

## A Study on the Community Learning Process of the Parents

Chulkyu Choi<sup>1</sup>, Mun-Koo Kang<sup>2</sup>

<sup>1</sup>*chulkyu78@hanmail.net*, <sup>2</sup>*kangmunkoo@hanmail.net* (corresponding author)

### Abstract

*This study aimed to understand the experience in the parents' community and its learning process and examined how their participation has influenced their philosophy of child care. This study investigated this question: What kind of activities are they doing and how do they understand their participation in the community? Parents are learning in various ways while they are doing community activities. First, making relationships with others. The ways they form a relationship with others start from the children and then the conversation is expanded so that they talk about their stories and not about their children. Through these conversations, they get to know and understand each other deeply. Second, the participation through discussion and debate. Through debate and discussion, they have an opportunity to change their thoughts. Third, the collective sharing of their personal thoughts. Fourth, reflection through taking notes.*

**Keywords:** *the cooperative childcare, in-depth interview and participant observation, lifelong education, lifelong learning, learning, community*

### 1. Introduction

Today, the opportunities for family members to interact with each other are greatly reduced<sup>1</sup> due to the widespread of nuclear family and acceleration of industrialization, and there are various social issues such as the rupture and discord between parents and children, between siblings, isolation and alienation between neighbors, communities, and relatives. Moreover, the ratio of married women to double income due to the expansion of social advancement was 40.1 percent, a 30 percent increase from the previous decade, the number of children born to childbirth, the increase of nuclear family type households exacerbated the isolation of families, and individuals and individual families were powerless to deal with it, as well [1]. Under these circumstances, they are trying to overcome these issues with each other jointly through a form of communal life where neighbors and communities lead interdependent lives. In other words, families with common problems are moving to unite and seek a solution with common power to overcome difficulties.

From this trend, 'joint care,' an alternative form of parenting, emerged. The term "joint child" refers to raising our children together from the beginning, rather than leaving them alone or taking care of others' children. "Together" means that not only I, but also our neighbors, communities, and countries all raise our children together [2]. In other words, co-development is to recognize problems in daily life such as child rearing and create a detailed life and site as an alternative family by autonomously forming a network of relationships with other family members of common interest and equal human and social relationships [3].

---

<sup>1</sup> **Article history:**

Received (January 17, 2019), Review Result (February 17, 2019), Accepted (March 21, 2019)

What is important for adults involved in co-parents is active participation in the community and the formation of relationships with others. Here, learning is an important medium. Learning is one unique way of building relationships with human social participation, in which learning can lead to the level at which two people or two worlds previously unable to communicate with each other, transforming an unfinished relationship into a complete one or a complete one [4]. And because adults in the community are "the ones who can develop their own abilities, expand their knowledge, and change their behavior and attitudes in a new direction," they are actively and actively leading learning in the community and ultimately directly or indirectly influencing the detailed educational activities that take place in the community [5]. Learning, in other words, affects the lives of humans in all areas of life, including daily life, while connecting the relationships of individuals with different experiences and thoughts. And in that process, it also affects the community through interactions with people [6].

From this point of view, adults who start joint upbringing are associated with members of the same orientation in the community and expand the boundaries of their lives and individual areas, sharing ways to improve the overall development and well-being of children. Since learning is a process in which adults with diverse experiences share opinions and build consensus together, mutual contact and communication further extends to the extension of their existing thinking system [7]. And we can look at how different adults communicate and share their existing experiences with others, converge them into a community, and what learning styles and learning content are inherent in these processes, and how they affect their lives.

In this context, the researchers explain how parents form a community centered on the parent and what activities parents learn within the community? And through the community's activities, they had a problem with how the parenting style would change and analyzed their view of child education and how parents of children continue to grow and evolve through community activities.

## 2. Method

### 2.1 Design and subjects

The researchers want to look at the learning process of parents leaving their children at co-child care centers, and through the participants' appearances, the researchers aim to see how the learners look changed and how it is fed back to their child care. In particular, a qualitative case study method that 'understands' a specific group would be more appropriate than a quantitative method to look at how adults grow and develop within the community. The first informer is a senior union member who graduated from a daycare center that year as well as the chairman of the daycare center. The selection of the remaining in-depth interviewees was made at the regular general meeting on February 18, 2018, when the researchers voluntarily selected six members of the association who actively participated in the survey.

Table1 .Personal Information of Informants

Name	Age	Sex	Job	The experience of the Cooperative childcare
Lee, Hyo-Jin	35	Female	Housewife	2 year
Jeong, In-Hye	36	Female	Housewife	2 year
Choi, Su-Hee	35	Female	Teacher	5 year
Heo, Ji-Hye	38	Female	Researcher	4 year

Yoon, In-Seon	38	Female	Office worker	2 year
Kim, Dong-Ryul	38	Male	Office worker	1 year

## 2.2 Data collection & analysis

Data analysis was conducted simultaneously with analysis of documents and in-depth interview data. Based on this analysis, domain analysis was conducted to create a meaningful list of the topicals. This resulted in questions and informants for in-depth interview. Based on these topical terms, in-depth interviews were conducted with members who had left their children at Eunyul childcare center for more than a year. Most of the meetings were recorded with the consent of the informer and immediately after the interview, he put it into writing. The researchers read the transcription over and over, finding and categorizing the subject language that was repetitive and meaningful.

In the process, the researchers found out that co-parents were affecting individuals' way of raising children, and added questions in the interview. Interviews were conducted based on additional questionnaires and analyses were attempted again. As the data accumulated, a triaxonic analysis was conducted that systematically analyzes the subcategories [8].

## 3. Result

### 3.1 Changing from 'ambient participation' to 'mainstream participation'

When members of Eunyul childcare center first adjust to co-parents, the atmosphere becomes more familiar, and the pressure to adapt to children makes them less active in various activities related to daycare centers. The legal participants would become unfamiliar and uncomfortable with the value, norms and interests of the new community and be passive in making decisions. However, a year later, when there is some interaction with other members and a little bit of understanding about the children, you can see them express their opinions and fulfill their duties by asking through official channels for the children's homes.

It has been a year since Lee had no friends or relatives since she came from a foreign country and left her first son as a co-child. His personality was timid, so he couldn't speak his voice well at first, but he had many chances to hang out with the union members over dinner and naturally got used to the co-published daycare center. Looking at her son and other children for a year, she felt that she would like to supplement some of the daycare center's programs. She believed that such a proposal was a natural right as a member of the union and that it was a way for our children

"You may think I'm a bit too dramatic, but I think I'm the master of Eunyul childcare center, so I sometimes express my intention in an aggressive manner. For example, in education programs, there are opinions to encourage children with more diverse programs. Of course, it may be a little difficult for teachers, but I thought it would be better to make a daycare center healthier." (Lee Hyo-jin)

Although Lee's suggestion was not reflected for various reasons, the issues related to the installation of food and street lights played a leading role in forming a consensus by presenting relevant data to other members. This process can be explained as a process of learning, and through semantic negotiation with other members, they gradually develop their identity. By doing so, Lee will gradually become a leading member of the party's periphery.

Various activities at co-parents' daycare centers have brought about a change in the traditional way of raising children centered on mothers by bringing in fathers from home. They were able to build intimacy not only with my child but also with other children because they usually spend time talking and playing with other children while taking their children from daycare centers. That is, the activities at daycare centers not only made the relationships with children intimate, but also enabled them to develop their abilities as parents, which ultimately had a positive effect on taking care of their own children. Fathers and mothers who participate in co-parent daycare centers probably act as parents of their own children as well as all children in the daycare center. Amateur activities allow amateurs with a variety of cultural properties to live with their children, allowing them to have access to a variety of areas that individual parents alone cannot experience. Also, the feeling that children are receiving attention and love from various amateurs as well as from their parents makes them develop positive values. And because they can watch other children besides their own, they can look at each child's characteristics and look at the location of their child. This not only broadens their understanding of their children, but also allows them to enrich their conversation with their children, which helps them understand not only my children but also other children. In addition, people get a new feeling that people have never felt before in my activities, and this stimulus gives them the power to be more active in the activities of daycare centers in joint care centers.

### **3.2 Changing from 'parents of students' to 'real parents'**

Communication and diverse activities with other members not only re-establish the philosophy of child care, but also show a change in one's own education. Unionized workers feel confident that they can do it themselves through similar learning processes together under similar circumstances. And when the problem arises, the union members seek new solutions in the process of reflecting, thinking, and reviewing the feasibility and suitability of the action. When these members are shown intentional efforts and retorting, they go through a process of self-growth, pursuing change and expanding their experience. Members are turning to new learning and positive changes to reflect on how and how they practiced it. In this situation, some union members have come to discover the beauty of waiting and patience. That is to say, they realized that they had to get out of the grade, stand on the side of the child and find what they really wanted to do, and let them come on their own, not just force them to do what they wanted to do. They also realize that the best education is true education, the teaching them learn in the course of their daily parents' lives. Although there are differences between individuals until such realization occurs, it is possible through constant reflection and practice.

Even with the issue of private education, which has become one of the most important topics in childcare center, most unionists are changing their stance on private education. So instead of focusing on life in sending the children to prestigious universities, we focus more on their mental health and well-being. In addition, unionized members share books with each other and organize their thoughts on how to raise children.

Heo maintained her position that even after leaving the child at the childcare center, she should not oppose giving children cognitive education. The first time she knocked on Eunyu childcare center was four years old, she came to the co-child's home for failing to adjust to the English kindergarten, but she had yet to give up the lingering affection for cognitive education. Her mind was filled with the idea of giving her child a special education. But while talking about private education with other union members, she has come to think twice about his problems and the education center. And it comes from the experience of reconsidering existing thinking patterns and attitudes in life, raising questions about private education that it has so

far been uncritical, unquestionable and accepted. Heo Ji-hye admitted that it was not easy to change the framework of her existing thinking. She was frustrated to see herself not being able to accept it in her heart, while understanding her opposition to private education. So in the end, she started asking herself more fundamental questions. In other words, she began to think about the underlying ideas of private education, and voluntarily reflect on them. She constantly tried to change her mind by raising a question of reflection on herself or in conversations with people around her and finding answers to the question herself. Heo Ji-hye was able to organize her thoughts through the process of asking questions and finding answers. However, this lack of cognitive education can be a source of anxiety for parents. In fact, there are some cases where they are opposed to the idea. While some union members are snooping at other physical and professional education and sometimes learning English or other subjects without the knowledge of other members, most of them are gradually alleviating the anxiety about private education by exchanging opinions with other union members. Through such a process, union members establish an education center for childrearing and implement what they are trying to do in a communal care without having to give their children private education. In particular, the most important education that parents think is not the process that children learn by private education, but rather the lessons they teach them in their lives.

### **3.3 Changing from 'parent view' to 'child view'**

Before becoming a union member, parents used to think of their children as immature. So the children felt that they had to obey their parents and do what they told them to do. However, as union members jointly raised their children, they are now rethinking about this after realizing that it is important for a child to think and make a decision on his or her own as a person. So even in the case of out-of-age programs, which are important in co-parents, teachers are not deciding where to go, but giving children time to decide for themselves, and encouraging them to do afternoon activities with the natural material they bring with them. Instead of solving problems or incidents between children directly from an adult's point of view, we were able to see a lot of respect for children's thoughts, such as giving them time to solve them on their own. Therefore, members who are accustomed to teacher-centered education often fail to adapt to the education policy of childcare centers. Also, as a parent, they offer something to their children, but never force them to do it. They only play a role in helping them make the right choice as an advisor.

Jeong In-hye had vague expectations of her child before she participated in the joint child care program, and had a desire to make up for her dream through her child, but as she was educated while talking to many parents in a daycare center, her thoughts changed little by little and her desire for children was restrained and controlled.

“When my baby was born, I was told that my baby was born healthy, but I was so greedy when I was walking and talking. I thought I should at least train a judge, a prosecutor, a doctor. Private education is banned here. And you have to let them play when they're playing. At first, I hesitated a lot and got a lot of impatience. Now I'm going to take it easy” (Jeong In-hye)

It took a while to give up one's desire for a child like this, but the most important thing in life is the child's happiness, and if he enjoys it, it is said to be meaningful enough. Heo Ji-hye also had a lot of ambition for her child. He was especially nervous because he seemed to be compared to other children, but he was able to regain his self-esteem by talking to senior members of the daycare center, and decided to live a happy life and think about how to be grateful to his daily life, instead of focusing on how superior some children are to other children. The process of change of union members is basically through various activities, starting with

establishing relationships with other members, and in doing so, it is a change brought by positive recognition of learning and reflecting on one's own appearance. These changes not only gave each member a new perspective on parenting, but also changed their attitudes about parenting and reflected it in their lives.

### **3.4 The change from 'My Child' to 'Our Child'**

In order to make children at Eunyul childcare center feel like "our child," they must first form a rapport with them. At first, it seemed difficult to approach other children, but it would be easy for them to come up and say, 'What's your nickname?' to form a rapport with them. However, sometimes parents have friction between their parents or parents who are emotionally disturbed by their fights with their children, which creates a rather awkward atmosphere for them to be friendly with other children. It may take some time to restore the spirit of the union members, even if they respect the policy of co-development. The fact that children in Eunyul childcare center are considered "Uria" is almost in line with the saying that they are active in daycare center activities. If a union member participates in activities in Eunyul childcare centers, the activities in daycare centers will shrink, and they will not be able to take care of other children naturally. This is because he or she is not used to the atmosphere of Eunyul childcare center. While the union members initially appear to be somewhat withdrawn to adjust to daycare centers, over time they become owners of childcare center and gradually get adjusted and change from "My Child" to "Uria."

"The change from my child to our child is also very powerful when talking to other members of the union. Other members of the union are also well aware of the condition, nature, and characteristics of my child, so they can relate to the situation they are talking about, and they can offer a solution that suits him. It is said that it is very helpful for child care by sharing information about child development easily and indirectly experiencing the child care experience of other family members. I think it's important for adults to change their perception that it's only okay for my child and try to fit everything to my child. Shouldn't I take care of other children in areas where they have to live as partners for my child to live a happy life?" (Choi Su-Hee)

## **4. Discussion**

When parents first come to the childcare center, they come with various opportunities. Most union members have approached using a passive stance of wanting to give them something, and now they are changing their stance on what they can do and what to do here. In other words, union members are learning through exchange, whether they have only discovered their role as members of joint parenting or through relationships with other members. But learning is almost impossible without one's own effort. Interestingly, fathers have changed their identity as parents. fathers learn by modeling other fathers' appearances rather than by formal education. One could see the change in their thinking and behavior by seeing other dads communicate with them, looking at them in the light of themselves, and thinking of them as a role model. As you change your appearance, you have the momentum to change others. What is important in such a figure is to form a consensus with one another as they set their direction and share their philosophy. Such a consensus is created with the vision of the community through interaction with members. Under the framework that the community is heading, union members have various ways to live up to their visions and engage in activities, showing the community's growth. And the main driving force behind the growth of this community is learning. It is possible through learning to change the identity of members and influence their lives. Therefore, the emphasis on co-

parents is on learning and various groups and activities to establish learning as a culture of the community. Here, learning is created not only by training members, but also by being motivated by someone in the community, recognizing and changing themselves through meeting people. Some of the union members have been echoing themselves through the reflection of Dewey's teaching methods. Reasonable thinking is not the flow of unconscious consciousness, but the problem of breaking old habits leads to insight, finding and verifying solutions, resulting in the development of non-cognitive thinking to cognitive levels[9]. Members of the union have taken a fresh look at life through participation in the community and have attempted to recreate the meaning of parenting. This transformation process is "a process of critically recognizing assumptions about how the world is perceived, understood and felt" and is liberated from previous beliefs, attitudes, values and emotions[10]. Furthermore, the learning style of union members can be seen through the expansion theory of the English study. The theory of extended learning is not only useful for understanding the learning process in which people in the community are involved, either personally or collectively, but also helps analyze the learning process in which learners participate in the community. Engeström emphasizes the importance of contradiction, conflict and dissonance as the engine of change and development in the active system. Thus, the instability of changes in the operating system resulting from conflict is important to understand the "expansion" i.e. the development of the operating system. Internal contradictions within the operating system are factors that promote the development of the system. I believe that contradictions represent opportunities in new ways to structure and implement creative reforms and activities, and that learning is facilitated by contradictions. In other words, contradictions and conflicts provide the cause of conflict and tension, but play an important role in the transformation and growth of the community, and the appearance, deterioration, and resolution of contradictions are essential factors in the active system.

## 5. Conclusion

The following are the findings of this study.

First, the process of learning at daycare centers that aim for co-childhood is the process of engaging in a childcare community, not just leaving children to day care centers, but developing into an active adult learner through reflection and self-reflection in the process of parents interacting with members of the community. Members maintain a sense of community, have a distinct value-oriented attitude toward the existence of people, meeting, socializing, sharing and serving, and are striving to have a sense of community through community activities and are solving the problems of union itself. They were learning by engaging in discussions and debates with other members and participating in voluntary activities, as well as by doing and sharing their personal experiences with others.

Second, what was important when members adapted well to co-bred daycare centers was human contact and communication with other members. It was a close relationship with senior union members and co-workers that helped them to foster in an unfamiliar environment for the first time. They supported each other, reminded the other of what they didn't know, and developed a relationship to help each other. In other words, communication relationships that can understand each other and share meaning together played an important role.

Third, beyond simply sharing one's experiences with other members and learning new things through education, it is an opportunity to change one's own way of life and upbringing in the end. That is, changing oneself will have an overall impact on their lives, and members will be able to become active members and be involved in the actual curriculum and operation of the community as a whole. In conclusion, members end up forming their identity as members,

while their activities in co-parenting help the growth of the community. In the meantime, their parenting style is also changing.

## References

- [1] Jang Soo Jung and Hwang, Kyung Ran(2018). Social Cooperative Organizations and Child Care: Focus on comparison of a social cooperative children's center, daycare centers entrusted to cooperative organizations, and public social cooperative daycare centers. *Journal of Critical Social Policy*. Vol.61. pp253-303
- [2] Im, Hye Joon and Park, Min Gyun(2018). Proposal of production-Type Housing Culture through cooperative of Child care Community *Journal of the Society of Housing*. Vol.30. No.2 pp492-500
- [3] Jang, Soo Jung and Ryu SunJung(2018). A case study on the conversion from a cooperative childcare to a social cooperative childcare center. *Journal of Critical Social Policy*(2018). Vol.60. pp301-341
- [4] S.H. HAN. *Lifelong Education for Learning Society*. Jakjisa Publishers, Seoul(2009)
- [5] Sawchuk,P.H. *Adult learning and Technology in Working-Class life*, New York: Cambridge University Press(2003a).
- [6] H.J.OH.(2005). A Study on Multidimensional Personality and Implementation Principle of Learning Community. *Research on Lifelong Education*(2005), Vol.11. No.1. pp.23-41.
- [7] S.H. HAN(2001). *Lifelong learning and learning ecosystem-A New Paradigm of Lifelong Education-*. Jakjisa Publishers, Seoul(2001)
- [8] Spradley(1980). *Participant Observation*, New York:Holt, rinehart & Winston(1980)
- [9] S.H. HAN(1997). Discourse analysis of adult literacy. *Social Education Research*. Vol.3, No.1 pp.136
- [10] Lee, Ju Hyung(2017). *Situated Learning and Children's Ecological Growth : Making Relationships with the World through Forest*. *Journal of Korean Forest Recreation*.Vol.21. No1. Pp.27-35