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FEATURE

The Sustainability of the Social Responsibility of Canaan Farmers' Schools: A Comparative Case Study of South Korea and the Philippines

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Abstract. *This paper is about the impact of social responsibility of the instructional design (ID) of the Canaan Farmers' School (CFS) in the South Korean society and the challenges of replicating the same impact in the Philippine society. It is becoming increasingly apparent that after decades of implementation, the ID of the CFS is failing to replicate a South Korean-like national development impact in the Philippines. This situation of ineffective replication of the impact of the ID of CFS represents a setback to the significance of the expansion of social responsibility, which requires a serious examination. For a comprehensive understanding of the situation, this study employed a qualitative comparative case study approach to gather comprehensive, systematic, and in-depth information, collected at the CFS Philippines during the training for Camp Asia Inc. scholars on January 26-28, 2017. The 51 participants of the study are comprised of CFS Philippine administrators and staff, and Camp Asia advisers and scholars. Research findings revealed that the three important components of the ID of CFS were the pioneering spirit, mindset transformation, and asset-based community development. Moreover, the lack of political will is seriously missing in the leadership for the expansion of social responsibility embedded in the ID of CFS in the rural and urban communities of the Philippines as it was the case in South Korea.*

Keywords: Social responsibility, instructional design, South Korea, Philippines, Comparative Case Study, Canaan Farmers' School.

Introduction

South Korea, which is rightly regarded as a spectacular success story among developing countries, was once considered one of the sick men of Asia if not the greatest sick among Asian countries. As a matter of fact, since World War II, Korea had been one of the poorest countries in the world from the structural defects derived by former colonial rule and collapse of the production facilities through three-years of Korean War (1950-1953)” (Korea Saemaulundong Center, 2013, p.538). The country’s agricultural backbone was in chaos: farmlands lay in waste and the soil is acidic due to bombings during the World War II and the Korean War. Food was in severe shortage, and transports and other infrastructure systems were lacking. The Korea Saemaulundong Center (2013) expounds that “the modernization of Korea was bound to be vulnerable due to the lack of underground natural resources” (p. 538). Development experts prophesied South Korea as doomed to poverty as “foreign economic development said ‘Korea seems to have no future’, after having traveled the rural villages of Korea, because those villages of Korea seemed to be very lazy and helpless and far from self-help” (Jwa, 2015, p. 5).

The condition of extreme rural poverty in post-independence South Korea got worse by migratory movement of the people from rural areas to the big cities. Reed (2010) pointed out that “there was a steady exodus from the rural villages by young women and men to work in the new factories (frequently under extremely poor conditions)” (p. 3). These migratory movement that offered cheap labor for the new urban-based industries were “accelerated in the 1960s” (Reed, 2010, p. 4; ADB, 2012, p. 5). Poor villagers looked to the cities for the promise of economic progress, only to be frustrated by the lack of employment opportunities and infrastructures. As people abandoned rural areas to crowd into the cities, it gave no room to the receiving cities to grow to their full potential as well. The runaway population was causing a serious dent in the possibility to reverse the condition of poverty. Referring to the situation in the 1960s, Kwon and Kwang (1990) expounded that:

Seoul and its neighboring province currently contain more than 40 percent of the total national population. Moreover, overcrowding in cities and the concentration of power and wealth in large metropolitan areas have brought about severe social problems, such as unemployment, poverty, housing shortages, pollution, and a deteriorating living environment. (p. 113)

The deterioration of the country’s socio-economic fabric “undermined the development of national economy, weakened national strength, thwarted culture, stymied civilization, and brought about backwardness to our country” (Kim, 1984, p. 54). Reflecting on the reasons that motivate people to migrate, Simamane (2011) raises this important consideration: “But why they should not leave if there is no work in the rural area. There are not even programs to retain them in the rural areas” (p. 63).

Notwithstanding its bleak outlook in terms of structural weaknesses and widespread poverty, “within a few decades after World War II, South Korea became one of the world’s most developed nation – which, from a macro-historical point of view, it’s remarkable as Korea was clearly below the world average and behind Asia’s average for many centuries during premodern times” (Schwekendiek, 2017, p. 2). Today, South Korea rightly boasts for being “the only country in the world that was a recipient of assistance in the past to have become now a donor country” (Choi & Jang, 2016, p. 2820). Though, development literature often uses the term “miracle” to describe the rapid change that took place in South Korea, history and experience reveal that, that “miracle” took place while everyone was aware. Meanwhile, the instructional design (ID) of the Canaan Farmers’ School (CFS) was adopted as the role model for the New Village Movement (Saemaetul Undong) education (Yonsei-Koica, n.d.).

This study focuses on the impact on social responsibility of the ID of CFS in the South Korean society, and the challenges of replicating the same impact in the Philippine society. To keep the analysis manageable and focused, this study limits itself to data sources generated through the participant observation, as well as interviews conducted during the 26-28 training for Camp Asia Inc. scholars at CFS Philippine. Various documents published in English about the CFS were also used as basic information sources.

Review of Literature

“Korea and the Philippines share emotional and historical similarities” (Kim, 2009, p. 198). The Philippines and South Korea were victims of colonial subjugation. For 425 years, the Philippines had been under three colonial regimes. The 377 years of the Spanish rule (1521-1898) were followed by 48 years of the American rule (1898-1946) which included the three years of the Japanese rule (1942-1945). South Korea was under the Japanese rule for 35 years (1910-1945).

Filipinos, like Koreans, are religious and emotionally attached to the family bonds. Korean miners and nurses who left for Germany between the 1960s-70s sent remittances that made a great contribution to promote the development of the nation. In the same parlance, the Bangko Sentral ng Pilipinas (2016), posits that personal remittances from overseas Filipinos (OFs) sent to families and relatives in the Philippines reached US\$7.2 billion in the first quarter of 2016 and contributes to the development of the nation.

Both nations have experienced poverty and progress. In the 1960s the Philippines with a population of 26, 273.025 was the second wealthiest in Asia with a GDP of 6.685 billion in U.S Dollars, while South Korea with a population of 25,012.314 was one of the poorest countries in Asia with a GDP of 3.958 billion in U.S Dollars. Today, while high levels of poverty remain the fixture Philippines, South Korea is now a donor country, member of the OECD’s Development

Assistance Committee (DAC). Table 1 below compares the economic and demographic situation of the Philippines and South Korea in 1960 and 2015.

Table 1

Comparison of the Economic and Demographic Situation in the Philippines and South Korea in 1960 and 2015

	Philippines		South Korea	
	1960	2015	1960	2015
GDP	6.685 billion USD	292.774 billion USD	3.958 billion USD	1.383 trillion USD
Population	26,273.025	101,716.359	25,012.314	51,014.947

Note: Data from the World Bank

Given its original context of widespread poverty and deprivation and its successful transition from third world to first, South Korea is rightly regarded as a spectacular success story among developing countries. Though an abundant literature attributes the success of the rapid development of South Korea to the New Village Movement (NVM) or Saemaul Undong that was initiated by President Park Chung Hee (ADB, 2012; Choi & Jang, 2016); however, the ID used during the NVM and the role played by the CFS to foster social responsibility in the South Korean society deserves to be elucidated. Looking at the situation in the Philippines, it is abundantly clear that despite the establishment of the Canaan Farmers School since 1991, majority of the people continue to suffer from adverse human condition such as economic poverty, social inequality, and external dependence.

The Canaan Farmers Schools of Korea

To better understand the depth of the CFS, one needs to learn about Kim Yong-Ki (1908-1988), its founder and its historical background. In a context of scarce resources, inadequate facilities, acidic soil, and widespread poverty and deprivation, the educational system that was supposed to foster social responsibility necessary for the transformation and sustainability of the South Korean society, produced rather white collar scholars who enjoyed more pay for less job and avoided menial labor such as farming. Kim (1984) noted that “today, a man who has a little learning does not usually feel inclined to do farming” (p. 22). He expounds that “it was an unwritten law that scholarship is to be pursued by aristocratic people, and the aristocratic people of learning do not work” (Kim, 1984, p. 23). Reflecting on this overwhelming reality, Kim (1984) pointed out that:

The aim of education in the normal school today is not the training of a human being, but the getting of graduation certificate, so one can advance

in the world and make his bread with ease. There will not be anybody who will indiscriminately dispute this. (p. 8)

It was without surprise that the concepts taught in the education system were not followed by corresponding actions. That is, the educational system failed to trigger the practice of what it taught; 'it did not walk the talk' as the saying goes. The education system was rather dominated by what Freire (2017) describes as narrative character where:

The teacher as narrator leads the students to memorize mechanically the narrated content. Worse yet, it turns them into 'containers,' into 'receptacles' to be filled by the teacher. The more completely she fills the receptacles, the better a teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are. (pp. 71-72)

The end result of such an educational system can only be disastrous. Freire (2017) aptly expounds that "but in the last analysis, it is the people themselves who are filed away through lack of creativity, transformation, and knowledge in this (at best) misguided system" (p. 72). This point is well illustrated with the case of agriculture, a sector in the economy very dear to Kim Yong-Ki. The educational system taught that agriculture was the backbone of society, but in practice, majority of the intellectuals did not do farming. Kim (1984) sadly noted that "farming is a driving force of industry, but our intellectuals avoided farming and ignorant countrymen have done the work of farming. Therefore, our economy and civilization couldn't get out of their backwardness" (pp. 50-51). This inconsistency between learning and practice undermined the development of the national economy of South Korea; even as it weakened national strength, thwarted culture, stymied civilization, and maintained backwardness.

It was against this background that Kim Yong-Ki set out to start land reclamation in obstinate and hostile environments. He acquired a piece of barren land in Bongan in 1931 where he founded his 'Ideal Village' until 1945. Then, he acquired another barren land at Samgak Mountain and worked on reclaiming that land from October 1946 to May 1950. From 1951 to 1954, notwithstanding the encumbrances of the Korean War, Kim Yong-Ki worked on his third land reclamation project in Yongi, Gyeonggi and named it Eden Village. On November 16, 1954 Kim Yong-Ki moved to Hwangsan and established therein the fourth land reclamation project, the first Canaan Farmers' School. Nineteen years later, in 1973 a fifth land reclamation project in Wonju-Si would be followed by the establishment of the second Canaan Farmers' School.

The Canaan Farmers Schools of the Philippines

The choice of Batan, Pampanga as the site to accommodate the Philippine Canaan Farmers' School falls in line with the Canaan spirit to bring out the best out of the most trying conditions. The place was covered with volcanic ash due to the

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eruption of Mount Pinatubo which made the soil acidic, rough, and barren. Kim (2009) commented that “although it was useless then due to the volcanic ash, it looked suitable for a rural movement” (p. 196). With the help of Lee Kwan-Soo, who became the President of CFS Philippine, the ID which was backed by a positive track record was set to instill the value of social responsibility and uplift the rural and urban living conditions of the people of the Philippine archipelago and beyond. On February 17, 1999, the CFS Philippine was officially inaugurated. Since then, trainings similar to that of the Camp Asia Inc. scholars which have been used in the data collection process of this study have been conducted in Batan, Florida Blanca, Pampanga.

Research Questions

Based on the above background, this research poses the following questions:

1. What is the ID of CFS?
2. What is about the ID of CFS that fosters social responsibility?
3. What are the impacts of the ID of CFS ID in the South Korean and the Filipino society?
4. What are the challenges that prevent the replication of the impact of the ID of CFS in the Philippine society?

Methodology

To analyze and synthesize the similarities, differences, and patterns across the cases of CFS South Korea and CFS Philippines, this study employed a comparative case study (Goodrick, 2014). Case analysis encompasses “organizing the data by specific cases for in-depth study and comparison” (Patton, 2015, p. 534) which is appropriate in the identification of the components of ID of CFS and how social responsibility is being fostered in the ID of CFS. Moreover, this approach is well applicable to compare the cases of Korea and the Philippines with respect to the impact of CFS in both societies. An in-depth understanding of the case also leads to the identification of the challenges that prevent the replication of the impact of the ID of the CFS in the Philippine society.

Participants

The participants of this study as shown in Table 2 comprised 28 females (55%) and 23 males (45%). The youngest participants were 15 years old and the oldest was 70 years old with the mean of 19.84 (n=51). The two nationalities that took part in this study were Filipino (n=49, 96%) and Korean (n=2, 4%). These participants were the CFS administrators (n=2, 4%) and staff (n=6, 12%); and the Camp Asia advisers (n=2, 4%) and scholars (n=41, 80%).

Table 2
Demographics of the Participants

	F	%	Mean	Minimum	Maximum
Sex					
Male	23	45			
Female	28	55			
Age (yrs)			19.84	15	70
Position					
CFS Administrators	2	4			
Camp Asia Advisers	2	4			
CFS Staffs	6	12			
Camp Asia Employees	41	80			
Nationality					
Filipino	49	96			
Korean	2	4			

Instruments

The instruments used in this study were the interview guide and observations. The interview guide had 10 items that were formulated by the researchers and validated by an expert. The observations took place during the training period that was held on January 26-28, 2017.

Research Setting

The research was conducted at the CFS Philippines in Batan, Florida Blanca, Pampanga. The entire property is 11-hectares land comprised of a church, a training center equipped with male and female dormitories, a library, a lecture room, a living room, an administrative office, and a kitchen. At the corner of the court of the main entry of the training center hangs a gas tank, which serves as ringing bell and the empty space as assembly place. The houses of the administrators and staff are dispatched around the land. Individual prayer rooms are located at the upper ground of the property. Livelihood composed of farming and agriculture is located at the lower ground.

Data Collection and Analysis

The data were collected from January 26 to 28, 2017 during the training of the scholars from Camp Asia Inc. To have a first-hand experience of the training, the researchers participated. Therefore, the researchers were the participant observers in this study. For the three-days training, notes were taken in and out of the classroom and interviews with the participants both formal and informal were conducted. At the same time, data mining through the search of literature related to the study such as books of CFS, history of CFS, and records of activities of CFS.

The data from the interviews were transcribed and open coded. They were content analyzed as it is the most appropriate analysis for a case study (Patton, 2015). Content analysis refers to “any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings” (Patton, 2015, p.541). In content analysis, patterns and themes emerged; furthermore, the themes were categorized. The responses in each category were narrated indicating significant data. Moreover, inductive analysis took place because “new concepts, explanations, results, and/or theories from the specific data” were generated (Patton, 2015, p. 541).

The data from the interview were triangulated with the observations, the related literature, and the documents (Patton, 2015). The data were compared and cross-checked for consistency of information to the categories identified from the interview. The categories were then narrated and discussed, each with supporting details from the data gathered.

Results and Discussions

To answer the research questions of this study, observations, informal to formal interviews, and document analysis were conducted. The presentation of results and discussions were organized according to the research questions posed in this study.

The Instructional Design of the CFS

One of the seminal contributions in instructional design is the work of Piskurich (2015) who defines instructional design as:

Really a set of rules, you could say procedures for creating training that does what is supposed to do. Some of those procedures have to do with finding out what the training is supposed to do (you might call it determining the goals the training), while other procedures deal with letting the participant know what those goals are. Still other procedures ensure that everything in the training focuses on those goals, and one more set monitors how we know that the goals have been achieved. (pp. 3-4)

Instructional design provides guidelines for formulating and implementing development policies and programs. Piskurich (2015) elucidates that “one of the purposes of instructional design is to provide both an appropriate destination and the right road to get you there, wherever you are responsible for creating a training program” (p. 1). Going against time-honored classical model of training, the CFS adopted an instructional design that could probe the moral dilemma of the Korean society and correct them through pioneering spirit, mindset transformation, and asset-based community development (ABCD). Instructional design of the Canaan Farmers’ School is assimilable to transformational learning in the sense that it does

not only provide a direction, but also includes ecological principles for sustainable method and practice of training. Burns (2011) corroborates that the significance of transformational learning is anchored in ecological principles for sustainable pedagogy.

The elements of transformational learning which include the context, the process, the content, the perspectives, and the ecological design are present in the instructional design of Canaan Farmers' School which is composed of three modules: the pioneering spirit, the mindset transformation, and asset-based community development.

Pioneering spirit. Developing new and creative ideas to address local, national and international challenges is paramount. Central to the training conducted on January 26-28, 2017 was to impart the practical knowledge of the benefit of work, service and sacrifice, in a personal, familial, societal, local, and national level. This was done through theory and practice. At the theoretical level, the two sessions conducted on the first day of the training focused on the significance of the pioneering spirit in the fate of nations such as the United States, Denmark, Israel, Singapore, South Korea, as well as the daily schedule of the people at CFS. The daily schedule at the CFS is punctuated by the following activities: they wake up simultaneously at 5 am in the sound of the bell. Then, they hold corporate worship for an hour. From 6 to 7 am is cleaning time, followed by the breakfast from 7 to 8 am. Work starts at exactly 8 am for everyone and until 12 followed by lunch. Prior to eating, everyone is required to shout aloud the following three lines of the table manner: "1) do not eat to eat, but eat to work; 2) if you don't like to work, do not eat; 3) work at least four hours for each meal." The hour reserved for lunch is followed by an hour to listen to the radio or read books. Work resumes at exactly 2 pm for everyone and until 6 pm followed by dinner. Again prior to eating, everyone is required to shout aloud the three lines of the table manner. Seven to nine pm is the time reserved to listen to radio and read books or newspapers. An hour of corporate worship is held from 9 to 10 pm and they called it a day as all the people go to bed simultaneously at 10 pm.

It is significant to note at the practical level that, this daily schedule was adopted and implemented religiously during the two remaining days of the training with the only exception of the morning and evening corporate worships. The morning corporate worships were replaced by physical exercises synchronized by cheering slogans. The evening corporate worships were replaced by group dynamic activities at the appointed time 9 to 10 pm and everyone went to bed simultaneously at 10 pm.

In the lecture session, the trainees were asked to have reflection based on what they learned from the talk. One of the comments that a trainee had was:

I can testify that the pioneering spirit training module is an effective solution to inspire people trapped in the vicious cycle of poverty. It is an

inspiration to young people like me to open our eyes and face challenges with understanding, courage, and assurance of success. (T5)

Kim (2009) argued that “the pioneering spirit is the only way of life for us” (p. 3). Challenging people to value work, service, and sacrifice is possible through the transformational learning grounded on pioneering spirit. Kim (2009) noted that “any history without pioneering spirit is full of wilderness. In such a history, we see nothing but laziness, negligence, complacency, useless, pride, vanity, extravagance, inactivity, and pessimism” (p. 3). People who emulate the pioneering spirit are creative spirit and productive spirit. Also, the pioneering spirit makes one space setter, active, positive, voluntary, and challenger of the status quo. Kim (2009) convincingly argues that “the pioneering spirit requires one to work, serve, and sacrifice based on independence, rationality, activeness and creativity” (p. 4).

Mindset transformation. Some decades ago, researchers hated the explanation of mindset transformation or change on the premise that it cannot be tested in the laboratory. However, one of the breakthroughs that crystallized scientific research was “in a 1994 Harvard study that examined people who had radically changed their lives, for instance, researchers found that some people had remade their habits after a personal tragedy, such as a divorce or a life-threatening illness” (Duhigg, 2014, p. 88).

It is interesting to note that the CFS started mindset training way before scientists sparked revolution leading to a trail of discoveries that have transformed people’s understanding of how mindset powers and influences lives. Mindset transformation imbues the trainees with moral gravitas of the values of selflessness, nobility of spirit, and compels them to put their knowledge into practice through the ideology of work, service, and sacrifice. This component was taught to the trainees on the second day of the training with two sessions. The lecture focused on practical daily choices such as the use of cellphone, dress, the sense of moral obligation to organize birthday party, the practice of eating between meal “merienda”, and junk food. Vices such as gambling, soft-drink and alcohol consumption, smoking, and more were aptly addressed.

When the presenter asked the trainees whether they would love to be involved in agriculture and farming activities majority of them did not raise their hands. When asked why, the trainees commented that:

“Agriculture is very hard” (T10).

“The work is back-breaking but the salary is small” (T15).

“I don’t want to live in poverty” (T30).

“Living in rural area is not enjoyable” (T39).

After hearing the responses of the trainees, the presenter proceeded on the discussion of the significance of agriculture and farming in the economy, as well as the personal benefit on health.

Mindset transformation emphasizes work ethics, attitudinal change, labor discipline, and spiritual revolution useful to develop “a special talent for converting life’s setbacks into future successes” (Dweck, 2016, p. 11). The whole process of mental and manual chores, pen to spade guides the trainees to break away from dependency and fatalism to have faith in them and embrace challenge. The mindset transformation equips people with the perfect mental strength to correctly link the consequences to their underlying causes, and the perfect knowledge to take corrective actions. One of the strong arguments advanced by the trainer in session was that:

When the mindset of people changes, the environment changes (T9).

This statement found a full meaning in the next day of the training as the trainees were all involved in the practical activities on the asset-based community development module.

Asset-Based Community Development (ABCD). Having built the ID of the CFS on the foundation of the sustainability of the social responsibility of each trainee, Kim (2009) posits that “the problem of poverty needs to be solved by the members of the community. Only then the transformation is valuable and sustainable” (p. 217). Societal change through the transformational learning curriculum of Cnaan Farmers School is based on the asset-based community development approach or ABCD; which is in sharp contrast with the deficiency community-based approach or DCBA which is being implemented in many developing countries.

This component of CFS ID was taught on the third day with two sessions: theoretical and practical. The theoretical session discussed and contrasted ABCD and DCBA. Assessed from the viewpoint of its guiding principles, the DCBA looks at the deficiency, needs, lacks and problems of a given community in its approach to solve them. The DCBA approach challenges the trainees to start change with their needs and wants. The question here is: what do you want and what do you need? Having crowded their minds with their wants and needs, local communities usually end confessing their difficulties to meet them. The DCBA ends up entertaining an aid-dependent mentality, passivity, and a spirit of no cooperation which leave local communities busy lamenting about their personal and corporate miseries. This is wasteful at the personal, local, and national levels.

The ABCD, on the contrary, looks at the assets, resources, potentials and capabilities of the community and challenges the trainees to start change by themselves, that is, with what they have, and with what they know. The question here is: what do you have and what do you know? The ABCD nurtures a sense of self-reliance and challenges the community and people to understand, produce and build up on their strength, assets, resources, potentials and capabilities in order to meet their needs.

After the comparing and contrasting the two approaches, the presenter asked the trainees to write down the assets they have in their communities. Some of the responses of the trainees were:

“People” (T35).

“Land” (T40).

“River” (T16).

“Trees” (T17).

The presenter then advised them to start their community development from what they have listed.

During the second session on practice the presenter showed how the trainees can make good use of the asset they have listed. This session took place outdoor-at the farm. The trainees experienced how the combination of the asset that they mentioned: people, land, river, trees made a difference in transforming the CFS into a self-reliant community. Moreover, they were taught how to do organic farming and asked to make plots and plant some seedlings of pechay and other vegetables. After that activity, they proceeded to the poultry house down the hill. They were asked to gather the manure of the chicken that they would later use as fertilizer for the plants. Aside from that, they fed the chicken with locally produced feeds.

While doing these activities, the trainees were fully involved, with enthusiasm and sense of fulfillment to be part of useful and productive endeavor. Two of the participants commented that:

“This experience is an eye-opener” (T28).

“This is a great opportunity to understand the life and the spirit of the people who harvest crops with their own sweat and labor in order for us to have food on the table” (T30).

Social Responsibility in the Instructional Design of the CFS

The International Organization for Standardization (ISO) defines social responsibility as the “responsibility of an organization for the impacts [sic] of its decisions and activities on society and the environment, through transparent and ethical behavior” (ISO 26000, 2010, p. 3). This definition suggests that the decisions and activities of individuals and organizations have impacts on society and environment. Reflecting on the impacts of that choices on the fate of nations, Acemoglu and Robinson (2012) in their book: *Why nations fail: the origins of power, prosperity and poverty*, convincingly argue that “poor countries are poor because those who have power make choices that create poverty” (p. 68). Given the significance of choices, decisions, and actions in the fate of individuals and organizations, it is crucial for people to be trained to take responsibility for what they decide and do for the good and bad of society and environment.

Grounded on the ID of the CFS through pioneering spirit, mindset training, and asset-based community development, empowers each trainee to live by the values of work, service, and sacrifice following a pattern of principles – problems – solutions. Each person is trained to understand the basic principles at work, confront the presenting problems in his/her environment, and devise possible solutions to those problems. More importantly realistically start from what he/she has. Begin with small undertakings and gain collective efforts from people around.

The Impact of the ID of CFS in the South Korean Society

During the first session on pioneering spirit, the trainer elaborated on the significant role played by the CFS of Korea in the New Village Movement (NVM) which was launched officially on April 22, 1970 by President Park Chung-Hee during a speech in Pusan. The project was set to achieve the following three objectives, summarized by Jwa (2015):

- (i) Improving the poor performance of ideological reform movements, such as the 4-H Movement or the National Reconstruction Movement, which had been carried out in rural communities since the previous administration; (ii) narrowing the income gap between urban and rural areas, which had been widening as a result of a seven-year-long industrialization policy; (iii) resolving the overproduction problem of the domestic cement industry, which was caused by the stagnation of the Southeast Asian cement export market due to the first oil shock in the late 1960s. (p. 15)

It is noteworthy to mention that, prior to the implementation of the NVM, Korea had a long and checkered history of community-driven development projects. Initiatives led by the Christian 4-H (Head, Heart, Hand, & Health) Club movement and the Chondogyos's Farmer's Association had only residual impact on the communities.

However, when President Park Chung-Hee visited the CFS on March 9, 1962, the ID that he witnessed there pricked his conscience and nudged him to start his socio-economic development plans in the rural areas. Kim Yong-Ki warned that there will be no national development without the reconstruction of the rural areas. The role played by Canaan Farmers' School as forerunner of the New Village Movement is well appreciated in the work of Park (2012) on the origins of the New Village Movement. It is elucidated that:

It is known that President Park Chung Hee is credited with the idea for the program leading to the creation of the Saemaul Leadership Training Institute. [...] In the meantime, since the late 1950s, Ilga (One Family) Kim Yong-Ki performed spiritual education to farmers at the Canaan Farms, and such educational results were deemed to have been successful. The Great Ilga and his family's educational methods at the Canaan Farmers' School

were delivered to Saemaul Education Center. I would suggest that their beliefs and the educational materials of the Canaan Farmers’ School were a cornerstone, which in turn influenced the Saemaul Movement in the 1970s. (p. 137)

President Park Chung-Hee’s March 9, 1962 visit at CFS helped him form an idea for Saemaul education. Important actions followed that visit. First, it was the creation of the Rural Development Administration and the sending of government officials to learn the teachings and lifestyle of Canaan Farmers School for 40 days (Kim, 2009, p. 233). The Canaan Farmers’ School trained citizens from the three branches of governance, namely: the public sectors, the private sectors, and the civil society organizations. Civil servants, soldiers, politicians, pastors, business professionals, office workers, students, and all sorts of people came in to get training. Second, it was the launching of the first five years’ plan (1962-1966) with the goal to lay the agricultural and industrial foundations for the future economic growth of the country.

Since President Park Chung-Hee’s March 9, 1962 visit at CFS, life has never been the same again in South Korea. Hong (2013) substantiates that “since 1962, Korean economy has grown faster than any other countries” (Hong, 2013). Tables 3, 4, and 5 show the chain reaction of change in migration and economic performance that took place during the early stage of the transformational learning and how the planned targets of the first five years’ plan were all mostly outperformed; way before the official launching of the New Village Movement in 1970 by President Park Chung-Hee. Imbued with the value of social responsibility, the transformational learning of Canaan Farmers’ School gave rural Korean youth a reason to stay and defeat poverty by equipping them to become agents of change.

Table 3
Change in Urban Migration in Korea (1960-1966)

Year	Population in Korea	Urban population (%)	Growth rate (%)
1960	24,989,241	29.1	55.3
1966	28,181,096	28.8	41.9

Note: Korea Saemaulundong Center (2012).

Table 4
Change in Economic Performance in Korea

	1956-1960	1963-1973
Import substitution	34.4	10.6
Export expansion	18.0	35.8
Domestic demand and technical change	47.6	53.6
Total	100.0	100.0

Note: Korea Saemaulundong Center (2012).

Table 5

Comparison of Planned Targets and Performance during the First Five Years Plan 1962-1966.

	Planned	Actual
GNP	7.1	7.8
Agro-forestry and fishery	5.7	5.8
Mining and manufacturing	15.0	14.3
Manufacturing alone	15.0	15.0
Social overhead and others	5.4	8.4
Population	2.8	2.7
Per capita GNP	4.2	5.0
Fixed investment	14.8	25.7
Export of commodities	28.0	38.5
Import of commodities	8.7	18.7
Employment	4.7	3.2

Note: Data from Korea Saemaulundong Center (2012).

The Impact of the ID of CFS in the Philippine Society

During the last session of the theoretical training on asset-based community development, the trainer shared the experiences of many young people whose life's trajectories changed completely as the result of the training at CFS. A notable case is that of two young residents in the province of Capiz, in the Western Visayas and the central part of the Philippines. The original plan of these two young men was to move to Manila and enter into the selling of second-hand dress, famously known as "Ukay Ukay." However, upon undergoing the training at CFS, they both changed their mind and they decided to start with what they have: an idle land.

The PowerPoint that was used to illustrate their experience with images showed their land before and after they started. Images showing their organic vegetable crops and a fish pound were followed by images of some improvement in their house. Each of them was able to buy a motorbike for delivery. On the top of this, it was a delight for the trainees to hear that in just one year of activity these two young men who are now the main suppliers of the local market in fresh and organic fruits and vegetables, as well as fish, were able to earn and save more than their peer in the second-hand selling dress in Manila.

The case of these two young men depicts well the residual impact on social responsibility of the ID of the CFS Philippine. As it is compared with the national impact in South Korea combined with rapid poverty reduction after the nine years of the implementation of the NVM (1971-1979), it urges to raise the question of the challenges that prevent the replication of the impact of the ID of the CFS in the Philippine society.

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The Challenges that Prevent the Replication of the Impact of the ID of CFS in the Philippine Society

Research findings on the challenges that prevent the replication of the impact on social responsibility of the ID of CFS to point to the same direction: lack of political will.

The answer of one of the Administrators was that:

“Those on the top are not yet receptive. We have made several unsuccessful attempts in the direction of the top leaders of the country but of no avail.” (Ad1)

In line with thrust of lack of political will as the main challenge for the replication of the South Korean national impact, the other Administrator posited that:

“What made the difference in Korea was the wisdom of the President Park Chung-Hee to start his revolution in the rural areas where the majority lived in dire poverty. The situation is quite different in here in the Philippines. Majority of political leaders invest and live in big cities to the detriment of rural areas.”(Ad2)

The same argument of lack of political will as the main challenge for the replication of the South Korean national impact was also given by an Adviser of Camp Asia who substantiated that:

“It is impossible to dissociate the situation in the Philippines with the bad choices of the leadership. The people and particularly the poor are victims of political greediness and governance myopia of the leaders.”(AI)

The challenge of lack of political will is also expressed by Kim (2009) who raises question to know “How many times would you see a government keep its words for the powerless people?” (p. 131). This rhetorical question carries both a feeling of weariness and the necessity of having mindset transformed individual in leadership position. The lack of political will shows the limits of the top-down approach to achieve the desired outcome of replication of the impact on social responsibility of the ID of the CFS. Kim (2009) clarified that “we invited mayors, governors and members of the Congress of the Philippines and put them through 21-day-long training program at the Second Canaan Farmers School. We believed the importance of the top-bottom approach when working with developing countries” (pp. 195-196).

Conclusion

Social responsibility through ID of the CFS showcases a model of transformation through training that instills the values that form the basis for human and environment development. As the training is widely disseminated, it eventually leads to rapid structural and socio-economic change, as exemplified in the case of the NVM that adopted the ID of the CFS in the local communities training programs throughout the South Korean society from 1971 to 1979. In the Philippines since the launching of the CFS in 1999, residual impact on social responsibility of the ID is witnessed. However, the replication of the national-like impact, the challenge of lack of political will need to be adequately addressed in the Philippines. In gist, this important finding provides insight and perspective on the counterproductive impact of lack of political will in the dissemination of the values of social responsibility in the Philippine society and therefore serves as basis of the recommendation.

Grounded on the significance of social responsibility to the betterment of society, this study recommends the adoption of policy measures constraining political officials to regularly and promptly take act, promote, support, and disseminate trainings such as the ID of CFS that aims at nurturing the people with a knowledge that has a transformative impact in their lives for actual application on the competence and activities.

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