

# Salasika

**INDONESIAN JOURNAL OF GENDER, WOMEN,  
CHILD, AND SOCIAL INCLUSION'S STUDIES**



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# The Pedagogy of Intimacy: Mother's Contribution to Academic Parenting during Student's Learning from Home

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## **ABSTRACT**

This essay strives to articulate the pedagogy of intimacy born from mothers' engagement in academic parenting when formal learning shifts from school to home. Redefining parenting and intimacy, mothers implicitly articulated an alternative pedagogy when the space and time of learning during the Covid-19 pandemic move to home. Listening to the self-narratives of mothers who work full time at home, at least part-time, as informants in this qualitative study, the words "parenting" and "intimacy" were prominent in the semi-structured interviews. In the pre-pandemic seasons, these words were identical to activities at home and were seen as unrelated, at least limitedly related, to formal education. Learning from home, especially with mothers' engagement in informal learning during the Covid-19 pandemic, challenges the boundaries of maternal involvement in the formal education space. Mothers re-centralize home both as space and as a time for learning. Mothers reiterate their central role as informal teachers, further pedagogues, in children's education. Articulating intimacy's pedagogy, they reclaim home both as the steaming time and ubiquitous space for self-determined learning.

*KEYWORDS: learning from home, academic parenting, informal learning, informal pedagogue, the pedagogy of intimacy.*

## **INTRODUCTION**

When formal learning shifts its time and location from school to home after the Covid-19 outbreak, public attention centers on teachers who move from offline to online in delivering content. We pay attention to new initiatives by the educational institutions to adjust formal learning in the pandemic season. We ignore the irruption of ordinary mothers on the educational stage as informal teachers, even pedagogues. Even if we talk about them, the popular conversation focuses on mothers who complain about the difficulty of

academic parenting toward their children who learn from home. We have not yet paid attention to the irruption of ordinary mothers who play a central role in children's learning and articulate what I call 'pedagogy of intimacy.'

The difficulties of seeing mothers' engagement in education during the pandemic are partly due to their role as informal teachers, further pedagogues, hidden behind parenting activities in the domestic sphere. Another difficulty lies in the pedagogical shift that mothers bring when they are involved in children's

online learning from home. We mistakenly see the pedagogy that mothers practice at home as merely a perpetuation of the pedagogy prevailing at school. In fact, during the pandemic, I witnessed a new pedagogy born from academic parenting by mothers to children. I name the pedagogy taken from home by women during online learning as the pedagogy of intimacy.

The pedagogy that has been practiced by mothers at home during the pandemic has not yet received academic recognition among Indonesian scholars concerned with educational issues. This essay seeks to articulate the pedagogy of intimacy that mothers practice while managing their central role as informal teachers for children in online learning from home. How do mothers redefine "parenting" and "intimacy" in the context of children's education online? The articulation of the pedagogy of intimacy departs from mothers' imagination with two basic concepts of "parenting" and "intimacy" when they play an informal central role as a teacher, pedagogue. This articulation is an academically pioneering project.

## **METHODS**

This qualitative research applies data collection techniques through self-narration. Researchers and informants collaborate to construct meaning and produce knowledge (Silverman, 1985, 2004, 2013, 2014). Informants are ten mothers from Merauke, Bali, Surakarta, Yogyakarta, Jakarta, and Bandung who engage in children's online learning from home. Informants tell

their engagements in parenting children academically during the pandemic season. They negotiate their centrality as informal teachers at home vis-à-vis the centralism of formal teachers at school. They have a higher education degree from the non-educational departments. During children's online learning, their role is more central as informal teachers. They are natural pedagogues because they do not have a formal degree in the philosophy of education that confers on them academic professionalism.

### *Review of related studies and theoretical framework*

Pedagogy-themed studies thrive from the practice of professional teachers in accompanying student learning in schools. 'Classroom pedagogy' (Houston & McNamara, 1993), 'sentipensate pedagogy' (Rendón, 2008), 'partnership pedagogy' (Cook-Sather et al., 2019), and 'feminist liberation pedagogy' (Andalas, 2020) were born from best practices of interactions between teachers and students in the classroom. The rapid innovation of digital technologies has accelerated the articulation of new pedagogies. These further studies, to name only a few, gave rise to 'seamless pedagogy' (Sharpley et al., 2012, 2017), 'ubiquitous pedagogy' (Gros et al., 2016), and 'heutagogy' (Hase & Kenyon, 2013). These new pedagogies have become a reference for many teachers and have accelerated their incorporation.

Beyond the incorporation of new pedagogies born of interaction with new technologies in online learning from home, several pioneering studies have attempted to articulate

pedagogies born amid a pandemic. Indebting to the theoretical frameworks of María Pilar Aquino (2002) and Paulo Freire (2014), Andalas (2020) has articulated a feminist liberation pedagogy that was born from best practices of ordinary Indonesian mothers who care for their children academically amid a pandemic. Listening still to the mothers' narratives and elaborating further my previous study, I articulate 'the pedagogy of intimacy' as one whose birth mothers deliver from the practices of online academic parenting toward their children from home.

The pedagogy of intimacy is one whose birth ordinary mothers deliver at home. Some scholars involved in pedagogy may object to the preferred term 'pedagogy of intimacy' as academically less rigorous and too poetical. The term pedagogy of intimacy is perhaps an expressive one, to borrow a phrase from Paulo Freire, who received a similar criticism of his 'pedagogy of the heart,' that I use "over affective language" (Freire, 2000, 30) that lacks academic rigor. Without denying that this term has an affective weight, at the same time, the preferred name has an academic rigor. I am on the educational journey of searching for a possibly better term to articulate this new pedagogy.

Academic parenting amid the Covid-19 pandemic needs further academic exploration from the perspective of teachers. This further scholarly elaboration is vital to reflect the profound effects of the Covid-19 pandemic on students' learning. Teachers experience that the pandemic has forcefully shifted the location of learning from school

to home. It has also forcibly moved the time of learning from school to home. The profound effects of Covid-19 on students' learning will help teachers realize the urgency and importance of articulating new pedagogies. Without further elaboration on it, we risk overlooking its effects on students' learning. Our discourse on pedagogy only kills leisure time while waiting for the pandemic to end very soon and return to the accustomed pedagogy.

Paulo Freire's description of exile relates closely to the experience of living amid a pandemic. Exile is a space-time dimension that one has not chosen and where one arrives marked

by rage, fears, suffering, early longing, love, broken hope, and also by a certain shy hope, one that signals return. There is also the wish and the need to remake oneself, remake one's broken dream.

Exile could not be solely a nostalgic experience, a parenthesis without any reference to tomorrow's return. It imposed itself as a time for revision and development, even to those who intended to return as if they had never left.

....

Even for those who can quickly resolve their matters of survival, exile is not simply a time to be lived, but one to be suffered. It is not possible to suffer such a time without living it only when one lives this time as an existential experience, can one suffer it (2000, 66-67).

The initial idea of reclaiming the centrality of home came from mothers parenting their children in online learning. I receive the reinforcement from Gustavo Gutierrez's view about the irruption of non-persons who previously lived at the "underside of history." Having suffered anonymity at the underside of history, they irrupt at the historical stage as a subject. "The point is not to backtrack; new experiences, new demands have made heretofore familiar and comfortable paths impossible and have made us undertake new itineraries on which we hope that it might be possible to say with Job to the Lord: "I knew of Thee then only by report, but now I see Thee with my own eyes" (Job 42:5) (Gutiérrez, 1988, 119). I see a similar movement of mothers irrupting into the educational stage during the pandemic season.

As to liberation theologian Gustavo Gutiérrez, my academic journey is also indebted to María Pilar Aquino, a Latina feminist liberation theologian, who helps me find places where ordinary women enter into "spaces of social insertion" (134). Aquino helps me recognize the presence of ordinary women who engage in academic parenting during the pandemic, besides their contribution to articulating contextual pedagogies. Feminist thought "involves and evolves everywhere, in rural and urban areas, in the kitchen and the streets, in our minds and our communities, in schools, hospitals, and churches, *entre sábanas y libros*" (*ibidem*). Another constitutive element of women's movements is the reappropriation and exercise of their

right to be subjects of knowledge and theoretical construction (Aquino, 2002, 137).

Luce Irigaray's *Sharing the Fire: Outline of a Dialectics of Sensitivity* (2019) thrives me to witness ordinary women's irruption in the sphere of pedagogy and its challenges. Women then enter a space that no longer obeys the system of measurements to which we were

accustomed. Expanses, distances, intervals, and so on exist, or at least ought to exist, but they are not measurable in a way external to them, nor, what is more, by universal and constant mensuration. Expanses, distances, intervals where we are placed and which exist between us are created by our being in relation, and they change continually. Hence the challenge that the relationship between us represents. It reopens the space allotted to us by our historical and socio-cultural belonging and opens up to another space for which estimations are yet lacking. We must build this space and build it together, at least in part (Irigaray, 2019, 13-14).

## FINDINGS AND DISCUSSIONS

### *The Irruption of Ordinary Mothers*

All informants admitted that they never imagined that academic parenting during the Covid-19 outbreak would be challengingly central in their present lives. Especially when school centralism becomes hegemonic in students' learning, it marginalizes mothers' engagement toward their children.

The Covid-19 outbreak inevitably decentralizes the school centralism when formal learning shifts to home. This pandemic context becomes an academic momentum for mothers to reclaim their central role in children's educational parenting that takes place at home related to both time and space. Mothers took back the responsibilities that the school had taken up dominantly so far. Parents were handed over most of them, even all of the duties when the school provides educational services.

Especially with the centralism of schools in formal education, it takes distance from, even separates itself from, parenting. Parents play a decreasingly minimal role in children's education. Schools take almost all parents' responsibilities for children's learning, even when students have returned home. School centralism in children's education suffers a quake when formal learning moves from school to home during the Covid-19 pandemic. The role of mothers in children's academic parenting returns to its centrality. Online learning from home calls mothers to be involved in educational parenting after reclaiming it. Parenting becomes an entry point for mothers to engage in children's education actively.

I am amused when some friends think that I am comfortable during the Covid-19 pandemic. They feel so because I work part-time from home. I am not an office worker. They believe that learning—whether offline from school or online from home—is a small problem for me. They assume that I have plenty of time for my son

when formal learning shifts from school to home. I do not have to tell everyone the dynamics of sharing the time between working part-time outside the home, doing homework, and academically raising children at home during online learning. I am fortunate that before the Covid-19 pandemic outbreak, I had made it a habit to share time between working as a housewife and working part-time outside the home. Instead of "not working means not being able to feed him," my life philosophy is "not working means not being able to top up on his cell phone for online learning" (AS, 38 years old, Surakarta, July 24, 2020).

Learning returns to the home that was left behind when the school became increasingly centralized as an institution that provides educational services. Reclaiming their central role in children's learning, mothers decentralize the school centralism. The primary function of mothers in children's education gradually transforms them into informal teachers, natural pedagogues. Likewise, children see home anew both time and sphere for learning. Different from formal learning at school, informal learning takes place seamlessly and ubiquitously at home. This academic disruption after the outbreak of Covid-19 transforms a house into an informal school where mothers engage in it as casual teachers and take a central role in their children's learning.



It has been more than four months since my daughter came out of the fence at the house. She did not even come out of the wall just to play with her friends. There are many Coronaviruses outside the house fence. Sometimes she hears children of her age playing near our house. She responded to me with the following statement. "I am a big kid. I know that there are a lot of Coronaviruses outside the house from television and radio. My school teacher also told me." Apart from doing schoolwork, she does many activities at home. Her school provides many activities related to the house. Helping me prepare homemade dishes is her favorite activity. She loves to pack Spinach chips and fish sauce because she can hold the plastic sealer (IK, 38 years old, Bandung, July 17, 2020).

Intimacy between mother and children needs transformation into a relationship between informal teachers and students when learning shifts online from home. Instead of reducing, further eliminating it, the intimacy between mothers and children transforms into intimacy between informal teachers and students. On the contrary, intimacy finds a new depth at home where it becomes a new space of learning. Likewise, intimacy finds an extension of meaning when time spent at home becomes a new time for learning. The space and time of learning experience both extension and deepening of meaning beyond the school's narrow walls. The

existence of home and online learning from home provide intimacy in the relationship between mothers and children.

Online learning that takes place at home returns intimacy to the heart of the school. The inclusion of intimacy in formal education does not reduce academic weight. Instead, it adds academic weight to formal learning. Mothers dispel the hidden suspicion among teachers that the inclusion of intimacy will reduce academic weight. Learning in educational institutions often falls into the danger of formalism. The pedagogy of intimacy is a critique of formal learning that systematically excludes affection. The lack of intimacy at school does not merely cause formal education to be less affective than informal learning at home. The loss of intimacy at school causes formal learning to lose its spirit.

The dimming, even disappearing spirit of learning, takes place more hideously at school. When students learn from home during the pandemic, formal education often becomes a mere act of teachers delivering assignments to students. Learning activities suffer a narrowing of meaning when they become acts of students submitting assignments to the teachers at the end of online classes. The success of online learning, according to the school, depends on the high level of percentage of the submitted assignments to the teachers and the high rate of scores that students achieve when teachers assess their tasks at the end of the learning process. Children's online learning at home reflects offline student's learning that takes place at school all this time.

Academic parenting that occurs at home is a critique of academic formalism at schools. Academic formalism often leaves aspects of parenting in formal education. Mothers may lack academic professionalism in parenting students, but they have spirituality in educating children. Spirituality negotiates with professionalism when online learning takes place at home. Professionalism is not in opposition to spirituality. However, the spirituality of mothers who educate their children at home is a critique of a culture of professionalism that excludes intimacy in learning. During the pandemic, mothers have tried very hard to become informal teachers. They are far from ambitions to become professional teachers. From the formal teachers' side, they need to restore intimacy in learning.

The centralism of school causes a home to lose its centrality as a learning sphere for children. Likewise, it causes home loses its centrality as a learning time for children. Mainly when learning centers at school, the house loses its centrality as a natural ecosystem for learning. With the assistance of their mothers, children create a new learning ecosystem in locations beyond school. Children create a learning ecosystem in times beyond school hours. In the early days of the pandemic, the mother's role was more prominent in creating a learning ecosystem at home. In later times, children are more active in creating learning ecosystems at home. The active engagement of children in creating a learning ecosystem at home gives birth to self-determination required in online learning.

Mothers realize that their capacity needs upgrading to carry the central role of academic parenting when learning occurs at home. They learn independently before and after educational parenting toward their children. More than just mastering new knowledge for immediate academic needs, they learn to become informal teachers. Furthermore, they maximize their existential competence to complete this sacred role. Engagements in life grant them existential wisdom that their children probably do not yet receive at school but at home. Parenting becomes the starting point for mothers to become informal teachers during the pandemic season. Intimacy becomes the starting point for them in articulating an alternative pedagogy.

I remembered that evening. I planned to talk personally to my daughter. Her academic scores on thematic subjects are below my expectation. I want her to study harder to improve her academic score on these subjects in her next report card. As I was about to knock her door, I saw her filming her playing the piano for an art class. She recorded several times until the results met her expectations. She sent the best recording to her art class teacher. From outside my daughter's study room, I witnessed her extraordinary work in completing the subject assignment. She did it independently. If I did not see her diligence in completing schoolwork, I would demand her to meet my expectations, which orient towards

academic scores. She becomes my teacher (TP, 45 years old, Yogyakarta, August 1, 2020).

Parenting and intimacy are rarely associated naturally with formal education. There have been efforts by ordinary mothers to connect them further with pedagogy. The Covid-19 pandemic outbreak is a pedagogical *Kairos* because it opened a new path to reconnect parenting and intimacy with formal education. The meeting point takes place firstly not at school but home and its surroundings. Spending time together with children at home becomes a time for mothers to reconnect parenting with education and intimacy with pedagogy. At-home mothers who work full time, at least part-time, engage intimately in this dialogue. This essay articulates this ongoing dialogue between them. A myopic look at academic parenting at home as merely an extension of maternity's traditional role overlooks the complex dynamics. I challenge readers to view mothers anew as informal teachers who articulate the pedagogy of intimacy.

My two children show different gestures in online learning from home. Both thrive in online classes. My eldest son, who is in the second grade of middle school, chooses to wear casual clothes. He only wakes up a few minutes before online learning starts. Meanwhile, my younger daughter, who is in grade 5 in elementary school, wears the school uniform. Wearing a school

uniform helps her more in conditioning her preparedness for online classes. A few minutes before class starts, she readily sits in front of her laptop like a few minutes before the offline class starts when she has reached school. She is more formalized in online learning in comparison to her older brother. They learn independently without my surveillance. From the office, I guide them to complete assignments on time as independently as possible (ER, 41 years old, Surakarta, August 7, 2020).

Academic parenting at home during a pandemic season mainly relates to children's freedom to create a learning atmosphere. Many children do not have the luxury of having a particular room for it. The location of their study room is within the family room. Children learn that specific sites in the family room are more suitable for their learning. Even though mothers may have selected a particular location, children have the freedom to shift it. Children have probably searched for the most suitable site for quite some time. The informality of learning liberates children to study ubiquitously. It also frees children to explore seamlessly. In formal education, the school has set the place and time, while in informal learning, students need to customize them.

My husband and I work full time. When my son and daughter start online classes

at home, we are already in the workplace. My husband or I make sure that they register for online courses. The desire to play games as soon as the online classes end is often irresistible. They only stop playing games right after we return from work. Even though the online course finished, teachers usually provide learning activities mostly in the form of structured assignments that they need to submit for assessment. Meanwhile, the children imagine that after online class, the rest is for playing games. From the office, I assist them in completing their homework so that they will submit it on time (*ibidem*).

Children help their mothers to find a meeting point between home and school. They also help their mothers discover the centrality of being informal teachers at home during a pandemic season. These mothers do not see the role of informal teachers as less central to formal teachers. Both parties share time and space during online learning from home. In the beginning, the irruption of mothers as informal teachers might cause uneasiness with formal teachers. Even if this happened, it would only occur temporarily. It is difficult to clearly distinguish the time and sphere that belong to informal teachers from the time and space that belong to formal teachers. Mothers engage in online learning at home where formal teachers may have limitations to involve in as they

previously did at school before the pandemic season.

My daughter is in the 3rd grade of elementary school. When I was about to intervene in her study, my daughter detained me with the following sentence. "I am not a child anymore. I have grown up". Rather than considering her as a rebel against authority, I see her nurture in self-determination. Without waiting for my instructions, she places herself at the study table when it is time for online learning. She has seen her study room at home as a new classroom. There she enjoys online learning with her teacher. During inter-class breaks, she loves to play some songs that she has practiced in piano lessons or danced to from extracurricular classes she attended at school (TP, 45 years old, Yogyakarta, August 1, 2020).

#### *A Meeting Point between Intimacy and Pedagogy*

After going through weeks of academic parenting at home, mothers gradually find meeting points that connect intimacy with education. Assisting children in online learning from home, mothers find a point of contact between school and intimacy. At the same time, when children are active at home and around the house, mothers find a point of encounter between intimacy and school. Although intimacy naturally relates to home, it can travel beyond it. Likewise, the pedagogy of intimacy

whose natural womb is home can find a school as its new womb. Mothers come to realize that home is the natural womb that carries the pedagogy of intimacy during its pregnancy period. Mothers are the natural pedagogues who deliver the birth of the pedagogy of intimacy.

Online learning at home has a ubiquitous characteristic. In the early days of learning from home, mothers have set up a specific room in the house for their children's learning. They design it to resemble the classroom setting where their children learn formally. However, instead of being in one location, their children move from one place to another. They move to various locations in finding a particular area where they stay sedentary. They move to multiple locations without losing focus on learning activities. They search for possible sites that facilitate their learning best. They are flexible with the learning space. The flexibility with space makes online learning at home has a ubiquitous characteristic. The location of education extends beyond classrooms (SS, 38 years old, Bali, July 10, 2020).

Before the Covid-19 pandemic outbreak, the kitchen was my exclusive place in the house as a single parent. When my son goes to school and comes home from school, he eats the meal that I have fully prepared. During the Covid-19 pandemic outbreak, while online learning from home, he witnessed me making his lunch in the kitchen as a part-time housewife. Unlike in the

pre-pandemic seasons, he is moved by my kitchen activity and engages in preparing a meal. He saw his action in the kitchen as part of the learning that takes place at home. He offers his hands to help me in the kitchen. He takes the responsibility of slicing the seasonings. When having meals, he enjoys more the food that he involves in preparing it (AS, 38 years old, Surakarta, August 14, 2020).

Besides ubiquitous, seamless also characterizes online learning from home. Mothers discover that beyond the school's scheduled time for students to attend, their children continue to learn after school hours. Children have started to study before online class begins. Different from formal learning at school, online learning from home is seamless. In-between courses, children may take some time off to play or do other activities before returning to learning. Even during online classes, they may take a short break to watch a television program or to listen to their favorite songs from social media. For them, having fun and playing games during learning symbolizes liberation. Unlike older generations who consider playing games a distraction to learning, the Z and Alpha generations reconcile them.

Another characteristic of online learning from home is being self-determined in content. The mothers initially follow instructions from the school obediently. The cognitive aspect often overpowers other elements in formal education. When mothers are involved in the academic

parenting of their children, they find that children need to develop these neglected aspects of learning beyond what the school has instructed in the curriculum. Unlike the context of learning before the Covid-19 pandemic outbreak, they need to incorporate these essential competencies at home and around the house. Each school certainly has core values that they consciously instill in their students. Skills relevant for the 21st-century students provide a reference for mothers in holistic parenting (MR, 38 years old, Merauke, August 7, 2020).

As I have mentioned in the previous part of this essay, the pedagogy of intimacy departs from mothers' experiences parenting their children academically. Therefore, any scholarly schemes to separate the pedagogy of intimacy from maternal parenting causes a fatality. We reduce this pedagogy into an inferior academic body of knowledge when we forcefully measure it using accustomed theoretical frameworks. Scholars in pedagogy need to have caution in understanding this new pedagogy using theoretical frameworks separated from their natural womb. Home offers mothers the depth in understanding the pedagogy of intimacy. Therefore, to understand the pedagogy of intimacy without reducing it, we need to listen to mothers' narratives at home who have practiced academic parenting and have persevered in delivering its birth.

*Incorporating the Pedagogy of Intimacy into Formal Learning*

The critical question posed by contemporary pedagogues lies in integrating the pedagogy of intimacy as naturally connecting to home into a new womb named school. The emergence of intimacy's pedagogy helps schools to the institutional confession that intimacy fades, even disappears, in formal education. The loss of intimacy in formal schools not only makes education less affective but makes academic training lose its spirit. By incorporating intimacy into online classes, mothers restore the vision of learning into formal education. They redeem formal education when they return intimacy into their heart. The pedagogy of intimacy is a critique of academic formalism.

Intimacy is vital in academic parenting, taking place at home during the pandemic season. It is constitutive in the educational parenting of mothers with their children at home. It is not an additional element of academic parenting at home. Without intimacy, mothers' academic parenting of their children loses its spirit. When mothers involve wholeheartedly in educational parenting, they reclaim intimacy as the constitutive element in education. They can negotiate other details in academic parenting with the school, but intimacy is the unnegotiable element. They believe that intimacy is the constitutive element in the new pedagogy. The centrality of intimacy in the pedagogy articulated by mothers at home invites educators to reflect further on the marginality of emotion in formal learning.

Emotion easily lacks a vital place in formal learning. The school often subjugates sentiment below reason.

Such a subjugation causes feelings to suffer marginalization in formal education. The hegemony of reason over emotion results in the marginalization of intimacy. Intimacy presupposes the existence, presence, of emotion in the relationship between mothers and children. Restoring intimacy in formal learning returns education as an activity that involves the whole human being, not limited to our cognitive aspects. Formal education returns to an action that embraces emotion as its constitutive element. As androcentric bias in psychology, the school locates the sentiment below reason and even perceives it as negative energy that humans have to suppress. This marginalization causes intimacy to lack a place at school.

Home and its surrounding environments are where intimacy suffers marginality, even forced displacement from formal learning, exile temporarily. In these domestic spheres, intimacy thrives. Yards, gardens, markets, rice fields, crop fields, forest, and the sea, which are locations for children's activities when they learn from home, are the informal spheres where they experience intimacy again. Far from diverting children from the focus of learning, as some teachers have complained about, they reembrace the spirit of learning in these locations. As formal learning shifts from school to home during pandemic seasons, it is more complicated than merely shifting offline to online. An online class can be aggression against the pedagogy of intimacy when it forces intimacy into exile.

In line with the feminist liberation theologian María Pilar

Aquino, I see the need to reconnect knowledge production with informal education. Formal education experiences redemption in the informal spaces of home and its surrounding environment during the pandemic season. Intimacy thrives in informal areas, such as kitchens, gardens, yards, and markets. In these spaces, our children become active learners during online classes from home. Instead of judging mothers as incompetent informal teachers instructing their children, teachers need to appreciate mothers' creativity in online learning from home. In those domestic spaces, mothers and children restore the spirit of intimacy in formal education. Ignorance of the centrality of the house and its surrounding environment prevents intimacy from reentering classrooms.

Following the national policy that enforces online learning, schools move classes to home. The teachers become the school apparatus in charge of monitoring online learning so that it runs following the pedagogy that the school glorifies. Likewise, when delivering instructions to parents, the schools mobilize parents to carry out similar monitoring of their children at home. When schools insist on maintaining hegemonic pedagogy in the classroom, the educational ecosystem causes difficulty for mothers to articulate new pedagogies from best practices of online learning from home. The wisdom of mothers who give birth to the pedagogy of intimacy is vulnerable to attack because the articulation of pedagogy is still in the embryonic phase.

The rejection against intimacy is deeply rooted in suspicion, even mistrust, of the centrality of emotion in the educational space. In contrast, the school emphasizes the centralism of reason. It considers emotion as negative energy that they must repress. On the other hand, the school finds reason as the positive energy that academic institutions need to glorify. Emotion only has a place in informal and non-formal education spaces. Knowledge production takes place in formal education where reason overpowers affection. Academic life celebrates the victory of reason against emotion. Schools mark the hegemony of cognition over affection. The domination of reason causes the marginalization of intimacy in formal education and the exclusion of women from knowledge production.

Maternal intimacy toward children has expanded its meaning during the Covid-19 pandemic. Before the pandemic, affection was expressed mainly in the relationship between mothers and children at home. Intimacy also relates to mothers who earn a living both part-time and full time outside the house to meet children's needs. After the pandemic outbreak, mothers need to take a more central role as informal teachers without leaving parenting activities. Before the pandemic, mothers acted as informal teachers for children when children studied at home before and after school. The role of the school was very central at that time. During a pandemic, academic parenting's responsibility becomes more significant for mothers when all learning activities occur at home. From this practice of mothers parenting their children

academically as informal teachers, they implicitly articulate a pedagogy that I call the pedagogy of intimacy.

Learning space is increasingly ubiquitous, learning time is increasingly seamless, and learning content is increasingly self-determined. Children who initially do play activities can learn existential intelligence. From the children's involvement in the mother's activities at home, they can learn something that she did not do when the learning took place entirely in class. In formal education, playing and learning activities are often very clear and distinct. Meanwhile, in learning at home, playing and learning activities can take place simultaneously. Children's play activities are not a distraction for learning. Conversely, children's play activities intensify learning. Perhaps this example can provide a glimpse into the power of the pedagogy of intimacy.

To this point, I do not yet articulate pedagogy intimacy. I need to listen to more mothers practicing this pedagogy to be able to define it more articulately. Even so, I felt the need to convey the most basic ideas of the pedagogy of intimacy. The pedagogy of intimacy places intimacy at its heart. Affection becomes the constitutive element of this pedagogy. Intimacy animates this new pedagogy. The existence of this pedagogy in the practice of academic parenting consecrates home as an informal school. The life of this pedagogy ordains a mother to become an informal teacher, even a pedagogue. The intimacy pedagogy places time at home learning as seamless, learning location at home as ubiquitous, and learning content at home as self-determined.



## CONCLUSION

In the early days of the pandemic, mothers borrowed the current pedagogy at school for some time for academic parenting as learning shifted from offline to online from home. The pandemic period is a time full of grace for mothers to self-articulate a new pedagogy as a critique of the pedagogy that has dominated schools. Although this pedagogy may suffer weakness in the theoretical framework, the strength of the pedagogy of intimacy lies in the praxis of liberating children from the pedagogy that shackles their learning. Like the pioneering academic work that I have attempted in this essay, pedagogues need to be involved in articulating the pedagogy of intimacy that thrives at home. Schools need to learn from mothers as informal pedagogues who practice the pedagogy of intimacy with their children at home throughout the pandemic.

Mothers articulate the pedagogy of intimacy in the kitchen when preparing meals and clearing them from the dining table. They articulate it in the garden when planting vegetable seeds, weeding them, and harvesting them. They articulate it outside the home when making a living as part-time female workers. Likewise, mothers articulate the pedagogy of intimacy articulated at home when accompanying their children to study online. Mothers articulate the pedagogy of intimacy when preparing and handling meals. They articulate it when they are in the garden. They articulate it when accompanying children to surf the

internet to seek knowledge. They articulate it when they leave the house to work part-time for the family. They do not articulate it at a privileged time and place separate from the daily rhythm of the lives of mothers. They articulate it in their daily lives with their children.

The heart is the location of intimacy. Therefore, intimacy has a central position in pedagogy. By mainstreaming the pedagogy of intimacy during online learning, mothers bring intimacy back into formal education. During online learning from home, they educate teachers about the centrality of intimacy. Unlike the intimacy experienced in closeness before the pandemic, intimacy during the pandemic period is one in the distance. Online learning at home and the distancing of intimacy have exposed a gap between the teacher and students. Furthermore, intimacy disappears from, at least is marginalized in formal education. With the help of mothers, teachers need to restore intimacy in formal education.

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