

Community Development Movement and Sharing Experiences

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지역사회 개발을 위한 새마을 운동 경험의 공유

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요 약

한국은 제1, 2차 경제개발 5개년계획으로 산업화와 경제 발전을 이룩하면서 심각해진 도·농격차의 해소를 위해 1970년대 초부터 농촌지역사회 개발을 위한 새마을 운동을 전개하였다. 새마을운동은 근면, 자조, 협동을 기본 정신으로 한 잘살기 운동으로 1970년 당시 대통령이 농촌개발에 대한 강한 욕구와 집념을 천명하면서 농촌 새마을운동에서 시작되었다. 자원이 부족하고 농촌의 사정은 더욱 열악하여 국민의 70%를 차지하는 농민의 상당수가 끼니를 걱정해야 했으며, 도·농간의 격차는 벌어져 도시로 인구가 몰려들고 사회는 불안정한 상태에서 농촌지역사회의 개발 없이는 나라의 발전도 안정도 기대하기 어려운 실정이었다.

농촌 개발을 위한 환경개선과 소득증대 사업에 주력했던 새마을 운동이 성공할 수 있었던 요인은 정부의 관심과 지원도 있었지만, 새마을 교육을 이수한 새마을 지도자들, 그 지도자들과 함께 근면, 자조, 협동을 실천했던 마을 사람들, 지역사회 주민들의 공동 노력이었다. 이 논문에서는 농촌에서 시작된 새마을 운동이 도시의 직장, 공장 새마을운동으로 변저 범국민적 운동으로 나라 근대화의 원동력이 되었으며 성공할 수 있었던 요인들을 살펴보고 국제협력 사업의 일환으로 개발도상국의 농촌 지역사회 발전을 위해 새마을운동 경험을 공유할 수 있는 방안에 관하여 제안하고자 하였다.

Key Words : Community Development, Saemaul-Undong, Saemaul Leaders, Rural Leadership.

I . A Brief History

During the first and second five-year economic development plans from 1962 to 1971, Korean government marked the highest economic growth rate in the world and achieved a great deal of national economic growth through industrialization. The economic growth through industrialization

brought about serious problem in terms of the gap in economic status between rural and urban communities. In order to bridge such a gap, the president Park strongly felt the need to place an emphasis on rural development around the end of the second five-year economic development plan.

The Saemaul (new village) movement was initiated in 1970 under the late president Park's

dictatorial leadership. The president Park first advocated the term 'Saemaul' in a speech at the meeting of provincial governors on April 22, 1970 and suggested it as a movement to narrow the rural/urban discrepancy which had got greater in his industrializing policy in the 1960s. The Ministry of Home Affairs (currently the Ministry of Administration and Local Autonomy) planned immediately a nationwide development program based on the Saemaul Undong idea, to be administered through its local bureaucratic channels; this was approved in October 1970. The program was eventually implemented in early 1971 by providing all 35,000 rural villages (administrative Ri/Dong unit) respectively with 335 sacks of cement and rods of reinforcing steel, and by encouraging villagers to improve their roads and other infrastructure through cooperative work, which involved most farmers in the movement. By the winter of 1971/72, major progress was made in environmental improvements: road expansion, small bridge construction, thatched roof replacement with tiles. etc. All villagers democratically decided on what cooperative Saemaul project to work and how to use those construction materials meeting their communal pressing needs such as expanding inter- and intra-village roads for the public bus to enter their villages.

All the local administration officials including county chiefs were asked to help and check that all the village-level projects in their administrative area could be effectively implemented in a certain time period given. Their authoritative attitudes toward villagers changed into appealing them to timely implement the Saemaul project and the public officials' merits were monitored based on their achievements in responsible Saemaul projects of pre-assigned villages. Because of unrelenting pressure from the top, bureaucratic efforts to achieve the movement's goals at the level of

local government were so intense that Saemaul became the main focus of activity for all local administrative agencies.

The basic idea of the Saemaul Movement in terms of its objectives and scopes at the beginning stage important: the Saemaul-Undong was to achieve community and national development through self-help, cooperation and industriousness of the people. Its primary and ultimate purpose was to build a new community with new hope, new value and new physical conditions. According to the government (Ministry of Culture and Information), the specific objectives were: 1) spiritual enlightenment and improved way of life, 2) economic development, and 3) environmental improvement including electrification, pavement of roads, transportation and communication facilities.

The Saemaul movement involved almost all of the fields including education, health, social welfare, construction, local administration, information, transportation, communication and so on. It covered all parts of the country and all people. The urban community was also involved but emphasis was placed on rural area. For the first two years, the government seemed to put its first priority on environment improvement like road expansion, roof change, constructing village center and playground, and building fence.

As the government recognized, one of the most vital and decisive elements for the movement is leadership. The most successful villages always had competent leaders who could unite the villagers into cooperative and viable organizations. On the other hand, those communities which failed to show any impressive accomplishment had either no leader at all nor one who had little eagerness or confidence to pursue the movement. In view of the above consideration, the training of the rural leaders was the key to success of the movement.

II. Training and Educational Experience

Saemaul training, or more generally, Saemaul education has been known as one of the educational innovations, not only in the Republic of Korea but also in the world, and particularly in Asia, where it has played an integral role in the successful nationwide community development campaign called the Saemaul Undong. Through this training, the majority of them have been motivated to participate in the Saemaul movement. The movement's contribution has been recognized by various Asian countries and as a result, many governments have sent officials to personally critique the movement and to learn possible applications. Some Asian countries like Thailand and Malaysia have invited Saemaul trainers to provide Saemaul training for their development agents and wage workers in order for them to learn Korean workmanship based on the Saemaul spirit, i.e., diligence, self-help and cooperation.

1. Saemaul Training as an Impetus of Seamaul Undong

A series of studies on Saemaul training have all recognized the fact that the Saemaul training has been an impetus of a viable Saemaul movement with people's full participation. Cheong, who characterized the Saemaul training as an integral and crucial part of the Saemaul Undong, discerned that out of the factors affecting people's full participation in the Saemaul Undong, Saemaul education could certainly be considered as the most promising one. Sohn and others who have reviewed related literature on Saemaul training and have gotten trained intellectuals reactions to these training programs also mentioned that Saemaul training has played an integral role in promoting

the Saemaul Undong. From the practitioners point of view, Saemaul training has been publicly recognized by the Ministry of Home Affairs, a national coordinating body for the movement promotion, as one of four factors which made the Saemaul Undong successful. Officially expressed, Saemaul training has been an innovative nonformal educational method which has allowed all levels of people from the grassroots to the top to fully participate in the movement and to effectively promote Saemaul projects in their respective community.

In 1981 the government separately built Saemaul nursery schools in remote rural villages and in low-income urban areas and expanded them in 1982 by integrating these day care centers with the seasonal day care centers used during busy farming times. These schools might also be considered a part of the Saemaul nonformal type of educational programs built by the efforts of the Saemaul women's clubs.

The Saemaul youth clubs which originated from 4-H clubs also work mainly on educational activities for the youth in certain communities. In view of the above reviews, it becomes very clear that Saemaul training or nonformal education has been the basis of all successful Saemaul activities. Furthermore, it is its own uniqueness which has made it an impetus of the movement and an educational innovation to be transferred.

2. Saemaul Leaders Training Institute

On January 31, 1972, one hundred and forty advanced farmers, one from each county and recommended by the local administration office, arrived as the first trainees of the Advanced Farmers Training Institute, on the campus of Agricultural Cooperative College located on the outskirts of Seoul. During the two week training

period uniforms were distributed to the trainees, and a relatively large dormitory room was provided for groups of about twenty five persons.

Each day, regardless of a heavy snowfall and cold temperature, the training began at 6 o'clock with the saluting of the national flag and the singing the national anthem followed by a program of physical exercise. At 8 o'clock, after breakfast, the trainees gathered in the auditorium for the singing of Saemaul songs, listening to lectures on advanced farming methods, the agricultural cooperative movement, Saemaul projects and spiritual education. Afterwards, there were presentations of case stories of successful advanced farmers who have played important roles in the Saemaul Undong in Korea.

On July 3, 1972, after its first three class sessions and the graduation of 420 trainees, the Advanced Farmers Training Institute changed its name to the Saemaul Leaders Training Institute. By the end of the year a total of 1070 Saemaul Leaders had been trained. On April 8, 1973, the SLTI moved to the newly built Farmers Hall in Suwon where the Office of Rural Development (currently Rural Development Administration) and the College of Agriculture (currently College of Agriculture & Life Sciences) of Seoul National University were located. It has been called the Capital of Korean Agriculture.

An important part of the Saemaul leaders training has been the group discussions during the evening hours that often lasted until two o'clock in the morning. In the early stage of Saemaul programs, the topics selected for the group discussions were mainly related to three subjects; the lack of leaders and leadership development, the inducement of active participation of villagers, and the bureaucracy of local administration and feedback problems. It was in such group discussions that male Saemaul leaders emphasized

the need of similar training for women village leaders. Their proposal for the training of women leaders was accepted in the SLTI, and a week-long training program for Women Saemaul Leaders started on June 4, 1973.

A common request of Saemaul leaders during the training period was that local officials such as the county administration chief, the presidents of primary agricultural cooperatives, and the head of local police stations should undergo the same training in order to communicate more effectively with the villagers. This request was accepted, and in 1973-1974 most of the local public officials were trained with village leaders under the same curriculum.

Then, local officials had a common view that high ranking officials in the central government should also have the same training in order to be able to understand the local people's problems. This request was also accepted, and almost all of the high ranking officials, including ministers entered the SLTI for a week's training which started on July 21, 1974 under the name of social leaders class. The very same curricula for the village leaders was offered to high ranking officials, and the training of high ranking government officials has stimulated the diffusion of Saemaul training to college/university professors, businessmen, journalist, leaders of religious groups, judges and congressmen.

The SLTI has trained a total of 54,201 trainees during the period from 1972 through 1980; 15,884 male Saemaul leaders, 8,800 women Saemaul leaders, 10,286 leaders of society's top echelon, 5,318 officials of agricultural & fishery organizations, 1,517 officers of college/university student bodies, 1,247 businessmen, and 8,836 special courses trainees from special courses for the graduate students of the Korea Advanced Institute for Science & Technology, cadets of Air Force and

Military Academy and others.

The Farmers Hall, owned by the National Rural Leaders Federation and leased to the SLTI since 1973, was not considered an appropriate place for training, mainly because of its original design and proximity to Seoul-Suwon subway. Adequacy of building space and other facilities for increasing training needs were other problems that the SLTI faced.

On April 26, 1983, after being under construction for over a year and a half, new buildings were dedicated to the SLTI at Yul-dong in Sungnam city. The newly dedicated building, with total floor space of over 296,000 square feet, included an auditorium with 660 seats, a gymnasium, five classrooms with capacities ranging from 50 to 220, and a dormitory with over 70 rooms.

1) Educational Goals and Policies of the Saemaul Leaders Training Institute

The educational goals of the Saemaul Leaders' Training Institute were three-fold: (1) to train a vanguard corps for the Saemaul Undong, (2) to support the Saemaul leaders as catalysts for the Saemaul Undong, and (3) to contribute to the creation of the nationwide Saemaul spirit of diligence, self-help and cooperation.

The SLTI has three life principles which are stressed for participants in the training course from the time they get up until the time to sleep: (1) to have a lofty ideal for modest living, (2) to keep out of debt and to be proud of thrift and saving, and (3) to prefer a life of substance to appearance. The SLTI also has four educational policies guiding the training sessions, i.e. (1) Training through the shared experience of trainees and staff members lodging together. (2) Cultivation of the Saemaul spirit through actual practice. (3) Mutual learning through group discussions and presentations of successful cases. and (4) Continuous

follow-up and support for the graduates.

2) Training Curriculum and Its Implementation

The Training period and curriculum of the SLTI were not fixed but rather flexible in accordance to the specific needs of trainees and the Saemaul Movement related to its development stages. However, there was some uniformity in subject matter, discipline, presentation of successful case stories, group discussions and other methodologies of training. The training periods differed according to the group of trainees, i.e., a two weeks session for Saemaul leaders, and one week sessions for leaders of society. However, a unified period of one week (6 days or 63 hours) training has been offered to most of the groups since 1980.

In every course, the emphasis was placed on practical experience for mental and behavioral changes in trainees. A needs assessment was made upon their arrival at the SLTI in terms of their background, their knowledge of and attitude toward Saemaul movement, and their needs and expectation for their prospective training. The results were analyzed immediately and were reflected on, in formulating guidelines for better training. Through various lectures on Saemaul spiritual development, i.e., the Saemaul movement and the spiritual revolution, national ethics, creation of a new history and mission, and the way to worthy living, emphasis was placed on the recognition of Saemaul spirit as the firm foundation of the Saemaul movement toward national development.

Presentations of successful case stories of the rural, urban, school and factory Saemaul movement, and group discussions in the evening helped trainees to internalize and confirm the spirit of the Saemaul movement. Intermediate monitoring and evaluations were made by trainers who

stayed together with trainees in the same dormitory. The trainers were also in charge of different discussion groups. The trainers exchanged information and views about the trainees' attitudes. At the final session, just before the closing ceremony, the trainees were asked to fill out a questionnaire on the training programs which was concerned with two main items: (1) what the Saemaul movement was and, what had changed in their way of thinking. Thus, the training at the SLTI had greatly contributed to the formation of village leaders by promoting their motivational level and their sense of mission and leadership capability for the Saemaul movement.

The training curriculum has changed in accordance with the development stages of the Saemaul movement and the needs of the trainees. In the early 1970s Saemaul projects for farming technology and income boosting were emphasized. However, since the mid'70s, subjects on Saemaul spiritual development such as the Saemaul movement and spiritual revolution, national development and ethics; ways of living a worthy life, creation of new history and mission etc. have been emphasized.

3) Training Methods

The methods of training were different from those of formal education in many ways. It was a common principle at the SLTI that trainees were concentrated on the campus with no connection nor communication permitted with the outside. Trainees and trainers lodged together, eating at the same table, using the same facilities. and treating each other on the same level. Both sides cultivated a blood-tie relationship to which they dedicated themselves in order to find the ideal way of life based upon truth, good and beauty.

Saemaul training did not emphasize sophisticated theories of research. Instead, it called for the steady and sincere practice of doing what one

thinks should be done. Together with their fellow participants trainees got up early in the morning, cleans their own bed, salutes the national flag, sang the national anthem, jogged a few miles, participated in physical exercise, carried and cleaned their own dishes, meditated under the broadcast of a mild awakening voice, listens to lecture presented by earnest instructors including poor and little-educated living heroes from the bottom classes of society, exchanged humble experiences with group or panel members, visited sites that touch struggles against hardship, and above all fought against themselves so as to be lead to an inner sanctuary and re-motivation, creating themselves into a dedicated contributors to the common welfare.

Success stories presented by community leaders in their vernacular tongue regularly moved the trainees be they well-educated or ill-educated, young or old, men or women. Some stories were presented in movies or slide shows. The new approaches used in this training have even been adopted by some regular schools.

4) Follow-up Activities

Operating under the supposition that the crucial effect of the training depends upon the trainees' actual role in their field and community life, a variety of follow-up activities have been considered important. There were four kinds of follow-up activities which have been considered important. First, there was communication through letters and publications. In addition to answering all the letters from trainees, the director and trainers sent them several letters a year encouraging them to write about what they were doing and to describe what problems they may have encountered. Also, Saemaul Leaders Training Institute publishes a communication booklet entitled "Saemaul Undong" and has sent it to the trainees since 1974. Its

content mainly conveyed successful cases and letters from and between trainees.

The second type of follow up action was the trainers' visit to trainees' homes all over the country and the use of non training sessions. The trainees welcomed the trainers and seemed to be more enthusiastic when they met the trainers in their own remote rural areas. The third type of follow-up action was a one day session at the county level which was conducted by the Institute in order to encourage the trainees to keep informed on Saemaul projects in other areas and to tackle the problems they have encountered. The fourth type of follow-up guidance was the trainers' attendance at the trainees' alumni meetings. This was voluntary and was a small group gathering where alumni exchanged information, with sincerity, and even love.

5) Determinant Factors of SLTI's Training

The trainers' evaluations and the follow-up activities of the Saemaul Leaders' Training Institute revealed that Saemaul training has had a significant effect on trainees' understanding, changing it from being superficial to profound and from being indifferent to being committed to the movement. Trainees generally became more modest in their behavior and more confident in their Saemaul work after training.

The determinant factors of Saemaul education can be divided into categories, namely essential factors and accelerating factors. The relationship between the effects and the factors of Saemaul education, according to Park, can be represented by the following functional formula.

$$y = f(X_1, X_2, X_3, \dots, X_i / Z_1, Z_2, Z_3, \dots, Z_j)$$

(where, X_i : essential factors, Z_j : accelerating factors)

(1) The essential factors were considered as follows;

X_1 : Vigorous Promotion of Saemaul Projects

X_2 : Eagerness of SLTI Director, and Trainers

X_3 : Case stories of successful farmers

X_4 : Group discussion

X_5 : Dormitory Training

X_6 : President's supporting

(2) The accelerating factors suggested were as follows;

Z_1 : Special benefits for trainers such as a promotional texture system.

Z_2 : Guarantee of finances needed for Saemaul education by government and national assembly.

Z_3 : Effective communication to the President through the participation of Presidential assistants as lecturers

Z_4 : Support in selection of trainees by the Presidential office and the Ministry of Home Affairs

Z_5 : Enthusiastic lecturers.

Z_6 : Effective followup for graduated trainees.

Z_7 : Understanding and endurance of trainers and trainees families.

Z_8 : Sincere efforts of dormitory cooks and other employees in the SLTI.

6) The Impact of Education / Training

It was easily recognized from the research results and from administrators evaluations that the successful implementation of the Saemaul projects at the village level depended on the leadership of the Saemaul leaders of these villages. In the Saemaul movement, therefore, not only selection of potential leaders as the Saemaul leader, but also the training of those selected or elected Saemaul leaders were considered very crucial. The SLTI and many other training institutions like the Provincial Farmer Training Center were continually training Saemaul leaders, so that each Saemaul leader, along with his initial training, can receive education on a yearly basis.

These Saemaul leaders did not only learn the

idea and spirit of the Saemaul movement in such Saemaul education/training programs, but also resolutely made up their mind to do their best, working with their respective community residents for their development. In addition they learned virtually all the necessary guidelines and/or skills to implement the Saemaul projects of the village. Through this training they also experienced orderly dormitory group life from dawn to dusk with equalized treatment in individual food service and in cleaning their room. Even while undergoing the training with social leaders that included ministers, vice ministers and other higher-ranking officers of the Government, entrepreneurs, politicians, press officers, and professors, the Saemaul leaders were treated equally. They were highly encouraged and praised by them as equals to the social leaders, for their demotion to rural work, and they become very proud of their Saemaul mission and extremely excited for they felt a sense of mission that they had never felt before.

Their experiences with Saemaul training became the main story that the leaders, talk about upon their return to the village and they gradually motivated the villagers to do cooperative work for the development of their village in line with the nationwide Saemaul movement and further more dedicated themselves to national development.

In most villages, the Saemaul leaders have been in a more powerful position than the village chiefs and have promoted the Saemaul projects in close cooperation with the village chiefs and the other villagers. These leaders were not paid, yet work devotedly for the village in an effort to successfully lead the villagers toward community participation in the promotion of Saemaul projects.

In each village, the chief of Saemaul women's club served as women Saemaul leader. Most of these women leaders also underwent similar Saemaul education/training and as a result contributed to

community participation in the Saemaul movement. They helped the male Saemaul leaders promote village Saemaul projects and played an important role in uplifting the villagers' quality of living by independently implementing their own projects such as kitchen improvement, applied nutrition, practical dress making, cooperative store operation, communal kitchen operation, nursery school operation, etc. In such group activities they personally applied what they have learned at the Saemaul Training Institutes and organize small seminars for the village women. Participants often included resource persons like home economics extensionists or applied nutrition workers, public health workers, family planning workers and so on. Such seminar/training was not necessarily entitled Saemaul education, but most of these group learning activities were arranged under the flag of the Saemaul movement and greatly contributed to full participation of the people and the community in the movement.

Social leaders underwent Saemaul training together with local Saemaul leaders from whom they listened to successful case stories and being impressed, they tried their best to create a supporting atmosphere for the nationwide Saemaul movement in order to have people's full participation. In some instances, a variety of government agencies put up a section or institute and assign staff in charge of Saemaul administration related to the agency and community people. Press officers have reported the Saemaul news together with the successful case stories in their mass media including newspapers and broadcasting systems and with this the echo of the Saemaul song had spread throughout the country and people's interests have been highly elevated, University professors who have completed the Saemaul training course also were motivated to actively participate in the movement by way of public and community

service and educational activities and participatory research activities.

It was particularly meaningful that opportunities for sincere dialogue and empathetic understanding between social leaders and the Saemaul leaders has occurred through Saemaul training and had enabled national identity and development to be firmly implanted. Through this training many social leaders had decided to live frugally and modestly like farmers and to work for the nation by urging the people to respond to the Saemaul movement.

III. Communications for the Movement

All the mass media dealt with Saemaul information and education. Services have been given to people as a whole and have created a people's full participatory milieu. There were special weekly and monthly periodicals entitled "the Saemaul" and special radio and TV programs for Saemaul education. At the village level, a set of loud speakers have been established at the center of each village which enabled the villagers to get up-to-date agricultural information and to be ready to participate in Saemaul cooperative work. Such mass information and educational programs allowed all the people to be well aware of the Saemaul Movement, appreciate the efforts of the Saemaul leaders and agents, and to strengthen their motivation in the movement to assure active participation.

The Ministry of Home Affairs as a coordinating agency for the nationwide Saemaul movement had set up an organization line of communication headquarters to the central and provincial level in charge of Saemaul education and information at the Saemaul planning section. For the effective implementation of the movement, as the ministry described, it was desirable that people be imbued

with the Saemaul spirit and a national conviction that their country could only be prosperous through a commitment to the Saemaul Undong. It was also made known that the government was actively rendering information activities in collaboration with the mass media agencies. The Ministry of Home Affairs submitted the agenda of Saemaul information to the monthly held Broadcasting Consultative Council chaired by vice minister of the Culture and Public Information Ministry and composed of director generals of all the major radio and TV broadcasting companies.

Daily newspapers were also very receptive toward the information activities by carrying successful stories of the highlighting aspects of the movement. Additionally, the weekly and the monthly Saemaul Undong newsletters/ magazines, established in 1972 and 1974, respectively, had been playing an important role in disseminating various information about the Movement throughout the country as well as teaching the people the Saemaul spirit.

Every city and county had set up a mobile Saemaul information team for the effective implementation of Saemaul information. This team frequently visited villages to present slides or movie films and deliver successful stories of self-sacrificing leaders for the inhabitants. Through these kinds of active information activities of the Saemaul Undong, the people were enlightened and revitalized, and, therefore, presumably renewed their will to devote themselves to national development as well as to their own prosperity.

IV. Factors behind Saemaul Undong's Success

The Saemaul Undong was implemented in early 1971 by providing all 35,000 rural villages respectively with 335 sacks of cement and rods

of reinforcing steel, and by encouraging villagers to improve their roads and other infrastructure through cooperative work, which involved most farmers in the Saemaul movement. By the winter of 1971/72, major progress was made in environmental improvements: road expansion, small bridge construction, thatched roof replacement with tiles. etc. All villagers democratically decided on what cooperative Saemaul project to work and how to use those construction materials meeting their communal pressing needs such as expanding inter- and intra-village roads for the public bus to enter their villages.

1) Education and Training : Saemaul training, or more generally, Saemaul education has been known as one of the educational innovations, not only in the Republic of Korea but also in the world, and particularly in Asia, where it has played an integral role in the successful nationwide community development campaign called the Saemaul Undong. Through this training, the majority of them have been motivated to participate in the Saemaul movement. Saemaul training has been an innovative non-formal educational method which has allowed all levels of people from the grassroots to the top to fully participate in the movement and to effectively promote Saemaul projects in their respective community.

2) Group Discussions : An important part of the Saemaul leaders training had been the group discussions during the evening hours that often lasted until two o'clock in the morning. In the early stage of Saemaul programs, the topics selected for the group discussions were mainly related to three subjects; the lack of leaders and leadership development, the inducement of active participation of villagers, and the bureaucracy of local administration and feedback problems. It

was in such group discussions that male Saemaul leaders emphasized the need of similar training for women village leaders, local officials as well as high ranking officials in the central government including ministers. The very same curricula for the village leaders was offered to high ranking officials, and the training of high ranking government officials has stimulated the diffusion of Saemaul training to college/university professors, businessmen, journalist, leaders of religious groups, judges and congressmen.

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4) Women Saemaul Leaders : In each village, the chief of Saemaul women's club served as women Saemaul leader. Most of these women leaders also underwent similar Saemaul education /training and as a result contribute to community participation in the Saemaul movement. They helped the male Saemaul leaders promote village Saemaul projects and played an important role in uplifting the villagers' quality of living by independently implementing their own projects such as kitchen improvement, applied nutrition, practical dress making, cooperative store operation, communal kitchen operation, nursery school operation, etc.

5) Participation of All : The Saemaul Undong

involved almost all of the fields including education, health, social welfare, construction, local administration, information, transportation, communication and so on. It covered all parts of the country and all people. For the first two years, the government seemed to put its first priority on environment improvement like road expansion, roof change, constructing village center and playground, and building fence. Without regard to their position or duties all the local government officials were engaged in or to the implementation of the Saemaul projects and all the agricultural extension agents were also pursuing those projects.

6) Poverty Eradication: Most direct and essential cause for Saemaul Undong involved economic concerns. The strong commitment of late president Park to eradicate poverty was met by the general public's yearning for a life free from poverty. This in turn lent energy to the launching of Saemaul Undong, the primary goal of which was to increase income. Saemaul Undong was accepted as a breakthrough based on confidence and optimism in the campaign to escape from despair and frustration.

7) Spiritual, Economic and Environmental Improvement: The basic idea of the Saemaul Movement in terms of its objectives and scopes at the beginning stage important: the Saemaul-Undong was to achieve community and national development through self-help, cooperation and diligence of the people. Its primary and ultimate purpose was to build a new community with new hope, new value and new physical conditions. The specific objectives were: a) spiritual enlightenment and improved way of life, b) economic development, and c) environmental improvement

8) Motivation: Based on the self-help principle,

the government divided in 1973 all the villages into three groups according to the degree to which the residents attained their goals, especially in terms of environmental improvements, and gave different kinds of support accordingly. In this way the villages at lower level were motivated to achieve more.

9) Administrative Support: All the local administration officials including county chiefs were asked to help and check that all the village-level projects in their administrative area could be effectively implemented in a certain time period given. Their authoritative attitudes toward villagers changed into appealing them to timely implement the Saemaul project and the public officials' merits were monitored based on their achievements in responsible Saemaul projects of pre-assigned villages.

V. Sharing Experiences

Chung suggested that the rural Saemaul Undong was based on this social mechanism of autonomy of the village community, expecting the village people working together in the way of cooperation and self-help for the betterment of village community. The government provided supporting measures to motivate people and to facilitate the development programs of village communities. Once, the village people were motivated by the government initiation, and then they will take dynamic procedures for village development in the way of self-help and cooperation.

The immediate goal of the Saemaul Undong was to improve the living conditions of people in a rural village community through cooperation and self-help. However, the ultimate goal of the Saemaul Undong was to build a sound and modern rural village community, which will eventually link to the building of strong nation.

According to Chung, the Saemaul Undong has some strategy or measures to meet these goals;

1) To increase farm household income; Increased income will provide people the affordability of improved way of life. Farm household income consists of farm and non-farm income. Introducing new crop varieties and improved cropping pattern, irrigation, and introducing advanced technologies on crop and soil management skills, harvesting, processing and marketing are important means for the increase of farm income. Creating non-farm jobs through establishing food processing, markets manufacturing factories and services in rural areas are also important aspects for the increase of non-farm income.

2) To improve rural infrastructure; Improved infrastructure will improve agricultural productivity and provide the comfortability of rural life. Rural infrastructure can be classified into two: agriculture production infrastructure and rural social infrastructure. Small-scale dams and irrigation dikes, canals, farm roads, and farmland consolidation are important tasks for improving agricultural production infrastructure. Rural social infrastructure may include rural road improvement, bridge construction, riverbank rearrangement, village resettlement, constructing new houses for rural people.

3) To improve living environments; Kitchen, toilet, sewerage system in rural houses should be improved to provide a comfortable working condition and to meet the sanitized standard of living. Rural villages and houses must be improved to comparable to urban communities and houses through planting trees and flowers, making fences, developing flower gardens, and constructing public facilities for community people. Rivers, streams and forestry should be conserved environment friendly to keep a balanced eco-system.

4) To enlighten village people spiritually; Spiritual enlightenment will bring the awareness of develop-

ment and cultivate the spirits of diligence, cooperation and self-help. Although the people in village aware the needs of development, they may not be accessible to the means of development. Therefore, government provides training and extension for the village people to develop leadership, learn the way of mobilizing resources and producing valuable products from their economic activities. Village people could develop community organizations more efficiently for bringing better performance of development.

The development needs and other important issues for village development must be authorized by the village people to be effect. In case it is difficult to summon the village meeting, there may be a need for organizing Village Development Committee (VDC), consisting of Saemaul male and female leader and other functional body of village organizations and opinion leaders. The VDC may make some decisions in the process of implementation of the Saemaul Undong. However, the result of the decisions must be reported to the village people as soon as possible, and should be approved by village people. Sharing the Saemaul Undong experiences to suit national and local circumstances could include the following:

In the beginning stages, the Saemaul Undong may adopt projects that are easy to perform and bring the best effects. Therefore, village beautification, housing improvement and road development are often taken for the Saemaul Undong in the beginning stages. Next step is to develop projects for income generating and larger scale infrastructure development projects that require sophisticated techniques and resources. Through the performance of the Saemaul Undong, the Saemaul spirits, diligence cooperation and self-help, are cultivated among the village people. Since the development goal of Saemaul Undong is to improve the living standard of people and

<Table 1> Sharing the Saemaul Undong Experiences

Stages	Major Strategy
1. Training of Village Leaders in Korea	Through this training, male and female village leaders should recognize the fact that one of the most vital and decisive elements for the movement is leadership. The most successful villages always had competent female and male leaders who could unite the villagers into cooperative and viable organizations.
2. Rural Leaders Training of Rural People in their Home Community	Through this training, the majority of village people should be motivated to participate in the Saemaul Undong. Participation of women in the training is one of the key to success of the movement
3. Meetings & Brainstorming; To Identify Problems & Select Alternatives	All villagers democratically decided on what cooperative Saemaul project to work and how to use village resources meeting their communal pressing needs. Participation of all people in the village is important. To Identify Problems & Select Alternatives, group discussion and brainstorming would be a good method to adopt.
4. Implementing Individual & Group Projects for Income Generating/Increased Production	Most direct and essential cause for Saemaul Undong involved increasing agricultural production to eradicate poverty. The strong solidarity of village leaders as well as village people to increase production and income for a life free from poverty was very important
5. Implementing Individual & Group Projects for Home / Village Environment	Primary and ultimate purpose Saemaul-Undong was to achieve community development through self-help, cooperation and diligence of the people. Building a new community with new hope, new value and new physical conditions could be achieved by a) spiritual enlightenment and improved way of life, b) economic development, and c) environmental improvement in the beginning stages, the Saemaul Undong may adopt projects that were easy to perform and bring the best effects. Therefore, village beautification, housing improvement and road development were often taken for the Saemaul Undong in the beginning stages
6. Mid-term Evaluation & Modification	Based on the self-help principle, the government should give different kinds of support according to the level of achievement of the village and the people should be motivated to achieve more. The Saemaul Undong project must be evaluated whether the goal of project has been achieved or not. This evaluation may be done every month, season, year by village people. and the feedback should be reflected to the next project. Mid-term evaluation at the stage of 18 month must be done by village people, local and national agency as well as international agency for further modification.
7. Implementing for Individual & Group Projects for Income Generating/Increased Production	Next step would to develop projects for income generating and larger scale infrastructure development projects that require sophisticated techniques and resources. Local administration officials should be asked to help and check the village-level projects in their administrative area could be effectively implemented in a certain time period given. Their authoritative attitudes toward villagers should be changed into appealing them to timely implement the Saemaul project and the public officials' merits should be monitored based on their achievements in responsible projects
8. Implementing Individual & Group Projects for Home / Village Environment	Village beautification, housing improvement and road development should be done continually and periodically through self-help, cooperation and diligence of the people in Saemaul Undong
9. Final Evaluation & National & Regional Workshop for Dissemination	When a project is finished, the project must be evaluated whether the goal of project has been achieved or not. This evaluation must be done by village people, local and national agency as well as international agency for further dissemination. National and regional workshop may be helpful for the better dissemination of Saemaul Undong

* Critical Determinants of Successful Saemaul Undong; Diligence, Self-help & Cooperation of the People in the Village.

betterment of village community, the development plan of Saemaul Undong must be comprehensive, covering the most fields of people's daily life. The Saemaul Undong projects should be decided by group discussion to suit national and local circumstances, however, Chung and others have suggest to include following areas;

a) Village Beautification Projects

One of the basic concepts of the Saemaul Undong is making the village community beautiful as a flower garden and comfortable as the urban community. This concept should be achieved by the effort of village people. Therefore, the village people have to decide a day in a month working for village beautification. The first day of every month, village people works half days for making fence, planting tree/or flower round the village road and house, making tree/ or flower nursery, road repair and improvement, weed control and cleaning the road side, and cleaning irrigation canal.

The village beautification projects may not require finance, but labor force, time and the spirits loving the own community. Through these projects implementation, village people can cultivate the of Saemaul Undong spirits of diligence, self-help and cooperation. Building a model home for beautification including fence, flower and vegetable garden, kitchen and toilet improvement would be a good starting point.

b) Income Generation Projects

1. Agriculture development – Food crop cultivation, livestock, forestry and fishery development
 - Fruit, tea & vegetable garden development
 - Agricultural marketing development
 - Soil improvement
2. Non-farm job development
 - Rural industrialization, including food processing

factory development. Small entrepreneur development

- Rural tourism development

c) Infrastructure Development Projects

1. Agricultural infrastructure development
 - Small irrigation dam/ or dike development
 - Canal development
 - Farm land consolidation
 - Farm road development
2. Social infrastructure development
 - Village road development
 - Small bridge construction
 - Drainage system development
 - Riverbank rearrangement
 - House improvement
 - Fence development
 - Flower garden development

d) Community Building Projects

1. Construction a multipurpose community center
 - Primary school.
 - Kindergarten and childcare center
 - Village meeting hall
 - Play ground for youth
 - Flower Garden & resting place
 - Community library
2. Tree and flower planting for the beautification of village community
3. Community garden

e) Socio-Cultural Development Projects

1. Renovation of community institutions
 - Village general council
 - Village Development Committee
 - Village functional groups (Woman Union, Farmer's Union, Youth Union)
 - Socio-economic interest groups
2. Vitalizations of village festival
3. Spiritual enlightenment

f) Health and Sanitation Development Projects

1. Drinking water supply
2. Kitchen improvement
3. Toilet improvement
4. Sewerage system development

g) Spiritual Enlightenment

The Saemaul Undong did not only focus to develop projects, but also focused to enlighten the Saemaul Spirits: diligence, self-help and cooperation. Through the project formulation and implementation, the people in village community learned the way of cooperation with village people, and develop diligent work ethic, self-help spirits and scientific thinking.

The success of the Saemaul Undong was heavily depended on the people's mind and their attitude. For the success of the Saemaul Undong, the people should have strong will to develop their community into a modern rural community, and open their mind to adopt new innovations. The Saemaul Undong had a base for launch: the autonomy of village community, the willingness of development, the affordability for development resources, the leadership for organizing people and mobilizing them for community development.

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