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In Search of South Korea’s Outdoor and Experiential Learning
Practice to Support the Well-being of Youth

Ji Eun Kim

Dissertation Presented in part fulfillment of
the requirements of
the degree of
Master of Arts
in Outdoor and Experiential Learning
University of Cumbria
(2020)
Abstract

The Jeju Youth Farmer’s Camp in South Korea is a camp for youth interested in farming, travelling, and transitioning to adulthood or life on the island. The camp is situated in Jeju island, one of the world’s New Seven Wonders of Nature. The camp does not have a written structure or value other than an emphasis on farming, volunteering, and opportunities for paid work. It is extremely versatile and adjusts its direction in accordance with the needs of the youth to sustain their livelihood. The JYFC do not know that their programmes are what we would categorise as a type of Outdoor and Experiential Learning.

The purpose of this study was to investigate why and how some youth in South Korea practice Outdoor and Experiential Learning in the framework of Green Care. I have taken a case study and ethnographic approach, using an in-depth semi structured interview and participative observation method. It was hypothesised that the participants found therapeutic opportunities through contact with the outdoor environment of Jeju island, and the experiential programmes in the camp.

The results demonstrated that the participants were looking for an alternative lifestyle to the stress of education and mainstream culture in South Korea that is centered around hierarchy, competition, and having to conform to a set route. The experience in and out of the camp was counter-cultural and stress relieving. These findings imply that Outdoor and Experiential Learning in the framework of Green Care could support the well-being of Korean youth.

Key words: Youth well-being, Korean education, farming on Jeju island, Green Care, therapeutic outdoor experiences, outdoor environment, alternative learning, experiential learning
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1. Introduction

1.1 Personal Statement

The reason I have chosen to do a Masters in Outdoors and Experiential Learning (OEL) is because I have experienced tremendous therapeutic effects through my experience in the outdoors. I have been at the edge of giving up my life. But I cannot explain, nor do I understand how or what it was; I call it: nature, the Alps, the forest, the God, the mist, the lake, the climb, the crew, the sky, the adventure, the unexpected, the mystery, and the sheep. They gave more than what I desperately needed, and I still do not know what that need is, other than the fact that they are as essential as food to me.

When I say that the outdoors has given me therapeutic effects, I can only say what that means to me, which is a sense of wholeness, a sense of being found, a sense of clarity, a sense of stability and above all a sense of warmth that fills me up within.

This is where I stand, having faith in it, lacking and struggling in words to express the phenomenon. It is my humble hope that, despite all the requirements and complications of writing a dissertation and proving my findings, in the end the results will speak to some of your needs, to some of the needs of youth, and to some of the needs of South Koreans.

I would like to dedicate this work to my teachers, whose teachings live within me: Dr. Michael Matrioitti, Ok Ja Hwang, and Ms. Fry. I would also like to thank Megan Beard, Hollie Campbell, and Dr. Chris Loynes, who walked with me throughout the writing process, I could not have done it without you.
1.2 An Emerging Concept in South Korea: Outdoor and Experiential Learning

South Korea is one of the most educationally competitive places in the world. The educational system is rooted in rote memorization and obtaining high grades in order to enter prestigious universities (Rhan, 2018). Despite the country consisting of 73.42% rural and mountainous areas, 91.68% of the population live in cities (Waller, 2017). The mainstream educational system has not been utilising the outdoor environment as much and heavily focuses on classroom learning (Rhan, 2018).

In 2015, the Ministry of Education added ‘Creative Experiential Learning (CEL) activities—hands-on activities such as participation in clubs, volunteering, and career exploration’ (South Korea: Learning Systems - NCEE, 2020) in the revised ‘National curriculum framework’. Although the ‘College Scholastic Ability Test (CSAT) is the standard for university admission, there are attempts to focus less on the CSAT and broaden the criteria for entrance to university. As South Korea’s experiential learning programmes are still new and emerging, this study aims explore the needs of youth in order to support and purposefully plan programmes tailored to South Korean youth in the direction of supporting their well-being. In this work, well-being is defined in the holistic terms which includes a balance of five key points: physical, psychological, spiritual, social, and emotional (Holistic Wellness - 5 Pillars of Holistic Wellbeing, 2020).

Despite the current practice of Forest schools, a trend of family camping, and alternative school focused on experiential learning, application has often been reminiscent of a Western model without contextualization of South Korean culture, values, and the needs of the participants. It is also limited to affluent families, and alternative schools which are perceived as less educational and outside the norm (Jo, 2018).
1.3 Youth and Mental Health in South Korea

In South Korea, youth is defined by Youth Employment Insurance as 15-34 years old (Employment Insurance, 2020). As more and more people in their 20s are unemployed and unable to support themselves financially, the term youth no longer applies to just age.

Although South Korea has the highest (70%) post-secondary education graduates (South Korea: Learning Systems - NCEE, 2020), it also has the highest rate of unemployed youth (specifically aged 25-29) amongst OECD nations. Furthermore, most South Koreans are aware of the country having the highest teen suicide rates amongst the OECD nations (Herald, 2019). Suicide is the fourth most common cause of death and the South Korean Health and Welfare Ministry estimated that (Singh, 2017):

- 90% of people who committed suicide in 2016 had a diagnosable psychiatric illness, such as depression or anxiety, conditions often caused by stress. South Korea is known for its high-stress professional and educational environments, in which it is customary to work or study long hours into the night.

Although the reason for committing suicide cannot be generalised, students are under high levels of stress due to cultural and familial pressure to perform well in education (Moon, Uskul & Weick, 2018). In 2019 (Herald), it was reported that stress has been a major cause of student suicide. With the effectiveness of the therapeutic approaches to the outdoors (Jamerson et al., 2019), and South Korea’s attempt to incorporate experiential learning to counteract the stress (South Korea: Learning Systems - NCEE, 2020), I seek to answer the research questions identified below through Jeju Youth Farmer’s Camp (JYFC).
1.4 Jeju Youth Farmer’s Camp (JYFC)—a unique camp for all youth.

Jeju Youth Farmer’s Camp (JYFC) was formed in year 2015 by a group of youth (specifically, a 33-year-old leader and his younger friends) who moved to the island from a city to find work. In his search, he found that the aging population of local farmers needed farming support. In the beginning the group volunteered to help farms, which turned into paid work, community support, and eventually government support. As more and more youth came to help the farms from all around the city, they benchmarked a ‘worldwide movement linking volunteers with organic farmers and growers to promote cultural and educational experiences’ (WWOOF, 2020), and recruited participants, calling it: Korea Working Holiday. Currently, the participants’ ages range from 19-38 years old, and it is suggested participants stay for a month to fully experience the programmes within the camp. The standard of acceptance when recruiting participants is characteristics of passion, diligence, potential, and openness to new experiences, even if they have no specific interest in farming. The JYFC provides people with these characteristics with productive and valuable roles within the camp.

JYFC is one of the few camps formed for youth outside of educational system. The idea of youth farming is counter-cultural and outside mainstream education. However, it is currently thriving—in the year 2020, the camp grew into a co-op with four farms, an online and on-site farm store, and 14 main staff members. They are also in the process of building another camp to support fishermen. They have a good reputation in media and in the local community. The life of the staff at JYFC was broadcasted in a five series documentary titled “Unstoppable Youth”, with the young farmers being depicted as full of dreams, adventurous, experimental, and hard working.
Although JYFC has gained sudden interest with the public and the media, I am the first researcher to enter the camp. What most people do not know is that JYFC do not have a written purpose or value. Despite the fact that their public image is one of community living, farming, and volunteering, when asked about the organisation’s direction, they said they do not have one. What the community in Jeju needed was farming, and in order for the youth to make their way, they farmed. If the need was something else, they would have done something else, according to the director. In other words, their purpose is to purposefully to have no structure, leave space for people and events to shape themselves and bring in new structure and ideas. The youth who chose to come to this camp were choosing against mainstream culture; they were choosing to come to a remote place and farm which could have been viewed as a failure in society. The remoteness of the natural environment, farming, and youth made JYFC an ideal place for me to answer my research questions. In addition, there have been few, if any, studies focusing on therapeutic perspectives of experiential learning programmes within South Korea.

1.5 The Purpose of the Dissertation

The purpose of this research is to explore the phenomenon of Green Care as experienced by Korean youth participating in the Jeju Youth Farmer’s Camp (JYFC). In this work, phenomenon is defined as an observer’s interpretive process of the participant’s lived experience, and the observer is not bias free (Neubauer, Witkop & Varpio, 2019). This is also referred to Hermeneutic (interpretive) phenomenology, originating from German philosophers Heidegger and Gadamaer (Neubauer, Witkop & Varpio, 2019). This research is based on the lens of ‘Green Care’ (Sempik, Hine & Wilcox, 2010). Since Green Care is a phenomenon mostly defined, researched, and intentionally practiced in the West (referring to
primarily English-speaking countries like the U.S and the U.K.), without taking on a colonial perspective, I precede to:

1. Identify and explore the social diseases of youth participating in JYFC
2. Explore the connection between identified social diseases and how JYFC impacted the participants’ well-being, and
3. Examine the implications of Outdoor and Experiential Learning Programmes in Korea.

1.6 Structure of the Study

The next chapter is the literature review, exploring the knowledge that is needed to understand the terms and theoretical framework of this research, including the historical approaches to nature in South Korea. Chapter 3 is a thorough presentation of methodology, the researcher’s position, and study limitations. Chapter 4 discusses the participants’ interview answers in relation to the three main research questions, including the application of Green Care and the implications of the results for Korean education. Chapter 5 compares JYFC with an outdoor program in Scotland, and presents suggestions for future studies. Chapter 6 summarises the study and includes a personal interpretation of the findings.
2. Literature Review

In this section, I have defined key terms that are central to the research. The main framework that guides the research is defined with a table that lists the dimensions. The next two terms ‘social diseases’ and ‘therapeutic approaches to the outdoors’ are explained in both the Western and South Korean contexts. The terms are defined in comparison of the contrast between the West and South Korea. As I am using a Western framework and language to direct and record my research in South Korea, I have included South Korea’s position and values in relevance to the research for clarity. The last part of this review shows JYFC and Jeju island, the physical location where this research takes place. The pictures are included for a visual understanding of the place.

2.1 Conceptual Framework: Green Care

I have approached this project through the lens of Green Care, a term that broadly refers to ‘[the] use [of] nature to produce health, social or educational benefits to a wide range of vulnerable people’ (Sempik, Hine & Wilcox, 2010, p.27). Green Care covers many different areas such as wilderness therapy, social and therapeutic horticulture, animal assisted interventions, care farming, and others (Sempik, Hine & Wilcox, 2010, p.27). According to the report published by COST (European Cooperation for Science and Technology) there are two main foundational theories in Green Care (Sempik, Hine & Wilcox, 2010, pp. 12-13):

Kaplan’s *Attention Restoration Theory* (see Kaplan and Kaplan, 1989; Kaplan, 1995) and Roger Ulrich’s work on recovery from stress (see Ulrich et al, 1991). These, together with the concept of Biophilia (Kellert and Wilson, 1993) are used to explain why the natural environment is such an important element.
At the core of Green Care is the theory that contact with nature restores well-being and reduces present stresses while preventing future stresses. In addition, it encourages physical exercise, socialising, and personal development. (Sempik, Hine & Wilcox, 2010, p. 21) However, critics noted that the outcome of Green Care specifically on the therapeutic landscape is not always constant (Sempik, Hine & Wilcox, 2010, pp. 12-13):

but influenced by a variety of individual, material and wider socio-political factors and relations, such as media attitudes to particular space types (Milligan and Bingley, 2007), the weather and changing seasons (Collins and Kearns, 2007) or a person’s emotional state at the time of the experience (Laws, 2009).

This view shows that therapeutic effects may be dependent on an individual’s circumstance and experience of the environment. Thus, it is also important to investigate long-term impacts of how Green Care supports well-being before concluding on the impacts. There are also concerns about the shortcomings of Kaplan’s Attention Restoration Theory (ART) (refer to the quote in the first paragraph) by Joye and Dewitte (2018):

ART’s central theoretical notions are vague, remain conceptually underdeveloped (e.g., soft fascination), and still await a systematic and adequate (experimental) operationalization…

The critical claim that there is a need for further developed evidences, and my personal questioning of the applicability is an important part of the process. The meaning of nature and how it restores well-being cannot simply be supported by ART. Since ART is a widely used framework, it is important to critically view the theory and recognise its limitation and applicability, just like many other theories that are not applicable to all situations.
The table below is taken from the study of Green Care throughout Europe over a period of two years by many authors. It summarizes the generalisability of Green Care, which does not necessarily have to be related to the natural environment, existing in other therapeutic programmes.

2.2 Table 3.3: Examples of ‘Common’ Dimensions in Green Care (Sempik, Hine & Wilcox, 2010)

- Development of a daily routine and structure
- Participation in production through meaningful activities (but not in a pressured environment)
- Social interaction and opportunities for social contact
- Working with others for a common purpose
- Opportunities to be involved and ‘to have a say’ in the running of activities
- Development of skills, competence and identity; and the development of self-esteem and the esteem of others
- Opportunities for physical activity
- Association with work, occasional receipt of nominal pay or expenses
- Possible opportunities for paid employment
- Potential access to products and outputs of the farms or garden
2.3 Social Diseases

In the West, Kurt Hahn and John Dewey, leaders of Outdoors and Experiential Learning, have set up the foundation for a possible future for therapeutic approaches to the outdoors (Jameson et al., 2019). Hahn’s Outward-Bound Programme is founded in the belief that the natural world has inherent therapeutic qualities that affect change in the lives of the participants (Jameson et al., 2019). He identified six social diseases that the adolescents were facing (Parkinson, 2016): ‘lack of physical fitness, decline of initiative and enterprise, decline of imagination, decline of craftsmanship, decline of self-discipline, decline of compassion’. As a result, he developed outdoor programmes tailored to heal these diseases.

Similarly, South Korea uses the term disease to describe a phenomenon: ‘1st class disease,’ or ‘the entrance examination disease’ (Lee, 1999). These terms refer to the trend in Korean education that places an extreme focus on entering a prestigious university in order to live a “1st class” life. Combining Kurt Hahn and South Korea’s use of the term disease, I have used this term to present phenomena experienced by South Korean youth participating in the JYFC.
2.4 Therapeutic Approaches to the Outdoors

The idea that ‘Nature Heals’ (Burns, 1998, p.3) is not a new one. Whether intentional or unintentional, people from ages past have used nature to support well-being. Historically, monasteries, hospitals, prisons, and religious practitioners used the natural world for therapeutic (Sempik, Hine & Wilcox, 2010) and ‘transcendental’ (Williams & Harvey, 2001) experiences. In the U.S, a formal therapeutic approach to the outdoors began in 1922 at Camp Ramapo in New York, a therapeutic camp for delinquent and emotionally at-risk youth (Gass et al., 2012). Myriads of research on the effectiveness of therapeutic outdoor experiences for adolescents has taken place from the late 1900s (Jameson et al., 2019):


Comparably, South Koreans have traditionally lived in close relation to nature. They believed that the human-nature relationship impacted well-being. This was evident in one of the first native Korean deities called Sanshin (Mason, 2010):

Sanshin are symbols of the relationship between human beings and the ecology of the mountain where they live. Each mountain has its own particular "character" due to its topography, weather, water sources, fauna and flora, and the people that live at its feet or on its slopes over the centuries develop a complex interaction with this…

Since 73.42% of Korea is rural and mountainous area (Waller, 2017), people traditionally lived in close relation to the mountains. It was the place where the people prayed, found resources for food, medicine, and shelter. However, after rapid economic growth through capitalistic ideals in the sixties, materialism became the main focus of the nation. 91.68% of
the population moved to the cities (Waller, 2017). The cities developed and became crowded; consumerism developed as a lifestyle and a symbol of success (Kim, 2014). As a result, the outdoor environment is no longer a significant part of young people’s lives. Waller, the author of *The Sage handbook of outdoor play and learning* uses the word ‘neglected’:

In South Korea, outdoor play has traditionally been neglected due to the sociocultural influence of Confucianism and the competitive atmosphere in education, which encourages achievement. However, the hazard of overemphasizing academic achievement and early formal learning has been recognized, and well-being and happiness have recently become regarded as important aspects of children’s lives.

The extreme competitive atmosphere around the university entrance exam has been a major cause of student suicide (Herald, 2019) and mental health problems. It was in 2003 that interest in Forest schools peaked as an ‘alternative solution for youth depression, internet addiction, academic stress and school violence, which have become problems in Korean society’ (Waller, 2017).

It is with the motive to restore a little of how Koreans used to live in harmony with the outdoor environment, in order to support the well-being of youth in Korea, that I find purpose in conducting this research. In this work, I call it Outdoor and Experiential Learning in the lens of Green Care; however, in the Korean language there is no term equivalent, only the past experience of how we lived in harmony with nature. Although my research is limited to the JYFC in Jeju island, it may work as a catalyst of formal OEL practices in the future.
2.5 Jeju Island

*Yougnuni Oreum (Kim, 2019)*

Jeju Island, known as the Hawaii of Korea, is the largest island (area of 705 sq. mi.) in the country. It has the highest dormant volcanic mountain called Halla. The island is designated as a UNESCO World Heritage Site as well as one of the Seven Wonders of Nature (Feffer, 2012).

*Mt. SanBang (Kim, 2020)*

With a population of 671,316 (KOSIS, 2020), the island’s economy relies on tourism. The special natural environment attracts many tourists in and out of Korea. However, many locals are guarded against outsiders, due to the 1948, 4.3 Uprising, where more than 30,000 islanders died as a result of government suppression (Choe, 2019). All JYFC members are considered outsiders, as they moved from cities to the island. They are an unusual case, as they were able to integrate into the Jeju island community and receive support from the local government and the people.
2.6 Picture collage representing the camp and the surrounding environment

(Kim, 2020):

*On site market ran by the camp*

*The bunk beds in the room: 4-10 people share a room*

*The view from the room*

*The field in front of the house*
3. Research Methods

This chapter explains the research methods and the approaches used to answer my research questions. I have defined and justified the methodologies used. The ethical considerations are mentioned in a context where all the participants had no concerns about revealing their identity and the programme director giving me permission to write about what I saw, even if it was negative. For reliability and validity reasons, I have explained the process of data collection.

3.1 Research Design

This research was designed to answer if, and how, some Korean youth participating in JYFC experienced therapeutic effects. The effects are measured through the perception and experience of the participants in JYFC. The process was constructed and co-constructed by the researcher and the participants; the answers were developed based on the view that reality is socially constructed through individual experiences, influenced by the context and time the action happens (Jones, 2007). However, the research cannot be framed in a single view, as I have taken multicultural and autobiographical lenses (Miller, 2010), mentioned in the personal statement and in my background below. For the benefit of the study, case study and ethnographic strategies were used in order to study the participants in their natural settings and interpret the phenomena in how the participants subjectively experienced them (cited in Jelkänen, 2017). For the main data collection method, I used a semi-structured interview with a ‘descriptive testimony’ (Churchill, 2018) which includes: ‘personal history, vulnerability, personal interest, and contextual factors’.

The research question developed into three specific questions in the process of data collection:
1. Identify and explore the social diseases of youth participating in JYFC
2. Explore the connection between identified social diseases and how JYFC impacted their well-being, and
3. Examine the implications of Outdoor and Experiential Learning Programmes in South Korea.

The process was similar to the grounded theory approach (Glen, 2016)—where the theory is written after collecting the data. This approach allowed for the avoidance of preconceived notions and remain open to different phenomena. At the same time, there was a focus on looking for therapeutic experiences and opportunities when conducting data collection.

The interview and the data collected were analysed using a phenomenological (Neubauer, Witkop & Varpio, 2019) and thematic analysis (Floersch et al., 2010). As stated in 1.5 The Purpose of the Dissertation, phenomenon is defined as the researcher’s interpretation of the participants’ lived experience and the interpreter is not bias free (Neubauer, Witkop & Varpio, 2019). Since the phenomena were interpreted in relation to the context and background of the participants and myself as a ‘research instrument’ (Singer, 2009), I am stating my own background. This is also clear in my personal statement at the beginning of the research:

(Kim, 2020)

participant observation, harvesting potatoes
Having left Korea at the age of seven, I never returned to the Korean educational system. I lived in five different countries: the Philippines, U.S., Germany, England, and South Korea throughout my life. I never fitted in or excelled in any of the educational systems, before I could settle into one, I had to move. The constant changes in language, societal expectations, and values made me feel lost and insecure. The only common ground that transcended nations and cultures was my experience in the outdoor environment. I found security and consistency in the forests, the mountains and the wild animals; outdoor activities like hiking, swimming, biking, and climbing as well. It was a grounding place for me. Nature never seemed to expect me to be someone I was not; I could be myself. Having had this therapeutic and multi-faceted, outsider and insider experience, I take on this research.

3.2 Data Collection

In JYFC it was required that participants work a nine-hour shift for two days every week to continue to stay in the camp. The work rotated between cleaning the camp, farming, and selling farm products in the shop. It was also highly encouraged to participate in other programmes within the camp during non-working hours. For example, volunteering in the community, paid work at the local farm, part-time work in the restaurant and shop, and language and art classes. To experience JYFC in depth, I participated in as many programmes as I could. At night, I ‘hung out’ with the staff and campers: cooking, fishing, star gazing, going to the pub, and other spontaneous activities individuals randomly suggested. The participants were aware of my research, and often asked about it, especially asking me questions like ‘What is outdoor education?’, ‘Can you teach me English?’, and, ‘How was living in England?’ Many seemed fascinated and wanted to spend time with me. Even though I was very personal with almost everyone, I kept focus on my research. For recording data in
the field, I used my iPhone X to record conversations, wrote in my notes during and after the event, and took pictures and videos.

**Participative Observation (covert participant observation)**

The period in which I began my research was soon after I returned from England due to the COVID-19 pandemic. The Korean media was criticizing returning students from abroad as selfish as some have ignored government regulations (Shim, 2020). As a result, returning students were stigmatized. For this reason, I was uncertain whether JYFC would approve of my research and my request to be a participant observer. After talking to my supervisor, I decided to go in first as a participant, then formally request to conduct my research, after I gained their trust. I went in as a covert researcher.

When I arrived on the 13th of April 2020, I was overly cautious in talking about myself. However, the next day, I was so disarmed by the openness of the staff and participants in the camp, that I started telling them about my studies. After a week of actively participating in the programmes and socializing within the camp, I felt accepted and confident enough to ask if I could conduct my research and write my dissertation about the JYFC. I orally explained my research because I was in the process of translating the written consent form into Korean. The leader of the camp had a meeting with the staff members and gave me formal verbal consent on the 27th of April 2018, saying everyone approved. He said, ‘feel free to write your observation’ with a confident nuance even if it is negative. I was shocked by the transparency of the camp, and at the same time excited that I would be able to freely conduct my research at the camp. I was no longer a covert researcher.
In-Depth Semi-Structured Interviews (DiCicco-Bloom and Crabtree, 2006)

As I was looking for participants who intentionally or unintentionally sought therapeutic opportunities through the outdoor environment, I asked a group of people who expressed negative experiences in life before they came to JYFC, alongside participants who were honest and open about sharing their experiences. Contrary to my expectations, I ended up with too many expressing that they would like to be interviewed. I intentionally avoided all of those who volunteered, except one, who was a facilitator of JYFC and a graduate of an agricultural university.

In the process, I observed the participants in the whole programme of JYFC and made a mental note of which participants were acceptable to interview through interactions and conversations. For example, there was a young man who stuttered and seemed to enjoy the work at the farm. When I heard that his dream was to run a mushroom farm and offer experiential programmes to children, I asked for an interview. One of the main reasons behind my choice to interview him was the fact that he stuttered, which could have caused him to be stigmatized in society. Yet, he seemed hardworking, purposeful, and accepted within the JYFC. When asked, ‘why do you want to run experiential farms for children?’ he said that his friend in middle school committed suicide, which was one of the reasons that he stutters. Then, when he went to an agricultural high school, took a horticulture class where he had to grow a tomato. In the process of seeing the seedling grow and bear fruit, he was touched and saw ‘the importance of life’. I was able to interview him. However, there was also a failed attempt, in a participant whose father passed away a few months prior to her arrival in the camp. She seemed to be processing her grief intensely, which may have influenced her answers, so I did not ask her for an interview. In addition, it seemed unethical to ask for an interview as it may have triggered past experiences and caused her distress.
As I spent more time working in the camp, I learned about different reasons for joining and the life stories participants had before they came to the JYFC. From them, I chose five people that I wanted to interview. One interview started off unstructured while conversing in the farm store with a participant; as the natural conversation continued, I had to ask in the middle if I could record our speech. I quickly developed rapport and had a positive relationship (DiCicco-Bloom, Crabtree, 2006) with the participants in the interview. It was an intuitive choice, in which I refer to the ‘encountering of something…the contact with phenomenon’ (Churchill, 2018). This allowed me to take on an in-depth semi-structured interview: the participants shared personal issues such as depression, anger towards their parents, and trauma. In total, there was one female and four male interviewees, ages ranging from 21-31. The interviews were loosely structured, and each interviewee had different questions that emerged while answering the pre-determined questions. Two asked for questionnaires before the interview, and the other three did not. But even the people who asked for questionnaires said, ‘this is quite different from the questions you sent me!’
The chart below shows the six main interview questions, the purpose of each question, and how it relates to my research:

<table>
<thead>
<tr>
<th>Main Questions</th>
<th>Purpose of the Question</th>
<th>Relation to my RQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why do you like the outdoors/nature?</td>
<td>The question was asked to find out if the participants were seeking the outdoors/nature for a specific reason.</td>
<td>2. Explore the connection between identified social diseases and how JYFC impacted their well-being,</td>
</tr>
<tr>
<td>What do you think about Korean education?</td>
<td>The question was asked to identify educational experiences, with the notion that the youth are choosing against Korean educational values.</td>
<td>1. Identify and explore the social diseases of youth participating in JYFC</td>
</tr>
<tr>
<td>Do your parents support your life choices?</td>
<td>The question was asked to find out how their parents react to living a countercultural lifestyle, and how it affects them.</td>
<td>1. Identify and explore the social diseases of youth participating in JYFC</td>
</tr>
<tr>
<td>How has your experience been in JYFC?</td>
<td>The question was asked to find their subjective experience of JYFC, and if it had therapeutic effects.</td>
<td>2. Explore the connection between identified social diseases and how JYFC impacted their well-being,</td>
</tr>
<tr>
<td>Do you think others should have this opportunity through public education?</td>
<td>The question was asked to see future possibilities of OEL practices in Korea.</td>
<td>3. Examine the implications of Outdoor and Experiential Learning Programmes in Korea.</td>
</tr>
<tr>
<td>What do you see yourself doing in the future?</td>
<td>The question was asked to see the impacts; if they saw a future in this lifestyle.</td>
<td>2. Explore the connection between identified social diseases and how JYFC impacted their well-being, and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Examine the implications of Outdoor and Experiential Learning Programmes in Korea.</td>
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</table>
The first semi-structured interview took place on the 28th of April 2020, 15 days after my arrival, and the last one took place on the 22nd of June 2020. In total, it took a period of 56 days to finalize the interviews. I re-interviewed people after about a month to clarify their answers and ask additional questions. All the interviews except one took place within the JYFC. Depending on the interviewee’s preferences, the interview took place in a more secluded or an open space. The one impromptu interview mentioned previously took place in the farm store during working hours. Two of the additional interviews took place over the phone, because the participants had left Jeju island. Before interviewing, I explained my studies (see Appendix I for consent form) and asked them to sign or verbally give consent. The verbal consent was recorded as part of the interview. All the participants gave me permission to use their name and picture, but for ethical reasons, I have used pseudonyms and taken out the pictures. The length of the interviews ranged between 45 minutes to more than an hour.

The interviews were recorded and conducted in Korean, and the recorded interviews were then transcribed and translated into English. Since the literal translation did not convey the contextual meaning, I used literature, experiences of other Koreans in and out of JYFC, and my own experience in Korean culture to translate the contextual meaning of the interviews. I did not have a set date to finalise my interview, in order to go as far as I could and build relationships for the receiving and recording of authentic data. Also, I did not want to rush the process for the results, but did want to track my participants for as long as possible. As I ended up staying and finding a job on the island, I witnessed two active participants leave the JYFC, with one saying how uncomfortable he was with the non-hierarchical structure of the camp which was something he first liked according to the initial interview.
3.3 Data Analysis

The research strategies used to analyse the data were an integration of grounded theory, narrative, and thematic analysis. Thematic analysis was used to draw out patterns of meaning from responses, while the narrative was used to support the themes by narrating the story of the participants (Floersch et al., 2010). The data used in this study are my own observations, pictures, informal and formal interviews, conversations, and my own notes.

All the translated interviews were themed and coded. It was not possible to transcribe and translate the exact meaning of the interviews, as literal translation does not reflect the cultural contextual meaning. Schaeffer (2015) explained:

> the translator must be able to decide on the importance of its cultural context, what the phrase really means, not necessarily what it literally means, and convey that meaning in a way which makes sense not only in the target language but also in the context of the target culture.

I did my best to translate, not just words, but the Korean cultural meaning of the interviewees. However, some meaning would undoubtedly have been lost in translation. During this process, repetitive words like parent, competition, hierarchy, failure, confidence, healing, set route, mental and emotional problems such as stress, pressure, anger, depression, and having different value, started to emerge. I re-read the translated interviews more than six times within the period of three months to see if I could realise different themes. Each time I read the interviews, I noticed new information or patterns. I compared the new findings with other interviewers, literature, field notes and field experiences. At the end of July 2020, I created a list to organize different codes under three headings: educational experience, the reason for coming to JYFC, and the experience in JYFC (see Appendix 2) that repetitively emerged from the data. Then I grouped the codes under main themes. For example, the most
repeated word used by all interviewees was ‘parent’. I reached a saturation point in my data and themed it: ‘parental influence’ and their involvement in education and life goals. The other themes that emerged were: competition, hierarchy, set route/value, disease (stress, suicide, anger), practical, therapeutic, diverse experience, well-being, alternative lifestyle, and practical values (see Appendix 3).

The approach used in analysing the data was ‘reflexive thematic analysis’ (Thematic analysis - The University of Auckland, 2020):

1. Familiarisation with the data,
2. Coding
3. Generating initial themes
4. Reviewing themes
5. Defining and naming themes
6. Writing up

The process of analysing the data was not just linear, but repetitive and reflective. The six phased process were interrelated and at times happening concurrently (Nowell, L. S. et al., 2017). As a result, in the beginning it was difficult to come to terms with a theme; I was overwhelmed with the orientation of the research and seemingly scattered data. Holloway and Todres (2003) commented that the disadvantage of using thematic analysis is that its flexibility may lead to ‘inconsistency and a lack of coherence when developing themes’ (Cited in Nowell, L. S. et al., 2017). However, by reflecting, finding, and stating the researcher’s epistemological position, which I did in the introduction and the research design, I was able to find consistency and cohesion.
4. Findings

Educational hierarchy, competition, and conformity to a set route have been identified as the three social diseases the youth participating in JYFC thought that they were facing. They have explicitly and implicitly expressed these themes throughout the semi-structured interviews. I have organized the quotes from the five different participants in accordance with these themes with literature to add to the depth of these claims. As mentioned in previous chapters, the social diseases are a term coined by Kurt Hahn in the 1930s for European society. He ‘feared that culture and civilization is declining’ and that adolescents were in the state of ‘permanent restlessness, suppressed vitality, and too often exposed to ‘sexual instincts…’ He proposed ‘experiential therapy (Erlebnistherapie)’ as a solution, focused on fitness, expedition and project work (Knoll, 2001). As a result, he developed outdoor programmes tailored to heal these diseases. The findings are outlined using the ideals from Kurt Hahn and South Korea’s use of the term diseases mentioned in the literature review under 2.3 Social Diseases.

4.1 Identify and Explore the Social Diseases of Youth Participating in JYFC

*Hierarchy*

Hierarchy in the broad term is defined as ‘a system in which people or things are arranged according to their importance’ (HIERARCHY | meaning in the Cambridge English Dictionary, 2020). The term that I am using here refers to the hierarchy in Korean education, in which entering a prestigious university through obtaining high grades is at the very top of the most important order. This is an influence of Confucian values, where traditionally scholars were at the top of social class; it still continues as the prioritised value of Korean culture and society (Moon, Uskul & Weick, 2018). Hierarchy in South Korea is
not just embedded in education but in language, work, society, and relationships, especially with family (Cummings, 2005):

Hierarchy and inequality were deeply ingrained in Korean society..., for many Koreans these remain not just ‘fact of life’ but ideals of how to organize proper society... Knowing one’s place’ an idea that [Westerners] abhor, nonetheless was something honorable, dignified, ...

It is a recent trend where new generations have started to question the hierarchical structure of Korean society. There is a new made-up term called 즐대 (Kkon-dae) meaning ‘an older person giving unwanted advice or demanding obedience’ from a younger person (Kim, 2019). It is a negative term, where the younger person is criticizing the older person for demanding to be respected just because they are older. It is a term that developed to counteract the hierarchy and inequality in Korean culture. Nevertheless, the hierarchical structure is evident in education; the participants shared their experience stating that the educational system provides special privileges for students who have higher grades. Na said,

There was hierarchy. We had special classes for students who were smarter. It was always about who is better: competition. Ex. I felt pressured to stay in the special class for smart kids. We were treated differently; we had a library only we could enter. Even during break, students were comparing why is he/she studying during the break...should I be doing that? ...It was so much pressure...

Na felt an unhealthy pressure to stay on top of the educational system. It was not about learning and developing, but focused on keeping her place at the top of the hierarchy. The motivation to study is mostly due to the hierarchical pressure, and not internally motivated. Hierarchy is deeply rooted in the culture and the participants talked negatively about the hierarchical experience in Korean education. Mango added, he would like to ‘remove hierarchy based on grades’ if he had the power to. Hero talked about the root of Korean
education saying ‘...It is passed down. I didn’t know this before but even my father was educated in this way’.

The hierarchical educational structure caused some of the participants to feel oppressed and inferior, as Mango said, ‘I suffer from interiority complex’. He went far to leave a superior class because he hated the injustice. When asked why, he said, ‘I wanted to be a hero in the school. I wanted to show students that I stood for all.’ The educational hierarchy is perceived to be one of the social diseases the youth in JYFC thought that they were facing.

**Competition**

Competition was a word used by three of the participants in the interviews when describing their educational experience. Hero who did not use the word said, ‘Korean education is oppressive, even if you get 90%, they ask you why didn’t you get 100%?’, implying fierce competition.

Chul said, ‘if students just follow the path set by society. It’s just too much competition. They will be dreary.’

Na said, ‘I studied really hard, but I could not compete...the smart kids were those who memorized really well...’

Mango said,

> I think Korean education is about competition...your classmates are your enemy...I felt like trash that I did not go to a prestigious university. I went to one of the top ten
Mango was perceived as a failure and a shame to his family for not having entered a prestigious university. The school became the measure of success and the family’s honor. Beard (2014) said that the connection between educational success and family honor ‘give unique potency and meaning to education within South Korean context’. It is inseparable. This is quite common in Korea; there is a trend called ‘1st class disease,’ or ‘the entrance examination disease’ (Lee, 1999) as mentioned in the literature review (2.3 Social Diseases). Many parents support their children to focus their entire life by studying long hours and receiving tutorials in order to be 1st class. One of the reasons behind this trend is the belief that your life will change depending on which university you attend; it is not just learning, but ‘highly prized social pedigree’ (Borden, 2008). Four out of five interviewees said that they were pressured by their parents to make choices that would result in high marks to enter prestigious universities. One experienced neglect, where his parents were not as involved in his education as his childhood. For example, Hero said, ‘My father didn’t care about our family. My mom was also busy working to feed us. I was never told to study nor to get good grades’.

Hero was the only participant who did not take the university bound route and attended a vocational high school to learn elevator engineering. The cultural stigma is that (Jo, 2018):

Though vocational schools offer education on practical skills and abilities, they were still perceived as institutes for those who did not study enough to make it to a university…Even the government had looked down on the voices from vocational schools.
In the perspective of Korean society, Hero is at the bottom of educational success. Most Koreans take the university bound route. In 2017, statistics showed that 68.0% of Koreans aged 18-21, advanced to university which was the highest in the OECD (Jo, 2018).

Comparing this fact to Hero’s situation, he perceived himself as having had no opportunity to take the successful path due to his parents’ disinterest. In the interview he commented on how his parents ‘could not build my confidence; self-esteem because they did not show me love... In Korea, so many youths by the time they are 20s, they are sick’. Hero then mentioned that he got ‘drunk and exploded’ to his dad. Even though it was not the right thing to do, he does not regret it, ‘because I think if I didn’t express it to my dad, I would have expressed it to someone or something else. It could have been dangerous.’

Competition in an educational system that has an extreme emphasis on entering prestigious universities has caused society to belittle other paths in life. Both Na and Hero mentioned how they think it is important to teach humanities, different values, and especially character development. As a result of competition, the participants felt extreme pressures, a sense of failure and low self-esteem. As mango said,

> many Korean students suffers from inferiority complex...I was in superior class, but that made me angry... since we were young, we are divided by the grades we got. Those with lower grades were indirectly told, they will get a blue-collar job by teachers and society. Success and failure were divided by grades.

Conformity to the Korean Way

Although the times have changed and new values have entered Korea, there is a ‘Korean way’ which is at the top of the hierarchy of values. Harmony within homogeneity and
conformity have been practiced as an important aspect of Korean culture (Borden, 2008, p.28). In comparison to the United States where citizenship is based on your birth within the country; South Korean citizenship is based on ‘inclusion on the basis of blood ties, ethnicity, and conformity to the cultural norm (Beard, 2014)’. A common Asian proverb also reads, ‘The nail that sticks up gets pounded down’, which applies to individuals who break the harmony (Borden, 2008, p.28). Consequently, there are few opportunities to learn different values if parents do not teach or expose them. Jae said,

*I did not have a chance to learn different values; In Korea, parents and friends really influence what values you have...I think experience is the most important thing, through diverse experience you learn different values. In Korean education, you do not get this opportunity.*

Hero added, ‘I never really learned to express myself. I didn’t have different experiences: it was just going back and forth between house and school...’

Chul said, ‘My parents wanted me to be a public official, because it is comfortable and stable. I will not get fired; it is repetitive...’ and then he asked me,

*Do you know that we have the highest youth suicide rate among the OECD nations? This is because there is so much pressure: it is a competitive society. It is an absolute standard. This is the only way: YOU MUST GET TO A GOOD UNIVERSITY AND GET A GOOD JOB.*

However, not all participants described their experience in light of having to conform to a set route. Na received full support from her parents to live an alternative lifestyle. According to Na, her parents wanted to run experiential farms and exposed her to the outdoor environment
at a young age. It was easier for her parents to agree with her choices, even if it was not confirming to the ‘Korean way’. ‘My parents supported me; they told me to do what I wanted and take responsibility of my choices.’ Out of all the interviewees, Na seemed confident with her lifestyle; she seemed confident in her value of living in harmony with nature more than following the set route.

The three main social diseases the participants faced were educational hierarchy, competition, and conformity to a set route. Interestingly, at the core of these three phenomena is the cultural value of entering a prestigious university. It was accelerated with the addition of parental pressure and societal expectation. The extremity of the expectations could be seen from the outside; as it is the norm in South Korea to follow and live up to it. It was clear that the diseases negatively impacted participants’ well-being (specifically, psychological, social, and emotional) and caused high level of stress. But it also led them to seek release, support, and an alternative way of living, which was one of the reasons for their participation in JYFC.
4.2 The Connection between Identified Social Diseases and How JYFC Impacted the Participants’ Psychological, Social, and Emotional Well-being

In the interview I asked the participants what was significant about their experience in JYFC, and why they liked the outdoors. Here, I have defined outdoors as an alternative lifestyle, nature, farming, and the programmes in JYFC. Having defined the three major social diseases: hierarchy, competition, and conformity to a cultural definition of success, I found connections between them and counteractive measures within the JYFC experience, resulting in unintended therapeutic effects. The reason Mango liked the farm life in general was:

because of competition, I used to study for a long time...even if I studied hard, the results did not come out. But, in agriculture and farmer’s camp life: I feel like if I invest, they give back more. Like if you plant something, it grows. It’s fair. It’s not capitalistic.

The experience in JYFC gave Mango an opportunity for ‘social interaction and opportunities for social contact’ as well as the experience of ‘working with others for a common purpose’ (Sempik, Hine & Wilcox, 2010), instead of competing with each other. Mango added,

I really enjoyed my time here. I didn’t feel like I needed to compare myself. The fact that I can be with people and be social. I gained confidence that I can be with people...before I came here, I was always in the room alone, stress from comparing myself with others.

We may differ in sizes, but we are all potatoes (Kim, 2020)
Mango said in the interview that he suffered from depression and an inferiority complex, explaining that his friends had good jobs and were successful while he was not. He hid from his family and friends when he failed the bar entrance exam. However, by coming to JYFC he found confidence to socialise; he did not have to compete or compare himself. Chul also found confidence, but in farming,

\[
I \text{ wasn’t sure if I could be successful in farming before I came here. Since I came here, I met many young people who are interested in farming and found confidence that I can do well in farming.}
\]

In the case of Chul, he wanted to farm in high school because he ‘felt that planting something was therapeutic...’ and through his experience in JYFC, he decided to start his journey as a farmer. Living a farmer’s life allowed Chul to participate ‘in production through meaningful activities (but not in a pressured environment)’ (Sempik, Hine & Wilcox, 2010).

*Harvesting garlic, volunteer work to help the community farmers who could not afford to hire paid workers as the prices of garlic rocketed down in the market (Kim, 2020)*
Chul said that when he was at school, he ‘felt so much pressure, as if something was chasing after me: but I don’t feel that way here’. The therapeutic aspects were mentioned by Na as well. She said, ‘People who are not exposed to nature will not know the healing power, and the warmth it can give you. People are so desolate, especially in the city’.

Forest Bathing
on a day off (Kim, 2020)

Na and Chul expressed their belief in the therapeutic aspect of nature. They compared their life before working at JYFC as ‘dreary, desolate, and pressured’. While at the camp, feeling ‘warm, slowed down’, and living the life they wanted. For Jae and Hero, JYFC allowed them to have different experiences and learn values that Korean education or society did not expose them to. Hero said, ‘I think it offers me diverse experiences, and opportunity to change and to know myself. The good thing is that I don’t need to be trapped in a routine’.
The diverse programmes within the farm and the interaction with different people in different walks of life exposed the participants to various values and experiences. Through participating in the JYFC the participants:

1. Found confidence to socialize without hierarchical perspective and to live alternatively to the Korean way.
2. Experienced therapeutic effects from the social diseases: hierarchy, competition, and conformity to the Korean way.
3. Learned different values through farming, experiential learning programmes, contact with the natural environment, and social interaction.
4.3 The Applied Framework of Green Care in Light of JYFC

The framework of Green Care is the theoretical framework of this research. I have taken eight of the examples out of the ten from Table 3.3: Examples of ‘Common’ Dimensions in Green Care (Sempik, Hine & Wilcox, 2010), and given examples on how it was applied in JYFC. Although it was unintended and the framework unknown to them, they were working within the framework of Green Care. This may be the reason why the therapeutic effects emerged from the findings. The Green Care theory claims that contact with nature restores well-being, prevents stress, and encourages physical exercise, socialising, and personal development (Sempik, Hine & Wilcox, 2010, p. 21). The purpose of this chapter is to present evidences towards a model of OEL in Korea.

1. ‘Participation in production through meaningful activities (but not in a pressured environment)’

Since many participants come from pressured environments, the natural environment of Jeju island, including the slow pace of life, detachment from everyday routine, as well as the experiential and farming programme allowed them to have meaningful and novel experiences in a relaxed atmosphere.

2. ‘Social interaction and opportunities for social contact’

Participants at JYFC come from all around Korea and the world; even foreigners from China, Taiwan, the U.S and Mongolia, and others participate. It is a place to meet diverse people with different backgrounds. A participant commented on how liberating it is to feel respected and equal regardless of social status.
3. ‘Working with others for a common purpose’

The noncompetitive atmosphere and working together for a project, whether that be weeding, harvesting, or volunteering in the community, gave the participants a sense of belonging and purpose. The staff in the camp role-modeled hard work, honesty, flexibility, fun, and respect while working. They encouraged a thorough process more than results, and a non-judgmental attitude.

4. ‘Opportunities to be involved and ‘to have a say’ in the running of activities’

The JYFC ran an open meeting every week for the participants and the staff to talk about topics in relation to what was happening within the camp. It gave them time to ask questions, explain, debate, and socialise. In the initial meeting, there were many questions about the rules and why the programmes were running a certain way. For example, in one of the meetings, the participants complained about how inefficient the cleaning work was being done within the camp. The staff took note and made changes throughout the week.

5. ‘Development of skills, competence and identity; and the development of self-esteem and the esteem of others’

One of the cooking staff said in a conversation how appreciated she felt when people enjoyed her food; she did not know she could cook for people! Even participants who never had farming experience were encouraged and appreciated simply for their hard work and interest in farming. The community often bought snacks and meals to express their gratitude to the young farmers for helping. The experienced farmers supported and taught the novice farmers as long as they had the right attitude.
6. ‘Opportunities for physical activity’

The JYFC not only had farming opportunities but offered yoga classes, hiking/walking tours, swimming, fishing, morning runs, gym classes and more.

7. ‘Possible opportunities for paid employment’

Some of the participants in the camp became staff and earned their living through the JYFC programmes. It was also a transitional place for many youths in between jobs or searching for a path.

8. ‘Potential access to products and outputs of the farms or garden’

Almost every Friday there was a farm party, where everyone involved at the camp ate BBQ with the harvest from the farms and gardens. They also made seasonal food and dessert with the farm produce.

The JYFC practiced a dimension of Green Care unknowingly, which resulted in participants experiencing therapeutic opportunities. They were doing what felt good and natural, according to the director. However, due to the structureless environment and versatility of the camp, the practice is not consistent, and the effects may only be in the surface level. In order to solidify the programmes, Green Care should be practiced intentionally.
4.4 What are the Implications to the Outdoor and Experiential Learning Programme in Korea?

The data from observations and the interview sessions showed that participants found therapeutic opportunities in the JYFC, and the experiences offered had an impact on their physical, psychological, social, and emotional well-being. The experience in the JYFC was in many ways counter-cultural and in contrast to the diseases the youth experienced prior to participating in JYFC. Although the data does not show if the impact is long term or temporary, there are implications for improvements to the Korean education system that could be suggested from the findings.

For example, if the diseases of youth in Korea are systemic, then support could also be systemic. The educational system could provide opportunities to support young peoples’ well-being through OEL programmes as an extracurricular activity in public school system in the framework of Green Care (Sempik, Hine & Wilcox, 2010).

However, this framework is counter-cultural to the values of hierarchy, competition, and the set route evident in Korean culture. Thus, it may not be acceptable to integrate these ideas into mainstream education straight away. Although this study evidences the fact that the opportunity and exposure to programmes different from mainstream education and culture may work to support the well-being of youth, it must be a slow and gradual transition into the programmes. Even if the additions are just short-term programmes that are made mandatory or that are worth school credit, they could go a long way towards reducing the social diseases prevalent in the current system. The activities within such programmes could be as simple as playing outside when it rains, as it is counter cultural to go outside when it rains in South Korea. An example that incorporates the framework of Green Care would be picking tangerines in the farm together as a team, emphasizing ‘working together for a common
purpose’ in a ‘non-pressured’ environment (Sempik, Hine & Wilcox, 2010). Since the norm would be to emphasize: who picks the most tangerines? who picks the fastest? and how exactly one should pick them.

The possibilities of a systemic incorporation have been talked about. For example, Chadwick International School in Incheon, South Korea, is known for their OEL and service learning projects. (Korea4expats.com, 2019). They were asked by the Incheon city government to run the same programmes in public schools in the district. However, it was not possible due to Korean teachers who were not trained and had no prior experience of outdoor education.

In most International schools within Korea, OEL programmes are integrated within the system. Some schools offer the practice more than others, as foreign staff, better resources, and the international structure of the curriculum can make it possible. For example, I am currently working in an IB school in Jeju island, and the school offers various OEL programmes throughout the week like the Duke of Edinburgh award, swimming, arts, performing arts sessions, community service projects, and more. Since the school is within South Korea, it could serve as a model and impact the public school system. Also, students who graduate from schools like this could serve as an agent of change in Korean education and society in the future. However, it must be noted that there are significant differences in support when it comes to resources, staff, and access to suitable environments for OEL practices between public school and international school.
5. Discussion

The findings showed that the youth participating in my studies were fighting three main diseases: hierarchy, competition, and conformity to a set route. The three diseases were deeply part of Korean culture and, in many cases, the participants suffered mentally, and unintentionally sought out alternative ways to live. As previously mentioned, Kurt Hahn proposed ‘experiential therapy’ (Knoll, 2001) as a solution to the diseases that adolescents were facing in the West, and this study has revealed that the participants in JYFC coped with the diseases that impacted their well-being through experiential and outdoor life. Most of the participants loved nature, and said that they felt good, at ‘peace’, and ‘right’ in it. The idea of young farmers is almost radical in a society where values and educational direction are set toward success defined by culture, which makes JYFC unique among other places within Korea. It is exclusive in the fact that the organisation does not have intentional therapeutic or educational values like the other emerging OEL programmes in Korea. It is organic, raw, and natural in the sense that ideas are not strongly enforced or structured for therapeutic and educational goals.

In comparison, there are numerous practices and researches that have taken place all around the world involving the use of nature for therapeutic outcomes (Sempik, Hine & Wilcox, 2010). An interesting comparison is the Stoneleigh Project (SP) in Scotland—an outdoor retreat programme focused on marginalised youth’s spiritual development, in which the outcome was a transformation of young people’s lives as they ‘became more socially mobile, escaped marginalising circumstances, and sought adult roles in their communities’ (Loynes, 2008). The SP and JYFC are similar in the context of using residential OEL programmes to support youth’s societal problems, which is referred to as the term social diseases in this
research. The Stoneleigh Group referenced John Garnett’s 1999 writing (cited in Loynes, 2008) quoting that people have:

lost their identity and purpose for living…and the global competition has narrowed down the value to prioritizing consumerism instead of values based on human dignity.

The social diseases the youth in JYFC faced is not just a national issue, but a global one; priorities are changing, and an extreme focus on consumerism is evident globally. In South Korea, Lee (1999) argues that the culture’s extreme focus on familial and societal expectations causes one to lose connection with the self; the values and purpose are imposed externally. As a result, the simplest values based on human dignity are trivialised.

However, unlike the SP, which had clear intentions, the formation of JYFC was unintentional. Despite this, there are significant pedagogical similarities (Loynes, 2008) in their approaches, which suggests that these similarities support the well-being of youth and produce therapeutic effects even on the opposite side of the world. The major similarities are:

1. Residential living in a remote location
2. Community living
3. Having loosely structured programmes: participants are able to impact the programmes
4. A focus on young people
5. Values: respect, tolerance, co-operation, and agency
6. Opportunities to find purpose and future ambitions, and
7. Equitable power relations within an open-ended programme
The major differences are:

1. The SP has a shorter residential element and the rest is community-based work with a mentoring scheme;
2. The SP encourages young people to go back to society and make changes in the everyday world,
3. While only minority of the participants in JYFC found a way to live out of mainstream Korean culture and stay in rural setting.
4. The SP uses the outdoor environment for reflective practices, and for thinking about values and fundamental questions about identity,
5. While JYFC has no intentional reflective practices.

The significant differences in community-based work after residential living, mentoring schemes, and reflective practices in the SP suggest that if these elements were added to the framework of Korean OEL, or simply applied in the Korean educational structure, it could impact and support the well-being of Korean youth. It may even work to prevent societal and mental problems such as suicide among young people.

The study I have undertaken is unique in the sense that there has not been an attempt to look at groups of youth through the lens of Green Care in South Korea. The outsider and insider researcher positions undertaken allowed for a more objective view on analysing the cultural contexts. However, the researcher’s own subjective bias is present: the belief in the therapeutic effects of the Outdoors and Experiential Learning. Furthermore, Joye and Dewitte’s (2018) argument against biophilia and Kaplan’s Attention Restoration Theory (ART) stated in the literature review acknowledges the limitations of the applicability of Green Care framework. In addition, the research is dependent on the interpretation of the
researcher, difficult to replicate, and the longitudinal effects are not known (Ochieng, 2009). Since the interviews were carried out in Korean, then translated into English, it is impossible to convey the exact contextual meaning. Therefore, the work must be read keeping the Korean context in mind as written in the introduction and literature review.

For further studies:

1. What would a Korean model of Outdoor and Experiential Learning look like?
2. Could the framework of Green Care be applied in existing Korean educational programmes?
3. Define the South Korean cultural meaning of nature and how it impacts experiences in nature.
6. Conclusion

Behind the social diseases of hierarchy, competition, and set route that the participants of JYFC were facing is the cultural belief called 체면 (Che-Myoen) translated as “Face-saving” (Lee, 1999):

a behavioral norm that a social group demands from its members – adult, husband, educator and doctor, each representing its own group. However, the most typical face-saving mode in Korea was through the family’s response. This was a common feature in the culture not only of Korea but also of China and Japan under Confucianism.

The Face-saving culture demands an extreme focus on exterior perception and expectation, while not paying enough attention to the spiritual and inner self (Lee, 1999). As a result, the participants in JYFC were seeking an alternative to the facts of life in South Korea. Some of them found ‘healing...rest...peace...’ and ‘the confidence to live differently’ by choosing to participate in JYFC. Some continued to live within the camp or transitioned into a life following their personal values. One of the participants went on to run a tangerine farm, where individuals could rent a tree for a year and enjoy the fruits from their tree. Conversely, many participants went back to their lives in the cities.

The broadest implication of these findings is that if the social diseases are systemic, the prevention and support could be systemic as well. Instead of trying to change what is set within the current Korean culture and educational system, youth well-being could be supported, and societal and mental problems prevented, by incorporating OEL in the educational system or even opportunities like JYFC. The experiences available in the JYFC counteracted the social diseases, giving some of the participants ‘rest’ from the competition and the rat-race, demonstrating the effectiveness of such interventions.
The results shown in JYFC are not representative of the majority of South Korean youth, and the implications have gaps that are far from the facts of life. However, it does not mean one cannot take a step forward to support the well-being of youth. It is even more clear in the midst of the current COVID-19 pandemic, as we are battling not just with social diseases, but adversities beyond our control. As John Ruskin said (John Ruskin Quote, 2020):

Make yourselves nests of pleasant thoughts. None of us knows what fairy palaces we may build of beautiful thought-proof against all adversity. Bright fancies, satisfied memories,…faithful sayings,…and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us.

Through experiences in the Outdoors and Experiential Learning we may build the nests of pleasant thoughts, fairy palaces, restful thoughts, and heard faithful sayings; there is hope that the nests of these pleasant thoughts will stand against adversities, social diseases, pandemics, and more.

Early morning walk in Ambleside, England: Days of My Inspiration, Dream & Reflection
Having had this opportunity to learn so much, to go to places I would never have gone, to meet people I would never have talked to, to live out my dreams under the name of ‘writing a dissertation’, I feel rewarded by the experience itself. I am happy, today. Tomorrow, I know not. I hope that something somewhat true, something somewhat that is needed will be communicated despite my lack of expression and academic limitations.

Thank you for reading this work.
References


55
Bibliography


Loynes, C., (2016) *If you want to learn to navigate throw away the map!*, Natural Connections.

Appendices

Appendix 1: University of Cumbria Ethical Approval From

Research Ethics Application for Taught Degree (Bachelors & Masters) students

Application for study involving Human Participants

NB: This form should be submitted to your research project module leader once reviewed, discussed and signed by your research supervisor. The form is designed as a discussion document as well as a record of ethical approval. Please ensure you have carried out a Privacy Impact Assessment if your project involves collection of personal data.

All fields will expand as required.

1. Title of Project:
   A Framework for Outdoor and Experiential Learning in Korea

2. As this a student project, please indicate type of course you are on by ticking/highlighting the relevant box:

   □ BSc □ BA □ MSc □ MA □ MBA □ PgC □ PgD

3. Type of study: please indicate type of study you are on by ticking/highlighting the relevant box:

   ☑ Involves direct involvement by human subjects
   □ Involves existing documents/anonymised data only.

4. Name of applicant (the student):
   Jieun Kim

5. Your project supervisor(s)
   Name(s): Dr. Chris Loynes
   E-mail(s): chris.loynes@cumbria.ac.uk

6. Provide a concise summary of your research project in lay terms (maximum length 150 words). What are you planning to do?

   The aim of my research project is to explore and understand the needs of Korean students. The yearly news about students committing suicide after their college entrance exam hinted that there are serious issues within the education system (Yonhap, 2018). Although I know outdoor and experiential learning is not a remedy for all, it is an educational environment that has room to process one’s potential (Krüger, 2016). In my experience, the recent attempt to import the western model of outdoor and experiential learning fails to contextualize or understand Korean culture and has resulted in a programme detached from the needs of the Korean students. Therefore, this
project aims to find a framework of outdoor and experiential learning specifically tailored to Korean students. It is my humble hope that the research will reveal in a truthful and kind way what has been kept silent within the Korean educational system.

7. Describe the sample of participants (including for example, number, age, gender).

Ideally, the research will include three to four semi-structured interviews from people who run outdoor and experiential learning programmes in Korea, and four people who have gone through Korean education (elementary to university). My plan is to interview at least 8 adults, regardless of gender, age, and ethnicity. I have chosen four for each part in order to compare and contrast their opinions and experiences to see if there is a reoccurring theme. There is also a possibility of interviewing at least one public official in the educational office of Korea who has shown interest in the OE in order to find a practical approach.

12. Briefly describe each of your data collection and analysis methods (you may just have one method)

<table>
<thead>
<tr>
<th>Method 1</th>
<th>Semi-structured interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Method 2</td>
<td>Record of conversations with people who participate in my research (dialogues, videos, and photos)</td>
</tr>
<tr>
<td>Method 3</td>
<td>Autobiography (journal, videos, photos, and dialogues)</td>
</tr>
<tr>
<td>Method 4</td>
<td>Thematic analysis (Guest et al., 2012)</td>
</tr>
</tbody>
</table>

13. Risks

<table>
<thead>
<tr>
<th>Explain any risks that your research participants might face because of the research project (this might include psychological and reputational risks)</th>
<th>Describe how you will control the risks you have identified</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Psychological and reputational risks on my participants</td>
<td>Give the choice to withdraw, address any concerns and how they want them to be dealt with in regards to the risk they feel.</td>
</tr>
<tr>
<td>2 Interpreting cultural values/differences</td>
<td>Report verbatim. Interpretation acknowledged and supported by transcultural experience of researcher.</td>
</tr>
<tr>
<td>3 Psychological risk (self)</td>
<td>Will have to terminate the interview/research or take a break and find an alternative way to continue the research.</td>
</tr>
<tr>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

14. Other ethical considerations

Explain any risks that you may face as a researcher, and what steps you will take to control them.

Difficulties with recording and writing the dissertation in English. Since English is my 2nd language, I have difficulty writing in English. I will also have to translate Korean interviews to English so I will ask a native speaker to check on grammatical errors and sentence structure. I may have to pay someone to do it (preferably a friend). I must make sure I understand the underlying cultural background of my interviewees to translate them as accurately as possible.

Difficulties with data storage: have another USB to store the data in case the other gets lost or broken. Charge all the devices needed. Use my phone as a backup for recorder.

Unpredicted changes due to corona virus situation: participants may not be able to participate due to effects of the corona virus. I may have to terminate for unforeseen circumstances. I will have to
be patient and work in an open and creative way do my research. I may have to ask the school to give me permission to change methods or the deadline to accommodate the current situation.

Limited organization dissertation skills: participate in group/individual tutorial with Heather. Ask supervisor, academic skills staff and classmates for support.

Explain briefly any benefits that your research participants may gain from participation.

- Contribution of personal narratives/experiences for the purpose of a possible change and a better educational environment for future students.
- Have a voice on a future direction in education: outdoor and experiential learning in Korea.
- Take part in a research topic that has been suggested as one of the most needed questions to be answered by an OE leader in Korea (one of my participants) who was asked by the Korean education officials to train Korean teachers to run OE programmes
- Exchange of ideas and experiences to broaden one’s perspective.
- Receive and give feedbacks.

Explain briefly how you will collect each type of data—such as hard copy paper / digital / audio / video.

Once my participant orally (recorded) or in written form approves to be interviewed, they will be told before and after the interview, that they have the freedom to address any concerns and withdraw from the interview anytime. I will also take notes and look for common themes. I plan to record personal reflections/journals on my computer in the form of poetry, pictures, dialogues, and videos. It will be stored in the dissertation USB and iCloud Drive as a backup. In regard to videos and photos, I will use my iPhone to capture the moment, and use iMovie to make videos. I will ask oral or written consent from anyone who becomes part of my creative content, and they will have the choice to review and ask for their part to be deleted.

State a date when you will destroy by shredding, burning or deletion your data files. Note: this should be after the award of a confirmed grade for your degree. 17,03,2021

15. Check you have considered each issue below and fully explained it in your application, then put x in the box

| I have identified and taken steps to control any physical, emotional or psychological risk to participants | X |
| I have identified and taken steps to control any cultural offence that might be caused | X |
| I have identified any vulnerable groups involved and taken steps to control the risks | X |
| I have explained how I will get permission from managers to recruit participants on their premises | X |
| I have made clear that no deception is involved in the study | X |
| I have explained the level of anonymity for participants and how it will be maintained | X |
| I have explained how participants will be informed and have the chance to ask questions beforehand | X |
| I have explained how participants may make follow up enquiries after their part in the study | X |
I have explained how data will be kept secure and destroyed after the study. 

<table>
<thead>
<tr>
<th>16. Role</th>
<th>Name</th>
<th>e-Signature</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>You (Student)</td>
<td>Jieun Kim</td>
<td>Jieun Kim</td>
<td>20.4.20</td>
</tr>
<tr>
<td>Your Supervisor</td>
<td>Dr. Chris Loynes</td>
<td>Chris Loynes</td>
<td>20.4.20</td>
</tr>
<tr>
<td>Module leader or lecturer responsible for the research ethics within your programme/ module</td>
<td>Dr. Jamie McPhie</td>
<td>Jamie McPhie</td>
<td>20.4.20</td>
</tr>
</tbody>
</table>

Supportive Materials Checklist

Please attach all necessary supportive materials and indicate in the checklist below.

<table>
<thead>
<tr>
<th>Supportive Material</th>
<th>Version and Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research protocol or research proposal</td>
<td>X</td>
</tr>
<tr>
<td>Participant Information Sheet</td>
<td>X</td>
</tr>
<tr>
<td>Debriefing Sheet</td>
<td>N/A</td>
</tr>
<tr>
<td>Consent Form</td>
<td>N/A</td>
</tr>
<tr>
<td>Letter of invitation</td>
<td>N/A</td>
</tr>
<tr>
<td>Other (such as interview schedule, questionnaires, measures: please state, and explain)</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Research Proposal

The heart of my research project is to explore and understand the needs of Korean students. The yearly news about students committing suicide after their college entrance exam (Yonhap, 2018) hinted that there are serious issues within the education system. The educational environment in Korea oppresses students to solely focus on obtaining high marks for university admissions (Rhan, 2018). In the 10 years of working on and off with students in Korea, I have seen many parents ask, “Did you get a good mark?” or “Why did you fail?”. I feel that, instead, children need to be asked how they feel.

Due to my educational background in the west, under the guidance of teachers who truly cared about my well-being, I naturally was more interested in how my students were: if they enjoyed their studies, if they had dreams and ideas, and if they were going through something difficult. I feel that if the educational environment has no room to address these questions, it is destructive and takes away the chance to find one’s potential: who they can be and who they want to be. The process to explore one’s possibilities are eliminated, and everyone has to run for the same end that has been chosen for them. Although I know outdoors and experiential learning is not a remedy for all, it is an educational environment that has room to support people to process their potential. It can be accessible, inclusive and diverse. Despite the recent attempt to import the western model of outdoor and experiential learning, the failure to contextualize or understand Korean culture has resulted in a programme detached from the needs of the Korean students. Therefore, this project aims to find a guideline/framework of outdoor and experiential learning specifically tailored to Korean students.
The method for my research will include semi-structured interviews and artistic methods such as poetry, reflection, journal, dialogue, pictures and videos.

Oral and Written Consent

A Framework for Outdoor and Experiential Learning in Korea

Hello, this is an invitation to be part of my dissertation research for my MA programme. Please read through the information carefully to find out why I am doing this and if you would seriously like to take part in it!

My name is Jieun Kim. I am called Grace. I started the MA in Outdoor and Experiential Learning last year with the University of Cumbria in England at a beautiful place called Ambleside. If you are a Korean, you might wonder, “why study the outdoors?” or “What is there to study?” Well, don’t worry! You are not the first person to ask me that question. Hopefully things will make sense to you at the end of this invitation.

About my research:

The heart of my research project is to explore and understand the needs of Korean students. The yearly news about students committing suicide after their college entrance exam (Yonhap, 2018) hinted that something was seriously wrong within the education system. Although I know outdoor and experiential learning is not a remedy for all, it provides an educational environment that has room to support participants to process their potential. Despite the recent attempt to import the western model of outdoor and experiential learning, the failure to contextualize or understand Korean culture has resulted in a programme detached from the needs of Korean students. This project aims to find a framework of outdoor and experiential learning specifically tailored to Korean students. It is my humble hope that the research will reveal in a truthful and kind way what has been kept silent within the Korean educational system. As a result, I hope to find a framework for an outdoor and experiential learning that fills the need of Korean students.

What does participation involve?

You will be interviewed by me through skype/phone call (In rare cases we can meet in person). If you are in group one, you will share your experience of working in outdoor and experiential learning programmes in Korea. In group two, you will be asked about your experiences and thoughts about the Korean educational system. It is semi-structured interview. It will take about an hour, and it will be audio-recorded. If you have any additional thoughts afterwards, please contact me!
Your rights

You as a participant have the right to discontinue the interview, refuse to answer a question, and withdraw at any time! If you do not feel comfortable about an experience you shared and would not want me to use it as data, please let me know. It will be deleted/revised right away.

The benefits and risks

There is much to gain on my part, and on your part as well, through this interview. Your experience will provide data for my research that will be used to complete my dissertation. Thank you! It is my humble hope to share this with others internationally in the field of education, especially in Korea. Also, you will be able to reflect on your own experiences, exchange ideas, and give feedback! However, I understand that sharing personal experiences is not always easy. There may be psychological and reputational risks involved. Please do not forget you are free to talk and find a solution or withdraw.

Confidentiality

I am going to use pseudonyms, and you are free to share as little as you want about yourself. The recordings from the interview will be stored in my dissertation USB and locked in a safe box. It will also be backed up in my iCloud drive protected with a password.

Oral or Written consent forms and original audio recordings will be retained in my dissertation USB in a locked safebox and iCloud Drive, until after I have passed my dissertation. It will be completely deleted once my marks have been confirmed.

Please contact me if you have any question, concerns, or feedbacks!

Email: grace*****@hanmail.net

Phone number: 01*-**5*-3***
Appendix 2: Codes

Educational Experience
No autonomy, test based (for university admission), boring, memorization, oppressive, hierarchical, in the box, answer is set, repetitive, stable job, parental expectation, one cultural definition of success, pressure, rat race, unwanted jobs, failure, individual,

The reason for coming to JYFC
Desire to have various, creative, and practical experiences
Desire to escape
Desire to rest
Desire to find another way to live

The experience in JYFC
Healing, rest, living out my dreams, community, nature, adventure, non-hierarchical, farming, volunteering, equal, creative, practical work, like-minded people, support, alternative lifestyle, autonomy
## Appendix 3: Themes

<table>
<thead>
<tr>
<th>Who</th>
<th>Educational and familiar experience</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Na</td>
<td>I wanted to go to teacher’s college because my parents wanted me to have a stable job. But the competition was so high. I was stressed because of grades. Soon, I knew I could not compete to get to teacher’s college. So I started to think about what I like: insects. Plants and insects were my thing, so I decided in high school to study insects. My parents supported me: they said to do what I wanted and take responsibility of my choices.</td>
<td>Parental influence, Competition</td>
</tr>
<tr>
<td>Mango</td>
<td>My father only attended elementary school…did business and farming in the sides. He is a salesman; his partners are government official: lawyers, judges, and doctors who went to prestigious university. Although I knew it didn’t fit me, I tried to follow this set route that my father wanted. The fact that I did not meet my father’s expectation made me depressed…I wanted to be accepted by my parents. I wanted to make them happy. When I failed the bar exam after studying for 4 years, I went to my girlfriend’s house. I could not face them. I haven’t seen them for a year.</td>
<td>Parental influence, Set route</td>
</tr>
<tr>
<td>Jae</td>
<td>You have to live up to your parents’ expectation not your own. I don’t think it is a bad thing. That is a natural thing. ‘HYO’. But after I was 30, I was like I can’t live like this. I went against my parents, so I am here!! I had to sign the statement saying that I give up my share of inheritance. I didn’t want to disappoint my parents, I wanted to make them happy, I wanted them to accept me. But this time, I want to show them I can be successful following my dreams.</td>
<td>Parental influence</td>
</tr>
<tr>
<td>Fairy</td>
<td>I was really immature…I didn’t care…but my father went to Koryo university so he thought I would naturally study well. Since I was the first born, he expected me to do well. When he saw my grade in middle school, he was shocked: I didn’t study well…I got an average 65…so he pulled me out of school and sent me to China to study Chinese medicine. I tried hard because my father sent me abroad. I was an obedient son and when my grades went up in high school, I started to have my own dreams.</td>
<td>Parental influence</td>
</tr>
<tr>
<td>Hero</td>
<td>The reason I didn’t go to good school is because of my parents. My father didn’t care about our family. My mom was also busy working to feed us. I was never told to study or to get good grades. As a natural result, I didn’t really study….I never really learned to express myself. I didn’t have different experiences: it was house and school, so I was not socially aware of the Korean expectations.</td>
<td>Parental influence</td>
</tr>
<tr>
<td>Who</td>
<td><strong>Reason for coming to JYFC, and the lived-experience in JYFC</strong></td>
<td>Themes</td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Na</td>
<td>100% People who are not exposed to nature will not know the healing power, and the warmth it can give you. People are so desolate/dreary especially in the city. I think people should live with nature: living in harmony with the environment. If not, that is not living.</td>
<td>Therapeutic, Emotional well-being</td>
</tr>
<tr>
<td>Mango</td>
<td>Because of competition, I studied for a long time…but the results were not good…but when you plant something, they grow…they give back more. I really enjoyed my time here. I didn’t feel I needed to compare myself. The fact that I can be with people and be social. I gained confidence that I can be with people…(Before I came here, I was always in the room alone, stress from comparing myself)</td>
<td>Psychological, Social, and emotional well-being</td>
</tr>
<tr>
<td>Jae</td>
<td>Did not have the chance to learn different values (independently from parents) and practice them. But in Korea, parents and friends really influence it. My parents were more free compare to other parents. I think experience is most important, I think through diverse experience you learn different values. In Korean education, you do not get this opportunity. It was after 23 years old, I started to seek different experience. I went to college to become a banker, but soon learned that it was not my path.</td>
<td>Alternative lifestyle, Diverse experience</td>
</tr>
<tr>
<td>Fairy</td>
<td>Also, I don’t want to follow the main structure of Korean society. When I studied, I felt so much pressured and felt like something was chasing after me: but I don’t feel that way here.</td>
<td>Alternative lifestyle</td>
</tr>
<tr>
<td>Hero</td>
<td>I think if offers me diverse experiences, and opportunity to change and to know myself.</td>
<td>Diverse experience</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Who</th>
<th><strong>Participants’ thought about the implications on OEL in South Korea (Do you think ‘it’ is educational?)</strong></th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Na</td>
<td>When you see the grass grow, you can learn about life. Depending on how you take care of the plants, you can apply them to friendships as well. Nature is the essence of everything.</td>
<td>Therapeutic, Practical</td>
</tr>
<tr>
<td>Mango</td>
<td>No. not really. It’s not for all. Because we all have different values, we do not need to force other people into this value.</td>
<td>Practical, Values</td>
</tr>
</tbody>
</table>
I am not sure. If education is about passing knowledge, then Korean education is good. But if, it’s about solving real life problems and wisdom then it is educational. It just depends on what education means for each person. At least for me, this is educational. (I lived in the countryside and that naturally shaped my values, but those who live in the city it may not be educational).

| Fairy       | We did practical stuff…went to the field…we were given the opportunity to think about what we would like to do in the future…experience things to see if we liked them or not…I took a class called greenhouse horticulture…we planted a tomato, saw it grow and ate the tomatoes within the period of three months…I felt accomplished and satisfied by the process.

Found my dream: I felt that planting something was therapeutic for me…I had negative image (hard work and low class job) about farming, but this experience changed the farming image to positive(fun, therapeutic, feeling accomplished, I was happy doing it)…(this was when I was in 2nd year of high school) I wanted to peruse farming… |

| Hero        | I think it is educational. When I see friends living in nature, they are so bright and pure. I think you can get emotional stability. (compared to city life kids, they are different …) In this camp I learned that, It’s good to be with people; I don’t need to be afraid of people. It was so much fun |

<p>| Therapeutic | Therapeutic, Social and emotional well-being |</p>
<table>
<thead>
<tr>
<th>Who</th>
<th>Social diseases (mental health)</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mango</td>
<td>I came here because I was studying for four years to be a lawyer, but I failed (I started 27-31). Seeing my self-compared to my successful friends: buying a car, having a family, and getting a job, I felt so depressed… I was so sad that I was not meeting the expected social standards. I don’t know how I became 31 without having achieved anything. I was clinically diagnosed to have depression and didn’t leave my house for the last 6 months. I have really low self-esteem and I have no confidence.</td>
<td>Depression</td>
</tr>
<tr>
<td>Na</td>
<td>Stress from school</td>
<td>Stress</td>
</tr>
<tr>
<td>Jae</td>
<td>Enjoyed camping for a year and enjoyed sea swimming (I won 2nd place in open water swimming competition). I like nature: sea and mountain. It gives me release from the stress of city life. I feel love, peace and serenity through nature.</td>
<td>Stress</td>
</tr>
<tr>
<td>Fairy</td>
<td>I wanted to do psychology (because my friend whom I knew from elementary committed suicide in high school, I started to stutter from then…it was traumatic…and felt guilty/responsible…that I didn’t pick it up…but it changed me… it made me see there are many people who have a hard time so I wanted to live positively)</td>
<td>Suicide</td>
</tr>
<tr>
<td></td>
<td>Do you know that we have the Youth: highest suicided rate amongst the OECD nation? because there is so much pressure: it is competitive society. It is an absolute standard. This is the only way: MUST go to good university and get a good job</td>
<td></td>
</tr>
<tr>
<td>Hero</td>
<td>I was 25, and exploded. I was drunk and went to my parents’ house. (I left because my family was not harmonious) I was so mad and expressed my anger to my dad. It happened twice. Even after I expressed myself, nothing was really solved. I know I should not have done it, but I don’t regret it because I think that if I didn’t express it to my dad, I would have expressed it to someone or something else. It could have been dangerous.</td>
<td>Anger</td>
</tr>
<tr>
<td>Who</td>
<td><strong>Social diseases (Korean education)</strong></td>
<td>Themes</td>
</tr>
<tr>
<td>-----</td>
<td>--------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Na</td>
<td>There was hierarchy: we had special class for students who were smarter. I felt pressured to stay in the special class...we had a library only we could enter...the smart kids were those who memorized really well...</td>
<td>Hierarchy</td>
</tr>
<tr>
<td>Mango</td>
<td>Competition: your classmates are your competitors...I left superior class...I hated the injustice. I wanted to be a hero in the school. I wanted to show students that I stood for all’</td>
<td>Competition, Hierarchy</td>
</tr>
<tr>
<td>Jae</td>
<td>When you are young, you don’t really understand. I believe that Korean education should take on a different experience (it should be processed based). Ex. But for me, I didn’t really go after grades. It was a personal value.</td>
<td>Set value</td>
</tr>
<tr>
<td>Hero</td>
<td>Korean education does not like to go outside the frame, so students are not encouraged to ask questions or think outside the box. I am sure I learned something, learned common sense, but I am not sure if it helps me with my life now. But Korean education is oppressive, even if you get 90%, they tell you why you didn’t get 100%. In Korea, so many youths by the time they are 20s, they are sick.</td>
<td>Set route, Diseased, Hierarchy</td>
</tr>
</tbody>
</table>