic interests. This allows European actors to support the initiative without being seen as imposing a normative agenda. Should political sensitivities arise, a clear line of distinction can be maintained. Western institutions, by contrast, do not enjoy the same ability to disengage reputationally once involved.

Simply put, if a European NGO were to lead such an initiative, the moral responsibility borne by GIZ or SIDA could intensify dramatically—because of proximity in culture, history, and perception. But if a Korean civilian leads it, GIZ and SIDA can support it indirectly, benefit from its success, and—if necessary—draw a respectful line to preserve institutional neutrality. This structure does not dilute ethical integrity; rather, it protects it.

In today’s complex global landscape, it is no longer sufficient to act with good intentions alone. The manner in which responsibility is carried, distributed, or amplified must be considered with strategic foresight. That is why I respectfully suggest that the humanitarian and ethical ambitions of institutions like GIZ and SIDA may be better served by endorsing civilian initiatives that embody sincerity, neutrality, and strategic independence.

The Republic of Korea, and particularly its civil society, stands uniquely positioned to

play this bridging role. We are an advanced democracy with a strong humanitarian tradition, yet we are not historically entangled in the geopolitical fault lines of Western power. I do not raise this point out of national pride, but to acknowledge the practical advantage of Korean neutrality in global ethical discourse—especially in regions like the Middle East or Sub-Saharan Africa.

I offer this perspective not as an academic theory, but as someone willing to carry the responsibility of implementation. I am fully prepared to assume the ethical, practical, and reputational consequences of the M-Corp initiative. I do not ask that GIZ bear this weight—only that it consider whether a lighter, indirect partnership might advance the shared values we all hold dear.

With deepest respect, Gyu Min Jeon Founder and Director

AI Necklace for Child Safety Project Republic of Korea

# Follow up Submission from a Korean Civilian on Ethical AI for Refugee Child Protection

**Dear Senior Diplomatic Officer at the German Embassy Addis Ababa,**

I hope this message finds you in good health and high spirits.

I write to you with sincere humility as a private citizen of the Republic of Korea. You may already be familiar with the proposal I submitted earlier under the title *“Strategic Civilian Proposal on Refugee Self-Reliance and Ethical AI (M-Corp Document),”* which was respectfully shared with Ms. Preiss and Mr. Hecker. If this document has already reached your office, I am grateful.

However, as you are well aware, official diplomatic servers operate with high security protocols, and there is a growing risk that civilian correspondence—especially those with attachments—may be inadvertently filtered or marked as spam. Regrettably, I have encountered this in previous outreach efforts. Despite the humanitarian urgency of the matter, over 200 submissions to missions in countries such as Sweden, Portugal, Canada, and Norway have not yet received a reply. Given these nations’ longstanding commitment to human rights, I fear this may not reflect disinterest, but rather a technical barrier in message delivery.

I therefore ask your kind understanding as I take the liberty of re-sharing the attached documents. The initiative concerns an AI-enabled wearable device designed specifically to protect children with disabilities in refugee settings. It is modest in technology yet profound in impact—and its potential application extends far beyond the refugee context. In regions facing frequent abduction cases, such as parts of Latin America, this device may serve as a powerful safeguard for vulnerable children.

At its heart, the proposal promotes an ethical vision of refugee self- reliance—anchored in civilian neutrality and global cooperation—and seeks to alleviate the burden of institutional responsibility, not add to it. I carry this work independently and assume full responsibility for its implications. I do not seek financial support or formal endorsement—only the dignity of fair review.

For your convenience, I have included the following documents:

1. Quick Snapshot: AI Necklace for Child Safety (3 pages)
2. AI Necklace as a Refugee Self-Reliance Model (12 pages)
3. Strategic Initiative with Full IP Ownership (265 pages)
4. Ethics-Based Refugee Camp Self-Reliance Model (5 pages)
5. Human-Centered Narrative on Ethical AI (Short Commentary)

These materials are provided in good faith, with sincere hope that they may be reviewed—either by your esteemed office or shared with colleagues if deemed of value.

Please accept my deepest respect and appreciation for your attention. It would be a

great honor to know that this civilian contribution has been considered with the ethical seriousness it humbly intends.

With highest regard, **Gyu Min Jeon** Founder and Director

*AI Necklace for Child Safety Project*

Republic of Korea

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