Proposal Information of Contribution 1880

Learning Without Borders. Contributions Of Informal And Non-Formal Education In The Learning of Youth In Risk

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In this work we present the results of a narrative research in a socio-educational organization: La Choza de Trasmulas. This research is part of a broader project: "Ecologies of learning in multiple contexts: analysis of expanded education projects and conformation of citizenship" (ECOEC, EDU2014-51961-P, MEYC), carried out by 3 research groups: Procie, Educational Nodo and Icufop, belonging to REUNI + D (University Network of Research and Educational Innovation). These 3 groups belong to the universities of Malaga, Granada, Valladolid and Extremadura, in Spain. The ECOEC project analyzes 15 cases of formal, non-formal and informal education, understood as communities of practices, with the aim of analyzing emerging forms of learning and their impact on the construction of subjectivity and citizenship.

Trasmulas is a small village close to Granada in which the non-formal education association "Intercultural life" has its headquarter. This association, in collaboration with other organizations from different countries in Europe, promotes and carries out international non-formal education projects, linked to the village and their inhabitants. Many of its activities incorporate the people from the village and need their participation. These activities bring on the exchange, and are carried out in public spaces; thus they make visible the work in the rural environment. These projects are proposed as training actions for young people and as community services for eco-citizenship (Herrero, 2012). In this way, a practical community of shared learning is formed between the groups of young people in formation and the inhabitants of the town.

We understand the ecologies of learning (RODRIGUEZ E. and ANGUITA R. 2015) as the environments in which learning is related and connected with the contributions of participants and social interactions in a rhizomatic way. From this perspective we question the meaning of formal education in aspects such as: the limitations of spaces, times, rigid organizational modes, linear and systematized processes, etc. (Dussel, 2014ª, 2014b). In this study we seek to open a debate about how to build other collaborative learning processes that place formal, non-formal and informal education on the same plane. At the same time, we intend to link this learning with participatory methodologies, to rethink a curriculum relevant to the lives of young people and a education for committed citizenship. Informal daily environments, as pointed out by FREIRE (2008, 2012), COBO and MORAVEC (2011), take on an important educational role linked to the affective system that comes into play in personal construction. Currently we only can think about a change in education by considering the influence that the "other" learning environments have on the lives of young people. This is the case of informal and non-formal education that we spoke in this study. As WENGER (2001) points out, we learn in participatory communities of which we feel part, contributing and participating with an affective link.

The objectives are:

1.- To analyze the elements of transformation that arise among the young peoples participating in the projects of "Interculutral life", through narratives about the experience lived in non-formal education.

2.- To show evidences that make possible to reflect on educational processes and spaces that break the boundaries of the formal, non-formal and informal in youth education.

3.- To deep in participatory methodologies that connect with social problems, social justice, democracy, ecology and equality.

Methodology, Methods, Research Instruments or Sources Used
Methodologically, we propose a narrative perspective. It is based on the voices of the participants and their life stories. The research is developed in a face-to-face, egalitarian and horizontal relationship, in which both researchers and participants can experience transformation processes (MARQUEZ, PADUA, and PRADOS 2017). This process allows the story to become a search process. As Conle (2014) states, the story itself is the way to look for. Therefore, the story is not a product but the possibility of inquiring about the social, educational, political and cultural processes involved.
This process of inquiry focuses on promoting conversations, meetings, spaces, observations and participations "in situ" (Chase, 2015) between the researchers and the participants. From this perspective, a fundamental aspect is to consider the participants as co-participants; therefore they are subjects of the investigation and not objects to investigate. This supposes a continuous debate, a shared and dialogical creative process, a common construction of the interpretations and an equal and horizontal participation.
The research strategies used are the following:
● 20 Narrative interviews; we term them individual and / or collective narrative meetings, shared over a period of time lived together with the participants.
● 9 Interviews with people from the village that they are linked in different ways to the Choza de Trasmulas project.
● Participant observation, during 2 years on the occasion of various tasks carried out in the exchange projects and in different spaces: Shelter, town, schools and institutions in which they work, workshops, seminars, etc.
● Analysis of web documents, written records, audio-visuals records and other materials that opened the investigation towards no predetermined aspects.
● Elaboration of an ethnography of the village of Trasmulas from collected documentation, interviews and conversations with older people of the town who have told us aspects of its history.
• Review, selection and analysis of information and subsequent negotiation with the participants involved
The analysis has been made from the meeting between all the subjects (researchers and researchers) at different times and with different stakeholders, according to the needs of the research and information that was put into play. In these meetings a joint reading of the collected information was made, the stories were re-constructed, the meanings and meanings were investigated, etc. All this happened in a process of dialogue and shared construction.
Conclusions, Expected Outcomes or Findings
The projects of the "Intercultural Life" Association are social, cultural and educational, as well as national and international. They are aimed to vulnerable and excluded young people and teenagers. Therefore these projects have a strong political and ethical dimension. From the educational point of view they are based on an active education model that promotes cooperation, responsibility and participation,
Diversity, understood from the perspective of the ecology of knowledge and learning, is a value that is lived in these projects. Collective is built from the differences and interactions of young people, people from the town, invited experts, documentation, etc.
Invisible learning emerges as the central axis to build projects of action, inquiry and evaluation. These learnings are built on emotional components,

interpersonal values, and soft skills -those that make us develop better in action an practical areas-.

The experiences of these young people tell that by their participation in the different projects they have rediscovered a values system based on democracy, social justice, care for the natural environment and human relationships.

The most relevant aspects that young people highlight are:

- The breaking off disciplinary spaces and times
- The situated learning, as a collective and personal process based on group decision-making and self-management.
- Participation projects and eco-citizenship to improve the environments and the quality of life of the inhabitants of the town
- Collaborative methodologies, which invite reflection, joint production, and creativity.
- The use of communication technologies to share, debate and disseminate productions with a transformative purpose.
- Participatory and shared self-evaluation spaces.
- The exchange between technical and practical knowledge.

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