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学位論文題目 : The Women Farmer's Experience of Family Planning Project in Korea
during the 1960-70s

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This paper is conducted focusing on mobilization theory of female farmers during the 1960-70s in order to answer the following question: How has the Korean society faced the experience of family planning? More specifically, this paper focus a discussion on relationship between the Enlightenment leaders and practitioners who engaged in the family planning project throughout the narratives of the experienced actors to figure out (1) how the norm which affects the women's organizations defines the relationship, (2) what sort of relationship existed in the women's organizations.

After the Korean War (1950-1953), the Korean government (the PARK, Chung-hee Administration), which suffered from serious poverty and the food problem worked on population control policy which is called family planning project, as a part of the economic development project during the 1960-70s. The major participants of the project were women's organizations in the community named the Mothers' Association for Family Planning and Saemaul Women's Association. It was civil group Korean Family Planning Project that mobilized women as the major participants of birth control movement. Women were expected as worker in the rural areas under the instruction of Korean Family Planning Project.

The activity of women's organizations which engaged in the family planning project in farming villages during the 1960-70s had a twofold meaning. Since it deprived women of freedom of their life and sexualities. But at the same time, it lessened their burden of family role and empowered women through the experiences of local activities. These changes were not confined to the local women's organizations which participated in the project. The project also brought about the direct intervention and control for women's body. Therefore, the guidance in the practice supported the project of family planning. By doing so, lots of ordinary women were mobilized on the field as an agent.

Furthermore, it is noteworthy that Korean Family Planning Project was a pipeline among various groups and organizations through publication of the women's magazine "Family Friend". In the magazines, the desirable activities of women's organizations and private papers of their members were reported. Those were a vehicle for helping local women's organizations which participate the project and women who lead the project. Therefore, we can see the process of relationships among individuals, women's organizations, families, and local society were forming since women contributed to local society as participating in reproduction control and community development. Which part of the local society had Korean Family Planning Project effect on through the project?

This paper aims to understand the contents and impact of the policy in the context of the relationships between individuals and social groups in the experiences of the project.

This paper is composed of six chapters. In chapter 1, I critically examined researches which study the project. In chapter 2 and 3, I analyzed the articles of the women's magazine "Family Friend" to examine the process of forming the relationships between the individual and the social groups as the individuals was being mobilized into the past project. In chapter 4, 5, and 6, I used the method called the 'life stories analysis' in order to examine the past project experiences based on present cognition. Here are conclusions of this analysis. Discourse in "Family Friend" intended to subjectify women who contribute to local society through the engagement in community development. Therefore, it rebuilt both gender's range of work and gender role division of labor in Korean farming villages, and it empowered individual women who were essentially buried in private domestic sphere. The project's actors in a leadership wrote in "Family Friend" about what they experienced and learned through the group works of the project. Therefore, women retrospect about the project in the context of relationship among Korean Family Planning Project and women's association which dealt with the project with the government.

They did social activities related with the project, getting involved in several social groups. Some women spoke to the public about their experiences in the project, and others participated in women's association's educational project or other kinds of events actively even after the project ended. Throughout the social activities related with the project, something represented the experience of the project was made in the social groups, and they remembered their own experiences of the project. Facing the experiences of the project, they realized that the project divided female farmers into the Enlightenment leaders and practitioners. The recognition that "I realized beforehand" appeared in the relationship between the Enlightenment leaders and practitioners, which defined the lives of the them living after the project and became driving force to contribute to local society through the people's continual relationship in the community and the local organizations. The experiences of the project were established in the relationship between the actors of the project and the local organizations.