

A Guided Tour of Social Innovation in Korea



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1. Introduction



While social innovation becomes a significant government agenda for EU and other nations in North America for tackling complicated social issues, it is still an unfamiliar notion to the many in Korea. However, there have been a significant number of innovative trials to solve social problems in Korea and these are never been presented together as “social innovation”. The Hope Institute considers social innovation as the main mission. The Hope Institute believes that social innovation is a requisite approach in providing solutions to many complicated social problems in Korea. For this reason, the Hope Institute has been vigorously attempting to apply diverse innovative programs to social problems and introduce them to the public. Among these innovative programs, a few cases which would represent social innovation in Korea are selected and introduced in this manuscript.

1.1 Purpose of This Work

A few numbers of academics or civic activists in Korea come across the term “Social Innovation” and they occasionally describe their work as social innovation. However, there has been no discussion or consensus about social innovation in Korea and hence the meaning of social innovation is not clearly understood within the Korean society. People often mention social innovation as i) a new attempt by a civic group or social enterprise to solve social problems or ii) use an innovative technology or business model to solve social problems. This is rather arbitrary interpretation of social innovation. As the term “Social Innovation” is being increasingly used, the clear meaning of social innovation

needs to be defined and shared. Without clear understanding of social innovation if arbitrarily interpreted social innovation cases are promoted and learned, the effort for fostering social innovation would become easily futile.

There are a sufficient number of social innovation definitions in literature and the creation of another definition would not contribute much to employ social innovation for changing society. Alternatively the working definition of social innovation can be drawn from examining possible social innovation cases. Instead of selecting definite social innovation cases, the candidate social innovation cases can be gathered, which are generally known as “social” and “innovative” by researchers and civic activists, and **review them to find out which elements of these cases are distinguished from previous attempts solving social issues and thus whether they can be regarded as social innovation.** Once this job is completed, then **an in-depth analysis for finding out constitutes of social innovation in Korea can be done.** By doing so, it will become clear in setting up a strategy to foster social innovation that undoubtedly resolves complicated social issues in Korea. This discovery will be used to create a “working definition” of social innovation in Korea.

As the first step of creating a working definition of social innovation in Korea, the Social Innovation Center (SI Center) of the Hope Institute initiated **a pilot work to gather well known cases and examines innovative features, social impacts, a process to reach current states, ongoing challenges and future vision.** Summarized results of this work are presented in the following sections¹.

¹ The detailed analysis of these cases will be described as a research report in near future.

2. What is Social Innovation?

In advance of reviewing social innovation cases in Korea, different definitions of social innovation are briefly mentioned and some key words from those definitions are explained.

2.1 Definition of Social Innovation

The history of social innovation goes back to Max Weber by sociologists and definition of social innovation quickly overflows when anybody searches for its definition. Flooded definition of social innovation also often drags a debate for drawing exact definition to a meaningless conclusion. Instead of attempting to pinpoint a definition of social innovation, definitions made by major social innovation researchers and thinkers are introduced here.

Table 1. A Collection of Social Innovation Definition

A novel solution to a social problem that is more effective, efficient, sustainable, or just than existing solutions and for which the value created accrues primarily to society as a whole rather than private individuals. (Stanford Review Social Innovation, 2008)²

Social innovation is an initiative, product or process or program that profoundly changes the basic routines, resource and authority flows or beliefs of any social system. (Social Innovation Generation (SiG@Mars), University of Waterloo, Canada)³

Social innovation refers to new ideas that work in meeting social goals. It is the process of designing, developing and growing new ideas that work to meet pressing unmet needs. (Broad Definition, Young Foundation)⁴

Social innovation refers to innovative activities and services that are motivated by the goal of meeting a social need and that are predominantly developed and diffused through organizations whose primary purposes are social. (Narrow Definition, Young Foundation)⁵

By social innovation we mean both new things that work and existing knowledge applied in new ways to solve social problems. (Pearson, 2007)⁶

Social Innovation is new idea has the potential to improve either the quality or the quantity of life. (S. Ville & E. Pol, University of Wollongong, 2008)⁷

Social innovation refers to new ideas that resolve existing - social, cultural, economic and environmental challenges for the benefit of people and planet. A true social innovation is system - changing - it permanently alters the perceptions, behaviours and structures that previously gave rise to these challenges. Even more simply, a social innovation is an idea that works for the public good. (Center for Social Innovation, Toronto)⁸

“Social innovation refers to a group of strategies, concepts, ideas and organizational patterns with a

2 Phills, Deiglmeier & Miller, (2008) “Rediscovering Social Innovation”, Stanford Review Social Innovation

http://www.ssireview.org/articles/entry/rediscovering_social_innovation/

3 <http://sigeneration.ca/>

4 Mulgan, G. (2007), “Social Silicon Valleys”, Young Foundation

5 Mulgan, G. (2006) “Social Innovation: What is it, Why it matters, how it can be accelerated”, Young Foundation Report,

http://www.youngfoundation.org/files/images/03_07_What_it_is__SAID_.pdf

6 http://www.si2.ca/?page_id=239

7 S. Ville & E. Pol, (2008) “Social Innovation: Buzz Word or Enduring Terms?” Working Paper, Department of Economics, University of Wollongong. <http://ro.uow.edu.au/cgi/viewcontent.cgi?article=1195&context=commwkpapers>

8 <http://socialinnovation.ca/about/social-innovation>

view to expand and strengthen the role of civil society in response to the diversity of social needs. The key principle of this definition is that social well-being is a goal, not a consequence" (OECD LEED SI Workshop, 2011)⁹

"The development and application of new or improved activities, initiatives, services, processes, or products designed to address social and economic challenges faced by individuals and communities." (Goldenberg, 2004)¹⁰

Transforming deeply rooted social problems by introducing new ideas, practices, policies, relationships and resources in the direction of greater resilience. (Plan Institute, 2009)¹⁰

A social innovation as a significant, creative and sustainable shift in the way that a given society dealt with a profound and previously intractable problem such as poverty, disease, violence, or environmental deterioration. (Nilsson, 2003)¹⁰

"Social innovation is defined as the practice of responding to market failures with transformative and financially sustainable innovations aimed at solving social problems." (Public Innovators)¹¹

Social Innovation is the design and implementation of better ways of meeting social needs. When we talk about "better ways" we mean transformational improvements, not incremental gains (Center for Social Innovation, New Zealand)¹²

Social innovation is about a solidarity based service or product innovation having strong social impact for the common good, and developed with the (central) participation of citizens (French Social Economy Actor)¹³

Table 2. Key Words of Social Innovation Definition

Initiation	social needs, market failures, social and economic challenges, previously intractable problems, social problems, primary purposes are social
Method/ Process	new, creative, improvement, community, transformation, innovation, participation, change, resilience, interaction, solidarity based, process of designing, developing and growing new ideas
Outcome	scale, developed and diffused through organisations, social impact sustainable shift, the practice of responding to market failures, change the basic routines, change beliefs of social system, change authority flows, to society as a whole, meet unmet needs, meeting social needs, direction of greater resilience

From these definitions, the key words constituting social innovation are highlighted. These key words are categorized into three groups in table 2. As seen in table 2, social innovation is mainly composed of three elements: how or why it initiates, how it develops, and what outcome occurs. In general, social innovation initiates to solve social problems and meet social needs. It develops through a creative, new, interactive and participatory way. The outcome of social innovation makes social impact, sustainable shift, responds to market failures, meet unmet social needs toward a direction of greater resilience. In addition, the outcome diffuses through organization, scales up, and changes the basic routines/beliefs of social systems/authority flows.

9 OECD LEED Forum on Social Innovations, http://www.oecd.org/document/22/0,3343,en_2649_34459_39263221_1_1_1_1,00.html
10 http://www.si2.ca/?page_id=239

11 <http://publicinnovators.com/what-social-innovation>

12 <http://www.nzcsi.org/Home/2011-01-01/what-is-social-innovation.aspx>

13 http://www.google.co.kr/url?sa=t&source=web&cd=3&sqi=2&ved=0CDMQfjAC&url=http%3A%2F%2Fwww.euclidnetwork.eu%2Fdata%2Ffiles%2Fdefinition_of_social_innovation.doc&rct=j&q=french%20social%20economy%20actor%20social%20innovation&ei=XbR_TsbFHOXumAXS3-2iBQ&usq=AFQjCNEA-hUG0acafykMmQ-3ZeF1QXlaeQ&cad=rjt

3. Social Innovation in Korea

This work, creating a working definition of social innovation in Korea, is intended to examine as many social innovation cases in Korea as possible. From looking into different cases, it is hoped to understand that how a social innovation landscape appears in Korea, and the degree of impact made by social innovation in Korea. The first step of work has just started only three months ago and the results of the pilot case study for these three months are presented in this document. These results can be a source to discuss focusing points, methodologies, promising collaborators of this ongoing research.

3.1 Methodology

This work is undertaken via three stages: literature review, interview and analysis. Firstly, the research team of the SI center studied literatures presenting SI definition, the distinguished role of SI in advancing society, a SI development process¹⁴. From literature review, the research team identified the following six aspects of social innovation to be closely examined.

- **Social Need** : social innovation initiates for satisfying previously unmet social needs, which are desired by a community or a whole society not by private individuals. The study reviews what social problems or social needs start a particular social innovation case.
- **Social Innovation Heroes** : a social innovation program satisfies previously unmet social needs. The study shows how a specific social innovation program operates and what a result of the program is.
- **Social Impact** : social innovation outcome must make an impact on society. By providing a new solution to existing social needs, social innovation affects not only one particular case but whole society. The study identifies whether any impact a social innovation case has made on Korean society.
- **Social Innovation Journey** : social innovation does not happen in a day like Big Bang. It travels along different stages till it delivers some results. The study describes how each social innovation case has travelled up to the current stage. Particularly this journey is examined through three stages: i) Propose an idea and initiate a model, ii) Implement a sustainable model and iii) Scale up.
- **Current Challenges** : social innovation cases introduced in this document are still in progress. All the cases are being developed to scale up so that a wide group of people in Korea can receive benefits from the programs. The study presents what challenges each case faces and how they can be possibly overcome.
- **Future Vision** : each case aims high to achieve truly valuable outcome in society. The exciting future vision of each case has been heard from social innovators and their visions are presented.

For the pilot study, six cases are selected to identify above six points. Among many social innovation cases in Korea, the cases which are regarded as being sustainable and showing a high possibility to scale up are chosen by a research team based on the results of interviewing researchers of the Hope Institute. The Hope

14 Murray, R., Caulier-Grice, J. Mulgan, G. Open Book of Social Innovation, Young Foundation
http://www.youngfoundation.org/files/images/Open_Book_of_Social_Innovation.pdf
Study on Social Innovation, SIX, Young Foundation,
http://socialinnovationexchange.org/files/Study%20on%20Social%20Innovation_22%20February%202010_0.pdf

Institute is included in one of these six cases. As the Hope Institute aims to be the center of social innovation in Korea and it has been conducting many innovative programs, it is selected as a subject of this research. After selecting cases to be examined, various literatures related with each case is reviewed. Based on literature study, questions related with above six aspects are prepared and the research team interview individuals representative of each case. The interview results are then analyzed and its first analysis results are presented in this document. For the time limit, this manuscript only contains the result of first analysis and the further in-depth analysis will be conducted in immediate future.

3.2 Key Pilot Study Findings

It is at an early stage to make any concrete conclusion about social innovation in Korea from this pilot study. However, it is still possible to deduce meaningful observations from it. The observations are discussed with respect to six aspects of social innovation, which this study focuses on.

Social Need

As shown in the key words of social innovation definition in table 2, four social innovation cases from this study started in order to solve social problems which previous attempts fail to solve or nobody has tried to solve. Some problems are chronic ones which the endeavors made by the government and a market turn out to be futile. Youths problems (described in 5.4) and problems of agriculture-based rural regions (presented in 5.2.C and 5.5) are those problems. Another problem, a senior problem introduced in 5.2.B, is a new social problem which has never occurred to any of civil society, governments and private market in terms of its severity. Before anyone else, innovators indeed understood the

severity of the problem and suggested a new and timely solution. The other two cases try to build a new way encouraging citizens to participate in tackling social issues (illustrated in 5.2.A and 5.3). Citizens are significant and capable group to ignite and nourish social innovation and however many civic groups in Korea did not sufficiently work with citizens in creating innovative solutions. There is a need to have a platform or a tool for citizens to express their voices and turn them into innovative solutions. These problems are being tackled by two cases introduced in 5.2.A and 5.3.

Social Innovation Heroes

All the six cases presented in this document have their own innovative features. Nevertheless, there are several common elements that make these cases to be innovative.

First, the core element of all these cases is participation.

Two cases (5.2.A Social Invention Program and 5.3 Think Café) are dedicated to develop a platform for citizens to participate in tackling social issues. Innovative models of the other four cases all require people, who are usually sufferer of given problems, to actively participate in solving their own problem. Retirees from 5.2.B Senior Social Contribution Center (SSCC), Youths in 5.4 Haja Center and local people in Wanju and Wonju from 5.2.C Wanju Community Business (CB) Center and 5.5 Wonju Cooperative Social Economy Network (WCSEN), all of these people energetically participate in dealing with their own problems.

Secondly, the cooperation among participating citizens acts as an important factor for success. WCSEN is the representative case showing that the cooperation is the requisite for social innovation to scale up. Furthermore, as seen in 5.2.C Wanju CB center and 5.4 Haja Center, both centers are stressing cooperation as the must-strategy for them to sustain in tackling facing the problems of which natures rapidly evolve.

Thirdly, the role of an intermediary organization as a coordinator is emerging. As social innovation is becoming one principal approach to handle social issues in Korea, several civic groups have started to play a role as a coordinator to promote social innovation. These groups (5.1 Hope Institute, 5.2.C Wanju CB Cente, 5.4 Haja Center, and The Change introduced in 5.3 Think Café) mainly work for helping and supporting other social innovators to change society.

Social Impact

This work tries to evaluate each case in terms of whether it truly solves a targeting social problem in a sustainable manner and its model become a part of main stream in society. All of the cases examined in this work succeeded to deliver solutions to some extent, but some of them have not shown yet the sustainability of those approaches. Without obtaining sustainability, it is still far from them to be a part of main stream. Although the research team surely has to study further social innovation cases in Korea in immediate future, social impact made by the cases reviewed for this pilot study is promising but not assuring yet in terms of its sustainability. Many cases consider gaining sustainability of their models as the main challenge they must overcome.

Social Innovation Journey

The process of social innovation is reviewed according to three stages. First, how social innovation initiates: all of six cases examined in this work started from strong drive by one innovator. However, the idea of an individual innovator was not adequate for social innovation actually to start. These innovators teamed up with passionate supporters and formed an excellent team to accelerate their ideas. These social innovators were usually good observers. They attentively monitored problems and attempted to find out root causes and

matching solutions. In addition, these social innovators were often inspired and impressed by other social innovation cases including oversea cases.

Second, how social innovation can become sustainable: to develop a sustainable model, the cases studied in this work focus on building a financially independent model and enriching the contents of their models. Many cases built a partnership with local governments and were offered grants from them (5.2.A. Social Invention Programs, 5.2.C Wanju CB Center, 5.4, Haja Center). Other cases have attracted the central government by developing a promising practice and promoting it to create a new trend. The central government typically provides a big scale of grants to a new trend for tackling a chronic problem. This kind of strategy has worked in 5.2.B SSCC and 5.1.C. Wanju CB Center. The most obvious but hardest approach to become financially sustainable is introducing a business model into a social innovation model. Social enterprise and a cooperative movement are those approaches and these approaches are also found from social innovation cases studied in this work (See 5.2.C. Wanju CB Center, 5.4 Haja Center, and 5.5 WCSSEN). Another important approach is raising operation fund from regular supporters. Hope Institute has shown great result from it and Think Café also considers this way as the most suitable approach to get financially sustainable.

Whatever approaches social innovation cases choose to obtain their sustainability, the essential thing which they must continue to work on is the constant development of their programs. The nature of social problems which each social innovation case attempts to solve is often very complicated. The one-off development of a social innovation program would not be able to follow evolution of a given social problem. These programs must constantly monitor the social issues they are handling and offer adjusted programs in a timely manner. Two excellent cases, 5.4 Haja Center and 5.5

WCSEN, which have long operation history clearly stresses this message. Both cases ceaselessly evolve according to social change.

Lastly, *how social innovation scales up: none of six cases has clearly shown the working strategy for social innovation to scaling up.* Many different factors are required to scale up and some of these elements introduced in this work include fostering (local) leaders, building an organization working as a coordinator, creating fund dedicated to support social innovation programs, creating suitable law and a policy supporting SI models, persuading and coordinating various stakeholders to join in social innovation programs, etc. Likewise, all of these strategies aim to form a strong base for particular social innovation programs to scale up. Prior to thinking about the specific way of scaling up (for instance, franchising programs, or creating local branches of social enterprise etc), all the six cases studied in this work are concentrating on building a strong infrastructure for their models to spread.

Challenges

There are many challenges the six social cases must overcome. These are already briefly mentioned above in describing other aspects of social innovation: Social Impact and Social Innovation Journey. In the following, these challenges are clearly summarized.

- Insufficiency of documenting social innovation cases and disseminating them to wide audience
 - Shortage of leaders and managers who can drive a social innovation movement
 - Rapid change of social problems
 - Immaturity of social innovation models
-
- Weak financial base and absence of financially sustainable models
 - A vulnerable collaborative network among social innovation doers
 - Conflict among stakeholders in development of social innovation cases
 - Lack of a legal system and government policies cultivating social innovation
 - A small market size where social enterprise survive and nurture due to lack of citizen awareness



4. Future Work for Promoting Social Innovation in Korea

As presented above, there have been observed some common elements that constitute six selected cases distinguished from other approaches. However, these observations were made only after studying six cases and even these cases need to be examined further especially to find out how these approaches are truly different from previously existing approaches. The first observations made from this pilot work will become starting points to track down those unique features. The next study of this work should ask the following questions and search for the answers.

- Are there any particular types of social problems which social innovation become the most efficient and effective solver?
- How can social impact of social innovation be measured?
- Which innovative features (in terms of both a process and outcome) of social innovation cases do contribute to tackle root causes of social problems and contribute to make social impact?
- Are there any different weight of these features in solving problems and gaining sustainability?
- Why are these features innovative? How are they different from other approaches?
- What kind of a time line is expected for social innovation to grow and mature?
- Are there typical challenges most social innovation must overcome? How are these challenges usually tackled?
- What are roles of citizens, civic activists, central and local governments, and a market under a current state of social innovation progress in Korea?

It is certain that there will be many more questions to be answered to promote social innovation in Korea. These questions are selected ones that our following work will importantly research and try to get some answers. With clearer understanding of these questions and their answers, this work would be able to contribute to social innovation nurture in Korea.



5. Annex: Case Study

5.1 Hope Institute

The Hope Institute is an independent civic research institute. They develop policies and programs that originate from experience of implementing solutions to social problems with citizen participation. They focus on identifying problems that have not been sufficiently attended to by central government or corporates. They introduce programs applicable to wide groups of people such as politicians, policy makers, activists and citizens and encourage them to adopt those solutions.



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Social Needs

Although Korea has become a democratic nation in the 20 years since the first democratic presidential election in 1987, it is still in the early stage of building real grassroots democracy in which people participate in building society and solving local problems. In addition, most civic activists and grass-root groups are inclined to criticize current political systems or policies without proposing alternative implementable solutions. After establishing electoral democracy, the nation needs detailed programs that can solve various complicated social problems. Many civic activists and citizens form a consensus that participatory governance is the key element in implementing those programs.

Social Innovation Heroes

The Hope Institute has six centers focusing on solving social issues, such as regeneration of deprived urban areas, vitalizing rural areas and communities, fostering small enterprises and young social entrepreneurs and

tackling the ageing problem through participatory governance (see Table 3). Their main activities include running education programs, consulting local governments and small (social) enterprises, incubating social enterprises, research activities including publishing reports and books, organizing seminars, forums and events, and international collaboration through global partnership with other social innovation leaders and leading groups across the world (see Table 4).

While many Hope Institute programs achieve different degrees of SI in Korean society, this manuscript only briefly introduces three representative programs. The details of other programs will be introduced in a subsequent research report to be published in the near future.

The first program described in 5.2.A is a Social Invention Program. This program is based on the values of participation, openness, locality and pragmatic solutions. The traditional policymaking process does not always reflect the voices of citizens. Instead, only a handful of experts, public policy specialists and politicians are involved in policymaking. Social Invention Programs provide various platform formats through which individual citizens can identify social problems and suggest their own solutions. The Hope Institute reviews the feasibility of suggested solutions and finds ways to implement those solutions. A social invention program is a strategy for social change that starts from creative thinking by citizens, the very people whom the ideas will affect.

Table 3. Six Centers of Hope Institute

	Mission	Main Programs	Program Description
Roots Centre	Regeneration of deprived urban areas, Vitalizing rural areas and communities	Community Business Programs	<ul style="list-style-type: none"> Establishing an intermediary organization supporting CB Educating local people to start and cultivate CB Organize CB seminars, forums and conferences
		Community Regeneration Programs	<ul style="list-style-type: none"> Organize workshops to discover local resources for community regeneration Research a practical method to create regional fund for community regeneration Consulting local governments for planning creative community regeneration
Senior Social Contribution Centre	Providing an opportunity to retirees for social contribution	Happy Senior NPO Management School	<ul style="list-style-type: none"> Systematically educate and support seniors mostly in 40-60 so that they can contribute their expertise to a society through NPO activities Educate NPO leaders and managers to strengthen their capabilities Provide an opportunity to meet up seniors with expertise required to NPO
Centre for Small Enterprise	Building social economy block by fostering Small Enterprise	Hope Partisans	<ul style="list-style-type: none"> Incubate social enterprise run by young people Connect young social entrepreneurs to experts in various professional areas
		One Thousand Jobs	<ul style="list-style-type: none"> Incubate one thousand social jobs and social business to young people Support young people to start one thousand social jobs
Education Centre	Educating public leaders	Governors Club	Organizes seminars, forums and field trips for a club of local governors
		Hope Creators	Educate open communication skills & creative public services to civil servants
		Public Leader Academy	Run resident participation legislation school and citizen autonomy school
Social Innovation Centre	Develop & run a participatory governance platform	Social Invention Competition	Gather citizens' ideas to solve social problems and support them to implement their own ideas
		Social Innovation Camp36	Software developers and designers get together to develop web or mobile apps to social challenges
		Social Designer School	Educate citizens to become social innovators by providing creative tools for reviewing social problems and suggesting innovative solutions
Supporters Finance Centre	Maintain trust & relationship with supporters	Hope Makers Club	Club of supporter who monthly donate more than 100 dollars. Run Various seminars and field trips for introducing various social innovation cases.
		GimchiJigae Day	<ul style="list-style-type: none"> Organizes monthly gatherings inviting supporters to report Hope Institute activities The executive director cooks a Korean traditional dish, GaimchiJigae, for supporters

Table 4. Hope Institute Activity Statistics (2006-2010)

Seminar / Forum Host	243 times	
Education	Public leader education	56 Sessions (4355 attendees)
	Expert education	7 sessions (256 attendees)
	Citizen education	24 sessions (862 attendees)
	Total	87 sessions (5473 attendees)
Research/Consulting	Participatory Governance	5
	Community/Local Region	51
	Alternative Solutions	14
	Public Culture	6
	Total	76
Publication (Books/Reports/Proceedings)	301	

The second program introduced in 5.2.B is a program for seniors run by the Senior Social Contribution Center. The main program of this center educates retired seniors with professional expertise on how to work for NPOs, which are always short of human resources. Since 2007, the number of graduates finishing this education program has reached 450, more than 200 people now work for NPOs and seven new NPOs have been set up by seniors completing the program.

The third program presented in 5.2.C. is the Wanju Community Business Center. Community Business (CB) is introduced to revive rural villages or deprived urban areas. The Wanju CB center is an intermediary organization coordinating various CB stakeholders in Wanju-Gun. The management of the Wanju CB center is outsourced to the Root Center for three years from 2010. The Wanju CB center shows the importance of a coordination role in allowing CB to start, grow and mature in a region.

Social Impact

For five years since its establishment in 2006, the Hope Institute has tried various pilot programs and some of them have matured into sustainable models. The social impact of the Hope Institute can be assessed as follows.

The Hope Institute's priority has been these six socially innovative outcomes:

First, the Hope Institute ceaselessly develops and introduces solutions that are implementable and applicable to existing social problems. For instance, the Happiness Planning Academy focuses on seniors, CB solves problems caused by the destruction of rural areas, One Thousand Jobs and The Hope Partisans are solutions to youth unemployment, and the Social Invention Program is for participatory governance.

Second, the Hope Institute rediscovers social problems that have been sufficiently addressed by neither governments nor markets, and that are not highlighted by social groups including social activists. Rural area destruction, deprived urban areas, vulnerable small enterprises and ageing society problems are good examples. These problems have attracted new public attention since being raised along with new forms of solutions by the Hope Institute. Third, the Hope Institute plays a role as catalyst of social innovation by educating other groups and organizations or co-working with them. Civil servant education programs like The Hope Creators and The Mayors School are run regularly, and various consulting and outsourcing work for local governments have prompted local governments to implement SI programs. Fourth, the Hope Institute fosters SI leadership through various training programs, which provide leaders with the required skills, talents, values and knowledge. Social Designers School, NPO Management School, Fundraising School, and Social Entrepreneurs School are training programs that transform potential social innovators into true innovators. Fifth, the Hope Institute is a frontier which introduces novel approaches to participatory governance. Pioneering programs such as the social invention competition and the SI camp encourage other groups to start their own programs. Sixth, the Hope Institute builds an intermediary organization that supports SI activities and networks social innovators in communities. The Wanju CB center was established for supporting CB activities in Wanju-Gun, and preparations for the Public Activity Support Center in Gwangju are underway.

Social Innovation Journey

Propose an Idea and Initiate a Model

As the executive director of the Beautiful Foundation, Won-Soon Park had an opportunity to visit Germany for three months and Stanford University in the US for

seven months in 2004. He visited various types of NGO, NPO, and groups and organizations creating SI in these two countries. He concentrated on figuring out the difference between Korean society and the societies of these two nations by interviewing social innovators and researching SI cases with academics. His research trip led to an answer. The core capacity that was missing from Korean society is participatory governance with implementable and applicable programs. In order for Korean society to develop such capacity, he felt it necessary to establish a new research institute. The new institute had to provide implementable and applicable programs with thorough understanding of social problems, obtained from real experience of working in places where problems exist.

When he came back to Korea in 2005, he started to discuss the establishment of a new research institute, mainly with principal staff at the Beautiful Foundation. However, soon after initial discussions, he managed to invite hundreds of academics, businessmen, activists, journalists and professionals in various sectors and persuade them to join the founding group at the Hope Institute. With great support from the founding group, the Hope Institute started in March 2006 with 25 full time staff and 100 part time and voluntary staff.

Implement a Sustainable Model

The political environment in Korea began to change in 2008, and in 2009 the National Intelligence Service (NIS), the Korean equivalent of the CIA, filed a defamation suit for damages against Mr. Park personally for alleging that the NIS was pressuring corporations not to financially sponsor civic groups related with him. During 2009 most of the corporate sponsors and partners working with the Hope Institute ceased their financial support. Before this legal action, corporate

sponsorship formed around 90% of the Hope Institute's revenues, but this number dropped to 26% after the 2009 legal suit.¹⁵

This forced the financial strategy of the Hope Institute to change, and they started to focus on securing regular supporters. The number of supporters donating more than 10 US dollars monthly was only 300 at the end of 2008. This number has reached around 7,000 in 2011, and this revenue formed around 40% of total revenue in 2010. Around 45% of their revenue in 2010 also came from various training programs, consulting work, local government outsourcing work and sales of research reports and books. Without much grants from central government and corporates, the Hope Institute succeeded in surviving and continuing their ongoing programs. As a result, they secured financial independence from unnecessary intervention.

Scale Up

Diffusion of the Hope Institute can be discussed in terms of the SI programs it runs. The Hope Institute has tested numerous SI programs and some of them have started to scale up. The details of three different programs that have started to scale up are introduced in the following sections. As described in these sections, the three programs have slightly different elements that help them diffuse. However, there is a common feature that enables them to stabilize and begin to diffuse. The Hope Institute has been focusing on training civil servants, local councilors and local governors through diverse formats, such as social innovators' lectures, introducing innovative cases from overseas, visiting SI sites and organizing workshops and clubs. These programs have opened up new SI models to public officers and leaders, and they have actively adopted these new models to solve their local problems. The short history of local

15 See pp. 26-27 of Hope Institute Annual Report 2009

democracy (local councilors and governors have been democratically elected since 1991) and weak foundation of political parties mean that councilors and governors are elected with limited programs and financial and human resources. This environment motivates local governments to find good partners who can suggest innovative programs to them. The Hope Institute clearly plays a meaningful role by developing and operating innovative programs with local government. This kind of partnership certainly helps the SI programs of the Hope Institute to diffuse across many regions of Korea.

Challenges

The founder and the executive director of the Hope Institute, Won-Soon Park, has just resigned at the time of writing in September 2011. Since the establishment of the Hope Institute in 2006, Mr. Park has contributed tremendously in raising funds and developing SI programs at the Hope Institute. His resignation necessitates new leadership for the Hope Institute to provide a strong vision of SI and management skills for the institute's staff and supporters. While the financial stability of the Hope Institute has become stronger than ever by securing more than 7,000 monthly donors, revenue is not yet sufficient to continue their programs without interruption. Having experienced how fragile the partnership between the Hope Institute and large corporates is, the Hope Institute still needs to develop stronger financial models.

In addition, the Hope Institute needs to build strong governance with civil society and communities in different regions across the country. It is not sufficient for the Hope Institute to introduce and test their innovative programs in different regions in order for those programs to stabilize and evolve nationally. Building trusting relationships with people in regions, educating them about new approaches, and learning new lessons from different regions are pivotal in

achieving widespread SI. There have also been countless ups and downs in applying various SI models to different social problems over the past five years. However, valuable lessons from success and failure have not been clearly documented and widely disseminated in Korean society. Sharing experiences with thorough documentation is important in diffusing SI models. It not only helps other individuals, groups and organizations to adopt Hope Institute programs. More importantly, this kind of sharing helps to create a wider social trend that can catch the attention of individuals, groups and organizations can achieve real change. To develop such a social trend, sharing experiences with a wider audience through various channels is imperative.

Future Vision

The Hope Institute has an ambition to become the center of SI in Korea, built and operated through citizen participation. They aim to achieve financial stability through the support of citizens. Currently donations from individual supporters form around 40% of Hope Institute revenue. The Hope Institute targets to raise this level to 80%, which would be on the margin of being sufficient to achieve financial stability. The Hope Institute plans to accelerate building stronger networks and relationships with civil society and communities in local regions by establishing intermediary centers. These centers will play a central role in providing a platform for people in the regions to meet up and share and implement their ideas. Moreover, the Hope Institute plans to develop truly unique and innovative programs by combining the core expertise of different centers within the Hope Institute. New programs like "Returning Rural Village School", which educates seniors who would like to go to rural areas after retirement and helps them to settle, is the very start of creating those programs. This program is developed by co-work between the Roots Center and the Senior Social Contribution Center and it is expected

to address both senior problems and the destruction of rural areas. In the long run, the Hope Institute intends to provide central and local policies, which are created based on rich experiences of testing various SI models on sites with chronic problems.

5.2 Social Innovation Programs of the Hope Institute

A. Social Invention Program

Social Invention is the creation of a new procedure, law or organization that changes the way in which people relate¹⁶. The Social Innovation Center of the Hope Institute regularly hosts the Social Invention Competition, which grew out of the Social Invention Process. Both the Social Invention Competition and the Social Invention Process offer a platform to ordinary people to be able to suggest their own ideas to solve public problems. Both programs are based on the values of participation, openness, locality and pragmatic alternatives.

 Idea.makehope.org

Social Need

In criticizing the maladministration of the government, civic activists experience different criticism from citizens. People in Korea are getting tired of hearing strong criticism of the government without pragmatic solutions. Civic activists have started to work hard to suggest different approaches from the government, which might resolve the problems of Korean society. However, those solutions are usually suggested by small group of experts such as academics, civic activists and journalists etc, and are often not supported by citizens. This brings

about strong criticism, which is that civil society is run by elitism. What are missing from new solutions suggested by civic groups are voices of citizens. As electoral democracy gets mature in Korea, there are strong wishes by people to participate in developing solutions to various social problems. There is strong need to implement participatory governance in Korea.

Social Innovation Heroes

In order to implement participatory governance, the Social Invention Center (SI Center)¹⁷ is formed when the Hope Institute is established in 2006. They believe that Social change can start from creative thinking by citizens, the very people whom the ideas will affect. Citizens understand problems better from their daily living and they can come up with solutions. However, there is neither a clear nor an easy way to facilitate implementation of solutions proposed by ordinary people. It is necessary to have a platform that collects people's ideas and helps them to implement their own solutions. The Social Invention center develops and tests various ways of achieving this.

The first approach is the "Social Invention Process (SI process)". This had been tried between 2006 and 2008 and about 40 ideas from around 3300 ideas registered through an online site were actually implemented. The SI process works as follows. People with ideas can register them through the Social Invention online site. The ideas are categorized into different groups, such quality of life/social welfare, public good, economy, culture/arts, environment, region/participation and human rights/minority groups. At this site, a comment section is provided so that anybody visiting the site can leave their opinions on registered ideas. Every week, staff of the SI center and citizen panels evaluate the

¹⁶ This definition is found from Global Idea Bank Web Site <http://www.globalideasbank.org/site/bank/idea.php?ideald=1528>

¹⁷ The name of Social Invention Center is changed as Social Innovation Center in 2010.

existence of precedents, public values, and feasibility of ideas for implementation. The selected ideas passing the evaluation are then publicized through newspaper campaigns and other media outlets. The goal of the media campaign is to generate a public discussion and hopefully the distillation of a public consensus. At the same time, the SI center organizes a Rumble Rumble Forum, where citizens, experts and relevant government officers gather and discuss issues arising from selected ideas. Some ideas requiring legislation are passed to the Tribunus Plebis Club, a supra-partisan association of members of the National Assembly of Korea. This club was set up to support the legislative process of turning ideas into legislative proposals and it has 38 members of the National Assembly from different parties. The ideas eventually become a reality either through the legislative process, through agreement with the relevant public institution or local government. Sometimes the ideas are delivered to relevant corporations to be reflected in their products.

Following running the SI process between 2006 and 2008, from 2008 onwards the SI center has regularly organized Social Invention Competitions every year. These are nationwide competitions asking people for their own solutions and detailed implementation plans. The SI center selected specific areas with some questions, for instance, a way to help working mums look after their children. In 2008, people's suggestions were collected online for a month, a total of 763 suggestions were registered and the final top ten suggestions were selected. The final selection is made through presentations by idea providers showing future implementation plans. In 2009, the competition format was changed slightly. After selecting the final top five ideas, which were collected through the web site, the idea providers were given around two months for pilot implementation of their suggestions. This encourages

idea providers to implement and initiate their plans quickly and the initial results of their implementation are actually presented to the panels to decide a winner. Some of these five suggestions are still in operation: the urban farming program called "Neighbor, LaLaLa" and the "living library" which introduces life stories of different people for eliminating prejudice.

Social Impact

The ideas suggested through the "SI process" are realized by various routes. Some are implemented through legislation, and others are realized after long discussion with related bodies, public campaigning with media in order to persuade government departments, etc. The implemented ideas include diversifying the height of the subway handles for different groups of people and notifying commission fees at ATMs before withdrawal, notifying "no available seats" on the outside of long distance travelling public buses, etc.

Likewise, many ideas are closely related with the inconvenience of a particular individual's daily life, but the changes brought by new suggestions give benefits to the public. People experiencing inconvenience turn it into solutions and these solutions again change society. For instance, the appropriate height of subway handles generated discussions on the standards of public goods. In this way, the value of the SI process can be seen as questioning obvious stuff and thinking of new ways to solve social problems. Indeed, the SI process has inspired other initiatives on open innovation. Government organizations, local councils, NPOs and several corporations - among them the Seoul Metropolitan Government, the Iksan Hope Coalition, the Goyang Social Innovation Center, and SK Telecom - have adopted this kind of platform.

Compared to these results, the outcome of SI

competitions tends to be more community oriented. Since idea providers suggest implementation plans and try pilot programs, the pilot programs are put into their proper shape soon after the final presentations. In this process, the idea providers form a community or social enterprise to continue their programs. As the winning programs grow into a new form of community program or social enterprise, the Hope Institute staff continue to maintain close relationships with competition winners and advise on their progress. In cases where the winning programs turn into social enterprises, the Small Enterprise Center of the Hope Institute usually takes over the job of maintaining monitoring of their progress and gives useful advice to them.

Social Innovation Journey

Propose an Idea and Initiate a Model

Before the Hope Institute was established in 2006, the founder of the Hope Institute, Won-Soon Park, had come across the organization Global Idea Bank when he visited the UK. This organization receives new ideas from people all over the world through web sites, categorizes them and allows anybody to adopt ideas for implementation. When he saw this model, he felt that it could become a useful platform for Korean citizens to suggest their own ideas to solve social problems. The key value which the Hope Institute has pursued since its establishment is participatory governance. The concept and model of Social Invention practiced by the Global Idea Bank well satisfies this key value. This led the foundation of the Social Invention Center (SI Center) within the Hope Institute and the SI Center was the pioneering team which created new methods to receive citizens' own ideas to solve social problems and figured out a way to implement those ideas. In March 2006, the SI Center set up a website which receives any ideas for solving public issues from anybody. Between March 2006 and August 2008, around 3,300 ideas were

registered through the website, and around 40 ideas were implemented.

Implement a Sustainable Model

While the "SI process" certainly helped people's ideas to be implemented and the small ideas suggested through the SI process indeed change Korean society step by step, the cost and effort expended by the SI center was quite considerable. In order to make the "SI process" sustainable, the SI center has to come up with a cost-effective approach. Collecting ideas without a limit on a subject requires quite a long time and wide expertise for reviewing the feasibility of ideas and finding possible ways to implement them. This led the SI center to propose Social Invention 2.0 'Do It Yourself'. The Social Invention Competition is organized as a platform to fulfill Social Invention 2.0. The idea providers entering the competition have to come up with implementation plans and they have to show some results after practicing their pilot models. This certainly reduces the time and effort put in by SI center staff for filtering out infeasible suggestions. Furthermore, this gives an opportunity to participants to become truly participatory citizens who can be actively involved in solving social issues.

Scale Up

The results of running the SI process and the two SI competitions show that many citizens' suggested ideas are related with community issues in specific regions. These results appear to be very attractive to local governments which are often short of new ideas. In 2008, No-Won local council in Seoul run the Social Invention Process to gather new ideas from civil servants working at the council. The Seoul Metropolitan Government also provides its own SI process to Seoul citizens. In 2010, the Social Invention Center changed its name to the Social Innovation Center (SI Center). The

new SI center concentrates on introducing the SI competition platform to local governments across Korea. Su-Won city government teamed up with the SI center and held The Su-Won Social Invention Competition in 2010. Following this, Bu-Cheon city government together with the SI center is currently running the Bu-Cheon Social Invention Competition. In addition, other NGOs based in other local regions, such as Ik-San, Gwang-Ju, Ko-Yang and Pyung-Taek are currently running their own Social Invention Processes. These NGOs form a network of Social Invention and share their experiences.

Challenges

Now the SI Center of the Hope Institute is running the Social Invention 2.0 programs, primarily the Social Invention Competition. Even though their Social Invention 1.0 program, the Social Invention Process, has been replicated by many NGOs and local governments, there are some obstacles to be tackled. The biggest challenge is efficiency. Many ideas suggested by citizens are just complaints without feasible solutions and thus only 2-3% of registered ideas are implemented. Furthermore, it takes time for one idea to be implemented as a working system or a policy. For instance, the idea of showing commission fees on at ATMs took nearly two years from the idea's registration to the first actual results. This processing time sometimes causes the momentum of the project to be lost.

The Social Invention Competition is proposed as an evolved and alternative form of Social Invention, and it is becoming established. By asking idea providers to be idea implementers, and by creating partnerships with local governments, the SI competition increases efficiency. However, it is not easy to work with civil servants of local governments. Most SI competitions start since the SI center buys local governors' hearts. The idea is that ordinary people come up with solutions,

but implementation is very unfamiliar to civil servants and they are usually very pessimistic about the whole idea. This makes their attitude to the SI competition very passive. In addition, when SI competitions are held in local regions, the support of civic groups in local regions is very important. They are people who can continuously support competition winners and civil servants after the completion of competitions. They are people who can continue to host subsequent SI competitions with local governments in local regions. Thus, it is very important to build trust between the SI center of the Hope Institute and local civic groups in order for the SI competition platform to mature and settle.

Another challenge is upgrading the level of civic consciousness. Even though social invention programs open up a channel for citizens to participate in changing society, this is still a relatively new experience for many citizens. Thus, it is not easy for them to come up with feasible solutions. Experience of running social invention programs teaches a lesson that these programs can become truly meaningful and effective only when continuous offline support or citizen education is running alongside. By showing previous approaches or models performed by fellow citizens, and by discussing the bottlenecks which they face, citizens get to understand the process of citizen participation and their roles within the process.

Future Vision

The next goal of the SI Center is diffusing the current model to wider areas across the nation. They are trying to work out what would be the best model for SI competitions to become a settled platform to be diffused. To achieve this goal, the SI center focuses on hosting SI competitions in as many areas as possible, and presenting new opportunities to local people to participate in improving their regions by themselves.

Lots of efforts are being made to communicate with local governments and introduce the actual results of previous competitions in Su-Won and Seoul. For local governments actively promoting social enterprise in their regions, the SI competition can become a pilot testing bed for community based social enterprise supported by them.

At the same time, the SI center is trying to build a network in which the hosts of SI competitions in different areas get together and discuss the development of more advanced versions of social invention. From these discussions, the SI center hopes to clarify the different roles of local people, local governments, local civic groups and central civic groups like the Hope Institute. The SI center would like to be a central hub to implement social invention throughout the nation and thus continuously provide more mature forms of social invention platforms and tools to other local governments and civic groups in local regions.

B. Senior Social Contribution Center

The Senior Social Contribution Center (SSCC) offers programs assisting senior people to plan the latter part of their life. SSCC educates retirees having professional expertise and experience in adapting to working at NPOs. They also provide an NPO management school for NPO leaders and managers so that they can identify what is lacking in NPO management. The attendees of these two education programs naturally got together and found a new opportunity for seniors to work for NPOs. These education programs have run for four years from 2007. Around half of attendees are now working for NPOs and seven new NPOs have been created and run by attendees.

 Happy.makehope.org

Social Need

As many countries experience the social problems of an ageing society, in the Korean society, the baby boom generation after the Korean War has started to retire. The Korea National Statistics Office reports that more than five million people will retire in the year 2010. Most welfare systems provided by the government focus on caring for old people who live alone or building infrastructure for seniors such as senior centers with recreational or leisure programs. No program helps baby boom generation seniors design the latter part of their life by themselves, and use their experiences and expertise for practicing new life plans. Moreover, many NPOs in Korean civil society are short of human resources. The areas of expertise lacking in NPOs tend to be business-related, like financing, accounting, marketing, human resource management etc.

Social Innovation Heroes

To address the baby boomer generation's senior problems, SSCC approaches NPOs. NPOs can make good use of the expertise and experience of baby boomer generation retirees. To realize this, SSCC runs two education programs, the "Happiness Designing Academy (HDA)" and the "NPO Management School". HDA is designed to introduce values and skills required to start and run NPOs. It consists of expert lectures, case studies of existing NPOs, NPO visits and seminars by NPO staff and a workshop. The NPO Management School was devised to provide the professional skills required to run NPOs. In this school, solutions to diverse issues raised from managing NPOs are discussed. The seniors attending or having attended HDA form a group of mentors or consultants and give advice on the issues discussed in the school. This kind of consulting and mentoring naturally connects seniors to NPOs where there is a critical need for seniors' expertise. From September 2007 until September 2011, fifteen HDAs

have been run and around 470 seniors attended. Around 50% of graduates are currently working for NPOs. In addition, around 60 seniors established seven NPOs themselves, and enthusiastic alumni activities such as organization of forums on various social issues and webzine reporting of various NPO activities are ongoing.

The success of HDA encouraged SSCC to start the new program called "Let's after work" targeting people in their 30s and 40s who are still working. This new program provides a chance for middle age groups of people to reflect on the meaning of their life and plan in advance the latter part of life after retirement. Various types of NPO activity are introduced and attendees are encouraged to network among themselves and other NPOs. For seniors and middle age groups of people to continue to have interest and knowledge of NPO activities, SSCC operates the NPO information center within the Hope Institute. The center collects information about Korean NPOs and provides an offline space for the HDA graduates to gather and seek consultation about starting or running NPOs.

Social Impact

Before any other groups, including central government, SSCC was aware of the severity of senior citizen problems and provided new forms of solution. SSCC was initially set up by creating a partnership with Korea Life Insurance. This partnership was possible due to the innovative and applicable approach (offering new NPO jobs to seniors) and the insight and vision of the Hope Institute, which aims to provide a total life-cycle plan to people. The success of SSCC won "Socially Responsible Job (SRJ)" the attention of other CSR teams in big corporate, the central government and local governments. The Ministry of Health and Welfare, and the Ministry of Employment and Labor started offering grants to projects creating SRJ, and this allowed many

other NPOs to develop new programs to offer public or NPO jobs to seniors. One of the most influential economic research centers in Korea, SERI (Samsung Economics Research Institute) also published a report describing the severity of senior problem in Korea, the importance of SRJ in solving senior problems, and introducing HDA as an SRJ case in April 2009.

Social Innovation Journey

Propose an Idea and Initiate a Model

When the executive director of the Hope Institute, Won-Soon Park, visited Germany he met Mr. Rüdger Reuke, sometimes known as "one Euro man". He worked at Deutscher Entwicklungsdienst (DED) for 35 years and started to work at the NGO called German Watch after his retirement. He was paid only one Euro per month since he was already receiving sufficient pension for living. He also said to Mr. Park that he was really happy to be able to work using his expertise for good. This occasion led to the idea of offering NGO jobs to retirees with experience and expertise.

In 2006, the life insurance company Korea Life Insurance was looking for CSR programs that could offer a welfare program focusing on retirees. The initial plan of the Hope Institute team to re-educate retirees for working at NGOs was a good match with what the CSR team of Korea Life Insurance wanted to achieve from their CSR programs. This secured sponsorship of Korea Life Insurance in November 2006 and "Happy Senior Project" was launched. The project started by offering HAD and five staff of Korea Life Insurance joined the team to start the first HDA.

The SSCC team carried out preliminary research about what the education program needed and how the program could be run. The team met many NGO leaders and organized workshops to discuss the expected

difficulties in working with seniors and the best model for alleviating those difficulties. From this workshop, the team realized that they needed to run the training program not only for seniors but also for NGO leaders and staff. The team also organized the network of around 50 NGOs joining the program and collated the details of jobs and expertise needed by these NGOs. To the team's surprise, there was high demand at the first HDA and the age group of attendees was quite diverse - even people in their 40s and 50s who had not yet retired attended HDA. The first HDA session finished successfully and around half of graduates found jobs at NGOs.

Implement a Sustainable Model

Each session of HDA lasts for a month and consists of twelve lectures, an NPO site visit, seminars with NPO staff and a two-day workshop. This short period of training is not sufficient for seniors to adapt themselves to working for NPOs. SSCC staff strongly bond with the graduates of HDA and maintain an alumni community. Whenever seniors face difficulties working at NPOs, which are usually recommended by the SSCC team, the SSCC staff always attends to them and listen to their problems, and advise both seniors and NPO staff in solving problems. The role of SSCC as an arbitrator between seniors and NPO staff is crucial for the model to succeed. It is also observed that the relationship among alumni is very special and strong since they share a common value, doing something good for a society for the latter part of their life. The alumni regularly organize forums that invite social innovators and have lectures, and provide networking time between the graduates of different HDA sessions. Some HDA graduates also attend new sessions of HDA as guest lecturers and introduce their new experiences as NPO workers.

Scale Up

From 2008, HDA started to diffuse into different areas through building partnerships with various groups. The SSCC team created a consortium with HanSin University and runs HDA in cities of Ko-Yang, Si-Sung, Su-Won in KyungKi province. In addition, steady relationships among alumni led them to set up NPOs by themselves. For instance, the "Hope Do-Re-Mi" provides consultation to microcredit systems and small enterprises and this is naturally born out from gatherings of banking industry retirees. Likewise, seven different NPOs made from the HDA alumni gatherings verify seniors' bravery and ability to create and manage their own NPO's. This leads to create one of the current SSCC strategies, which focuses on encouraging and supporting seniors to create their own NPOs based on their expertise and interests.

Another lesson learned from five years' experience of running HDA is that it will be much easier for anybody to work for NPOs if they plan in advance so that they understand values and management mechanisms of NPOs. This prompted the SSCC team to start the "Let's after work" program in 2010. This new program has run two sessions so far and some participants attended HDA after completing "Let's after work". This again spontaneously creates an opportunity for seniors to become mentors to people in their 30s and 40s and this new opportunity can become another form of NPO.

Challenges

The biggest challenge to SSCC is the hostile relationship between the Hope Institute and the central government. While the success of HDA stimulated the Ministry of Health and Welfare to start giving grants to projects creating SRJ for seniors, new projects proposed by SSCC and the NPOs created by the HDA graduates continuously fail to secure grants. SSCC plans to

develop various programs such as advanced training courses teaching “Starting NPOs” and “Social Enterprise Startups”. However, they have found it difficult to find additional funds to start these new programs.

Another challenge is that a new trend, “offering SRJ to seniors”, created by SSCC, has led to the creation of many new programs similar to the HDA. However, most of these programs only offer a short training course and do not provide continuous advice to seniors after the completion of courses. There is a concern that this situation might lead to disappointing experiences for seniors working with NPOs and thus reverse the positive effect of HDA.

The third challenge of SSCC is reducing the NPO dropout rate of seniors. There are always ups and downs whenever seniors work for NPOs, and the work environment of NPOs is often poor. Some seniors cannot adjust themselves to this environment and eventually quit their jobs. One motivation for starting “Let’s after work” is making people familiar with the NPO environment and helping them to work with NPOs when they become seniors.

Future Vision

SSCC is considering two possible routes for their future. One option is that they can extend programs to support wider age groups, from late 30s through to 70s. SSCC staff understands that many people start to feel there is a need to reflect on their life earlier, which is about at the end of the 30s. People start to reconsider the meaning of their jobs and make financial or other plans for retirement starting around at the end of their 30s. This motivates SSCC to develop new programs suitable for different age groups, which help them to make their life plan. Another possible future option is turning SSCC into an independent foundation which specializes in

providing various senior programs. Beyond offering SRJ to seniors, the foundation would be able to offer programs handling health, finance and other issues using more diverse approaches. Currently SSCC rigorously examines both options to be their future plan.

C. WanJu Community Business Center

The WanJu Community Business (CB) center is an intermediary organization supporting various CB activities in Wanju-Gun. The Wanju CB center was set up as a local foundation funded by local banks and local people, and its management is carried out by the Wanju local government with the Hope Institute Staff. Since opening in September 2010, it has been actively incubating CB enterprises, building a network of local people related with CB and offering various education programs. In the near future, it hopes to provide a complete program which offers different levels of support to three stages of CB group: preliminary CB startup communities, CB startup communities, and agricultural social enterprises.

 www.wanjucb.org

Social Need

Most agriculture-based rural counties in Korea have chronic problems like depopulation and reducing incomes, ageing population, downfall of small farms and collapse of communities. Wanju-Gun is a rural county which has a population of eighty-five thousand and is located at the South-West of South Korea. Wanju-Gun cannot avoid such chronic problems either. Its financial independence rate is 23%, the ageing rate reaches 46% and farming families are around 80% of the total population. To revive the local economy, the Wanju local government invited chaebol, but local tax paid by these conglomerates is only about a million dollars which is only 3.8% of total Wanju local government finance.

Furthermore, most people working at chaebol live in the city of Jeonju located next to Wanju-Gun and they do not spend much money in Wanju. Likewise, the chaebol invited to Wanju hardly contribute to Wanju's local economy. Wanju-Gun desperately needs a new way to revitalize local community and economy.

Social Innovation Heroes

To revitalize rural communities, the Roots Center of the Hope Institute introduces community business (CB). CB is a type of business which aims to solve community problems by community people using community resources. The Roots Center organizes CB experts to develop new education and consulting programs for starting and cultivating CBs in local areas. As the first step of starting CB, the Root Center team emphasizes local resources existing in each local community and suggests developing a business model which can maximize usage of existing resources. After several sessions of CB training programs, expert seminars and CB site trips to Japan, Wanju-Gun began a pioneering trial of CB to revive communities in Wanju-Gun.

First of all, local people including local banks set up a foundation and created an intermediary organization, the Wanju CB center. The Wanju CB center is an intermediary organization, which supports starting and fostering of CB in Wanju-Gun. The management of the Wanju CB center is carried out by the Wanju local government with the Hope Institute. They employ six full-time staff of the Roots Center for its management and all of them move to Wanju. When the Wanju local government provided grants to existing CB enterprises and preliminary CB startup communities in 2009 and 2010, the Wanju CB center supported these grant receivers by helping their management and business planning. There are currently around 90 CB enterprises in Wanju-Gun and 60% of them belong to agriculture or

processing agricultural products.

CB cases which start to revitalize Wanju-Gun include "Andeok Power Village", "Healthy Dining Table" and many more. Andeok Power Village is an agricultural cooperative started by US\$120,000 of investment, which is made by 54 village people. It runs a traditional spa, Chinese medical healing programs, an organic restaurant, guest houses, and sells various traditional sauces. After around two years of business, the monthly revenue of Andeok Power Village has reached around US\$45,000 and eight village people are currently working as full-time employees, with many more as part-time workers. Another CB enterprise called Healthy Dining Table trades local agricultural products directly from local farmers to customers. It employs twelve local people as full-time workers and makes around US\$45,000 of monthly revenue. The Wanju CB center ceaselessly helps these CB enterprises to grow by promoting their cases, training some business skills and networking them with other local business people, local academics, civil servants being in charge of supporting CBs and whomever is interested in CB.

As seen in these cases, most CB enterprises in Wanju-Gun use existing resources (for instance, both the traditional spa and agricultural products already exist in villages) and these resources are newly developed to be appropriate for sales. A new task, which makes existing resources to be marketable and starts to sell products to customers, is been performed by community people. This is certainly different from a previous strategy which tried to bring some wealth to Wanju-Gun by inviting chaebol. In contrast, CB is run by community people and thus the profit made by CB directly goes to people in the community.

Social Impact

As an intermediary organization, one important activity of the Wanju CB center is networking people. Since rural areas like Wanju-Gun mostly have ageing populations, the central government has built senior welfare centers in almost every single community of the nation. These spaces are used for old people to meet up but senior welfare centers provide hardly any programs helping old people to enjoy or support their daily life. In addition, there is insufficient public budget to run such programs for senior welfare centers. In Wanju-Gun, the Wanju CB center connects local culture clubs to senior welfare centers and creates the "HaHa HoHo Culture Team". This team visits senior welfare centers and shows various performances for old people. The operation cost of this team can be paid by various grants given to local artist groups. In this way, the Wanju CB center identifies community needs and fulfills those needs by connecting already existing resources in the region.

A strong network of CB entrepreneurs in Wanju-Gun has also been built and maintained by the Wanju CB center. In Wanju-Gun, there are around 90 CB enterprises and twenty-six preliminary CB startup communities. The Wanju CB center continuously organizes their gatherings and this makes a natural environment for them to collaborate with each other. They buy or use products and services of other CB enterprises and share their experiences.

Small but meaningful outcomes achieved by CB enterprises start to spread CB ideas to other areas. Several local governments (Sun-Choen, Bu-Cheon, Wul-San Buk-Gu, Jeong-Up, Seoul Jung-Lang-Gu and many more) and the Ministry of Knowledge Economy (MKE) started new programs that support CBs. In particular, the program of MKE selected 30 CB pilot projects and offered grants of around US\$36,000 per project over

three years between 2010 and 2013. Following this program, the Ministry of Public Administration and Security provides about US\$19,000,000 of grants between 2010 and 2011 and a total of 232 projects, one CB project per local government, were supported. The Ministry of Employment and Labor and the Ministry of Agriculture and Forestry also provide grants to various CB enterprises. In this way, CB is appearing as an alternative solution for the central government to make breakthroughs on severe social problems in rural areas - decreasing population and income, ageing population, downfall of small farms and the collapse of communities.

Social Innovation Journey

Propose an Idea and Initiate a Model

Since the establishment of the Hope Institute in 2006, the Roots Center has been examining various approaches to rebuild local communities. As one of those approaches, CB has been actively studied and the study included expert seminars and forums, creating an expert network, successful CB site trips (mostly in Japan) and developing CB models and CB support programs. As one of these efforts, in 2007, the Roots Center of the Hope Institute organized a trip to visit a number of CB enterprises in Japan. The governor of the Wanju local government joined this trip and discovered the potential of CB. Soon after this trip in 2008, the Wanju local government and the Hope Institute signed an MOU for implementation of CB in Wanju-Gun.

As the first step to cultivate CB in Wanju-Gun, the Root Center team carried out a resource survey in Wanju-Gun. The survey aims to examine existing resources in Wanju-Gun and analyze which resources are suitable to be used for developing CB. The survey was undertaken for one year and hidden historical, cultural, natural, economic, eco, human and community resources were

found. This survey was carried out by visiting every village in Wanju-Gun, interviewing village people and studying literature related with village history and systems. As the result of the survey, 48 new CB models were suggested and a necessity to build an intermediary organization specializing in fostering CB was strongly recommended.

Implement a Sustainable Model

The resource survey result immediately prompted the Wanju local government to enact an ordinance supporting CB in 2010. Following establishment of the ordinance, the Wanju local government created a new department called "Vitalize Farm Village" and ten civil servants are currently working there. They are fully in charge of supporting various farm village activities including CB. At the same time, the Wanju local government established the Local Economy Circulation Center and the closed down school in Wanju-Gun was reused as its office space. Within this center, the Village Company Center, the Wanju CB Center, the Local Food Center, the Urban-Farm Circulation Center, and the Culture Center were created. Among them, the Wanju CB center exists as a local foundation, which was set up by local capital including local banks and local people's donations. The management of the CB center was carried out with the Roots Center of the Hope Institute. Since June 2010, six full-time staff of the Root Center have been working for the Wanju CB center. In addition, the Wanju local government offers extra grant to operate the Wanju CB center.

The main role of the CB center is discovery and connecting of various resources in the community for the initiation and fostering of CBs in Wanju. The first principal work performed by the Wanju CB center was creating a network of the local government, private local businesses, local NPOs, local universities and research centers, local professionals, cooperative workers, local financial institutes and local people. The second principal work of

the Wanju CB center is educating local people. Especially, they work hard to identify skills and advices which are critically required by CB based enterprises. The center organizes regular workshops to introduce CB to potential entrepreneurs in the community and helps them to identify new business models.

In addition, the Wanju local government awarded grants to twenty two CB enterprises in 2010 and the Wanju CB center has been monitoring their business progress and providing various advice to them. The Wanju CB center staff also constantly identify the most appropriate support to these enterprises and discuss what they find with civil servants at the department of "Vitalize Farm Village". This work of the Wanju CB center indeed influences the direction of support by the Wanju local government. For instance, in 2011, the Wanju government awarded grants to thirteen preliminary CB startup communities and the Wanju CB center helped grant receivers to come up with complete business plans and start their CB enterprises. This is a change made after two years of local government support, which offers grants only to already existing CB enterprises.

The Wanju CB center figured out that just awarding grants to entrepreneurs is not sufficient for CB to grow and mature. They focus more on building a strong base of CB, which can be made of the right people, right skills, and right collaboration. They continuously report to the local government what is really needed by local people who are interested in implementation of CB in Wanju-Gun. They also run two education programs: one is the CB introductory program and the second program is the advanced program teaching various business skills. In addition, they host the CB idea competition and select six teams for further support by the CB center. Likewise, CB in Wanju-Gun is currently growing and gradually taking shape. As seen here, this progress is

being made since CB in Wanju-Gun is firmly reinforced by three important axes: local people, local government and the intermediary organizations. The Wanju CB center can listen to the three different voices of these important groups and acts as an independent mediator between them. The results of their work create a consistent agenda for boosting CB in Wanju so that it produces a common way of working.

Likewise, even though the Wanju CB center actively performs much meaningful work to promote CB in Wanju-Gun, it is not clear yet how they can be sustainable without local government grants. This is the most challenging and perhaps most important task they need to tackle.

Scale Up

Since the Wanju CB center was built only fifteen months ago, it is too early to describe their experience of scaling up yet.

Challenges

The most challenging task for the Wanju CB center is building trusting relationships with local people and the local government. The role of an intermediary organization is as a coordinator bridging different stakeholders and creating a space for them to understand each other. To play this role, different stakeholders have to trust the coordinator first. However, the idea of Wanju CB center was suggested by the Wanju local government. However, for the efficiency of its management, the Wanju CB center exists as the local foundation, which was set up by local banks and local People. In addition, its actual management is carried out by CB experts who are staff of the Hope Institute. The Wanju local government currently offers grants to cover the salaries of the Wanju CB center staff for three years. Likewise, there are

different groups of stakeholders running the Wanju CB center. Although it is independently managed by staff of the Hope Institute, their finance greatly depends on the local government and some local people. This situation sometimes limits the scope of work which the Wanju CB center can perform. Above all, the current financial state is not sustainable and the future of the Wanju CB center is uncertain if grants from Wanju local government dry up. The Wanju CB center must reach a sustainable mode soon.

Furthermore, owners of CB are local people and some of them are used to doing similar activities to CB before the Wanju CB center was built. There are also some local groups supporting those activities. To them, the Wanju CB center can either be true helpers or strangers coming from other areas. Therefore, it is necessary for the Wanju CB center to gain trust from them to work together and then help their work to prosper by adding elements of CB to their activities.

Future Vision

The Wanju CB center has a short history. It has made just the first step forward in rebuilding shattered communities. The ultimate goal of the Wanju CB center is that CB becomes an instrumental tool to revive the local economy and communities so that as many as people in Wanju-Gun as possible can enjoy the benefits of CB. Thus, they always try hard to work out what is the best way to rebuild local communities. If the benefit of any CB model only goes to a couple of people, it does not really achieve the mission of the Wanju CB center. While the Wanju CB center currently concentrates on incubating as many CB enterprises as possible in Wanju Gun, they plan to develop new programs and contents that contribute to strengthen the local communities together and grow the prosperity of the region evenly. In addition, the Wanju CB center would like to create a

local CB fund, which can support their own operation and other CB enterprises in different regions. To extend their activities to other regions in future, it will be more efficient if they can be financially independent from the Wanju local government.

5.3 Think Cafe

Think Cafe is an on/off-line platform to create alternative solutions to various social issues through questioning, chatting, documenting, sharing and collaboration among citizens. Think Cafe provides the on-line site to build up communities, and organizes or help citizens to organize off-line gatherings and conferences discussing specific social issues. Since its first off-line meeting in September 2010, twenty one off-line meetings are organized to discuss eight different subjects. The results discussed in these meetings are all freely shared at the Think Cafe site. Think Cafe also organizes a large size of conference where two hundred citizens gather and discuss their own problems and solutions. Think Cafe is a new experiment to encourage citizens participating in changing a society.

 ThinkCafe.org

Social Need

Since electoral democracy has been accomplished in 1990, civic activists in Korea have lost their cohesive force. Whereas there are still countless social issues that need to be monitored, discussed and tackled, recent political rallies organized by various civic activists no longer attract adequate number of people. Whereas civil society in Korea has strongly expressed their voices over many social issues, these voices have not adequately been passed to ordinary citizens. Particularly young generations who have never experienced authoritarian

and military dictatorship in past and enjoyed the prosperity of economic growth are often apathetic about political or social movement.

However, recent social issues like youth unemployment, expensive university tuition fees, economic polarization, and many other issues have started to stimulate Koreans to let their voices out more strongly than early 2000's. These voices are energetically expressed and spread through new digital media like blogs, facebook or twitter. People express their opinions at any time through these social network services (SNS) and instantly organize a network of people sharing opinions. The world rapidly changes and a way to change the world should be changed. Civic activists, who vigorously aim to guide citizens to cohere into effective civic groups need to come up with new ways to form civic groups and creating alternative solutions together.

Social Innovation Heroes

Think Cafe is the on/off-line space for ordinary people to get together and chat to seek for new solutions and creating meaningful social power. Firstly, Think Cafe provides the on-line site to build up communities, and organizes or helps anyone to organize off-line gatherings and conferences discussing specific social issues. A group of coordinators operating Think Cafe is called "The Change". The Change sets up the Think Cafe web site and advertises various off-line gatherings called Think Cafe. For an off-line gathering, The Change selects the subject to be discussed and provides an off-line space and various tools (like bar camp, world cafe, living library etc) for encouraging attendees to bring up their ideas and opinions. Attendees get notified off-line gathering through Think Cafe site and other SNS. Ideas and suggestions discussed from the off-line gatherings are documented via videos, presentation slides, photos, mind map summaries, writing on the Think Cafe site and SNS.

Think Cafe off-line meetings can be organized in anywhere, anytime and by anybody. If anybody would like to organize a Think Cafe meeting to discuss a specific social issue, (s)he can contact The Change and get some help about planning, promoting, operating and disseminating the meeting results. For instance, if a young man would like to discuss about new youth programs in his local town, he can contact The Change and The Change helps him to plan the meeting and advertises this meeting at the Think Cafe web site and other SNS. On the actual meeting day, The Change introduces various methods to inspire attendees to participate in conversation and coordinate different opinions to make constructive suggestions. Some conclusions made from this gathering are informed again through Think Cafe site and other SNS to the attendees and the public.

Like this way, anybody can organize and run a Think Cafe meeting by themselves. The Change only helps citizens to organize their own Think Cafe and passes some tips of how to ignite people to present their ideas and talk over suggested ideas. The Change hopes that this will naturally create citizen governance for creating a new society. Since the first Think Cafe off-line meeting was hosted in September 2010, different groups of voluntary coordinators propose eight different discussion subjects and twenty one Think Cafe off-line meetings have been held. New subjects proposed by new groups of coordinators are continuously being fed for hosting upcoming Think Cafe meetings.

Think Cafe has just started an exciting journey to bring another social innovation in Korea. It does neither identify a problem nor provides a solution. Instead, it just prepares a space and a process for people to get together and discuss their own problems and solutions. The first step of this experimental approach is promising.

Social Impact

The Change defines four principles for organizing and running Think Cafe: i) whenever, wherever, whoever ii) good questions and constructive conversation iii) document conversations and sharing information iv) discussing, collaboration and sustainability. The Change helps anybody to organize a Think Cafe meeting as long as attendees ask questions, have conversation, document, share thoughts and collaborate. The host of a Think Cafe meeting has to prepare good questions for participants to be able to think together and answer to the questions. They also have to listen to others and assure that every attendee join in conversation. All the conversations made in the Think Cafe meetings have to be documented and shared freely to public. The shared information should ignite further discussion and adding extra information to construct strong conclusions.

After people attended Think Cafe gatherings, many people, particularly civic activists, feel that the format of a Think Cafe assembly and the process organizing a Think Cafe meeting are very promising. The natural cohesive force created through participation of Think Cafe meetings, which civic activists have also experienced from participation, has been shown to be quite strong. This kind of united voice made from collaboration is what they have been always longing for. This has encouraged them to employ the Think Cafe format for their activities. A Think Cafe experiment really shows that ordinary people in Korean society have been waiting for a place to talk about their own problems and their own ideas with others who can exchange opinions. This is somewhat eye-opener to civic activists who have been trying to suggest well-made alternative solution by themselves to citizens and lead or persuade citizens to listen to their suggestions. Furthermore, Think Cafe does not only open up civil activists' eyes but also provide a new opportunity to ordinary citizens to meet up others to

exchange their opinions. This is innately guided to form their own groups to act on social issues together.

Social Innovation Journey

Propose an Idea and Initiate a Model

• Propose an Idea

In June 2002, a U.S. military tribunal acquitted two U.S. soldiers of negligent homicide. The armed vehicle driven by these two soldiers run over two school girls and they were instantly killed. The decision of the U.S. military tribunal invoked extreme anger of many Koreans including young generation. On the 30th of November 2002, approximately ten thousand people gathered at KwangHwaMoon, which locates at the center of Seoul and is a symbolic political center, and mourned the deaths of two girls. Besides, in summer of the same year, 2002 Korea/Japan World Cup mobilized around eight million people in their street cheering and the incredible scene was made, such a large population gathered without pre-organization or official organizers and enjoyed their street cheering for two weeks. The civic activist, Mr. SeungChang Ha, observed these two significant social phenomena and tried to figure out how this huge crowd could get together and expressed their voices together. The secret behind these phenomena was Internet. Internet allows individuals to gather freely whenever they agree with certain agenda and the gather people were willing to express united voices.

Then, Mr. Ha experienced another revelatory splendor in a small rural town called OkCheon. The publisher of a local newspaper OkCheon Daily, Mr. HanHung Oh, steadily led media reform movement in OkCheon. One distinguished feature of this movement was that he used his home as a symbol of media reform movement. A number of banners expressing inflammatory motto were stick to every single wall of his house including

toilette. His rather sensational approach soon attracted many people who strongly felt a necessity of Korean media reform and visited his house in OkCheon. This naturally led visitors, who were mostly media reform activists, to organize a yearly OkChon Media Culture Festival since 2003. Currently this festival hosts various events probing ways to reform Korean media and a lot of people agreeing with media reform join these events. From this experience, Mr. Ha realized the importance of a space. A space with a special message invites over countless people to travel all the way to a small town OkCheon. Mr. Oh in OkCheon is able to meet up various groups of people agreeing with his movement at his house in the small rural town. These people are willing to travel all the way to OkCheon from all over the country. His house became a special medium to meet up people sharing same ideas and organizing cooperative work toward media reform.

These two realizations (networking people through Internet and a space) had enlightened Mr. Ha to start a completely new way of civic movement called Think Cafe. This has to combine networking people through Internet and a space. Mr. Ha believes that ordinary people's ideas can be an answer to making new future. Think Cafe is born out from this belief. The first Think Cafe meeting started in September 2010 and twenty one Think Cafe gatherings are organized across the nation since then.

• Initiate a Model

The Change, a coordinator group which organizes Think Cafe and is led by Mr. Ha, also hosts a Think Cafe conference. In hosting a Think Cafe conference, they are challenging a typical format of a big conference, which usually invites renowned speakers, provides their presentation and have a short Q & A session and panel discussion without much involvement of audience. The

Change intends to employ a conference as a platform for many people to congregate, talk freely about social subjects and form a consensus on subjects.

In May 2011, the Think Cafe conference was held and two hundred people registered the conference. Five renowned guest speakers gave presentations on five different subjects for two hours and another two hours of audience discussion session was held. For a discussion session, two hundred people were divided into twenty groups and sit on twenty different tables. Each table had predefined questions of a given subject and a voluntary facilitator helped attendees' conversation to flow and not to get lost. The response of the conference was explosive. The registration for a conversation session closed quicker than the registration for lectures even when it was not free (costs around 15 dollars). Furthermore, some tables were given without predefined subjects. From these tables, a new subject such as dining table culture was instantly chosen and people organized a new Think Cafe meeting from this conversation.

After the success of the Think Cafe conference, The Change is currently preparing another big conference. This time, the conference will be an open conference. The Change does not fix anything about the conference apart from the date (from the 25th of October to the 29th of October, 2011) and the general subject - "What we would like to change in 2012". At the middle of August, The Change proposes an open conference and asks anybody to become joint organizers at the Think Cafe site. This conference is not a big conference to be held in one place. Instead, a lot of varying size of conferences will be held in anywhere in the nation. For a month, a total 289 people registered as joint organizers.

As the second step, organizers are asked to register

conference subjects and venues by the end of September. At the same time, they are asked to recruit volunteers to run conferences. So far eighteen different subjects are registered and seven different cities and counties are selected as conference venues. When the registration of conference subjects completes at the end of September, the organizers will start to have workshops with all the coordinators and advertise their conferences through the Think Cafe site and SNS. Conference formats and documenting methods are also free to organizers to register conference subjects. This time, The Change asks conference organizers to donate operation money and 289 registered organizers signed up to donate. Simultaneously, the Think Cafe asks donation of public and the collected money will be distributed to conference organizers.

Implement a Sustainable Model

Since Think Cafe has just started about a year ago, various formats of Think Cafe gatherings have been tried. Totally novel formats of meetings and conferences have been successfully organized and responses to these gatherings have been far beyond expectation. The Change is not a big organization. Only two civil activists constantly propose new ideas and ask volunteers to implement ideas together. They have intentionally designed a model which costs as little as possible. After a year's successful experience, The Change now feels a necessity to find a sustainable way to finance his movement. As the nature of Think Cafe is collecting people's ideas, The Change thinks that the most suitable way to finance Think Cafe would be crowd funding.

Scale Up

As Think Cafe has just started about a year ago, it is too early to describe their experience of scaling up yet. However, there is shown a sign of Think Cafe to scale

up. For instance, after having the Think Cafe meeting in DaeGu, young attendees of the Think Cafe meeting formed DaeGu Youth Forum. Like this, the nature of Think Cafe innately lets it to scale up. This is because anybody can organize Think Cafe in anywhere and anytime. This platform is designed to spread to other areas easily and scaling up of Think Cafe is a major mission to be achieved for The Change.

Challenges

One task for Think Cafe to tackle is creating efficient and effective forms to report Think Cafe discussion results. The ultimate goal of Think Cafe movement is leading ordinary people to share their ideas and collectively suggest new policies or programs to change society. One of key elements to achieve this goal is the way to document people's conversation and report some consensus made from it. The report should provoke the following constructive discussion until it can result in specific actions to move society one step forward. As coordinators of Think Cafe are mostly ordinary citizens, this new way should be easy for anybody to use and simultaneously efficient for following people to understand contents clearly.

Future Vision

The mission of Think Cafe is proving that a new way of communication can truly change society. Think Cafe emphasizes a process not outcome, sharing not owning, conversation not assertion and a platform not an organization. The Change wishes to see wide adoption of Think Cafe by as many people as possible so that ordinary people can naturally form a discussion group at anytime and at anywhere. In addition, The Change plans to continue discovering and developing diverse tools to prompt citizens actively to propose a problem and a solution, create a group to talk about it, and come up with applicable ideas together. Their true vision is that a

process allowing this kind of work grows and matures and it results in every day practice of participatory governance in Korean society.

5.4 Haja Center

The Haja Center is the Youth Creativity Hub of the Seoul Metropolitan Government. Its management is outsourced to a group of anthropologists, sociologists and young culture creators. "Haja" means "Let's do" in Korean. As the name implies, most programs are prepared for youths to voluntarily participate in culture programs and create culture work by themselves. It aims to let youths grow by taking a lead of their life, enjoying what they are doing, building a community contributing to a society, training them as preliminary culture professions and networking with other youths in Asia through culture programs. For the last ten years, many youths who could not fit them to public education systems join many programs and found their own independent ways to live.

 www.haja.net

Social Need

Korea experienced unprecedented economic crisis in 1998, which borrowed the relief loan of IMF(International Monetary Fund) and opened up a free market to foreign countries. Many people lost their jobs and young people faced extreme difficulty to find a job. Furthermore, the flexibility of a labour market has increased since 1998 and most Koreans no longer can find a lifetime job. This change forces young people to enter limitless competition for getting a stable job. Young people concentrate more and more only on obtaining skills and knowledge which are helpful to find stable jobs. This has been rapidly dragging an entire Korean education

system (including public and private education programs) into the uniformly tailored form. Youth who can be creative and talented in cultural areas are totally abandoned within this kind of education system. Under this education environment, many youths quit schools and cannot find an alternative way to train them to live their independent life. Furthermore, even youths after passing top university entry exams and getting highly paid jobs cannot enjoy what they are doing and often do not know why they are doing.

Social Innovation Heroes

The Haja Center is one of the Seoul Metropolitan Government's Youth Centers. Its name was originally Youth Job Experience Center and this name was changed as Haja Center when its management got outsourced to a group of young anthropologists, sociologists and culture creators based at Yonsei University in 1999. "Haja" means "Let's do" in Korean. As the name implies, programs are prepared for youths to voluntarily participate in culture programs and create their own culture work. It aims to let youths grow by taking a lead of their life, enjoying what they are doing, building a community contributing to a society, training them as preliminary culture professions and networking with other youths in Asia through culture programs.

In early days, the Haja Center provides only culture programs for youths to find a space to go after school dropping out or enjoy their spare time while still attending schools. For the last 10 years, it grows and now runs various culture programs, four alternative schools, programs for supporting preliminary social enterprises and incubating social enterprises, organizing global exchange programs and conferences and performing research on youth and creativity.

Typically, youths join short culture programs including

one day or one month experience programs of culture jobs like film director, singers, DJ, photographers, models, make-up artists, etc. Then they can start other long culture programs lasting several months or even register alternative schools. Through these programs and schools, youths produce their own culture work like films, plays, musical shows, rock parties, etc. During attending these programs and schools, youths form their own communities or groups which evolve to preliminary social enterprise. For preliminary social entrepreneurs, the Haja Center provides mentoring and specific consulting on business planning, marketing, financing, sales, etc required to turn preliminary social enterprise to governmental authorized social enterprise.

Currently four social enterprises which are incubated by the Haja Center are verified as social enterprise by Ministry of Employment and Labor and six preliminary social enterprises are supported by the Haja Center. Noridan, the first social enterprise incubated by the Haja Center, is the performance company using percussions made from recycled materials. It started as the culture program group in 2004 and now employs 86 full-time people, performs around 200 shows and 1000 workshops per year and runs community design business like building a community playground. A half of the company members are 10s and 20s, and Noridan is the first work place for 40% of 10s and 20s members. Noridan starts to expand to other areas and the first Noridan outside of Haja Center is established in Pusan this year. The other three social enterprises include OYori which is an Asian fusion restaurant employing Asian immigrants, Travellers' map which is a travel agency introducing fair trade tour programs, Reblank which produces clothes and design products by upcycling dumped wastes. As seen in these results, youths trained as cultural creators at the Haja center are becoming social innovators who run their own business and change society.

Social Impact

Most of youths joining long term programs of the Haja Center are dropouts. Typically dropouts cannot find a different way to train themselves for future but the center offers opportunities them to enjoy their life and rediscover themselves. Social enterprises including preliminary ones set up by youths indeed have become good precedents to other dropouts.

From twelve years of experiences, the director of the Haja Center, Dr. HyoKwan Jeon points out that the Haja Center is the unique place to create something together with youths. Unlike other youth programs only offer a ready-made program to teach skills or a space for them to come over, the Haja Center supports youths to create something by monitoring and caring closely what they are doing and how they are up to. He says that most of youth programs in Korea are designed by civil servants, policymakers or even teachers without working closely with youths. As the world changes so fast, youths, who are the most sensitive groups of human beings, also change rapidly. Hence, youths program planners like the Haja Center always work very closely with youths and emphasizes practicing, not only teaching, something together with youths. The Haja Center's approach based on this realization has also drawn the attention of education officers in Seoul Office of Education.

Now the Haja Center works together with Seoul Office of Education. Seoul Office of Education currently supports several innovation schools, which allows more freedom of school management to a school principal and provides additional grants to run innovative programs. The Haja Center develops new programs for these schools like making café or gardens and letting students to manage them and many more. In addition, the Haja Center provides change maker camps to vocational schools, which helps them to imagine and plan creative future.

As described here, the Haja Center introduces how to develop and run programs which are not presented in official curriculum for public schools and education officers are gradually learning know-how of the Hana Center and trying to create more collaboration cases.

Social Innovation Journey

Propose an Idea and Initiate a Model

The Seoul Metropolitan Government owns several Youth Centers and the management of each center is outsourced. In 1999, Prof. HeJeong JoHan, an anthropologist at Yonsei University, teamed up with other researchers and doctoral students to submit a proposal running one Seoul Job Experience Youth Center for three years. As an anthropologist, she understood an importance of culture and community for human beings and society and diagnosed that Korean youth problems were originated from standardized and functional education programs. Her team planned to develop cultural programs that could be casually enjoyed and actively involved by youths but also seamlessly guided to future jobs which young people would like to cherish. In addition, the programs were designed for youths to carry out lot of group work so that the programs could educate a way to communicate with others and a meaning of community and society. The Seoul Metropolitan Government signed up for three year of outsourced management to Prof. JoHan's team and the Seoul Youth Job Experience Center opened as the new name called the Haja Center in December 1999.

Most programs in early days of the Haja Center were prepared for youths to voluntarily participate in culture programs. The Haja Center created workshop studios and each culture program was run by adult cultural creators within the studios. Cultural creators joining the programs took youths as apprentices, taught skills as well as philosophy and created culture work together. The culture programs which the Haja Center run included

creating pop music and rock bands, organizing culture parties and band concerts, cooking programs, producing films and plays and drawing wall paints, and many more.

Implement a Sustainable Model

Culture programs have grown into two tracks: one is creating and running special programs and alternative schools to cultivate creativity of youths and another one is incubating social enterprise. The Haja Center has experienced a problem of running only culture programs. Learning culture work often was not sufficient for youths to become a financially independent grown-up. While youths attending programs enjoy their time, skills and knowledge they learned from these programs did not guarantee many youths to find a paid job.

The Haja Center start to plan a bigger and more systematic picture of training youths, which can train them to become a real creator. They can create their own jobs not only by learning professional skills to produce exciting culture work but also by building their own teams and starting their own business models from the culture work they produce together. What youths need is programs that connect their activities to create their own jobs.

For creating their own jobs, youths are required to be creative and the Center focuses more on cultivating creativity of youths through special programs and dedicated schools. There are currently running many programs to foster youth creativity such as creativity camps, creativity summit, creativity workshops and global exchange programs. In addition, four different alternative schools which invoke youth imagination through travelling, studio culture work, cooking and opening shops. The Haja Center believes that these diverse programs help youths to become creative to come up with their own unique work and gain their

confidence and bravery to start their own business. At the same time, the Haja Center offers various mentoring and consultation to form preliminary social enterprise and grow them to become social enterprises. Preliminary social enterprises are also offered their office spaces within the Haja Center building and they can constantly share their knowledge and experiences with other teams.

Since the first three year of the management contract with the Seoul Metropolitan Government, the Haja center has renewed the contract three times successfully. For the last 12 years, they have been building trust step by step and maintaining good relationship with each other. The Seoul Metropolitan Government offers a grant around thirteen million US dollars per year and this money is mostly used for staff salary (currently around 30 full-time staffs work for the Haja Center). Around thirty million US dollars of yearly spending is paid by other grants which the Haja center wins from various public bidding and the revenue (excluding revenues made by the Haja Center based social enterprise) made from running culture and education programs for youths and schools.

Scale Up

The first natural outcome of diffusing Haja Center work is spin-off social enterprise. As Noridan and OYori grew, they obtained social enterprise certificates which Ministry of Employment and Labor officially authorized. After they become certified social enterprise, they left the Center and both companies currently have their own office and restaurant outside the Haja Center. The company management is also run independently from the Haja Center. For Noridan, it creates the local Noridan in Pusan this year and starts to employ youths in Pusan. Two other social enterprises and the other preliminary social enterprises aim to be independent

soon and contribute their bits to society.

Another possible approach for the Haja Center activities to scale up is replicating their work in other local regions. Whereas many staff of other youth center in different regions visit the Haja Center and ask advice to prepare similar programs in their regions, the Haja Center finds it hard for other youth centers to prepare a similar system for them. First of all, unlike Seoul Metropolitan Government, finance of other local governments is very weak and their grant to youth center is not large. Secondly, in other local areas, a youth program budget forms a relatively big portion out of an entire local government budget since the entire local government budget itself is not large and the youth program is always one of programs the local government must offer. For this reason, the details of local youth programs are often reviewed directly by local governors and the mission and direction of youth centers change constantly depending on local election results. This is different from Seoul. For the Seoul Metropolitan Government, details of youth programs are always reviewed by civil servant working groups and these people have been working together with the Haja Center for twelve years regardless of election results. Thus, running a similar youth center in a local region might need different source of funding to start.

The Haja Center also tries to produce richer programs by collaborating with many other NPO's. It draws a big picture of each program only and details of programs are asked to other NPOs or culture groups to fill. At the same time, the Haja Center always applies for preparing different youth programs to public schools or youth groups outside the Center. For instance, the Center has prepared a school field trip or business incubating programs for vocational schools. Recently the Haja Center is developing extra programs for innovation schools in Seoul.

Challenges

For the last ten years, competition brought by neo-liberalism gets fierce than ever and youths get isolated more and more from groups, communities and society. This isolation is presented as lethargy of a Korean youth. In past, youths desperately look for a place to express their voices in their own ways together with others. However, the recent tendency experienced by the Haja Center staff is that youths feel easily tired at meeting others. They feel stressed about working as a team and do not want to interact with others much. Furthermore, youths often do not want to do anything by themselves. They don't have enough energy to be expressed as their own culture work. Likewise, many Korean youths suffer from lethargy. This urges a change of programs offered by the Haja Center. Most of Haja Center programs are designed for youths voluntarily to participate and work together. But when youths have no energy or an interest to participate, how can the Haja Center feed or create energy and passion to them?

To catch up a youth trend quickly and offer the most suitable programs for them, the Haja Center staff also have to be creative and passionate. As youths attending the Haja programs show lethargy, some young staff of the Haja Center also regards their work mission as an individual career progress only and they are not so passionate about their work. The Haja Center founding members were mostly people who felt lack of youth culture as the origin of a Korean youth problem and were so passionate to create culture programs for youths. Often this passion led the Hana Center to develop creative programs for youths. To inspire youths attending the Haja Center programs and young Haja Center staff, different leadership and management are badly needed.

As a way to inspire youths and young staff, the Haja Center stresses co-working with other groups outside

the Haja Center. By experiencing creative work of other teams, they can be inspired to create something new and they can be passionate to deliver their work to new groups. Collaboration with others can be a good source for creativity and passion. To lubricate co-work with others, the Haja Center must improve their ability to report their work to public. The most important quality for the Haja Center staff is their empathetic ability with youths, thus most of them show excellent empathy with youths and they are deeply involved in working together with youths. Nevertheless, they are not well trained to analyze their work and present pros and cons to others in a clearly deliverable form. This somehow makes the promotion of the Haja Center slow.

Moreover it is still a big challenge whether social enterprises incubated by the Haja Center can survive and mature enough to be a reliable and life-time work place for youths. The Haja Center encourages maintaining a network among them and the Haja Center considers this network to be one of the most important survival strategy for them. In Korean society, a market size where social enterprise steadily grows is still very small and thus co-work among themselves should be emphasized all the time.

Future Vision

As briefly mentioned before, the central element which makes youths and the Haja Center energetic, inspiring and passionate is creativity. The year 2009 was the 10th year anniversary of the Haja Center. From 2009, the principal mission of the Haja Center has been changed from building a youth culture center to creating a youth creativity hub. To feed creativity to every program and an event introduced by the Haja Center, the Center is actively building a network with other creative groups and people including overseas people and groups. Through this network, the Haja Center has been

developing projects carried out with other groups and the Haja Center will continue to do so. For instance, the Center exchanges ideas and people via the creativity summit held every year and considers the expansion of the summit to be held in other Asian countries by co-host with other Asian groups. In addition, the Haja Center attentively reviews many creative youth programs in Europe and Asia to see whether any program can be developed in Korea through collaboration.

In addition, the center performs academic research on youth creativity. As the first step, the Center is developing youth creativity index with Yonsei University. The research reviews different youth creative cases and develops the index to measure creativity of youth culture and programs. The index will be applied to measure creativity of different cities in the world. Based on the research result, the Center hopes to develop a program which can strategically foster creativity of youths.

Lastly, the Center will incubate and foster more youth social enterprise, which especially delivers creative culture work to customers. The Center will run social enterprise academy for youths and social enterprise competition and thus their support will be open to other youth enterprises started outside the Haja Center.

5.5 Wonju Cooperative Social Economy Network

The Wonju Cooperative Social Economy Network (WCSEN) is a network of cooperatives in Wonju, a small city located in the north east of South Korea. Overall asset of cooperatives in Wonju costs around 350 million US dollars. In 2011, WCSEN has 17 cooperative members and 12 social enterprise members. The activities of members cover finance

service, consumer work, medical service, farmers groups, child care and education, welfare services, and organic local food farming/processing/distribution. WCSEN revive the cooperative movement in Wonju by cooperation of cooperatives and working for local community benefits. By focusing on local community interests, WCSEN is able to naturally attract local people to participate in cooperative work more and the cooperatives in Wonju are able to increase their social roles by creating work and welfare services in local community.

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Social Need

Global capitalism has been rapidly moving toward a stage where capital without borders travels everywhere, sucks all the money and stay at a handful of central places. Capital no longer stays in local regions and the capitals raised in local regions are no longer used for local people. People in communities and local regions need a way to protect themselves from outflow of local capital and individual and separate efforts of small businesses are almost impossible to maintain local people's comfortable life. A cooperative movement is one of countermeasures against global capitalism. The cooperative movement in Wonju started in 1972 to protect local people from usury. After forty years, Wonju has become the city of cooperatives in Korea. The small miners town, where there exists no particular industry, needed a way to create jobs and make money for local people.

Social Innovation Heroes

Wonju Cooperative Social Economy Network (WCSEN) is a network of cooperative in Wonju, a small city located in the north east of South Korea. The population of Wonju is around three hundred thousand and more than thirty thousand people are members of

cooperatives. Overall asset of cooperatives in Wonju costs around 350 million US dollars. The cooperatives in Wonju have about forty years of history and WCSEN has 17 cooperative and 12 social enterprise members in 2011. The activities of members cover finance service, consumer work, medical service, farmers groups, child care and education, welfare services, and organic local food farming/processing/distribution.

The main activities of WCSEN are divided into two groups: the first group of activities is advancing members' capability and the second group of activities is expanding social economy based on partnership. For advancing members' capability, WCSEN offers education programs, encourages diverse types of cooperative member participation, runs the Cooperative Society Research Institute, organizes international cooperative exchange programs, and supports a space and finance to new cooperatives or grass-root activities. For expanding social economy, WCSEN builds strong partnership with local universities, civic groups, central and local governments, and takes an action on local issues together. Some of specific activities are introduced in the following.

Advancing members' capability

The history of Wonju cooperative started from the birth of the Brightness Credit Union (BCU) in 1972. Since then, BCU has been playing an important role in incubating new cooperatives. For instance, Wonju Medical Cooperative, Wonju HanSalim Coop shop, and some other civic groups were established by investment of BCU and they are using spaces prepared inside the BCU owning building. In addition, WCSEN has the Policy Planning Committee and holds a monthly meeting with member representatives which decides a direction of member activities and discusses collaborative tasks. Some of money invested by members is created as "Local Community Cooperative Fund" for supporting

diverse grass-root activities. To create a communication channel among members, WCSEN creates an off-line news letter, which is published 3500 copies monthly, and a WCSEN web site and members vigorously share cooperative activities with each other through these media,. Furthermore, WCSEN runs a regular exchange program with two cooperatives in Japan and members use this program as a useful education opportunity.

Expanding social economy based on partnership

A good example of social economy expansion based on partnership is Wonju Medical Cooperative (WMC). It was built by investment of local people and three cooperatives: BCU, consumer cooperative called Hansalim, and producer cooperative called Wonju Senghyup. WMC provides total welfare services including medical services to not only members but non-members. It also delivers total welfare services and provides work to local people. The services presented by WMC include home visiting caring services, training carers for the aged, running a child center for the poor and housing welfare services for the poor and the aged. WMC was the first cooperative made by the investment of other cooperatives in Wonju. Since each cooperative has its own business models and goals, and the revenue size is very different, it is not each for cooperatives to work together and achieve a common goal. Nevertheless, the experience of starting and managing WMC allows member cooperatives of WCSEN to clearly understand the importance of cooperation of cooperatives especially for community good.

Furthermore, for working toward community benefit, WCSEN joined in Wonju Civil Society Groups Association (WCSGA) in 2004 and many projects have conducted with other civic groups of WCSGA. For instance, WCSGA submitted the "School Lunch Ordinance" together and WCSEN provided organic rice to schools for their school

lunch according to the ordinance. From this process, WCSEN developed a new marketing brand for organic rice and expanded an organic farming area of members. Following this work, WCSEN formed a consortium and created a social enterprise which delivered organic local school meal to nurseries, primary and secondary schools and universities in Wonju. Now WCSEN pushes forward these activities together as the "local food" movement, which aims to reduce a food distribution distance, strengthen local trust and expand local relationship and result in local independence and autonomy.

As described above, WCSEN regenerates the cooperative movement in Wonju by cooperation of cooperatives and working for local community benefits. By focusing on local community interests, WCSEN is able to naturally attract local people to participate in cooperative work more and the cooperatives in Wonju are able to increase their social roles by creating work and welfare services in local community.

Social Impact

The meaningful outcome which WCSEN has made is building up a grass-root base to implement a social economy. There are several cooperatives working in Korea but the social economy they have been creating is far from a main stream of Korean economy. Wonju is really the first city showing a possibility that a social economy can form a meaningful part of a community economy. As described earlier, around 10% of Wonju population is a member of a cooperative and their activities cover various aspects of local people's life. The core of cooperative is participation of members. Local people who are actively involved in cooperative activities are participating in various work and their capabilities gradually advance. Now local people have a consensus on cooperative movement and WCSEN is the symbol of that consensus.

Based on this consensus, the cooperatives in Wonju extend their work to deliver various social services which the central or local government fails to provide. For instance, the cooperative of the aged offers cleaning services and running a restaurant for local schools. The members of this cooperative are old people and thus this cooperative offers a job which the aged can happily handle. Similarly, there are cooperatives of homeless people and WMC offers various social services to local people. Furthermore, WCSEN develops the local food movement and the no GMO food movement with other civic groups in Wonju. Like this, WCSEN stands at the center of a local movement to build a strong and eco community. People in Wonju are learning and growing together and practicing grass-root governance.

Social Innovation Journey

Propose an Idea and Initiate a Model

The cooperative movement in Wonju started from 1972 when BCU was created by Mr. IISoon Jang, the local community activist and the bishop HakSun Ji at the Wonju Diocese. They set up BCU in order to protect local people from usury and built an economic base for local people's independence and autonomy. In 1970's, Korea was under military dictatorship and Mr. Jang and the bishop Ji were main figures of the democratic movement against the military dictatorship. Many young followers of these two leaders moved to Wonju and joined in their democratic movement. When people come to Wonju, they saw hardship of peasants' life and started the peasant movement together by developing farmers' cooperatives including BCU.

Meanwhile, there was a big flood in August 1972 and the disaster recovery committee was set up to help victims and rebuild ruined villages and communities. However, the committee activities needed to be coordinated and especially the donated money was also

required to be properly managed. This necessity connected the disaster recovery committee to BCU. The transparent and democratic process and management of BCU encouraged local people working together as a team and local groups of the disaster recovery committee were naturally involved in the activities of BCU. This experience made local people trust BCU and they believe BCU activities were beneficial for a community.

Implement a Sustainable Model

Trust built among local people on BCU motivated people to start the first consumer cooperative, Wonju Hansalim in 1985 and the producer (mainly local farmers) cooperative Wonju Senghyup in 1989. Wonju Hansalim aimed to sell local food directly from farmers to cooperative members, who are mainly food consumers in Wonju. Wonju Senghyup intended to produce organic food by cooperative members, who are mainly local farmers in Wonju, and build organic farming areas together. From the middle of 1980's to the late 1990's, a large number of consumer cooperatives were opened at other cities in Korea. It was the time when food consumers realized the safety issue of food and got interested in buying safe food directly from farmers. In addition, eco and environmental issues had got known to the general public. Most consumer cooperatives started in cities were centered to sell safe food directly from farmers to city consumers. This mood also contributed Wonju Hansalim and Wonju Senghyup to grow in 1990's.

As general demand on organic food increased, cooperatives put the food distribution efficiency as the first priority. To deliver organic food to other big cities across the nation, the national consumer cooperative made a central food distribution center. Thus, food produced by Wonju Hansalim members and Wonju Senghyup members were initially sent to the central

distribution center and then disseminated to other cities. Most of all, the demand for organic food from other big cities like Seoul and Suwon was much bigger than the demand from Wonju. This made both Wonju Hansalim and Wonju Senghyup sell local products to other big cities first and often there was not enough food left for local people. This brought the criticism about whether the cooperatives contributed to local community benefits or not. The growth of cooperatives somehow invited a new threat to local communities. However, both cooperatives were anxious about earning sufficient revenue to maintain their survival and the original value of cooperative, which is revitalizing a local community, comes the second.

Moreover, the cooperatives in Wonju experienced particularly difficult time at the end of 1990's as many cooperative leaders got old and economic polarization got deepen. This caused serious stagnation of cooperative activities. In order to revive cooperatives, Wonju Cooperative Council (WCC) was created in 2003. Eight cooperatives in Wonju joined WCC as members and it was rebuilt as the incorporated association and its name was changed as WCSEN in 2009. When WCSEN was established, the main mission of WCSEN was "cooperation of cooperatives" and "working for local community benefits". Previously people working at each cooperative felt a necessity of cooperatives' cooperation but it was not easy to communicate each other and bring up common action. The experience of creating and managing Wonju Medical Cooperative together allows different cooperatives to communicate with each other and it led to set up WCSEN.

WCSEN believes that the cooperation of cooperatives is the answer to implement sustainable Wonju cooperatives. When the adequate support by other cooperatives is available, local people can take a risk to

start a new cooperative and provide new services to deliver clear benefits to local members.

Scale Up

Now WCSEN plans to build a social economy block in Wonju and some major activities have already started. WCSEN started with eight member cooperatives in 2003 and now it has 17 cooperative members and 12 social enterprise members. These members are grouped into seven units and form a mutual aid system. WCSEN first performed a survey to find out what would be the most suitable and most needed as a mutual aid system within each unit. For instance, there is an agricultural processing and distribution unit and agricultural producer cooperatives and agricultural product processing cooperatives belong to this unit. Producer cooperatives can reliably provide agricultural products to product processing cooperatives, and thus producer cooperatives can secure their sales channel. Similarly, product processing cooperatives can also secure reliable ingredients for their products. Like this, a mutual aid system can be helpful for creating a protected and joint market for cooperatives.

Various mutual aid systems which WCSEN are discussing include training cooperative staff, creating a financial institute and mutual fund and exchanging staff among member cooperatives. Some of these have already started its development. Among them, raising cooperative fund by utilizing a cooperative credit card is being actively developed. WCSEN has been saving cooperative fund by the donation of other big cooperatives like Wonju Hansalim. However, it depends only on a few numbers of big cooperatives and thus the fund does not scale up well. Currently all the members including small sizes of cooperatives have consensus on raising cooperative fund and thus a cooperative credit card is suggested as a way of inviting every member's participation to raise fund.

Challenges

The biggest challenge to the overall cooperative movement in Korea is lack of a legal system that guarantees and supports a cooperative. At the moment a cooperative exists as a limited company since there is no act to define a cooperative. It is an imperative work to be done to scale up cooperative movement in Korea. Currently it is not easy to create a cooperative and hence fundamental rules and a structure of a cooperative are easily destroyed if a few numbers of people attempt to own a cooperative or put it under their control. For creating a cooperative act, WCSEN has been actively working together with the Cooperative Research Center and keeps passing their voices to politicians and civil servants. They organized a trip to visit cooperatives in Spain for politicians and civil servants, and attended various government meetings related with social enterprise. While a great effort is being made to create a cooperative act, it is still unclear when the act is actually created.

Another challenge for WCSEN is securing competent and talented leaders. As seen a threat to cooperative movement in the late 90's, the importance of a human resource cannot be stressed enough. WCSEN is being working hard to develop a MBA course with a university for fostering cooperative leaders. To scale up cooperatives, talented young leaders and managers are desperately needed. While WCSEN is continuously organizing study groups for young leaders, they are still required to learn more professional skills and expertise to run a business unit. As an important education opportunity, global exchange programs are regularly run. For managers and leaders, the experience of visiting other successful cooperatives is real inspiration and the lessons from other big cooperatives in Europe and Japan can help cooperative leaders creating an effective scaling strategy.

Future Vision

Briefly mentioned before, WCSEN plans a block of social economy in Wonju. They believe that social economy is an answer to revitalize desolate local economy. The first small step is already put forward via the activities of WCSEN. WCSEN evaluates their activities of last ten years as times for creating consensus on a cooperative movement. After the last ten years of cooperation, the members of WCSEN understand a mission and a value of Wonju cooperatives: cooperation of cooperatives and working for a community benefit. For the next ten years, WCSEN will focus on producing results, which are made by close solidarity of WCSEN members. These results will become a strong base to build a cooperative federation in Wonju.

Being a cooperative federation implies that all the members agree to have a structure specifying how much portion of their profits goes to workers, a community and WCSEN respectively. When this is agreed, all the members have to agree with a level of each worker's wage and sharing human resources. If the business of one cooperative member is not good, workers of that member cooperative should be able to work for a different cooperative member. Cooperatives have to guarantee a life-time work place for an individual member but at the same time all the cooperative members should have a consistent management structure and rules like a worker's wage scheme. The challenge of WCSEN which creates a social economy block aims high - building a cooperative federation which is truly owned and run by all the members together.





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