

Integrating the Saemaul Undong Spirit: Stimulating Capacity for Rural Development

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Abstract

This article is a narrative of DALUYONG, a national women organization where the leadership, while nearly in a demising fieriness, exhibited behavioral and attitudinal change after some exposure to South Korea's rural development approach and experiences. After which, we were able to validate the feasibility of integrating two rural development frameworks and experiences (Philippines and South Korea), through the 'four-fold approach plus one' of the Philippine Rural Reconstruction Movement (PRRM) and 'spirits of Saemaul Undong'- the key to South Korea's successful and fast industrial growth.

Keywords: Saemaul Undong (SMU), Saemaul spirits, rural development, women empowerment, localization, integration

Preface

This article is a narration showing 'how' human resource development (HRD) is demonstrated within the ambit of rural development women's organizing. DALUYONG (Daluyan at Ugnayan ng mga Organisasyong Pangkababaihan sa Kanayunan), the national rural women's organization

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of the PRRM, talks about its immediate endogenous behavioral transformation after having had exposure on SMU¹, the rural development approach of South Korea which historically marked the beginning of the country's rise from poverty to a hastened industrialization. DALUYONG's narration embodies past experiences of members of the organization, along with personal aspirations reached amidst struggles and challenges inside their respective homes, within the organization, the communities they worked with and the society as a whole.

The South Korean connection (co-authors Park Seung Woo, PhD and Lee Kwang Dong, PhD) was established when the Department of Saemaul Studies and Economic Development (DSSED) was established at the Enderun Colleges in Taguig, Metro Manila in the Philippines. The DSSED aims to "deliver leadership programs in international development management and community-based entrepreneurship" through a bachelor's degree and professional certificates with SMU as the model for national development. The Saemaul Studies Program was introduced by Yeungnam University's Park Chung Hee School of Policy Studies (PSPS) and is now an ongoing program at Enderun Colleges.

Lastly, allow me to speak in first person in some parts of this paper as a form of feminist positioning and expression of subjectivity of women's discourse. By speaking in the "I" the women's point of view is permissible and valid in feminist research.

Introduction and objectives

As a course, HRD is most often applied at the firm and organization level. The UP School of Labor and Industrial Relations (UP-SOLAIR) was the first to establish a course on HRD in the national level in its labor studies graduate program. When I taught the subject (IR 220) in a graduate course at UP-SOLAIR, it then dawned on me that my work experiences in PRRM, as a Development Education and Gender Specialist, is a substantial part of HRD at the national level. Actually, doing development work with non-government organizations made me realize that community organizing

¹A South Korean community-driven rural development approach that hastened its industrialization, It was introduced during the 1970s, in the presidency of Park Chung Hee to primarily to lift Koreans from poverty and introduce 'mental reform.'

and giving training and capacity development are all part of HRD at the national level.

This paper aims to help the reader to:

1. Understand more deeply national HRD in the rural sector in the context and experiences of a women's national level organization called DALUYONG;
2. Realize how SMU stimulated DALUYONG's endogenous capacity after it served as a motivational element; and,
3. Situate the possibility of localizing SMU in the Philippines.

Rural development in the Philippines still remains to be grappled with; its history cuts across a long way. Since pre-colonial times, agriculture, in general, led the route towards economic growth, improving people's lives and providing ways to raise productivity. Formalities came in when rural development experts handled this concern institutionally, meaning, in the context of a "plethora of laws" created to take care of the "structural transformation" process (Bautista 1994).

Some studies on Philippine rural development treated it as conceptual, empirical and policy-related. It was either lacking or empty of ideas and values on developing human resources close to the ground. We seemed to have missed that:

- a. Agriculture is the backbone of the Philippine economy considering we have rich resources but lack the appropriate technology to enhance productivity;
- b. It entails a national strategy directed at rural HRD embodying productivity improvement not only of crops and animals, but also of people; and
- c. Improving peoples' productivity also includes creativity, innovation, character building and instilling cooperation.

Methodology

Research methods used were participatory data gathering through interviews, secondary research by looking into organizational reports

of DALUYONG, processing and analyzing data/information from the reports and analyzing theoretical underpinnings and secondary information on SMU.

PRRM – the remote past

Established in 1952, PRRM is the oldest and longest-running non-government organization (NGO) in the Philippines. By many standards, it has become the largest and most successful in terms of how an NGO has survived, adapted to, evolved and renewed the challenges of fundamental and profound socio-political changes (Dalisay, 2002).

The PRRM was established by a distinguished Chinese medical doctor and educator, Dr. James Yen, to lift up the poor's lives. Dean Conrado Benitez of the University of the Philippines, with the help of some intellectuals, organized civic elements willing to work in the villages. Initially, 3,000 young professionals volunteered and became rural reconstruction workers. This did not last long however, due to funding constraints. It was not easy maintaining a barrio worker for \$850 or Php 1,800 a year in the 1950s (Dalisay, 2002).

What PRRM upheld as its community development framework was the four-fold approach: education to eradicate ignorance; health to eradicate disease; livelihood to respond to poverty; and self-governance to respond to indifference. In 1986, environmental concerns were added as the fifth. PRRM organized village men, women and youth in farms, fishing areas, upland and even *poblaciones* (rurbanized areas). To strengthen grassroots democracy, PRRM introduced the first elective village councils in 1956 which was eventually passed as a law in the Congress of the Philippines in 1959 (Dalisay, 2002).

PRRM – the recent past

In 1986, PRRM drew a countryside development program concretized into a 3-year intervention scheme called Rural Development and Democratic Program which eventually evolved into a 15-year program, the Sustainable Rural Development and Democratization Program, across six project

sites in Luzon, Visayas and Mindanao. The Program made sure women were given equal importance and attention as the other rural sectors namely farmers, fishers, coconut farmers and workers. After having enjoined some rural women to work and became local leaders, there were reports of discrimination, marginalization and domestic abuse: some women leaders got beatings from their husbands because they learned to assert their knowledge and rights. PRRM then saw the need to organize women separately.

DALUYONG was organised as PRRM's national women's organization. "Daluyong" is a Filipino word which literally means 'big surging, flowing waves.' Hence, DALUYONG, as an organization, acts as the flow of waves linking all women in the rural areas of the Philippines.

SMU as a human resource and rural development model

South Korea before SMU

The achievements of South Korea's land reform was the foundation of rural restructuring, eventually changing the Korean society. Land reform improved production and raised productivity; it also abolished the age-long land tenure system where absentee landlords dominated. Farmers got the incentives they needed to work their lands and invest with more confidence (Shin, 1976).

Like the Philippines and other developing countries, South Korea had its share of community development programs such as small-scale cooperatives called *ture*, *pumasy*, *kye* and *hyangyak*. Local community development councils were created through a presidential decree in 1958. However, projects initiated by the councils did not materialize because the implementers were not really prepared since things then were being done as "appearances and showing off" (Chung, 2009).

At this point, urban development became the priority, leaving the farmers' production way below subsistence level. This resulted in a risky rural-urban imbalance in income and other resources. Before the 1970s, prior to Park's administration, Korea's rural sector suffered from neglect and its rural population declined to half, with the young migrating to the urban areas where industries and employment can be found and wages were much higher (Lee, 1990).

Mostly unattended till the 1970s, poverty was rampant. Eighty percent of the agricultural population was living under thatched roofs lit by oil lamps. Only 50 percent of the rural villages had roads wide enough for motor vehicles to pass through. While the average Gross National Product (GNP) growth rate from the 1960s to the 1970s was 9.6 percent, the agricultural sector was only 3.5 percent. The rates of urban household income from 1965 to 1969 was 14.6 percent while for rural household income, it was only 3.5 percent. (Chung 2009).

Park saw this imbalance and thought of a new and different approach to community development that would regain the approval and support of the farmers. In 1970, Park launched the SMU movement or the new village movement (Chung, 2009).

South Korea with SMU

SMU first unfolded in South Korea during Park's presidency in the 1970s. 'Sae' means renewal; 'maul' means village; and 'undong' means movement: hence, a New Village Movement was launched. It was a community-driven development program which highlighted people-centeredness as it harnessed people's participation in a shared vision and a shared burden. People learned by working together and people made sure women participated (Asian Development Report, 2012). SMU's overall aim was to overcome what then seemed to be Republic of Korea's endemic rural poverty.

The philosophy behind SMU

SMU's essence consisted of three important community values (Saemaul spirits) – diligence, self-help and cooperation. These spirits were carried out on a nationwide scale, not just to bring wealth but also to reform people's attitudes, bring harmony amongst the villagers and raise well-being (Chung Kap Jin, 2009). Through a national policy, the three attributes were instilled in the people's minds. As a code of conduct, it was impressed upon them that the Saemaul spirit cannot be cultivated if not applied and if they do not participate in community projects (Choi, 2017).

To emphasize, Saemaul Spirit 1.0 (Diligence, Self-help, Cooperation) is the guiding spirit, the overarching, general values

that all people should have.

“The spirit of diligence is to promote healthy work ethics and to emphasize one’s voluntary and active involvement in development activities. The spirit of self-help means choosing one’s own work and taking responsibility for one’s own life. The spirit of cooperation stimulates a sense of community which necessitates harmony and mutual help, not to mention its contribution to increased work efficiency” (Chung, 2009).

Diligence, self-help and cooperation were the national working values of South Korea as a nation.

The Saemaul Spirit 2.0 (Share, Creativity, Service) are the values Saemaul leaders need to have.

“These spirits are valuable and unchangeable assets. However, if we assume that these spirits are the basic principles of community development to be carried out, they can be adjusted or expanded as the 21st century guiding spirits of SMU, where service and creativity might be added to the existing three spirits. It is appropriate to include service and creativity into the guiding spirits. SMU leaders still provide voluntary service in our society. Also, creativity based on knowledge is essential in SMU as it is aimed at the well-being of people by continuously improving their quality of living” (Choi, 2008).

SMU as HRD

Early on, South Korea had an aggressive educational policy enshrined at the highest echelon of its national priorities. This was the ‘strategic choice’ that served as the crucial driver of South Korea’s national development.

Since the early 2000s, the Korean government has made HRD a national priority by making sure education was accessible to employees and job seekers. A government sponsored organization, Korea Research Institute for Vocational Education and Training, serves as a databank on information on the status of employment and HRD in the country. The government ensures the levels of competency of its people through education and assessments. Notable in Korean national HRD is instilling among educators a ‘deeper understanding of human development as

the foundation of a nationalist education which is incorporated in their nationalist education system’ (Yoon, Lim, Cho, 2015).

SMU is part of the knowledge-sharing practice. SMU has become the official assistance program Korea shares with developing countries. Korea’s rapid growth through the human capital formation has been captured in the SMU. Theorists posit varying hypotheses to explain the ‘miracle of Korean economic growth’, but all point to the human factor as crucial (Garcia-Blanch, 2001 in Dela Torre, 2015).

Pres. Jeong Gap Jin of the Saemaul Undong Central Training Center (n.d.) defined SMU as a “movement for a wealthier life,” both for physical and spiritual wealth and characterized as a village movement to improve living standards and practice mental reform.

It was introduced by the Korean national government in stages:

First Stage (1970s) → Poverty reduction, rural modernization, national development (government execution stage)

Second Stage (1980s) → Mental reform, established SMU center (private and public sector execution stage)

Third Stage (1990s) → Social service (private sector)

Briefly, SMU carries three important values:

VALUES	DESCRIPTION
Diligence (Pioneering spirit)	<ul style="list-style-type: none"> - Sincerity, hard work and steadfastness (Korean work ethics) - “The early bird catches the worm” - Diligence → Sincerity → Pioneer spirit
Self - help (Ownership spirit)	<ul style="list-style-type: none"> - Defines one’s fate based on one’s efforts - Heaven helps those who help themselves - Master fate - sense of responsibility, became independent → sense of ownership
Cooperation (Community spirit)	<ul style="list-style-type: none"> - Pursuit for community growth - Two heads are better than one - 1+1= 2+ ∞

Clearly, part and parcel of Korea’s national development is the ‘mental reform’ for the people to change their mindset, attitudes and behavior. This approach motivated and empowered the people towards

rural poverty reduction. As a national program, Park launched SMU with financial, logistical and administrative support across three strategic and operational processes (Kim, 2016) :

1. Targeting the primary unit of rural community called *maul*: in 1971, 33,267 villages were initially mobilized, increasing to 391,817 in 1979 accounting for 1,099,939 people.
2. Identifying two Saemaul leaders per village (male and female) who were democratically elected by the village people, but were not paid. The village heads, or *ijang*, were nominated and paid staff. Women were given special functions such as heading savings campaigns, eradicating gambling, alcoholism and womanizing in the village. From family-oriented roles, they became part and decision-makers of community projects.
3. Government subsidies for basic, self-help and self-reliance values. The poorest were given free sacks of cement and steel rods to build and improve their houses, farm to market roads and small bridges. The self-help value instilled in the people that “heaven helps those who help themselves.” The self-reliance value encourages further community volunteerism which eventually became a crucial part of Korea’s social capital.

HRD from the national to the community level

SMU as a national movement carries the community-driven development framework substantiated in its three elements:

- social capitalizing on community participation
- strengthening civic capacities and
- expanding resource availability in the community

Notice that all the three elements are related to raising productivity. Instilling nationalism motivated the people to do more, do better and do further, carrying the Saemaul spirit 1.0. The Saemaul spirit has now been elevated into Saemaul spirit 2.0 (caring, sharing and creativity).

Institutionalizing a developmental state: success factors of the SMU become part of Korea's national HRD

South Korea was transformed into a 'developmental' state when it implemented SMU. Subsistence agriculture became commercial agriculture. Through SMU's management, villages were reconstructed and revitalized into small business units directly headed by and benefitting the people. The government's part then was monitoring and linking all village improvements into one national effort (Han, 2012).

Park transformed people's attitudes to lift them from poverty towards modernization. Park's government had close engagements and agreements with the private sector (*chaebols*) on what projects to launch and accomplish. Chalmers Johnson (1987) called this the state interventionist approach to governance which eastern Asian countries (Japan, Korea, Taiwan) adapted. This interventionist approach worked well in nations with a strong leadership, clear pro-people and growth-directed priorities and widespread nationalist spirit.

Johnson (1987) called this governance phenomenon the Capitalist Developmental State. There are four major elements of a growth-oriented interventionist government:

1. presence of a political-bureaucratic elite who resisted political demands that would undermine economic growth;
2. strong public-private sector coordination following overall guidance of a strategic planning agency;
3. continuing investment in education for all, combined with policies to ensure equitable distribution of wealth; and,
4. government's respect of market - efficient production, motivating workers effectively, just pricing and limiting the possibilities for corruption.

Park took a direct hand in determining business directions with support from and in coordination with private business investors, with both agreeing on what was best for the country. The common desire for the country rested on the nationalist spirit.

It has to be emphasized that East Asian countries came 'late' in development compared to the West and were within the ambit

of ‘revolutionary nationalism,’ having survived imperialistic wars. The nationalistic spirit inspired the private sector to invest in development programs that pushed economic growth (Meredith Woo-Cummings, 1999).

The linchpin is in the balance between the government and the private sector and not overpowering each other to the detriment of the people (Ng, 2008).

The Philippines failed to attain this balance. In the late 1950s and early 1960s, the country was primed to industrialize but with Marcos’ hold and crony capitalism, we lost the chance. Certain industries (e.g., coconut and sugar) were allowed to be monopolized by his cronies who were given exclusive economic rights and privileges. This gradually siphoned government resources into the pockets of Marcos’ cronies (Romero, 2012).

Many lessons can be learned from East Asian experiences. Deriving lessons from Japan, South Korea, Taiwan and Thailand, the concept of a ‘developmental state’ is revealed as: where government and private engagements are mutually beneficial; neither the state nor the private enterprise prevail over the other. The source of authority rests on the state’s achievements, not how it came into power (Johnson, 1987 in Ng, 2008).

Leadership

Developing human resources requires developing leaders. Pres. Park’s leadership had strength and authority in one hand, but had a human face, frugality and sincerity in the other. His political governance succeeded in mobilizing people: from exporting labor to Germany to gain remittances for the Korea’s rebuilding program, to pulling together *chaebols* (Hyundai, Samsung, and other internationally competitive private companies) to speed up South Korea’s industrialization.

The SMU leaders were trained as business managers with the villages as companies, organized into cooperatives and receiving government support based on competitiveness and their respective achievements. Saemaul leaders were like community CEOs who learned to make profit for the villagers working together to achieve development (Han, 2012).

As a community-driven development approach, SMU is characterized by both the 'top-down' and 'bottom-up' forms of decision-making. Top-down because the national government led by Park introduced ideological reforms (diligence, self-help and cooperation) as core principles. He ensured Saemaul education for Saemaul leaders and also made the male-female leadership a must at the village level.

SMU as social innovation and social capital

Another distinct observable change was in the farmers' feudalistic to an enterprising way of life. They adapted 'better living' by increasing non-farm cash income (Han, 2012). In addition to the motivation and support from national and local government officials who showed them how to do things, the village leaders became distinct drivers on the ground.

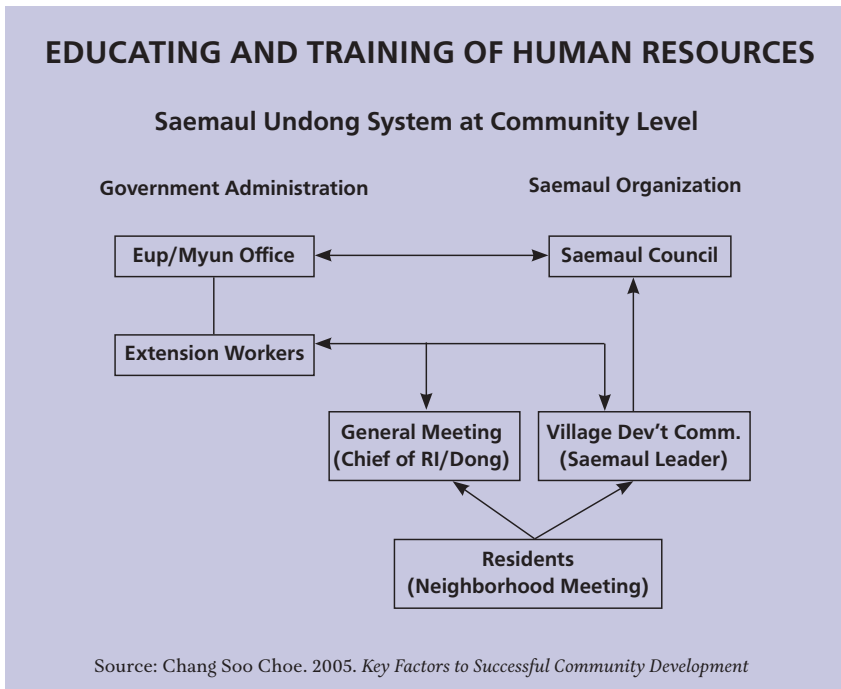
Sa Yong Ha (2004 in Han, 2012) said, "When we no longer farm simply to survive, but to create surplus income, we no longer refer to that as farming for survival. It's agricultural enterprise. If one engages in agricultural enterprise, one can earn more money and live better." Sa Yong Ha (Han, 2012) innovated the use of plastic for greenhouses so they can grow vegetables in winter. In addition, some farmers ventured into multi-crops that fit their and other communities' needs, e.g., chili peppers in green houses, shiitake mushrooms and grapes.

Beyond raising income and eradicating poverty, SMU is a 'social innovation.' SMU, while reforming mindsets, served as novel solution to their social problems. Creating solutions to old problems led to the formation of values which accrued to the Korean society as a whole. The use of local and improvised technology created new knowledge that changed farmers' lives for the better (Phills, Deiglmeir, and Miller, 2008 in Rho, 2014).

This is akin to social enterprises that focus not just on profit and income, but also on social and environmental responsibilities (Dacanay, 2013).

Women's participation

SMU introduced many development projects planned, ran and monitored by the people (Han, 2012) but the women's role had distinct recognition in SMU. Deliberately, women were encouraged to participate more in community affairs. Every village chose one male and one female as leaders. Women's associations were formed. From living a patriarchal life, women eventually came out of their shells to be part of their community's transformation. Gradually, women changed their and the men's mindsets and became more productive members of the villages. They focused on the savings movement, anti-gambling campaign, improving household and village living conditions, welfare programs for women and anti-alcoholism. South Korean women's ways of addressing the social problems transcended their marginalized position in society. Their efforts and accomplishments broke patriarchal social relations which were well-recognized in studies and publications of the Institute of Saemaul Studies (1981 in Han, 2012).



Localization of SMU in the Philippines

The PRRM introduced SMU in Marinduque through DALUYONG, a national women's organization in the Philippines. We (the authors of this article) are one in the belief that localization need not be an all-fitting application of SMU, but more of integrating what is relevant and fitting to the Philippine context, history and culture. The rationale behind the localization is primarily to learn from it and innovate.

What is there to learn from if PRRM has existed for 65 years? First is the Saemaul values and work ethics. It is easy to say we know what diligence, self-help and cooperation mean. In fact, we have our *bayanihan* as a symbol of cooperation. We have cooperatives by sectoral categories. The question is, how are we doing it? Our own *kababayans* (countrymen) are frustrated because we still cannot follow rules: we have no discipline or have very little of it.

Second, we can learn to modernize our agriculture or innovate local technologies to scale up productivity and increase income.

With PRRM's long experience as an NGO, we believe the localization of Saemaul would not be difficult. PRRM's organizing experience can ease the adaption of new technologies.

Cooperation, being one of the Saemaul spirits, is much like the Filipino *bayanihan*, one form of community cooperation in the rural areas. Symbolized by men carrying a *nipa* hut, cooperation extends to neighbors moving one's house to its new destination . At the village level, Filipinos have been practicing almost the same values of self-help, diligence and cooperation. Hence, with such similarities, SMU can be localized in the Philippines.

If this HRD approach succeeded in South Korea at the national level, we trust this can be done at the local level first through PRRM, a non-government organization that can do it through its national women's organization DALUYONG.

DALUYONG Membership

13 Provinces	Total Members	Municipalities of Members
Ifugao	302	3
Nueva Vizcaya	223	4
Nueva Ecija	106	5
Bataan	1,210	4
Cavite	201	4
Albay	18	5
Camarines Sur	450	6
Camarines Norte	300	4
Quezon	520	6
Marinduque	232	5
Camiguin	250	5
Negros Occidental	242	3
North Cotabato	1,092	4
TOTAL	5,146	58

DALUYONG and its readiness

DALUYONG has been in existence for more than 10 years. It has laid its foundation in 13 provinces, covering 58 municipalities and a membership of 5,146. The expanse and extent of women organizing are among farmers, fishers, traders and local and small entrepreneurs which can set a good start to introduce SMU in the Philippines. Even if DALUYONG already has its own ways of doing things, I believe much can be shared and learned between the Philippines and South Korea while localizing SMU. There is so much to improve in DALUYONG's leadership, behavior and approaches: the mindset, methods of work, level of diligence and relationship with the government both at the national and local levels.

In conformity with Joseph Schumpeter's endogenous growth theory (1911), we can say the Filipinos, particularly women, have so much inner strength which can be dug up and relived. DALUYONG has three elements: innovation, entrepreneurship and creative destruction.

Innovation, for Schumpeter, refers to a new product, methods of doing, organizational processes, and or the need to adjust production towards new stage of industrialization. Creative destruction³ is doing away with old ways and creating new ones (Kim, 2012).

DALUYONG's internal dilemma

Before the first SMU orientation, we examined the results of the recent SWOT (strengths, weaknesses, opportunities, threats) exercise of DALUYONG. The results revealed many things. Some of the 'weaknesses' showed disturbing signs which need to be attended to soonest. They are:

1. Low spirit and enthusiasm
2. The business mindset is 'financial capital base' rather than 'natural and human resource base'.
3. Capital build up and savings mobilization are not done anymore.
4. Some have an attitude problem.
5. Some local-based DALUYONG do not meet regularly.

At this point, DALUYONG needs to re-invigorate its leadership. Based on previous observations and discussions, we find reasons to believe that leadership mindset needs enhancement. Low spiritedness may be a result of misplaced values across 10 years.

Let me tackle the five identified 'weak' points.

One, 'low spirit and enthusiasm' could be attributed to frustrations felt by the members and even some leaders if goals were not reached accordingly. At times, frustration results when the means and methods take too long and have reached a seemingly endless and value-less point. This could be due to both external and internal factors. Externally, it is because of the lack of local government support to DALUYONG's advocacies. Internally, it could be due to the lack of appropriate motivation.

There was definitely a need to make the leaders and members aware of other countries' experiences. How other countries do community development work could serve as useful information and fresh inputs

³**Creative destruction**, originally coined by Joseph Schumpeter, in the context of industrialization where in the revolutionizing processes of an economic structure from within, would continually destroy the old one giving way to the new one. Applying to a softer technology which is human behavior, it is a phrase that describes breaking the old and unwanted habits to reinforce a new and more needed behavior.

if they need inspiration and other innovative ways of doing things (creative destruction). There is also a need for other techniques, or even technologies, to respond to problems brought about by climate change, for instance. The responses can hopefully mitigate the effects of climate change on sources of food in the communities they work with.

There is a need to pep up their belief in and practice of self-help, especially with government support lacking. There is a need to develop more leaders, if possible male-female leadership at the *purok* or *barangay* (grassroots community) level. There is a need to conduct more learning sessions on how to understand and do practical 'creative destruction' and innovation within the ambit of what they are already doing.

Two, the 'business mindset' being more 'financial capital base' rather than 'natural and human resource base' is also a red flag implying DALUYONG's lack of appreciation for local natural and human resources. This is not to de-value the importance of finance capital, but placing higher preference on financial capital rather than valuing resources in the rural areas is an irony. We have so much natural resources and untapped human resources in the countryside. Again, changing the mindset is needed.

Three, a declining interest in savings for capital build up implies losing the basic element of the culture of savings, either for piling up resources for basic consumption or for investment. Savings has been a positive Filipino value, especially in the rural areas, when the vast available resources around one's home can attest to how a Filipino rural family survives with just what is available in the backyard and from one's neighborhood. What happened along the way? It seemed we lost the value of self-reliance when we gradually lost our resources to outside user-investors to exploit. We lost the reservoir of riches the earth has been giving us and keeping us alive. We started valuing other things and shifted preference for what are not really basically necessary, consuming more than what we can afford and spending beyond our means.

The diminishing culture of savings could also be the result of dependency on exogenous assistance, outside/external funding sources and grants. We imbibed the mindset of 'what's in it for us' rather than 'creating something for us.' The other side of the story is the heavy claim that it is the State's responsibility to provide for all the peoples' needs. Well and good if the State can afford it, but lest we forget, we as citizens

also have a responsibility to the country represented by the State. We cannot separate the State's responsibility to the people from what we as citizens can do for our country. In here, the self-help spirit can come in very well.

Four, the 'attitude problem' can come from having been dependent on external support. Too much attention from outside can raise some eyebrows and give the feeling of being 'spoiled' already. This problem emanates from too much have been adopted 'the wrong way' that we thought we are already the model. We have taken over the personality that is not us. As community leaders for over ten years, some of these leaders have become high-hatted. Instead of developing second-liners, they preferred to retain the leadership position. Some have lost the true meaning of community leadership which means leadership expansion and sharing community responsibility.

The last point is connected to low spirit and enthusiasm. Motivation to meet the organization's other members has dwindled. DALUYONG top leadership has to identify what is/are important to them and why. Some questions have to be asked: did their motivations change for the better? What is for the better, by whom and for whom? What are the motivations now?

Findings from the SWOT analysis were used to orient the Executive Committee of DALUYONG. Refer to Table 1 for the advocacy and localization plan.

Table 1. DALUYONG's advocacy and localization plan of SMU

ACTIVITY	TIME FRAME	OBJECTIVE
1. Initial meeting with PKKK (Amparo Miciano)	2016.08.20 / 11.12	1. To explore/gather research ideas
2. Preliminary investigation	2017.2 – 2017.3	2. To investigate possible target area for study and research promotion
3. Consultation with PRRM President Isagani R. Serrano	2017.04.03	3. To inform and seek advice on localization of SMU through DALUYONG
4. Initial meeting with DALUYONG president Rebecca Miranda	2017.04.05	4. Plan out the advocacy and localization plan
5. Meeting with DALUYONG Execom	2017.04.28	5. To set the rationale of the SMU localization
6. Continuous coordination of plan with South Korean contact	2017.04.24 – 2017.05.15	6. To set responsibilities of Phil-SoKor in the localization plan
7. DALUYONG leaders' orientation on SMU - Conduct self-reflection workshop for DALUYONG leaders - Show video film by John Tamayo, "Punto de vista" - Show presentation on SMU	2017.04.28	7. To make the Executive Committee aware of the benefits of the localization - To deepen understanding on the need for new ideas to be learned from SMU
8. Planning for the roll out in one province - Identify one province to roll out SMU	2017.05.02 –2017.05.04	8. To clarify areas, activities, responsibilities, and identify other PRRM people who can participate

9. Identify LGUs who can join in	2017.05.02 – 2017.05.04	9. To get support from LGUs and make them part of the whole SMU localization
10. Roll out orientation in Marinduque	2017.05.16 – 2017.05.17	10. To expand learning; to share experiences
11. Documentation of learning	2017.05.16 – 2017.05.20	11. To gather experiences from the localization plan and expand learning
12. Post-orientation evaluation	2017.05.22 – 2017.05.23	12. To gather feedback, identify possible concerns, and probable solutions
13. Submit documentation	2017.05.20	

First roll out of SMU orientation: PRRM DALUYONG Executive Committee (28 April 2017)

A. Contents of the orientation

On April 28, 2017, an orientation was held for the Executive Committee of DALUYONG. The orientation included:

1. Brief history of South Korea amidst the Cold War
2. The North and South Korea divide
3. The role played by the Philippines in the Korean War (1950s)
4. The Syngman Rhee administration
5. Pres. Park Chung Hee’s form of governance
6. The role of SMU in South Korea’s fast growth and industrialization
7. International development cooperation and knowledge sharing
8. SMU experiences of other countries

Pictures and Power point presentation were very useful in understanding SMU’s history.

B. Participants

DALUYONG Executive Committee members who attended:

Table 2. Participants list

NAME	PROVINCE
Rebecca B. Miranda (President of DALUYONG)	Nueva Ecija
Norma Estrebillo	Camarines Sur
Azucena Boques	Albay
Divina Bontigal	Albay
Lolita Natal	Marinduque
Flocerfida Fulleo	Quezon
Florenia Fernandez	Quezon

C. Pre-orientation leveling-off and moment of reflection

To level-off, we asked the participants the question: Are you happy now as a woman – within the family, the organization and the community and/or the country? This was done to make the women leaders reflect on their journeys as community leaders.

In summary, the answers expressed were:

- (1) They are happy as empowered women compared to when they were not yet members of DALUYONG. Now, they have a broader and deeper knowledge on life, they are aware of their rights as women, and are more confident about their capacities, especially as members and officers of their organization, representing their respective provinces to the Executive Committee. Most of them have been with DALUYONG for over 10 years. In DALUYONG, they have learned more in terms of public speaking, engaging with officials in the local government when they have to raise their advocacies in the community and dealing with other organizations.

- (2) They have become aware of their own capacities and what they can do to influence others; a realization of how much their minds can reach (comprehensively), and are now able now to link and synthesize multi-concerns like poverty, destruction of the environment, abuse of natural resources, corruption, etc.
- (3) They expressed happiness in being able to contribute solutions to the people's problems in the community, e.g., family health and nutrition and finding appropriate food available around; counseling couples; coordinating with the church, school, youth and senior citizen-support activities. With these achievements, they gained the respect and recognition of people in their respective barangays and other organizations.
- (4) They have learned to make/write project proposals to start social enterprises for DALUYONG members.

D. First roll-out: SMU orientation for DALUYONG Executive Committee

Referring to the 'Contents of the Orientation' (A), our discussion also touched on Philippine history and culture to compare it with South Korea. The focus was on the struggles of South Korea to overcome poverty and how the Park's leadership responded. Points to emphasize further are the importance of nationalism, hard work, innovativeness, sharing and creativity.

E. Post-orientation feedback and reactions

After first SMU orientation, we got the participants' feedback and feelings.' Here are their responses:

- (1) The orientation was a mind-opener and very inspirational. This feedback was not superficial. To have been 'inspired' means to have been touched deep inside.
- (2) They gained new knowledge in terms of international events and development cooperation among countries. For them, these

were beyond what they learned from school.

- (3) The realization that the Philippines' economic situation during the 1950s and 1960s was way ahead of Korea's was a shock to them. They never thought that with the Philippines' natural resources, we were economically way ahead of other Asian countries, and was second to Japan in the 1950s. They were not aware of the extent of income these resources had brought to the country before, generating up to 14 percent GDP in the 1950s.
- (4) They realized we had our own weaknesses that, if addressed, could be additional ingredients towards our country's development. South Korea's story made them realize what we missed out on and how much. These were diligence, self-help and cooperation. Yes, we know what they are, but did we really practice them as a nation?
- (5) One important realization was that wrong mindset and values lead to bad governance. Corruption in government will take us nowhere. They came to appreciate the power of changing the mindset (or mental reform) and values as strong elements to help a country develop, matched with financial support and motivation.
- (6) They realized that inner/core values of sharing, caring and service are sources of endogenous strength which we can always make use of when all else are gone.
- (7) They were able to affirm our '*bibingka* approach'⁴ to community organizing and community development which is support from the top and the bottom at the same time.

F. The processes of mulling over, observing and gauging changes in behavior and attitudes

After hearing about the three spirits of SMU—diligence, self-help, cooperation—the women leaders scrutinized themselves and emerged

⁴Bibingka approach is a form of organizing technique where civil society would spur influence at the top which is the national government, and also spur influence from below which the local government. This approach is derived from *bibingka*, a type of Filipino rice cake cooked with ground rice and coconut milk. The rice cake is cooked by heat at the top and the bottom.

thinking that they can do more and be much better. The following were the women leaders' reactions:

- (a) heightened interest to roll out the SMU orientation in their respective provinces
- (b) increased determination even without the budget for it, expressing they will find ways to roll out the orientation in other provinces
- (c) leveled up excitement to roll out SMU orientation, despite limited knowledge and information
- (d) inspired by the learnings and experiences of South Korea
- (e) determined to include and tap their local governments
- (f) realized the value of diligence, self-help and cooperation to have different meanings based on cultural differences and experiences.

Second roll out: Marinduque Province Orientation on SMU

A. Brief Background of Marinduque

Marinduque is considered the geographical center of the Philippine archipelago by Luzon Datum 1911, the mother of all Philippine geodetic surveys (Karganilla Jr, 360 Cities, 2014). It is a heart-shaped island with a total land area of 952.58 square kilometers. Gasan, a third class municipality, with a population of 33,402 (2010 survey), is where Purok Quatis in Barangay Masiga can be found. It was chosen for the roll out. It is known for its tourist spots and for its production of *patis* and *bagoong*. Fishing is the major source of livelihood.

Rebecca B. Miranda, the president of DALUYONG and Rebecca S. Gaddi, former development education and gender specialist of PRRM, conducted the SMU orientation at Marinduque on May 15, 2017. DALUYONG-Marinduque is led by Lolita Natal who is also an incumbent *kagawad* (barangay councilor). Natal is now active in both non-government organization activities and the LGU.

There were 20 participants in the orientation. They were members of the Kalipunan ng mga Kababaihan ng Marinduque, a local women's organization of the municipalities of Gasan, Mogpog, Buenavista, Boac, Torrijos and Sta. Cruz. They were organized into a federation which then joined PRRM-DALUYONG national.

B. The SMU orientation in Marinduque

The orientation was held on May 16, 2017 attended by 20 women members.



Table 3. Marinduque participants

NAME	AGE	NAME	AGE	NAME	AGE
Conchita Mahaguay	49	Rowena O. Caduada	31	Anelia I. Madriaga	30
Imelda M.Griarte	62	Recil Inao	31	Jessica G. Dogayo	25
Merlita J. Perez	35	Lea M. Baltera	30	Sarlynn Olivar	19
Rosalyn Joy Quizano	29	Leonila S. Maac	52	Jesselita Madriaga	61
Maria Angelica M. Natal	29	Wilma Onate	40	Ma. Elena S. Soberano	28
Efiguera M. Sario	61	Patria S. Buena	78	Lolita Natal	55
Novelyn Madriaga	26	Terেসita Olivar	64		

C. The Process and the Contents

First, the participants were asked what their expectations were. In general, they expressed the desire to gain new knowledge from the orientation. Specifically, they said they wanted to learn more about livelihood, new agricultural technologies and new perspectives in life. They wanted to broaden their mind, about development in general and learn additional knowledge about women. One thought funds were coming.

The concept of international cooperation for development was simplified to show what countries do to help each other. South Korea, as the example of a country that rose from poverty and being a beneficiary of support, is now a developed country and has joined others in helping and sharing knowledge and experiences with developing countries.

The highlights of the SMU orientation were on the three spirits, the key factors to success (government strong will and support, mental reform, community leadership) and people’s spontaneous participation.

D. Post-Orientation Feedback

The situation of other countries was new and added learning to the Executive Committee leaders. They livened up and were inspired to do and participate more. They felt they had new strength. Their minds were broadened. The importance of unity was validated when they learned how this became a crucial factor in South Korea’s industrialization. They realized the value of sharing of time, knowledge and skills in community activities. The Saemaul spirit inspired them

to even work harder together as women for the betterment of their families and communities.

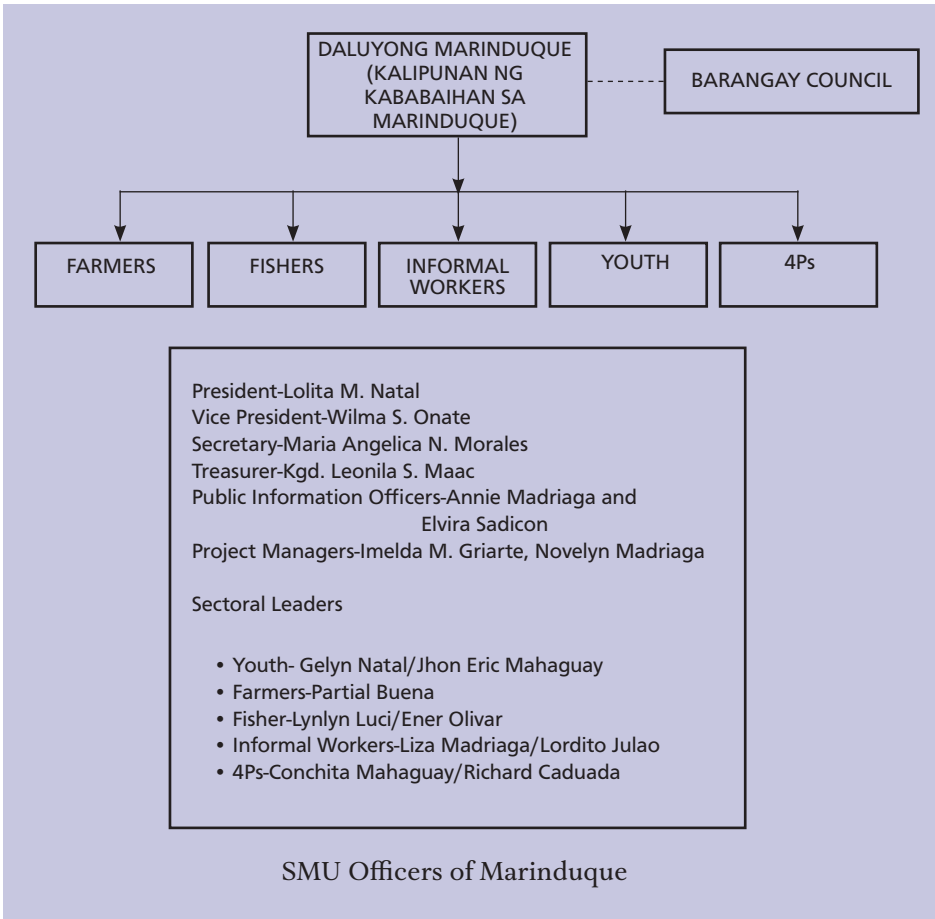
After the feedback, they were asked on their willingness to commit. Realizing the need for an immediate follow up, the Marinduque participants invited Becca Miranda to return to Marinduque for a training on natural farming. The community women promised to contribute for Becca's transportation expenses so she can return to Marinduque.

The natural farming training was held on June 2-3, 2017. They formed their SMU organization at the barangay level. They submitted an ordinance making the SMU organization legitimate and recognized by the local government.

Future expectations from SMU localization

The SMU localization process is an education cum training to bring change to rural women leaders. It raised hopes and expectations. However, we have to set long-term mechanisms to guide and direct the Marinduque women. Here are some long-term expectations and wishes we hope to happen among the DALUYONG leadership and members:

1. Development of more women leaders with SMU orientation: in terms of what has been done or achievements at the community level, there are two broad elements to look for and should be qualitatively described after the localization. The women leaders will have to learn to sit down and agree on how the following can be described:
 - Diligence, self-help, cooperation – the general values for all
 - Sharing, creativity, service – specific values that should have been implanted among the leaders
2. DALUYONG as part of rural 'modernization' that is non-hegemonic in nature: learning new technologies but wary of environmental concerns that closely affect their lives, e.g., climate



change, resource degradation, use and abuse practices, and many others. We hope to make them see the connection between organically grown food and consumption to people's health and wellness. The system of food production-consumption-revitalization will have to be clarified as an interconnected and not a fragmented system. Furthermore, this should be seen in the context of the external market that can control individual or group choices, consumption patterns, preferences and food intake and from there to learn to manage for local sustenance.

3. To re-discover our indigenous health and health practices to help them realize the value of natural resources as nation-worthy; what we get from the earth has to be given back to earth.
4. To imbibe in them that empowering women, as a process, is empowering each other together, not over-powering one another: a discipline every woman has to live by.
5. Each one to see community development as creating co-ownership and sharing of resources, whether financial, natural or human capital formed out of experience and learning.
6. Broaden the organization and households' span of knowledge beyond livelihood creation, but elevate this towards a societal view of creating a living community for the next generations to come.
7. View governance not just as dependence on the State's provisions; even with it lacking, DALUYONG can surpass over-reliance on government resources. The peoples' response is not complete if they cannot harness their inner capacities to make ends meet or expand the edges.
8. To LGUs and government agencies providing technical assistance, break the too technical way of managing projects: learn with the people and start with what they know.
9. Develop and promote our own kind of democracy: move towards a more responsible political participation processes and realize how irresponsibility and corruption downgrade us: hence, rise from them.
10. Enhance and deepen the value of volunteerism among the DALUYONG leaders and members.
11. On the part of the government, break the 'over and above' mentality and instill the service-oriented and serve the

people mindset.

12. Expand the network by linking with the media– print, television, radio, telenovelas, theatre, and other forms of mass media to facilitate learning from SMU localization.

Conclusion

1. We were able to impart the importance of SMU as a national HRD approach that first succeeded in South Korea and is now being implemented in 11 countries: two in Africa (Uganda, Tanzania) and nine in Asia (Lao PDR, Myanmar, Cambodia, Vietnam, Mongolia, Kyrgyzstan, Nepal, Timor-Leste and the Philippines). However, in the Philippines, it has to start at the local level with the coordination and cooperation of the LGUs. In the Philippines, we already have SMU in Iloilo and Zambales.
2. We saw how motivated the women were. The next step is to sustain it.
3. We believe that in the Philippines, it is strategically relevant to initiate the introduction with LGUs. It is easier to manage smaller units and tapping local resources would be quicker.

The SMU orientation has immediately increased the level of energy of the Executive Committee members of DALUYONG and the Marinduque members. The new knowledge inspired them and raised their desire to do more and work more for their families and communities. This is an expression of increased feeling of cooperation.

In terms of localization, DALUYONG is quite aware of the socio-cultural differences between South Korea and the Philippines and know things cannot be applied *in toto*. Hence, the need to mainstream this with the existing women's organization in Marinduque and the local government. This serves as the challenge, the counterpart of the 'administrative arrangement and communal empowerment' referred to by Kim (2015) in his article "Localization of the Saemaul Undong: Can the SU Movement work in other times and places?"

So far, as the Marinduque rural women have initially tried, the

responses were quick and full of enthusiasm. There was openness of mind, willingness to learn new innovations and farm techniques, to put a stake and do the work asked of them, and a readiness to engage the local government in pushing the Saemaul spirit forward. Filipinos, in general, have liberal and open minds to observing and learning new things, if they know these innovations can bring benefits to their life.

DALUYONG knows this is a pursuit in progress. They will continue with the planned projects they started before, but now with more vigor. They are working hard on product development to make a niche in the market. Part of the plan is to establish a direct 'fair trade' of Philippine products with South Korea. They also hope to meet and learn from their counterpart, the rural women of South Korea, how to make a safer and happier world.

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