

# Building Mechanism of Lifelong Learning:

## *Best Korean Practices*

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**Abstract**—This paper deals with the role of lifelong learning in the process of forming and developing local communities, taking the case of the Gamgol residents' association in Ansan, South Korea. The Gamgol residents' association, which started from the elementary school library volunteer mothers, formed a social cooperative based on non-formal lifelong learning activities among the residents. It became a central organization in the local community for tackling various regional problems. The South Korean government's policy initiatives to revitalize the local community contributed to the Gamgol community's development. The author discusses how lifelong learning practice can play an essential role in social innovation through local community building.

**Keywords**—lifelong learning, community building, community education, learning city, Korean society, social cooperative

### I. INTRODUCTION

Hwang Ju-Seok, who in the 1990s had conducted the movement for small-scale communities with the YMCA in Gyeonggi Province, diagnosed the Korean society as follows:

“Since the 1990s began I find myself saying often that there now exists entirely new citizens, the first to have never experienced hunger since the founding of our nation. They are either inclined toward petty bourgeoisie, clamping their mouths shut like clams and considering no one but their own family, or of the disposition to restore the spirit of community, insisting that, nevertheless, neighbours must live with one another,” [1, p. 199].

Hwang [1] is reading into the twofold inclination of the people living in the Korean society transitioning from the age of survival to the age of livelihood, from the rapid economic development of the 1970s and the 1980s to the sharp progression into democratization since the June Democracy Movement in 1987. I entered university in 1990 and got my first job in 1997. So according to Hwang's [1] diagnosis I am precisely of the generation that had never experienced hunger. Still, in less than a year into my first job in 1997 there was the commonly called “IMF economic crisis”. And a decade later in my latter thirties I experienced the global economic recession that originated from the United States. Along with the two

massive economic crises, political powers changed hands in ten-year segments, in 1997, 2007, then again in 2017, and various social policies also flipfopped accordingly. After all these years, I admit that, between the twofold tendencies to which Hwang [1] referred, I, like many others, have been more like the “petty bourgeoisie... considering no one but my own family”. Perhaps Koreans are barely holding out day after day in the every-man-for-himself competition constructed on the foundation of the so-called nuclear family.

The flipside of the growing tendency toward nuclear family individualism in the past thirty years is the continuation or the intensification of the collapse or the absence of the community. In the Korean society communities based on affiliations—blood affiliation (kin and relatives), geographic affiliation (from the same hometown or region), school affiliation (graduates of the same school)—have significant clout. It reflects the reality that, due to the much too rapid industrialization and urbanization process since the 1960s, community formation on the basis of residence is very weak. There are predictions that a significant number of rural agricultural regions will disappear in the next thirty years due to the low rate of fertility and the rapid aging of the population [2]. In cities where residences are concentrated in high rise apartments and both parents are at work, it is difficult to experience the neighbourhood as community. Urbanites are more accustomed to spending time in family units in commercial centers such as warehouse stores, malls, cinemas, and theme parks, rather than with neighbours in their residential area. More recently, as the number of single-family households is rapidly growing, Korean are becoming fragmented into isolated individuals rather than becoming a part of the local community. This phenomenon is due to “the acceleration of individualization as the once predictable and manageable traditional society transforms into the unstable and fluid modern society” [3, p. 23].

Yet simultaneously there is also a clear societal phenomenon to “insisting that, nevertheless, we must live with one another” and “restore the spirit of community” [1, p. 199]. The recognition that, for the innovation of the Korean society, the community must be rebuilt, has culminated in the discourse on “local community” or “community building”. Facilitating

community formations among neighbours in their residential has become a major societal goal.

## II. NATIONAL POLICIES ON COMMUNITY BUILDING

The discourse on community building in South Korea, arose out of the citizens' own initiatives, but it also proceeded to develop under the influence of the following policies and structures established by the government since the 2000s.

First, the resident self-governance system was introduced. Since 1999, the Ministry of the Interior and Safety (MOIS) [4] changed the function of the local *eup-myun-dong* office, which are the lowest level of the administrative body. The functional change was on two levels. One was to relocate some personnel and administrative tasks of the *eup-myun-dong* offices to the municipal government office thereby enhancing efficiency. The other is to set up a community center in the now vacant space in the local office for cultural activities, social welfare services and community education. The space would function as the center around which the residents may form local communities and participate in self-governing activities. But the MOIS [4] has recently assessed that the *eup-myun-dong* office residents' committees are disconnected from the local communities, and that they are not functioning as a proactive and vital self-governing body. The Residents Voting Act went into effect in 2004, and the Residents Recall Act in 2007, but by 2017 resident voting and resident summons for voting were each enforced only eight times in total nationwide. Participatory budget, for which residents directly participate in decision making for the local administration, only amount to 0.43% of the entire budgeted programming. The number of times residents submit a demand to institute or revoke an ordinance averages to only 7.6 cases per year. There are structural provisions to enable resident self-governance, but there is lack of participation and the need to build the residents' self-governing capacity. As a solution, a local government ordinance on community building was instituted to establish an intermediary supporting organization. But community building from the bottom up remains an arduous challenge.

Second development was the establishment of the Lifelong Learning City policy. In 1995 the Kim Young-sam administration announced the May 31 Education Reform Plan as the blueprint for a new education system in the era of democratization. The essence of the blueprint is aptly captured in the slogans "Open Education Society" and "Lifelong Learning Society". Already 25 years ago, lifelong learning was discussed as key to Korea's social innovation. As the Lifelong Education Act was enforced in 2000, the Ministry of Education actively implemented lifelong education policies. One representative outcome was the Lifelong Learning City Project introduced in 2001. By February 2019, 162 local municipal administrative levels nationwide were designated Lifelong Learning Cities. In these cities, first, the administrative and financial structures for lifelong learning were set up by instituting an ordinance on lifelong education, appointing a division in charge of the tasks, and networking with the office of education and related organizations. Next, physical spaces

were constructed or designated – lifelong learning institutes on the municipal level and lifelong learning centers on the *eup-myun-dong* level – and a Lifelong Learning Information System was established to greatly expand opportunities to access lifelong learning. In addition, resident lifelong learning initiatives such as the *Haengbok* ('happiness' in Korean) Learning Support Center, lifelong learning community development, and learning circles are financially supported.

Third, the Ministry of Culture, Sports and Tourism (MCST) proceeded with a local community vitalization program with culture as medium since the late 2000s. The Life and Culture Community Building Project that started with five units in 2009 expanded into 144 units by the end of 2018. The project gained even more momentum with the enforcement of the Regional Culture Promotion Act and the establishment of the Regional Culture and Development Agency in 2014. MCST had also conducted the Traditional Market Revitalization through Culture Pilot Project from 2008 to 2012, providing support for traditional market vendors as they mobilized as community to develop the markets into tourist attractions.

The fourth process was the establishment of policies on cooperatives and other forms of social economy. In modern Korean society, social economic organizations stemmed from agricultural consumer cooperatives and credit cooperatives of the 1970s among the poor farmers and urban residents in the city of Wonju in Gangwon Province. After the late 1980s, many more cooperatives formed to facilitate direct exchange of agricultural products between farms and cities. In the 1990s, cooperatives started in religious organizations, women's organizations, and civic organizations, but since the 2000s, cases of residents forming their own cooperatives are growing. Since the Framework Act on Cooperatives was established in December 2012, different types of cooperatives on education, social welfare, labour, environment, and economy have been forming. Another type of social economy is the social enterprise. Social enterprises are inextricably related to the expansion of the lowest economic class and the intensification of inequality since the economic crisis in the late 1990s. The Social Enterprise Promotion Act went into effect in 2007 to provide various social services by employing people in the lowest economic class. There are many instances of cooperatives and social enterprises in which the members and directors of the organizations, as well as the producers and consumers of the goods and services form a single community.

The resident self-governance system, Lifelong Learning City, Life and Culture Community, and cooperatives are systems and policies that contributed to mainstreaming four discourses in the South Korean society. They are as follows: democratization of daily life proceeding the completion of procedural democracy; lifelong education paradigm that overcomes the limitations of school education focused on school-aged children; promotion of cultural enjoyment in life for those labouring under long working hours and rapid industrialization; social economy as an alternative to the market economy that revolves around large corporations. These discourses hold the keys to future innovation in the Korean

society expressed in terms of low fertility, rapid aging, deepening inequality, artificial intelligence information systems, participatory democracy, social welfare, and lifelong education.

The four systems and policies are intimately connected to the vitalization of local communities since the late 2000s. But these policies are promoted by different ministries of the central government, and responsible divisions of the local governments are all divided according to the same task division structure. The structure is an obstacle to producing synergy of policies on the community level. As local administrations start their own community projects, there are also issues of overlap with projects conducted by the central government. Government offices characteristically conduct evaluations on administrative divisions based on each of their performance, making collaboration and harmonization across divisions difficult. Thus, many communities go only so far as to receive temporary financial support out of the fragmented government policies. These conditions are challenging for the local residents to comprehensively access various government policies as they conduct their bottom-up community building initiatives. But one successful case is the Gamgol Residents Association in the city of Ansan in Gyeonggi Province (located in Sangnok District's *Sa-dong*). The next section will look further into this specific case.

### III. BEST PRACTICE CASE: ANSAN GAMGOL RESIDENTS' ASSOCIATION

#### A. Formation of Ansan Gamgol Residents' Association

Gamgol Residents' Association consists of members living in a densely populated residential area consisting of 16 to 34 and 58 to 59 *tongs* (neighborhood administrative division) in *Sa-dong* within Sangnok District in Ansan (Gyeonggi Province). The members of the Association named themselves after the old name of the village, Gamgol. The entire community covers only 0.36 square kilometers. In March 2016, 15,527 residents were living in 6,923 households. The highest proportion of residents were in their thirties and forties, making up 37% of the population.

Gamgol Residents' Association grew out of another group called Saemgol Sarang. Saemgol Sarang is a gathering of mothers volunteering at Seokho Elementary School's Saemgol Library in *Sa-dong* since 2002. The mothers who met in Saemgol Sarang went through several steps to establish today's Gamgol Residents' Association and Maoul Soop Social Cooperative and to build their community.

First, the mothers, who had been simply volunteering their services for book lending and library organization, began supporting the elementary school with small sums of budget. They participated in the lifelong education program at the school facilities organized by the local office of education. In 2004, with the funding from Gyeonggi-do Cultural Foundation they began operating a lifelong education program at Saemgol Library. Sessions and topics were on puppet show workshop,

lessons on reading aloud, history and culture class, meet-the-author, shadow puppet workshop, peace education, father education, arts and story-telling, ecological guide training, and field trip guide training. From these sessions by invited instructors, the Saemgol Sarang members ran a nature school, a reading class, and a history class; held a campaign to read to children in the morning; and organized events such as a puppet show, a light-and-shadow theater, a book festival, and a hike-with-dad outing. They used what they learned from the lifelong education programs to then become instructors themselves in programs for students.

Second, by 2010 the mothers who had been active in Saemgol Sarang now discussed ways to actively participate in the wider community as well. Most residents in the community were just waiting to save up enough money to move elsewhere. But not everyone had the means to relocate. Given the financial reality that keeps the residents in town, the mothers began discussing ways to improve the neighborhood and make it a place they can be proud of. Unfortunately, the discussion did not last beyond one session. Eight out of ten participants in the discussion were against the idea because it was difficult to clearly designate the community boundaries. They were also unaccustomed to holding any gathering outside the school. The topic was put on the table, but nothing actually came of it. But unexpectedly in 2011 there was a chance to participate in the community. Gyeonggi-do Office of Education announced a project to have parents participate in mentoring students with difficulties adjusting to school. As this was a project that benefits the school, the mothers who opposed community involvement put up no resistance. The members agreed that mentoring within school facilities will feel like remedial sessions for students, so it would be better to conduct mentoring elsewhere in a cozier setting. They rented a multiplex to begin mentoring 15 upper elementary school children. Even the mothers who had leaned against expanding their project outside the school took turns to provide snacks for the children. This rented multiplex became the headquarters for the Gamgol Residents' Association. Saemgol Sarang and Gamgol Residents' Association had begun to coexist.

Third, from 2012 Gamgol Residents' Association began receiving funding from Ansan Community Building Support Center. With their experience organizing book festivals at the school library with the budget of ₩500,000 (₩=Korean Won) to ₩600,000, they proposed organizing six playground festivals throughout a year with ₩5,000,000. Festivals at different playgrounds in the community resulted in the expansion of Association membership. But the key to the Association's increased vitality was the gradual participation of the Saemgol Sarang mothers. As their children graduated from the elementary school, they naturally ceased volunteering at Saemgol Library and turned their attention to the Association. Lee Young-Im [5], the founding president of Gamgol Residents' Association was a member of Saemgol Sarang for 12 years from the year her first child entered elementary school in 2004 to the moment her third graduated in February 2016. These Association members had accumulated experience organizing student programs based on the lifelong education

they received at Saemgol Library. Organizing similar activities in the community was not all that difficult. Even better, they could receive even more financial support than when staying on school grounds. In 2013, they received ₩15,000,000 from Ansan Community Building Support Center, of which they spent ₩11,000,000 to rent a commercial space to operate a community café, taking yet another step in the process of community building.

Fourth, Gamgol Residents' Association was officially founded in 2013 with 30 members. Now with the community café as their base, they participated in the MCST's Life and Culture Community Building Project and operated study groups for elementary and middle school students and for adults for three years from 2013. The Articles of the Association states: "The purpose of Gamgol Residents' Association is to practice sharing with the community, actualize local residents' self-governance and solidarity, and contribute to the progress of democracy. The Association also supports the youth in low-income families in Sa-dong by providing access to various educational opportunities and support them to flourish as self-reliant individuals". The MCST's funding project continued as Culture Village Development Project in 2018.

Fifth, Gamgol Residents' Association was the seedbed for the formation of *Maetul Soop* Cooperative in 2014. The cooperative was the organization that operates *Maetul Soop* Café, the community café that started with the funding from Ansan Community Building Support Center. The members of the Association collected the funding for personnel expenses received from MCST's Life and Culture Community Building Project and rented yet another space in the neighborhood. The existing *Maetul Soop* Café was redecorated to serve as a multi-purpose space for the youth. The new space became a multi-purpose cultural space housing the café, a conference space, a kitchen, a studio, and a woodworking shop. *Maetul Soop* Cooperative that manages these spaces officially registered as a social cooperative under the MOIS in 2018 to clearly establish themselves as the community's public resource.

Sixth, with the support of Ansan's Lifelong Education Institute from 2015 to 2017, the Association started the *Haengbok* Learning Center Project. In this project the community began training resident instructors in earnest. The Center trained carpentry and cooking instructors for the woodworking shop and the community kitchen, as well as those who may teach various arts and life skills to the residents. Instructor training continues with the funding from the Lifelong Learning Community Development Project by the Gyeonggi-Do Institute for Lifelong Education since 2018.

Seventh, in 2015 to address community issues and produce solutions from the grassroots, the Association began setting community agenda. Gamgol Residents' Association in cooperation with the local Community Center initiated the "Community Planning by the Residents: Round table discussion of 300 residents of Sa-dong". 227 residents participated in the discussion to select 11 community agendas

and determine the order of priority. The agenda items are as follows, in order of priority: "construction of a multi-purpose space for the residents to support the future generation"; "storytelling on the beacon mound of the town hill"; "resolving issues with waste disposal"; "community that actualizes collaborative economy"; "organize and run a group of community history record keepers"; "improve public transportation routes"; "improve the quality of public CCTV"; "improve the parking system"; "construct a neighborhood museum"; and "construct more comfortable sidewalks". Implementation of these agenda is slow but steady. The multipurpose cultural space already exists with the *Maetul Soop* Café, and its operating body is a social cooperative, a form of collaborative economy. A booklet of community history records was also published by the Sa-dong Community History Group [6]. To solve issues with waste disposal, the residents in the affected area organized a "Respond, 2016: Sa-dong Lane" for one year.

Gamgol community that began with the mothers at an elementary school library in 2004 grew into an association of 2,000 participants, now large enough to organize and operate community festivals. In 2018, 800 people visited, and 40 organizations participated in their event.

#### *B. Lifelong Learning and Local Community Building*

The case of Gamgol in Ansan is a successful case among many instances of community building since the latter 1990s and into the 2000s as the Korean society shifted focus toward qualitative development. But Gamgol community is not entirely unique in the Korean society. Since the 1970s similar movements have continued among the inner-city communities. In recent years there had been vigorous efforts to uncover and publish various cases and methods of community building [7-14]. Shin Myeong-Ho describes typical activities of community building movements during the 1970s.

"The activists who searched out the hillside slums of their own accord constructed a space for the residents and conducted programs. They operated a daycare center for the children while forming a mothers' organization and conducting a 'mother school'. Some held night classes for laborers, others organized reading circles for the youth, and at times they organized the local youth association. Medical student volunteers from other regions were recruited to operate medical clinics on the weekends. Credit cooperatives were also established," [15, p. 37].

Communities that form based on area of residence often begin by meeting the educational needs of the children. Most start with the participation of mothers interested in providing care for pre-school-aged children or afterschool care and education programs for the school-aged children and teens. Among the 15 communities in Seoul introduced by the Oh My News Special Reporting Team [12], eight of them (Samgaksan Jaeminan Community in Gangbuk District, Seongmisan Community in Mapo District, Seongdaegol Community in Dongjak District, Nammun Market in Geumcheon District, Suyu Community Market in Gangbuk District, Yongsan

Cooperative in Yongsan District, Hamkaeuneun Community Jeulgeounga in Songpa District, Guroneun Arts University in Guro District) began with the need to provide education for the residents, and later expanded to various other interests. Among them some even started a preschool or an alternative school. Clearly in the case of Gamgol community in Ansan the educational need of the residents initially motivated community building.

First, the participation of mothers in school education was the starting point. In the mid to late 2000s the mothers in their thirties and forties sending their children to elementary school began building their communal capacity to help the school and the children. The experience and training became the foundational resource in forming Gamgol Residents' Association in the 2010s. On this point there are two grave misunderstandings about lifelong education in the Korean society. One is to consider lifelong education as entire separate from schooling. This is partly due to the legal definition of lifelong education. The Lifelong Education Act of 2000 defines it as "all types of systematic educational activities other than regular school curriculums", making schooling and lifelong education complementary. But educational activities, as with political, economic, business, and cultural activities, is just one of the many human activities. Just as politics is not confined within the political parties, economic activities in companies, and cultural activities in exhibition halls, education activities also occur across spaces and systems. Another misunderstanding on lifelong education is that it always involves lectures in lifelong learning institutes on topics of personal hobby and leisure. The revised Lifelong Education Act in 2007 redefines it as "all types of systematic educational activities other than regular school curriculums, including supplementary education to upgrade educational attainment, literacy education for adults, occupational education for ability enhancement, humanities and liberal education, culture and art education, and citizen's participation education". Lifelong education is not only attaining school credits and certifications, but also education in the humanities and the liberal arts, culture and the arts, and citizen's public participation, both in and out of school. Lifelong education is traditionally conceptualized as starting on the basis of human life and experience. I will return to this point toward the end of this article. Gamgol community illustrates the significance and effectiveness of organic synthesis of schooling and lifelong education in the process of community building.

Second, Gamgol community trained resident instructors on arts and culture and life skills through lifelong education. They established a virtuous cycle of lifelong learning by teaching other residents. This was naturally motivated by the parents' perceived need for self-development to keep pace with their children's growth. Although the gathering started in an elementary school, they soon procured shared spaces in the community which became the center of community activities. The shared space is mainly used as educational space. Specific community activities revolve around learning and teaching. These teaching and learning activities organically connect with solutions to various community issues. Gyeonggi-do Office of

Education's representative policy program is *Kkume Hakkyo*. Under the *Kkume Hakkyo* program Gamgol community is operating a woodworking class for elementary, middle, and high school students. Among all the *Kkume Hakkyo* projects operated by the city government of Ansan, Gamgol is the only case in which the community residents themselves teach life skills to the resident children in a space procured by the residents. For the MCST's Culture Village Development Project in 2018, numerous residents volunteered to be instructors. Gamgol community has been focusing on instructor training with the support of the MOE's *Haengbok* Learning Center Funding Project and the Gyeonggi-do Institute for Lifelong Education. For the Lifelong Learning Community Development Project that started in 2018, 'community teachers' were trained for the purpose of improving and expanding afterschool care for the elementary students and academic support programs for middle and high school students. This project has directly resulted in job creation for the residents. With the support from the *Haengbok* Learning Center Funding Project, the residents improved their cooking skills at the community kitchen to be able to provide catering services as part of the community cooperative. The training also resulted in community cooking classes for other residents. Instructor training for lifelong education programs and care provision for children and youth also served to provide new jobs in the community.

Third, Gamgol community aspires to build the community's public asset, and enable the residents' self-governance. Gamgol Residents' Association at the center of community building established a multipurpose cultural space and a social cooperative to run the space. This was the first priority among the agendas selected at the 300-person discussion in 2015. This took a considerable amount of government financial support to build the public asset of the café, the youth center, the community kitchen, and the woodworking shop. But a lot more participation and capacity building on the part of the residents is necessary to sustain operation of these spaces. Since 2014, four of the Association members have been participating in the *Sa-dong* Residents' Committee [16]. Previously the Association could not blend in with the local residents' committee, which is the official residents' organization, or other functioning groups such as *Saemaul* Women's Association, *BareugeSalgi* Council, or the *Tong* Leader Council. This is also a common phenomenon in the process of community building. The existing community organizations have historically been organized by the lowest administrative level of *Eup-myun-dong* office by mobilizing residents and their volunteer services as needed. The situation makes integration and harmonization with resident-initiated community building efforts difficult. In 2018 [17], *Sa-dong* in the city of Ansan, the residents' committee motioned to discuss with other functional groups to form a residents' council and begin expanding the scope of the community to cover the entire *Sa-dong*. The residents' council conducted three workshops in 2018 to strengthen the residents' self-governing capacity and to benchmark relevant cases. In 2019 the community plans were reestablished, and in 2020 the council is in the process of

transforming into a residents' assembly. Instead of getting mobilized by the local government to support the administration, the residents proactively participate in the administration, and the aim of community self-governance is clearly promoted throughout the region. This change was possible thanks to years of work by Gamgol Residents' Association.

#### IV. DISCUSSION: SOCIAL INNOVATION AND LIFELONG LEARNING

"Resident self-governance is about residents' participation. What is participation? There are two ways to participate: demand-participation and creative-participation. Demand-participation is about asking for something. It is a campaign declaring that the residents will organize a public protest and vote out the officials unless their demand is granted. Creative-participation is about putting one's values into practice regardless of what others do or don't do. At times this requires demanding and fighting for rectification of oppressive elements that hinder individual pursuit of these values. At other times it requires asking for assistance. Between demand-participation and creative-participation, which is more noble, which one closer to the essence of participation?" [1, pp. 47-48].

Lifelong learning is a concept that connects equally with life as with learning. The concept holds both dimensions of "learning drawn from life" and "learning to nourish life" [18]. The former dimension speaks to the aspect of learning materials and content found in life in relation to others, while the latter speaks to how the outcome of learning gets saturated into life in relation to others. The materials and content of learning drawn from one's life, livelihood, and lifetime in turn also nourishes one's life, livelihood, and lifetime. Lifelong learning considers life from the perspective of learning and considers learning from the perspective of life. In this sense, the starting point of lifelong learning is entirely difference from learning in school where one has no choice but to depend on the teacher or on ascribed knowledge.

Life, livelihood, and lifetime are at once unique to each individual and fundamentally social. All aspects of livelihood in every person's life are connected with the others', and each individual's lifetime cannot be spoken of without referring to the others' lives and livelihoods. Therefore, lifelong learning is itself social. Humans as social beings cannot but continue practicing lifelong learning. It follows, then, that lifelong learning in communities is an intergenerational phenomenon. In Gamgol community lifelong education programs expanded from elementary, middle, and high school students, to the youth, the stay-at-home mothers, the fathers in their thirties and forties, as well as the elderly.

Similar to lifelong learning, lifelong education may be understood as "education drawn from life" and "education to nourish life". Lifelong education is a system that manages lifelong learning. In other words, it is others' activities and social system of drawing out education from a learner's life,

livelihood, and lifetime to nourish others' life, livelihood, and lifetime. Whenever we want to learn anything, we first seek out a person to teach us and a space to learn. If they are not available, one must embark on the difficult task of creating these learning conditions for oneself. Gamgol Residents' Association has successfully created the conditions for learning using government policy programs to ultimately improve their community.

Lifelong education exists on the levels of practice, policy, system, customs, and culture that manage lifelong learning. The degree of qualitative advancement of one community, society, or nation's lifelong education determines the quantity and quality of lifelong learning attained by the residents and citizens of the community, society, and nation. What could be more dignified and worthwhile than edifying individual lives, solving community issues together, and cultivating a lifetime of values through lifelong education.

As more become aware of the importance of lifelong learning the field is expanding in the public and private sectors and producing teaching and learning communities like Gamgol community throughout the Korean society. While there are differences in scale and degree, there are efforts nationwide to vitalize residence-based communities. There are top-down methods initiated by administrative offices, or intentional interventions by activists from outside to educate and facilitate community building. And at other times the residents' own capacity builds steadily through years of practice. The communities that formed through such processes are collaborating with the cooperative movement. Cooperatives essentially support isolated individuals who are dependent on the nation and the market to instead stand in solidarity with others and construct a new social order. The convergence of cooperatives and communities facilitated by lifelong learning necessarily aspire toward the residents' self-governance. That is because the communal desire to solve issues of life through organic solidarity can only be satisfied through self-governance. As in the previously quoted excerpt from Hwang [1], self-governance acquires its essential significance and dignity as residents live by their self-defined values in creative forms of participation. What motivates residents' creative participation, according to Hwang [1], is learning and education drawn from community as the field of life, that is, lifelong learning and lifelong education.

#### V. CONCLUSION

It has been proven that a community-based association can possibly promote social innovation and lifelong learning. The Ansan Gamgol Residents' association, which began with mothers of volunteering at an elementary school library is one of the good examples of such a community building the mechanism of lifelong learning. Thus, it can be inferred that such a pattern is executable in other areas within the same context.

#### ACKNOWLEDGMENT

This paper's content was previously presented in Korean on 8 February 2019 at the national seminar co-organized by the Presidential Committee on Autonomy and Decentralization, National Institute for Lifelong Education, Korean Association of Lifelong Learning Cities, and Korean Federation for Lifelong Education. The seminar was titled Lifelong Learning+Residents' Autonomy for Social Innovation and Local Community Revitalization. I thank Professor Ace Suryadi of Universitas Pendidikan Indonesia (UPI) for inviting me to share it in English with Indonesian colleagues and beyond.

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