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Prácticas pedagógicas, futuros y desplazamiento forzado:
Un estudio comparado de los casos de Colombia y México

TESIS

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Abstract

In a period characterised by massive forced displacement, the evaluation of the cases of Colombia and Mexico constitutes a reference to analyse this situation in the Latin American region. While Colombia has experienced an armed conflict since the second half of the twentieth century, with more than seven million internally-displaced people (UNHCR, 2017), Mexico witnesses forced migration for religious, political and drug-related issues, with more than 300 thousand internally-displaced people (Mexican Commission for the Defense and Promotion of Human Rights, 2017). In these contexts of violence and vulnerability, education has been considered a way to support displaced communities in processes of social improvement and construction of possible and alternative futures and life aspirations. In this study, I present a comparative ethnographic and narrative research of how pedagogical practices in formal and non-formal educational contexts interact with the formation of notions of futures and life aspirations of communities in Colombia and Mexico who have experienced forced displacement. Following a qualitative perspective on the cultural practices of the contexts and life histories of participants, results are organised in two levels of analysis: (1) Particularities of each context and its needs, and (2) Comparative categories of the pedagogical practices. In the first section, characteristics of the linguistic practices, tensions and challenges of the pedagogical contexts, role of the participants and social identities are identified in relationship with the formation of notions of futures and life aspirations. In the second section, comparative and cross-national categories are identified, in order to recognise similarities and differences between the cases of

Colombia and Mexico. These categories are explained with an educational model that seeks to transform pedagogical practices in contexts with the presence of forced displacement: (a) Language as a transformative tool, (b) Community bonds and socialisation of futures, (c) Continuous reflection on time, and (d) The development of place-based pedagogies with the support of key actors. Conclusions elaborate towards the need to consider these elements to promote the formation of notions of futures and life aspirations in contexts of forced displacement, in order to create individual and social agency and critical hope. These recommendations look to enhance these communities to create possible and alternative futures, drawing from their experiences in educational settings.

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My doctoral journey: Part of my personal Ithaka

<u>Ithaka</u>
(by C. P. Cavafy & translated by E. Keeley)

As you set out for Ithaka
hope your road is a long one,
full of adventure, full of discovery.
Laistrygonians, Cyclops,
angry Poseidon—don't be afraid of them:
you'll never find things like that on your way
as long as you keep your thoughts raised high,
as long as a rare excitement
stirs your spirit and your body.
Laistrygonians, Cyclops,
wild Poseidon—you won't encounter them
unless you bring them along inside your soul,
unless your soul sets them up in front of you.

Hope your road is a long one.
May there be many summer mornings when,
with what pleasure, what joy,
you enter harbors you're seeing for the first time;
may you stop at Phoenician trading stations
to buy fine things,
mother of pearl and coral, amber and ebony,
sensual perfume of every kind—
as many sensual perfumes as you can;
and may you visit many Egyptian cities
to learn and go on learning from their scholars.

Keep Ithaka always in your mind.
Arriving there is what you're destined for.
But don't hurry the journey at all.
Better if it lasts for years,
so you're old by the time you reach the island,
wealthy with all you've gained on the way,
not expecting Ithaka to make you rich.

Ithaka gave you the marvelous journey.
Without her you wouldn't have set out.
She has nothing left to give you now.

And if you find her poor, Ithaka won't have fooled you.

Wise as you will have become, so full of experience,
you'll have understood by then what these Ithakas mean.

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Chapter 0: Introduction

In the city, the school emerges as a reparative scenario, to the extent that it constitutes a fundamental support for the student, his family and the social fabric. In the middle of the uprooting conditions, the school constitutes a potential support and security scenario and a strategic node in the social support network that needs to be energized to serve the displaced population (Duque Vargas & Lasso Toro, 2016, p. 158)

0.1 Who am I? Positionality on the research process

Who am I? This was one of the first questions I asked the participants of this investigation. Since the beginning of my research process I was convinced that if I wanted to understand other people's views, I needed to recognise my position as a person, educator and researcher. This introductory section is driven by this objective: To be conscious of who I am and how my personal position influenced my doctoral pathway, drawing from a "self-referential analysis to understand how biography, place and the positioning of self and other shape the research process" (Corlett & Mavin, 2018). Thus, as a reflexive and self-conscious process in which my readers will have the right to know what prompts my interest in the study of this field (Wolcott, 1992 cited in Creswell & Poth, 2016), I use this section to be aware of how my personal history has shaped my interpretations, and to assess myself as a research tool that was transformed by a co-constructed identity with my participants (Day, 2012; Maxwell, 2012).

I am Noé, a passionate person about education and pedagogy. When I began defining my research proposal back in 2016, I knew that my project should aim for social and educational transformation working with communities. Furthermore, I wanted to embrace a research process to help understanding the challenges and characteristics of pedagogical expressions in Latin America, a region that I deeply love and care because

of its profound roots of solidarity and a vibrant communitarian life grounded in centuries of native, colonial, and postcolonial history. Nevertheless, this is also a region of conflict, violence and inequities, which have been framed in a history of accumulation and dominance (Galeano, 2003). Historically, in the educational domain, Latin America has faced issues of school access, racial and gender discrimination, completion rate and a highly centralised education system, which does not consider local necessities for students, teachers and parents (Arnove, Franz, & Torres, 2013). Moreover, the linkage of education and labour systems has not displayed the expected results, due to social and economic inequalities, that derive in high unemployment rates. In this situation, the opportunities to study the region in a comparative perspective bring an alternative way of what can be done and transformed in regions with common challenges.

Similarly, when I studied my master's degree, I got deeply involved with the discipline of Comparative and International Education. Taking into account that the "workings of a global economy and the increasing interconnectedness of societies pose common problems for education systems around the world" (Arnove, 2013, p. 1), I considered that the field of Comparative and International Education provided both the disciplinary contents and methodologies to study the features that integrate the nexus between education and forced displacement. Although the Colombian and Mexican cases do not have the same social and cultural conditions, both need to adapt their educational systems in an era of deep-rooted forced displacement, conflict and violence. Comparing and contrasting these cases gave light to deepen into the challenges that educational communities face when working in contexts of forced displacement.

Drawing from a qualitative perspective, this study represents an opportunity to expand the scientific knowledge of educational expressions in the formal and non-formal settings, from different regions in Latin America that experience conflict and forced displacement. At the beginning of the research process, the access to the field was effortful, due to the sensitiveness of the topic and contexts willing to study. Notwithstanding, as I familiarized with the social scenarios and began to talk to participants, I got to know more about their needs and personal concerns. With this situation, opportunities came out and I was accepted to do research and fieldwork with them. Colombia and Mexico gave me the opportunity to learn from their contexts. What I saw every day of my fieldwork was the love of the people I collaborated with. I cannot pay back all the hours and disposition of participants that contributed to my understanding of the notions of forced displacement and their relationship with education. I am eternally thankful with the communities I met during these years.

My personal history and political position as a researcher in the context of qualitative research also relates to my personal motivation as an educator who is passionate about social innovation and change. I believe that knowledge and ideas need to be socialized to bring transformation in what people expect about their possible futures. This perspective on life and my own research and professional activity have guided me to the extent that they influence my interpretations towards social reality.

Additionally, my previous professional experience in the educational field as educator, teacher, and academic programme director has been essential in my background as an educator and researcher. Before becoming a PhD student, I held roles

as teacher and programme director in a private high school located in Mexico City. My paradigms, pedagogical practices, and concerns were situated on students who had not experienced migration or forced displacement. On the contrary, most of them have accomplished their educational goals and, moreover, had examples of commitment and responsibility from their family. Thus, with this research project, my vision has been broadened to consider new possibilities and opportunities in the educational arena.

0.2 How did it all begin? The process of defining the research problem and the contexts of study

How can I connect my personal and professional interests with the definition of a research problem for my dissertation? This was the guiding inquiry to establish the questions and objectives of this project. I was convinced that my thesis needed to make a difference in educational scenarios. During the process of conforming the literature review, I read that conflict related with violence is one of the main threats of human development: "Conflicts in many parts of world remain as the norm and not the exception. Violence not only threatens human security, but also it erodes progress development" (Programa de las Naciones Unidas para el Desarrollo, 2018, p. iii). This quote moved me to begin my inquiry on how conflict was connected to education. With this idea in mind, I arrived at the topic of forced displacement. Statistics related to this issue and cases about countries like Syria in which more than 6.1 million people have been historically internally displaced (Internal Displacement Monitoring Centre, 2019), moved my position and personal profile to establish forced displacement and its relationship with education as the focus of my dissertation.

The process of research in grey literature and mass media helped me in the first part of my dissertation to get to know the effects and characteristics of forced displacement and the countries in which this was recurrent. When I looked for information in the Latin American region, I found out that Colombia and Mexico were countries with high rates of forced displacement across the Americas. Even though there are disputed visions upon this topic (that will be discussed in the following sections) I decided that these regions were suitable to merge my personal interests as a researcher and professional of education.

Fieldwork in these regions was challenging and transforming as I was exposed to situations I had never experienced in my life before. I saw how teachers, students and parents negotiated their positions to enhance possibilities and opportunities in social transformation and construction of aspirations and notions of the future. This situation changed my personal perspective in the aims and purposes of education and how I can develop innovative ideas in the area. I was challenged to think beyond the traditional conventions and modify my perspective towards public policies in education.

This is the beginning of a narrative journey that aims to tell the histories of life of people who have changed their communities, those who have dreamed a different and possible future within their communities, and that have made education a tool to transform social realities. Welcome to this road of personal discoveries, educational challenges and transforming life histories, which completely changed my personal perspective of life. I hope you will be transformed as well.

Chapter 1: Literature Review: State of the art in 'Education and Forced Displacement'

1.1 Introduction to the chapter

Emerging issues in the international context and empirical studies in educational and social fields justify the need to study the nexus between education and forced displacement. Situations such as war, armed conflict, chronical violence, and political and religious intolerance permeate in the lives of children and youth who seek for better living conditions out of their cities or countries of origin. In this process, educational routes get modified, a situation that carries out new ways to understand realities. In this dissertation, I analyse the context of forced displacement in educational settings in Colombia and Mexico in terms of future and life aspirations and its relationship with education, drawing from a comparative perspective. In order to understand the origin of this topic and the scope of the themes, this chapter presents the range and limits of the main concepts, together with the study areas of education and forced displacement.

This section is organised within three thematic areas: (1) Exploration of the key terms that are relevant for this dissertation, (2) Grey literature and statistical information that evidence the need to study the intersection between forced displacement and education, and (3) The state of the art in empirical studies that tackle these orientations. The process of building this literature review corresponds to a double search process: First, an initial quest of news on media and grey literature covering facts related to migration and forced displacement, and second, a systematic search of scientific

literature in the period of 2008-2018 in the main databases of Social Sciences and Education, together with the display of the main concepts related to the topic.

1.2 Exploration of key terms

Before justifying the study of education and forced displacement and displaying the trends and orientation in scientific literature regarding this topic, it becomes necessary to define the key terms that are going to be used for the rest of this dissertation: Migration, forced displacement and internally displaced people.

1.2.1 Theorizing 'migration'

Migration, known as "…the crossing of the boundary of a predefined spatial unit by one or more persons involved in a change of residence" (Kok, 1999, p. 23), is the objective representation of a historical phenomenon that could be considered a consequence of different factors, such as generational transformations, social conflicts, political interests, economic issues, and as an "intrinsic part of broader processes of social transformation and development" (de Hass, 2014, p. 4). Although migration is a topic that has been recently highlighted in academic literature and mass media (Kosnick, 2014), the number of international migrants is relatively low: It represents only around 3.3-3.4 percent of the total world's population (Castles, 2003; Messina, 2017; Mooney, 2005; Willekens, Massey, Raymer, & Beauchemin, 2016). Nevertheless, not only migration, but also forced displacement have acquired an important role in the constitution of contemporary societies, due to their relevance for the definition of public

policies and issues of international security and sovereignty (Castles, Delgado Wise, & International Organization for Migration, 2008; Hathaway, 2007; Mooney, 2005).

According to Castles, Delgado Wise, & International Organization for Migration (2008b), and Castles, Haas, & Miller (2014), migration processes as we know them today have their origin on colonialism, in which most of the European countries, sent human labour force to their colonies in Africa and America. With the emergence of new ways of understanding labour and controlling territories, these countries began to promote migration of their citizens and people who would serve as slaves (e. g. African slaves in American colonies during the XVIII and XIX Century). Thus, regional movements of people began to be understood as a way to reach development.

In this context, the notion of "global north/south", that has been relevant in the topic of public policies and international relations since the second half of the twentieth century, has influenced how people move and seek for a different place to live. According to this term, there is the image of a world that splits "between the wealthy developed countries of the North and the poor developing countries of the South" (Therien, 1999, p. 723). Thus, as evidenced by Castles and Delgado-Wise (2008) much of the growth in international migration has been done in the direction South-North countries, with people that seek better living conditions. These North and South dimensions divide of the globe in two perspectives: developed and underdeveloped countries, in economic and social terms (Desai & Imrie, 1998; Therien, 1999). Although this division has been challenged by numerous theorists from International Relations and Political Science, it can explain how migration processes occur: From less developed to

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more developed countries. For this reason, migration cannot be linked to an isolated cause (e.g. economic development) but as part of a series of factors that influence people to change their place of residence in a macrosocial and complex scenario.

This vision is linked to statistics of the migration pathways that show that most of the people move mostly in these directions: North-North countries (23%), South-North countries (35%), and South-South countries (37%), and less in the direction North-South countries (5%) (Messina, 2017, p. 16). These statistics point out the relevance to analyse how public policies and educational systems need to consider the contextual factors that surround their activities, in order to equip students and citizens in the creation of new realities that are suitable for their lives. So, here the question will be: Are economic migrants "forced" to migrate due to their economic living conditions? Debates and different positions must be considered in this aspect, where social and economic factors need to be considered.

1.2.1.1 Global north/south in the process of knowledge production

The theoretical vision on the "global north-south" has also influenced the production of knowledge, considering geopolitical position as an influential factor in the development of science. Knowledge divide has been a relevant issue when talking about the countries that produce it and the language in which it is communicated. Traditionally, more developed and English-oriented countries have led the production of knowledge in the scientific arena. Nevertheless, there is a group of researchers that try to contest this vision with the use and practice of the concept of "epistemologies of the south", which refers to "the search for knowledge and criteria of validity of knowledge

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that give visibility and credibility to the cognitive practices of classes, peoples and social groups that have historically been victimized, exploited and oppressed by global colonialism and capitalism" (Santos, 2009, p. 12).

Epistemologies of the south support a vision in which the factor that legitimizes scientific research is to give each participant the authority in their local context and to promote a dialogue in which there are multiple valid ways to do research and to validate the production of knowledge. Drawing from this perspective, thinking from the "south" privileges an idea of multiple points of view, that questions discourses that defeat a "dominant" or "universal" thought. It invites researchers to appreciate and work within their local realities, producing new alternatives to what has been categorised as scientific research. Moreover, this vision helps to democratize the production of knowledge from different regional contexts (Connell, 2006; Smith, 2005).

In this context, the research agenda in education has been transformed to address new topics and orientations. As Bishop (2009) outlines in his study of the indigenous group *kaupapa māorí* in the islands of New Zealand, it is necessary to depart from a decolonial perspective to make visible the importance of recognising alternative and situated models in the creation of knowledge (Bishop, 2012). This perspective will lead to new research problems, drawing from the idea that "new epistemologies that inform schooling will produce new questions and raise new challenges for research" (Smith, 2005, p. 95). According to Santos (2010), both in what we know and in what we don't know, there is a constant emergence of new paradigms. However, the work logic of the Western research matrix has invisible practices, meanings and traditions that, due to this

practice of invisibility, have been forgotten. Therefore, there is a responsibility to recover the situated knowledge that has formed our identity (Santos, 2010).

1.2.2 Theorizing 'forced displacement'

The notion of "displacement", firstly defined by Zetter in the *The Journal of Refugee Studies* (Bakewell, 2011; Zetter, 1991), was initially used to refer to label refugees. Nevertheless, in current discussions, this concept has been used to talk about refugees and internally displaced people, and in order to make a distinction between voluntary and involuntary migratory movements (Bakewell, 2010, 2011). This difference has also legal and humanitarian repercussions, due to the range of projects that are differentially applied to each population: Refugees, internally displaced people or regular immigrant. Each category receives a different support from NGO's, civil organisations, and governmental departments.

As seen above, recent developments in the matter of migration have pointed out the urgency to redefine the term "migration", the pull and push factors that influence it, and the legal status used to define those people who flee from conflict and violence. Likewise, the term "forced displacement" has experienced an increased relevance in the area. The complexity of the topic is demonstrated by the multiple forms of violence and human conflict that are linked to forced displacement, such as drug cartels, gang networks, and incipient crime (e.g. human trafficking) (Muggah, 2017).

It is important to consider the condition of "forced" in the topic of migration and displacement. There have been debates on how to assess the multiple expressions that

migratory movements could take in terms of the type of migration that the contemporary world is living. For example, according to recent statistics, around 10 to 12% of the world migration is "irregular", and people with these conditions have been considered as a threat to the development of the countries in which they arrive (Messina, 2017). Thus, migration as a changing concept derives in multiple forms and representations, that tackle not only what immigrants experience but also what governments and international organisations apply in different contexts.

Forced displacement is characterized by "situations of persons who leave or flee their homes due to conflict, violence, persecution and human rights violations" (World Bank, 2015). It can be classified as an involuntary migratory movement in any of the following categories: (1) Development-induced displacement, (2) Natural-disaster displacement, (3) Violence displacement, and (4) Statelessness displacement (Muggah, 2017, p. 396). Despite this classification is relevant to analyse the factors that influence forced displacement, in practice, international policies and states do not give the same relevance to the different types of forced displacement. For example, "while people pushed out of their homes by an earthquake or war may be favourably viewed by the media or international aid agencies, the victims of development-induced displacement frequently win no such sympathy" (Robinson, 2004). Development-induced displacement could be promoted by urban infrastructure or transportation, and in most cases, people are obliged by authorities to move (Robinson, 2004; Wet, 2006) in the search of "better" infrastructure or solutions for big cities. Moreover, in comparison to other types of displacement, there are not clear public policies on how to ensure long-

lasting solutions for them in order to achieve resettlement and because of this, governments and states need to assess the practices they have toward people who experience these situations. Debates in the displayed orientation show the complexity of the matter of forced displacement.

Whether induced by any of the previous situations (Migration Data Program, 2018; Muggah, 2017), the amount of people forced to migrate has increased in the last decades. According to the United Nations Higher Commissioner for Refugees (UNHCR), there are 68.5 million displaced people who have been forced to flee due to situations of violence, conflict, or persecution (United Nations High Commissioner for Refugees, 2018). From this figure, 16.2 million people were forcibly displaced during 2017, the highest amount in the last decade (Internal Displacement Monitoring Centre, 2017a; United Nations High Commissioner for Refugees, 2018). Moreover, from this indicator, 11.8 million have migrated within the national territories of their country, that is to say, without crossing an international border, and are categorized as internally displaced people (IDP) (Internal Displacement Monitoring Centre, 2017a).

1.2.3 Theorizing 'Internally displaced people (IDP)'

Contemporary societies have experienced overlapping forms of migration: It is common to find blurred frontiers between voluntary and involuntary migratory movements. In this context, concepts such as forced and internal displacement have appeared in the academic literature and mass media. The latter appeared in the 1990's with two core elements: (1) The involuntary nature of the movement, and (2) Movements taking place within national borders (Mooney, 2005, p. 10). Additionally,

forced migration, which includes refugees, internal displacement and development-induced displacement has grown since the end of the Cold War and continues to be a field of relevance, because nowadays people continue to flee from the places of origin due to external situations (United Nations High Commissioner for Refugees, 2018).

In the context of migration studies, there is a need to differentiate the categories of migrants due to conflict and social vulnerability: Refugees and Internally Displaced People (IDP). According to the United Nations, a refugee is "someone who has been forced to flee his or her country because of persecution, war, or violence" (United Nations, 2016). This definition shows the importance of the topic, because refugees need to find a country to live, and, in fact, they ought to find the legal conditions to make their new life there. Social conflicts and the search of power have triggered the need to change the way people live and behave with themselves and other communities. In this process, millions of people have faced the problem of obliged migration, in search of security and the minimum safe conditions for living.

Another category that has appeared due to these phenomena are the internally displaced people, which are defined as:

> Persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized conflict violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State Border (UNHCR, 2015a, p. 8)

Armed conflict and social struggles have increased the rate of displacement around the globe. According to the Internal Displacement Monitoring Centre, "by the end of 2014, a record-breaking 38 million people have become displaced within their

own country as a result of violence" (UNHCR, 2015b). In addition to this information, 2014 was a year with an increase in the cases of internal displacement: "11 million people were newly displaced during the year, the equivalent of 30,000 fleeing each day" (Internal Displacement Monitoring Centre, 2015, p. 7). These human movements do not imply only social factors, but also health, mental, and educational issues, that need to be addressed to promote these people's well-being.

1.3 Relevance of the topic: Exploring the nexus of education and forced displacement

The importance of analysing forced displacement and its nexus with education has several reasons. First, the international agenda on refugees and internally displaced people have identified the necessity to place education as a long-lasting solution for people in processes of resettlement (Dryden-Peterson, 2016a; Dryden-Peterson & Hovil, 2004; Hathaway, 2007; Pastoor, 2015). A second element to study the nexus between education and forced displacement is that educational settings with the presence of displaced people usually have worse academic results and indicators than those in countries without conflict and violence. The 2011 Global Monitoring Report about Education and Armed Conflict (UNESCO, 2011, p. 2), stated that thirty countries in situation of armed conflict and forced displacement hold the worst educational indicators with at least 28 million children of primary school age out of school (42% of the global total). Also, recent reports from the United Nations, show that nine countries in Africa with situations of forced displacement have the worst educational and social conditions for girls to continue their educational paths (UNICEF, 2017).

A third factor to study this topic is related to the drop-off rates in school-aged children as they go through the education system. This can be an effect due to the lack of preparation in the preceding levels or to the limited access to education they have in the geographic region (organisational systems do not have enough infrastructure to offer all the education levels in every geographic region). Finally, others face challenges connected with discrimination and social backwardness because of their place of origin, race, ethnicity, or religion (Bengtsson & Dryden-Peterson, 2016; Forsyth, 2016; Lin, Suyemoto, & Kiang, 2009; Raviv, Oppenheimer, & Bar-Tal, 1999; UNICEF, 2016).

Finally, it is relevant to talk about the topic of educational access and quality, and how it is related to forced displacement, considering that "rights to education, and their realisation through meaningful participation, are fundamental to any recent conception of development" (K. Lewin, 2007, p. 36). Several studies have researched how forced displacement and migration makes more difficult the access of children to educational facilities (Doherty, 2018; Dryden-Peterson, 2009; K. Lewin, 2007; K. M. Lewin, 2007). For example, based on observations made in educational institutions, Dryden-Peterson (2015) found that "many refugee children experience frequent disruptions and limited access to schooling" (Dryden-Peterson, 2015, p. 1). Thus, the need to study the nexus of education and forced displacement is related with the social factors that obstruct children from having the complete access to schooling and its services. Topics such as availability of spaces and educational resources, well-trained teachers, safe spaces and routes to arrive to school are key concepts that cover these types of investigations.

1.4 Systematic Literature Review

1.4.1 Description of the process

Drawing from a systematic literature review process (Guajardo Leal, Navarro-Corona, & Valenzuela González, 2019; Petersen, Feldt, Mujtaba, & Mattsson, 2008), I conducted a study on the scientific production of the nexus of education and forced displacement. This process was guided by the following research questions:

(1) What is the academic production of the nexus of "education" and "forced displacement" in the period of 2008-2018?

(2) What are the most relevant trends in the scientific production of the nexus of "education" and "forced displacement" in the period of 2008-2018?

(3) What journals, conference proceedings and international organisations are interested in publishing articles and grey literature on the topic of the nexus of "education" and "forced displacement" in the period of 2008-2018?

(4) What are the methods that guide the investigations in the scientific production of the nexus of "education" and "forced displacement" in the period of 2008-2018?

(5) What gaps and needs in the topic of "education" and "forced displacement" arise from the scientific production in the period of 2008-2018?

The search was done with these key terms and Boolean operators: "(educa* OR pedagog*) AND (forced* OR forzado* OR displace* OR desplaza* OR migra*)", including results in English and Spanish. The consulted databases were: Ebsco, Eric, J-Stor, Proquest, Redalyc, Sage, Scielo, Scopus, Springer, Taylor and Francis, Web of

Science, and Wiley. The selection of the databases was done considering that they have

the most representative scientific production in the areas of education and pedagogy.

The total search of documents gave a total amount of 2081 scientific documents

who responded to the following characteristics: (1) They were journal articles and/or

conference papers, (2) Their language was English or Spanish, and (3) They were in the

disciplines of Social Sciences, Arts, Humanities and/or Education. Other types of

documents that did not correspond to the scientific literature such as opinion pieces,

media articles or news were excluded. The organisation of the documents per process

and/or database that contained them is displayed in Table 1:

Table 1. Organisation of documents in literature review stage and database

Stage or database	Total	Percentage
First stage of literature review (1st year of the PhD)	170	8.15
Gray literature and resources out of formal databases	209	10.02
Ebsco	49	2.35
ERIC	20	0.96
J-Stor	6	0.29
Proquest	41	1.97
Redalyc	2	0.10
Sage	38	1.82
Scielo	31	1.49
Taylor and Francis	87	4.17
Wiley	33	1.58
Scopus	624	29.91
Springer	69	3.31
Web of Science	707	33.89
TOTAL	**2086**	**100.00**

After filtering the documents and articles corresponding to the topic of

"education" and "forced displacement", I did a matrix of analysis in Excel where I

classified the documents according to the following information: (1) Title of the

document, (2) Type of document, (3) Journal, (4) Author(s), (5) Keywords, (6) Method, (7) Type of study, and (8) Techniques in the process of data gathering. This step helped me in the process of identifying 335 keywords that emerged from the main topics covered by these documents. Finally, with these key words I proceeded to identify the main trends and orientations in the study of education and forced displacement, and assigned each document to a specific trend, as evidenced in Figure 1.

A) EEmergencies	B) FD & Education	C) Soc & Adapt	D) Pedagogies	E) Target groups	F) Innovation	G) Future & aspire
Post-secondary Education Responses to Forced Marriage and Gendered Abuse Against Students	Does migrant status affect educational achievement, aspirations, and attainment?	Global/local nexus: between global citizenship and nationalism in a super-diverse London school	"I Want to Be Respected": Migration, Mobility, and the Construction of Alternate Educational Discourses in Rural Bangladesh	Between Fear and Hope Child Soldiers as Refugees in Germany	FMR 57 / Accelerated learning programmes	Child Marriage, Agency, and Schooling in Rural Honduras
Mental Health and Engagement in Risk Behaviors Among Migrant Adolescents in Israel: The Protective Functions of Secure Attachment, Self-Esteem, and Perceived Peer Support	It's not all about academic achievement: supporting the social and emotional needs of migrant worker children	'My language ... I don't know how to talk about it': children's views on language diversity in primary schools in France and England	Empowerment of young migrants in Italy through nonformal education: putting equality into practice	Dealing with Relational and Social Challenges After Child Soldiering: Perspectives of Formerly Recruited Youth and Their Communities in Northern Uganda	FMR Suplemento Innovation and refugees	Some Reflections on Structure and Agency in Migration Theory
Forced Migrants in Serbia: Refugees and Internally Displaced Persons—Facts and Figures, Coping Strategies, Future	Family and Parent Correlates of Educational Achievement: Migrant Children in China	Transforming Education in Contexts of Migration and Multicultural Diversity	Non-formal education and new partnerships in a (post-)conflict situation 'Three cooking stones supporting one saucepan'	Niños jornaleros migrantes: vulnerabilidad social, trabajo y educación en la finca Las Hormigas	Arts Education and Art Skills in Teacher Training; Migrant Heritage for compulsory schooling	FMR 56 AGENCY
		Diversity in intensive English language			The role of cash	'The problem is that I

Figure 1. *Analysis of documents and trends in the study of "education" and "forced displacement".*

The last part of this process of literature review was to focus my search in each trend and analyse the main authors and themes. The result of this phase of the research process and the orientations that emerged from it are shown in the following section.

1.5 Orientations in scientific literature on the topic of education and forced displacement

The results of the literature review are organised within seven orientations that emerged from the analysis of the topics they covered. Within the interventions of empirical investigation, the topic of forced displacement and education has been analysed from multiple perspectives. There are several trends that assemblage the

interest of researchers regarding this topic. Furthermore, there has been an increase in the journals and conferences that cover the topic, where multiple approaches have been discussed. In this section, I present seven lines of academic literature in relation to this theme, which are the product of the analysis of the documents of the literature review.

The relevance of this section is evidenced within two actions that guided the process of definition of the research problem. On the one hand, this literature review was the basis for the identification of a gap in the scientific literature to know which topics need to be covered in a deeper way. On the other hand, the thematic trends were an orientation on the needs to study the nexus between education and forced displacement in the region of Latin America.

1.5.1 Humanitarian, psychosocial and pedagogical responses in contexts with the presence of forced displacement (education in emergencies)

The discipline of "education in emergencies" has received attention from practitioners, researchers, and international organisations since the mid to late 1990's, a period in which "international aid workers took the opportunity to promote education as a key element of humanitarian responses" (Burde, Kapit, Wahl, Guven, & Skarpeteig, 2017, p. 621). The amount of strategies and aids that these organisations apply in "emergency" contexts is known as "emergency education". This field has also been known as "education in crises" or "education in protracted crises to refer that all situations that are covered within this field have a common characteristic: urgency (Burde et al., 2017; Creed & Morpeth, 2014). In the context of this discipline, forced

displacement is an international issue that represents "…a regional and, ultimately, a global issue that has implications for many countries" (Jimenez-Damary, 2018, p. 5).

Empirical studies in this area have focused their efforts in the analysis of emergency education proposals in contexts with multiple situations of urgency, such as natural disasters, armed conflict, violence, economic conflict, migration, health crises, and/or criminal phenomena, and their effect on academic achievement, school enrolment and barriers to access to education (Hos, 2016; Mutch, 2015; Reisman & Janke, 2015; Talbot, 2013). In these situations, governments, civil society and educational institutions play a key role in the establishment of resilience, peace and reconstruction of a society's identity in periods of urgency and crisis (Akar, 2016; Geres, 2013; Masten, 2014; Pherali, 2016b; Raviv et al., 1999).

Emergency education is also related to the processes of psychosocial and community adaptation of refugees and internally displaced people in their host society (Dahya & Dryden-Peterson, 2016; Dryden-Peterson, 2016a; Edgeworth, 2015; Pastoor, 2015; Sullivan & Simonson, 2016). According to several studies there is an urge of an ecological and situated vision of schools and social organisations in order to respond efficiently to these populations' needs (N. Jones & Samuels, 2015; Muttarak & Lutz, 2014). Furthermore, the process of adaptation of refugees and internally displaced people is a "mutual" responsibility of both local institutions and the resettled people (Dahya & Dryden-Peterson, 2016; Pastoor, 2015). Along with this idea, the International Association for the Study of Forced Migration (2014) identifies that one of the main topics is the link between education and psychosocial support (e.g. Reiffers et al., 2013).

Emergency education research has also evidenced how education responds to armed conflict and its relationship with forced displacement (Cervantes-Duarte & Fernández-Cano, 2016; Del- Sol- Flórez, 2012; Hos, 2016). Hos (2016) looked upon the experiences of administrators, teachers and parents who established elementary schools for Syrian refugees in Turkey. In a parallel analysis, Del- Sol- Flórez (2012) identified the difficulties to install an inclusive educational project with unaccompanied minors in Spain. He stands up for the idea to focus on a vision of the strengths that refugees and immigrants have for their communities instead of the "lack-of resources" perspective that is commonly used. Education has also been studied in contexts of post-war and post-conflict settings in order to see how curriculum and processes promote inclusion, recovery and peace (Lauritzen, 2016; McGlynn & Zembylas, 2009; Rubin, 2016; Spitzer & Twikirize, 2014; Wanjiru, 2018).

As we can see above, civil society, educational institutions and international organisations play a key role in the definition of new identities, adaptation processes and healthy community's interactions (Tucker, Trotman, & Martyn, 2015). It is important for schools and organisations to create conditions to promote tolerance and respect between locals and immigrants through dialogue and resilience (Akinsulure-Smith, Dachos, & Jones, 2013; Akinsulure-Smith, 2017; Dubus, 2018). Also, "schools are major agents of social change capable of challenging injustice" (Edgeworth, 2015, p. 362) in order to improve both local and migrant students processes of adaptation and ways of living. Additionally, the action of schools during recovery of trauma may lead to benefit students in better interpersonal and intrapersonal health (Sullivan & Simonson, 2016).

Education in emergencies is not only based on institutional responses. It is, on the other hand, a way to promote all participants' engagement in the development of supporting networks to enrich migrants and the lifestyle of local communities (Dryden-Peterson, 2006a; Menashy & Dryden-Peterson, 2015). There are some topics that need to be considered in order to promote equity and justice in the educational processes, such as language barriers, a teacher and student-centred pedagogy (Bartlett, Rodríguez, & Oliveira, 2015; Dryden-Peterson, 2016a). The integration of these orientations will allow a balanced political answer to provide high-quality education with equity.

1.5.2 Attainment, outcomes and school achievement in contexts with the presence of forced displacement

As seen before, violence is one of the categories in forced displacement origins. Considering this information, a group of studies analyse the effect of forced displacement in educational indicators: School enrolment, performance, achievement, and school assimilation. A first cohort of investigations talk about the negative effects that armed conflict, war and forced displacement have on school enrolment (Akesson, 2015; Diwakar, 2015; Eder, 2013; Shemyakina, 2011; Singh & Shemyakina, 2016). Key findings in these studies show that armed conflict reduce educational levels in boys and girls, with higher repercussions in the female representation. Furthermore, parents prefer to invest their resources in the education of boys rather than in the education of girls, highlighting gender issues (Singh & Shemyakina, 2016).

Education and contexts in conflict are two topics that require attention of political and educational agents to promote people's well-being in situations of

vulnerability. The literature in this field reports that "…the rate of children not attending school as well as that of secondary school enrolment is very sensitive to conflicts" (Poirier, 2012, p. 347). Moreover, school completion and educational development is affected by contexts in which violence and armed conflict is part of people's daily life (Shields & Paulson, 2015). As a result, the educational trajectories of children and youth are intermittent due to situations of forced displacement, and this may cause secondary effects related to their social health. One of the issues that has received major attention in the literature related to this topic is the effect of inner-conflicts and civil wars in the educational pathways of children and youth (Antman, 2012; Gómez Soler, 2016; Jarillo, Magaloni, Franco, & Robles, 2016; Justino, 2016; Mahbub, 2015; Sarno, 2011).

An additional group of studies with a quantitative perspective analyse the role of migration in the academic achievement of children and youth when members of their family need to migrate (Camacho Rojas & Vargas Valle, 2017; Cebotari, Siegel, & Mazzucato, 2016; Duong, Badaly, Liu, Schwartz, & McCarty, 2016; UNESCO Institute for Statistics, 2010). Cebotari, Siegel and Mazzucato (2016) carried out a study in which they analysed children's academic achievement in Moldova and Georgia, two countries with high rates of people working abroad. They discovered that, in the case of Moldova, "children with migrant fathers and cared for by mothers report improved performance" (Cebotari et al., 2016, p. 96). Furthermore, they considered that an important issue to analyse is not only the effect of migration in children's academic achievement but also the caring and attention they receive when their parents are working in a different country. In this sense, if children do not receive enough attention, they are in a

vulnerable situation that may lead to a disadvantaged position. Thus, the topic of family and interpersonal relationships is outlined (Ayón, 2018; Bragg & Wong, 2016).

As we could see in this section, the focus of these studies is to present the effects (in most cases using a quantitative perspective) that armed conflict and war have on academic achievement, students' absenteeism, teachers' tardiness and school attendance. The academic trajectories of children and young people need to be considered as a relevant aspect to create public policies that empower populations and give them the opportunity to change their own perspective of life and to build safer and more peaceful communities. This task involves not only educational actors but also participants from diverse parts of society. Furthermore, it is necessary to complement the quantitative data with qualitative and participatory-based research to provide a new perspective on how these situations influence the experiences of people who face forced displacement.

1.5.3 Society, migration and forced displacement: Educational settings to promote multiculturalism and diversity

A third trend in the problematisation of the forced displacement-education nexus leads to the implementation of research projects for the development of human potential, drawing from proposals of pedagogies related to peace construction, conflict management and transformative visions (Akar, 2016; Bajaj, 2015; Gomez-Suarez, 2017a; Simpson, 2018; Zúñiga, 2013). The exploration of these topics is related to the transformation of human communities in terms of curriculum design. However, researchers have also pointed out the necessity to work with educational models based on vocational and skills-oriented perspective in order to increase the possibilities of

displaced people to access different levels of the educational system, mainly in terms of higher education opportunities related to diversity, multiculturalism and peace education (Agudelo, Sazatornil, & Altamirano, 2017; Gottfried & Kim, 2015; N. Jones & Samuels, 2015; Keiper & Rugira, 2013; Messiou & Ainscow, 2015; Yang & Montgomery, 2013).

One of the main issues in this area is related to diversity in classrooms. Immigration, open economies and globalisation have led classrooms to enrol students from diverse settings (Bengtsson & Dryden-Peterson, 2016; Dryden-Peterson, 2016b; Pherali, 2016a; Rahimi, 2016). This is a great opportunity to introduce topics of collaboration and respect in a context of conflict, violence and displacement, or even more, in a community where refugees or internally displaced people have arrived. Consequently, "it is in the complex interplay between individuals, and between groups and individuals, that shared beliefs and values exist, and change..." (Messiou & Ainscow, 2015, p. 249). Thus, relationships are influenced by the way human beings react toward different belief systems and ideologies.

Within this perspective, some investigations have focused in the analysis of peace education in fragile states or nations (Lauritzen, 2016; Rubin, 2016; Tuntivivat, 2016) in order to achieve social order and promote resilience in the community's population (Geres, 2013; Masten, 2014). One of these studies discovered that in a post-conflict society, it is important to promote peace education through a perspective of development and resilience that comes from the community (Rubin, 2016; Spohn, 2017). As it is stated, "…the most powerful approaches may be those that build on local histories, challenge young people to confront their own places within the structure of the

society…" (Rubin, 2016, p. 367). Thus, there is a need to include a personal and social commitment to trigger transformation for societies in violence or conflict. In this context, peace education must include a perspective related to "…further articulation in order to advocate for greater and more integral connections to social movements and community change initiatives" (Bajaj, 2015), in order to promote a critical peace education and pedagogies of resistance.

In order to promote multicultural education in contexts with social conflict, the literature in this field promotes the development of four broad principles, which are: cultural pluralism, social justice, effective learning and teaching processes, and educational equity (Bennett, 2001, p. 3). In relation to these elements, not only schools must promote multicultural education, but also non-formal educational settings and community-based initiatives, governments (through public policies), and public and private institutions. As found in Mexico, the integration of immigrant students in this country, "…constitutes a linguistic and pedagogical challenge for the Mexican educational system, but also a bureaucratic and administrative defiance" (Jacobo-Suárez, 2017, p. 1), and for this reason it is necessary to work from the educational settings in the creation of the conditions to promote the values of tolerance and respect.

Finally, vocational education and transitions from the school setting to the professional ambit have been also relevant in multiple studies (Beicht & Walden, 2017; Chadderton & Edmonds, 2015; Dahlstedt & Bevelander, 2010; Lancee, 2016; Wehrle, Klehe, Kira, & Zikic, 2018). Challenges and opportunities towards immigrant identities and how these people deal with topics such as discrimination, bureaucratic barriers and

social stigma are some of the orientations of these studies. Inequalities are not only observed in the school setting but also in the chances that refugees and internally displaced people need to overcome after graduation. These situations evidence the need to study the nexus between the educational systems and the economic activities which are available for every person in the host society. In this sense, the post-schooling reality is a topic that needs to be addressed, in order to equip students with "more and different skills to navigate post-graduation situations" (Dryden-Peterson & Reddick, 2017, p. 53)

As we can see before, multiculturalism and diversity are present in current educational systems, together with the nexus of the educational context and post-schooling realities. Researches promote the analysis of a social reality that evidences the existence of students from diverse geographical backgrounds with the possibility to teach them within a conflict-sensitive paradigm and a critical peace education program that includes all the members of an educational community (Bajaj, 2015; Reisman & Janke, 2015).

1.5.4 Pedagogies: Theoretical and conceptual approaches to work in contexts with presence of forced displacement

There is a group of studies in which the interest is to deepen into the understanding of how pedagogies are transformed and applied in contexts forced migration. Inquiries in this area vary from an analysis of the formal and non-formal educational settings (Bello, 2011; Rhoades, 2011) to theoretical proposals on how to adapt educational theories to the context of forced displacement (Akar, 2016; Bajaj, 2015; Dyrness & Hurtig, 2016; Stein & Andreotti, 2017).

Humanistic and dialogic pedagogies constitute the first set of theories that study

how educational adaptations can be made in immigration settings (Akar, 2016; Ben-

Yosef & Yahalom, 2013; Fernández-Cárdenas, 2014; Popova, Koval, Horetska, Serdiuk,

& Burnazova, 2018). Drawing from a theoretical background that follows Bakhtin and

Habermas, Akar (2016) analysed how teachers in post-conflict settings promote social

reconstruction, active citizenship and peacebuilding through dialogue. Along with the

use of plurality (Fernández-Cárdenas, 2014) and the recognition of multiple

perspectives, the challenge is to "…consider how dialogues for learning can conclude

with an acknowledgment of different perspectives" (Akar, 2016, p. 59). Furthermore, the

role of teachers is to connect their class with the most common denominator of students

– their humanity – expressed in three conditions: a) equity, b) no person is redundant,

and c) the right to succeed (Ben-Yosef & Yahalom, 2013).

Relating the difference, promoting visibility and doing *acompañamiento* within

immigrant populations are the core values of the pedagogies established by another

cohort of studies (Galea, 2012; Sepúlveda III, 2011; Shirazi, 2014). Galea (2012)

performed a study in which narratives of migrants were used to place students in a

position to comprehend another person's situations. The objective of this project was the

generation of "…an enhanced understanding of others and their conditions" (Galea,

2012, p. 225), with the proper ethical and political implications of this activity.

Contributing to the idea of using migrant narratives, Sepúlveda III (2011) presents a

study in which teachers used writing with undocumented youth migrants as a tool to

acompañar high school students in their integration. As one of his students wrote: "I

have lost many dreams, many illusions in the desert. Many years I have lost without my family in search of a better life for them" (Sepúlveda III, 2011, p. 550), the use of these strategies of *acompañamiento* from the borderlands are useful to move teachers, schools, and societies to understand migration. Thus, school serves as a place for social and emotional recovery (Shirazi, 2014).

In these pedagogical proposals, schooling is perceived as a "space of discursive participation and experimentation for an emergent community of speakers" (Shirazi, 2014, p. 120). Even though the complex vision of the migrant situation also emerges in the dominant discourse of mass media, educators as social transformers need to re-evaluate their roles to enhance their students' skills and competencies to live in a diverse and multicultural context. Also, as educators act with their pupils in the constitution of new realities, "their ways of being in the world force us to rethink and reimagine what types of pedagogy and training are required for a twenty-first century marked by movement, displacement, and global inequality" (Sepúlveda III, 2011, p. 568). Because of these reasons, educational settings are inscribed as social and transformative agents in which change and political positioning is necessary to modify society's conditions through the recognition of the difference (Freire, 1997; Morrow & Torres, 2002).

Finally, researches also focus in the development of third space and transformative pedagogies (Andreotti et al., 2018; Dyrness & Hurtig, 2016; S. Jones & Vagle, 2013; Stein & Andreotti, 2017), as an alternative way to work with immigrant and displaced populations. Dyrness and Hurtig (2016) propose the use of the term "third space" to refer to educational communities that are located "*in between* national,

political, and cultural communities" (2016, p. 185). In this sense, the purpose is to ground pedagogies in the situation of immigrant and forcibly displaced communities, in order to recreate and redefine spaces of political and educational actions.

The term of "third space" has also been used in multiple theoretical orientations. Bhabha and Soja developed the initial approaches to the definition of this concept (Bhabha, 2004; Soja, 1996) and it is understood as a space "that merges the "first space" of people's home, community, and peer networks with the "second space" of the discourses they encounter in more formalised institutions (work, school or church) (Moje et al., 2004, p. 41). Third space is known as a hybrid or "in-between" space in which people merge all different discourses to produce social and physical spaces. This conceptualisation has been used also in the educational perspective, in which classrooms represent the interconnectedness of human perspectives (Gutiérrez, 2008).

The current educational system has "invisibilised the violences that subside modernity, and masked modernity's inherent sustainability" (Andreotti et al., 2018, p. 11). Transformative pedagogies are necessary to redefine perspectives towards immigrants. Within multicultural societies, it is relevant to think of a different future, a different world: One in which we can go beyond the limits that are established in the common curriculum. As Stein and Andreotti (2017) state, "we propose a provisional and transitional pedagogy that would push us toward the edge of what is possible, or what appears to be possible from within our current frameworks" (2017, p. 143).

1.5.5 Target groups in forced displacement: Political commitment and theoretical approaches

There is a cohort of investigations that research specific groups in the context of forced displacement. Nowadays, minorities and disadvantaged social groups have acquired attention in mass media and research groups. The most representative are:

Unaccompanied minors, left-behind children and child soldiers (Aguaded-Ramírez, Bartolomei-Torres, & Angelidou, 2018; Catalano, 2017; Cebotari & Mazzucato, 2016; Del- Sol- Flórez, 2012; Kuépié, 2018; Pastoor, 2015; Rania, Migliorini, Sclavo, Cardinali, & Lotti, 2015; Schiltz, Vindevogel, Broekaert, & Derluyn, 2016; Spiteri, 2012; Zito, 2013).

Women (Aburabia-Queder, 2011; Akua-Sakyiwah, 2016; Bhuyan, Osborne, & Cruz, 2016; Boateng, 2010; Cardenas-Rodríguez, Terrón-Caro, Vázquez Delgado, & Cueva-Luna, 2015; Fuentes & Mendieta, 2008; Kirk, 2010).

LGBTQI communities (Oren, 2018; Richard, 2013).

Undocumented and Mexicoamerican immigrants (Cardenas-Rodríguez et al., 2015; Covarrubias & Lara, 2014; Nair-Reichert & Cebula, 2015; Nuñez-Janes & Ovalle, 2016; Pan, 2011; Román, Loya, & Ruiz, 2015; Sanchez-Garcia, Hamann, & Zuniga, 2012).

Migrant farmworkers and jornaleros migrantes (Ávila Meléndez, Hernández Ruiz, Echeverría González, & Zambrano Romero, 2016; Smith, 2017).

These communities are analysed in the general core of migration studies. Catalano (2017) analysed how these groups of undocumented children and youth are represented in a community from the United States, in order to evaluate if media

coverage on this topic influenced their schooling. This researcher identified three main metaphors that were used to describe unaccompanied minors: Water, animals, and criminals, which dehumanized them in both media and their immediate communities (Catalano, 2017). Spiteri (2012), on the other hand, found that self-perception and "being one with myself" helped refugees and immigrants adapt to new settings in migration pathways. What is also identified is that "they sought out people from their countries of origin or people whom they could trust; they aspired to seek out similar people in their destination countries" (Spiteri, 2012, p. 377), what helped them in the formation of a new identity in their last place of living.

Another group well-represented in scientific literature are women. Akua-Sakyiwah (2016), for example, studied how resettled Somali refugee women in the United Kingdom accessed to education and employment in order to acquire new cultural capital. Even though these women had a past with expressions of symbolic violence and patriarchal societies, education and employment were key elements to promote a successful integration in their host societies. Also, Cárdenas-Rodríguez et al. (2015) tackled how educational attainment in Latin American migrant women in the United States was part of the "American dream". In this sense, part of the findings showed that "the main aim of the migratory project of women is to improve their quality of life and that education is one of the more important elements for achieving this" (Cardenas-Rodríguez et al., 2015, p. 92).

The International Association for the Study of Forced Migration and the *Forced Migration Review* have identified LGBTQI communities as subjects of inquiry in the

study of forced displacement. Even though "recognition that LGBT rights are universal rights is gaining ground" (Richard, 2013, p. 4), Oren (2018) identifies the need to build a LGBTQI asylum-seekers identity, because, as this researcher identified during field work, "there are specific coping and help-seeking strategies reflected in common and distinct self-narratives and outer-narratives to construct refugee identities among Russian-speaking LGBTQI asylum-seekers" (Oren, 2018), which is the target group she worked with. In this sense, it is an emerging topic that needs to be addressed and revisited in order to assess to what extent these communities get their human and educational rights recognized, even though discrimination is still part of their lives.

A fourth group that was identified were undocumented and Mexicoamerican immigrants. Within this topic, Sanchez-Garcia, Hamman and Zuniga (2012) researched cases of students who returned from the United States to Mexico. Talking about "disappeared" students from the US educational system, these researchers identified the different narratives in transnational schooling trajectories and how school communities are redefined by their participants: "Mexican schools and their larger Mexican communities are new spaces to negotiate" (Sanchez-Garcia et al., 2012, p. 168). On the other hand, some studies focus their attention in the process of community activism towards the issue of displacement and undocumented immigration, such as the research of Nuñez-Janes and Ovalle (2016) in which they saw how undocumented create support networks (Nuñez-Janes & Ovalle, 2016, p. 189).

A final orientation regards upon the target population of migrant are farm workers and *jornaleros agrícolas*. Ávila Meléndez, Hernández Ruiz, Echeverría

González and Zambrano Romero (2016) discussed the instructor's role in educational contexts with migrant dayworkers. Based on a participatory action research, this study tackles the necessity of the Mexican educational system to adapt its curriculum to meet students' pedagogical needs. In terms of educational innovation, it is concluded that "it is essential to take into account the historical relativity of institutional structures and visions of the world that are promoted, so that they are congruent with a concept of educational innovation" (Ávila Meléndez et al., 2016, p. 128).

1.5.6 Forced displacement, education and innovation

Recently, a group of researchers have focused their studies in the development of innovative proposals to enhance educational access and improve pedagogical outcomes for forced migrants and refugees. This situation is based on the need to promote durable solutions for these populations. The scope of these studies varies from perspectives related to the implementation of technologies in educational settings to a new vision of teaching and learning in the international scenario (Kēpa & Manu'atu, 2011). This trend can be evidenced with the publication of the Supplement "Innovation and refugees" proposed in 2014 by the *Forced Migration Review*. One of the studies, which covers the educational approach in relation to refugees and forced migration, is about an innovative practice to promote equity with Syrian refugees in Lebanon (Calestini, 2014). This proposal is based on "unconventional ways to complement learning for out-of-school children in a country with more children out of school than there are children enrolled in public schools" (Calestini, 2014, p. 21). With these projects, Calestini (2014) has helped

children to reduce their learning gaps in skills related to literacy, technology and numeracy with the use of technology (Raspberry Pi Computers).

In contexts with a high population of children in conditions of fractured schooling, disadvantaged educational environments and lack of developed skills, accelerated learning programmes have been an innovative way to intervene in the pedagogical improvement of these populations. Mahmoud and Roberts (2018) have tested projects from a local non-governmental organisation in Bourj al-Barjneh refugee camp (Lebanon). One of these projects is ALP "Accelerated Learning Programmes", which has been used effectively to "integrate children from Syria into mainstream education" (Mahmoud & Roberts, 2018, p. 8). These programs do not focus only in the construction of skills and knowledge, but also in the development of coping mechanisms to face school bullying. Furthermore, these programmes have provided support for parents to guide their children and families in a new living context. As stated in the article, these programmes have helped in the correct resettlement of refugee population.

Interrupted schooling in displaced populations has been tackled with different innovations in both technological and curricular dimensions. Differentiated instruction is a way in which schools and teachers address diversity in the classroom. Niño Santisteban (2014) analysed how this program was effective in a school community in Bogotá, Colombia. Results showed that differentiated instruction has an impact in reading comprehension, which is achieved by allowing students "to select readings and presenting their results according to their likes, abilities, and interest" (Niño Santisteban,

2014, p. 46). Also, it is discussed how differentiated instruction is a relevant technique to be inscribed into a setting with students with displacement trajectories.

Investigations have also focused their interest in the development and study of flexible, open, and distance educational programs (ODFL), which allow more people to access education in conflictive settings. Creed and Morpeth analysed the implications and limits of ODFL that are applied in contexts of forced displacement: School in a Box, Home School Programme, Catch Up Education, and The Open School (Creed & Morpeth, 2014). Their recommendations for future research are based on the fact that educational interventions need to be situated in a local context, with a comprehensive view of the immediate necessities, in order to have better results and impact. Even though these initiatives are not new, governments and schools must redefine their priorities to continue supporting education in immigrant settings to promote the development of competencies and psychosocial mechanisms. Within these ideas, Dahya and Dryden-Peterson (2016) have linked educational innovation with technology and access to higher education for refugee populations with the use of mobile devices (Dahya & Dryden-Peterson, 2016). They found out that mobile technology mediates and is critical for global and local interactions among participants in a refugee camp, considering the potential of technologies to promote access to higher education.

Finally, an emerging trend in this field is the "humanitarian innovation" proposal, which considers the work with the main actors of humanitarian responses, such as governments, NGO's, businesses, community, academia and military (Betts & Bloom, 2014, p. 7). In the case of working with affected communities, recent studies have

chosen bottom-up alternatives for community and educational interventions, considering examples of user-centred design, indigenous innovation, and participatory methods, which enable a grounded perspective on humanitarian innovation. Even though this perspective considers local needs, it is also necessary to establish "innovation spaces" to invite the community to give ideas and solutions on how to transform their communities: "From major companies like Google, to small hubs like iHub in Nairobi, to Mara Launchpad in Kampala, to "maker spaces" around the world […] a growing litany of spaces encourages and supports sustainable innovation" (Betts & Bloom, 2014, p. 19).

1.5.7 Imagined futures and human agency in contexts with forced displacement

The final cohort of studies tackle the analysis of children and youth in relation to their visions of future and academic aspirations, with a prospective vision on how to empower with guidance children and the youth in the definition of life plans, decision-making processes and setting of goals (Boyden, 2013; Dávila, 2012; Del Franco, 2010; Khan, 2018). Even though studies in this area try to reach topics related to identity construction and vocational training, their scope is still limited and in development, due to the variety of contexts. One of the most relevant topics is within the concept of "agency" and the capacity of immigrants to act in a proactive way with the resources they have, both from an individual or community perspective (Bakewell, 2010; Bartram, 2015; Khan & Hyndman, 2015; Murphy-Graham & Leal, 2014; Priyadharshini & Watson, 2012). Bartram (2015) analyses the concept of agency from a perspective in which a person is forced to abandon his/her place of origin because there are limited options to continue

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his/her current lifestyle (due to his/her personal beliefs or principles) or because the options violate certain human rights. Thus, from the perspective of this study, the term "forced" needs to be revisited in order to evaluate to what extent refugees are capable to change or maintain their ways of living to survive.

The relationship between agency and education has been studied previously (Bakewell, 2010; Murphy-Graham & Leal, 2014; Priyadharshini & Watson, 2012; Rübner Jørgensen, 2017), taking into account that in conflictive and displacement settings, it is necessary to deepen in "the ways in which schooling might strengthen girls' agency and enable them to consider a broader range of future life options" (Murphy-Graham & Leal, 2014, p. 25). Nevertheless, in the process of building agency and the capacity to decide on one's destiny, children, and youth "require sustained, robust structural support that will attend to their sense of psycho-social, communal and material needs" (Priyadharshini & Watson, 2012, p. 159).

The construction of life plans and projects is also an innovative topic that has been tackled from multiple perspectives (Dryden-Peterson & Reddick, 2017; Rübner Jørgensen, 2017). In their article, Dryden-Peterson and Reddick (2017) analyse the possibilities and opportunities that resettled refugees have in post-schooling contexts. They identify that a "critical pedagogy" approach rather than a pessimistic narrative on the options for the future of resettled refugees is the best way to promote life plans. Furthermore, teachers must be prepared to give the opportunity for refugees to practice a job in the working sector and to create strategies to integrate into the host society. Rübner Jørgensen (2017), on the other hand, identifies the importance of the family

dynamics, legal conditions, and "transnational uncertainties" to help children and youth in the process of defining a life project (Rübner Jørgensen, 2017, p. 32). Also, it is necessary for the educational context to be sensitive on the community's characteristics.

In the process of defining a life plan, several researchers have focused on the orientation of subjective well-being and migrant happiness (Boateng, 2010; M. Hendriks, 2015; Martijn Hendriks & Bartram, 2018; Martijn Hendriks & Commandeur, 2018; Philbin & Ayón, 2016). Hendriks and Bartram have contributed with the study of the relationship between international migration and subjective well-being, considering that, in cases in which immigrants are not forced to flee, they mostly have an economic and social motivation to improve their lives' conditions. The origin of their studies resides on the idea that it is necessary to deepen into these topics in order to know more about the outcomes of migration and with this information plan and redefine public policies for immigrants (Martijn Hendriks & Bartram, 2018). Finally, Philbin and Ayón (2016) tried to understand how Latino immigrant parents support their children in a context where anti-immigration policies are extending in society's realities. They found out that common strategies of these populations focus on: (1) The use of security and well-being discourses, (2) enhancing their capacity to provide (education and legal papers), and, (3) engaging in efforts to transform the community (Philbin & Ayón, 2016). Furthermore, parents' messages for their children have the purpose of preparing "them for their futures by encouraging youth to value education, know their rights, and avoid bad paths" (Philbin & Ayón, 2016, p. 133). Thus, along with the ideas of Rübner

Jørgensen (2017), it is essential to know the family needs and characteristics to understand how to help the children to work for their life plans and imagined futures.

Life aspirations with a vision of an imagined future is the last trend in this group of studies, both in the lives of refugees and displaced people, and in the definition of new pedagogies and teaching-learning environments (Anguera & Santisteban, 2016; Ball, Macrae, & Maguire, 1999; Bateman, 2014; Bobic, 2009; Crivello, 2011; Dryden-Peterson, 2006b; Dryden-Peterson & Reddick, 2017; Saner, 2018; Smith & Gergan, 2015). Ball, Macrae and Maguire (1999) studied the reasons of the differences between learning identities, aspirations and motivations in a group of young people in London. They found that the familiar and social horizons help children and youth to create a vision of future: "These deeply internalized outlooks, experiences and beliefs are acquired by individuals from their social environment" (Ball et al., 1999, p. 220).

Furthermore, drawing from a migration process motivated by economic reasons in which Himalayan parents send their children to Indian big cities to study the higher education level, Smith and Gergan (2015) studied how these migration processes help to redefine the constitution of the Indian identity. In this sense, they found out that "education-driven migration to urban centres results in challenging spaces of encounter and that minority students cope with these encounters both by forging diasporic ties with those from their homeland and other marginalized Himalayan students and by building a cosmopolitan sensibility that reaches beyond India's borders" (Smith & Gergan, 2015, p. 119). Lastly, Saner (2018) proposes a new vision towards the pedagogical and educational background and refugee settings, considering that not only the host society

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can teach but also migrants can be seen as educators. Thus, this study challenges the traditional vision of a poor and needed migrant (Saner, 2018, p. 95). On the opposite view, he promotes an *encounter* with the "other" intellectual empathy, trying to understand that each person has a repertoire of elements to contribute to society.

As seen before, this trend has deepened in the understanding of immigrants needs in relation to their imagined life plans and futures. In this area, educational communities must work together to understand the possibilities that societies are opening for refugees and internally displaced people. In this sense, the transformative role of education is evidenced through the development of innovative ideas on the capacities, agency, and skills that these communities have as an asset to assist in the development of their own families and societies. The possibilities are infinite, but it is necessary to promote a change of practices into an intercultural and comprehensive pedagogical approach.

1.6 Latin America as a region of inquiry

Latin America, as a historically developed colonial region, has experienced migration since the corridors that European countries promoted in their territories. From then, "Latin America is the site of interconnected and overlapping forms of voluntary and involuntary migration" (Muggah, 2017, p. 395). In this context, Colombia and Mexico present high rates of forced displacement with communities who have been displaced due to armed conflict and high levels of political violence (Internal Displacement Monitoring Centre, 2017b). In this section I present the trends in educational research in these countries and their relationship with forced displacement.

1.6.1 Educational research in Colombia

In the pedagogical context, armed conflict in Colombia has affected the educational experiences of 2,237,049 boys, girls and adolescents, who have been turned into victims of forced displacement, torture, homicide, kidnapping, sexual violence, minefields and military recruitment (Unidad de Víctimas, 2015, p. 3). As a result, different research groups and non-governmental organisations have carried out investigations within the scope and effects of displacement and armed conflict. There has been a cohort of studies that link education and forced displacement in the Colombian scenario. Developments in the area tackle questions and innovations to make education relevant for children and youth. As the Colombian context has experienced several years of forced displacement and armed conflict, there is a group of investigations that address these topics and their relationship with education. This has been a relevant topic, because forcibly displaced people have, as a tendency, conditions of social vulnerability and marginalisation: "The data show that displacement has become a focus of poverty, inequality, unemployment and destitution, a large proportion (61%) of displaced people have a very low level of education" (Sandoval, Botón, & Botero, 2010, p. 96).

Nevertheless, other approaches also refer to the concept of agency and collective action in groups of youth who have created an identity towards social transformation and change, considering education as a powerful tool to create alternative life conditions. In one of these examples, youth "did not identify themselves as victims. The youth instead saw themselves capable actors in their world" (Guerrero & Tinkler, 2010, p. 71). With

this approximation to the nexus between education and forced displacement, schools have been seen as places for transformative positions and identities, which sought to help students to negotiate their position in life and find new alternatives for their futures. As this is a topic that has been studied from diverse settings, Vargas-Urrutia (2013a) display a list of relevant authors who have written about it (Vargas-Urrutia, 2013a).

Despite the topic of education and forced displacement in Colombia has represented a vast area of research, it is still necessary to study the topic from an alternative point of view because "education systems in many conflict-affected countries are not providing young people with the necessary skills that allow them to escape poverty and unemployment." (Duque Vargas & Lasso Toro, 2016, p. 157). Furthermore, "The uprooting, the result of the forced displacement caused by the armed conflict, means the loss of identity referents associated with ancestral practices and knowledge of appropriation of the territory from which they were banished, a situation that increases the social vulnerability of people and families" (Duque Vargas & Lasso Toro, 2016, p. 158), considering not only these topics but also those related to literacy and educational trajectories of people who have been displaced.

In the social ambit, forced displacement has also tackled multiple consequences, at it presents the intersection of different social problems. For example, there is a study that analyses forced displacement and its relationship with illegal drug trade (Khoudour-Castéras, 2009). According to Khoudour-Castéras (2009), the lack of opportunities and connection between the educational and job contexts are a good way for youth to join armed groups. This situation is promoted while educational institutions witness an

increase of school drop-out and desertion in forcibly displaced populations: "An appreciable level of intra-annual dropout that actually counteracts part of what has been achieved in the expansion of school quotas" (Salamanca, 2009, p. 162).

Finally, there is also a group of researchers who focus their attention in the peace education proposals and peace pedagogies (Gomez-Suarez, 2017b; Silva et al., 2016). In a society that seeks a transitional process in justice and to heal the wounds of war and armed conflict, education is positioned as a way to redefine educational paradigms and to help children and youth to create a new perspective towards reality. In this sense, "contrary to most research and policy thinking around education and conflict, which focuses on the 'post-conflict context' and on how education should contribute to peace-building (e.g. Unicef 2011), Peace Process Pedagogy is a necessary step in reaching a point where peace might be possible" (Gomez-Suarez, 2017b, p. 464).

As seen in this section, topics in the area of education in the region of Colombia tackle multiple themes and scopes. Sociohistorical conditions of armed conflict and forced displacement have risen the need to have specific approaches on the educational ambit in order to consider the specific need of these populations. Furthermore, their geographical and linguistic conditions have also positioned this topic as something relevant to study due to the challenges and barriers that forcibly displaced communities face when arriving to a new place of residence. In this order of ideas, this dissertation has the objective to integrate itself in the discourse of the nexus of education and forced displacement, in a comparative perspective with Mexico.

1.6.2 Educational research in Mexico

In Mexico's scenario, there have been multiple approaches in the research of education and forced displacement. Even though there are studies in this area, the Mexican government has not adopted the topic of "forced displacement" as a dominant theme in public policies. On the contrary, it has witnessed major problems since "there is no full recognition by the Mexican authorities, who often catalogue forced displacement as internal migration" (Juárez, 2018). Despite this situation, there have been multiple studies that target the nexus between education and forced displacement. One relevant trend refers to indigenous communities' processes of migration and their relationship with education (Gómez Zermeño, 2018; Hamel, 2008; Santibañez, 2016a). In this area, it has been researched that Mexico "has the largest indigenous population in Latin America and one of the highest levels of linguistic diversity in the world" (Santibañez, 2016b, p. 63). In one of his studies, Santibañez (2016) analyses the effects of Intercultural Bilingual Education (IBE), finding that their results in mathematics are better when they are in these types of systems. Furthermore, it was found that these educational models do not only tackle pedagogical elements but also have influence in the economic development.

Another topic of interest has been the inclusion of transnational students in Mexican schools. These students are those who have previous international experiences, mostly from their migration process to the United States of America. It has been researched that these communities need to address multiple challenges in their educational settings. Because of these reasons they "learn to negotiate multiple contexts with little time for transition. They acquire the ability to read different and contradictory

codes" (Hamann, Zúñiga, & Sánchez García, 2008, p. 65). Some of the topics that are subject to be studied are the bureaucratic and administrative barriers they face when coming to Mexico, school failure, curriculum discontinuities and psychosocial approaches designed to promote a better adaptation (Hamann et al., 2008; Jacobo-Suárez, 2017).

In connection with the previous topic, another group of investigations talk about return migration and its effects on children's educational attainment (Mendoza Cota, 2014; Román et al., 2015; Sanchez-Garcia et al., 2012; Vargas-Urrutia, 2013b). The importance of this topic is related with the increase of migrants who have returned to their country or state of origin. Furthermore, "return migration in Mexico has become relevant in the last decade due to its magnitude and sometimes forced nature, as well as the diversity of experiences and profiles among returning migrants" (Jacobo-Suárez, 2017, p. 14).

In the methodological arena, studies in this area use multiple approaches to deepen into children's perspective. One example is ethnography in microcontexts, that is a method used to assess the needs of children and their families in the educational context, in order to find patterns in immigration adaptation and how these patterns are related to their everyday success (Oliveira, 2017). Also, the perceptions and narratives of children and youth have been taken into consideration to create research models for education (B. R. González, Cantú, & Hernández-León, 2016). In this context, children's perspectives represent a novel approach to know this population in a deeper way, in order to assess their needs in the educational dimension. These qualitative perspectives

are relevant for practitioners to have an understanding on the contemporary situation of immigrant communities and their educational needs in the Mexican territory.

Additionally, investigations in the matter point out the need to have key actors in the process of educational and social adaptation for newcomers. It has been researched "the important role that interpersonal connections, or social capital, played in [immigrant] students' educational outcomes." (Meyers, 2012, p. 70). Social connections help students find new ways to overcome with the multiple challenges they face when coming to a new society and to deal with the stressors that most of the time could represent a risk in their educational development and continuity.

Finally, a cohort of investigations focus their analyses in the link between education and job opportunities, in order to improve the economic conditions of marginalised communities (Cardenas-Rodríguez et al., 2015; Dreby & Stutz, 2012; Rodríguez, Jiménez, & Beltrán, 2015; Sawyer, 2016). This relationship between education and social mobility has been a constant discourse in pedagogical initiatives, that seek to reach students from different social classes. For example, the National Autonomous University of Mexico declares that seven out of ten students that study there are the members of the first generation in their families to study a degree in higher education, which motivates university to promote social mobility (Universidad Nacional Autónoma de México, 2019).

The analysis of the nexus between education and forced displacement has been tackled in the area of scientific studies. Nevertheless, there are limited approaches to the elements that constitute internal forced displacement due to reasons of conflict and/or

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violence. This is an area that needs to be researched in a deeper way to understand the role that formal and non-formal educational settings play in the constitution of social identities and adaptation of communities who are forced to migrate in an internal way.

1.7 Conclusions and orientations towards the topic of inquiry: Regional needs and research gaps for this study

The literature review constituted the initial phase to define a research problem for the doctoral dissertation. This section displays how the study of education and forced displacement has been applied in: (1) The general academic domain, and (2) the Latin American region, specifically in two countries with major trends in forced displacement: Colombia and Mexico. The first finding in the literature review process consists in the growing interest that topics from the last two trends[1] have. These theoretical products are evidence of the importance of studying the nexus between education and forced displacement in terms of **educational innovation, future** and **life aspirations**. Its growing importance consists in the interest of researchers in having a deeper knowledge in how education can be a relevant durable solution for immigrant populations both in the pedagogical and economic dimensions. How to connect educational settings with post-schooling contexts is one of the motivations to do this type of research.

Even though scientific products have covered topics related to imagined futures, agency and life plans, most of this academic literature has been developed within three dimensions: (1) Economic and international migrants and their options to achieve better

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[1] (a) Forced displacement, education and innovation and (b) Imagined futures and agency in contexts with forced displacement

living conditions, (2) Academic aspirations in terms of access to higher educational levels, and (3) Refugees and IDP's in the European and North American contexts. One of the gaps that was observed during this literature review is how these orientations are limited to the cases of Europe and North America in countries where official governmental programs or NGO's work with refugees or IDP's. On the contrary, the Latin American region lacks a proper and extensive corpus of theoretical development in comparison of what has been done in other geographical regions.

The literature review also pointed out the relevance of Latin America as a region of inquiry to study the nexus between education and forced displacement. Latino children and families have been influenced by public policies related to migration. In this process, students who have previous school experience in the United States, return to their original homeland and, in this new context, schools do not have the complete tools to adapt contents, curricula and methodologies for these populations. Because of the presence of transnational students who are moving between different countries, several researches have tackled the needs of immigrant populations in school settings, considering topics such as psychosocial and educational support.

Even though migration between United States and Mexico has received special interest, little has been said about internal forced displacement in these countries. Public policies and governments have not identified this migratory pattern as one that is relevant to define and give attention. This situation differs from the case of Central and South America, which focus their studies in the needs of immigrant communities in contexts of vulnerability, conflict and war, as this geographical region have experienced

forced displacement linked with these issues. For example, cases such as Honduras and Guatemala tackle the linkage between age and gender and their relationship with educational attainment. Additionally, in the case of Colombia and Venezuela, multiple studies have discussed how education can be inscribed into a context of post-conflict.

Latin America is a region with multiple needs that evidence the need to link migration with vulnerability, marginalisation, violence and conflict. Intersectionality of these elements is relevant when studying migratory processes. As the previous group of studies display, what education has begun to address is the definition of ideas of future and aspirations in life to link the educational outputs with people's lives, both in their everyday perspectives and economic/labour opportunities. Despite the loss that these communities have experienced, there is a sense of hope and possibility when thinking in a new way of defining existence. In this context, education and its actors play a crucial role in the definition of new lifestyles and possibilities to build alternative futures.

Finally, the perspective on epistemologies of the south identifies the importance of designing a research approach on the Latin American regions, as populations from these contexts have been, historically, part of a colonial and dominant praxis. Thus, this approach claims for a horizontal, democratic and sensitive research process in which vulnerable and marginalised communities from Latin America have a space to play up their voices, interests and needs, inscribed in the nexus of the topic of education and forced displacement. We are currently in a period in which these types of investigations redefine the priorities of science and its sources. This literature review was a challenging and transformative phase of the research process in which I got to know how education

and forced displacement have been studied in the scientific studies. Trends, orientations

and main topics were identified, together with the gaps and needs in Latin America.

1.8 Summary of the chapter

Table 2. Summary of the chapter.

Chapter 1: Literature Review		
Definition of key concepts	**Trends in the study of the link of education and forced displacement**	**Gaps and orientations in the topic of inquiry**
(a) Migration (b) Forced displacement (c) Internally displaced people	Characteristics and process of the systematic literature review *Trends:* Humanitarian, psychosocial and pedagogical responses in contexts with the presence of forced displacement (education in emergencies) Attainment, outcomes and school achievement in contexts with the presence of forced displacement Society, migration and forced displacement: Educational settings to promote multiculturalism and diversity Pedagogies: Theoretical and conceptual approaches to work in contexts with presence of forced displacement Target groups in forced displacement: Political commitment and theoretical approaches Forced displacement, education and innovation Imagined futures and human agency in contexts with forced displacement	Development of the topic of inquiry in relation to these orientations: (a) Educational innovation (b) Future (c) Life aspirations

Chapter 2: First Immersion in Field Work

2.1 Introduction to the chapter

The process of doing a literature review and getting to know more about the topic of inquiry, gave me additional ideas and orientations toward the research I wanted to conduct for my dissertation. With this objective in mind, I designed a pilot study which supported me in the process of defining a research problem for the main study. In this section I explain the characteristics of the pilot study, its methodological design and the lessons I learned to apply them in the main study for the thesis.

In the pilot study I did not took "future" as the foundation of my research process. The orientation of future was obtained as a result of doing this pilot study, doing research in the Colombian context, and receiving feedback and orientation from my doctoral mentors, Dr Fernández Cárdenas and Dr Rodríguez Gómez. Consequently, results from this pilot study cover topics related with the needs and capabilities of internal immigrants in the context of northern Mexico in a general perspective and with an exploratory vision. Moreover, this pilot study was also an opportunity to assess the proposed instruments to collect data and amend potential mistakes.

2.2 Description of the epistemological and methodological assumptions

2.2.1 Phenomenology and ethnographical tools in social and educational research

The first step in the definition of the research problem for the pilot study was exploring the different approaches in qualitative investigation. The selection of a

specific approach helped me in the process of selecting my instruments to collect data and types of analysis and data management. For this pilot study, I selected the phenomenological framework with the use of ethnographical tools to give a deep view of the way in which participants experience internal migration and forced displacement. In the process of doing a phenomenological research, "the participant is the knower and it is the researcher's ability to engage with the participant's reality that enables an honest and trustworthy account of the lived experience" (Paton, Martin, McClunie-Trust, & Weir, 2004, p. 178). The process of understanding realities and meanings that participants give to them is essential for giving an accurate interpretation to daily events.

In the phenomenological research, it is necessary to bracket the researcher's subjectivity with the process of *epoche* (Jacobs, 2013; Moustakas, 1994), which has been defined as a task "in which the researcher sets aside his/her prejudgements and predispositions towards the phenomenon" (Yuksel-Arslan, Yildirim, & Robin, 2016, p. 432). Drawing from Husserl foundational text (Husserl, 1931), Moustakas (1994) established eight steps to achieve this process:

(1) Horizontalizing (or listing) relevant expressions.

(2) Reduction of experiences, which considers clustering horizons into themes.

(3) Thematic clustering to transform themes of the phenomenon into themes.

(4) Comparison of multiple data sources to ensure accuracy and validity of information. In this step, researchers compare interviews with field notes.

(5) Crafting of individual textural descriptions of participants, which are

understood as a "narrative that explains participants' perceptions of the

phenomenon" (Yuksel-Arslan et al., 2016, p. 433).

(6) Crafting of individual structural descriptions of participants by imagining

how an experience occurred and the link with the textural description.

(7) Construction of composite structural descriptions, which consists in creating

a common meaning for several structural descriptions.

(8) Synthesis of the texture and structure into an expression (Moustakas, 1994;

Yuksel-Arslan et al., 2016).

These steps promote a process of data management that is interactive and

flexible, in a way that meanings and interpretations are triangulated and accurate to what

participants express.

2.3 Description of the pilot study and context

The pilot study was carried out during the fall semester of 2017 (August-

December) in an elementary school of Monterrey, Mexico. During this period, I

participated as a teacher of an after-school program in a community with some

characteristics of social vulnerability and marginalisation. In this club, with the name of

'Working with the Community'[2] ('*Trabajando con la Comunidad'*), children from eight

to twelve years old participated to improve their knowledge and competencies in

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[2] The names of people and places are pseudonyms (for the entire document). This action is to
preserve participants' anonymity and security.

subjects such as Spanish, Mathematics and Logic Reasoning, Science, Arts, and Personal and Social Development, with the use of gamification and alternative didactics.

Most children were members of migrant families from different regions of Mexico, such as Oaxaca, Veracruz, and San Luis Potosí. Together with their communities, children and their families decided to move to Monterrey, Mexico, to improve their living conditions, look for better working conditions, and more options to get access to quality education. Most of them did not have family connections in the city and, thus, had to look for opportunities on their own when arriving to this region.

As a result of constant migratory patterns, children have experienced an irregular educational trajectory, travelling from different regions of Mexico. Thus, I entered the field to understand in which ways school and this club have influenced these children's perspectives towards life, migration and school contents. In the context of the participation of children, teachers, parents, and volunteers who join this after-school program, I addressed the needs and potentialities of this sector of the migrant population, by considering their life histories as a source to improve educational practices. Thus, the research questions for this project were: (1) How do internal immigrant children describe their educational and life experiences in northern Mexico? (2) How do formal and non-formal educational contexts influence their adaptation in their host society?

2.4 Participants of the pilot study

The pilot study was organised with participants of the following categories:

(1) Children: Fourth-grade migrant students of an Elementary School in Northeast Mexico (Monterrey).

(2) Parents: Parents of migrant families who travelled from different parts of Mexico to Monterrey in the search of better life conditions.

(3) Teachers and academic staff: Personnel of the Elementary School in Northeast Mexico (Monterrey).

(4) Tutors and volunteers: Participants of the after-school program of the Elementary School in Northeast Mexico (Monterrey).

Mostly, these families lived in a marginalised community in Monterrey, Mexico, where levels of violence and delinquency are higher than in other parts of the municipality. Furthermore, parents and families have jobs that do not provide them with a complete set of benefits in health and life insurance and social security services. With these issues in mind, there are some children in these communities that see education as one of the options of professional development but some of them prefer to abandon school in order to work at a young age to help to the economy of their families.

2.4.1 Selection of participants

Participants were selected with a purposeful sample, by which I selected a "…group of people that can best inform [me] about the research problem under examination" (Creswell & Poth, 2016, p. 118). Furthermore, children are part of a group of people who are interested in improving their academic skills in Mathematics and the Spanish language because they responded positively to the announcement of their teachers to have an extra activity to study topics they need to go through. The process of

selection also gave the possibility to analyse participants' perspective in relation to the after-school club held in this Primary School, as participants were interested in the improvement and development of children's capacities in Spanish and Mathematics.

2.5 Research procedures

The pilot study was held in a period of ten weeks, in which I participated as tutor and teacher of a group of migrant students in an Elementary School in Monterrey, Mexico. In sum, there were seven tutors participating in this school. The distribution was done as displayed in Table 3:

Table 3. Distribution of groups and learning activities

Area	Description	Participants
Coordination	General efforts to coordinate learning activities and community involvement	Lorena
Group 1 (Third grade students)	Learning activities in the areas of Spanish, Math, Arts, and Science with nine-year old kids.	Soraya and Raymundo
Group 2 (Fourth grade students)	Learning activities in the areas of Spanish, Math, Arts, and Science with ten-year old kids.	Alma and Bruno
Group 3 (Fifth grade students)	Learning activities in the areas of Spanish, Math, Arts, and Science with eleven-year old kids.	Martín and Úrsula

With the distribution shown in Table 3, we worked in a collaborative way to prepare meaningful learning activities to allow children rehearse topics of their academic courses. Furthermore, as I was carrying out this pilot study with a research perspective, I conducted special activities to investigate how children were experiencing the process of going to this after-school program, and the way in which these activities were influencing their lives and educational trajectories in a context of displacement and economic-driven migration. Furthermore, I conducted certain instruments to collect data related to topics such as migration, forced displacement, adaptation, and social conflict.

Research activities were applied within a schedule, in which I established strategies to gather data and collect information about the principal actors of this social contexts. In Table 4, I provide a description of these research tasks.

Table 4. Activities and research instruments in the pilot study

Week	Activity	Participants
1 (October)	Participant observation (Field notes and personal diary)	Noé González Children Parents Volunteers
2 (October)	Participant observation (Field notes and personal diary)	Noé González Children Parents Volunteers
3 (October)	Participant observation (Field notes and personal diary) Projective exercises (linguistics)	Noé González Children Parents Volunteers
4 (October)	Participant observation (Field notes and personal diary) Projective exercises (linguistics)	Noé González Children Parents Volunteers
5 (October)	Participant observation (Field notes and personal diary) Projective exercises (linguistics) Interviews (Parents and volunteers)	Noé González Children Parents Volunteers
6 (November)	Participant observation (Field notes and personal diary) Projective exercises (linguistics) Interviews (Teachers and children)	Noé González Children Parents Volunteers
7 (November)	Participant observation (Field notes and personal diary) Projective exercises (linguistics) Interviews (Teachers and children)	Noé González Children Parents Volunteers
8 (November)	Participant observation (Field notes and personal diary) Projective exercises (linguistics)	Noé González Children Parents Volunteers
9 (November)	Participant observation (Field notes and personal diary) Projective exercises (linguistics)	Noé González Children Parents Volunteers

2.6 Techniques and instruments for the collection of data

Following a qualitative and participatory strategy, I chose different instruments to have an active participation in the educational setting. I selected a multi-method paradigm to have a deep view of the experiences, meanings, and social practices of the participants, within their immediate contexts and principal needs.

2.6.1 Semi-structured interview

Semi-structured interview is the most used technique to collect, gather and interpret data in qualitative studies related to migration, forced displacement and social conflict. Thus, it is a relevant way to obtain information from participants, considering that it can be done several occasions according to the focus and topic of inquiry. Another benefit of using semi-structured interview is that the format of this tool allows the researcher to record and analyse information with a systematic pattern. Also, it is useful to have conversations with participants considering topics that are relevant to them.

The difference between a questionnaire and an interview is that the first one could be self-administered, while an interview needs the presence of an interviewer (researcher), who establishes his own personality and characteristics in the creation of a social and welcoming environment (Gubrium, 2012). Thus, the human element is vital to understand to what extent the interview could be done, because information is not only retrieved from what the other person said, but also from elements such as the facial expressions, mannerisms, and body gestures. Thus, the interviewer must be sensitive.

As a qualitative researcher, it is important to consider that "the interview seeks to understand the meaning of central themes of the subjects' lived world" (Kvale, 2008).

According to Kvale (2008), information from interviews must be analysed in two dimensions: Factual and levels of meaning. The first one refers to explicit descriptions and information given by the subject, while the level of meaning is linked to what the person feel or 'try to say between the lines'. This second dimension is more difficult to achieve, because of the deeper connotations and contexts that the interviewer must consider to be able to catch up these signals in order to catch up the meanings of the complete message of the interview. Fieldnotes were taken on these issues, in order to identify non-verbal communication elements that were important to give meaning.

2.6.2 Participant observation

This is a qualitative technique that allowed me to participate in the social context with this objective: To understand, describe and interpret participants' actions in a situated perspective. "Sociological observation requires the construction of a social situation to, paradoxically, observe the phenomenon in its *normal* functioning" (Callejo Gallego, 2002, p. 410), in order to have information of the actions, behaviours and common practices of a community. One of the ethical issues of participant observation is related to the presence and immersion of the researcher in the social context, because it is necessary to respect the regular development of the context. Thus, researchers should be able to manage their presence in relation to the objectives and research questions.

In the case of the pilot study, during the process I had the role of tutor or mediator of learning processes in the Primary School in Monterrey, Mexico. This gave me the opportunity to have a position in the context that allowed me to be part of children's and families' lives. With this information in consideration, my presence was

not as intrusive as if I were only a passive observer in an educational setting. Because of this, the students (children) of the after-school program had the confidence to talk to me, share moments, even meals, during the time we were together at school.

An important element in participant observation was related to the writing of fieldnotes of the main events that were held during the days I participated in the context. Fieldnotes are an essential tool of ethnographers and anthropologists in the sense that by using them, the "ethnographer 'inscribes' social discourse; *he writes it down*. In doing so, he turns it from a passing event which exists only in its own moment of occurrence, into an account, which exists in its inscriptions and can be reconsulted" (Geertz, 1973a, p. 19). With the techniques of ethnographic research, I observed the social and school context, identified key points about social interactions, and wrote down my impressions.

Additionally, an important element in participant observation was carried out with the identification of jottings, which are defined as "brief written record of events and impressions captured in key words and phrases" (Emerson, Fretz, & Shaw, 2011, p. 29). As I was participating as a tutor and teacher in the observation process, I did not have time to write down my fieldnotes in the exact moment that events were occurring. Because of this, I used a notebook to write down key words or drawings that were going to remember me important facts or conducts that were relevant during the session, and that I needed for a subsequent analysis. The link between fieldnotes and jottings was a crucial part of this task and was included in the process of analysis to have a deeper understanding of participants' actions.

2.6.3 Projective exercises

Within an anthropological and sociological perspective, I used projective exercises in which children are enrolled in activities to display information such as: (1) The interpretation of their immediate context, (2) Problem-based learning, (3) The most urgent needs in their communities, and (4) Their personal reflections toward learning activities. These projective exercises also gave useful insights for knowing children and their families in a deeper way, in the framework of the research topic.

2.6.4 Community mapping

Community mapping is a qualitative technique that considers the involvement of "residents in identifying the assets of their neighbourhood, looking at opportunities and creating a picture of what it is like to live there" (Preston City Council, 2017, p. 4). This is a powerful tool to retrieve information from the perspective of participants, because they are involved in the identification of strengths and weaknesses of their own societies, in order to see possibilities of solution to improve the conditions of their lives. Furthermore, this perspective gives participants voice and power for social change.

2.6.5 Personal diaries and fieldnotes

As stated at the beginning of this project, one of the objectives of the study is to give participants the options of participate in the research process, with the collection, analysis and interpretation of data of their social contexts. With this objective in mind, participants used personal diaries and fieldnotes to write down their thoughts, feelings, interpretations of reality, or any other idea. These tools let participants to have a space to express what they think is important for the investigation.

2.6.6 Supporting documents

During the process, supporting documents such as school curricula, legal documents, and governmental papers were analysed to see in which ways NGOs, governments, and schools are doing programs to support migrant children and their families. Also, the importance of these documents relies on the comparative perspective between the document and the real practice that was observed in the different sessions. This practice was used as a reference to analyse school practices and activities and their relationship with the macrosystemic goals developed by different institutions.

2.7 Analysis strategies

The pilot study held a phenomenological and ethnographical perspective, with the application of six interviews to participants, ten fieldnotes and three support documents. I considered the theoretical and methodological phases of experts in these approaches to specify the strategies of analysis and interpretation. I have considered that the process of data analysis involves "…organizing the data, conducting a preliminary read-through the database, coding and organizing themes, representing the data, and forming an interpretation of them" (Creswell & Poth, 2016, p. 181).

The qualitative analysis strategies were carried out within two dimensions. On the first hand, in trying to identify the meanings and experiences toward the topic of migration, education, and forced displacement but also in the sense of understanding cultural practices of the communities I was working with. Thus, data was studied with the following steps: (1) General reading of the information as a data set. In this process,

I looked "closely and systematically at what has been observed and recorded" (Emerson et al., 2011, p. 173), (2) Open coding, with the establishment of open codes that emerged from data obtained from participants, (3) During the process of coding, I wrote down memos about my thoughts, feelings, and ideas toward the analysis process, and (4) Linkage of the open codes with theoretical codes as a powerful process of linking theory with concrete activities in the social scenario.

An important part of the process of gathering information for this dissertation relies on the qualitative tools and software that aids in the organisation of the main data. For this project, I used the qualitative software *MAXQDA*, which holds tools to combine quantitative, qualitative, and mixed methods of analysis. This software is characterized by its "openness to the multiplicity of methodological approaches, which provide for a truly diverse and pluralistic global scientific landscape" (MAXQDA, 2017).

2.8 Instruments and data collection

In the following operationalisation chart (Table 5), I explain how each research instrument was related to the corresponding research question[3]:

Table 5. Operationalisation chart

Research question	Variable	Instrument	Participants / Description
How do internal immigrant children describe their educational and life experiences	Educational and life experiences	Semi-structured interview	Interviews with three boys and one girl of the fourth grade, to deepen in their educational and life experiences in northern Mexico.
		Participant observation (Personal diary)	Weeks 1-9 to analyse how children talk about their places of origin and how they describe their educational and life experiences in northern Mexico.
		Projective exercises	Weeks 3-9 to display how cultural and linguistic roots influence their educational and life experiences.

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[3] A complete transcription of instruments is displayed in Appendix (Section 1).

		Community mapping	Week 8 to get to know students' spatial relationships and meanings for territory. They identified in which places they have lived before and the meaning of each one.
in northern Mexico?		Supporting documents	Documents of the Public Education Secretariat of Mexico, such as textbooks and curricular guides.
How do formal and non-formal educational contexts influence their adaptation in their host society?	Social adaptation in host society	Semi-structure interview	Interviews with three boys and one girl of the fourth grade, to deepen in how the school and the educational club (formal and non-formal education) have influenced them in their adaptation to their host society in northern Mexico.
		Participant observation (Personal diary)	Weeks 1-9 to analyse how children interact with other participants and show themselves adapted to their new context.
		Projective exercises	Weeks 3-9 to display how cultural and linguistic roots from their places of origin or host society have influenced their adaptation to their host society.
		Community mapping	Week 8 to get to know students' spatial relationships and meanings for territory. They identified in which places they have lived before and the meaning of each one.
		Supporting documents	Documents of the Public Education Secretariat of Mexico, such as textbooks and curricular guides.

2.9 Results

In this section, I present the results of the obtained data from the Elementary School in Monterrey, Mexico, following the steps mentioned and explained above. In this first stage of the process, I have identified several categories that are related to the educational and social experiences of children who have changed their place of residence. Most of them have experienced economic issues in their families, reason why their parents decided to look for better living conditions in Monterrey. The categories that emerged from the coding process are:

Category 1: Social and economic conflict as a reason to change the place of residence.

Semi-structured interviews revealed that children and their families have changed their place of origin due to economic and social issues. This is an important feature in the analysis of migration processes, because it is not only because a person or criminal group is forcing people to leave their homes, but also because the opportunities to have a job or even social and economic security are not enough for them to have a fair life. Some extracts from interviews and fieldnotes reinforce this category:

In response to the reasons of moving from San Luis Potosí to Monterrey, Lupita, one of the girls that is part of the after-school program, said that they decided to move because *"…In San Luis Potosí [her] dad did not find a job"* (Interview). Now, in Monterrey, her father's job is to cook chicken in a place nearby the school. Even though her father found a job in Monterrey, the conditions of this new place are not the best because this job does not give all the benefits of social security and economic welfare. Another case occurred with Ramiro, a kid who participates in the after-school program. He came from Oaxaca, a state in the southern part of Mexico. According to his testimony, his parents came to Monterrey because in Oaxaca the working conditions are not suitable to maintain a family. He has experienced this situation not only with his immediate family but with other family members such as uncles, aunts, and cousins.

Category 2: Identities linked with the place of origin and family connections.

Even though children say that economic, working, and educational conditions are better in Monterrey than in their places of origin, their identity is linked to the place they come from. For example, Ramiro says that he would prefer to live in Oaxaca because his grandparents still live there. Nevertheless, according to what he said in the interview,

when they visit his family in Oaxaca, his mother says that *"it's not right to stay for too long at grandparents' house"* (Interview). Thus, they do not visit them for long periods.

In the case of the rest of the children, all of them say that they prefer their places of origin but that they would prefer to stay in Monterrey because they know they can find a job and economic security in this place. Gerardo, another kid of the group that came from Oaxaca says that he is living in Monterrey because his father works in "Fundidora Park" (a thematic park in the city). He said that he wanted to work in "Fundidora Park", just like his dad does right now, he likes the activities his father applies with dinosaurs (constructing them) at the park. The example of families looking for better living conditions show how economic and social elements are motives for them to look after new places of residence.

Category 3: Linkage with friends, communities, and teachers in the place of origin.

Children have remaining family in their places of origin. Because of this reason, they maintain a bond or connection with these places. Lupita, for example, says that her grandparents still live in San Luis Potosí and that when they visit her, she can share moments with them. Ramiro, on the other hand, says that he has many relatives in Oaxaca, and that his mother bought him a piece of land there, in which he would like to build a house in the future. His linkage to this place is evident when he says that he does like Monterrey but that he prefers the life in Oaxaca for doing a living. Even though they know economic and professional opportunities are better in Monterrey, children still

have a linkage with their previous places of residence, and they continue wishing to be there and share this time with their families.

Category 4: Educational outcomes and academic levels as a symptom of social vulnerability / Common beliefs about education: Where do I find the best educational processes and schools?

It is evident that all children consider that the educational level of their previous schools in Oaxaca and San Luis Potosí was worse than the one they have in the present stage in Monterrey. Juan, a kid who is from Oaxaca, says that *"in Oaxaca, there is a school, but teachers do not teach […] They only teach the alphabet, and we write down some things about what we are doing…"* (Interview). Similarly, Lupita said in her interview that the previous school year in San Luis Potosí was very different from the one she is experiencing in Monterrey. In her interview, she declared that *"[In San Luis Potosí] teachers did not teach anything […] My teacher did not pay attention to us"* (Interview). She said that her teacher was with the principal all time dealing with disciplinary issues and children were playing all day long at school. She pointed out that in her previous school she did not receive the opportunity to learn.

Similarly, the rest of the children said that schools in Oaxaca "do not teach" or that they did not learn from schools that were in other parts of Mexico like Oaxaca and San Luis Potosí. Thus, they appreciate the role of teachers and principals in Monterrey, they say it is the first time they learn topics related to their grade but also, because they feel that their teachers really care. Additionally, in Monterrey they feel that they have attention and a follow-up process from teachers and academic staff.

Category 5: Efforts from Non-Governmental Organisations, Schools, and Volunteers in the adaptation of migrant children in their new communities.

In relation to the efforts to help migrant communities in their adaptation to their new places of residence, the work of Non-Governmental Organisations, schools, and volunteers represents a key factor. For example, volunteers in the afterschool programme in the Elementary School in Monterrey have said they do this collaboration because they want to make a change in the social scenario, serving these communities and helping children in their learning processes. Furthermore, in the daily practices of teaching and learning, volunteers do not focus only a lesson or topic related to what children need to learn but they also think about ways in which kids can learn to love and appreciate knowledge. This is carried out with an innovative perspective in which volunteers share ideas with their colleagues and have meetings regularly to assess the techniques they are using to enhance children's learning processes.

Passion can be found within the roles of volunteers, teachers, and participants who are involved with these children and migrant communities. Moreover, these organisations are not only committed to bring safe and knowledgeable spaces but also in giving social and emotional support for children and their families.

Category 6: Linguistic roots and appreciation of cultural traditions.

Finally, data shows that students who are part of this after-school programme know and practice an indigenous language that is used in their places of origin (Oaxaca and San Luis Potosí). In the case of the kids who are from Oaxaca, they speak

"Zapotec", while Lupita, whose state of residence is San Luis Potosí, has an inheritance from "Nahuatl". These languages come from indigenous groups from different regions of the country, and their families still use them. Thus, with the interviews and fieldnotes, I have identified that linguistic roots are a key component in these kids' identities as Mexicans and they feel secure and unique with the use of their indigenous languages.

An example of this appreciation of the linguistic roots in the children's experiences could be seen in the case of Juan. He is from Oaxaca, but he is proud of his use of Zapotec language. He told me that when he interacts with his family, he always speaks with them in this language: *"When a person is speaking in Spanish, I also need to speak in Spanish for them to understand me… I talk Zapotec language with my cousins, mom, dad, brothers, sister, uncle, aunt…"* (Interview). He also pointed out that the common language in his family setting is Zapotec but that he also uses this language at school with classmates as Ramiro and Gerardo, who also are from different parts of Oaxaca. He was not afraid to talk about his linguistic roots or to tell me some of the words he knows in this language. On the contrary, he was proud to declare that part of this cultural heritage came from this language.

2.10 Lessons for main study

After doing this pilot study, I considered the lessons and elements to retrieve for the main study, which I display in the following lines:

2.10.1 Lessons learned

The selected methods were useful to understand, give meaning, and explore the experiences of internal migration in the Mexican context. As a pilot study, this phase of the process evidenced the importance of qualitative methods for meaning exploration. Furthermore, the use of jottings, fieldnotes, and memos enriched the coding process. Nevertheless, I identify the following areas to improve the main study:

A comparative perspective: This paradigm will allow the researcher to have a deeper understanding on the meanings that people from different regional contexts and educational settings give to forced displacement. As the pilot study was done in a sole regional context, I did not apply a methodological process of comparative analysis, which is necessary for the main study of the dissertation.

Pedagogical model: As a final product, the main study will contribute to the field of educational innovation with the inclusion of a reflections and strategies towards the topic of pedagogies of the future and innovations in education, which will be based on the analysis, comparison and data that emerges from the field.

Supporting documents: The analysis of extra information was relevant to situate my pilot study. Nevertheless, it is necessary to recover this information to generate triangulation strategies to allow information to be confirmed with different instruments. In the main study, I will recover support documents to triangulate findings, generate tables, and figures that explain results in a deeper way.

2.10.2 Relationship with main study

The pilot study helped me to understand the limitations, scope, and use of different strategies and instruments to gather data towards the research topic. It represented a learning process in which my position as a researcher was contested and challenged with my introduction to the field as a newcomer (talking about methodology and theories regarding education and forced displacement). In this sense, I outline experiences and elements that need to be recovered in order to deepen into my understanding of the main themes and in the methodological factors:

Qualitative perspective: This methodological approach was useful to understand and analyse participants' views towards the topic of education and forced displacement. The main study will also use this approach to study the cases of Colombia and Mexico.

Instruments: All instruments were useful to accomplish the research procedures and objectives. They will be recovered for the main study, together with focus groups.

Relationship with participants: An extended stay in the field was key to achieve participants' confidence and to observe and participate in the community's daily practices. My experience as a researcher was envisioned with my full participation.

Coding and analysis process: The task of describing and interpreting data was done within a reflective process, in which I considered my personal beliefs and social background. These reflections and special care of the process will be retrieved to have a process in which I respect the perspective of the participants.

Narrative research instead of phenomenology: I found out that a phenomenological perspective was useful for this pilot study. Nevertheless, when I

explored the possibility of applying it for the main study, I noticed that it did not

accomplish the main aims of the research project. Firstly, phenomenology loses

specificity on how details of personal histories around forced displacement influence (or

not) the way participants shape realities. Furthermore, the identification of meanings of

the phenomenon was not enough to get a deep perspective on how personal histories

were built around situations of forced displacement and how this is related with the

educational ambit. Finally, applying the process of *epoché* (Moustakas, 1994) was a

suitable option to investigate meanings on how phenomena influences people's lives, but

it does not consider cases on how futures and alternative options are built. For these

reasons, the narrative perspective was selected to deepen into people life histories in

situations that connect education and forced displacement. As stated before, the

application of this pilot study was not only a task to guide me upon the methodological

characteristics on the topic, but also to define theoretical and conceptual orientations.

2.11 Summary of the chapter

Table 6. Summary of the chapter.

Chapter 2: Pilot Study		
Research questions and lessons for main study	**Paradigms, context and instruments**	**Categories**
(1) How do internal immigrant children describe their educational and life experiences in northern Mexico? (2) How do formal and non-formal educational contexts influence their adaptation in their host society? Lessons for main study: (1) Qualitative study (2) Instruments (3) Documents	Phenomenology and ethnographic tools with an open coding process Educational context in northeast Mexico with the presence of internal migrants (a) Semi-structured interview (b) Participant observation (c) Projective exercise	Social and economic conflict as a reason to change the place of residence Identities linked with the place of origin and family connections Linkage with friends and communities in the place of origin Educational outcomes and academic levels as a symptom of social vulnerability

(4) Relationship with participants (5) Narrative research		Efforts from NGO's, schools, and volunteers in the adaptation of migrant children Linguistic roots and appreciation of cultural traditions

Chapter 3: Research Problem

3.1 Introduction to the chapter

The literature review process guided the selection of concepts and orientations for this dissertation. Moreover, the pilot study was relevant to analyse the interactions between my literature review and the field. The corresponding analysis gave me the opportunity to redefine my research questions for the main study. Three relevant moments during my research process constituted the results of the literature process: (1) Relationship between education and conflict, (2) Nexus between education and forced displacement, and (3) Nexus between education and forced displacement in Colombia and Mexico in terms of future and life aspirations.

In this section, I outline the justification of the research problem in relation to the conceptual approaches of this topic, the sociohistorical conditions of each country, and the description of previous studies with similar orientations. I begin with the definition of the research questions and objectives. Finally, I present the characteristics of the contexts of study (Colombia and Mexico), together with the main concepts and theories.

3.2 Definition of the research problem

3.2.1 Research questions

This study aims to answer to the following general research question:

(1) How do pedagogical practices interact with the formation of notions of future and life aspirations of communities who have experienced forced displacement in Colombia and Mexico?

Additionally, this study brings ethnographic and narrative data on the following specific research questions:

(2) How do displaced educational communities narrate their future possibilities and life aspirations?

(3) How do life histories of displaced educational communities shape their future possibilities and life aspirations?

Finally, in the political and pragmatic orientation, this dissertation gives insights on the following specific research question:

(4) How is education responding to the needs of communities who have experienced forced displacement in Colombia and Mexico?

3.2.2 Objectives of the study

This study has the following general research objective:

(1) To illustrate how pedagogical practices interact with the formation of notions of future and life aspirations of communities who have experienced forced displacement in Colombia and Mexico.

Additionally, this study brings ethnographic and narrative data on the following specific research objectives:

(2) To describe how displaced educational communities narrate their future possibilities and life aspirations.

(3) To analyse how life histories of displaced educational communities shape their future possibilities and life aspirations.

Finally, in the political and pragmatic orientation, this dissertation gives insights on the following specific research question:

(4) To evaluate how education is responding to the needs of communities who have experienced forced displacement in Colombia and Mexico.

3.3 Contexts of study and their relevance

This study was held in Colombia and Mexico. These contexts were selected because they share characteristics of forced displacement with the intersection of conflict, violence, persecution and human rights violations (World Bank, 2015). Finally, forced displacement in these countries has been permeated by the intersection of conflict, war, and narcotics policies that criminalise and prohibit the production, consumption, and commercialization of drugs in the Latin American region.

3.3.1 Colombia: Context and sociohistorical conditions of forced displacement

Internal forced displacement in Colombia is mainly related to an armed conflict that has taken place since the decade of 1950's. This conflict has been considered as an expression of civil war that began with the participation of multiple state and non-state actors. One key factor has been the struggle over land rights (Melo, 2017). Moreover, violence in Colombia has been expanded by the policies that criminalise and prohibit the production, consumption, and commercialization of drugs in the Latin American region, in the context of the *war on drugs*, which has been a social and normative movement

that advocates for a prohibitionist perspective for the consumption of drugs and psychoactive substances (Boullosa & Wallace, 2016; Gaviria & Mejia, 2011).

The Colombian armed conflict has been constituted by the interaction of several armed and political groups that have struggled to dominate lands and politics One of these groups is the Revolutionary Armed Forces of Colombia (FARC), which was founded in 1964 in a context with the following characteristics: (1) agrarian fights to define the control of territories, (2) political actions of the recently founded Communist Party, and (3) creation of peasant self-defences. FARC began as a "marginal, silent, not very combative guerrilla, that mixes its old procedures with new forms of attraction and social subjection in its relations with peasants, advocating for the State presence in its zones of influence, and that is socially perceived as a guerrilla daughter of the bipartisan violence and a social conflict not resolved by the State" (Centro Nacional de Memoria Histórica & Universidad Nacional de Colombia, 2014, p. 18).

Since its foundation, FARC received the support from diverse sectors from society, specially students and people from rural zones with scarce presence of the government. FARC, drawing from a Marxist-Leninist orientation, had the objective to protect marginalised peasant groups and fought against imperialist forces. During its first years, the Revolutionary Armed Forces of Colombia were constituted as an armed organisation with the support of the Communist Party (Centro Nacional de Memoria Histórica & Universidad Nacional de Colombia, 2014; Melo, 2017).

Despite these first activities with a social justice perspective, during the 1990's FARC changed their orientation, due to the emergence of right-wing paramilitary forces

or AUC (United Self-Defence Forces of Colombia) and the new funding sources related to drug trafficking that supported them (BBC News, 2013; Melo, 2017). Paramilitary forces were constituted by members of the militia, powerful landowners and drug traffickers, who took control of diverse regions of the country to stop FARC's influence. Paramilitaries sought to control the territory and attack FARC (and other *guerrilla* groups) to protect the interests of the sectors mentioned above. One of their sources of funding was drug trafficking and drug cartels' illegal actions. Thus, they were involved in periods of massacres and displacement of people from diverse sectors in order to obtain political and economic benefits (Centro Nacional de Memoria Histórica, 2015; Melo, 2017). In this sense, not only FARC and other *guerrilla* groups were involved in the forced displacement process of Colombia, but also paramilitary groups who were looking for land domination: "Paramilitaries and drug traffickers legitimized the use of violence and the exodus of the population as forms of conflict resolution, making war more intense and dirtier" (Centro Nacional de Memoria Histórica, 2015, p. 63).

Along with the formation of FARC, there are other armed groups that represent the political opinions of Colombian society on the left and right wings ideologies. The most representative groups that have played a relevant role in the Colombian conflict are: (1) National Liberation Army (ELN), (2) United Self-Defence Forces of Colombia (AUC) or Paramilitary forces, and (3) Bacrim (Criminal Bands). The first group represents the left-wing ideology inspired in Marxism and the Cuban Revolution. Their actions influenced the middle-class intellectuals of the twentieth century, as they evidenced contradictions in the conditions of the "national reality". Furthermore, the

AUC were a right-wing oriented group constituted by landowners and drug traffickers who wanted to maintain control of territories because the government did not guarantee protection for them. Finally, Bacrim refers to different criminal groups who have been involved in the Colombian conflict and sought to control territory with diverse ideological perspectives (BBC News, 2013; Centro Nacional de Memoria Histórica & Universidad Nacional de Colombia, 2014; Comisión Nacional de Reparación y Reconciliación (Colombia), 2013; Melo, 2017).

Struggle among political parties, government and criminal bands derived in violence and conflict in the territory. As a result, more than 7.4 million people were forced to flee in their search of security. From this number, 340,000 Colombians have received the status of "refugee" in other countries (Alto Comisionado de las Naciones Unidas para los Refugiados, 2017). Figure 2 outlines the main destination areas of Colombians during their exile and the number of refugees.

Figure 2. Migration corridors in forced displacement in Colombia (Alto Comisionado de las Naciones Unidas para los Refugiados, 2017)

From this exile, Colombians also migrated to Venezuela, the United States and Spain. Information displayed in Figure 3 shows the main countries of destination of Colombians who have fled conflict up to 2015:
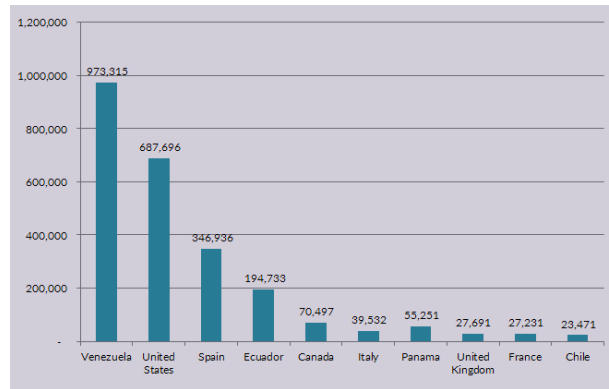
Figure 3. Top Ten Destinations for Colombian Immigrants, 2015 (Carvajal, 2017).

The Colombian government has carried out research and applied specific actions on forced displacement. Through government institutions such as the Victims Unit (*Unidad de Víctimas*), Office of the Ombudsman (*Defensoría del Pueblo*), and Family Welfare (*Bienestar Familiar*), the Colombian State has evidenced the migrant processes within the context of armed conflict. In this sense, according to the Victims Unit (up to August 2018), the number of victims of the armed conflict is 8,375,858, and from this number, 7.25 million have been forced to flee their places of origin due to internal armed conflict and violent extremism. Furthermore, those who have experienced forced disappearance, homicide, decease, and non-active for attention are 1,668,924 (Unidad de Víctimas, 2018a). These victims have received resources from the government to repair the damage caused by the armed conflict.

Even though statistics outline the official data of forced displacement in the country, there have been several international organisations that present different numbers, due to the methodological processes they follow and how a forcibly displaced person is defined (Ibáñez Londoño & Moya, 2007, p. 29). Because of this reason, it is

important to compare the statistical information that these groups display toward forced displacement. The most relevant and reliable sources are: State sources (*Defensoría del Pueblo*, *Unidad de Víctimas* and *Instituto de Bienestar Familiar*), Research institutes (*Centro de Recursos para el Análisis de Conflictos*, *Consultoría para los Derechos Humanos y el Desplazamiento*, Catholic Relief Services, *Pastoral Social Cáritas Colombiana*) and United Nations. Comparisons among different sources of information allow the topic to be analysed in depth and considering multiple perspectives.

Colombian inhabitants have experienced diverse situations derived from the armed conflict. In this context, the government has created categories to classify the different causes that affected Colombian citizens during this historical period. Table 7 shows this information with the number of people who have been affected by each fact. In this table, "displacement" is remarked as it is the condition which has been most common for the Colombian population.

Table 7. Facts of damage of the Colombian armed conflict (Unidad de Víctimas, 2018b)

Fact	Number of people
Abandonment or Forced Land Removal	7,334
Terrorist act / Attacks / Combat / Harassment	95,388
Threat	390,671
Confinement	12,741
Crimes against freedom and sexual integrity	25,845
Forced disappearance	170,372
Displacement	**7,422,645**
Homicide	999,008
Personal Physical Injuries	7,370
Personal Psychological Injuries	425
Antipersonnel mines / Unexploded ordnance / Explosive device	11,437
Loss of real estate	113,658
Kidnapping	36,728
Without information	214
Torture	10,795
Entailment of boys, girls, and adolescents	7,518

Armed conflict and forced displacement have entered people's lives from different dimensions. Violence, vulnerability and insecurity are words commonly used to refer to the regions in Colombia where this situation predominates. People have been forced to flee as a result of threats of armed actors and as an instrument of dispossession of land. In both cases, displaced communities are not only "expelled from their land, or their belongings - their plot, their cattle, their hens, their house, their school -, but expelled, being thrown out of his surroundings, of their life such how they knew it" (Centro Nacional de Memoria Histórica, 2015, p. 20). As a result, social ties have been damaged and educational programmes have been designed to tackle the populations needs to redefine their lives and heal the wounds left by this episode of the history.

3.3.2 Mexico: Context and sociohistorical conditions of forced displacement

Forced displacement in Mexico has different characteristics from those observed in the Colombian case. Traditionally, Mexico represents a migratory background both for its national population (internal and external migration) and as a transit and destination territory for people from Central and Latin America. Mexico has also experienced internal forced migration in different regions of its territory. Since the declaration of war on drug trafficking (*Guerra contra el narcotráfico*) in 2006 by the government of Felipe Calderón, more than 300,000 people have been forcibly displaced in the territory (Comisión Mexicana de Defensa y Promoción de los Derechos Humanos, A.C, 2017; Rubio Díaz-Leal, 2014).

In the context of drug trafficking, people migrate with two purposes: (1) Those moving from non-violent to violent states (for economic reasons), and (2) Those moving

from violent to non-violent states (for security reasons) (Atuesta & Paredes, 2016).

These internal flows evidence how political programmes and public policies influence

migration corridors. Also, it is relevant to point out that "the non-economic factors seem

to play a role, and specifically the violence appears as a relevant factor to explain

migration from violent to nonviolent states" (Atuesta & Paredes, 2016, p. 481).

According to the Mexican Commission for the Defence and Promotion of Human

Rights, violent conflicts are a key element in forced displacement in Mexico. In the

period from 2006 to 2018, 338,405 people have experienced forced displacement in the

region. The states with the highest rates of displacement in 2018 were: (1) Guerrero,

with 5,056 cases (which represents the 44% of the forcibly displaced people in Mexico),

(2) Chiapas, with 5,035 (43.82%), and (3) Sinaloa, with 860 (7.68%). Moreover,

Guerrero and Chiapas hold the 87.82% of forcibly displaced people in Mexico (Pérez

Vázquez, Bachi Morales, de Aquino Barbosa Magalhães, & Castillo Portillo, 2019).

In this context, it is important to emphasize how violence has influenced

migration patterns and corridors, because "historically, violence in its different forms

and manifestations have been the main cause of forced displacement in the world"

(Rubio Díaz-Leal, 2014, p. 32). Moreover, in the case of Mexico, non-economic factors,

such as persecution or life-threatening situations have been relevant to motivate people's

displacements. Thus, while the government does not establish mechanisms to stop these

violent scenarios, people are more vulnerable to experience forced displacement.

Even though institutions such as the National Commission for Human Rights

(governmental representation) and the Mexican Commission for the Defence and

Promotion of Human Rights have done research and systematisation of internal forced

displacement in Mexico, registered ciphers are short from the magnitude of the issue.

This is because the reported displacements are from complete communities who were

forced to abandon their homelands (massive migratory movements). Isolated and limited

cases are less reported on traditional channels, such as media or political coverage.

Furthermore, in the case of Chiapas, the victims of forced displacement are in their

majority indigenous women and children, who also deal with topics of discrimination

and less access to opportunities derived from their marginalised and vulnerable

conditions because of their indigenous languages, gender perspectives and less access to

jobs and educational opportunities. Parallel to these ideas, the National Commission for

Human Rights declared that "the results obtained [in their internal displacement report]

did not allow a valid general projection on the dimension of the phenomenon although

they demonstrate the need and urgency to address this problem" (Sí Paz, 2018, para. 4).

Chiapas has experienced diverse episodes of forced displacement in the last

decades. Religious expulsion has been one of the causes for people to abandon their

homelands. In the 1970's, for example, the region of San Juan Chamula experienced

forced displacement due to religious conflict: newly converted people to Protestantism

were forced to flee their origin community. Since the decade of 1980's, other

municipalities in *Los Altos* (geographical region) also witnessed the process of expulsion

of sectors of the population who were changing from their original Catholic religion to

Protestantism, most of them from indigenous groups (Martínez Velasco, 2005). In their

process of displacement, families and individuals were forced to flee as they experienced

situations such as the burning of their houses, direct attacks with guns and other weapons, and the dispossession of their lands.

Likewise, there are other sectors of the population who have experienced forced displacement related to political violence. One example is related to the confrontation between the Mexican government and the Zapatista Army of National Liberation (*Ejército Zapatista de Liberación Nacional*) – EZLN. Since its foundation in 1994, the EZLN declared war to the Mexican government, a process that derived in episodes of violence and conflict in diverse areas of the territory. This situation forced several communities to flee from their homes (Salazar Cruz & Castro Ibarra, 2014).

Even though different types of conflict have promoted a change in the composition of the population's distribution, nowadays there is not an isolated cause to describe forced displacement in the region. As stated previously, a combination of factors, dimensions of violence, and conflict in various aspects of society have forced communities to abandon their places of origin. As most of them have indigenous roots with multiple linguistic variations and relationships with the land they own, their position in society has been peripheral and, in some cases, of marginalisation and vulnerability. These conditions arrange them in a situation of disadvantage in a context in which the government has not fully recognised the issue of forced displacement (Centro de Derechos Humanos & Fray Bartolomé de Las Casas, AC, 2003; Pérez, 2014; Salazar Cruz & Castro Ibarra, 2014).

3.4 Theoretical and conceptual framework

After identifying the area of research (gap) and the need to study the topic of futures and life aspirations, I present a conceptual cohort of theories that give the framework to read and analyse the collected data.

3.4.1 Architecture of pedagogical practices

Talking about pedagogical change and innovation for the 21st Century, Kemmis and colleagues (2013) identify that "education and schooling cannot be other than what they were yesterday and what they are today unless there are some significant transformations of the practices that reproduce and reconstitute schooling as we now know it" (Kemmis et al., 2013, p. 3). In the pedagogical domain, these authors propose a theory of the architecture of practices in education (Kemmis et al., 2013), which are understood as personal projects that occur in the present but that are influenced by the past and directed towards the future. Practices in education influence the way we act in the present and what we expect from the future. From the perspective of these authors, education is "…the practice by which children, young people, and adults are initiated into other practices" (Kemmis et al., 2013, p. 37). Pedagogical practices are constituted by three elements, that define and operationalise the mechanisms to study education: sayings (language that is used by participants), doings (common practices within the context), and relatings (relationships within the social space).

The practice is grounded in the relationship between participants in which three dimensions come into play: the dimension in which participants communicate through language (sayings), practice activities (facts), and relationships with other members of the context (the related ones). Therefore, the practice is seen as a "project" in which

individuals agree on the sayings, facts, and relationships that allow establishing links for specific social relationships. Moreover, educational settings are contextualised and situated places in which communitarian bonds are generated and practices influence the way people think about their lives, produce artefacts and relate to others.

In addition to this, Kemmis et al (2013) propose the concept of "architectures of practice" in relation to the structures that allow and force practices to exist in three planes parallel to what is said, made and related, which are: cultural-discursive agreements (said), material-economic agreements (facts), and social-political (related) agreements. The interaction of these elements is dynamic, in constant evolution and with a sense of transformation, in which each educational space is unique and produces specific outcomes and principles. Thus, the practices are reflected in what we say, do, and how we relate. Finally, "practices come into being because people, acting not alone but collectively, bring them into being". (Kemmis et al., 2013, p. 32).

The approach of Kemmis et al (2013) consists in considering the theory of architectures of the practices in education as the central element for the definition of a pedagogical theory. They understand that education is a practice that is constituted by the interconnection of sayings, facts, and relatings that are located in a specific time and space, by which "children, young people, and adults are initiated in other practices" (Kemmis et al., 2013, p. 37). In this process, people learn the arrangements for the practices in which they are initiated, which is why they are involved in practice architectures in a specific context. Thus, they learn to inhabit a space according to what

they expect them to say, do, and how they relate to others so they can express themselves in a process that is both individual and collective.

The proposal of Kemmis et al (2013) is relevant to analyse the pedagogical needs, manifestations and projections of communities that have experienced forced displacement, because it provides both a theoretical and applied pedagogical approach that seeks to understand the composition of education in a situated context. Furthermore, drawing from the theoretical development of these authors, communities are analysed by the constitution of sayings (language), doings (actions) and relatings (relationships) in a context where forced displacement is present. Finally, this theory brings a pedagogical paradigm on the aims of education in this era, in order to propose innovative practices to work with these populations in formal and non-formal educational settings.

3.4.2 Future

Studies of anticipation, future and prospective analyses have acquired importance in the theoretical and empirical perspectives in different disciplines. The need to anticipate our actions to solve problems, create alternative contexts and promote new livelihoods have brought techniques in the search of possible futures to improve human being's life. In this section, I present a definition of two core concepts related with the perspective of this dissertation: (a) Futures literacy, and (b) Futures in action.

3.4.2.1 Futures literacy

Several researchers have pointed out the need to study the topic of future as a condition to promote social transformation (Dator, Sweeney, & Yee, 2015; Miller, 2018,

2019). A key concept in these proposals is that there is an anticipatory capability profile, which is related to different ways in which people "use the future" (Miller, 2019), having two effects in peoples' lives: (1) A better understanding of the world around them, and (2) A better way to appreciate the complexity of the world in order to respond in creative ways to the changes it represents (Miller, 2018, 2019).

Drawing from the fact that the future does not exist, it is necessary to start talking about studies of anticipation and prospective analyses. According to Miller (2018), the Futures Literacy Framework (FLF) is constituted by three interconnected areas: Ontological, Epistemological and Anticipatory Assumptions. The first one refers to 'What kind of future is being used?', considering the system (Open or close options of future), purpose (teleological aspect) and type. The epistemological element refers to the different methods and techniques to describe the imaginary futures: It can be from a statistical point of view (e.g. used mostly in meteorology) or by storytelling (e.g. a way in which communities understand and make sense of their social realities). Finally, a core concept in these perspectives is the one of "anticipatory assumptions", which are characterized as those competencies that enable people to describe their imaginary futures. Thus, human anticipation depends on the skill of imagining new futures and ways to build the present to transform the future.

UNESCO has highlighted the importance of promoting a study of future since the publication of documents such as *Transforming the future: Anticipation in the 21st century* or the implementation of UNITWIN/UNESCO Chairs Programme that addresses these topics. The term of "futures literacy" refers to why and how human

communities use their imagination into the transformation of the present stage to introduce the non-existent future into their lives (Hanze University of Applied Sciences, 2019; Miller, 2018). Also, considering the three elements that constitute the Futures Literacy Framework, being a future literate person consists in the ability of understanding the discipline of anticipation and design a strategy to use this information in the formation of possible and imagined futures.

Developing skills in the use of future is a key factor in the development of generations in the 21st century. This is based on the idea promoted by UNESCO that determines the following: "How developing people's capacity to 'use-the-future' might be linked to the exercise of human agency in the pursuit of societal well-being" (Miller, 2018, p. 60). Thus, research from this perspective is a way in which people receive the tools to empower their position, value their origins and use their local resources to understand the world and the changes within them and, as a result, transform the present in the construction of a different future for them and their communities. Thinking in a futures literacy perspective allows to redefine personal identities working from a prospective and sustainable lifestyle, considering life histories as a reference for the future, but not as a determining factor that guides people's lives.

3.4.2.2 Futures in action

To understand the scope and application of the concept of "future" in contexts of forced displacement, I introduce the term of "futures in action" (Mische, 2009). This theoretical approach promotes a sociological vision of the study of "future", with the concepts of projects and projectivity, as tools for social analysis to revive human agency.

In terms of this research, life plans are seen as tools for social analysis and a "projected future as a dynamic force undergirding social change" (Mische, 2009, p. 695).

Mische (2009) also points out the importance of *others* in the constitution of projects and notions of future considering that "the process of project formation entails the capacity to interpret and coordinate one's action in accordance with the motives and projects of other actors" (p. 698). This is enhanced with the cognitive dimensions that each person practices towards the practice of future. These cognitive dimensions explain in which ways communities' behaviours react towards the futures thinking process and, consequently, how they act upon in the present to build their imagined futures:

(1) Reach (Time horizons and degrees of extension of the imagined futures).

(2) Breadth (Different possibilities seen in the imagined future).

(3) Clarity (Detail and clarity of the imagined future).

(4) Contingency (Predetermined or flexible futures).

(5) Expandability (if possibilities as expanding (open) or contracting (close)).

(6) Volition (Active or passive role towards the future).

(7) Sociality (how are imagined futures socialised).

(8) Connectivity (connection between temporal elements).

(9) Genre (Discursive modes in which imagined futures are projected).

The conjunction of these perspectives (futures literacy and futures in action) and

their relationship with pedagogical domains, allowed this dissertation to reflect upon

areas of opportunity in the formation of life projects working with displaced

communities. Even though their lives are characterised by loss and change of habits,

they can develop social transformation by thinking in the possibilities of new and

alternative future perspectives. Furthermore, these theoretical approaches promote the

establishment of parameters to work with the topics of future in educational settings

from diverse geographical regions from a situated point of reference.

3.5 Summary of the chapter

Table 8. Summary of the chapter.

Chapter 3: Research Problem		
Research Questions	Contexts of study	Theories
(1) How do pedagogical practices interact with the formation of notions of future and life aspirations of communities who have experienced forced displacement in Colombia and Mexico? (2) How do displaced educational communities narrate their future possibilities and life aspirations? (3) How do life histories of displaced educational communities shape their future possibilities and life aspirations? (4) How is education responding to the needs of communities who have experienced forced displacement in Colombia and Mexico?	Colombia (a) Formal education (b) Non-formal education Mexico (a) Formal education (b) Non-formal education	Architecture of practices in education (sayings, doings, relatings) (Kemmis et al., 2013) Future (a) Futures literacies (Miller, 2018) (b) Futures in action (Mische, 2009)

Chapter 4: Method

4.1 Introduction to the chapter

Considering the nature and scope of the research issue, in this section I present the methods to tackle the research problem. Drawing from a qualitative perspective with a comparative perspective and with the use of a narrative and ethnographical approaches (Creswell & Poth, 2016; Denzin & Lincoln, 2017; Maxwell, 2012; Valenzuela González & Flores Fahara, 2014), I describe the methods that are used to understand the social meaning and life experiences of educational communities in Colombia and Mexico who have experienced forced displacement. The purpose of this chapter is to establish the methodological parameters to build a pedagogical strategy to respond to these people's needs in formal and non-formal educational settings.

4.2 Epistemological and theoretical foundations: Methods and their connection with the research problem

Most of the studies related to the topic make use of a qualitative point of view to understand meanings, practices, and social discourses of migrants and displaced communities. The richness of this methodology is due to its possibility to study the issue in its natural setting, with the perspective of a researcher who takes notes, makes observations of behaviours, and participates within the community in the daily practices. The role of the qualitative researcher is to create images and describe social contexts with precision and accuracy. Observations, field notes, and analysis of the personal impressions are key points of the research, because of the interpretive nature of the

method (Creswell & Poth, 2016). With the use of these practices and experiences, "the researcher, in turn, may be seen as a *bricoleur*, as a maker of quilts, or in filmmaking, a person who assembles images into montages" (Denzin & Lincoln, 2017, p. 4).

Another element to be considered in the qualitative perspective are the paradigms and preconceptions of the researcher. In my case, I have taken this topic as a challenge for my own development and learning processes as a doctoral student. Additionally, this project has been an opportunity to connect into research groups and networks, to share results and to have preliminary discussions with people who have been interested and are experts in the topic of education, migration, and social conflict, in both Colombia (Bogotá) and México (Monterrey, Mexico City and Chiapas). As seen before, this topic has led me to change my perspective toward education, pedagogy, and instruction.

4.2.1 Narrative and ethnographical approaches in qualitative research

Within the qualitative perspective, the narrative framework was selected to give a deep view of the way in which participants experience forced displacement. Narrative inquiry is a method based on the premise that "human beings are essentially raconteurs who experience the world and interact with others through storied lives" (Holley & Colyar, 2009, p. 680). It is a method that gives profound descriptions of everyday people's lives and experiences in a specific framework of time and space (Clandinin & Connelly, 2004; Coulter & Smith, 2009; Holley & Colyar, 2009).

The importance of using narratives as a source of information regards to the fact that "telling stories helps people to think about, and understand, their personal or another

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individual's, thinking, actions, and reactions" (Ollerenshaw & Creswell, 2002, p. 329).

Furthermore, when retrieving experiences and life testimonies, people have a story to tell and this story has epiphanies or turning points that are relevant to see which factors influenced decision-making processes (Creswell & Poth, 2016). Finally, in the process of analysis of narrative inquiries, there are several alternatives on how to do data processing. The first one refers to the "Problem-solution approach", in which it is necessary to identity the elements of the story in terms of characters, setting, problem, actions, and resolution (Yussen & Ozcan, 1996). Another view refers to the "Three-dimensional space approach" in which it is necessary to identify the interaction between the personal and social elements of an experience, the continuity (past, present and future), and the location in which this took place (Ollerenshaw & Creswell, 2002).

Documenting the voice of people who have experienced forced displacement and of those who have been silent due to different reasons of discrimination, marginalisation or vulnerability is a way to promote processes of democratization and social change. Also, these traditionally "unheard voices" (Clandinin & Connelly, 1998) represent an opportunity for the researcher to be part of the social context and to validate his own concerns. More than focusing only in what literature review or theoretical background informs for the theme, letting people talk enriches the vision and scope of the problem that is been investigated and allows studies to have a deep view. It is important to consider that narrative research does not include only what people has lived, but also elements of analysis related with the social, cultural and historical contexts.

The narrative research methodology is be represented in this research with the use of life histories, a well-documented practice in studies from different topics. This instrument of data collection has been structured with different approaches that define its characteristics: Hermeneutic approach (ontological dimension), existential approach (ethical dimension), dialectic and constructivist approach (epistemological dimension) (Cornejo, Mendoza, & Rojas, 2008). The configuration of these three approaches give identity to the narrative perspective in research, considering that each story is a unique manifestation of a living world and a way to understand the world we live in.

Finally, it is important to talk about narrative research methodology in relation with the topic of future and anticipatory studies. Telling and retelling stories are effective ways to enhance the knowledge of our past, present and futures, in the sense that we use introspection as a means to improve the knowledge of ourselves and our contexts. Thus, it can be said that a "person who creates and tells a story is exploring the past and setting the stage for seeing the importance of anticipation. Stories that tell of the past reveal more about the present, the filter for making sense of past events. Therefore, a storytelling session in any community can be used to reveal how people of that community are 'using-the-future' to understand the past" (Miller, 2018, p. 177).

Another framework used for the study was ethnography. In the fields of anthropology and sociology, this technique has been commonly used to give profound descriptions of the living conditions of communities. In the case of this investigation, the use of ethnographical tools allowed me to deepen into the knowledge and interpretation of the migrant communities in contexts of Colombia and Mexico that have experienced

forced displacement. Furthermore, I analyse and interpret the actions, language mechanisms and behaviours they use to interact with other members of the community. These insights were helpful to understand my position in the community but also to relate and link my perspective and role in an interactional process.

Even though ethnography has traditionally been used in the fields of anthropology and sociology, defining it is a complex issue, due to its different orientations and contexts of application. Considering the importance of ethnography in social studies, this is a technique that could be defined as "…a way to understand and describe social worlds, drawing upon the theoretical traditions of symbolic interaction and ethnomethodology" (Emerson et al., 2011, p. 2). Thus, with the use of deep and rhetoric language descriptions and with the practice of sociological and anthropological techniques, I looked people's lives and actions to understand their daily practices in a situated environment. For this reason, an extended stay in the field is necessary to understand how traditions, ways of behaving, and perspectives of life are built upon experiences of forced displacement and migration.

Ethnographic research is not applied in isolation. In the case of this dissertation, it interacts with the pedagogical ambit in terms of ethnography-of-education and ethnography-in-education. The first dimension refers to the work that sociologists and anthropologists do in the physical spaces of education (e.g. schools) bringing theories and tools from their own fields. On the other hand, ethnography-in-education counts as a research that is done by members of the field of education and that are "…guided by educational questions, purposes, needs, and concerns" (Green & Bloome, 2004, p. 186).

In this proposal, ethnography was interpreted under the second meaning (ethnography-in-education) as it values how local knowledge in education is produced in places where education is the main aim and practice, with the use of anthropological and sociological tools. Thus, this perspective allows the ethnographic research to be a "situated inquiry" (Green & Bloome, 2004, p. 199) in which methodology is contextualized towards the needs and priorities of the main topic.

4.2.2 Comparative and international education perspective

Nowadays, comparative and international education is a field that is represented with multiple theories, perspectives and methodological approaches that contribute to the study of education from different geographical regions. The evolution of this field establishes the interests and concerns about education systems from different historical moments. Comparative education could be defined as:

> The subfield of education studies that systematically examines educational systems and their relations with intra- and extra-educational phenomena within and among two or more nations. Its specific object is "educational systems" and the interactions among them, examined from a cross-cultural (or cross-national, cross-regional, cross-societal) perspective through the systematic use of the comparative method (Manzon, 2011, p. 171).

The nature of this dissertation privileges the use of a comparative perspective from the cases of Colombia and Mexico, due to the common characteristics that surround the conditions of forced displacement in both countries. Drawing from this preview, I recover Bray and Thomas (1995) cube for comparative analysis as a framework for comparative education that considers how interactions are made among three dimensions: (1) Geographic and locational levels (regions and areas of inquiry), (2)

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Nonlocational demographic groups (participants origins and characteristics to consider in the study), and (3) Aspects of education and society that are relevant for the foci of the research (Bray & Thomas, 1995). Their methodological proposal draws from a multilevel analysis that considers different elements of the educational context and in a context in which comparative education is understood as "all studies that inspect similarities and/or differences between two or more phenomena relating to the transmission of knowledge, skills, or attitudes from one person or group to another" (Bray & Thomas, 1995). Figure 4 outlines the dimensions of comparison proposed by these authors, and how the relationships could be done within them:
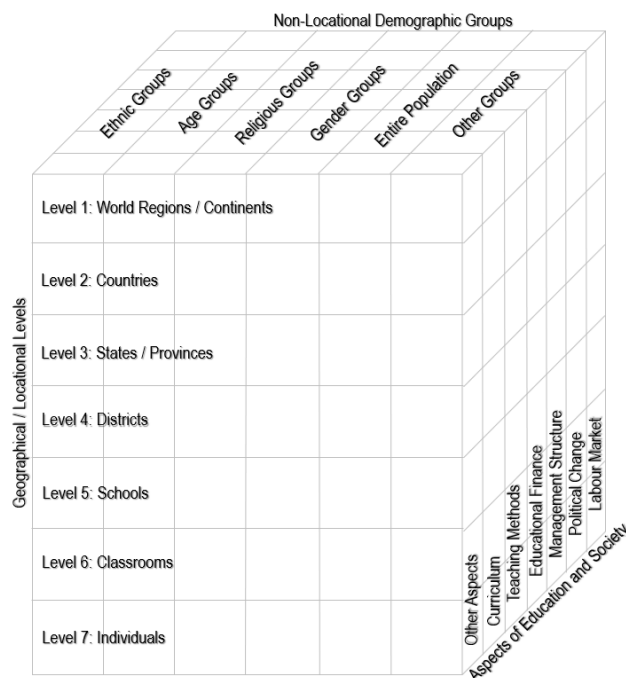
Figure 4. *A framework for comparative education* (Bray & Thomas, 1995)

This research also incorporated a paradigm of a participatory and action research, in which "children and young people [can be seen as] capable, effective reporters and

investigators of their own experiences" (Groundwater-Smith, Dockett, & Bottrell, 2014, p. 19). Even though participants do not report directly their observations and fieldnotes they were involved in a dialogic process (Akar, 2016; Fernández-Cárdenas, 2014) in which they outlined relevant topics for their context. This is a pertinent view on how meanings of their migratory and displacement experiences influence their daily activities. Moreover, the richness of this methodology is that children, their families and community members are seen as key participants of their own research process, not only because they are giving information about their experiences, but because they give guidance on the topics that need to be considered.

The methods were selected to provide an overview of the daily activities that communities are involved with. More than thinking in a specific qualitative strategy to gather data, instruments were planned in relation to the level of depth intended to achieve in the contexts. Furthermore, the use of systematic qualitative research supports the idea that "an evidence-based policy world, such a systematic approach will ensure that qualitative engage strategically in the debates that matter" (Maginn, Thompson, & Tonts, 2008, p. 5). Thus, the methods of this study could be recovered in other contexts to understand and deepen into displaced communities' perspectives of life.

In the comparative perspective for data analysis, this study retrieved the theoretical approaches of Bereday and Hilker in relation to the model of four steps in comparison. These authors represent traditional proposals of Comparative Education from the United States (Bereday) and Germany (Hilker) (Adick, 2018). Even though they did not work together, they proposed a four-step process of comparison that was

recovered for the analysis in this dissertation. Moreover, Bereday (1964) developed the graphic representation of this model, one that has been used for several studies in the area (Adick, 2018; Bereday, 1964). This representation is displayed in Figure 5:
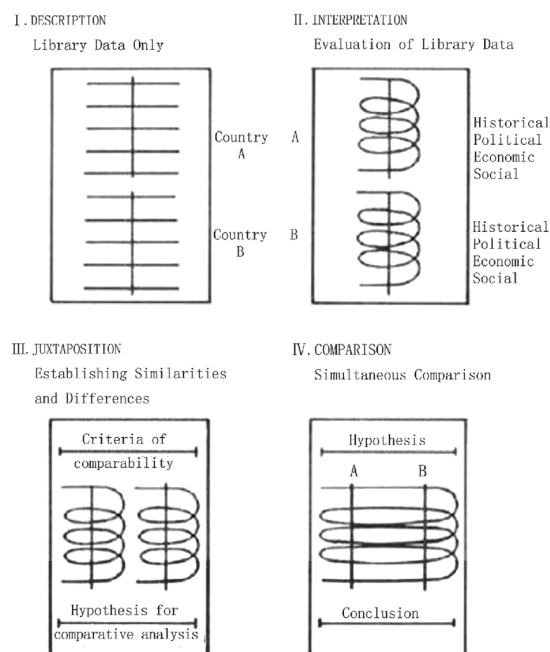
Figure 5. *Four-step model for comparison* (Bereday, 1964)

According to this model, it is necesarry to establish dimensions of comparison (what is done with the model of Bray and Thomas (1995)) and to begin with a descriptive phase, which is followed by an interpretive section that tackles the historical, political, economi and social aspects of education. As a third step in the process, criteria of comparability is identified and explained through the similarities and differences between the cases. Finally, comparison is the juxtaposition of cases in which hypotheses are tested and conclusions drawn.

4.3 Research proposal: Narrative study with ethnographic tools in the tradition of comparative and international education perspective

For this study's objectives, a comparative study between the cases of Colombia and Mexico was carried out. Table 9 displays these dimensions and the criteria that was followed to select them. These dimensions were displayed through four scenarios in which information was gathered: One scenario from each regional context (Colombia and Mexico), and one scenario from each educational setting (formal and non-formal educational settings). Comparative analysis was done following these criteria and linking, both horizontally (educational setting-educational setting / regional context-regional context) and vertically (educational setting-regional context), the elements that were found during the stage of fieldwork.

Table 9. Dimensions of comparison

Criteria	Dimension 1	Dimension 2
Educational setting	Formal Educational Setting	Non-formal Educational Setting
Regional context	Regional Context A (Colombia)	Regional Context B (Mexico)

Additionally, following Bray and Thomas (1995) methodological proposal, comparison in this research was done with the following elements:

(1) Geographic and locational levels:

    a. Formal and non-formal education (level 5: Schools[4]) in Soacha (municipality), Cundinamarca (department), Colombia (country) (level 2: Countries)

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[4] Even though Bray and Thomas (1995) focus on a formal educational context, we recover level 5 to refer to both classrooms (formal education) and community-driven spaces out of a regular school setting.

b. Formal and non-formal education (level 5: Schools) in Venustiano

Carranza (municipality), Chiapas (state), Mexico (country) (level 2:

Countries)

(2) Nonlocational demographic groups:

a. Educational communities with trajectories of forced displacement in

Soacha, Cundinamarca, Colombia (level 5: Other groups)

b. Educational communities with trajectories of forced displacement in

Venustiano Carranza, Chiapas, Mexico (level 5: Other groups)

(3) Aspects of education and society:

a. Pedagogical practices / Notions of future and aspirations / Origins of

displacement (Level 7: Other aspects)

The previous information is displayed in Figure 6 and Table 10:
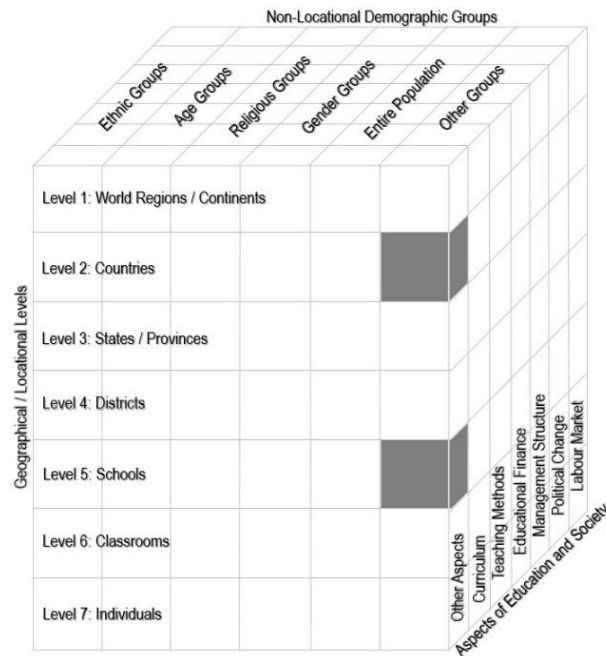
Figure 6. *A framework for comparative education applied to this study* (Bray & Thomas, 1995)

Table 10. A framework for comparative education (Bray & Thomas, 1995)

Dimension	Category	Case in this study
Geographic and locational levels	Level 2 (Countries) and Level 5 (Schools)	Colombia and Mexico / Formal and Non-formal education
Nonlocational demographic groups	Level 5 (Other groups)	Communities with trajectories of forced displacement
Aspects of Education and of Society	Level 7 (Other aspects)	Pedagogical practices / Notions of future / Origins of displacement

4.4 The Colombian case

4.4.1 Description of the research process, study and context

In the first stage of the research process (January-May 2018) I conducted a social, cultural, geographic, and documental mapping of the contemporary migratory situation in Colombia (from 2008-2018) and about the attention programs that work with internally displaced communities. Table 11 shows the institutions that were considered for the national level, and Table 12 shows this information in the local level (Bogotá):

Table 11. Institutions and organisations in the mapping of the contemporary migratory situation in Colombia (National)

Institution/Organisation	Documents	Period
Colombian State	20	2008-2018
Colombian Research Institutes	27	2008-2018
United Nations	26	2008-2018
International Organisations	54	2008-2018
Web pages (national and local)	86	2008-2018

Table 12. Institutions and organisations in the mapping of the contemporary migratory situation in Colombia (Local-Bogotá)

Institution/Organisation	Documents	Period
Colombian State	7	2008-2018
Colombian Research Institutes	2	2008-2018
United Nations	5	2008-2018
International Organisations	11	2008-2018
Web pages (national and local)	86	2008-2018

The second task in the first stage was a strategic mapping of educational and pedagogical support strategies for these sector of the population (internally displaced people from six to seventeen years), in order to analyse the influence of formal and non-formal educational settings in support of communities of children and youth who have experienced forced displacement. This activity allowed me to be more sensitive towards my position as a foreign researcher and to familiarise myself with the historical and contextual conditions of displacement in Colombia.

The second phase of this project (April-September 2018) was related to my participation in contexts in which educational and pedagogical support practices are applied with communities of internally displaced children and youth in Cundinamarca Colombia. I worked with ethnography to have a deep understanding of the meaning that migrants give to their experience of moving from one place to another, due to social conflict. With the objective of selecting the contexts of data gathering for this dissertation, I considered the following variables to decide which contexts were more suitable to gather data related with the research problem:

- Elementary and/or Middle Schools with the presence of students and teachers who have experienced forced displacement.
- Communities of internally displaced people in Colombia, in which I can study processes of formal and non-formal education systems.

I recruited participants from the outskirts of Bogotá, D.C., in Soacha, Cundinamarca, a region in which people from Arauca, Casanare, Meta and Vichada had arrived because of the conflict and war caused by the Colombian *guerrilla* (ACNUR,

2015) as internally displaced communities. In Soacha, I participated in two contexts that represent the formal and non-formal educational settings:

- Elementary School in Soacha, Cundinamarca (Formal).

- Community-driven initiative in Soacha, Cundinamarca (Non-formal).

The relevance of participating in these contexts in relation to the research problem is that in both settings there are children who have experienced internal forced displacement due to the armed conflict in Colombia. In some cases, children directly did not experience forced displacement but members of their families or friends have so they are familiarised with the topic. Furthermore, teachers and community leaders from these educational settings have implemented activities to talk about peace and future.

4.4.2 Participants of the study

Participants of the Colombian case were children and youngsters from Soacha, Cundinamarca, who had experienced forced displacement due to reasons of conflict and violence. In each educational setting, participants were divided as follows:

- Elementary School in Soacha, Cundinamarca (Formal educational setting).

(1) Children: First to fifth grade migrant and forcibly displaced students.

(2) Parents: Parents of migrant and forcibly displaced students.

(3) Teachers and academic staff: Personnel of the Elementary School.

(4) Community: Members of the surrounding community.

- Community-driven initiative (Non-formal educational setting).

(1) Children: Children from the community-drive initiative.

(2) Parents: Parents of migrant and forcibly displaced children.

(3) Volunteers: Personnel of the community-driven initiative.

(4) Community: Members of the surrounding community.

4.4.3 Investigation procedures

4.4.3.1 Formal education

The study in the formal educational setting of Colombia was held in the period of April-September 2018, in which I participated as an accompanying teacher of a group of an educational community (Elementary School) in Soacha, Cundinamarca, Colombia. The first step to participate in this context was the request of a letter from The University of Los Andes asking permission to do fieldwork in the area and with the support of the university advisor. This letter was approved by the Principal of the school who talked to me expressing a complete support for this project. He also considered the opportunity to visit the different campuses of the school (three in total) if needed.

The school community is located in the neighborhood of *El Porvenir*, which was formed by the introduction of multiple displaced families who arrived in the region and established their new homes in that place since de second half of the XX Century. The school serves as an alternative of public education services. Moreover, the school has three locations: (1) The main campus (located near the main street), (2) *El Porvenir* Campus (in which I did my fieldwork and was located in the middle of this neighbourhood), and (3) *La Península* Campus which was located in a neighborhood with presence of displaced families, in their majority of Afro Colombian ethnicity.

Research activities were applied within a schedule, in which I established strategies to gather data and collect information about the principal actors of these social contexts. I participated in the school activities in a period of two to three days per week in a schedule from 6:30 AM to 1:30 PM, which covers the "full time" period that includes extra classes and service of restaurant (lunch) provided by the municipality of Soacha. My activities were divided according to Table 13:

Table 13. *Activities and research instruments in the formal educational setting (Colombia)*

Month	Activity
April	Participant observation and introductory knowledge of the context
May	Participant observation and introductory knowledge of the context
June	Participant observation, focus groups and interviews
July	Participant observation, focus groups and interviews
August	Participant observation, focus groups and interviews
September	Participant observation, focus groups and interviews

4.4.3.2 Non-formal education

The study in the non-formal educational setting of Colombia was held in the period of June-September 2018, in which I participated as a volunteer and coach in the community-driven initiative in Soacha, Cundinamarca, Colombia. This initiative's name is "Peace Builders" (*Constructores de Paz*). When it was founded (in 2016), this initiative was supported by World Vision, that is a "global Christian relief, development and advocacy organisation dedicated to working with children, families and communities to overcome poverty and injustice" (World Vision International, 2019). Nevertheless, during 2018, World Vision retired support from this region of Colombia and "Peace Builders" had to continue its functions on its own. For this reason, the

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community leader and promoter of this group had to look into different organisations and foundations to receive support and training.

"Peace Builders" has different locations in Soacha, Cundinamarca, Colombia. I worked at *Los Abetos* neighborhood, a place in which girls from 7 to 13 years old are leaders of the community-initiative and they guide younger children in the development of peace, communication and conflict-resolution skills. Together with parents and families from the community, they work together in the development of different strategies to support the environment and social context. They have an active involvement in the resolution of goals and objectives in a shared perspective.

The first step to participate in this context was an interview with the community leader of this initiative in order to define main tasks and activities in which I can do fieldwork with them and contribute with the development of the group. Additionally, together with a researcher from the Externado University of Colombia who had similar interests and objectives, I developed a plan for research in this context. In this process, we defined objectives and instruments to gather qualitative data.

Activities of the group were done once a week, with a division of labours in the following format: One week was for training with girl mentors and community leaders and another week was the work with children of the community, who were guided by girl mentors (two hours per session each week). The researcher from the Externado University of Colombia and I participated in both sessions: Giving advice and training to girl leaders and being part of traditional sessions with the rest of the participants.

Table 14. *Activities and research instruments in the non-formal educational setting (Colombia)*

Month	Activity
June	Participant observation, focus groups, projective exercises and interviews
July	Participant observation, focus groups, projective exercises and interviews
August	Participant observation, focus groups, projective exercises and interviews
September	Participant observation, focus groups, projective exercises and interviews

4.5 The Mexican case

4.5.1 Description of the research process, study and context

Fieldwork in the Mexican scenario was done through different stages. After concluding the study and analysis of the Colombian case (2018), I conducted a reflective process towards the research process, including recommendations from research advisors and thesis director. I also did the transcription from fieldnotes, interviews and focus groups from the Colombian context, a task that helped me to understand the successful practices of the first part of my fieldwork. In parallel with these activities, I conducted several appointments with representatives of NGO's, foundations and schools that work in the regions of Mexico where forced displacement has been present (principally from regions such as Baja California and Chiapas).

During the process, I got the contact of a journalist who has been doing research on the topic of forced displacement in Mexico. I talked to him about the characteristics of my dissertation. He gave me some contacts in *San Cristóbal de las Casas*, Chiapas, principally with religious leaders who have witnessed and have participated in processes of forced displacement related with religious intolerance. I had the opportunity to interview Esdras Alonso, one of these leaders who has done fieldwork and activism with

Christian and Protestant groups who have been forcibly displaced. He conducted me to *Sendero de la Luz,* a community that was created in 1996 due to forced displacement, and now is a reference in the region as a successful example of resettlement.

This community is located in the municipality of Venustiano Carranza, Chiapas, and is configured with indigenous people who were forcibly displaced from another community in Chiapas because of religious intolerance. The specific context was a multi-grade school in which one person has the role of manager, principal and teacher of fifty students from Preschool to the sixth grade of Primary. He has been a relevant community leader because he has been the only teacher in the 23 years of existence of the community and has helped several families to achieve their educational goals. Furthermore, following the religious displacement of the community, the non-formal educational setting was represented by the local church of *Sendero de la Luz.*

This context was selected as a relevant place for this dissertation because it represents the fusion between the formal (school) and non-formal (church) education in the configuration of a community that has been resettled. The contexts in which this research was held are: (1) Multigrade school (formal educational setting), and (2) Educational initiatives of the community church which covers at least 80% of the members of this region. Thus, students, parents and community members participate and educate in both spaces. Furthermore, the teacher and community leaders have guided children and youth towards ideas on the notion of futures, life plans and aspirations with the ideal of well-being and good economic conditions. Thus, participants from this context are both forcibly displaced people and leaders from the community.

This part of the fieldwork was done in the period February-May 2019, with my participation in school and community activities during two to three days per week. Furthermore, I visited some families in the community and learned from their traditions in order to understand and be sensitive toward their needs. I assisted regularly to the multigrade school and the church activities, which allowed me to be part of the community and get familiarised with key members of the community.

4.5.2 Participants of the study

With the aid of the different NGO's, foundations and journalists, I recruited participants for this investigation. Chiapas has been a region that, due to reasons of violence, social conflict, and economic challenges, has experienced multiple forms of displacement. With this information in context, participants of the study were children and youngsters from Venustiano Carranza, Chiapas, who had experienced forced displacement due to reasons of conflict and violence in terms of religious intolerance. In each educational setting, participants were divided as follows:

- Multigrade school (Formal educational setting).

(1) Children: First to sixth grade migrant students of a multigrade school.

(2) Parents: Parents of migrant and displaced families.

(3) Teacher and academic staff: Personnel of a multigrade school.

(4) Community: Members of the community of a multigrade school.

- Educational initiatives at local church (Non-formal educational setting)[5].

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[5] In most cases, participants from the formal educational setting were also participants of the non-formal educational setting, because they were part of both contexts.

(1) Children: children of the community.

(2) Parents: Parents of migrant and displaced families.

(3) Religious leader: Pastor of the local church.

(4) Community: Members of the community.

4.5.3 Investigation procedures

4.5.3.1 Formal and non-formal education

The study in the Mexican scenario was held in the period of February-May 2019, in which I participated as an accompanying teacher of a group of an educational community (multigrade school), which represented the formal educational setting, and educational initiatives in a local church, which represented the non-formal educational setting. Both contexts were located in *Sendero de la Luz*, situated in Venustiano Carranza, Chiapas, Mexico. The first step to participate in this context was to access to an interview with the pastor and teacher of the community, in order to present my research objectives and activities. They showed disposition to collaborate with my project and participate in the data collection activities.

This community was created in 1996 as a result of a forced displacement experience that these families lives due to religious intolerance. They needed to escape from a close village, because members of the community burned down their houses and used different types of tools to attack them. Thus, they fled to a near city as refugees. Through several months of negotiations with the government and religious leaders, they received a piece of land in which they built their new community. After 24 years of

existence, the town is known to be representative in the region, because of the successful

practices in social and educational topics.

Research activities were applied within a schedule, in which I established

strategies to gather data and collect information about the principal actors of this social

contexts. I participated in the school activities in a period of two to three days per week

in a schedule from 9:00 AM to 4:00 PM, which covers the "full time" period that

includes the service of restaurant (lunch) provided by the Secretary of Public Education.

Furthermore, on Wednesdays I stayed in the community until 6:30 PM in order to

participate on the weekly activities of the church and to get to know participants in a

deeper way. My activities were divided according to Table 15:

Table 15. *Activities and research instruments in the formal and non-formal*
educational setting (Mexico)

Month	Activity
February	Participant observation, focus groups and interviews
March	Participant observation, focus groups and interviews
April	Participant observation, focus groups and interviews
May	Participant observation, focus groups and interviews

4.6 Both cases (Parallel processes)

4.6.1 Selection of the participants

As done with the pilot study, the selection of the participants in both regional

contexts (Mexico and Colombia) was done with the parameters of a purposeful sample

perspective (Creswell & Poth, 2016). It is important to consider that participants in these

scenarios do have experiences that are relevant for the study, and, thus, can inform me

about specific issues of the research problem. Additionally, their contextual and

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historical positions helped me to understand the social complexities of the context, in order to have a deeper meaning of conflict and forced displacement in these settings.

4.6.2 Techniques and instruments for the collection of data

This section was designed considering the analysis of the benefits and limitations of the instruments used in the pilot study. The main instruments are:

(1) Semi-structured interviews: Instrument to deepen into participants' perspectives towards the topic of inquiry.

(2) Focus groups: Even though they were not used in the pilot project, I deepened into the community perspective with the use of focus groups. A focus group, known as an "informal discussion among a group of selected individuals about a particular topic" (Liamputtong, 2011), helped me to understand how people interact with different concepts. This instrument gave the project an additional perspective on how people think about forced displacement in educational settings. Finally, the advantage of this instrument is that it gives information "regarding the perceptions and opinions of purposively selected individuals" (Vaughn, Schumm, & Sinagub, 1996).

(3) Participant observation: Instrument to deepen into participants' perspectives towards the topic of inquiry with the theoretical perspective.

(4) Support documents: They were retrieved to take advantage of the different sources of information that add value to the experience of ethnography and narrative. Different from what I did in the pilot study, support documents are going to be divided in the following classification: (a) Fieldnotes and

research diaries, (b) Politically oriented documents related to education and
forced displacement, and (c) Projective exercises (learning activities) that
tackle the concepts of futures and life aspirations.

4.6.3 Relationship between concepts and instruments for the collection of data

As applied with the pilot study, I present an operationalisation chart (Table 16) to
connect the core concepts of this dissertation with the corresponding instruments[6].

Table 16. *Operationalisation Chart*

Variable	Research question	Instrument	Participants / Description
Pedagogical practices & Notions of future and life aspirations	How do pedagogical practices interact with the formation of notions of future and life aspirations of communities who have experienced forced displacement in Colombia and Mexico?	Semi-structured interview	Interviews with children, parents, teachers and communities
		Focus group	Focus groups with students and parents
		Projective exercises	Projective exercises on the topic of notions of futures and life aspirations
		Support documents	Pictures and videos on the projective exercises and educational activities
	How do displaced educational communities narrate their future possibilities and life aspirations?	Semi-structured interview	Interviews with children, parents, teachers and communities
		Focus group	Focus groups with students and parents
		Projective exercises	Projective exercises on the topic of notions of futures and life aspirations
		Support documents	Pictures and videos on the projective exercises and educational activities
	How do life histories of displaced educational communities shape their future possibilities and life aspirations?	Semi-structured interview	Interviews with children, parents, teachers and communities
		Focus group	Focus groups with students and parents
		Projective exercises	Projective exercises on the topic of notions of futures and life aspirations

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[6] The instruments' design and examples of some projective exercises are presented in Appendix (Section 2).

		Support documents	Pictures and videos on the projective exercises and educational activities
	How is education responding to the needs of communities who have experienced forced displacement in Colombia and Mexico?	Semi-structured interview	Interviews with children, parents, teachers and communities
		Focus group	Focus groups with students and parents
		Projective exercises	Projective exercises on the topic of notions of futures and life aspirations
		Support documents	Pictures and videos on the projective exercises and educational activities

4.6.4 Qualitative and comparative education analysis strategies

In both Colombia and Mexico, the research process with qualitative and naturalist emphasis is to explore the meanings, uses and language that shape the cultural expressions of a community. Thus, the researcher becomes an active agent in achieving this goal, because both their presence influences the culture and the culture influences the perspectives, descriptions, analyses, and interpretations of the researcher. In addition, the task of studying a community includes, as recounted by Spradley (2016a, 2016b), a process of research in different spheres that are based on what constitutes culture: What people do (cultural behavior), what people know (cultural knowledge) and what people use (cultural artifacts). Therefore, this section incorporates the guidelines to describe, analyse and interpret the research data, taking as a reference a qualitative framework with narrative and ethnographic tools, as well as a comparative education perspective.

In the scientific literature there are different approaches on how to carry out the treatment of data within a research. Creswell & Poth (2016) recover different proposals to give an insight on how systematise the treatment of data from different perspectives

(Madison, 2005; Miles & Huberman, 1994; Wolcott, 1999). Miles & Huberman (1994) propose a systematic strategy for the treatment of information, while Wolcott (1994) establishes a traditional position from ethnographic research. Madison (2005), on the other hand, establishes criteria from critical ethnography to read the results. Although each position has differentiated criteria, each one is part of an independent research paradigm, according to the research design that is being worked on.

In this dissertation, the parameters of a qualitative research are followed with the use of narrative and ethnographic tools. In the field of data processing, this project used the strategy of narration as a starting point for the description of the research scenario, management of graphs and matrices for the analysis of information and the connection of categories and memos for the interpretation of the data. It should be noted that, although each of the stages of data processing is defined, all of them are interconnected and there is a feedback and iteration process, in order to confirm the validity of the data throughout the study. Steps for this process were the following:

Description: The descriptive dimension consists of narrating the characteristics of the culture studied. In the words of Wolcott (1994): "Here you become a narrator, inviting the reader to see through your eyes what you have seen" (p. 162). It is about finding the plot and characters to portray the social reality of the context in which they participated. For this research, parallel stories are presented: Some from Colombia and others from Mexico. In these stories, the characteristics of both contexts were described, through the participants (as actors and narrators of their contexts), the interactions, practices and rituals that occur in space. Emphasis is placed on the elements that make

up the culture proposed by Spradley (1979): What people do (cultural behavior), what people know (cultural knowledge) and what people use (cultural artifacts). For this description, fragments of the interviews, focus groups, field diaries and projective exercises were selected, in such a way that a mosaic of elements that portray the reader the life history of these communities is formed. After telling the stories of both contexts, I proceeded to establish the patterns in order to begin with the process of comparison.

Analysis and interpretation: Analysis consists on giving sense of the information gathered through the coding process (Creswell & Poth, 2016). In this case I followed the proposal of Miles and Huberman (1994) and Wolcott (1994), who establish an analytical phase in which the information is broken into segments with meaning, assigned a code (in a first phase live and in a second theoretical phase). Finally, the information was broken down to give it a sense in accordance with the aims and scope of the investigation. Interpretation was done with the connection between categories obtained from data and theoretical codes. The *NVivo* qualitative analysis software was used to establish the codes and memos of the data. Later, I saw the recurrence of each one to identify the patterns in the information and how the regional contexts are linked to each other. From this, relationship matrices were constructed where the most recurrent codes are identified, as well as the relationships among them (Miles & Huberman, 1994).

4.6.5 Ethical considerations and well-being of participants and researchers in the investigation process

The research process was guided by general ethical considerations that seek to promote participants' and researchers' security and well-being. Their design and

implementation were done considering the following demographic characteristics: (1) The majority of participants were children, (2) The contexts had characteristics of vulnerability and marginalisation, and (3) The researchers' position was from an outsider. Thereafter, I designed multiple strategies to look after ethical considerations.

The first step was the design of an informed consent with the characteristics of the investigation and numbers of contact of the responsible researchers and institutions (Valenzuela González & Flores Fahara, 2014)[7]. This format was distributed among the participants from the different regional contexts and digitalised. Additionally, ethical considerations working with refugees were taken into consideration, knowing that most of the participants live in vulnerable situations and need to have protection in the research process (Hugman, Bartolomei, & Pittaway, 2011).

As I worked with children, I consulted the permission of their parents to participate in this research. Finally, every decision on participants' well-being was consulted with my dissertation's advisors Dr Fernández Cárdenas and Dr Rodríguez Gómez, who assisted me in the process. I conclude that my well-being as a researcher was ensured by a constant supervision and follow-up of the professors I worked with and the participants of the contexts, who were responsible of their actions and committed to the objectives of the dissertation.

4.6.6 Limitations of the study

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[7] See Appendix (Section 3).

A relevant feature in the methodological ambit is related with the methodological limitations for this research. In this section, I explain the main limitations, classifying them into the following categories: Scientific, temporal, and spatial limitations.

Scientific limitation: The first limitation regards on my previous experience working in the contexts of forced displacement. I have a restricted experience working in the Colombian context, in comparison with the experience of the Mexican scenario. For this reason, I participated in a research internship at the University of Los Andes (Bogotá, Colombia), during the period of January-October 2018 to know more about the context of displacement and armed conflict in the region, to share with colleagues, other PhD students and professors my perspectives on the topic, and to live and prepare myself to understand a society that has been living with conflict for many years.

Temporal limitation: The second limitation is the available time and resources for doing this study: Since this research is carried out within the framework of a PhD degree, it has a limited period to be completed (from 3.5 to 4 years, period that encompasses the formal length of this academic level). This is a limitation in the sense that it was not possible to complete a full ethnographical study in both settings because I did not have the opportunity to stay more than six months in each site. With this information, I needed to consider what is going to be the scope and range of the topic.

Spatial limitation: Finally, there is the spatial limitation, which refers to the availability of spaces for doing fieldwork. The economic and human resources for this dissertation needed to be managed in order to have access to both contexts (Colombia and Mexico). Furthermore, my personal well-being and security had to be ensured by

not doing fieldwork in dangerous locations, considering that I was going to be by myself

doing the entire process. Notwithstanding, I got access to the contexts and received all

the support from the participants and gatekeepers.

4.7 Graphic representation of the research problem

The research process has been an iterative task of going back and forth in the

definition of the key terms. In order to identify the key elements that constitute the

research problem, in this section I present Figure 7, which is graphic representation of

the research problem. This graphic representation comprises the four main elements of

the research problem: (1) Research questions and objectives, (2) Main concepts and

theories towards the topic of inquiry, (3) Contexts of study, (4) Methodological and

epistemological approaches, and (5) Techniques and instruments to collect data.
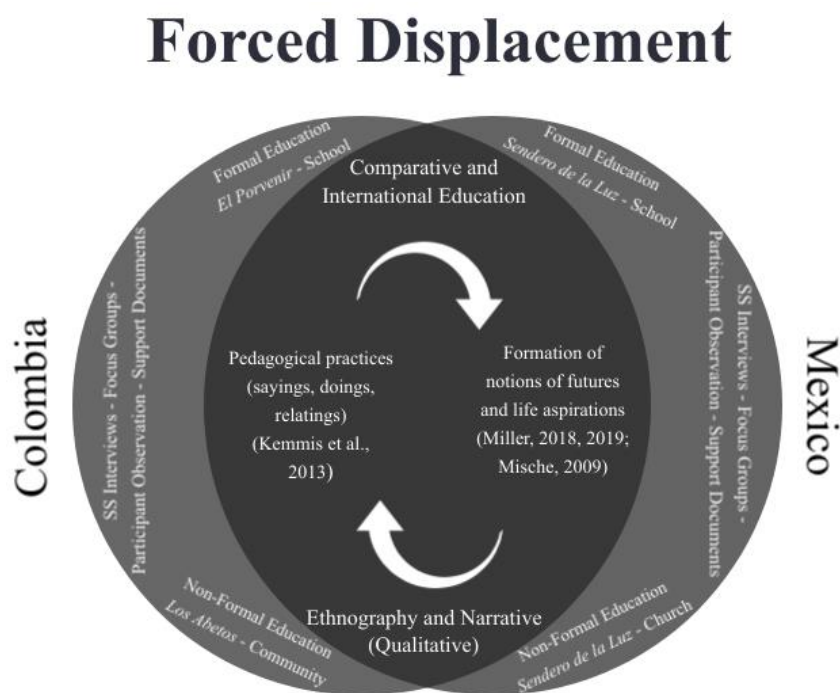
Figure 7. Graphic representation of the research problem.

The main category lies on the common characteristics of both regional contexts (Colombia and Mexico): Forced displacement. Each circle represents one country (Colombia or Mexico) with its own representations of educational settings: Formal and non-formal. In the centre of both circles, I represent the interaction of the main concepts of this dissertation: Pedagogical practices, with their constitution of sayings, doings and relatings (Kemmis et al., 2013), and notions of future and life aspirations (Miller, 2018; Mische, 2009). In the intersection of the circles, I display the common methods and epistemologies that guide the investigation process, which are the Comparative and International Education perspective and Ethnographic and Narrative methodologies as the qualitative approaches. Finally, in both settings I display the instruments and techniques used to gather data.

4.8 Interlude: Contributions of this dissertation (gaps and relevance)

After considering the previous information, in this section I outline the main contributions of this dissertation. This thesis contributes to the scientific dialogue with these aspects: In the matter of *methodological contribution*, this thesis contributes to the discipline of comparative and international education in Latin America. Even though several studies have been done in countries of this region, there is a limited range of investigations that present a comparative analysis. Major research has been done in the European and African contexts (with topics of refugees and forced displacement), which are good references to guide the conceptual and methodological approach but exclude the Latin American grounded and situated perspectives. Also, in terms of the

methodological arena, Jørgensen (2015) shows that "most comparative research on migrants and minority ethnic youth in education is quantitative" (p. 10), while in the case of qualitative studies, "single-sited ethnographies are currently dominant" (Jørgensen, 2015, p. 1). Thus, this dissertation is an example on how to adapt comparative methodologies to the Latin American context. Despite I use the classic theories and methodologies from the area, fieldwork in Colombia and Mexico raise alternatives toward a decolonial and grounded perspective toward the topic of inquiry.

Scientific products on the topic of the nexus of "forced displacement" and "education" in Mexico. Different from what happens in Colombia, Mexico is a country that has not raised forced displacement as a problem that needs to be considered in public policies (Juárez, 2018). Thus, the inclusion of this thesis in the academic ambit derives in the following results: (a) Positioning of the topic of forced displacement in the public opinion, (b) Increase in the production of scientific journals on the topic of forced displacement, and (c) Increase in the need to talk about forced displacement in education. Furthermore, as a *conceptual contribution*, this dissertation deepens into the relationship between education and future, as it has been identified that this linkage is an "essential element for the development of our society as part of a more balanced world" (Anguera & Santisteban, 2016, p. 1).

Recovery of the testimonies from children is gap that needs to be covered in order to influence decisions in the public policies in education. As identified by Coe and colleagues, "children's perspectives have been under-theorised in the study of migration pathways" (Coe, Reynolds, Boehm, Hess, & Rae-Espinoza, 2011). For this reason,

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ethnographical tools and instruments were relevant to retrieve children's perspectives towards the topic and legitimise their authority to talk about their experiences, in order to assess their capacity and agency to achieve (Priyadharshini & Watson, 2012).

This section was relevant to define the scope of the use of ethnographic and narrative methods for the study of the research problem, together with a comparative and international education perspective. In the next sections I display the results of this investigation in terms of the main concepts and theories in relation with the qualitative and naturalist approach. Finally, I present the conclusions and directions toward future studies related to the nexus between education and forced displacement.

4.9 Summary of the chapter

Table 17. Summary of the chapter.

Chapter 4: Method		
Epistemological and theoretical foundations	**Description of the historical conditions**	**Instruments**
(1) Ethnographic and narrative approaches - Thick descriptions - Life histories (2) Comparative methodology - Cube of comparative analysis - Phases of comparison (c) Participants Children, parents, community, school staff	Colombia (Conditions of armed conflict and forced displacement) Mexico (Conditions of religious intolerance and forced displacement)	(a) Interview (b) Focus group (c) Participant observation (d) Projective exercises

Chapter 5: Results and Discussion: Description and Interpretation

5.1 Introduction to the chapter

This section presents the initial part of results and their discussion, following the first two phases of comparative analysis: Description and interpretation (Bereday, 1964). The chapter begins with an explanation of the techniques that were used to assure rigour and systematisation of the collected data, based on authors in the area of qualitative studies (Creswell & Poth, 2016; Denzin & Lincoln, 2017; Maxwell, 2012; Miles & Huberman, 1994; Wolcott, 1994). Then, I present a thick description (Dawson, 2010; Geertz, 1973b) of the cultural practices and social conditions of the studied contexts.

The results presented in this dissertation display the process I followed to know the communities. I spent hours participating in class and school activities, cooking with the participants, walking in the streets, listening to their conversations… Getting to know them in a deeper way in trying to decipher the ways in which they imagined their futures and life aspirations, and how these elements were related to their pedagogical practices. This section represents a process of self-discovery through the lenses of participants as an unfinished story that is in progress.

5.2 Data organisation: Rigour and systematisation

As the first phase in the process of managing the collected data, I developed a strategy to organise, systematise and establish rigour in the process of data management in its different stages: (1) Description, (2) Analysis, and (3) Interpretation. The importance of this part of the research process consists of the links between the collected

data, the triangulation of the different instruments and the transparency process of how

the data was managed. Considering that the qualitative approach needs "to expand and

stay beyond a purely descriptive account with an analysis that proceeds in some careful,

systematic way to identify key factors and relationships among them" (Wolcott, 1994, p.

10), the following chapter details how a qualitative study is relevant not only to describe

specific cultural patterns, but also to inform public policies.

As mentioned in Chapter 4 (Method), this dissertation retrieves data from the

following instruments: (1) Semi-structured interviews, (2) Focus groups, (3) Participant

observation (field notes), and (4) Support documents. The number of documents for

each context and educational setting are displayed in Table 18:

Table 18. Instruments in the context of collection of data.

Instruments	Colombia		Mexico
	Formal education	Non-formal education	Formal and non-formal education
Interviews and focus groups	60	12	33
Participant observation (field notes)	38	6	19
Support documents (projective exercises and public policy documents)	3	3	3

101 people were part of formal data gathering processes (interviews and focus

groups). Additionally, more than 150 people participated indirectly, as they were part of

the contexts in which I did my field work. Figure 8 displays the distribution of

participants according to the geographical region and the educational system

(formal/non formal or both). Likewise, Figure 9 shows how the categories of

participants were divided in both countries and educational settings according to the

following criteria: Children, community members, teachers (formal education), mentors

(girls who leaded the communitarian initiative in Colombia), parents, and teacher

(community leader who leaded the communitarian initiative in Colombia):
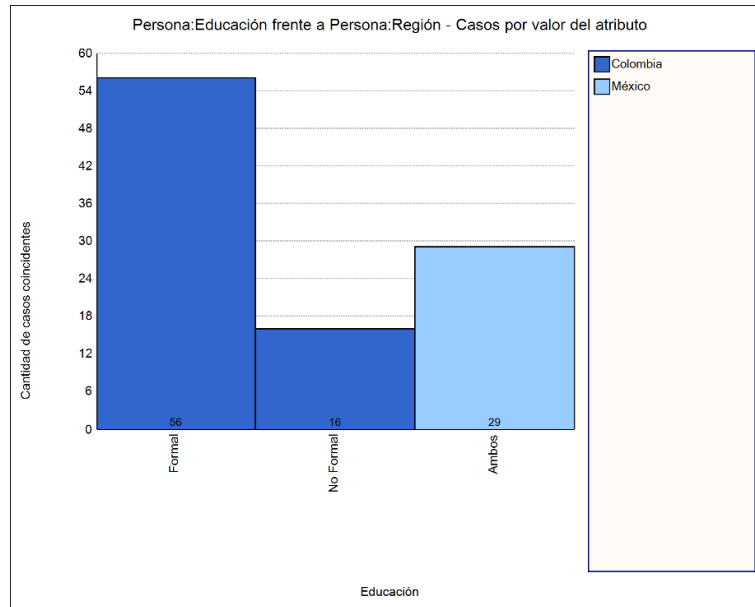
Figure 8. *Distribution of participants in the formal data gathering processes.*
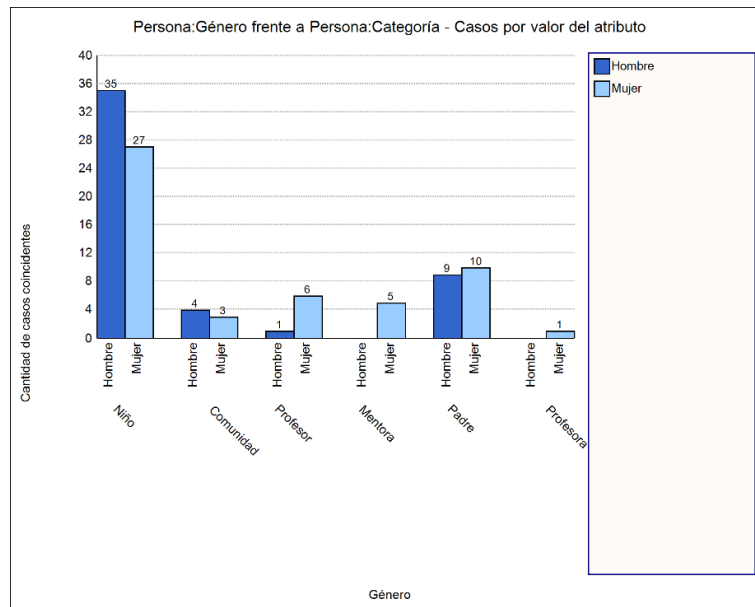
Figure 9. *Categories of distribution of participants in formal data gathering processes.*

The coding process was done with the qualitative software *NVivo* and during

several cycles (Saldana, 2012):

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(1) The first step was the transcription of field notes, interviews and focus groups. During the process, I identified key ideas, wrote down reflective and descriptive memos and established first impressions about the collected data.

(2) In the first coding cycle I selected three relevant instruments (one interview, one field note and one focus group) to do an initial coding process. After this first coding cycle, I did an analysis of the codes: (a) Merging similar codes, and (b) Eliminating those codes that were not relevant to the topic of inquiry.

(3) In the second coding cycle, I coded by regions: (a) Mexico, (b) Colombia – Non formal education, and (c) Colombia – Formal education. After each section, I filtered the resulting codes as done in the preceding point.

From the previous coding system, I obtained a list of 21 categories with its corresponding codes. For the purposes of this dissertation, category is defined as the broad and general division of meaning, while a code is the subcategory or specific division of meaning. Table 19 displays the categories with the number of codes:

Table 19. Categories and codes obtained in the qualitative analysis process.

Category (General)	Code (Specific) – Number
Learning activities – Colombia (Formal)	9
Learning activities – Colombia (Non-formal)	7
Learning activities – Mexico	9
Community	30
Displacement	22
School	49
Success and to be someone in life	10
Family	5
Future	25
Win/Triumph	5
Peace Builders	24
History	12
Church	16
In Vivo Codes	65
Indigenism	6
Innovation	4

Pedagogy	15
Educational policy	7
Progress and growth	5
Religion	3
Bonding	4

A relevant task in the process of organising and administering this data was in how to develop a model of comparison that takes into consideration the following features: (1) Instruments for the collection of data, (2) codes and categories that emerged from this information, and (3) the dimensions of comparative analysis. With this objective, I developed a matrix with the basic information of each document (Name, pseudonym (person), category, date of data collection, type of instrument and name of document), which I include in the Appendix (Section 4). Table 20 presents a synthesis of the attributes that were considered to classify each document/instrument.

Table 20. Classification of documents for a comparative analysis.

Category	Dimensions
Document	(1) Name of the document
Education	(1) Formal (2) Non-formal
Geographical region	(1) Colombia (2) Mexico
Type of instrument	(1) Semi-structured interview (2) Focus group (3) Field note (participant observation) (4) Support document
Participant	(1) Name (2) Pseudonym (3) Category or role (Community member, mentor, child, parent, teacher) (4) Sex (Man, woman) (5) Geographical region (Colombia, Mexico) (6) Education (Formal, non-formal) (7) Document

This information was useful in the process of generating dimensions of comparison and a cross-sectional analysis. With the function of "Case Classification" in

NVivo, I assigned each document an attribute from the list displayed in Table 20. As a result, each document contained this basic information: (1) Name of the document, (2) Type of education, (3) Geographical region, (4) Type of instrument, and, in the case of semi-structured interviews, (5) Participant (with its categorization). This phase of the analysis was enhanced with the use of multiple graphic organisers available in *NVivo.* The tools that were used to display graphic information were: (1) Mind map: To connect concepts and codes, (2) Word-frequency analysis: To analyse which words were the most commonly used in each context, (3) Word-cloud graphic representation: To represent in a diagram the words that were most commonly used in each context, (4) Word-trees (with the function of text search): Analysis of key words and their relationship with other codes, (5) Matrix coding (cross-tab): Cross-referenced analysis of comparative dimensions, and (6) Comparison diagram: Diagram that compares nodes and documents. These tools were relevant in the process, as they helped to confirm my personal conclusions towards the topic of inquiry and research questions, and to evidence the graphic representation of the comparisons. A screenshot of the use of *NVivo* is displayed in Appendix (Section 5).

5.3 Description of the contexts of study: Cultural and social relationships

Ethnography and narrative research could not be possible without the existence of concrete scenarios, with people who interact and exemplify the cultural and social relationships that constitute a community. *El Porvenir* and *Los Abetos* are two districts in the municipality of Soacha, in Cundinamarca, Colombia, where fieldwork was done. *El Porvenir* was the hometown of people who attended the formal educational setting

(*Fortaleza Bolívar* school), while *Los Abetos* represents the district in which the non-formal educational setting was held (*Peace Builders*). Although they represent different districts, both *El Porvenir* and *Los Abetos* have common social and cultural features, as they are close from each other. In the case of Mexico, *Sendero de la Luz* town is the context where the formal and non-formal educational settings were present. In this environment, located in the municipality of Venustiano Carranza, Chiapas, Mexico, fieldwork was carried out. The formal education is represented with the school and the non-formal with the educational activities of the local church. This section presents a thick description of both contexts (Colombia and Mexico).

5.3.1 'El Porvenir' and 'Los Abetos' in Cundinamarca, Colombia

Four o'clock in the morning. It is still cold and dark in the city centre of Bogotá, Capital District of Colombia, with few people walking on the streets. It is also time to wake up and take the bus from the local transportation system, *Transmilenio*, to arrive to the southern part of the city. The nearest station to my apartment is *Universidades*, an area in Bogotá where the main universities of the city are located. After one bus transfer, I am on my way to *San Mateo*, the last station in the outskirts of Bogotá, which is located in Soacha, Cundinamarca, Colombia. Figure 10 shows my usual route to arrive to *San Mateo*, in order to continue my way to *Fortaleza Bolívar* school:
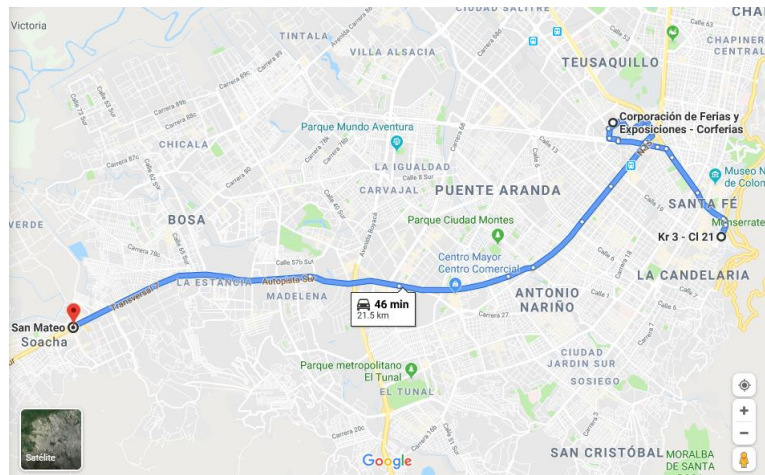
Figure 10. *Route from city centre (Bogotá, D.C.) to* San Mateo*, Soacha*

On my way to Soacha, I observe how the architectural design and city organisation changes from the city centre to the southern part. Colombia's capital is organised as a grid composed by *calles* (streets that are perpendicular to the mountains and go from East to West), *carreras* (streets that are parallel to the mountains and go from South to North), *diagonales* (diagonals that do not follow a specific order, but they form a diagonal and go from East to West), and *transversales* (transversals that do not follow a specific order, but they form a diagonal and go from South to North) (Alcaldía Mayor de Bogotá, 2019). As I travel from the centre to the south, I observe how buildings change from a well-organised and conserved aspect to a more irregular and improvised composition. My first impressions are that this part of the city is not as planned as the north and centre, and that the economic conditions of the southern are worse. Figures 11 and 12 display some pictures with these differences:

Figure 11. *Streets in Soacha, Cundinamarca (outskirts of Bogotá)*

Figure 12. *Streets in the city centre of Bogotá, D.C.*

My arrival to *San Mateo* is accompanied with crowds of people who travel on a daily basis to Bogotá, on their way to work or study. The difference is that I go to the opposite direction, as I travel from Bogotá, D.C. to the southern part of the city. It is difficult to walk out of the bus station as the holding area is full of people coming into the transportation system. After doing an eight-minute walk on my way out of the *San Mateo* station, I take my last transportation system, a shuttle bus that guides me, after a twenty-minute travel, to the entrance of *El Porvenir*, the neighbourhood where *Fortaleza*

Bolívar school is placed. There, I do a ten-minute walk to arrive to the school and begin

my regular activities in this context. Figure 13 establishes the geographical localization

of Cundinamarca (department) and Figure 14 displays the municipality (Soacha) in

which *El Porvenir* and *Los Abetos* districts are located:

Figure 13. *Map of Colombia. Department of Cundinamarca in red.*

Figure 14. *Map of Cundinamarca. Soacha in red.*

My arrival to *Fortaleza Bolívar* school is anticipated by a ten-minute walk in *El*

Porvenir, a district where people from different regions of Colombia have arrived

because of forced displacement in the context of the Colombian armed conflict. In most

cases, families landed in this area because they had nowhere else to go. Consequently,

most of these houses have been established in an informal and irregular pattern, what is

known in the everyday language as an "invasion" of the available land (Fundación de Atención al Migrante, 2007; Juliao Vargas, 2011; Vargas, 2011). People who do not own the institutional capital to access to land in a regular process promote the informal land market. This situation is characterized by three types of irregularities: (1) Urban (constitution and organisation of cities), (2) Constructive (infrastructure), and (3) In relation to the land ownership right (Camargo Sierra & Hurtado Tarazona, 2013).

As these settlements have been improvised, they lack from services such as street pavement and, in some cases, drainage system and electricity. In fact, when talking to the teachers of *Fortaleza Bolívar* school about the needs and characteristics of *El Porvenir*, they pointed out the severe conditions to get to school when it is raining, due to the mud in the streets. It was also mentioned that the first houses in *El Porvenir* were made of plate, cardboard and other temporary materials to assure shelter in a low-cost format. Nevertheless, recently, people have begun to transform their living conditions by the construction of houses made of bricks and cement. Moreover, *El Porvenir* holds a soccer field that community members use to play, interact with others and carry out community assemblies. Figure 15 displays two pictures of *El Porvenir* district.

Figure 15. *Streets in* El Porvenir *district*

Fortaleza Bolívar is a single day[8] school that establishes educational activities for children from zero grade (preschool) to fifth grade (elementary school) in a schedule that goes from 6:30 AM to 1:30 PM. As people begin their activities early in the morning, single-day schools take advantage of this routine to have a complete day agenda to teach children the official curriculum and to give extra classes and workshops related to relevant areas for the community. Furthermore, children eat lunch[9] at noon and use this part of the day to have recess and play with their classmates. Teachers also interact with children in multiple spaces, as they divide their activities in multiple groups. According to the area of expertise of each teacher, there is a moment in the day in which children receive extra classes on the following topics: Religion, physical education, mathematics, language (Spanish), and information technologies. Each teacher rotates to teach one of these subjects to the different school grades. Figure 16 shows the map of the school and Figure 17 displays a picture of the classrooms.

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[8] In the Colombian legislation, a single-day school (*escuela de jornada única*) is a strategy that seeks to promote that "students stay longer in the educational establishment" (Ministerio de Educación Nacional de Colombia, 2019b) in order to improve educational results and promote better futures for the next generations. Single-day schools

[9] In Colombia, lunch is known as *almuerzo*. It is one of the most important meals during the day, thus, the Colombian government has established a Feeding Programme to assure that students obtain the necessary nutrients for their daily activities (Ministerio de Educación Nacional de Colombia, 2019a).
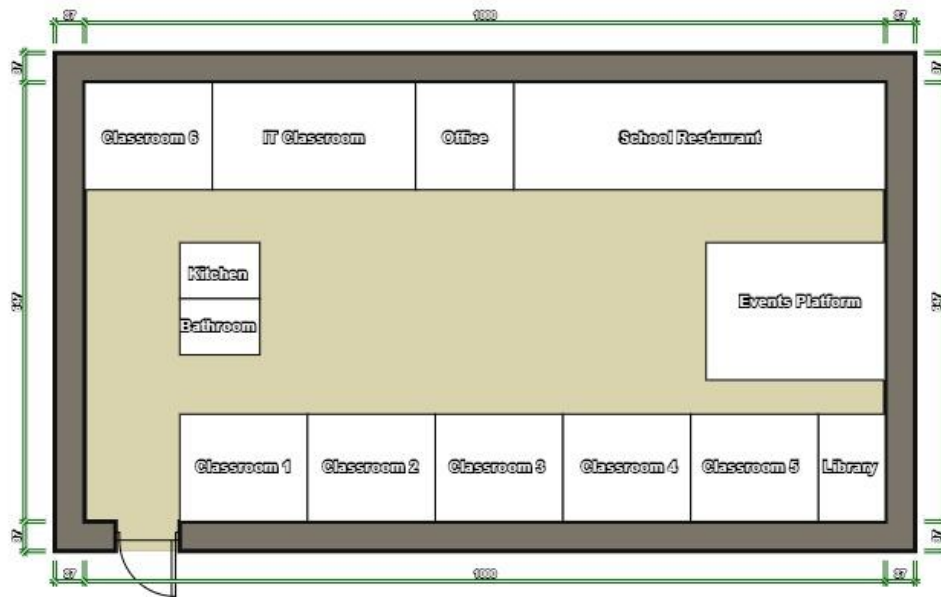
Figure 16. *Map of* Fortaleza Bolívar *school.*

Figure 17. Fortaleza Bolívar *school.*

Every day begins at 6:15 AM, when children arrive to school. Classes begin at

6:30 o' clock. Each grade has its own teacher, who is in charge of the development of

pedagogical activities linked to the official curriculum delivered by the Ministry of

National Education of Colombia, that establishes minimum standards for the Basic

Education level, which is divided in Preschool (grade zero) and Basic primary education

(grades 1 to 5) (Ministerio de Educación Nacional de Colombia, 2019c).

At 9:30 AM, students have recess to eat their *onces*[10] (lunch). *Fortaleza Bolívar* school offers candies, cake, *empanadas* and soft drink for accessible prices for students who do not bring any *onces.* Also, depending on the time of the year, students can buy *natilla* and ice pops. These products are offered by Carmen, one of the teachers, who uses the collected resources to improve the school conditions and infrastructure, and to prepare special events for children. Carmen also prepares different raffles (cooked chicken or a sandwich) to gather economic resources for the school.

At noon, students have a second break to play with their classmates and receive their *almuerzo* (lunch). Rocío and Ana oversee the school restaurant, and they arrive early in the morning to prepare lunch for all the school members. Each month, Rocío and Ana receive a menu from the mayoralty of Soacha to prepare the school lunch, which consists on white rice, legume (beans or lentils), potato or yucca and meat (chicken or beef). Students are divided in two groups to receive their lunch, due to the capacity of the restaurant. While one group is playing in the playground, the other receives lunch. Lunch time is very important to guarantee these children access to balanced food, because for some of them "it is the only food they eat until parents arrive at night"[11] (Interview, Ana (School restaurant), 2018-0919-2). Thus, if they do not receive it at *Fortaleza Bolívar* school, they will not receive it in any place. Bureaucratic and administrative decisions have caused that some weeks the school restaurant does not receive the necessary supplies to prepare lunch. Therefore, teachers and restaurant

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[10] In the Colombian tradition, *onces* are a lunch that is eaten between 11:00 AM and 12:00 PM.
[11] "Y es que es la única comida que ellos comen hasta la noche que llegan los papás".

managers are concerned about cases of students who lack adequate food at home. Even, when this happens, Teresa and Jireh, two teachers of the school, bring food for Nigel, a fifth-grade student who does not have his mother's attention at home.

The final part of the day is approaching. At 1:30 PM students are led by their teachers to the entrance of *Fortaleza Bolívar* school. There, parents are waiting to pick up their children. Some students return to their homes on their own, with older siblings, cousins or friends. Even though they do it daily, conversations with students and parents evidence that it is necessary to be careful when going out of the school. Several children have been warned of the presence of a violent people and criminals. Students know they must return home accompanied with friends to diminish the risks of the environment. Furthermore, some days, while the teachers walk towards the exit of the neighbourhood, the students walk with them, a moment that is used to deepen in these relationships.

Precaution when walking in the streets of *El Porvenir* is also related to the levels of violence that are present in the district. During informal conversations, participants talked about the "invisible borders" that exist in this area of Soacha. According to their testimonies, gangs and criminal bands control the territory with illicit activities such as armed and home robbery, general crime, recruitment of children and youth for illicit activities, and possession and distribution of drugs. These invisible borders are the limits in which each gang, criminal band or member of a specific district can work or act. If a person breaks these invisible borders, he/she can be attacked.

Close to *El Porvenir*, there is *Los Abetos*, another district in Soacha, Cundinamarca where the non-formal educational setting was held. Even though it is a

different district, *Los Abetos* shares many characteristics with *El Porvenir*, as they

belong to the same geographical region and municipality; furthermore, they are next to

each other, divided by a lagoon that is in the middle of both. Figure X shows a picture of

a soccer field in *Los Abetos*, and behind it, the lagoon (lower rectangle) and the houses

of *El Porvenir* (upper rectangle). As it can be observed, the lagoon that divides both

districts is polluted, full of garbage and in unsanitary conditions. According to the

members of both populations, this situation was caused due to the lack of a drainage and

waste collection system. As they did not have a specific space to get rid of their garbage,

they used the lagoon as a deposit of residues and materials they did not have space for.

Figure 18. *Context of* Los Abetos *district*

As in the case of *El Porvenir, Los Abetos* is the hometown of several families who have

experienced forced displacement in the context of the Colombian armed conflict. The

irregular land market is also a common feature in this area and people have begun to

establish more permanent houses and improve their community's conditions. In this

process, the role of international and non-governmental organisations has been relevant

to motivate families and facilitate resources to build new homes and reconstruct places

for common use, such as parks or children's fields. For example, Techo, an international

organisation that seeks to "build a fair, integrated, and poverty-free society" (Techo,

2019) has established educational programmes and emergency housing strategies to

improve the living conditions of this community.

   Peace Builders is the name of a community-driven initiative where school-age

girls contribute to perform a pedagogical programme in which children participate in the

execution of learning activities to promote peace, improve their community's conditions

and develop positive skills and habits. This group uses a communitarian classroom that

has been improved by Fearless Girls (*Niñas Sin Miedo)*, a non-governmental

organisation that seeks to promote gender equality to "break the intergenerational cycle

of poverty and violence" (Niñas Sin Miedo, 2019). Figure 19 shows the classroom

where activities are held. In this picture, members of the community are painting the

walls of the classroom to prepare it for activities and workshops.

Figure 19. *Community classroom (Obtained from* Niñas Sin Miedo *archives)*

Peace Builders began as a community-driven organisation promoted by Luisa, the community leader who is still in charge of this group. At the beginning of the process, this group began with the support of *World Vision*, a non-governmental organisation that works with "children, families and communities to overcome poverty and injustice" (World Vision International, 2019). In the first phase of this project, World Vision provided the materials and strategies. Nevertheless, restructure of the organisation caused that World Vision did not have the opportunity to continue giving orientation and support to *Peace Builders*. Luisa had two options: To close the group and continue with other projects, or to enhance participants to continue the development of the project and promote its permanence in time. She decided to motivate children and community members to make this group grow.

Peace Builders makes weekly meetings. School-age girls (mainly from third to ninth grades) coordinate educational activities and workshops with the supervision of Luisa. During the process in which *Peace Builders* turned to be independent, Luisa looked for support from different organisations, religious groups and university researchers who have aided the group in the development of innovative strategies to promote peace. The format in which this group is held consists on a children's workshop every two weeks and a mentorship workshop with the girl leaders every two weeks. As a result, weeks one and three is the mentorship workshop with girl leaders and weeks two and four they replicate what they have learned previously in the children's workshop.

Educational activities are carried out on Saturdays from 2:00 to 4:00 PM. My experience during the weekend is different from what I lived the weekdays at *Fortaleza*

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Bolívar school. Local transportation services are less common than on weekdays and people seem to get involved in outdoor activities in common areas such as soccer fields and playgrounds. Also, people visit their relatives and have lunch together.

When I arrive at 2:00 PM, children are waiting outside the community classroom for the activities to begin. Attendance is irregular: Some Saturdays, the classroom is in its complete capacity with twenty to twenty-five kids. Others, there are only five to seven children. This is not an obstacle for the girl leaders, who are committed to their activities and responsibilities and do the pedagogical practices in the same way despite the number of attendees. When talking to these girls, they know their role in the community is relevant to promote social transformation and get a peaceful society. As Katia declared in the interview about her experience in *Peace Builders*: "For me it is great, because from that experience I have also been able to react and I have been able to see that children are very important "[12] (Interview, Katia (Mentor), 2018-0920-2).

Peace Builders has a community classroom, but activities are not always carried indoors. Children are also involved in outdoors activities, such as kite design and flight, political demonstrations to achieve peace, and soccer. As seen from the previous descriptions, *Peace Builders* has turned to be a place of encounters and community activities. Families, children and community members work together to promote better living conditions. It is the expression of a shared effort for a better life. Figure 20 displays the kite activity and Figure 21 shows how political demonstrations were held.

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[12] Para mí es muy grandiosa porque a partir de esa experiencia yo también he podido reaccionar y pues he podido ver que los niños somos muy importantes.

Figure 20. *Kite activity in the community-driven initiative.*

Figure 21. *Political demonstrations in the community-driven initiative.*

5.3.2 'Sendero de la Luz' in Chiapas, Mexico

Valleys, green landscapes, indigenous communities and connection with land are some of the phrases that best describe my daily journey from *San Cristóbal de las Casas* to *Sendero de la Luz* town. *San Cristóbal de las Casas* was my hometown during the 4 months I conducted fieldwork in the southern part of Mexico. This town, located in the central Chiapas highlands, is relevant for its cultural, political and religious legacy. During three days per week I did the route from *San Cristóbal de las Casas* to *Sendero*

de la Luz, which consisted in taking one shuttle bus from *San Cristóbal de las Casas* to a town near *Sendero de la Luz,* and, finally, another bus to *Sendero de la Luz*[13]:
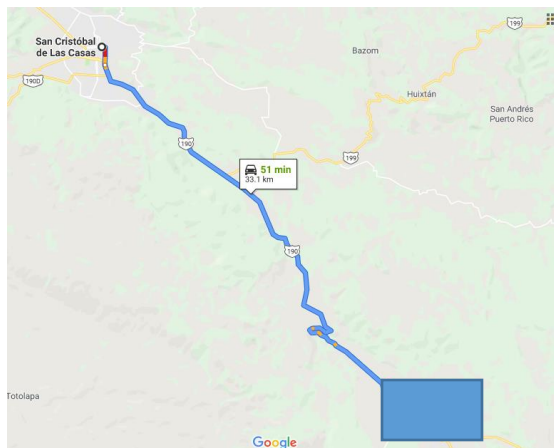
Figure 22. *Route from* San Cristóbal *to* Sendero de la Luz

Sendero de la Luz town is located in the municipality of Venustiano Carranza, Chiapas, in a region where multiple indigenous communities coexist. In the case of *Sendero de la Luz,* this community is made up of people from the *Tzeltal* indigenous group. They have ties to surrounding communities but also maintain their own identity, as they identify themselves as an "expelled"[14] community, as they were forcibly displaced because of religious intolerance. They are aware of their Protestant religious profile and that this make them different from Catholics. Figure 23 establishes the localisation of Chiapas (state) and Figure 24 of Venustiano Carranza (municipality):

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[13] In order to preserve the anonymity of the participants, the destination (*Sendero de la Luz*) is not displayed in this map.

[14] In Spanish, the terms they use to refer to themselves is *expulsado* ("expelled") or that the other community *los corrieron* (kicked them out) because they changed their religion.

Figure 23. *Map of Mexico. State of Chiapas in red.*

Figure 24. *Map of Chiapas.* Venustiano Carranza *in black.*

Sendero de la Luz town has two basic institutions that maintain and legitimise the

identity of its members: *Florencio Villarreal* school and *God With Us* church. These

institutions have promoted the improvement and growth of the town and have equipped

people with tools and knowledge to continue their process in the constitution of a new

community. The school and church have generated identity that supports cooperation

and solidarity among its members. *Florencio Villarreal* school is a multigrade[15]

bilingual primary school who is administered by one teacher, Paulo, who arrived to

Sendero de la Luz community in 1996, year in which this town was founded. *God With*

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[15] Multigrade schools are those in which, because of administrative reasons, "students of different levels are placed together" (Institute of Education - University of London, 2019).

Us church is the religious centre of the community in which men and women attend every Wednesday and Sunday to learn from the Bible and pray to God. The official religion in the community is Protestantism, and it is relevant because they were forcibly displaced from their previous town because they changed their religion from Catholicism to Protestantism, in a context of religious intolerance (Centro de Derechos Humanos & Fray Bartolomé de Las Casas, AC, 2003; Martínez Velasco, 2005; Sí Paz, 2018)

Every day at 7:30 AM I walk from my apartment in *San Cristóbal de las Casas* to the shuttle bus that is going to lead me a town near *Sendero de la Luz.* I needed to depart one hour and a half before because I take two different shuttle buses on my way to *Sendero de la*. On my way to the station I can observe how people carry sacks full of seeds, various fruits and vegetables, and materials such as firewood. Connection with the land is something relevant for this community, because from it they obtain the means of subsistence: Corn, beans and vegetable to prepare their food and sell what they have in the local market. Talking to people and making new friends brings me a sense of comprehension of the community, as they share with me their cultural practices.

Habits from the everyday routine are also interesting to me, as they represent the first impressions of my experience in Chiapas. In this process, I witnessed children with their parents on their way to school. Different from what occurred in Colombia, children in Mexico begin school at eight or nine in the morning. Rural and urban contexts also demonstrate cultural differences in this matter. For example, *Sendero de la Luz*, which represents a rural indigenous community begins classes at 9 o' clock in the morning,

while urban schools do it at 8:00 AM. Also, even though *Florencio Villarreal* school has a specific starting time, hour limits are flexible, as they consider school as part of their personal lives, and they use the infrastructure of the school as an extension of their homes. Thus, if the teacher or any student needs to arrive late, there is no problem, as they know it is for a relevant reason in the community (e.g. to work in the field, to sell products in other cities or to help family at home). Furthermore, when Mexico experiences the daylight-saving time change in summer, *Sendero de la Luz* does not follow it, because they begin working when the sun rises.

Something that catches my attention is the presence of people from diverse geographical origins and linguistic roots who share the same space in the streets and markets. It is common to observe families and individuals from different indigenous groups, such as *Tzeltals and Tzotzils*, who travel to work in other communities or to harvest their lands. People from the *Tzeltal* and *Tzotzil* indigenous groups identify themselves because of their language (*Tzeltal* and *Tzotzil*) and clothing, which has a social and cultural meaning. Moreover, on my way to *Sendero de la Luz,* I use to talk to people and learn from them. Observation from their daily practices, such as drawing water from the well, shepherd the animals and harvest the land, were relevant to understand their bond to land and how spiritual and mystical connections with nature were made real through their rituals. Figure 25 and 26 display the context of Chiapas that is common on my way to *Sendero de la Luz* and Figure 27 shows a picture that evidences cultural expressions on dressing and dancing from diverse indigenous groups.

Figure 25. *Characteristics of the environment.*

Figure 26. *People drawing water from the well.*

Figure 27. *Cultural expressions in the region.*

After an hour-trip from *San Cristóbal de las Casas*, I am ready to take the final

shuttle bus on my way to *Sendero de la Luz.* I get into it and wait until it departs. When I

talked to the teacher of *Florencio Villarreal* school about my route, he told me that there

are certain teachers who go the same way every day to arrive to their schools. I am

impressed, as it is a long and expensive way. Finally, after a 20-30-minute trip, I arrive

to the community. Children and parents are working in construction, doing their daily

activities or simply walking in the streets of *Sendero de la Luz.* I walk 250 meters to

arrive to the school that is located at one left corner of the town. As I walk people say:

"Good morning, Noé", "Good morning, teacher". I am grateful for their warm

welcomes, as I feel accepted in the community.

I get into the school and observe how children play soccer or chess with their

friends. Some of them are still at home. Minutes before nine, the teacher arrives, and all

children are happy to see their instructor again. They say: "Good morning, teacher". The

teacher invites everyone to enter the school to begin activities. As *Florencio Villarreal* is

a multigrade school, it only has one classroom and teacher for the six grades of primary

school. This connection among classmates make a sense of community and bonding that

allow learning-teaching processes as natural activities for members of the community.

From 9 to 12, students have their classes, in which they work with active and

collaborative learning activities, giving preference to interaction between grades (most

experienced students support less experienced students). In curricular terms, priority is

given to Mathematics and Spanish, as they are the two subjects that are mostly graded in

state assessment instruments. During this morning period, the teacher promotes

interaction among grades, to allow collaborative processes in which they strengthen their bonds as a community and help others achieve their academic goals. At noon, there is a recess of activities. Students return to their homes to eat lunch, that mostly consists on *pozol*[16] and *tortillas.* This family time is important for them, because they share with parents what they learned at school and the activities that are pending for the rest of the day. Some of them, particularly girls, also use this recess to embroider traditional blouses. These products are used to sell them in the local market as souvenirs.

The teacher's version on time is flexible. He does not like to run or to be in a hurry to do his activities. On the contrary, he likes taking time to reflect and enjoy life. At one o'clock, the students come back to school on their own, as they already know classes will resume. The second block of activities takes place from one to four in the afternoon. Students get involved in indoor and outdoor activities that integrate different grades. Also, they have time to do autonomous work, in the place and with the people they prefer. During these periods of independent work, the teacher works with those who need extra help to better develop specific topics. For example, with first and second graders, who are in the literacy process, or students who need advice in the topic of multiplication and division.

At 4 o'clock school finishes, but before this, a group of students begin cleaning and sweeping the classroom. They have a weekly role in which students are in charge of maintaining the installations of the school in good conditions without trash around. It is

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[16] Traditional drink from the southern region of Mexico. It consists in a mixture of water and corn. It also is combined with cocoa.

evident that students like their school and teacher, as they are willing to help their

institution and help to improve it. Finally, some days, the teacher stays more time at

school (until 5:00 PM), in order to help students in topics in which they have difficulty.

During this time and after the teacher leaves the community, the school is open to the

community, as they can use the computer, printer or games. Figure 28 shows a map of

the school, while Figures 29 and 30 display pictures of it.
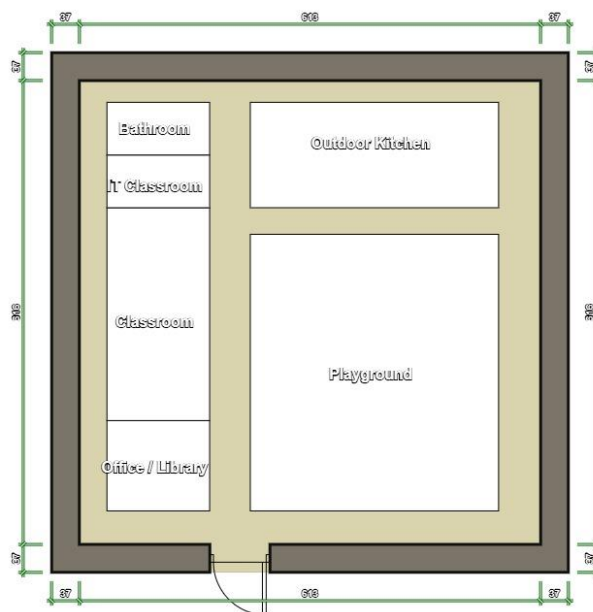
Figure 28. *Map of* Florencio Villarreal *school.*

Figure 29. Florencio Villarreal *school.*

Figure 30. Florencio Villarreal *school.*

The non-formal educational setting in the community of *Sendero de la Luz* is
proof of the educational activities held in the local church. The relevance of this space
relies on the fact that this community experienced forced displacement because of
religious intolerance. Thus*, God with Us* church represents one of the foundational
institutions of the community, that gives identity to the members of this town. Actually,
the initial point to start distributing the spaces for the different families in the
community was the church. Figure 31 shows a picture of the local church.

Figure 31. God With Us *church.*

Local church does not open every day. It offers religious services on Wednesday afternoon (one hour and a half) and Sunday morning (two hours). On Wednesdays, even the teacher knows he cannot stay with children up to 4 o' clock, because they need to return to their homes to prepare for their religious activities. During the church services, people arrive on time to begin the worship and learning activities. Every service begins with the arrangement of the chairs and musical instruments. The service is divided in two moments: Songs and praise (45 minutes to 1 hour) and preaching and teaching (45 minutes to 1 hour). In the first section both children and adults collaborate to praise God through music. Despite their young age, children learn from their parents and other community members how to play instruments to join the band. Thus, this is a democratic activity that joins adult and children in a common activity. Even children say that they are willing to learn to play an instrument to help their parents praise God. The second section of the service consists in the learning and reflection of Biblical passages. Both children and adults stay in the same room to learn principles, expected conducts and values that the Bible shows in its different books. The pastor oversees the second section, which includes a continuous use of the Bible. Only on one occasion a different person from the pastor was responsible of this part of the service.

It is interesting to notice how gender roles are applied in the activities of the church services. First, the church is divided into two segments: On the right side all men (adolescents and adults) are situated, while on the left side women and children (boys and girls) occupy a seat. They remain in the same position for the entire service and, at the end of the service, women and children are the first section to leave the place, while

men do it after the first section finishes to abandon the temple. Second, in the musical band that guides the worship activities, there is only the presence of men (children, adolescents and adults). In this case, women have a peripheral position, only singing and following the songs. Finally, the teaching and learning activities are held by one person, the pastor, who is in charge of the spiritual growth and integration of the community.

Even though the teacher neither professes the same religion nor attends the services of the local church, he maintains contact with the community and religious leaders. Moreover, he considers that the religion's labour has been relevant for the development and improvement of *Sendero de la Luz*, because people are guided by values and what they learn from the Bible. Furthermore, he says that when he arrived at the community, he knew he would have the opportunity to "make history" with them because of the desire to improve and change that all members of the community had. Additionally, this bond between school (formal) and church (non-formal) as educational settings has guided the community to work together in the solution of local challenges.

5.4 Transforming experiences, transforming lives: An account of pedagogical practices in Colombia and in Mexico in contexts of forced displacement

People create culture, people transform contexts and other people's lives. In the research task, I got transformed by the interaction with participants of the contexts of Colombia and Mexico. Likewise, in a context of forced displacement, there are people that in both formal and non-formal educational settings make a difference and influence others in the definition of notions of future and aspirations. In this section I identify the particularities of each regional context (Colombia/Mexico) and educational setting

(formal/non-formal). Following the proposal of comparative studies in education (Bereday, 1964; Bray & Thomas, 1995), I begin with an account of the categories identified in each regional context, with the main codes and categories, in order to understand each place as a unique environment.

5.4.1 'El Porvenir': Pedagogical practices and notions of future in the formal educational setting (Colombia)

The initial analysis of the coding process from *El Porvenir* evidenced that the codes that mostly emerged from the available data were: (1) "School – relevance" with 135 mentions, (2) "School – relationships" with 124 mentions, (3) "Family – New family structures" with 116 mentions, (4) "Community – violence and danger in the environment" with 114 mentions, and (5) "School – teachers' relevance" with 107 mentions. In most of the interviews and focus groups, participants recognized that, while they live in a context where violence and danger are common situations, they have an attachment to the school setting as a place that is safe, available to develop ideas and projects, and to build futures. Students also recalled the importance of their teachers to help them achieve their goals, and to aid them in the process of understanding their surroundings. As most children reported to have new family structures[17], the relevance of teachers in the comprehension of social realities has been assessed as key to help children understand their context. This discussion is presented in the next categories.

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[17] Due to displacement, violence or family conflict, children have experimented new family structures, in which they live with people different from their biological parents and siblings. Figures such as stepfathers, stepmothers, grandmothers, uncles and aunts are commonly mentioned.

5.4.1.2 Education and forced displacement in contemporary Colombia: Tensions between pessimistic, racist and violent environments vs. optimistic, unbiased and kind educational practices

One of the initial interests of this research was to deepen on how the link between education and forced displacement occurred in Latin America. Field work in *Fortaleza Bolívar* school helped me in the process of clarifying this intersection. Teresa, one of the teachers at the school described her context as "diverse". During her teaching labour, she has had students from the different ethnicities in Colombia, due to the effects of forced displacement, Colombian armed conflict, and, more recently, Venezuelan migration crisis. She declares: *"I had even an indigenous girl, beautiful princess… I have had the black, Creole, white races…"*[18] (Interview, Teresa (teacher), 2018-0926-2). Even though she agrees that armed conflict in Colombia has derived in vulnerable and violent conditions for most of the population, she says that one of the positive outcomes is the diversity of her classroom: *"Totally, because that makes my classroom the one it is, because they have those characteristics of displacement, those richness in the middle of everything"*[19] (Interview, Teresa (teacher), 2018-0926-2).

Teresa's positive perspective on the topic does not stop her considering the vulnerable conditions that their students and family live as a result of the Colombian armed conflict. Forced displacement, as one of the most evident representations of this

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[18] "He tenido absolutamente todas las etnias, tuve hasta una princesa indígena, hermosísima. He tenido la raza negra, criollo, el blanco."

[19] "Totalmente, porque eso hace que mi aula de clase sea la que es, porque tienen esas características del desplazamiento, esas riquezas en medio de todo."

conflict, has entered her classroom, with several consequences for both students and teachers. This perspective is reminded by Jireh, another teacher, who mentions:

> *I have had children that are the result of this conflict, for example, as here in this context that there are many parents who are displaced. There are children who have not finished their school year and they must come at the time they have left [the previous region]. Obviously, they come from another context and must get here to adapt first to the place.*[20] (Interview, Jireh (teacher), 2018-0919-3)

Thus, the teaching role in *Fortaleza Bolívar* school has been inscribed in a social and political dimension that needs to consider the conditions of the armed conflict.

El Porvenir is a community in which social vulnerabilities and risks are evidenced. Numerous references to drugs, criminality, violence and general abuse were codified during the process of analysis. In this context, children have learned to deal with contradictory discourses of what they learn at school and outside of it. When they decide, they need to think in any of these two options: To continue and reproduce what they see in their environment or to change the patterns of behaviour they have learnt and seen at *Fortaleza Bolívar* school. Katia, for example, said that school was a safe and relevant place for her because *"...all the teachers can help us in whatever we need. We can talk to them about what we want, how we feel"*[21] (Interview, Katia (student), 2018-0817-1). They move from a common place of violence and crime to an alternative pedagogical place of openness and tolerance, in which they receive support from adults.

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[20] "Porque he tenido niños que vienen resultado de ese conflicto, por ejemplo, como acá en este contexto que hay muchos papás que vienen desplazados. Hay niños que no han terminado su año escolar y les toca venir a la hora que les queda. Obviamente, vienen de otro contexto y tienen que llegar acá a adaptarse primero al lugar."

[21] "...todas las profesoras nos pueden ayudar en lo que necesitemos. Podemos hablar con ellas de lo que queramos, de cómo nos sentimos."

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The word "tension" in the title of this category also refers to the opposite

discourses that both students and teachers receive in their daily chores. While students

live in a context where pessimistic, racist and violent perspectives are observed as

something periodic in the neighbourhood, *Fortaleza Bolívar* school lies on a different

viewpoint: One that is characterised by an optimistic, unbiased and kind educational

practice that turns this school in a place where possibilities and alternative aspirations in

life are allowed. This tension was evident when interviewing school members, because

they can see how outside of school, people face risks and troubles that are different from

what they live at school. Rubén, a member of the security in this school declared:

> *The characteristics is that when you arrive here, the first thing you are told is that this is a complicated area. Because this area is formed by displaced people; supposedly paramilitaries are coming, demobilized people are coming... That is to say, all the worst comes here.[22]* (Interview, Rubén (security at school), 2018-0920-1)

Furthermore, when referring to recess and discipline, this tension is also

observed, because while teachers promote a peaceful style for problem solving, students

also use physical force and, in some cases, violence. For solving tensions, teachers use

"warnings" as a way to sensitize children on their role as peace promoters: *"Two*

children are fighting, so the teachers tell them that they will receive a "warning". This

implies that they will receive a written note in the notebook of the school" (Field note).

Even though teachers try to promote this positive discourse, students bring violent

attitudes to the school, when trying to solve conflicts. For example, when they do not

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[22] "Las características es que cuando uno llega acá, lo primero que a uno le dicen es que esto es zona complicada. Porque es que para acá para esta zona viene gente desplazada, supuestamente vienen paramilitares, vienen gente desmovilizada… O sea, todo lo peorcito supuestamente viene para acá."

find support on what they want to do, they apply violence to force their classmates to do so. Thus, teachers need to mediate in the process of bringing a proactive solution strategy.

Teachers also evidence this change of discourse in their daily practice. When talking to them about their bond with the community, they declare that they do not have the opportunity to build relationships with parents. Vulnerability of the context has made the institution administration to limit its functions to the learning and teaching processes, abandoning the psychosocial support of their populations, as they can find topics of violence or abuse in their students. As a response, the guidance counsellor visits the school only once a week to talk to a limited number of students. Closeness of the school is also relevant as a means to protect its teachers' security and avoid any problems with a member of the community. As Jireh declared to me: *"We are already banned from visiting houses. That is prohibited. The same psychologist told us: 'Teachers, avoid asking'"*[23] (Interview, Jireh (teacher), 2018-0919-3). Thus, a general interpretation from the teaching group is that they are away from their student's lifestyle and priority needs, as they need to prioritise their security.

In the middle of these discursive tensions and incongruences, *Fortaleza Bolívar* school continues to be a place in which strategic planning and notions of future are built. Through the inclusion of pedagogical innovations and learning activities, students reflect toward alternative lifestyles to transform their community settings. One example is the

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[23] "A nosotros nos tienen prohibido ya, visitar casas… Eso está prohibido. Es la misma psicóloga que nos dijo: Profesores, eviten preguntar."

"School Garden Project", that was promoted by Adriana, a teacher at the school. When talking about this initiative, she highlights the support that has received from her colleagues and members of the school community. The process of the school garden begins when sowing the seed, taking care of the soil during the process of germination and birth of the plants, and, finally, the sale or use of vegetables that were obtained from the garden. The complete cycle is followed by diverse members of the school community who work collaboratively in the implementation of goals to maintain this project. Some testimonies from children who have participated in the project are that they have learned how to work the soil and that this has been relevant to help them achieve life skills, such as the ability to assign a price to a product, to know how to sell it and how to use the economic resources to reinvest in other needs of the school.

Challenges that arise from the analysis of this category are related with the inclusion of the local needs of the community in the pedagogical planning of the school setting in order to unify discourses and assist children in the construction of congruent futures that seek to transform the community conditions. The bonding between teachers (and general school actors) and parents is a significant step in this process, to help both parts (school and family) achieve common objectives in the children's development.

5.4.2.2 'Fortaleza Bolívar' school as a future-enabler platform in the context of forced displacement: Teachers and school actors as mothers and supporters of children's lives

Different discourses, different practices: A tension that has transformed pedagogies in the specific case of *Fortaleza Bolívar* school. Even though this tension is

a challenge for both teachers and school administrators, *Fortaleza Bolívar* school has also been described as a future-enabler platform that includes the presence of key actors that make this possible. As mentioned in the introductory section of *El Porvenir,* many students in the school setting live in a new family structure, with the inclusion of substitute family members such as stepfathers, stepmothers, uncles and/or aunts that acquire the primary role of taking care of these children. In this context, key school actors who take the role of mothers, siblings, confidents and supporters have transformed children's lives and allow them to see a different and alternative future.

"I have many goals! Being a policeman, sometimes being an office worker, a congressman, sometimes a cook"[24] (Interview, Joaquín (student), 2018-0828-2). Joaquín had clarity on his goals and perspectives when I interviewed him. His desire to change, his positive view of the future and the optimistic perspective of life was built with his experience as a student of the *Fortaleza Bolívar* school. Teachers and educational actors have influenced him to see the possibilities after graduating. I perceived the relationship between futures and extended roles of the actors of the school setting when I began analysing the linguistic practices in the everyday activities, as I report in one of my field notes: *"It catches my attention that she [teacher] called them 'children' , while giving them suggestions for them to be safe when they were leaving school"* (Field note). I confirmed my perceptions with subsequent interviews and observing daily school practices. In one of the focus groups, Noemí, a student, declared that the teacher was like

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[24] ¡Tengo muchas metas! Ser policía, a veces ser de oficinas, oficina, congresista, a veces, cocinero.

her mother and that the teacher cried for her students because of the love she has for them: *"The teacher... She cries, because she says that we are her children, that she loves us very much, and she cries…"*[25] (Focus group, students, 2018-0926-3).

The inclusion of key actors in the development of notions of futures and aspirations has been relevant in the lives of children who have experienced forced displacement. This is not only related to what they "want to be when they grow up", but also with the emotional dimensions that surround these decisions. For example, Jefferson, a fourth-grade student who has lived in several places and with different members of his family, declares that teachers at *Fortaleza Bolívar* school have helped him in the process of adapting to this new place (after the process of displacement he experienced): *"Yes, and a lot... The teachers. Like they make me feel like they were my mom that I never had"*[26] (Interview, Jefferson (student), 2018-0821-1). Students who do not receive emotional support at home feel that they can receive it from their teachers at *Fortaleza Bolívar* school, because teachers do not only evidence with words but also with specific actions such as listening to them, providing food and clothes or calling their parents when something is needed.

Not only teachers, but also other school members have influenced what children want to achieve in their futures. Elías, a member of the security team, expressed that one of the students shared with him that she was going to begin a "Beauty parlour course".

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[25] "La profesora… Ella llora, porque ella dice que nosotros somos los hijos de ella, que nos quiere mucho, y ella llora."
[26] "Sí, y mucho… Las profesoras. Como que me hacen sentir como si ellas fueran mi mamá que nunca tuve."

As a response, he cheered her up with the following words: *"Very enriching to study, child, to learn, because everything you learn well is for your good, it is for your benefit, and for your future, because if you learn bad things, nothing good comes, but if you learn good things, what's next is much better"*[27] (Interview, Elías (security at school), 2018-0918-6). Furthermore, Elías emphasized that even though he is not a teacher at school, he is convinced that his words can make a difference in a child's life, especially since he is also a father himself, he wants to give all the support to these children: *"From all what I say, something must influence. I am not the teacher here, but I try to… As I have told you before, I have my children and I would not like someone to leave them for bad"*[28] (Interview, Elías (security at school), 2018-0918-6).

Key school actors were also visualised as role models in their immediate context. Marta, a fifth-grade student that was new at school, declared to me that she was defining the plans she had for the future. In this task, she observed her teachers at *Fortaleza Bolívar* school and opened herself to the possibility of being a teacher by their example: *"And then when I started coming here, when I arrived to this school, then I started to look at how the teachers were... [And I thought]: How about I was like them?"*[29] (Interview, Marta (student), 2018-0914-1). As seen from this excerpt, not only discourses but also concrete actions are relevant when referring to the establishment of

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[27] "Muy rico que estudie, mija, que aprenda, porque todo lo que usted aprenda bueno es para bien suyo, es para su beneficio, y para su futuro, porque si usted aprende cosas malas, no llega nada bueno, si usted aprende cosas buenas, lo que le viene es mucho mejor."

[28] "Por lo que yo digo que todo eso, en algo debe influir. No soy yo el docente de acá, pero uno trata como de… Porque vuelvo y le digo, yo tengo mis hijos y no me gustaría que alguien llegue a dejármelos para mal."

[29] "Y ya después cuando empecé a venir aquí, a llegar a este colegio, entonces pues yo me empecé a mirar cómo eran las profesoras… Que qué tal que yo fuera así."

healthy relationships at school. In a context where violence and insecurity are the common features of everyday life, students find in their teachers a role model.

Finally, the notions of futures and aspirations are also modelled by the daily actions of teachers and school actors. They influence children on what the possible futures are for their lives and the aspirations they could achieve when finishing primary school. As Gabriela, a fifth-grade student, declared: *"The teacher tells us to never leave our dreams behind... Let's say, for having a boyfriend, that will come out in a lifetime. But to be someone in life, it will only be once"*[30] (Interview, Gabriela (student), 2018-0918-3). Working with the idea of the previous paragraph, also specific discourses help to get a sense of future in the students' lives. As Gabriela does, students recall what teachers have told them, and use these recommendations to guide their everyday actions.

In this matter, even teachers want to promote a future platform to students, not all of them have an optimistic vision of their alternatives and aspirations in life. For example, when talking to Benjamin, one of the students in the school, at the first stages of the interview he was not motivated towards his future and said: *"I don't know, I have no future... I don't know what to do, really. I don't know, I prefer to do a course of weapons and I'm going to the army"*[31] (Interview, Benjamin (student), 2018-0815-1). These types of cases appeared as part of a context in which vulnerability and marginalisation surround students' life. Thus, school's actions need to be directed

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[30] "La profe nos dice que nunca dejemos nuestros sueños atrás… Digamos, por tener novio, eso va a salir en toda la vida, pero ser alguien en la vida, sólo va a ser una vez."

[31] "No sé, no tengo futuro… No sé qué hacer, la verdad. No sé, prefiero mejor hacer un curso de armas y me voy para el ejército."

toward populations of children who have suffered in their process of displacement and need to heal the wounds of armed conflict and violence. Even though schools are not a magic place to accomplish this goal, they can assist and accompany children in this process.

Thus, it is relevant to point out that teachers need to be congruent and positive towards their actions at school, in order to have an influential pedagogical practice in a context of forced displacement. While teachers have a responsible-action oriented discourse and a value-added perspective on life, they do not limit their discourse on what they say with words, but with the daily practices they have in the school context. These examples of life and role models are relevant for students' educational practices and, as a consequence, influence in the possibilities that students assess for their futures.

5.4.2.3 Innovative dialogic, action-oriented and love pedagogies in the definition of socially sensitive futures: 'Fortaleza Bolívar' school as a refuge and a safe space in a context of vulnerability, marginalisation and violence

Tensions and key actors at school are not enough to talk about how education has influenced the notions of future in the lives of children who have experienced forced displacement. It is also necessary to tackle how these elements are transformed into innovative pedagogies that are applied within this context and how these practices allow the school to represent a place of refuge, oasis and safety for children and adults who live in conditions of vulnerability, marginalisation and violence.

"[I like music] because it brings me more to peace than to war"[32] (Interview, Benjamin (student), 2018-0815-1). Since the first time I met Benjamin, he told me that he wanted to spread peace throughout Colombia. In one of our first interviews, he expressed that his plan was to be part of the army to *"help fight the war"*[33] (Interview, Benjamin (student), 2018-0815-1). His experience in forced displacement has influenced his desires and life plans: To do something to change the destiny of his hometown and country. After being displaced from the Amazon, Benjamin moved to several regions of Colombia. Finally, he and his family settled in Soacha, Cundinamarca. When doing an analysis of his life history, he is aware of what the armed conflict has represented to his family and declares: *"Because if there had been no war as well as armed conflict, we [he and his family] would be living in Vaupés, I would have met my dad... Do you understand me? We wouldn't be from here to there, that's why I don't like violence"*[34] (Interview, Benjamin (student), 2018-0815-1).

Benjamin's history is one of multiple displacement histories that are present in the context of *Fortaleza Bolívar* school. These types of narratives have been influenced by the role that teachers and school actors have implemented through innovative, action-oriented and love pedagogies. Thus, this section outlines how teachers have modified their pedagogical activities to undertake the needs and potentialities of children who live in contexts of vulnerability, marginalisation and forced displacement.

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[32] "La música, me lleva más al a la paz que a la guerra."

[33] "…ayudar a combatir la guerra."

[34] "Porque si no hubiera existido la guerra así como en el conflicto armado, nosotros estaríamos en el Vaupés, hubiera conocido a mi papá, ¿si me entiende? No estaríamos de aquí pa' allá, por eso es que no me gusta la violencia…"

Jireh applies what she has named the "pedagogy of love". In her life history, she points out that her teaching experience has been vast, from preschool to high school, but that working specifically with *Fortaleza Bolívar* school has been a challenge in terms of the shortcomings that students have presented:

> *But then, when I went to elementary school and started to see the flaws. Not the cognitive shortcomings of children... No. But their important needs in their lives, for example, food, clothing, many lacks affection, which I think is more important than clothes and food. So, I decided to take the pedagogy of love to apply it in my classes and I think that's why my children… […] They know that I am tough, but I love my students, I try to understand them. To say something ... A child did not bring me homework. I never tell him: 'He has one' I tell him: 'What happened, why didn't you bring it to me?' Then he's going to tell me: 'Prof, because my mother was sick. Then, there will be a reason why a student did not bring homework. What do I do? I say: 'Daddy, do me the favour ... Go and sit down with this child, review the homework, do it and give it to me today'. The child does it and hands me the homework that same day.[35]* (Interview, Jireh (teacher), 2018-0919-3)

Examples like this one evidence that interpersonal sensitivity and a careful analysis of the social conditions are necessary to promote innovative pedagogies in contexts of forced displacement. Jireh also says that a good technique in her relationship with parents is to use a WhatsApp group in which she reminds them of important activities, sends follow-up messages for each student and maintains a continuous communication with them. Also, parents use this communication channel to let the

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[35] "Pero luego cuando me pasé a primaria y empecé a ver las falencias. No las falencias cognitivas de los niños… No. Sino sus necesidades importantes en sus vidas, por ejemplo, la alimentación, la ropa, muchos falta de afecto, que creo que es más importante que la ropa y que la comida. Entonces, yo decidí tomar la pedagogía del amor para aplicarla en mis clases y yo creo que por eso mis niños […] Ellos saben que yo soy dura, pero yo los adoro a mis estudiantes, yo trato de entenderlos. Por decir algo… Un niño no me trajo la tarea. Yo nunca le digo: 'Tiene uno'. Yo le digo: '¿Qué pasó, por qué no me la trajo?' Entonces me va a decir: 'Profe, porque mi mamá estaba enferma'. Entonces, va a haber un motivo por el cual un estudiante no trajo la tarea. ¿Qué hago yo? Le digo: 'Papi, hágame el favor… Se sienta con tal niño, repasan, revisan la tarea, la hace y me la entrega hoy mismo´. El niño la hace y me entrega la tarea ese mismo día."

teacher know if they will skip classes for any reason or they have problems with their children. These types of technologies have helped the communication process to be more efficient between the parents and the teachers, as all of them have working activities and is difficult to arrange a common hour to have a meeting.

Gamification and playful activities have also been relevant to tackle the educational needs of these students. Carmen declared: *"Then we look for playful activities, that is what they like best. Through the game, I centre everything to teach them. [My objective is] that they arrive here and, although they also have their problems, try to forget them. What fascinates me is that children try not to miss school. That this is how I say it: It is like their homeland"*[36] (Interview, Carmen (teacher), 2018-0926-4). As Carmen also leads the Physical Education subject, she has initiated different projects, such as a soccer tournament in which students from different ages participate. As this teacher declares in her interview, these spaces of game also have the opportunity to help children see an alternative lifestyle, one in which there is a healthy competency and that all can collaborate to achieve a common goal.

Arts-based pedagogies are also frequently used to tackle the needs of displaced communities. For example, Aurora says that she has used music to diminish aggression levels among school's population: *"Afro-descendants like music a lot and let's say I presented a project with them on how to reduce the rates of aggression through music*

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[36] "Entonces busca uno que el juego es lo que más les gusta. Como, por medio del juego, yo centro todo a enseñarles a ellos. De la importancia, de la lúdica… De que lleguen acá y a pesar de que tengan ellos también sus problemas, traten de olvidarse. Lo que me fascina es que los niños procuran no faltar. Que esto es, cómo lo digo yo, como su terruño."

with them. They even made me a song that I'm excited because they dedicated the song to me"[37] (Interview, Aurora (teacher), 2018-0927-1). Community conditions, as seen before, have transformed the pedagogies that these teachers use, in order to make relevant school curricula for their children and to help them think in alternative futures that are apart from what children have lived before. Also, teachers are committed to the task of creating innovative ways to do their daily jobs. Teresa condenses this thought in one quote: *"It is integrating real life into the classroom. It is to give meaning, it is to do crazy things, it is to lose the fear of grief"*[38] (Interview, Teresa (teacher), 2018-0926-2).

Innovative pedagogies in contexts of forced displacement help to transform the lives of students and teachers. Nevertheless, an observation of the general well-being of teachers was observed during the interviews. For example, even though Jireh has applied the pedagogy of love with her students, she has suffered lack of support in her personal life due to armed conflict and bureaucratic labour conditions. As she states in her interview, she has taken care of children from other families, and has neglected her own children: *"My work has affected my personal life because I have left my children practically alone to take care of the children of others"*[39] (Interview, Jireh (teacher), 2018-0919-3). As seen from this example, pedagogies need to consider also teachers' position and well-being, in order to tackle the future possibilities and life aspirations of

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[37] "Los chicos afrodescendientes les gusta mucho la música y digamos que yo presenté un proyecto con ellos de cómo disminuir los índices de agresión a través de la música con ellos. Ellos hasta me hicieron una canción que estoy emocionada porque me dedicaron la canción."

[38] "Es integrar la vida real al aula de clases. Es darle significado, es hacer cosas locas, es perderle el miedo a la pena."

[39] Mi trabajo me ha afectado a mi vida personal porque he dejado a mis hijos prácticamente solos por cuidar los hijos ajenos.

all members of the school community. Congruence in pedagogical practices is not only observed with results of children or students, but also in the satisfaction that teachers have in their different dimensions of life.

5.4.2 'Los Abetos': Pedagogical practices and notions of future in the non-formal educational setting (Colombia)

The initial analysis of the coding process from *Los Abetos* evidenced that the codes that mostly emerged from data were: (1) "Peace builders - relevance" with 76 mentions, (2) "Peace builders – relationships" with 41 mentions, (3) "Peace builders – leadership and skills' development" with 37 mentions, (4) "Peace builders – learning" with 35 mentions, and (5) "Peace builders – future" with 28 mentions. Drawing on the previous information, *Peace Builders* has represented a context in which relationships for leadership and transformation are cultivated. This democratic space in which the community takes agency and decides for the benefit of its members, has turned to be a space in which children (most of them girls) have begun to build skills and futures. First, in a process of self-discovery that evidences their strengths and weaknesses and, second, as a network to connect to other people who want to develop community leadership. In the following lines, two categories with general information and examples are shown.

5.4.2.1 Empowering younger generations: 'Peace Builders' as a community-driven initiative that promotes children's development of skills, political agency and leadership for social transformation

When I first arrived, my initial impression of *Peace Builders* was that this initiative represented an optimal place to help children and community members to develop life skills, political agency and leadership directed towards social transformation. The sustainability of the project and the commitment of its members evidenced that a community setting has the potential to continue functioning over time if they have common goals and a plan to work with. Throughout the multiple visits, interviews and participatory observations, I confirmed my first reactions, considering that this was a place in which children assist other children in the development of empowering lifestyles. Guadalupe, a mother of one of the participants said:

> *My daughter started two years ago, and she has generated a lot of changes, she has generated a little more responsibility, is already a little more… She already talks more, she does not remain silent, she gives her opinion when needed; she likes to be in the foundation Peace Builders[40]* (Interview, Guadalupe (mother), 2018-0929-2).

As Guadalupe, many other parents point out the benefits that this organisation has represented for them and their families. In this context, one of the key words that Luisa, the community and group leader, uses is the term "empowerment" that, according to her experience, means to connect children with their local reality:

> *Empowering is for them to know, that is, for them to know in which environment one lives. That if an example I live here, then I must empower myself here. What threats are in the sector, what can we do for those threats and consequences, there are causes. Then one has to also know why those problems are formed and*

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[40] "Mi hija empezó hace 2 años y ella ha generado bastantes cambios, ha generado un poco más de responsabilidad, ya es un poco más… habla más no se queda callada, opina lo que tiene que opinar, a ella le gusta mucho estar en la fundación."

what causes and what solutions we can give.[41] (Interview, Luisa (community leader), 2018-1016-1)

This sense of empowering children is also reflected in the development of skills for social transformation and the formation of notions of future for younger generations. As Luisa recalled, many of their previous mentors that now are older, are studying a major at university in Bogotá or other regions of Colombia, and she acknowledges that their participation in *Peace Builders* helped them to develop the competencies that are needed for a university setting. Furthermore, these exemplary cases are a reference for younger generations to get involved in these activities, as they will have an impact not only for their short-term goals, but for a long-term perspective of life.

One of the key aspects of being part of *Peace Builders* is the sense of agency and political capacity that children build throughout the programme. For example, Katia, a child mentor of this communitarian initiative, said that having an active role in *Peace Builders* has helped her to redefine her political position in society and to know that she has the possibility to promote a change in her context: *"[Being part of Peace Builders] has strengthened me a lot, to think that I will achieve and do anything. Here, many people say that because we live here, we will not become anything and I say to them: 'No, we can'"*[42] (Interview, Katia (mentor), 2018-0920-2). Thus, the development of life skills for leadership and political agency are not dependent on what they have heard

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[41] "Empoderar es para que ellos sepan las, o sea, que ellos sepan en qué entorno vive uno. Que si un ejemplo yo vivo aquí, entonces yo me tengo que empoderar aquí. Qué amenazas hay en el sector, qué podemos hacer por esas amenazas y consecuencias, hay causas. Entonces uno tiene que también saber por qué se forman esos problemas y qué causas y qué soluciones podemos dar uno."

[42] "Me ha fortalecido mucho, pensar que sí lo voy a lograr y que sí lo puedo cumplir. Acá muchas personas dicen que porque nosotros vivimos aquí, no vamos a llegar a ser nada y yo digo que no".

about the environment or what other people think about the neighbourhood. Contrarywise, they depend on personal habits and the skill to deal with life challenges.

Together with the development of this political agency and leadership in the present, children and mentors also have clarity on how these skills will be relevant for their future lives. Marcela, one of the girl mentors declares the following:

> *It influences a lot… I investigate a topic; I take out games. [Later on] when I have my career and I am a teacher, I will do the same thing I did in Peace Builders: I will investigate, half an hour for didactics, then an hour and a half for the subject, to do an activity, a quiz, a task...[43]* (Interview, Marcela (mentor), 2018-0920-4)

This clarity on the possibilities and openness of future has been acquired through the participation she has in the activities of *Peace Builders*, as a place in which she encounters challenges for her present and future situation. With the help of her mentor colleagues and other children, her skills to deal with change, problems and differences have grown, and now she has taken an active role in the realisation of her personal goals. Luisa agrees with these ideas, and adds that what she wants from these children is to let them be independent to produce their own ideas and projects, to set them free and dream a different country:

> *That with this I want the children to be... That they themselves give their ideas [...] Do not take ideas from other people, but from them, from the life they live, in the environment they live, in their homes, that these ideas come out so that this country is changing.[44]* (Interview, Luisa (community leader), 2018-1016-1)

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[43] "Bueno influye mucho por lo que digamos yo investigo un tema, saco juegos, cuando tenga mi carrera y sea profesora, voy a hacer lo mismo que hice en gestores de paz, voy a investigar, media hora para didácticas, después una hora y media para el tema, para hacer una actividad, un quiz, una tarea."

[44] "Que con esto yo quisiera que los niños fueran... Que ellos mismos dieran sus ideas. Que saliera de ellos, que no estén. Que no tomen ideas de otras personas, sino que de ellos, de la vida que ellos viven, en el entorno que ellos viven, en sus hogares, que de ahí salgan estas ideas para que este país vaya cambiando."

Peace Builders is an example of how a non-formal education initiative democratizes the functions, responsibilities and roles towards social transformation. Community members work together in the pursuit of a better future for them and their families and, with these ideas in mind, they change their daily practices to promote alternative lifestyles and life aspirations. This community effort has allowed *Peace Builders* to maintain its relevance for the members of the community and to continue developing activities for social transformation. Luisa expresses these ideas with the following quote: "The most important thing is the children, then it is their turn to protect them from everywhere, everywhere it is their turn to protect them"[45] (Interview, Luisa (community leader, 2018-1016-1).

5.4.2.2 *Grounded and socially sensitive futures: Life plans and projects connected with the context of the community needs and concerns (forced displacement & armed conflict, environmental sustainability and violence & insecurity)*

Peace Builders has represented a social transformation tool itself, which also has guided de constitution of futures of the participants of this communitarian initiative. For example, Katia, a girl mentor of this group said: *"I used to be one of the girls who didn't like talking to other people, because I was afraid they would think something bad about me"*[46] (Interview, Katia (mentor), 2018-0920-2). These changes in her attitudes toward her capacities has derived in the possibilities of actions that she can apply in her

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[45] Lo primordial son los niños, entonces toca protegerlos de toda parte, en toda parte toca protegerlos uno."

[46] "Yo antes era una de las niñas a las que no les gustaba hablar con las demás personas porque me daba miedo de que pensaran algo malo de mí."

everyday activities. Not only to guide children in the context of *Peace Builders*, but to know how to imagine her own dreams.

What I learned from this community of girl leaders and children is that it is possible to build grounded and socially sensitive futures. Even though the characteristics of their surroundings could be evaluated as negative or marginalised, their position as transforming agents is not peripheral at all. It is, on the other hand, empowering and open to new perspectives in the context of the Colombian needs. As Katia recalls from her position before and after her involvement as mentor of the *Peace Builders* group:

> *For me it is very great because from that experience I have also been able to react and because I have been able to see that children are very important. Before, they have told me: 'No, you are a girl, you still cannot speak, you still have no thought, you do not have the ability to react well, the world is difficult'. But here I have realized that from what children see we have learned how to revolutionize, to have that self-thinking, of 'I can'. I can change my community and how to be self-sustaining to my family.[47]* (Interview, Katia (mentor), 2018-0920-2).

Katia and other mentors and children who participate in this group, have witnessed how their present and future perspectives of life have changed. It is not only what they have lived, or if it can be evaluated as good or bad; it is about the political agency. That together, with the community, could be created to promote projects that are beneficial for all members of this human group. These perspectives are applied not only to the discourses or actions of participants but also to the educational activities that are

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[47] "Para mí es muy grandiosa porque a partir de esa experiencia yo también he podido reaccionar y pues he podido ver que los niños somos muy importantes, antes a mí me decían: "No usted es una niña, todavía no puede hablar, todavía no tiene pensamiento, todavía no tiene la capacidad de reaccionar bien, el mundo es difícil " pero aquí me he dado cuenta de que a partir de lo que los niños ven hemos aprendido como a revolucionarnos, a tener ese autopensamiento, de yo puedo, yo puedo cambiar a mi comunidad y como a ser autososteniente a mi familia"

carried out with this purpose. For example, as part of the learning activities in this space,

we did exercises of social cartography and community mapping in which every

participant identified the most relevant places for him/her in the community, as well as

the issues that they considered most urgent and how they can solve them. In this process,

children connected with their neighbourhood and its needs, in order to establish

collaborative strategies in the improvement of it, as shown in Figure 32:

Figure 32. *Social cartography in the project of* Peace Builders.

Social cartography gave participants the opportunity to identify issues related to

environmental problems *("garbage… and bad smells from the lagoon"* (Field note)) and

crime and violence of their surroundings, together with the concrete actions that children

can do immediately to influence in these areas. Margarita, another mother from this

group, said that these types of learning activities are relevant to connect children with

local problems and their solutions:

> *[These activities] help them in part because they help them to form the daily life.*
> *These are issues of the neighbourhood and they already know them. As you said,*
> *about garbage, they already know the problems of the neighbourhood… But now*

they will contribute from their perspective to the improvement of their neighbourhood.[48] (Interview, Margarita (mother), 2018-0929-3)

Peace Builders is also a platform to be aware of the characteristics and needs of the social context. In a critical way, children analyse the inequalities and differences that have been legitimised by many and propose ways to stop reproducing them. For example, Claudia, another girl mentor from this group, declares some of the issues that she has observed in her surroundings: *"That there are people who are envious and gossipers, and there are also so many people who smoke marijuana and […] I do not like growing up observing people like this"[49]* (Interview, Claudia (mentor), 2018-0920-5). With these issues in mind, *Peace Builders* has turned its pedagogical activities into social and political commitments. For example, they organised a demonstration to show to the community that they wanted peace. During this political demonstration, they prepared banners and signals to let their neighbours know they were from the group of *Peace Builders* and that they wanted peace. During one session, we went out of the classroom to walk through the streets of *Los Abetos* to sing and shout the following: *"Who are we? Peace Builders! Who are we? Peace Builders! What do we want? Peace for our families and Colombia".* Figure 33 displays a picture of this activity:

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[48] "A ellos les ayuda en parte porque los ayuda a formar el diario vivir, se hacen temas acá del barrio y ellos ya aquí la mayoría ya lo conoce, como tu decías, lo de las basuras, ellos ya conocen las problemáticas del barrio y se les ayuda a ellos, aportar desde la perspectiva de ellos, un mejoramiento para el barrio, para su entorno."

[49] "Que hay personas que son envidiosas, que son así como dicen chismosas y porque hay tantas personas que fuman marihuana y a uno le da como pesar porque digamos va uno con el sobrinito o el hermanito y uno crecer viendo gente así no le gusta eso."

Figure 33. *Political demonstration with* Peace Builders.

The development of skills and competencies for socially sensitive futures could not be possible without the inclusion and participation of families who contribute to the sustainability of the project. Luisa, the community leader, declares that it is necessary to involve other community members in the organisation of *Peace Builders*, because she knows that she is not going to be there all the time. To this respect, Luisa stated she talked to the children's mothers in these terms: *"I tell the mothers that we invite them to the workshops so that they are empowered. One day I will leave, or I will give other people an opportunity to continue leading the group and not drop it."*[50] (Interview, Luisa (community leader), 2018-1016-1). Together with this prospective vision, parents have started to invite more children to join the weekly sessions, so that they can offer their knowledge to help this group to grow. As it can be seen, this communitarian initiative has been a shared place of goals – a platform to help children to be aware of

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[50] "Yo les digo a las mamitas que las invitamos a los talleres para que ellas se vayan empoderando. Yo de pronto un día me iré por acá o ya le daré oportunidad a otra personas para que ellas sigan liderando el grupo y no lo dejen caer."

the needs of their surroundings and work toward them, and a safe place in which both, adults and children, collaborate in the objective of achieving a better Colombia.

Finally, it is important to mention that, despite the work that *Peace Builders* has applied in the communitarian setting, there are constraining conditions that children cannot tackle with these interventions. In this matter, Soledad, a mother of the group, said that while children do activities to promote peace, agency and leadership, they need to consider other topics that are relevant for the community: Those related with crime, drug and alcohol abuse. These are hazards for children of this setting, and because of this reason, parents do not allow them to go outside. Their possibilities of a future without these elements is an objective far from being achieved: *"It would be nice to have the police. Adults and children need to feel safer to be able to take a walk, to a go to a game outside…"*[51] (Focus group, parents, 2018-0929-2). This situation evidences the need to incorporate different actors of society to help in the definition of new strategies to improve communities' living conditions, with a prospective and transformative view.

5.4.3 'Sendero de la Luz': Pedagogical practices and notions of future in the formal and non-formal educational setting (Mexico)

The initial analysis of the coding process from *Sendero de la Luz* evidenced that the codes that mostly emerged from the available data were: (1) "School – relevance" with 121 mentions, (2) "School – teacher's relevance" with 118 mentions, (3)

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[51] "Sería bueno tener a la policía. Los adultos y niños necesitan sentirse seguros para caminar y salir a jugar afuera".

"Pedagogy – conditions of education" with 112 mentions, (4) "Indigenism – conditions of the indigenous communities" with 106 mentions, and (5) "School – opportunities, goals and future" with 104 mentions. *Florencio Villarreal* school and *God With Us* church have witnessed a change of paradigm in the *Sendero de la Luz* community. One aspect is related to the relevance that children and parents give to the role of the school as a transforming agent of the community. Furthermore, data also showed how the school setting and the role of the teacher have helped to build notions of future in both students and parents from the community. In the following section, three categories help expand on this information.

5.4.3.1 'Florencio Villarreal' school and 'God with Us' church as an "opportunity to make history together": Education & community bonds, cooperation and identity towards social transformation, possible futures and durable solutions

It is interesting how *Sendero de la Luz* community grew with the close collaboration of community members through the inclusion of two institutions: The church and the school. Even though each one has its own objectives, the lifestyles and life principles of the community members and actors from these institutions made these places to interact in a healthy way. When I first talked to the teacher about his entrance to the community, he expressed to me that in this community he saw a *"good opportunity to make history together"*[52] (Interview, Paulo (teacher), 2019-0226-1), because people were forced to flee from their previous community and wanted to rebuild their lives from nothing. He noticed that his labour was not going to be only with the

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[52] "Buena oportunidad para que hagamos historia juntos".

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roles of a traditional teacher, but of a political leader with a group of people who wanted to transform their social conditions, therefore deciding that this was the place he wanted to be. As Paulo, in his own words, said: *"I needed a community that had something to do and they needed someone to come and fulfil what was needed to be done"*[53] (Interview, Paulo (teacher), 2019-0226-1).

Paulo entered the community with nothing more than his personal values and educational objectives. Infrastructure of the school was not developed yet, but he began teaching *"with his small galley, there... But later, as he has a very big vision, very good is the teacher…"*[54] (Interview, Felipe (community leader), 2019-0507-4). Over the years, Paulo started developing infrastructure for his school, asking for financial support in non-governmental organisations and applying for funds from the region's Ministry of Education. By decision of the community, he received part of the land in which *Sendero de la Luz* has established, in order to build a new school for the children of the families. Paulo's belief is that *"school comes here to open roads"*[55] (Interview, Paulo (teacher), 2019-0226-1) and he has applied this idea in the opportunities and goals that he has established for his students and community members.

The connection between the teacher and the community not only has influenced in the school itself, but also in the development of the church and religious identity. Paulo recognizes that what children learn at home and church are the values he needs to

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[53] "Yo necesitaba una comunidad que hubiera algo que hacer y ellos necesitaban a alguien que viniera y que cumpliera eso que se necesitaba hacer."

[54] "Empezó a trabajar con su galerita, ahí… Pero ya después, como él tiene visión muy grande, muy bueno pues el profe."

[55] "La escuela viene aquí a abrir caminos."

maintain his school's functionality. He considers that, even though he does not practice

the religion of the community, the church has worked as an ally with him, in order to

provide an integral education in three spaces: School, church and home:

> *I mean, I have taken it [religion] as my ally. Religion is not a problem for me. On the contrary... It even facilitates many things. It is quite important, because if at home a single parent is not able to properly orientate his son, he is helped in the church to be able to guide his son, oriented to educate. And then he sends him to a school where he receives and gives continuity to what he has learned. Then, it is easy for me. For me, it is a space that has contributed to be as we are today.[56]*
> (Interview, Paulo (teacher), 2019-0226-1)

On the religious side, Virgilio, pastor and religious leader of the community,

agrees that both the church and the school have bonds with the community. He states

that collaboration between these institutions is key to help develop values for the

members and an infrastructure for the community. Furthermore, what he considers is

most important to teach the community members is the development of values to guide

their lives: *"As he [God] says in his Word: Let us be obedient about what God has*

already written in his word and so encourage the brothers and sisters"[57] (Interview,

Virgilio (pastor), 2019-0506-2). He also describes his experience as a father of several

children who have been students at *Florencio Villarreal* school. What he declares about

Paulo is: *"He always helped us, but he also instructed us how to teach our children at*

home"[58] (Interview, Virgilio (pastor), 2019-0506-2). Thus, his experience in these two

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[56] "O sea, lo he tomado como mi aliado. Para mí no es un problema la religión. Al contrario… Hasta facilita muchas cosas. Es bastante importante, porque si en casa no es capaz un solo padre de familia de orientar adecuadamente a su hijo, es ayudado en la iglesia para poder orientar a su hijo, orientado a educar. Y luego lo manda a una escuela donde recibe y le da continuidad. Entonces, facilita. Para mí, es un espacio que ha contribuido a que seamos como somos."
[57] "Como dice en su Palabra, que seamos obedientes acerca de lo que Dios ya dejó escrito en su palabra y tanto animar a los hermanos."
[58] "El profe siempre nos explicaba algo también qué es lo que quiere que hagamos con los hijos."

different roles allows Virgilio to give a balanced view on how the church and the school have collaborated to develop skills, values and competencies that are aligned with the main objectives of the community resulting in *Sendero de la Luz* continued growth and improvement of the region.

An important element on how people have built their notions of future and life aspirations is in relationship with their religious identity. It is common to listen references to "God" or "Thanks God" in their daily linguistic practices. For example, when talking about the improvement of the community after the process of forced displacement, Guillermo, one of the parents, said:

> *But today, thank God, we see the ease, although it is not so easy to do things, but we fight it. As God always said: Fighting always and he helps you in your hand... Work and fight and trust in God. That's it.*[59] (Focus group, Guillermo (father), 2019-0513-2)

This commitment with the community development has maintained strong relationships among the members of *Sendero de la Luz*, who are aware of the importance of living a life in which they maintain the values they are taught at school and at church.

Finally, community bonds and cooperation have led both school and church to improve their physical conditions. Children and adults have witnessed how these institutions have grown and worked together. The school, for example, has been awarded as one of the best schools in the region, because of its academic results. When referring to the school, Larisa, a fifth-grade student at *Florencio Villarreal* school, has

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[59] "Pero hoy, gracias a Dios, vemos la facilidad, aunque no es muy tan facilidad de hacer las cosas, pero lo luchamos. Como siempre dijo Dios: Luchar siempre y en la mano te ayuda… Trabajar y a luchar y a confiar en Dios. Eso es todo."

observed how her school has improved its resources and physical conditions: *"When I was in third grade there was still no kitchen and now there is the kitchen, and there were not many toys yet. Right now, there are many toys and all"*[60] (Focus group, Larisa (student), 2019-0312-1). These testimonies show also the awareness and sense of membership that these children have to their community setting.

As it can be observed from this section, *Sendero de la Luz* community has represented a successful case of community recovering after a process of forced displacement. While the teacher has represented a key actor in the development of notions of future and life plans for the community, he has also served as a political leader and advisor of the community leaders. Every member of *Sendero de la Luz* cooperates to make this community improve and have better conditions for the future. Blas, a father in the community, expresses what most people in the community think about their future: *"The future… How does it feel? It feels very happy […] It is not before building a better life... Right now, everything is in a good future"*[61] (Interview, Blas (father), 2019-0321-2).

5.4.3.2 Transformative language practices and hopeful behaviours to achieve goals, improve social conditions and trace new pathways: Defeating "el miedo" (the fear) with a perspective of solidarity and community support

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[60] "Yo cuando estaba en tercero todavía no había la cocina y ahorita ya hay la cocina, y también todavía no había muchos juguetes. Ahorita ya hay muchos juguetes y todos."

[61] "El futuro, cómo se siente, se siente muy cómo te diré, se siente muy feliz, se siente de cómo ser antes a ahorita. No es antes de construir una vida mejor… Ahorita, todo es en un futuro bueno."

When visiting *Sendero de la Luz*, I perceived that language attachment defined cultural practices and identity of the community. At home, with friends and relatives, people used to talk in Tzeltal, their original indigenous language. In other formal contexts such at schools and, sometimes, at church, they communicate in Spanish. These linguistic traditions defined them as a unique group apart from other communities, as they can develop unique linguistic expressions. Also, when talking to them about their experiences in the topic of forced displacement, they were not used to refer to them with these specific words ("forced" or "displacement"; they preferred using these terms: (1) Expulsion, and (2) Lay off[62] (*los corrieron*)). These initial observations in my field notes were not only relevant as a cultural descriptor of the community, but as a transformative language pattern in the definition of social improvement and possible futures.

The first week I went to *Florencio Villarreal* school, students were invited to participate in a regional event of the Ministry of Education that was titled: "International Mother Language Day". As part of the activities of this project, students from several regions of Chiapas were going to present poetry, cultural representations and regional dances related to their local communities, in order to allow children to grow pride in their mother tongue. To this respect, Paulo made several reflections on the role of language in society, and invited children to be proud of their mother tongue, as it was a unique characteristic of all of them. This reflection also invited students to use their mother tongue when they felt they wanted to use it. Dynamics in the classroom changed, and students began replying to their teacher in Tzeltal, showing interest and agency

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[62] In Spanish, the word is "*los corrieron*" as they were laid off the place they were living before.

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when talking. The teacher finished the session by saying: *"If you feel comfortable speaking your language, do it"* (Field note). These reflections gave students the support to think in their culture as something valuable that can be thought in terms of future, not abandoning their linguistic and cultural roots but bringing them back to the social relevance in a society in which Spanish has become the dominant language.

During my stay in this region, children also taught me several words in Tzeltal. This was important for me because I wanted to understand how they communicated and which words were important for the context they were living it. In Appendix (Section 6) I display a list of words that they taught me and that are important for the context of this dissertation. Understanding their language represented an opportunity to enter their inner worlds and understand how they think and perceive their reality.

In my first observations of the school context in Chiapas, Paulo, the teacher, used to tell children: *"We have to defeat the fear"*[63] (Field note). I got interested in this phrase that, in subsequent analysis processes, became one of the most relevant transformative language practices that are present in the *Florencio Villarreal* school, and that is now replicated in both the children's and parent's lives. Together with these observations, I concluded that language was replicated in hopeful behaviours that have assisted the community members in the completion of life plans and aspirations in life. Thus, the interaction between language acquisition, hopeful behaviours and futures is evidenced in this section.

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[63] "Tenemos que vencer el miedo".

These students, as part of an indigenous community, have experienced a peripheral position in society, in which some of them have faced discrimination by other members of the region. Even though they cannot change what other people think about indigenous communities, they have overcome the fear that meant for them the fact of going out of the community. Ignacio is a sixth-grade student who is dealing with the decision of continue to secondary school or to begin working and learning how to play an instrument. In his interview, he evidences how his life plans and aspirations have been modified by these transformative language practices that are taught at school:

> *Losing fear, because sometimes if you are in front of many people and you are afraid and there you already feel that you cannot do it. And as I was afraid too, but when they told me what they were saying, I didn't answer because I was afraid, but the marimba teacher taught me to lose my fear. He told me: 'We are going to be here with people'. And when I lost my fear, we went out to play music. How to lose your fear, because if you want to be something, you have to lose your fear, because if you are afraid that other people will hear your voice or see you, you cannot do something that you are a teacher and you should lose your fear even if there are many parents in front of you. That is scary for some and they can't talk, and they just have a lot of fear and they don't want to.[64]*
> (Interview, Ignacio (student), 2019-0320-6)

Likewise, Paulo establishes inquiry questions to the students: *"How is the fear? Can you see the fear?"* (Field note) in order to make them think that the fear is something that *"we create in our heads"* (Field note) and that it does not exist as a tangible or physical thing. These transformative language practices have modified

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[64] "Perder el miedo, porque a veces si estás al frente de muchas personas y tienes miedo y ahí ya sientes que no puedes. Y como yo tenía miedo también, pero cuando me decían lo que me decían algo, ya no respondía porque tenía miedo, pero el maestro de marimba me enseñó a perder el miedo. Él me decía: Nosotros vamos a estar aquí con la gente y ya cuando perdí el miedo salimos a tocar música. Como perder el miedo, porque si quieres ser algo, tienes que perder el miedo, porque si tienes miedo de que las demás personas escuchen tu voz o te vean, no puedes hacer algo que, eres maestro y debes de perder el miedo aunque haya muchos padres de familia en frente de ti. Que da miedo para algunos y no pueden hablar y solo tienen mucho miedo y ya no quieren…"

Sendero de la Luz members, as they now have more options for their future, rather than staying in their community for the rest of their lives. César, a father of the students at *Florencio Villarreal* school, still recalls when he was studying with Paulo and he guided him to overcome fear:

> *The teacher told me: you, César, strive, because you do have the ability. That is why I say: It was a great experience with the teacher Paulo. What I have learned… Because what I am speaking right now, I have learned it from him. How to lose fear and fear of us here from the community more than anything, like children, if one comes from the city, if people come from the city, what do we do here in the community? We hide. Why? Because they will speak to us in Spanish.[65]* (Interview, César (father), 2019-0326-2).

César is an example of how 23 years of continuous transformative language practices have been relevant to develop his life project out of the community, and he now teaches his children the same way. Thus, these examples express the relevance of how language practices change patterns of behavior and modify the plans and futures of a group of people, which is relevant for the entire community in the present.

5.4.3.3 Pedagogical practices that encourage, social conditions that constrain: Money, jobs and platforms to build a sustainable future from an indigenous perspective

"[Sendero de la Luz] was formed by an expulsion. It was formed by thinking freely and creating another space in which they are not directed by a single person that has been as domination"[66] (Interview, Paulo (teacher), 2019-0226-1). In one of our

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[65] "Y el maestro me decía: tú Agustín, échale ganas, porque sí tienes la capacidad. Por eso le digo: es una gran experiencia que tengo ahí junto con el maestro Bartolomé que haya yo aprendido, porque en este tiempo que estoy yo hablando ahorita, ahora sí que lo aprendí de él, de cómo ir perdiendo miedo y de nosotros aquí de la comunidad más que nada, como los niños, si llega uno de la ciudad o incluso en Aguacatenango, si llega gente de la ciudad, ¿qué es lo que hacemos aquí en la comunidad? Nos escondemos, ¿por qué? Porque nos van a hablar en español."

[66] "…Se formó por expulsión, se formó por pensar libremente y crear en otro espacio que no sean dirigidos por una sola persona que ha sido como dominación."

conversations, Paulo declared that this community was formed because they preferred to *"think freely"* (Field note) rather than accepting another person's domination. This thought moved the teacher to believe in what this community can do together and how they can improve the conditions of the town. Pedagogical practices are aligned with these ideas of making a school that is open to the community, in which children are invited to think freely and in which they receive support for their dreams and ideas. Even though they have done advances in these matters, social conditions usually constrain the life projects of the community, as for achieving them they need more economic resources or support from foundations and NGO's. The intersection of many incapacities makes this population more vulnerable when finishing school and trying to find a durable and sustainable future. Thus, in this section I present the tensions between pedagogical practices that encourage versus social conditions that constrain and how actors of this setting are working to deal with them.

Paulo has taken *Florencio Villarreal* school as a place to dream special pedagogical projects that he thinks will make a difference in his children's lives. For example, he began a project of installing swimming pools in one section of the town. So far, he has managed to dig the furrows where the three pools will be placed. He uses the rainwater to allow the pool to form for kids to swim in it. He thinks that these types of projects help children connect with their community and develop skills beyond the classroom. Another project is related with roller skates. He managed to buy some of these items to allow his children to learn how to use them. With these strategies, he teaches perseverance and solidarity, as older children teach the younger ones on how to

use them. Finally, *"he says his dream is for children to go out on the road with their skates and that other communities can see what is done at their school"* (Field note).

Pedagogical practices in *Florencio Villarreal* school encourage students to believe in a future in which they can continue studying and transform their surroundings by defeating fear. Nevertheless, when talking to participants from the community, all these perspectives are constrained by social and economic conditions of the context. A relevant feature in this discussion refers to assess education as a durable solution in contexts of conflict and/or forced displacement, considering variables such as economic problems and access to everyday resources. *Sendero de la Luz* community has attachment to its land. From it, they obtain food and products to sell in the local market. Because of this, educational processes at *Florencio Villarreal* school have received special attention to these issues. Mariano, a father in the community, declared to me: *"We are people from the countryside. What matters to us is when it's May, what we expect is the rain. But if you are an office worker, water doesn't matter, only your fortnightly pay matters"*[67] (Interview, Mariano (father), 2019-0507-1).

Even when Paulo motivates his students to build alternative and possible futures for them and their families, when talking about money, it constitutes a *"barrier"* not only for them but also for many indigenous communities in the region. In order to deepen into the comprehension of these differences in access and equity in education, the teacher applied for a Continuous Development Programme in the United States,

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[67] Nosotros somos gente del campo. Lo que nos importa es cuando es mayo es lo que esperamos es la lluvia, pero el que tienen son oficinistas, no importa el agua, sólo importa su quincena."

where he would have the opportunity to work with other indigenous teachers from Mexico in collaboration with teachers from the United States. He obtained the scholarship to participate for one year in this programme and his main question was: *"How do children learn where there is no money and how do children learn where there is money?"*[68] (Interview, Paulo (teacher), 2019-0226-1). After one year of analysing binational educational practices, Paulo got to the conclusion that there was not a method or theory to educate children in a better way, that it depended on the context and the commitment of the teacher: *"I realized that, at the end of the day, where there is no money, it will depend on the commitment of the teacher"*[69] (Interview, Paulo (teacher), 2019-0226-1). For this reason, he was committed to make his school the best that he could.

Another issue to consider is the lack of complete agreement between the community members and the religious leaders. Even though the *God With Us* church and *Florencio Villarreal* school work together in the constitution of a community identity, the church has been limited to teach values and knowledge from the Bible. As a result, it has maintained its infrastructure with minimum changes over the years (with little innovation throughout the years). Participants in a focus group highlighted that these differences between the church and the school are related with the unity of the community: While they have a common opinion towards the school, the same does not happen with religion and the leaders who take decisions on this matter. An excerpt from

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[68] "¿Cómo aprenden los niños donde no hay dinero y cómo aprenden los niños donde hay dinero?"

[69] "Me di cuenta que a final de cuenta, en donde no hay dinero, va a depender del compromiso del maestro."

this focus group evidences this perspective: *"Where we do agree is here at school. That is why there have been more changes here than there. Yes, there have been changes, but more here at school. For the lack of unity too"[70]* (Focus group, 2019-0513-2).

This subsection addresses the need to build an education that is sensitive and connected with its social context. Educational contexts must deepen into the economic and social barriers that people face, in order to establish relevant pedagogical practices that are inscribed in a social context. Mariano points out: *"If there had been money since childhood, I would have gone to school, I would have gone to university, or I help people, because there is money"[71]* (Interview, Mariano (father), 2019-0507-1). Thus, these profound intersections of violence and structural social and economic barriers also influence the educational arena. For this reason, education needs to connect pedagogical practices with the human need of subsistence. With these analyses, the idea of education as a durable solution for displaced communities will provide situated and grounded strategies to improves people's lives in terms of notions of futures and life aspirations.

5.5 Summary of the chapter

Table 21. Summary of the chapter.

Chapter 5: Results and Discussion: Description and Interpretation	
Description of the contexts of study	**Transforming experiences, transforming lives: Pedagogical practices in the studied contexts**
El Porvenir and *Los Abetos* - Armed conflict and forced displacement - City organisation (from north to south) - Irregular housing - Invisible borders in the neighbourhood - Drug and alcohol issues	*El Porvenir* (a) Tensions in the link of education and forced displacement (b) School as a future-enabler in contexts of forced displacement

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[70] "En donde sí nos ponemos de acuerdo es aquí en la escuela. Por eso ha habido más cambios aquí que allá. Sí ha habido cambios, pero más aquí en la escuela. Por la falta de la unidad también."

[71] "Si hubiera habido dinero desde pequeño, voy a la escuela, hubiera ido hasta la universidad, o ayudo a la gente, porque hay dinero."

- Crime and violence - Conditions of marginalisation - Influence of NGO's - Communitarian bonds - Social awareness *Sendero de la Luz* - Chiapas' cultural heritage - Indigenous communities and their characteristics - Flexible vision of time - Fusion of formal and non-formal educational setting - Role of religion for community's identity - Religious intolerance in the region - Multigrade school's needs and characteristics	(c) Innovative dialogic, action-oriented and love pedagogies *Los Abetos* (a) Empowering younger generations: Skills, political agency and social transformation (b) Grounded and socially sensitive futures *Sendero de la Luz* (a) School and church as an opportunity to "make history together": Cooperation and social transformation (b) Transformative language practices and hopeful behaviours (c) Pedagogical practices that encourage, social conditions that constrain

Chapter 6: Results and Discussion: Juxtaposition and Comparison

6.1 Introduction to the chapter

This section presents the second part of results and their discussion, following a comparative dimension of the research process with the phases of juxtaposition and comparison (Bereday, 1964). Drawing from a qualitative approach with the use of ethnographic and narrative tools, I present the results of the comparative study of the cases of Colombia and Mexico, focusing on the links of education and forced displacement, in terms of how pedagogical practices interact with the notions of future and aspirations of communities who have experienced forced displacement.

I begin with the narrative inquiry of the key actors. Then, I display the qualitative categories that emerged from the process of analysis and interpretation of the information and their relationship with the theoretical framework (Pedagogical practices and notions of future) and the corresponding research questions, drawing from a comparative perspective (Adick, 2018; Bereday, 1964; Bray & Thomas, 1995; Manzon, 2018). This chapter finishes with a proposal of a graphic and theoretical model that details the categories of comparative analysis and their interactions.

6.2 Narrative inquiry: Life histories that have influenced and transformed children's lives in contexts of forced displacement

Listening to life histories and trying to do the process of restoring is a healing and self-knowledge process for participants. The task of remembering and reflecting on our own life history is a way to understand our present position and to acknowledge the

identity we have constituted. Until now, I have presented a comprehensive and thick

description of the living conditions and pedagogical practices in the settings of

Colombia and Mexico where people have experienced forced displacement. The

identification of categories for each setting has been relevant to understand how

students, parents, teachers, school actors, and community members imagine their

aspirations and notions of future and how they interact in their constitution as a human

group.

In the analysis of the cases of Colombia and Mexico, there is one common

element: The inclusion of human beings who have practical intentions, aspirations and

reflections upon their actions. Without the personification of pedagogical practices and

thick descriptions, it would not be possible to understand and interpret the collected data.

For this reason, in this section I present four exemplary cases that have influenced and

transformed children's lives in the context of forced displacement: Two teachers from

the formal educational setting in Colombia (Jireh and Teresa), the community leader that

began the non-formal educational setting in Colombia (Luisa) and the teacher from

Sendero de la Luz in Mexico (Paulo). Similarities and differences of their life histories

are presented, together with the narratives, focusing in epiphanies (Clandinin &

Connelly, 2004; Coulter & Smith, 2009; Creswell & Poth, 2016; Michael Connelly,

Phillion, & Fang He, 2003) that have been relevant in the constitution of their role as life

transformers in each of their contexts.

Jireh and Teresa are both teachers at *Fortaleza Bolívar* school. Both declared

they *"love"* their students. Jireh, for example, has applied the "pedagogy of love" with

her students, which has been relevant to help children continue their schooling process and to tackle multiple educational needs. Teresa says she feels as if she was the *"mother"* of all these children. She takes care of them as if they were her own. In her life histories, both Jireh and Teresa demonstrated to have "passion" and "vocation" for the teaching activity, which was developed with different life experiences. Even though Teresa did not begin her professional career as a teacher (she did it as a tourist agent), she said that coming to the teaching profession has been one of the best things she could ever have done. During the years she has served in *Fortaleza Bolívar* school, she has developed a sense of "love" towards her students and general community:

> *What is it? Love. I feel, suddenly it is the first time I can say it because few people believe it, I feel, I think I am more soachuna than a soachuno. I love Soacha very much. I have found many values that are not found in the city*[72] (Interview, Teresa (teacher), 2018-0926-2).

Likewise, Jireh, for *"more than thirty years"* (field note) has felt the passion and vocation for education. She involves the emotional bond with her school and the community and, together with her "pedagogy of love", she says that the teaching profession relies on the heart and is directed toward the future: *"If I do my job well, thinking not only of myself, but of that child that you know is the future, things would be different. I think this profession is more at heart. This is for sensitive people"*[73]

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[72] "¿Qué ha pasado? Amor. Me siento, de pronto es la primera vez que lo puedo decir porque pocas personas lo creen, me siento, yo creo que más soachuna que un soachuno. Quiero a Soacha muchísimo. He encontrado muchísimos valores que no se encuentran en la ciudad."

[73] "Si yo hago mi trabajo bien, pensando no sólo en mí, sino en ese niño que usted sabe que es el futuro, las cosas serían distintas. Yo pienso que esta profesión es más de corazón. Esto es para personas sensibles."

(Interview, Jireh (teacher), 2018-0919-3). In both cases, students of these teachers highlight the care and love they feel when coming to them.

Teresa and Jireh have epiphanies in the lives who have guided them to work in the teaching profession and with children in contexts like Soacha. Jireh had the example of her mother, who was a rural teacher for 42 years. She still recalls that when she returned from primary school when she was a girl and pretended to be a teacher: *"I taught the class they taught me at school"*[74] (Interview, Jireh (teacher), 2018-0919-3). When her mother saw this behaviour, she used to tell her: *"I think you are going to be a teacher, I think you are going to be a teacher"*[75] (Interview, Jireh (teacher), 2018-0919-3). Similarly, Teresa had one epiphany in one of her dreams, which represented a confirmation of the surrender she applies at school. In this dream, she experienced an earthquake, in which she lost everything. The only thing she did not lose were her students, that were waiting for her at the school. She still remembers that in this dream she listened the voice of God telling her these students were her children:

> *They became the children that God gives me every year, because what I say to the parents: I am not here only teaching mathematics, Spanish and science... I am helping you to form some little people, to form the citizens of the day of tomorrow*[76] (Interview, Teresa (teacher), 2018-0926-2).

Luisa, community leader in *Peace Builders*, felt the community call since she was a child. She can still recall when she observed how her parents helped other

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[74] "Yo dictaba la clase que me dictaban a mí en el colegio."
[75] "Yo creo que usted va a ser profesora, yo creo que usted va a ser profesora."
[76] "Entonces, ellos se volvieron los hijos que Dios me regala cada año, porque yo lo que le digo a los papás: Yo acá no estoy formando solamente matemáticas, español y ciencias… Estoy ayudándole a ustedes a formar unas personitas, a formar los ciudadanos del día de mañana."

members of the community: *"I like working with the community [...] I already have it in my blood because my parents, when they were in the country, my dad really liked helping the neighbours. So, I think I also have that role"*[77] (Interview, Luisa (community leader), 2018-0929-5). This epiphany in her life guided her to have a sense of commitment with people from her neighbourhood. An evidence of this relationship with others is that she is a volunteer of several foundations and civil society organisations that work to improve Colombia's living conditions.

Difficult situations did not stopped Luisa from her task of bringing education and better social circumstances for those around her. On the contrary, these were motivators to see possibilities and different life aspirations grounded on the needs of her community. Since the beginning of *Peace Builders*, she looked for help with friends and family, to promote the sustainability of the project:

> *I had a group, for example, of 60 [children]. They gave us fifteen or twenty chairs, two or three tables. Then I had to defend myself with that. Blankets, a board, they gave us, they gave us some materials. And I, with my family and my friends said: Do you have old notebooks that have little sheets to give them to me? Colour pencils, perhaps? I was asking for all they had, they gave it to me, and I have it there.*[78] (Interview, Luisa (community leader), 2018-1016-1).

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[77] "Pues a mí me motivó porque a mí me gusta trabajar con la comunidad, siempre he trabajado con comunidad, ya lo llevo como en la sangre porque a mis padres cuando estaban en el campo, a mi papá como que le gustaba mucho ayudar a los vecinos entonces como que uno ya ese rol ya lo trae."

[78] "Yo tenía un grupo, por ejemplo, de 60 nos daban quince-veinte sillas, dos o tres mesas. Entonces yo tenía que defenderme con eso. Cobijas, un tablero, nos daban, nos daban uno que otro material. Y yo con mi familia, con mis amigos decía, ustedes tienen por ahí rema, cuadernitos viejos que les tengan hojitas que me los regalen, que el lápiz de colores... Todo yo iba pidiendo, me iban regalando, ahí yo tengo..."

Luisa did not see challenges as limitation. Contrariwise she has developed *Peace Builders* for several years and diverse regional settings. She has now presence in mass media and local neighbours recognize her as one of the key actors of the community.

Finally, Paulo has been the only teacher of *Florencio Villarreal* school since the community was founded in 1996. When Paulo heard about *Sendero de la Luz* community, he was told that there were only 18 children and that there was "nothing" (people had neither a house nor a school). When he was asked if he wanted to teach in this rural community, his answer was: *"That's what I like, let's see, that's where you see what I can do, if everything is done, it has no reason to be... That school interests me"*[79] (Interview, Paulo (teacher), 2019-0226-). And, so, the story began.

As it can be implied, his functions go beyond the teaching sphere: He is also school manager, community leader and political activist. Nevertheless, his commitment and passion are the values that have guided him towards the completion of goals in the community setting. He firstly arrived to *Sendero de la Luz* looking for something "different", a community in which people wanted to change and improve its current situation. He found these characteristics in *Sendero de la Luz,* where he began working 23 years ago. This teaching journey began with the following dialogue between the teacher and members of the community:

> *Paulo: I came here to work... I come from a community where they don't want change. They are alcoholics, Catholics, alcoholics, and when I see you and you are evangelicals, I see you want change. **I saw a good opportunity for us to make history together.** I am here to help you manage what you want, and I hope*

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[79] "De ese es el que me gusta, vamos a ver, ahí es donde se ve qué puedo hacer, si ya todo está hecho, no tiene razón de ser… Esa escuela me interesa."

you contribute with me to improve what I want for the school and for the community.

Community members: Yes, teacher, welcome, all we want is to change[80]. (Interview, Paulo (teacher), 2019-0226-1)

This excerpt shows one of the epiphanies that guided him to one of the most adventurous and big projects in his life: To guide the project of a multigrade school in *Sendero de la Luz.* The process of establishing this school was not an easy task. Paulo recalls and reflects upon the foundational project: *"[I remember] Everything I had to go through, my loneliness, my problems, conflicts alone. When I found so much doubt, there I had to look out to find how to better manage our school"*[81] (Interview, Paulo (teacher), 2019-0226-1). Nevertheless, after 23 years of this foundation, he has developed projects and transformed the community with innovative pedagogical practices that have redefined the identity of the school. One of his former students describe him as a *"brave man"* (Interview, Adán (father and former student), 2019-0321-1), who fought together with the community and is now part of their history.

All four cases are exemplary because they have attached their life history experiences in the constitution of new pedagogical practices that transform students' notions of futures and life aspirations. In all cases, their epiphanies show a plot point in which they had to decide on a path to education or where they redefined their vocations for teaching. In the case of Jireh it was with her childhood experience with her mother,

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[80] "Vengo de una comunidad donde no quieren el cambio, son alcohólicos, católicos, alcohólicos, y cuando veo y ustedes que son evangélicos, que quieren el cambio, vi una buena oportunidad para que hagamos historia juntos. Yo estoy para ayudarlos a gestionar lo que ustedes quieran, y espero que ustedes contribuyan conmigo para mejorar lo que quiero para la escuela y para la comunidad. Sí, maestro, bienvenido, lo único que queremos es cambiar."

[81] "Todo lo que tuve que pasar, mi soledad, mis problemas, los conflictos solo. Cuando me encontré con tanta duda, ahí tuve que buscar salir a buscar cómo dirigir mejor nuestra escuelita."

for Teresa it was the dream in which God talked to her, for Luisa were the experiences in which she observed her parents helping others, and for Paulo it is represented with the decision he took to build a school from nothing, having a previous experience with a Catholic community that did not want to change.

With the inclusion of these narratives and exemplary cases, it can be implied that not only schools but also non-formal educational settings can serve as a place in which children find a psychosocial support in the process of adaptation to the new community (Dryden-Peterson & Hovil, 2004; Pastoor, 2015). Even though schools and communitarian settings have a mediational role in this task, people and key members of these environments are those who welcome and incorporate strategies to make students feel safe, accepted and comfortable in the setting they live. Thus, school and non-formal educational settings do enhance long-lasting solutions for children in condition of forced displacement, as they not only encounter and develop competencies and knowledge, but also find new ways to develop their life skills and think about their futures perspectives (Dryden-Peterson & Hovil, 2004; Eder, 2014).

Additionally, the functions of the key actors of these communities are not only determined by what the official description says. Contrarily, they enhance their position with innovative ideas and perspectives, yet they are called to do so. This perspective towards students' and communities' needs could be represented by love and caring (Gozalvez & Jover, 2016; Orellana, 2015) as evidenced by the cases of Jireh, Teresa and Luisa, who name these actions as "love" for children and community. Also, Paulo names this as "change" or "make history with the community", that is a pragmatic

representation of a political position that links society with education, creating a pedagogy in which students are seen as human beings with needs to be satisfied (Carmina Brittain, 2009; Darmody, 2011; Liu, Holmes, & Albright, 2015; Mundy & Dryden-Peterson, 2015).

These key actors do not want to be recognised as the "best teachers or community members" in their areas of development but to motivate others in the consecution of goals and objectives toward their futures. They usually maintain an active role in their immediate communities, but do not claim to be publicly recognised by others. Their aspirations relate to the aspirations of the younger generations they work with and this experience has transformed their profile as teachers and mentors, as they do not consider only the pedagogical domain inside school, but also the possibilities of working out of it. This sensitivity toward the social domain makes them aware of the needs their children and youngsters have outside the educational setting, connecting pedagogical practices with relevant needs of displaced communities (Clandinin & Connelly, 1998; Reisman & Janke, 2015; Wanjiru, 2018). An even if they are in contexts where forced displacement and other vulnerable conditions exist, they form a community in which each child is heard, valued and treated individually. Drawing from González, Moll and Amanti (2005) theory of funds of knowledge, these actors enhance their pedagogical positions considering the knowledge that each student brings from home: It can be formed by personal experiences, what he has learned in other contexts or even the life history that has shaped his or her life (Gonzalez, Moll, & Amanti, 2006).

Following the narrative perspective of the research and the inclusion of pedagogical practices with sayings, doings and relatings (Kemmis et al., 2013), I conclude that transforming practices in education also transform education itself: "Education and schooling will not be equal to the new historical challenges of the twenty-first century, that is, if we cannot discover, develop and sustain changed and new practices of education" (Kemmis et al., 2013, p. 3). These changes do not begin with the application of public policies and innovations that come from the outside, but from those that are grounded, socially sensitive and capable of guiding students toward a comprehension of their own role of transformation in their communities. Teachers have a mediational, active and leading role in assuring this is a reality and that education can be transformed following the transformation of its everyday practices.

6.3 Pedagogical practices and notions of future in contexts of forced displacement: A comparative study of the cases of Colombia and Mexico

In this subsection I present four categories that emerged from the cross-case analysis of the settings of Colombia and Mexico. In this process, I analyse the intersections (similarities and differences) that these cases have and how findings can serve as guides for public policies to work with the link of education and forced displacement. Additionally, this section elaborates on the relationships between the theoretical background of this dissertation: Pedagogical practices (Kemmis et al., 2013) and notions of future and aspirations (Miller, 2018; Mische, 2009), informing the analysis of the collected data in order to answer the research questions. All four cases are included with cross-sectional examples of pedagogical practices that are related to

the formation of notions of futures and life aspirations. The focus of this comparative

analysis relies on the possibilities and positive outcomes that each context evidenced.

The objective of this orientation is to find pedagogical practices that strengthen and

motivate the future possibilities of displaced communities, not drawing from the lack of

resources or processes of loss they have experienced, but in the optimistic alternatives

that the educational settings bring as a response to recovery and healing.

6.3.1 Categories and dimensions of comparison

Qualitative analysis was relevant to obtain cross categories that cover the

common elements in the cases of Mexico and Colombia. In each of the sections,

categories are described and exemplified, drawing from the collected data, the

conceptual approaches and the research questions.

6.3.1.1 Category 1: Language as a transformative tool to believe in a possible and different future

In both Colombia and Mexico, language plays a key role to define the pertinence

and relevance of the pedagogical practices for the definition of notions of future and life

aspirations (Becker, Klein, & Biedinger, 2013; Dávila, 2012; Gutiérrez, 2008; A. Jones

et al., 2017). For the Mexican case, *Tzeltal* is part of the community's indigenous

identity and it defines how people from *Sendero de la Luz* interact in their activities.

Even though Spanish is not their first language, they also use it, mainly in the school

setting. For example, community members use phrases such as "*Con permiso,*

maestro"[82], that students use when they need to leave the classroom for a moment, or "*dejar ir el miedo"*[83], when the teacher motivates their students to pursue their goals in life. In the Colombian case, similar expressions are used in the everyday interaction. Expressions such as *juicioso*[84] or *ser pilo*[85] define the desired outcomes of students in the academic arena. The use of language is relevant to define the pedagogical practices as it is part of its components in the "sayings" dimension (Kemmis et al., 2013). These expressions characterise how they interpret and act in the world they live in and, in consequence, the futures they want to build.

Language could represent a constraining or a transformative tool in terms of how people communicate their possibilities of change, agency and hope in the present and future dimensions (Akar, 2016; Dirkx, Mezirow, & Cranton, 2006; Fernández-Cárdenas, 2014; Pearce & Wood, 2016). In the case of the contexts of Colombia and Mexico, transformative language practices were observed. These pedagogical practices were used when teachers and community leaders in Colombia and Mexico guide students in the consecution of their goals and the identification of possible and alternative perspectives toward the future. Examples of these tools are displayed in Table 22:

Table 22. Transformative language expressions.

Country	Educational setting	Transformative language expression	Example
Colombia	Formal education	The teacher refers to be the *mom* of her children (in the sense	"The teacher treats us as if we were her children. She has told us: 'All the children who go through my course are *my children'*.

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[82] "With your permission, teacher" – Asking for permission.
[83] "Defeat the fear" – Commonly used by the teacher and students in their daily interactions.
[84] A Colombian expression that refers to someone that is responsible and dedicated.
[85] A Colombian expression that refers to someone that is intelligent or smart in academic scenarios.

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		of caring and supporting them)	Because she protects them"[86] (Focus group, students, 2018-0926-3).
		To be *pilo* and *juicioso* (When teachers invite students to behave well and be responsible)	"I was giving them their grading cards and I was telling them: 'Well, you have difficulties in this, but you are very **pilo** on this, or collaborate on this, or lead in this"[87] (Interview, Aurora (teacher), 2018-0927-1)
	Non-formal education	To *empower* children (When Luisa, community leader, talks about developing competencies)	"The idea is to **empower** other girls from other sectors that are already girls from other sectors. Next year is that they already **empowered** and can take a small group in all sectors"[88] (Interview, Luisa (community leader), 2018-1016-1)
Mexico	**Formal and non-formal education**	To *defeat* the *fear* (When Paulo, the teacher of the community, invites students to be brave, to do different things and overcome barriers)	"My teacher wants us to keep the school clean school and he wants us to **get rid of fear** and we have to talk in front and only that"[89] (Interview, Ignacio (student), 2018-0320-6)

In the Colombian scenario, the teacher refers to her students not only as *"children"*, but as *"her children"*. This word is not only perceived by students as a word itself, but as a social practice that is translated in caring (Valenzuela, 2010) (doings and relatings (Kemmis et al., 2013) that convey into a conception of what the educational passion is). As children feel comfortable in this setting, they connect what they learn at school to build futures outside of it (Suárez-Orozco, 2018). Noemí, one of the students from this setting, stated: *"They [teachers] help us with the school, because in the streets*

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[86] O sea, la profesora nos trata como si fuéramos sus hijos. Ella nos lo ha dicho. Todos los niños que pasen por mi curso son mis hijos, porque ella los protege, anda más con nosotros y así.

[87] "Que les estaba entregando boletines y les decía: Bueno, de pronto tiene dificultades en esto, pero es muy pilo en esto, o colabora en esto, o lidera en esto."

[88] "La idea es empoderar a otras niñas de otros sectores que ya están otras niñas de otros sectores, y el año entrante es que ellas ya empoderadas ya puedan coger un grupito en todos los sectores."

[89] "El maestro quiere que mantengamos limpia la escuela y quiere que dejemos ir el medo y que hablemos al frente y sólo eso."

there is a lot of danger. So, here, while we learn things, they prevent us from the things

on the streets"[90] (Focus groups, students, 2018-0926-3).

Likewise, in Mexico, the relationship among sayings, doings, and relatings

(Kemmis et al., 2013) is evident when the teacher uses the phrase *"defeat the fear"* to

build resilience and capacity on his students. Ignacio, a sixth-grade student, said he liked

talking in front of other people *"because there you learn to talk, to get fear out"*[91]

(Interview, Ignacio (student), 2019-0320-6). When talking about his plans for the future,

he declared that he wanted to play an instrument in a band and, because he is not afraid

anymore, he will look for music classes outside the community. Furthermore, drawing

from the theory of *futures in action* (Mische, 2009), this case is a good example on how

the future is thought and planned in terms of community and social bonds. With these

practices, breadth (Mische, 2009) of the future is expanded, as they cooperate toward a

shared future. Thus, socialisation of futures strengthens the possibility of achieving

goals, because people support each other's life plans.

In the non-formal educational setting in Colombia, Luisa uses the word

"empower" to change her children's attitudes and actions toward an active position in

their community's potential. As in the previous cases, this transformative language

expression has motivated mentors and children to build life projects and aspirations

influenced on what they have learned in *Peace Builders*. Sara, one of the mentors,

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[90] "Ellos nos ayudan con el colegio, porque en las calles hay mucho peligro. Entonces, ellos, acá, mientras nosotros vamos aprendiendo cosas, nos van previniendo de las cosas de las calles."
[91] "Porque ahí aprendes a hablar, a dejar ir el miedo."

talking about her life project, said that this group has been relevant *"to think that I will achieve it and that I can fulfil it"*[92] (Interview, Sara (mentor), 2018-0920-1). The social component of futures (Miller, 2018; Mische, 2009) is enhanced by language practices that are focused on the possibility, rather than those that are focused in the dimension of deficit. Given that perspective, these transformational practices are enhanced by leaders' vision (teachers and community leaders) on the possibilities that students and children can achieve, even though they can be considered in a disadvantaged or marginalised social and academic position (Dryden-Peterson, 2017; Duncan-Andrade, 2009).

Students have also developed a specific language when referring to their educational experiences. In the Colombian case, they talk about their teachers as "mothers", which are the representation of a family member who some of them do not have at home. In Mexico, students refer to their school as part of their immediate context, an extension of their home and a place to learn how to *defeat the fear*. In Colombia, the non-formal setting has been relevant to build resilience and capacity of decision. All the educational contexts are close to children's perspectives, and they feel they can develop competencies, projects and futures' ideas in their own terms and supported by key actors (Catalano, 2017).

These language practices are translated into specific notions of futures and life aspirations. This is evidenced when analysing the number of mentions of the codes that emerged from the analysis of data (interviews and focus groups). For example, in the dimension of "future-agency and autonomy", the non-formal educational setting in

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[92] "Para pensar que lo puedo alcanzar y cumplir."

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Colombia received 16 mentions (in 11 documents), while in the formal educational

setting in Colombia received 42 mentions (from 60 documents) and 26 mentions in the

Mexican scenario (formal and non-formal, from 33 documents). This could be explained

in terms of the connection that the non-formal educational setting has with the

community, which is related with the sense of autonomy and resilience that the

educational activities facilitate to participants. In this setting, children have an active

role of class planning and design together with a sense of agency and capacity to start

new projects. These activities promote an expansion of their futures perspectives to

connect creativity with social awareness.

In the case of the Mexican scenario, the code "future-construction in community"

is the most relevant, as it received 51 mentions in 33 documents (Colombia/Formal

received 39 in 60 documents and Colombia/Non-Formal received 13 in 11 document).

This could be explained because of the projects that children and parents develop,

considering that they dream and act together to promote the improvement of the

community. They think in terms of "community bonds", "social improvement", and

"cooperation". This was a relevant difference with the cases of Colombia, that have

more individual futures that are related with the person's perspective on life. Even

though in Colombia, futures are inscribed in the Colombian armed conflict, they do not

have the same communitarian bond as the Mexican case. This could be explained as a

result of the different features that integrate the Colombian scenario, and that not all

people share the same characteristics of forced displacement. The Mexican community

of *Sendero de la Luz* experienced the same process of forced displacement, while people from Colombia have lived multiple sides of the armed conflict.

In the formal educational setting in Colombia, the most relevant dimension on future that lies on transformative language expressions is the code "future-community and family examples" with 78 mentions in 60 documents. The emphasis of these futures is based on the relatings (Kemmis et al., 2013) that children build with important people to them like teachers, parents or classmates. The example of these key participants in the lives of children serves as a guide to continue in the process of pursuing goals and alternative futures. For example, Josemaría, a student of the fifth grade (last year) at *Fortaleza Bolívar* school, declared that his mother was an example and motivation to overcome barriers in education, because she is finishing her primary degree as well:

> *My mother, in the case of my mother, tells me that I must study because she reached the sixth grade and this year there in the school where I was, there on Saturdays she is studying, with those who did not finish studying. My mother this year graduates with me and she can already get a better job*[93]. (Focus group, students, 2018-0926-3)

Comparing these three settings, I would conclude that a future's origin in each setting depends on life histories, community's bonds and transformative language practices. With these topics in consideration, participants from the non-formal educational setting in Colombia build futures based on their skills on agency and autonomy developed by educational activities held by children; participants from the formal educational setting in Colombia have role models in their teachers and exemplary

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[93] "Pues mi mamá, en el caso de mi mamá, me dice que tengo que estudiar porque ella llegó hasta sexto y este año allá en el colegio donde yo estaba, allá los sábados estudian los grandes, los que no terminaron de estudiar. Mi mamá este año se gradúa conmigo y ya puede conseguir mejor trabajo."

family members who are their example and pathway to follow. In Mexico (both formal

and non-formal educational settings) this construction of futures occurs in the

community and social dimension, following a common goal on the improvement of the

community members (people work for the common benefit). Figure 34 displays the

interaction of outcomes, relationships and variables in the origin of notions of futures

and life aspirations.
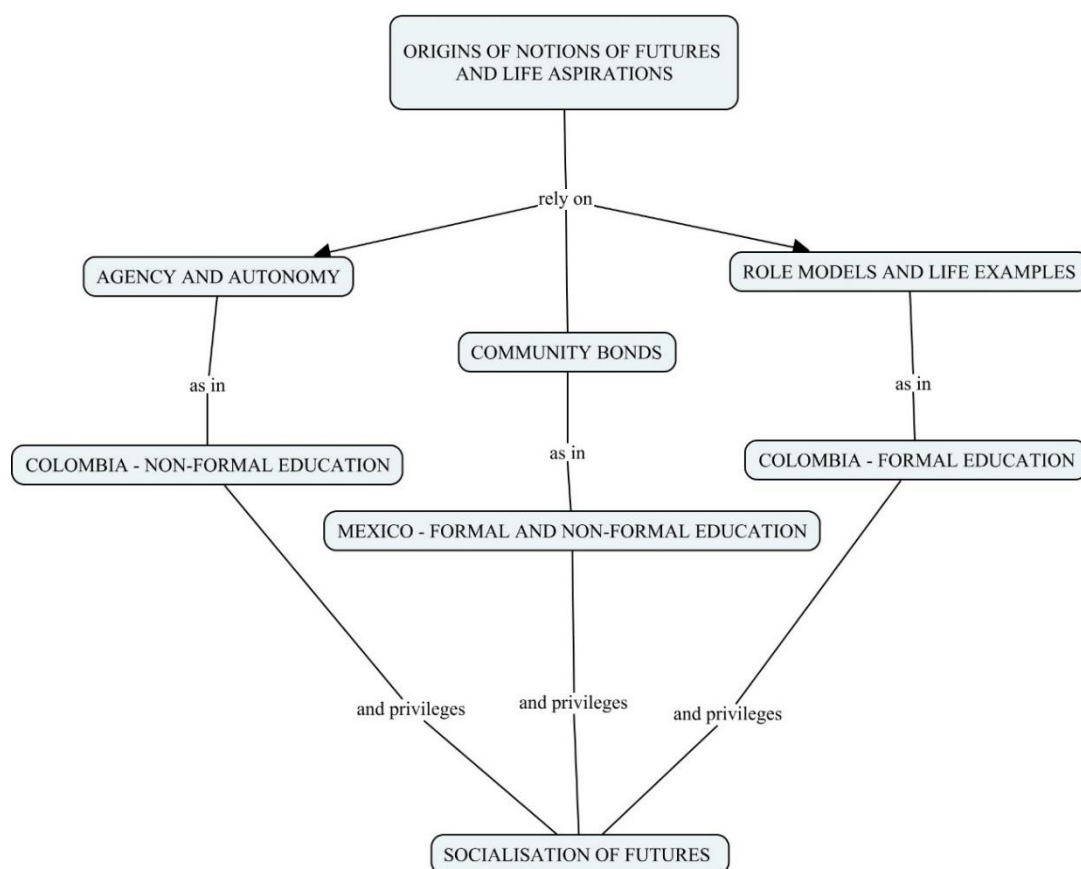
Figure 34. Origins of notions of futures and life aspirations.

When referring to RQ1[94] we can identify that pedagogical practices that have

priority in transformative language practices cover the three elements of an architecture

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[94] How do pedagogical practices interact with the formation of notions of future and life aspirations of communities who have experienced forced displacement in Colombia and Mexico?

of practice: Sayings, doings, and relatings (Kemmis et al., 2013). Teachers begin with a

transformative language tool (sayings) that later is translated in doings (specific learning

activities) and that has relevance for students' relatings with other members of their

communities and families. For example, Mexico evidences that the conjunction of the

formal and non-formal educational settings (with the church and the school), people

have transformed the material conditions of their current situation. As they were a

displaced community back in 1996, they began to build a community from nothing.

After 23 years of analysis and reflection about how the school and the church have

influenced their position with the development of social transformation and resilience,

Narciso, one member of the community declares:

> *Before arriving here, we did not live as we were living right now. We lived in another way, then, already with the change we made, materially, the change we made of place, and with the word of God, and all those commandments that he made to us, because it did change our lives. If we had not come here, we would be in the previous community and we would be a little better or even worse. But I say that those changes were, that is, the expulsion, good. Suffering was not in vain, but it did change us materially and spiritually, and changed thought as well.*[95] (Focus group, parents, 2019-0513-2)

This pedagogical practice ("Language as a transformative tool") influences the

everyday life of children and adults, which also shapes the possibilities they see for their

future. As they receive support and confidence from these language transformative tools,

they begin thinking of new life aspirations and perspectives (Miller, 2018, 2019). Thus,

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[95] "Antes de llegar aquí, nosotros no vivíamos como estábamos viviendo ahorita. Vivíamos en otra forma, entonces, ya con el cambio que hicimos, materialmente, el cambio que hicimos de lugar, y con la palabra de Dios, y todos esos mandamientos que nos hizo, pues sí nos cambió la vida. Si no hubiéramos venido aquí, estuviéramos en la comunidad anterior y estaríamos a lo mejor un poco o hasta peor. Pero yo digo que esos cambios sí, o sea, la expulsión, los que el tiempo que estuvimos sufriendo no fue en vano, pero sí nos cambió materialmente y espiritualmente, por el pensamiento también."

they imagine alternative futures based on what their teachers and community leaders tell them (Mexico), the examples they observe (Colombia/Formal) or the skills they develop in terms of agency and autonomy (Colombia/Non-formal) (referring to RQ2[96]).

As these futures are socialised, they can also be potentialised through the inclusion of teachers and key actors in the process of achieving them. Breadth of these futures (Mische, 2009) is strengthen when children and families work together with these educational actors in the pursue of their goals. They receive support from each other and learn from successful practices that allow them to avoid mistakes (Dryden-Peterson, 2012; Finlev, 2012; Suárez-Orozco, 2018). Noemí, student from the formal educational setting, describes how her mother has been an example for her to learn how to be a hair stylist:

> *Because my mom always combed my hair and we had one of those large dressers that has a mirror. There I looked and looked and looked. And since my mother is also a stylist, then she painted nails and I saw, and I began to like it... And I started trying. At the beginning I did not have the skill and my hair went out. I was ugly, but then I started to like it more and more and more*[97] (Interview, Noemí (student), 2018-0918-4).

In conclusion, the use of transformative language tools as words that motivate students to change their personal conditions and those from their surroundings, is the beginning of an interconnected pedagogical practice (Kemmis et al., 2013) that has a sociocultural component of help and solidarity. Consequently, transformative language

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[96] How do displaced educational communities narrate their future possibilities and life aspirations?

[97] "Porque es que mi mamá siempre me peinaba y nosotros teníamos uno de esos tocadores grandes que hay un espejo. Entonces ya ahí miraba y miraba y miraba. Y como mi mamá también es estilista, entonces ella pintaba uñas y yo veía y me empezó a gustar… Y empecé a intentar. Al principio eso me salía chueco y se me salía el pelito. Me quedaba feo, pero ya después me empezó a gustar más y más y más."

practices do not have only a repercussion on the present stage of the community but in the long-lasting perspective of it, with examples, life histories, community bonds, and skills that guide powerful and alternative futures of the new generations of children and youngsters (Andreotti et al., 2018). Thinking in terms of futures, participants have used language for highlighting the potential of these educational spaces as safe scenarios in which children and youth can create and dream together with their relatives and community members.

6.3.1.2 Category 2: Community bonds, solidarity and social practices of shared futures

Another relevant feature in the definition of futures and life aspirations is the community bond, solidarity and social practice of a shared future. Literature review reveals how community bonds and social relationships help to support educational contexts where forced displacement is present (Akinsulure-Smith et al., 2013; Dávila, 2012; Hamilton, 2013; O'Hanlon, 2010; Pastoor, 2015; Reiffers et al., 2013). This feature was confirmed by the comparison of the Colombian and Mexican contexts in which this study was carried out. By building stable and long-lasting relationships with the surrounding communities and key educational actors, both students and teachers co-create a future that seeks for a process of generalised social improvement.

While in the non-formal setting in Colombia and in Mexico community bonds and shared practices were natural and historically relevant for all participants, this was not the case for the Colombian formal educational setting. In the case of the non-formal educational setting in Colombia, with 24 mentions in 11 documents, which represents

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the second most frequent coded category, the tag "Peace Builders – impact and influence in the community" shows the identity and vision of the group's leader and mentors. This group is motivated to guide other members of the community to improve the vulnerable and marginalised conditions they live in. Luisa, as the community leader, has guided this group of girls in a process of empowerment to believe in their own capacities of transformation and to invite others to join the cause.

Also, Mexico has a powerful community component that serves as a learning tool for a shared future, but in terms of the shared history they have as a community that experienced the same process of forced displacement. With 76 mentions in 33 documents (the most frequent tag in the category of "History"), the code of "History-community and family stories" is relevant to understand how children build futures based on their life history and what other members of the community have shared with them. The commonality with the case of Colombia (Non-formal) is the community bond and solidarity among its members, which is nurtured through a sense of belonging and pride for the region. Even if the community is not perfect, both contexts show agency and autonomy in the process of doing actions for the improvement of their surroundings. Table 23 displays some examples on how similar expressions on community bonding and commitment are translated into solidarity and shared futures (Moskal & North, 2017). In the left and right sides, emphases of the expressions are pointed out:

Table 23. Community bonds and solidarity for shared futures.

Emphasis of the expression	Colombia / Non-formal	Mexico / Formal and non-formal	Emphasis of the expression
Community bonds, solidarity and work for	*Yes, I have been very happy to see how I collaborate with my community, how I collaborate*	*To return to my principles. As I am a peasant's son, then I do what they do in my community*	Community bonds and

social transformation	*with children, how I have seen that my community from this has changed [...] But yes, step by step, and until people have helped us with this change and the other one has helped me because people know me and tell me: This girl helped my son to do such a thing or she influenced my son in good things and helped him. I have given myself to know a lot and I like to know me as a girl who has helped many people.*[98] (Interview, Katia (mentor), 2018-0920-2)	*again: my dad, my family. I really like being in the countryside. When I see the skulls full. I like sowing or harvesting the corn.*[99] (Interview, Paulo (teacher), 2019-0226-1)	family inheritance
Community bonds and environmental sustainability	*We are teaching him what education is needed for the community. But something beyond that is like the basics that are needed in the sector [neighbourhood]. A topic that we covered recently was pollution. We focused on how suddenly we can contribute to the planet through our homes*[100] (Interview, Jesús (father), 2019-0929-1)	*Because my grandparents told me that they were expelled from the previous community. And they went there a year in (the other town) and then he says that a governor and then says that they sent him here and says that there is a pastor who went there in (the other town) and said: Go, well, there and he said, that here was clean and then in Tapachula two brothers say they were. Finally, they came here to make the house.*[101] (Interview, Martina (student), 2019-0314-3)	Community bonds and family story

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[98] "Sí, yo he sido muy feliz viendo cómo colaboro a mi comunidad, cómo colaboro a los niños, cómo he visto que mi comunidad a partir de esto ha cambiado, no ha cambiado así de un cambio uff, pero sí paso a paso y hasta las personas nos han ayudado con este cambio y la otra, me ha ayudado porque las personas me conocen y me dicen: esta niña ayudó a mi hijo a hacer tal cosa o ella influenció a mi hijo en cosas buenas y lo ayudó, me he dado a conocer mucho y me gusta que me conozcan como una niña que ha ayudado a muchas personas."

[99] "De volver a mis principios. Como soy hijo de campesino, entonces volver a hacer lo que hacen en mi comunidad: mi papá, mi familia. Me gusta mucho estar en el campo. Cuando veo las calaveritas llenas, estar sembrando, o cosechando el maíz."

[100] "No solo le están enseñando lo que es la educación sino algo más allá que es como lo básico que hace falta en el sector que fue un tema que hablamos hace poco que es la contaminación, de cómo de pronto podemos aportar al planeta por medio de nuestras casas."

[101] "Porque mis abuelitos me contaron que allá en [nombre] lo corrieron. Y fueron un año allá en (el otro pueblo) y después dice que un gobernador y después dice que lo mandaron aquí y dice que hay un hermano pastor que allá en (el otro pueblo) y les dijo: Vayan, pues allá, y le dijo, que estaba aquí estaba limpio y después en Tapachula dos hermanos dice que fueron… vienen aquí a hacer la casa."

As seen in Table 23, community bonds in the case of the Colombian/Non-formal are based on the present needs and what they observe in the neighbourhood. In the Mexican scenario, they share a common history that helps them in the definition of objectives and goals in a communitarian dimension. A comparison can also be made when talking about RQ3[102], which refers to how life histories shape the notions of futures and life aspirations for these communities. In the case of Mexico, the shared past is translated into a shared future, and the community bond is translated into a shared effort to make the community have better conditions. César, a father in *Sendero de la Luz,* highlights how shared histories also represent a shared future for this community:

> *Sometimes we want to* tirar la toalla *[give up], but then, when the boys arrive to the meetings, I tell them how this community was created. Here, eighteen parents arrived to found the community, but despite the fact that they were few people, the objective of the struggle was achieved. So, I tell the boys, if our parents have already done a lot for us, why can't we do it?*[103] (Interview, César (father), 2019-0326-2)

Community bonds also strengthen the learning of identity and history roles of the community, and how they can be integrated into the educational curricula. Pedagogical practices in the Colombian non-formal educational setting and Mexican educational settings were directed toward the needs that students were living in their daily lives and with connection with their previous life histories.

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[102] How do life histories of displaced educational communities shape their future possibilities and life aspirations?

[103] "A veces queremos tirar la toalla, pero entonces, llegan los muchachos cuando estamos en reuniones, les digo cómo es que fundó la comunidad. Aquí llegaron dieciocho padres de familia a fundar la comunidad, pero a pesar de que fueron pocos se logró el objetivo de la lucha. Entonces, le digo a los muchachos, si nuestros padres ya hicieron mucho por nosotros, ¿por qué nosotros no vamos a poder hacer?"

In the case of Colombia, as they do not have a shared as it occurs in Mexico, they

draw from an individual and unique past that guides them towards the definition of

single life projects that are connected with the present needs of the context. Furthermore,

from a bureaucratic and security domain, teachers and educational actors in *Fortaleza*

Bolívar school from Colombia are not allowed to go beyond the school's infrastructure

to make relationships with the community. Thus, they create a single culture inside the

school, where teachers, educational actors and students have shared futures and

perspectives on life plans. Also, as it is a heterogenous community, there are two

differentiated groups of students: (1) Those who receive social and emotional support

from their direct families, and (2) those who receive this support from their teachers, as

they lack it from their family setting. To this matter, the code "Family-support and

family communication" received 82 mentions in 60 documents, while the code "Family-

parent abandonment and family lack of communication" received 89 mentions in 60

documents. This similarity in the frequencies evidences the heterogeneity of the

population, giving teachers and educational actors an additional challenge to work with

shared futures in a diverse sociocultural and historical background. Moreover, it invites

teachers and educational actors to deepen into their students' personal characteristics, in

order to know the needs of the community. These heterogenous conditions derive in

multiple notions of futures and life aspirations. Some examples are outlined in Table 24:

Table 24. Examples of futures in the Colombian formal educational setting.

Example of notions of futures in Colombia / Formal education	Emphasis
As you already know, I want to be a United States policewoman. I got this idea because I've always liked cops, I have liked guns, and also for my mom. My mother, when I was little, wanted to be a policewoman and inspired me more. Why do I want to be from the United States? Because I know that the law is not fulfilled here. I believe that in the	Security and justice

United States suddenly the law is fulfilled as it should be. And I do want to work in a part that complies with the rules.[104] (Interview, Monserrat (student), 2018-0817-2)	
I've always watched football from television, and, well, my dad always took us to soccer fields, like Campin, and he played there. And I liked and liked it, and I want to make that profession.[105] (Interview, Jefferson (student), 2018-0821-1)	Family examples and sports
I want something on electricity. Then get into a, what is that called? In a large electric company. And there I can work a few days as an electrical or architect. Let's say… Here we are going to put a pole, the electricity goes through here. And put it in the houses. As my dad already explained several things about it. When I finish that, my other plans are to buy a farm for my parents and continue living there.[106] (Interview, Manuel (student), 2018-0823-3)	Family bond and vocational idea (electricity)

When referring to RQ3, we can see that when children have a notion of their history and a community bond between the educational setting and its neighbourhood, it is easier for them to connect their aspirations toward a socially sensitive future that considers other people's perspectives and paradigms. In the Colombian/Non-formal and Mexican cases, this community bond derives in a shared future that seeks for the improvement of the neighbourhood. For the case of Colombia/Formal, this is done with what students identify more relevant in their immediate context, but from a heterogeneous perspective. In this process, teachers' and key community members' accompaniment is essential to guide these inquiries and allow children to define steps to get further advance their goals (Carmina Brittain, 2009).

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[104] "Como tú ya sabes, quiero ser policía de Estados Unidos. Me surgió esta idea porque siempre me ha gustado los policías, me ha gustado las armas, y también por mi mamá. Mi mamá cuando era pequeña era quería ser policía y me inspiró más. ¿Por qué quiero ser de Estados Unidos? Porque yo sé que acá no se cumple bien la ley. Yo creo que en Estados Unidos de pronto se cumple más la ley como debe de ser. Y yo sí quiero trabajar en una parte que se cumplan las reglas."

[105] "Yo siempre he mirado el fútbol desde la televisión, y, pues, mi papá siempre nos llevaba a hartos lugares, como al Campín, y él jugaba allá. Y me quedó gustando y gustando, y yo quiero hacer esa profesión."

[106] "Sobre la electricidad. Luego meterme en un, cómo se llama eso… En una compañía eléctrica grande. Y ahí puedo trabajar unos días de eléctrico o arquitecto. Digamos de… Aquí vamos a poner un poste, la electricidad pasa por acá. Y ponerla en las casas. Como mi papá ya me explicó varias cosas sobre eso. Cuando termine eso, mis otros planes son comprarle una finca a mis papás y seguir la vida ahí."

In the case of RQ4[107], I can refer to what teachers and educational actors do to motivate students to look beyond the school or educational setting. Building a sense of agency and capacity to transform the environment is a necessary skill for the 21st century, when talking about the futures literacy framework (FLF) (Miller, 2018). Continuous Development Programmes for teachers and professionals of education must be directed toward strengthening their skills in guiding students to think in terms of future, to allow them to transform their present with a prospective view. To learn and to think in terms of future is not a minor topic, but a theme that needs to be retrieved when thinking about durable solutions in education for immigrants, refugees and internally displaced people (Dryden-Peterson & Hovil, 2004; Hathaway, 2007; Miller, 2019; United Nations High Commissioner for Refugees, 2003).

Collected data also reveals that when educational scenarios have this link with the surrounding community, the construction of an imagined future is more relevant in terms of the social connection and historical sensitivity (Pedersen, 2004; Ramos, 2017). Consequently, an area of improvement that was observed in Colombia and Mexico is the lack of proper plans to connect the school and communitarian settings. Even though it can be implied that the school works in a systematised and organised format, and the non-formal educational setting works with children and youngsters in a flexible context, none of them does intentional activities to link these two spaces. Community bonds would be more relevant if these spaces open themselves to the collaboration, so both

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[107] How is education responding to the needs of communities who have experienced forced displacement in Colombia and Mexico?

have a deeper influence in their corresponding communities (Bello, 2011; Gottfried & Kim, 2015; van der Linden, 2015). The power of connecting both spaces will derive into significant activities for their immediate environment and in the development of socially situated solutions for the needs of the neigbourhoods (Benavot, Quan, & Unesco, 2016; van der Linden, 2015). Figure 35 displays how community bonds in the educational scenarios are relevant to build notions of futures and life aspirations.
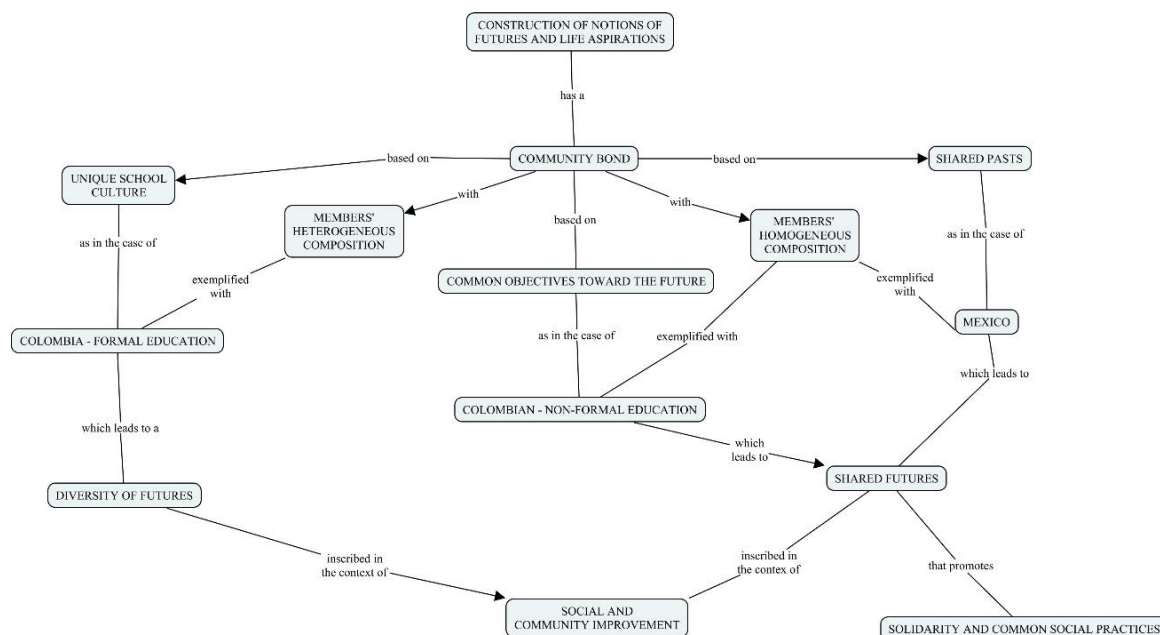
Figure 35. Community bonds in the construction of notions of futures and life aspirations.

6.3.1.3 Category 3: Continuous reflection on time: Thinking on the past, building the present, transforming the future

When listening to and passing time with members of these communities, I identified that their life histories are mostly related with violence, pain, loss and a sense of deficiency (a vision that is reinforced by other members of society). Nevertheless, through the exploration of communities in this dissertation, I saw that when thinking in

terms of past (as something that already passed and that could be relevant to learn from),

present (as something that does exist and we can transform) and future (as something

that does not exist, but could be influenced by the transformation of our present) (Miller,

2018), these negative characteristics could be transformed in an enriching, potentializing

and reflective tool to be incorporated in formal and non-formal educational settings,

when pedagogical practices (sayings, doings and relatings) use them as a way to talk

about opportunities in the future (Miller, 2019). Exploration of these topics brings light

into the discussion of RQ2 and RQ3, which are related to how children and adults

imagine their futures and how their life histories influence this process.

In the case of Mexico, the process of "displacement" (expulsion) has been

described as Paulo as a result of *"thinking freely"* (In Vivo code):

> *Since all communities are not as equal, as all communities were not formed*
> *equally, it was formed by expulsion, it was formed by thinking freely and*
> *creating another space that is not directed by a single person that has been as*
> *domination.*[108] (Interview, Paulo (teacher), 2018-0226-1)

Thinking about the displacement process (as a historical condition to learn from)

is an activity they remember with certain sorrow, but that they now use to justify all they

have achieved thanks to that *"expulsion"*. Quotes like *"future feels good"* or *"there is*

not another neighbourhood like this one" refer to a reflective and transformative future

perspective (Re Cruz, 2013; Spohn, 2017; Thimm, 2016). In the case of the code

"Future- reflection seen in hindsight", the Mexican case obtained 26 mentions in 33

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[108] "Como no es tan igual todas las comunidades, como no se formaron igual todas las comunidades, se formó por expulsión, se formó por pensar libremente y crear en otro espacio que no sean dirigidos por una sola persona que ha sido como dominación"

documents, while Colombia / Formal received 16 mentions in 60 document and

Colombia / Non-Formal received 6 mentions in 11 documents. As seen from the

relevance of the mention of this code, the Mexican case evidences a continuous

reflective process that lies on the possibility of looking back, learning from the past and

listening to stories from other members of the community as a healing and

transformative tool. Guillermo, a father in the community recalls the importance of

incorporating the teaching of the history of the community to younger generations:

> *Well, I say that they [younger generations] need to know how the fight was, so that they also value it when they grow up. Because it is not easy, it is not easy all that work, it is very painful. So, yes, it is important, because I am like that because we are talking right now, because I lived it, I suffered it, all that [...] So, it is important that children know, it is important.*[109] (Interview, Guillermo (father), 2018-0314-4)

Narciso, another father of the community, remembers that displacement changed

his living conditions, as he began believing in God:

> *Yes, it changed, because if my parents had not heard the word of God, I do not know where I would be today. I don't know if I would be a drunk, or I don't know. But as my parents believed in the word of God, that's why I now have a new life.*[110] (Interview, Narciso (father), 2019-0506-1)

These two excerpts express how the non-formal educational setting (church), has

been relevant in defining the orientations and life plans of this community. For this

reason, the code "Future-help and support of God" obtained 42 mentions in the Mexican

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[109] "Pues yo digo que sepan cómo estuvo la lucha, para que ellos lo valoren también cuando sean grande. Porque no es fácil, no es fácil todo ese trabajo, es de mucho sufrimiento. Entonces, sí es importante, porque yo así porque estamos platicando ahorita, porque yo lo viví, lo sufrí, todo eso […] Entonces, sí es importante que sepan los niños, es importante."

[110] "Sí cambió, pues como antes yo creo que mi vida si no hubiera mis papás si no hubieran escuchado la palabra de Dios, yo no sé dónde estaría hoy. No sé si sería un borracho, o no sé. Pero como mis papás creyeron en la palabra de Dios, por eso ahora tengo una vida nueva."

scenario with 33 documents, 3 mentions in the Colombian / Formal setting with 60

documents and 1 mention in the Colombia / Non-formal setting with 11 documents.

Children from Mexico also have idea on how to connect their past with their present

conditions and future transformation, as evidenced in Table 25:

Table 25. Futures and their connection to their present and past experiences.

Futures and their connection with present and past experiences	Emphasis
Have you ever thought about what you would like to be when you grow up? *Yes.* *What have you thought about?* *Teacher.* *Why teacher?* *Because that's how I want to be, like the teacher Paulo.* *Why would you like to be like him?* *Because working in the field is hard and being a teacher is easy.* *Why is it hard to work in the field?* *Because you have to come in the field and come a little late.*[111] (Interview, Clemente (student), 2019-0325-1)	Conditions of working in the field (present) and how this determines its future orientation
Have you ever thought about what you would like to be when you grow up? *Yes.* *What have you thought?* *I want to help my grandmother at home.* *Why?* *Because she also doesn't have the strength to embroider too, and she's already old too.*[112] (Interview, Martina (student), 2019-0314-3)	Family-oriented future in terms of community bonding (considering the present conditions of her family)
Have you thought about what you want to do or be when you grow up? When I'm going to grow up, I want to embroider or make skirts like that or clothes. *Why?* *Because if we are going to go out and pay, it is very expensive. And that's why I tell my mom: I'm going to do that [...]. Well ... And as my dad tells me, it's fine*	Present conditions (economic resources) of the community connected with notions of futures

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[111] "¿Te has puesto a pensar en qué te gustaría ser cuando seas grande? Sí. ¿En qué has pensado? Maestro. ¿Por qué maestro? Porque así quiero ser, como el maestro Paulo. ¿Por qué te gustaría ser como él? Porque trabajar en el campo es duro y ser maestro es fácil. ¿Por qué es duro trabajar en el campo? Porque hay que venir en el campo y a venir ya un poco tarde."

[112] "¿Alguna vez te has puesto a pensar en qué te gustaría ser cuando seas grande? Sí. ¿Qué has pensado? Ayudar a mi abuelita en su casa. ¿Por qué? Porque ella también ya no tiene fuerza para bordar también y ya está viejita también."

but you're going to go there in secondary school.[113] (Interview, Isabel (student), 2019-0326-4)	

Communities in Colombia who have experienced forced displacement see their past as an opportunity to apply transformative projects in the arena of peace and social justice (González-Nieto, 2019). To this matter, Colombian children have been exposed to mass media that highlights the role of justice organisms and policemen in the context of the post-conflict period. This exposure derives in what children plan to have for their future. In the code "Future-army and military service" with 9 mentions in the Colombia / Formal educational setting in 60 documents (which only appeared in this context), several students mentioned that their plan was to be part of the army, as they consider it is a tool to achieve peace in their neighbourhood and country. Table 26 displays these examples and, in some cases, the motivation that lies behind this decision:

Table 26. Futures and their connection to their present and past experiences in the Colombian/Formal scenario

Futures and their connection with present and past experiences	Emphasis
Well, for university… I don't want to go to university. I prefer to provide military service and be a colonel. My dream has always been to be an army colonel.[114] (Interview, Abel (student), 2018-0828-3)	Army
What are you going to study at SENA[115]? *To be a policeman and a soldier.* *Do you want to be a soldier?*	Army in connection with his

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[113] "¿Has pensado en qué quieres hacer o ser cuando seas grande? Cuando voy a crecer yo quiero hacer bordar o hacer faldas así o ropa. Así. ¿Por qué? Porque si es que vamos a salir y vamos a pagar es bien caro. Y por eso le digo a mi mamá: voy a hacer así. Bueno, me dice, ahí lo aprendes después. Bueno… Y como me dice mi papá, está bien pero vas a ir allá en la escuela secundaria, y ahí es como largo y no me hallo así."

[114] "Pues para la universidad, no quiero ir a la universidad. Prefiero prestar servicio militar y ser coronel. Mi sueño siempre ha sido ser coronel del ejército."

[115] SENA, acronym for National Learning/Training Service, is a training centre that develops "comprehensive professional training for the incorporation and development of people in productive activities that contribute to the country's social, economic and technological development" (SENA, 2019).

And truck driver. *Why do you want to be a soldier and a truck driver?* *Because my dad was also in the army.*[116] (Interview, Miguel (student), 2018-0903-4)	father's example
Yes, because my life project was to enter to the police... I wanted to be a policeman. But when I finished providing the military service, I didn't have the resources. I didn't have the money to continue the career in the police.[117] (Interview, Rubén (security at school), 2018-0920-1)	Educational actor who reflects on his life plan
Why did that (being in the army) get your attention? *Because one learns to be someone in life and not to be a homeless and that.* *Do you like guns?* *Yes, but not to shoot good people.* *Bad people yes?* *To the bad people as the guerrillas, to them yes...* *Would you shoot the guerrillas?* *Yes.* *Why?* *Because they are bad people and they plant drugs.*[118] (Interview, Salvador (student), 2018-0918-5)	Army and connection with past and present stages of Colombian armed conflict

In the case of the Non-formal scenario in Colombia, children evidenced diverse orientations towards their future. As their focus is "peace construction" with the use of participatory and social strategies, they do not consider the army as an option for their future. Table 27 evidences the characterization of their responses:

Table 27. Futures and their connection to their present and past experiences in the Colombian/Non-formal scenario.

Futures and their connection with present and past experiences	Emphasis

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[116] "¿Qué vas a estudiar en el SENA? Lo de policía y soldado. ¿Quieres ser soldado? Y camionero. ¿Por qué quieres ser soldado y camionero? Por lo que mi papá también estuvo en el ejército."

[117] "Yo quería ser policía. Pero cuando terminé de prestar el servicio no tuve los recursos. No tenía el dinero, como se dice, para continuar la carrera en la policía."

[118] "¿Por qué te llamó la atención eso? Porque uno aprende a ser alguien en la vida y no a ser vagabundo y eso. ¿Te gustan las armas? Sí, pero no disparar a la gente buena. ¿A gente mala sí? A la gente mala como sea a los guerrilleros, a ellos sí… ¿A los guerrilleros sí les dispararías? Sí. ¿Por qué? Porque es gente mala y siembran droga."

Well, I would like to be a teacher, and let's also say how my cousin likes pastry, I think with her I would like to make a cake shop. And let's say set up a store, I really like to calculate prices and sell and all that. *Tell me what you need to fulfil these plans for the future.* *Characterize me and prepare for the future, I will get ahead and be able to achieve my dreams.* *What do you need to achieve those dreams?* *Put attitude, do homework, take responsibility in certain things, be responsible throughout my career, also bringing jobs and also learning the issues because it is not only in our notebook, so we learn more.*[119] (Interview, Marcela (mentor), 2018-0920-4)	Personal skills and their present conditions (family and friends)
Have you thought about your plans for the future? What are these plans? My plans are like making a career, being a business administrator and starting with the company I set up, setting up a foundation for animals. *What do you need to fulfil those plans?* *Being very self-sufficient and always having the mentality that I can, that yes fighting and studying because things are not going to come alone, not only with self-thinking I will have it, but fighting and believing, fighting with what I will be able to study.*[120] (Interview, Katia (mentor), 2018-0920-2)	Personal skills and their present conditions (family and friends)

Differences in how each community builds notions of futures are also related

with the term of contingency of futures (Mische, 2009), that determines if a future is

seen as predetermined or flexible. As displayed above, the Mexican future is seen more

predetermined (by God's will and destiny) while the Colombian can be assessed as more

flexible and dependent on the agency and autonomy of each person (but also influenced

by their sociohistorical conditions). Also, in the case of Mexico, economic resources are

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[119] "Pues a mí me gustaría ser profesora, y también digamos como a mi prima le gusta la pastelería, pienso con ella hacer una pastelería. Y digamos montar una tienda, me gusta mucho calcular los precios y vender y todo eso - ¿Cuáles son tus planes al terminar el bachillerato? - Pues yo creo que podría la profesión de profesora pero digamos de transición, lo básico - Cuéntame qué necesitas para cumplir estos planes para el futuro - Caracterizarme y prepararme para el futuro, saldré adelante y podré alcanzar mis sueños"

[120] "¿Has pensado en tus planes para el futuro? ¿Cuáles son estos planes? - Mis planes son como hacer una carrera, ser administradora de empresas y a partir de la empresa que yo coloque, montar una fundación para los animales - ¿Qué necesitas para cumplir esos planes? - Ser muy autosuficiente y tener siempre la mentalidad de que yo puedo, eso sí luchando y estudiando porque las cosas no van a llegar solas, no solo con el autopensamiento voy a llegar a tenerlo sino luchando y creyendo, luchando con que voy a poder estudiar"

assessed as a barrier for development, as characteristics of the community represent a constraining factor for its development (Hamel, 2008; N. T. Ruiz & Barajas, 2012; Santibañez, 2016b).

It is interesting to notice that in the case of Mexico, and referring to RQ2 and RQ3, *Sendero de la Luz* community is firmly attached to its history as a community. This condition causes that they have a shared life perspective and work towards similar goals. Colombian case is more heterogenous, showing a greater number of factors to be analysed when talking about the life history of each student and member of the community. These differences in the homogenous and heterogenous compositions of these contexts also influence on how the pedagogical practice is planned and executed by the teachers or community leaders. In both cases, all teachers and community leaders reported here have been sensitive towards their social context and have planned educational activities that are relevant for the needs of their students, which is also similar to what studies have evidenced in educational contexts where forcibly displaced communities are placed (S. Jones & Vagle, 2013; Wanjiru, 2018).

When analysing the perspectives of children from Mexico and Colombia, it is noticeable that they have consciousness on what they want for their futures (Andreotti et al., 2018; Anguera & Santisteban, 2016; Kamara, 2014). Their life aspirations are similar: They dream to be doctors, lawyers, teachers or even police officers. The divergences begin when talking about the opportunities that the context give them to achieve these goals. In the case of Mexico, the economic resources can represent a constraining factor when educational options are not available for children to continue

their schooling process. In the case of Colombia, on the other hand, children have also

the limits of the economic barriers, but they also present more strategies to overcome

these material dimensions, with the examples or recommendations they observe from

other members of their community. Their exposition to multiple life histories have

guided them towards the imagination of different futures and the plans to reduce these

limitations.

When referring to RQ4, educational settings must guide their efforts toward a

social and history-sensitive, and community-oriented curriculum in which they reflect

upon the past to build in the present and transform the future (Miller, 2018). As the

future does not exist, children and youngsters must be trained in how to develop their

futures literacy skills to learn how to connect their past with their present and future in a

prospective vision (Miller, 2018, 2019). In conclusion, linking past, present and future as

a continuous period in our lives make communities more conscious on their political role

and capacities toward the future, building agency and hope as ways to transform their

community, as they learn from their past situation, but also think in alternative futures

that can be achieved by their capacity of transformation. Moreover, they observe the

mistakes and good decisions and, thus, develop agency on working toward a future that

is enriched in terms of "reach" (Mische, 2009). Figure 36 outlines how continuous

reflection on past, present and future influences the construction of notions of futures.
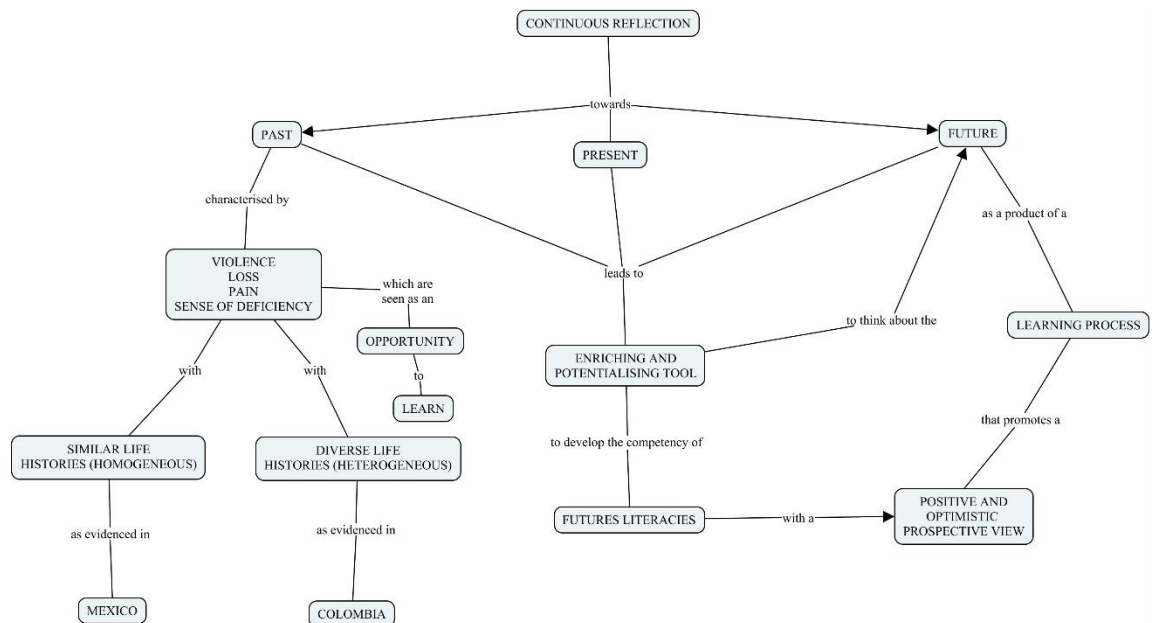
Figure 36. Continuous reflection on past, present and future.

6.3.1.4 Category 4: Transformative pedagogies and key actors in contexts of forced displacement: Standing in the shoulders of giants

This closing category represents the culmination of intentional, innovative and transformative pedagogies – organised in pedagogical everyday practices – that are developed by key actors of educational settings (Morrow & Torres, 2002; Stein & Andreotti, 2017). Every pedagogy has its own components and characteristics according to the setting in which it was developed and applied. In the case of the Colombian scenario in the formal educational setting, it is known as the *"pedagogy of love"* (In Vivo code), developed by Jireh but that could be extrapolated to any of the members of *Fortaleza Bolívar* school. In the case of the Mexican scenario in the formal educational setting, it is known as a *"humanistic pedagogy"*, which connects community with school, making both places a unique scenario for learning (both interact naturally). Finally, in the context of the non-formal educational settings (in both Colombia and

Mexico), the paradigm behind the educational activities support a "socially sensitive and value-oriented pedagogy". The relevance of these innovative pedagogies is that they can interact in a common educational background in which students receive love and caring, relevant pedagogical content connected with their cultural and social needs, and that is oriented toward the values and cultural practices of a given society. In this section, I develop the idea of these innovative pedagogies.

Pedagogical practices could not be possible with the passion, vocation and determination of specific actors: teachers, community leaders, religious leaders and other educational actors. Referencing Newton's perspective of "standing of the shoulder of giants" that expresses the pass from a peripheral position to an expert phase when collaborating with more experimented people (Amjad et al., 2017), I identify these actors as compulsory elements that ensure pedagogical practices are suitable, reflected and pertinent for students' lives. Considering the key actors of each educational setting, it can be implied that education can tackle the needs of displaced communities (RQ4) with the application of the following personal characteristics:

(1) Commitment beyond their traditional teaching roles: In these contexts, key actors were not committed only with their traditional teaching role but looked beyond to identify the needs of their students and help them achieve better living conditions. Carmen, a teacher in *Fortaleza Bolívar* school declared that she and her husband *"also work the social part. How can you help? For example, people give us clothes and we come and share with them [students*

at school]"[121] (Interview, Carmen (teacher), 2018-0926-4). Virgilio, from the

Mexican scenario, declared that Paulo has helped them in the development of

the community: *"The teacher, I do not know what part of the project he got

and invited us all parents if we wanted to reach out to build another

classroom, to train, to do other things on the part of the teacher or work

other projects"*[122] (Interview, Virgilio (father), 2019-0506-2). To this respect,

the code "School-activities of the teacher that go beyond what is established"

received 23 mentions in Mexico (from 33 documents) and 4 mentions in

Colombia/Formal (from 60 documents). These indicators evidence the

importance of the incorporation of the teachers and educational actors as

people who support the needs of the communities.

(2) Community sensitivity and connection with the community: Key actors from

these spaces are interested in knowing more about their students' needs. In

the case of the non-formal educational setting in Colombia, Luisa has played

a major role in the development of new groups and projects for the

community's improvement: *"The first day I came was re-cool because we

did activities, they taught us respect with Doña Luisa who is the one who is

with us"*[123] (Focus group, participants, 2018-0929-4). Likewise, Paulo has

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[121] "Nosotros trabajamos también la parte social. Cómo es que se puede ayudar. Por ejemplo, nos regalan ropa y venimos y les compartimos."

[122] "Después el profe, no sé qué parte consiguió un proyecto de algo y nos invitó todos los padres de familia si nos queríamos echar la mano para construir otra aula, para formar, para hacer otras cosas de parte del profesor o trabajar otros proyectos."

[123] "El primer día que yo vine es re chévere porque hicimos actividades, nos enseñaron el respeto más con doña Luisa que es la que está con nosotros presente."

been in connection with the pastor of the Mexican scenario to have common goals for the community and to work together.

(3) Future vision of their contexts and their potential. In the code "School-opportunities, goals and future", which refers the time that teachers or school actors use the topic of future in the formal educational setting, Colombia received 57 mentions (out of 60 documents) and Mexico received 97 mentions (out of 33 documents). The non-formal context in Mexico did not receive mentions while the code "*Peace Builders*-Future" (Colombia/Non-formal) received 24 mentions in 11 documents. References of futures is done in possible and enabling terms, considering also the social conditions of the communities. Table 28 displays a comparative matrix on some relevant examples of how people from each setting think about their futures. Even though all of them expect the best results from their students, Paulo, in the case of Mexico, points out the economic barriers that indigenous communities deal with:

Table 28. Future vision in educational practices held by key actors.

Mexico (Formal and Non-Formal)	Colombia (Formal)	Colombia (Non-Formal)
I tell them, starting from me, how was my training, what did I do... I am not a person different from them. My dad also did not have huaraches. From the most essential, but many of them are almost at a very high percentage, the path where they are going to remain is already established. The vast majority of	*I have had the opportunity to show them [students] more or less where I live and, moreover, I put myself in their hands. I tell them, let's see, here I need someone who is the doctor who will take care of me when I grow old... Or what they are going to do with me. Because I take care of you today, tomorrow you will*	*About four years ago the boys began to empower other children, so that they would dictate the workshops. They were young people from twelve years and up.*[126] (Interview, Luisa (community leader), 2018-1016-1)

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[126] "Hace unos cuatro años se comenzó ya los chicos a empoderarlos, para que ellos dictaran los talleres, los jóvenes de doce años hacia arriba."

girls are going to have high school, but their degree is going to be a mother. And married to one of his culture. And the vast majority of children, their final destination is Cancun, beach, Mexico. Assistant mason, blacksmith, carpenter. It is not yet in the head if here we are going to see an engineer or a doctor... It is far. Because the conditions are already determined. What the school did, already did and can no go longer.[124] (Interview, Paulo (teacher), 2019-0226-1)	*take care of me. So, I need a doctor, I need a nurse. I need to see who is going to build my house for me. I'm not going to stay where I am. So, I put those challenges to you. I give them that emotional charge that they have to grow.*[125] (Interview, Teresa (teacher), 2018-0926-2) *I always tell them my experience and I tell them my personal situation, since... well, it was very difficult. [...] Where at some point I had to make decisions and I think that I made the right decision. I always start working on this life project theme from what I am and from the difficulties that I have faced in order to become what I am today. From the projects and they desires I had.*[127] (Interview, Aurora (teacher), 2018-0927-1)	

Even when there are constraining social conditions, when interacting with these key actors, children open their possibilities to build futures they never imagined before.

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[124] "Les platico, partiendo de mí, cómo es mi formación, qué hice… Yo no soy una persona más que igual que ellos, mi papá también no tenía huaraches. Desde lo más esencial, pero muchos de ellos ya casi casi está en un porcentaje muy alto, está ya establecido el camino en donde van a quedar. La gran mayoría de las muchachas sí van a tener secundaria, pero su título va a ser madre de familia. Y casado con uno de su cultura. Y la gran mayoría de los niños, su destino final es Cancún, playa, México. Ayudante de albañil, herrero, carpintero. Todavía no está en la cabeza si aquí vamos a ver un ingeniero o un médico… Está lejos. Porque ya está determinado las condiciones. Lo que la escuela hizo, ya hizo y ya no puede más."

[125] "He tenido la oportunidad de mostrarles más o menos por donde vivo y, es más, me pongo como en sus manos. Les digo, a ver, yo acá necesito a alguien que sea el doctor que me va a cuidar cuando viejita… O qué es que van a hacer conmigo. Porque es que hoy los cuido yo a ustedes, mañana ustedes me cuidan a mí. Entonces, necesito un doctor, necesito una enfermera. Necesito a ver quién me va a construir mi casa. Yo no me voy a quedar ahí donde estoy. Entonces, les pongo esos retos. Les doy como esa carga emocional de que tienen que crecer."

[127] "Yo siempre les cuento mi experiencia y les digo mi situación personal, desde que… pues de muy pequeña fue de gran dificultad. Digamos que yo la encargada de mi crianza fue mi abuelita. Y en esa crianza vivimos en un barrio, en un… Digamos, en un estrato bajo, con dificultades, con problemas… Donde en algún momento yo tenía que tomar decisiones y pienso que yo tomé la decisión acertada. Yo siempre parto trabajando en este tema de proyecto de vida desde lo que yo soy y desde las dificultades que yo he afrontado para poder llegar a ser lo que hoy soy. Desde los proyectos y mis anhelos que tenía."

This vision agrees on the idea promoted by Mische (2009), in which it is fundamental to understand the motives and projects of other actors in my community to build my own life project. Thus, when talking about RQ3 and RQ4, students shape their visions of future not only with their personal history, but also with what they learn from the life history of other members of the community. Furthermore, these actors do not only influence their children's futures, but also strengthen them in the following terms:

(1) Contingency: They show children examples of other people's futures in terms of agency and autonomy to achieve success.

(2) Expandability: They open the possibility of creating expanding futures in which children do not depend only in their past or present stages, but on their skills to transform the context in which they live.

(3) Volition: They promote active roles in the definition of futures (Mische, 2009)

After doing an analysis on the role of these key actors, we can also outline the characteristics of their pedagogies. In the pedagogy of love, students are the centre of the educational practice. They are assessed as human beings with needs and social contexts that influence their educational development (emphasis from the Colombian Formal scenario). In this context, learning is connected to what students represent as human beings, as Orellana identified in her proposal of pedagogy of love: "learning didn't just happen in the heads of individuals. It wasn't disconnected from our emotions, bodies, or spirits. And it didn't have to be painful, or difficult. It could be fun. Learning came along for the ride when we put our hearts into what we did" (Orellana, 2015, p. 48). The

origin of educational contexts that promote love and heart in what people do focus not only in what children lack, but in what they can contribute as researchers of their own pedagogical practices. In this context, the results of this research are aligned with what Orellana (2015) identified as key elements of education and curricular design: flexibility, versatility and adaptability. These factors can guide transformative practices in education with displaced communities, as they recognise that pedagogical practices change according to the needs and contexts of the educational actors.

In the humanistic pedagogy, school becomes part of the community, as an extension of students' home. School is open for community's uses and needs, and parents are also part of the institution (emphasis from the Mexican Formal scenario). In the socially sensitive and value-oriented pedagogy the priority is placed on experiential activities that generate value for immediate community needs, which helps to develop life skills (emphasis from the Mexican and Colombian Non-formal scenarios). With their similarities and differences, these pedagogies intersect with each other to build notions of futures and life aspirations in children who have experienced forced displacement, which also help to tackle the educational needs of communities in situation of forced displacement (RQ4). Altogether, proposals presented here share the following characteristics: They are: (1) Student-centred, (2) Future-oriented, (3) Socially sensitive, and with a (4) Life plan basis.

In conclusion, gathered data shows that a pedagogical practice is a relevant concept to explain and interpret the educational scenarios in which forced displacement is present. Nevertheless, this section points out the need to develop situated and

grounded pedagogies, that respond as a corpus of practices, commitments and attitudes that guide interests toward the act of teaching and learning. The social component of this vision strengthens the possibilities that students from these settings experience in their everyday life and promotes a sensitive vision toward the link of education and forced displacement. Figure 37 shows the interaction between key actors and pedagogies to work towards the construction of notions of futures and life.
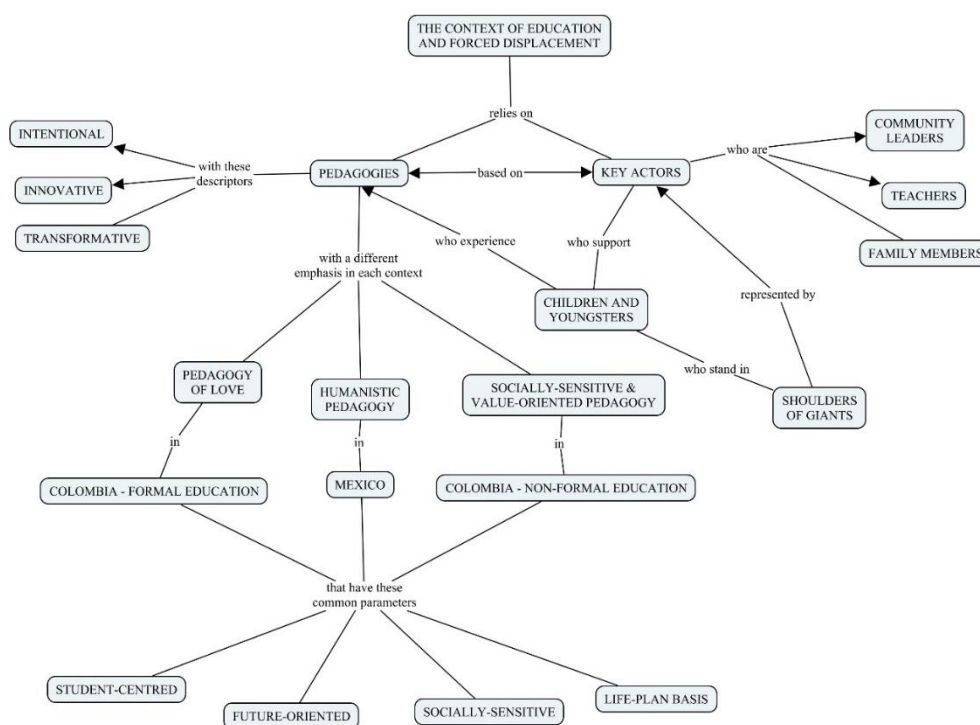
Figure 37. Key actors and pedagogies in the construction of notions of futures and life aspirations.

6.4 The comparison in education: Toward a theoretical, explanatory and graphic model in the matter of pedagogical practices and notions of future in the work with communities who have experienced forced displacement in Latin America

Drawing from the process of comparative analysis (description, interpretation, juxtaposition and comparison) (Adick, 2018; Bereday, 1964) of the cases of Colombia

and Mexico and its relationship with the literature review in the matter of education and forced displacement, in this section I define a graphic model that explains how the categories obtained from the data interact with each other to build notions of future and life aspirations in the lives of communities who have experienced forced displacement. Figure 38 displays this model:
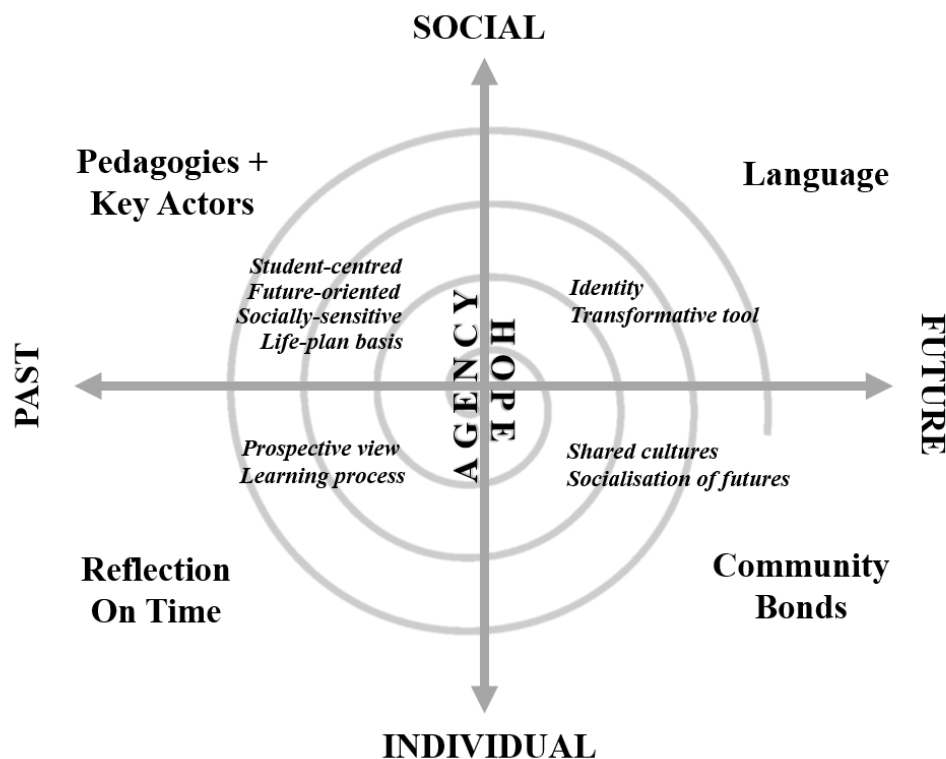
Figure 38. A comparative graphic on the topic of inquiry.

This graphic representation evidences the exploration of a grounded and situated conceptualisation (Acosta & Ruiz, 2018; Charmaz, 2006; Cortina, Alcoff, Stocel, & Esteva, 2019; Keiper & Rugira, 2013; Stevenson & Beck, 2017) of the interaction of elements that influence the links of education and forced displacement, in terms of the formation of notions of futures and life aspirations. In the design, I privileged the use of two shapes: The arrow and the spiral. The horizontal arrow represents time (past, present

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and future) in the sense that education and forced displacement are in a continuous process of transformation and progress. The vertical arrow represents the individual and social dimensions of agency (Bakewell, 2010; Bartram, 2015; Coe et al., 2011) and critical hope (Duncan-Andrade, 2009) that these displaced communities develop with the inclusion of pedagogical practices that contain the four elements proposed: (1) Language, (2) Community bonds, (3) Continuous reflection on time, and (4) Pedagogies enhanced by key actors. Moreover, the spiral was selected to talk about the continuous and cyclical movement that these four elements have. They do not interact in a linear or chronological way. On the contrary, they have multiple perspectives, dimensions and interpretations according to the context and historical period. Thus, the spiral means movement, an ordered chaos in which all the principles of these elements interact in a continuous and balanced progression.

This conceptual approach begins with the consideration of the four elements that, in a comparative analysis, emerged from grounded data as essential to promote notions of futures and life aspirations in contexts where education and forced displacement coexist. These elements are explained in the following lines:

(1) Language, seen as a transformative tool and a way to bring identity to the studied communities, serves as a way to promote dialogue, interaction and comprehension of others' needs and potentialities (Dávila, 2012; Fernández-Cárdenas, 2014; Gámez, García, & García, 2012; N. González, 2016; McFadyen, 2018). In Kemmis et al. (2013) architecture of practices, sayings are the representation of new ways to understand the world. The repertoire of

new interpretations that the educational arena can bring to students using transformative language expressions is diverse. Also, educational members can enhance others to achieve the goal of developing new linguistic practices with the orientation of self and community transformation. Thus, the way in which language is used in the educational settings has the capacity to enhance children's and adults' perspective toward their future and life aspirations.

(2) Community bonds: The construction of futures and life aspirations was done drawing from a shared culture and a socialisation of people's futures (Abu El-Haj & Bonet, 2011; Hos, 2016; Miller, 2018; Mische, 2009; Philbin & Ayón, 2016). Community bonds are important to create support networks that enable people to think in futures that are backed up by other members of the context. When people socialise their futures, they increase the breadth of their futures and, consequently, find more alternatives to achieve them. Furthermore, example of community members who have succeeded are also a motivator and pathway to follow.

(3) Continuous reflection on time: Being aware of their life history and using their previous life experiences as catalysts for personal and social change, was one of the most relevant trends in the sites where data collection was held. Narratives and the process of telling and retelling their history worked as a healing and transforming process to know more about themselves and the communities they live in (Galea, 2012; Holley & Colyar, 2009; Luttrell, 2013; Phillion & Connelly, 2004; Yussen & Ozcan, 1996). These life histories were not only a tool to reflect about the past, but also to have a

prospective view towards the possibilities for the future, as they can see all the alternatives that their agency and critical hope can bring them. This reflection is empowered by educational contexts that recover historical sensitivity as part of their curriculum and with those that connect education with the everyday life of teachers and students.

(4) Pedagogies enhanced by key actors: Finally, as the element that comprises the general efforts of formal and non-formal educational settings, I identified the conjunction of two transforming factors: Pedagogies and Key Actors (Akar, 2016; Ben-Yosef & Yahalom, 2013; Brandenburg & Wilson, 2013; Gomez-Suarez, 2017a; Sepúlveda III, 2011; Shirazi, 2014). Thinking about specific ways to approach learning and teaching processes in contexts where forced displacement is present is a need not only to have a socially sensitive and placed-based education, but also to connect students' needs and funds of knowledge with the problems they face in their everyday lives. Even though the design of relevant pedagogies for these contexts is a fundamental aspect, more important are those key actors that apply these pedagogies in their educational contexts. As they print their personalities, dreams and commitment with students, they need to be convinced in how these innovative pedagogies can make a change in children's and youngers' lives.

The consideration of these four elements guides the interaction of education and forced displacement, in terms of the formation of notions of futures and life aspirations in both formal and non-formal educational settings. The ultimate purpose of this diagram

relies on two concepts: Agency and critical hope. Agency is developed in an individual

perspective but supported by the social environment (Bakewell, 2010; Coe et al., 2011;

Hess, Isakson, Nelson, & Goodkind, 2018; Hlatshwayo & Vally, 2014; Murphy-Graham

& Leal, 2014; Priyadharshini & Watson, 2012). As displaced communities build notions

of futures and life aspirations, they also build agency to plan, act and assess their

advances in the matter of their goals. They do not apply these actions in isolation; they

socialise their futures and work towards them as if they were one with the community.

For this reason, pedagogical practices must enhance participants' perceptions with a

supportive and caring environment, in which they feel safe to share, build and cocreate.

Despite agency itself has a powerful and transformative dimension for displaced

communities, it is necessary to reveal that "behind their [immigrant communities]

positive aspirations to succeed are significant structural barriers, conspiring to constrain

their aspirations and agency" (Priyadharshini & Watson, 2012, p. 159). In order to be

aware of these institutional, social and educational barriers, it is necessary to work not

only with the concept of agency, but also with a critical hope (Dryden-Peterson &

Reddick, 2017; Duncan-Andrade, 2009). This term could be defined as the "enemy of

hopelessness", as it recognizes that hope itself is not enough to transform the conditions

of the social scenario. On the contrary, critical hope considers three aspects of hope:

material, Socratic and audacious. Material hope is based on "quality teaching" as it

refers to how students receive the proper resources to deal with the constraining forces

that affect their lives. This could be done by connecting pedagogical practices with the

needs of students outside the educational setting. Socratic hope occurs when "both

teachers and students [are motivated] to painfully examine our lives and actions within

an unjust society and to share the sensibility that pain may pave the path to justice"

(Duncan-Andrade, 2009, pp. 187–188). Promoting the humanisation of each human

being and generating solidarity are ways to achieve this objective. Finally, audacious

hope is the part of critical hope that is connected to solidarity, to the pain of others. This

part of hope "demands that we reconnect to the collective by struggling alongside one

another, sharing in the victories and the pain" (Duncan-Andrade, 2009, p. 190). Only

healing in community will lead education to promote deep social transformations that

enhance people's futures and life aspirations.

The interaction of the four elements together with the development of an

individual and social agency and a critical hope, will bring educators the possibility to

enhance and promote futures literacies with people in situations of vulnerability and

marginalisation. Duncan-Andrade (2009) cites Tupac Shakur (1999) when the least

> referred to young people who emerge in defiance of socially toxic environments
> as the 'roses that grow from concrete'. Concrete is one of the worst imaginable
> surfaces in which to grow, devoid of essential nutrients and frequently
> contaminated by pollutants. Any growth in such an environment is painful
> because all of the basic requirements for healthy development (sun, water, and
> nutrient-rich soil) must be hard-won. (Duncan-Andrade, 2009, p. 186).

Displaced communities who reflect toward their past, act in their present and

transform their futures are these roses that grow from concrete. In these difficult

contexts, education serves to take care, understand and promote the development of

these roses that continue growing in the concretes of forced displacement.

The Rose That Grew From Concrete (Autobiographical)

Did u hear about the rose that grew from a crack

in the concrete

Proving nature's laws wrong it learned 2 walk

without having feet

Funny it seems but by keeping its dreams

it learned 2 breathe fresh air

Long live the rose that grew from concrete

when no one else even cared! (Shakur, 2009, p. 3)

6.5 Summary of the chapter

Table 29. Summary of the chapter.

Chapter 6: Results and Discussion: Juxtaposition and Comparison	
Life histories: Transforming lives	**Pedagogical practices and notions of future: Comparative categories of analysis**
Jireh and Teresa in Colombia (formal) - Pedagogy of love - Passion and commitment - Expanded role in the teaching profession	(a) Language as a transformative tool (b) Community bonds, solidarity and social practices
Luisa in Colombia (non-formal) - Communitarian solidarity and bond - Children's empowerment	(c) Continuous reflection on time (d) Transformative pedagogies and key actors in contexts of forced displacement
Paulo in Mexico - A 'brave man' to connect school and community - Political influence of education - Community leader and social transformer	Explanatory method in the link of pedagogical practices and notions of futures: Agency and hope in the work with displaced communities

<div align="center">**Chapter 7: Conclusions**</div>

7.1 Introduction to the chapter

This dissertation explored the link between education and forced displacement in Latin America, in terms of how displaced communities from Colombia and Mexico built notions of future and life aspirations. In this chapter I present the main conclusions of this research project, drawing from the learning processes and methodological issues of the investigation. The implications that affected the educational practice are also discussed in this section. The chapter is divided in four sections: (1) Main themes and contributions in terms of concepts and pedagogical approaches, (2) Methodological issues related to the qualitative and comparative paradigms with the use of ethnography and narrative, (3) Implications for the educational practice as a way to guide professionals in the area, and (4) A prospective vision that tackles how this dissertation raises new questions and further research on the area of education, futures and forced displacement.

7.2 Main themes and contributions

7.2.1 Colombia and Mexico as cases of inquiry in the topic of forced displacement: The process of research

This dissertation presents the cases of Colombia and Mexico as a reference to study the topic of education and forced displacement. In the introductory section, there is a description of the personal positioning of the researcher together with a reflection towards the topic of inquiry, including the political and theoretical framework for

<div align="center">254</div>

analysis. Then, in Chapter 1, the literature review process is presented. Also, this section outlines the main trends towards the topic of education and forced displacement according to scientific literature. Furthermore, this part of the dissertation helped to deepen into concepts used throughout the thesis, such as "migration", "forced displacement" and "internally displaced people". Chapter 1 finished with a selection of the topic (notions of future and life aspirations) that was relevant to analyse the link between the main concepts of the dissertation.

The characteristics of the pilot study are presented in Chapter 2. This research was the first immersion in the field of migration and education and was held in Monterrey, Mexico, with a group of national migrant children. This section closed with a reflection towards the lessons and best practices that were going to be recovered for the main study.

Chapter 3 outlined the definition of the research problem. Here, there was also a description of the main theories that guided data analysis: (1) Architecture of practices in education (Kemmis et al., 2013) and (2) Notions of futures, futures literacies and futures in action (Miller, 2018, 2019; Mische, 2009). One of the main contributions of this thesis was to propose a linkage between these theories in contexts where forced displacement is present. Finally, this chapter also presented the sociohistorical and contextual information of the contemporary cases of Colombia and Mexico.

In chapter 4, methodological parameters were explained, drawing from a qualitative and comparative research design. Also, the elements of narrative and ethnographical instruments were presented, together with the characteristics of

participants and research activities in each setting. Chapter 5 and 6 presented the main results of the study. Chapter 5 focused on the phases of description and interpretation (Bereday, 1964) with the results from the ethnographic studies of contexts. Chapter 6 gave emphasis in the phases of juxtaposition and comparison (Bereday, 1964), with an account of the narrative paradigm and comparative categories. This chapter closed with the proposal of a diagram that comprises the four elements that were identified as transversally relevant for the contexts of study. Finally, in this section (Conclusions) I present the final thoughts towards the research problem and the future directions in the study of the link of education and forced displacement.

7.2.2 Categories and concepts in the study of pedagogical practices, futures and forced displacement

Forced displacement is a social issue that has grown in the last decades with 68.5 million people living in this situation (United Nations High Commissioner for Refugees, 2017). This research pointed out the need to study the intersection between education and forced displacement, because of the negative effects of equity, quality and access to education that forcibly displaced communities face in their everyday social practices (Dice, 2010; UNESCO Institute for Statistics, 2010; United Nations Educational, Scientific and Cultural Organization, 2018). In this matter, this research found out that one gap that needs to be covered with scientific research is the one related to the development of **innovative pedagogies** that tackle the needs of displaced populations, not by identifying these communities as people who are in deficit, but as proactive human beings with a political agency and capable to modify their present actions with a

vision situated in their future perspective of life (González-Nieto, 2019). Differentiated pedagogical programmes are needed, not to legitimise these people's narrow circumstances, but to promote a futures literacies perspective (Kamara, 2014; Miller, 2019) in which they have agency and critical hope to guide their actions.

Considering that migration is part of broader social processes (Bakewell, 2011), it was evident that neither Colombia nor Chiapas have a unique reason to determine which are the elements that interfere with migratory pathways. Multiple factors interact with the causes of forced displacement (**political struggles in the case of Colombia and religious intolerance in the case of Mexico**). Origins of forced displacement and their relationship with education were explored in order to analyse in which ways they can be worked within the field of education. Thus, migration was seen as a topic that needs to be addressed from a transdisciplinary orientation, in which researchers (from diverse disciplines and settings) together with practitioners and civil society, work together in the diagnosis of needs, definition of priorities and strategies to determine the motives that draw people to move, and how these actions can be tackled.

This research also evidenced that **the bond of education and forced displacement can take multiple forms of application**: From communitarian efforts that tackle the specific needs of target populations (**non-formal education**) to school settings that adapt their curriculum in order to be socially sensitive towards the needs of displaced students and school members (**formal education**). In this matter, the relevance of the bond between formal and non-formal educational settings was evidenced through this research (Bello, 2011; Fernández-Limón, Fernández-Cárdenas, & Galindo, 2018;

Rogoff, Callanan, Gutiérrez, & Erickson, 2016; van der Linden, 2015). While the formal educational setting organises and comprises curriculum and credentials of people for their educational levels, the non-formal educational setting develops soft skills and competencies that are grounded on the local needs. Their relevance has been demonstrated, but little efforts have been assessed on how to **connect them**. Thus, this study is also a call on deepening into this relationship as it can potentialise communities' perspectives, strategies for improvement and development of skills.

A third factor in the categories of analysis of this thesis relates to the **inclusion of non-formal educational spaces**. This investigation legitimises the importance of recognising these scenarios as part of the everyday learning activities of children, youngsters and adults who seek to improve their present conditions with the development of community-oriented activities (Alenius, 2018; Norqvist & Leffler, 2017; Romi & Schmida, 2009). Thus, it is necessary to broaden the perspective of terms "education" and "pedagogy" when talking about research. It is not only about schools (the mainstream vision), but also about settings that people organise in their everyday contexts.

The concept of **future** was also contested and enriched with the results of this thesis. Even though the future is something that does not exist, we can retrieve the proposal of Mische (2009) that futures are built in the everyday lives of human beings. The proposal of this author is relevant to inform the sociological perspective of the future, but it needs to be strengthened with a vision of social transformation. This dissertation evidenced the need to elaborate a concept of future that is linked with

agency and critical hope, with a sense of possible and alternative aspirations for human beings who have experienced forced displacement. Consequently, the sociological vision of future (Mische, 2009) and its components, can be applied in the educational arena with the inclusion of a futures literacy perspective (Miller, 2018) with the notion of pedagogical practices that seek to transform educational communities' lives. Thus, this thesis is a proposal towards the need to have a pragmatic vision of future that enhances human beings' possibilities for a better life.

This dissertation contributed to deepen in the **relationship between education and the topic of futures**. It calls the attention on the importance of recovering a competency to think in terms of future to allow children and youngsters think in a different, possible and better future, by transforming their everyday actions. The reflection over time and prospective view strengthen the applicability and importance of educational settings as they were connected to what children in conditions of forced displacement live. Furthermore, key actors of these educational spaces work to motivate communities in the development of alternative futures that seek for better life conditions. So, the development of a futures literacy competency is important not only because it transforms the future itself, but because it also strengthens pedagogical practices and motivates students to modify in a proactive way the conditions of their contexts.

This thesis also talked about **supportive contexts and place-based pedagogies** that are relevant to tackle displaced students' needs. Recognizing that "education and schooling cannot be other than what they were yesterday and what they are today unless there are some significant transformations of the practices that reproduce and

reconstitute schooling as we now know it" (Kemmis et al., 2013, p. 3), this dissertation contributed to identify best practices and pedagogies that have transformed children's lives, drawing from **a socially sensitive, student-centred, future-oriented and life-plan basis curriculum** that is flexible and responds to the community's needs. Each of the settings that was studied transformed local practices and education itself. This is evidenced with the life plans, testimonies and perspectives that members of the community revealed during their processes of personal and professional improvement. Thus, pedagogies in this context are developed in a grounded perspective and motivated by key authors who make a real change through education.

The closing section of the dissertation displayed a graphic educational model that considers the comparative categories and the elements of agency and critical hope, that were identified as key factors of pedagogical practices in contexts with the presence of forced displacement. The components of this model were:

(1) Language: Language constituted a transformative tool that empowered people to build new images of their future, as they defeated the *miedo / fear* (Mexico), *empower other people* (Colombia – Non-formal education), or *take care of others as if they were family (mothers)* (Colombia – Formal education). With these linguistic expressions (sayings) they transform their actions and cultural artefacts (doings) and the relationships they hold with others (relatings).

(2) Community bonds: The second component enhanced the socialisation of futures and solidarity to build common futures. Members of communities not only shared their futures with others but cooperated with other members to achieve their

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personal objectives. In this context, educational settings were safe and supportive scenarios to build futures and connect with others.

(3) Continuous reflection on time: This factor was crucial to build the competency of thinking in terms of future. As people learned from their past, they know what they want to change for the future aspirations. Finally, they decide to transform their present thinking on the future they want to achieve.

(4) Pedagogies and key actors: This model was completed with the inclusion of innovative pedagogies and key actors who develop socially sensitive, student-centred, future-oriented and life-plan based educational practices in contexts of forced displacement. With these characteristics, pedagogical spaces obtained relevance for children and their communities

Finally, the model reflects towards the concepts of agency and critical hope. The first term – agency – as a capacity that is developed in the individual and communitarian dimensions, as a response of people to act in the development of their own lives. Agency is not developed only by the personal thoughts or capacity, but by the socialisation of goals and interaction among members (Bakewell, 2010; Priyadharshini & Watson, 2012). On the case of critical hope, it can be considered as a hope that is guided with a sense of responsibility and consciousness of the elements that integrate hope (historical and material). Having critical hope is to know that hope in isolation cannot create a social transformation, but a critical hope that develops contextualised reflections towards history, relevant teaching practices and audacious teachers (Duncan-Andrade, 2009).

Even though this model did not shape a theory on how education and forced displacement interact in a generalised perspective, it does explore contemporary factors that influence this linkage and how displaced communities build notions of futures and life aspirations. This approach increased the possibilities of implementation of new studies that consider local perspectives and possibilities producing theory from the Latin American region.

7.3 Methodological issues

This subsection presents the methodological issues and conclusions towards the selected topics, referring to qualitative, comparative, narrative and ethnographic approaches. First, the selection of a qualitative paradigm was relevant to deepen into the participants' cultural practices, perspectives and life histories towards the link of education and forced displacement. Furthermore, the interaction between ethnographic and narrative tools condensed the equilibrium between the description of cultural spaces and practices (ethnography) with the relevance of specific life histories of key members (narrative). Finally, a cross-national ethnographic and narrative study showed the relevance of doing comparative analyses to influence the constitution of new curriculums and the organization of public policies in the dimension of education (Jørgensen, 2015). This grounded perspective also strengthened the Latin American perspective toward the topic of comparative and international education methods that are developed in the region (Cortina et al., 2019).

In the methodological dimension, contexts of study were characterised by conditions of vulnerability and marginalisation. In this task of doing research, the

importance of having processes of action in emergency situation was highlighted, as a means to promote well-being of the participants in any moment. Thus, this dissertation also contributed to the reflection on how to prevent situations of risk in the research process, by studying the characteristics of the environment prior to the phase of collection of data. This previous investigation was key to understand the characteristics of the studied settings and the beliefs and paradigms of participants.

In the practice of this research, life histories were diverse and represent the characteristics of the social contexts in which the processes of forced displacement are inscribed. As pointed out by Jørgensen (2015), this was also relevant for the Comparative and International Education discipline as it encountered one gap in scientific literature, that relates to the scarce number of studies that tackle cross-national ethnographic approaches (Jørgensen, 2015). Consequently, the innovate paradigm of this study strengthened the possibilities of application of comparative and international education projects elsewhere, because it shows how findings from this discipline can be used to improve educational outcomes, to renew pedagogical practices and to work with topics that are relevant for the international scenario.

Finally, the use of systematisation and rigour strategies helped to validate and triangulate results in the course of the dissertation. In this task, the use of a qualitative software (*NVivo)* helped to organise and categorise the corresponding information. Rigour in this process was a key factor, as it guided the investigation in order to create grounded claims, drawing conclusions on the topic of inquiry and develop a model that explains the interaction of factors in this study subject. Qualitative studies need to

consider this level of systematisation to give evidence on how conclusions have a solid arguments and enough evidence to be supported (Denzin & Lincoln, 2017; Maxwell, 2012).

7.4 Implications for educational practice

This dissertation developed a four-element graphic model that explains the interactions between pedagogical practices and notions of futures and aspirations. Drawing from this proposal, implications for educational practice are outlined:

Language: The way teachers, communitarian leaders and school staff refer to students and contexts influence the possibilities and alternatives people see for their futures. In the educational pathway, a reflection towards the use of dialogic empowering language tools was developed. Educational actors need to build structures that enable support in order to contribute to the socialisation of futures. These actions need to build scenarios of dialogue and possibility, that rely in an optimistic and positive point of view considering people's well-being.

Community bonds: As identified in the studied cases, community bonds and socialisation of futures strengthen the possibilities and alternatives people saw for their futures. Support does not come only from communitarian leaders and teachers, but from any member of the community. Thus, implications for educational practices in this matter call for connections and bonds in two dimensions:

(1) Educational setting with the community: The connection between these settings promotes a sensitive and grounded pedagogy that tackles the needs of children

and their families, using examples from their everyday activities and making a relevant and meaningful pedagogical practice. The pertinence of pedagogical activities that are designed considering children's lives lead to the incorporation of social transformation processes that consider the future as something people need to build since the present.

(2) Formal educational setting with the non-formal educational setting: Promotion of a connection between the formal and non-formal educational settings envisions that both places can work together in the development of academic and skills for life. As both contexts present different objectives, their interaction can boost the inclusion of children and their families in processes of social transformation and general life improvement, as they will receive support and guidance from different actors of the community. Also, communities get an active role in the definition of their agendas in the matter of education.

Continuous reflection on time: In order to create a person who is future literate, educational settings must promote pedagogical practices that develop a future thinking process that is guided with a sense of social transformation. Being aware of every person's role in the definition of possible and alternative futures is also a key element to develop agency and critical hope, as a means of change that comes from community's backgrounds and perspectives. Thus, in the case of communities who have experienced forced displacement, doing a reflection towards their history and the lessons of this phase of their lives is a key element to promote healing and recovery psychosocial accompaniment.

Pedagogies and key actors: Implications for educational practice in this dimension promote the development of pedagogies that are socially sensitive and situated towards the needs of displaced communities. Teachers and communitarian leaders (key actors) who are connected to local practices and needs have more influence in their activities as an educational setting. Also, as they are student-centred, future-oriented, socially sensitive and life-plan based, these pedagogies are in constant change and update, as they need to adapt to the conditions of the new generations.

7.5 Further research

In this dissertation, I explored the link between education and forced displacement in terms of pedagogical practices and notions of futures and life aspirations. Throughout the research process, I identified multiple orientations and categories that need to be considered in further research. First, even though children and youngsters are key players in the process of migration, they have been under-theorized in the general agenda of scientific research (Coe et al., 2011). This situation highlighted the relevance of **integrating young populations into the discourse of migration and forced displacement** to understand how their perspective can be considered in order to make decisions in public policies and educational innovations. Thus, further research must consider the inclusion of populations who traditionally have been silenced or ignored, such as children, women, displaced communities, vulnerable populations and LGBTQI members (Altinyelken, 2009; Catalano, 2017; Dryden-Peterson, 2015; Forsyth, 2016; Hamann et al., 2008; Kamya, 2009; Minello & Barban, 2012; Raviv et al., 1999).

Another area to be considered in future investigations is the relationship between **forced displacement and *higher* education**. Even though basic education programmes have been considered as a way to promote long-lasting solutions for displaced communities (Aburabia-Queder, 2011; Arar, Masry-Harzalla, & Haj-Yehia, 2013; Convertino, 2018; Del Franco, 2010), there is a limited access to higher education or vocational programmes, which is translated to broken possibilities for refugees or migrant students who want to continue their academic development and/or explore post-schooling realities. Thus, practitioners and researchers need to tackle the study and access to higher education opportunities for displaced communities, in order to promote social justice, mobility and community development.

A topic that claims a deeper analysis is the study of these topics with a **gender perspective** (Altinyelken, 2009; Antman, 2012; Dreby & Stutz, 2012; Kirk, 2010; Rankin & Aytaç, 2006). The community of *Los Abetos,* in Colombia, showed how girls can be empowered to motivate members of the community to work collaboratively in the achievement of communitarian objectives. Even though this research did not tackle a gender perspective on its theoretical framework, it does recognise the importance of this topic in education and forced displacement. Leadership and agency of girls and women to transform the conditions of their communities are inscribed into a relevant discussion that needs to be considered for future research. Furthermore, this vision also promotes the inclusion of women in development of public policies and situated educational programmes that seek to transform their everyday practices.

Finally, the contexts of Latin America (Colombia and Mexico) and the discussion between knowledge production in the Global North and South pointed out the relevance of a doing a **decolonial and grounded research process**, in which the production of theory comes from the contexts of data gathering (Andreotti et al., 2018; Cortina et al., 2019; Santos, 2009, 2010). This research opened the possibility of doing more research with this methodological approach. The need to revitalise the origin of theoretical models and to have concepts that are close to the Latin American perspective is evidenced in diverse investigations (Arnove et al., 2013; M. J. G. Ruiz, 2011; Wessells & Kostelny, 2013). Thus, scientific discussion needs to be enhanced with alternative perspectives and theories that are relevant for educational researchers in any part of the world.

This research represented a call for investigators to produce **grounded theory**, to recover their spaces of research as relevant contexts to do investigation. Following thinkers on the **decolonial perspective**, this investigation retrieved data and legitimised the Latin American perspective as a valid context for knowledge production in the topic of education and forced displacement (Carr, 2010; N. González, 2016). More work in this area need to be done, in order to promote the constitution of a corpus of theory that emerges from the Latin American (Global South) perspective and explains realities that are hardly well-detailed by theories from other contexts.

I close the dissertation by pointing out how this text helped to strengthen the theoretical explanations of education and forced displacement in the region of Latin America. Its contribution is also situated in the discipline and methodology of

comparative education, that is a growing field that needs to be studied from multiple and interdisciplinary perspectives. Finally, the pragmatic orientation of this dissertation evidences the need to work towards **innovative pedagogies** that tackle the needs of displaced populations, not by assisting them from a perspective of deficit, but by taking care of them from a positive point of view that empowers them with a notion of **agency** and **critical hope,** with a vision of future possibilities.

Educational contexts serve as places where any person can receive the support to build new and alternative futures despite his/her life history. In this context, education can help to *grow roses in concrete* (Duncan-Andrade, 2009; Shakur, 2009). This text was a call for researchers and practitioners to continue enhancing educational practices by remembering the double purpose of education: "to help people live well in a world that is worth living" (Kemmis et al., 2013, p. 24).

Appendix

Appendix 1: Formats of the pilot study

(a) Semi-structured interview

<center>Interview thematic guide</center>

- Knowledge of the participant

  - Name

  - Age

  - School grade

  - Favourite activites and hobbies

- School experiences

  - Favourite class and topic

  - Favourite space at school

  - Key actors in the school process

- Migratory background

  - Current residence

  - Causes of migration

  - Connection with previous place of residence

  - Cultural and linguistic factors in the migratory process

  - Problems and challenges in the migratory process

  - Family conditions

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- Influence of the formal and non-formal context

- • Characteristics of the school context and its influence

- • Characteristics of the after-school club and its influence

(b) Example of fieldnote

Este primer acercamiento con las familias nos permitió vislumbrar las posibilidades de acción con los niños, y ver cuál era el compromiso que ellos tenían para formar parte del proyecto.

Posteriormente, procedimos a agradecer a los padres por su presencia en esa introducción y, también verificamos que toda la información que había en los formatos de inscripción era correcta o que no hacía falta que llenaran algunos espacios. Cuando verificábamos que esto ocurría, los papás se podían retirar. Se les recordó, además, que la hora de salida era a las 12:00 h, con el fin de que fueran puntuales a la hora de recoger a sus hijos.

Al quedarnos con los niños, procedimos a hacer una actividad de integración. Cada uno, debía escribir su nombre en una etiqueta. Ya que lo había hecho, debía escribir en otra etiqueta el nombre de algo que le gustaba hacer, y que empezara con la misma letra con la que empieza su nombre. Por ejemplo: "Hola, soy Noé y me gusta nadar". Mientras hacíamos esto en pequeños grupos, nos conocíamos y preguntábamos a los niños cómo estaban y si estaban felices de estar en el proyecto.

(c) Example of projective exercise

¿Cómo me veo a mí mismo?

Tres fortalezas	Tres debilidades
Fuerte Feliz Valiente	nervioso indeciso Matematicas

(d) Example of community mapping exercise

Instrucciones: (1) Circula cuál de las siguientes fotografías representa mejor el lugar donde vives, y (2) Explica por qué esa imagen representa mejor el lugar donde vives.
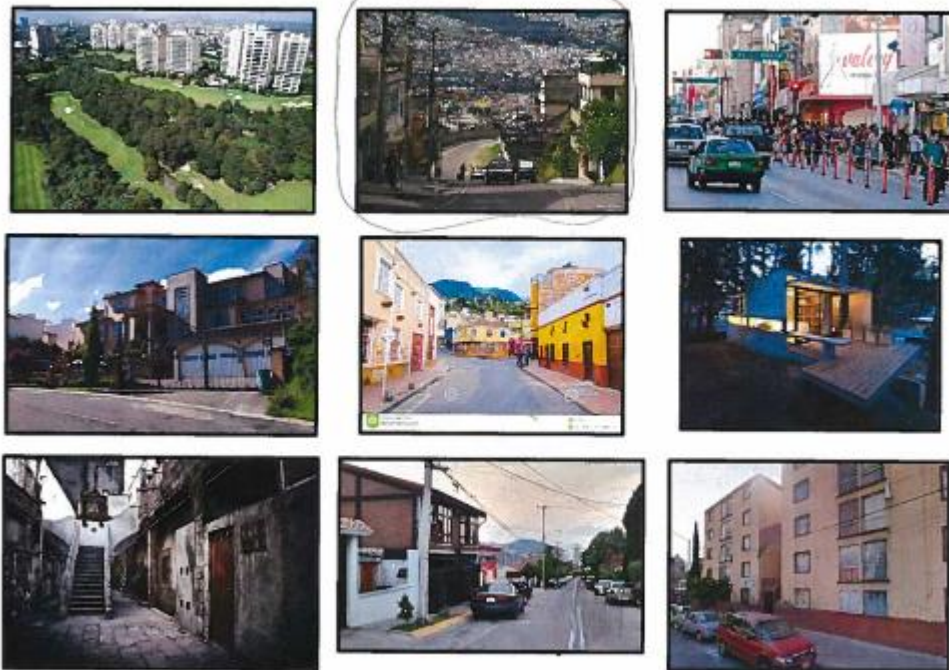
Appendix 2: Formats of the main study

(a) Semi-structured interview

Colombia – Formal education - Students

Spanish version

Pedir a los estudiantes que se presenten (nombre, grado, edad, barrio donde viven, entre otros).
¿Cuáles son las características de tu familia: miembros (con quién vives) y barrio donde residen?
¿Has vivido en más de un lugar en Colombia? ¿En dónde?
En caso afirmativo (de la pregunta previa): ¿Cómo ha sido tu experiencia/vivencia en el proceso de desplazamiento/migración/cambio de residencia que has realizado?
¿Cómo describes tu experiencia en la (nombre del colegio)?
¿De qué forma tu experiencia en la (nombre del colegio), ha influido en tus decisiones cotidianas?
¿Qué es lo que más te gusta de la (nombre del colegio)?
¿Qué harías para mejorar la (nombre del colegio)?
¿Cómo es el mejor colegio que imaginas o has tenido? ¿Alguna de estas aplica para la (nombre del colegio)?
¿Cómo es el mejor profesor que imaginas o has tenido? ¿Alguna de estas aplica para la (nombre del colegio)?
¿Crees que la (nombre del colegio), te ayuda a vivir mejor?
¿Crees que la (nombre del colegio), te ayuda a ser más feliz?
¿Crees que la (nombre del colegio), te ayuda a llevarte bien con otras personas?
¿Has pensado en tus planes para el futuro y al terminar de estudiar en la (nombre del colegio)? ¿Cuáles son?
¿Qué necesitas para cumplir con estos planes?
¿De qué manera la (nombre del colegio), puede ayudarte a alcanzar estos planes?
¿Cómo crees que tus actividades en el pasado (mencionar algunos ejemplos de su vida) influyen en tus planes y metas que tienes para el futuro?
¿Cómo crees que tus actividades en el presente (mencionar algunos ejemplos de su vida) influyen en tus planes y metas que tienes para el futuro?
¿Cómo definirías la frase "ser alguien en la vida"?
¿Qué requieres para "ser alguien en la vida"?
¿Para "ser alguien en la vida" requieres alguna(s) de estas condiciones: (1) dinero (plata), (2) fama, (3) popularidad, (4) admiración de las personas, (5) ser importante y reconocido? ¿Por qué?
¿Cómo influye la (nombre del colegio), en tu camino a "ser alguien en la vida"? ¿Tus profesores te han dicho cómo "ser alguien en la vida"?
¿Cuándo crees que tú has sido "alguien en la vida"?
¿Conoces la palabra "éxito"? ¿Crees que signifique lo mismo que "ser alguien en la vida"? ¿Por qué?
¿Cuándo crees que tú has sido exitoso?
¿Cómo definirías las siguientes palabras: (1) crecer, (2) progresar, (3) avanzar?
¿Qué necesitas para (1) crecer, (2) progresar y (3) avanzar en la vida?
¿Cuándo crees que has (1) crecido, (2) progresado y (3) avanzado en la vida?
¿Cómo influye la (nombre del colegio), en tu camino a (1) crecer, (2) progresar y (3) avanzar? ¿Tus profesores te han dicho cómo (1) crecer, (2) progresar y (3) avanzar?
¿Cómo definirías las siguientes palabras: (1) creación, (2) invención, (3) imaginación?
¿Consideras que tus profesores son (1) creativos, (2) usan su imaginación y (3) crean nuevas formas para dar clases y que los estudiantes aprendan mejor? ¿Cómo ocurre esto?

¿Consideras que la (nombre del colegio), es (1) creativa, (2) inventiva y (3) usa la imaginación para las actividades que realiza?
¿De qué manera crees que tus clases en la (nombre del colegio) influyen en tus planes y proyectos para el futuro?
¿De qué manera crees que tu experiencia en la (nombre del colegio) influyen en tus planes y proyectos para el futuro?
¿En qué medida tus planes y proyectos para el futuro se vinculan con el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cuál es tu rol como estudiante de la (nombre del colegio), en el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cómo consideras que puede colaborar la (nombre del colegio), con la comunidad en que se encuentra? ¿Cómo serían los resultados de esta colaboración?

English version

Ask students to introduce themselves (name, grade, age, neighbourhood where they live, among others).
What are the characteristics of your family: members (with whom you live) and neighbourhood where they reside?
Have you lived in more than one place in Colombia? Where?
If yes (from the previous question): How was your experience in the process of displacement / migration / change of residence you have made?
How do you describe your experience at the (name of the school)?
How has your experience at the (name of the school), influenced your daily decisions?
What do you like most about the (name of the school)?
What would you do to improve the (name of the school)?
How is the best school you imagine or have you had? Do any of these apply to the (name of the school)?
How is the best teacher you imagine or have you had? Do any of these apply to the (name of the school)?
Do you think that the (name of the school), helps you to live better?
Do you think that the (name of the school), helps you to be happier?
Do you think that the (name of the school), helps you get along with other people?
Have you thought about your plans for the future and after finishing studying at the (name of the school)? Which are they?
What do you need to comply with these plans?
How can the (name of the school), help you achieve these plans?
How do you think your activities in the past (mention some examples of your life) influence your plans and goals you have for the future?
How do you think your activities in the present (mention some examples of your life) influence your plans and goals you have for the future?
How would you define the phrase "to be someone in life"?
What do you need to "be someone in life"?
To "be someone in life" do you require any (s) of these conditions: (1) money (plata), (2) fame, (3) popularity, (4) admiration of people, (5) be important and recognized? Why?
How does the (name of the school), influence your path to "being someone in life"?
Have your teachers told you how to "be someone in life"?
When do you think you have been "someone in life"?
Do you know the word "success"?
Do you think it means the same as "being someone in life"? Why?
When do you think you have been successful?

How would you define the following words: (1) grow, (2) progress, (3) move forward? What do you need to (1) grow, (2) progress and (3) move forward in life?
When do you think you have (1) grown, (2) progressed and (3) advanced in life?
How does the (name of the school), on your way to (1) grow, (2) progress and (3) move forward?
Have your teachers told you how to (1) grow, (2) progress and (3) move forward?
How would you define the following words: (1) creation, (2) invention, (3) imagination?
Do you think your teachers are (1) creative, (2) use their imagination and (3) create new ways to teach and that students learn better? How does this happen?
Do you consider that the (name of the school), is (1) creative, (2) inventive and (3) uses the imagination for the activities it performs?
How do you think your classes at the (name of the school) influence your plans and projects for the future?
How do you think your experience at the (name of the school) influence your plans and projects for the future?
To what extent are your plans and projects for the future linked to the peacebuilding process that Colombia is currently in?
What is your role as a student of the (name of the school), in the peace-building process in which Colombia is currently located?
How do you think the (name of the school), can collaborate with the community in which it is located?
What would the results of this collaboration be like?

Colombia – Formal education - Teachers

Spanish version

¿Cómo decidió dedicarse a la labor docente?
¿Cómo ha sido su trayectoria docente a lo largo de los años que lleva de servicio?
¿Cómo fue el proceso para llegar a dictar clases en la (nombre del colegio)?
¿De qué forma considera que su historia de vida ha influido en su decisión para dedicarse a la labor docente y en su forma de dictar clases?
¿Cómo describe su experiencia como profesor de la (nombre del colegio)?
¿Cómo describe las características del contexto social en que se encuentra la (nombre del colegio)?
¿De qué forma las características del contexto social en que se encuentra la (nombre del colegio) influyen en su labor docente (planear e impartir clases)?
¿Cómo describe las necesidades de los estudiantes de la (nombre del colegio)?
¿De qué forma las necesidades de los estudiantes de la (nombre del colegio) influyen en su labor docente (planear e impartir clases)?
¿De qué manera las necesidades de los estudiantes de la (nombre del colegio) influyen en las ideas de futuro que presentan los estudiantes en su salón de clases?
¿De qué manera las características del contexto social de la (nombre del colegio) influyen en las ideas de futuro que presentan los estudiantes en su salón de clases?
¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su vida personal?
¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su en su labor docente?
¿De qué forma considera que el conflicto en Colombia ha influido en su vida personal?
¿De qué forma considera que el conflicto en Colombia ha influido en su labor docente?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su vida personal?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su labor docente?
¿Cómo entiende/define los conceptos de planes y proyectos de vida?
¿Cómo guía a los estudiantes de la (nombre del colegio) en la formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿Cómo entiende/define los conceptos de "éxito" y/o "ser alguien en la vida"?

¿Cómo guía a los estudiantes de la (nombre del colegio) en la formación de ideas para el futuro en la dimensión de la idea de éxito o "ser alguien en la vida"?
¿Cómo entiende/define los conceptos de progresar, crecer y avanzar?
¿Cómo guía a los estudiantes de la (nombre del colegio) en la formación de ideas para el futuro en la dimensión de la noción de progresar, crecer y avanzar?
¿Ha llevado a cabo actividades de aprendizaje que guíen a los estudiantes a poner en práctica las ideas para su futuro, con respecto a planes y proyectos de vida? ¿Cuáles?
¿De qué manera su experiencia global como docente ha influido en su formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿De qué manera su experiencia global como docente ha influido en su formación de ideas para el futuro en la dimensión de la idea de éxito o "ser alguien en la vida"?
¿De qué manera su experiencia global como docente ha influido en su formación de ideas para el futuro en la dimensión de la noción de progresar, crecer y avanzar?
¿Cómo ha logrado concretar sus ideas anteriores en planes y proyectos a lo largo de su vida?
¿Cómo definiría la "innovación" en educación?
A partir de su definición, ¿considera que usted es innovadora en su labor docente? ¿Cómo?
¿Considera que la innovación educativa es necesaria para guiar a los estudiantes en sus procesos de formación para ideas de futuro? ¿Por qué?
¿Cómo considera que la innovación educativa se puede insertar en el contexto de construcción de paz que vive Colombia actualmente?
¿Cómo piensa la educación para los próximos: (1) cinco años, (2) diez años?
¿Qué es necesario que tomen en cuenta las autoridades educativas para promover una educación que ayude a transformar la vida de los estudiantes?
¿Cómo puede colaborar para lograr lo anterior?
¿En qué medida sus planes y proyectos para el futuro se vinculan con el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cuál es su rol como profesor de la (nombre del colegio), en el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cómo considera que puede colaborar la (nombre del colegio), con la comunidad en que se encuentra? ¿Cómo serían los resultados de esta colaboración?

English version

How did you decide to dedicate yourself to teaching work?
How has your teaching career been throughout your years of service?
How was the process to get to teach at the (name of the school)?
How do you think that your life story has influenced your decision to dedicate yourself to teaching and your way of teaching classes?
How do you describe your experience as a professor at the (name of the school)?
How do you describe the characteristics of the social context in which the (name of the school) is located?
How do the characteristics of the social context in which the (name of the school) influence their teaching work (plan and teach classes)?
How do you describe the needs of the students of the (name of the school)?
How do the needs of the students of the (name of the school) influence their teaching work (plan and teach classes)?
How do the needs of the students of the (name of the school) influence the ideas of the future that students present in their classroom?
How do the characteristics of the social context of the (name of the school) influence the ideas of the future that students present in their classroom?
How do you think forced displacement in Colombia has influenced your personal life?
How do you think forced displacement in Colombia has influenced your teaching work?

How do you think the conflict in Colombia has influenced your personal life?
How do you think the conflict in Colombia has influenced your teaching work?
How do you think the peace process in Colombia has influenced your personal life?
How do you think the peace process in Colombia has influenced your teaching work?
How do you understand / define the concepts of life plans and projects?
How do you guide the students of the (name of the school) in the formation of ideas for the future in the dimension of life plans and projects?
How do you understand / define the concepts of "success" and / or "being someone in life"?
How do you guide the students of the (name of the school) in the formation of ideas for the future in the dimension of the idea of success or "being someone in life"?
How do you understand / define the concepts of progress, growth and progress?
How do you guide the students of the (name of the school) in the formation of ideas for the future in the dimension of the notion of progress, growth and progress?
Have you carried out learning activities that guide students to put ideas into practice for their future, regarding life plans and projects? Which are they?
How has your overall experience as a teacher influenced your formation of ideas for the future in the dimension of life plans and projects?
How has your overall experience as a teacher influenced your formation of ideas for the future in the dimension of the idea of success or "being someone in life"?
How has your overall experience as a teacher influenced your formation of ideas for the future in the dimension of the notion of progress, growth and progress?
How have you managed to specify your previous ideas in plans and projects throughout your life?
How would you define "innovation" in education?
From your definition, do you think you are innovative in your teaching work? How?
Do you think that educational innovation is necessary to guide students in their training processes for future ideas? Why?
How do you think that educational innovation can be inserted in the context of peace building that Colombia currently lives?
How do you think education for the next: (1) five years, (2) ten years?
What needs to be considered by educational authorities to promote an education that helps transform the lives of students?
How can you collaborate to achieve the above?
To what extent are your plans and projects for the future linked to the peacebuilding process in which Colombia is currently?
What is your role as a professor at the (name of the school), in the peace-building process in which Colombia is currently located?
How do you think the (name of the school), can collaborate with the community in which it is located? What would the results of this collaboration be like?

Colombia – Formal education - Parents

Spanish version

¿Cómo se vincula con la (nombre del colegio)?
¿Por qué decidió matricular a su(s) hijo(s) en la (nombre del colegio)?
¿De qué manera ha evolucionado la (nombre del colegio) desde que la conoció hasta la actualidad?
¿Cómo describe su experiencia como padre de familia de la (nombre del colegio)?
¿Cómo describe las características del contexto social en que se encuentra la (nombre del colegio)?
¿De qué forma las características del contexto social en que se encuentra la (nombre del colegio) influyen en su rol como padre de familia del colegio?
¿Cómo describe las necesidades de su(s) hijo(s)?
¿De qué forma la (nombre del colegio) ayuda a su(s) hijo(s) con estas necesidades?

¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su vida personal?
¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su rol como padre de familia?
¿De qué forma considera que el conflicto en Colombia ha influido en su vida personal?
¿De qué forma considera que el conflicto en Colombia ha influido en su rol como padre de familia?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su vida personal?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su rol como padre de familia?
¿Cómo entiende/define los conceptos de planes y proyectos de vida?
¿Cómo guía a su(s) hijo(s) en la formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿Cómo entiende/define los conceptos de "éxito" y/o "ser alguien en la vida"?
¿Cómo guía a su(s) hijo(s) en la formación de ideas para el futuro en la dimensión de la idea de éxito o "ser alguien en la vida"?
¿Cómo entiende/define los conceptos de progresar, crecer y avanzar?
¿Cómo guía a su(s) hijo(s) en la formación de ideas para el futuro en la dimensión de la noción de progresar, crecer y avanzar?
¿Ha llevado a cabo actividades que ayuden a su(s) hijo(s) a poner en práctica las ideas para su futuro, con respecto a planes y proyectos de vida? ¿Cuáles?
¿De qué manera su experiencia global como padre de familia de la (nombre del colegio), ha influido en su formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿De qué manera su experiencia global como padre de familia de la (nombre del colegio), ha influido en su formación de ideas para el futuro en la dimensión de la idea de éxito o "ser alguien en la vida"?
¿De qué manera su experiencia global como padre de familia de la (nombre del colegio), ha influido en su formación de ideas para el futuro en la dimensión de la noción de progresar, crecer y avanzar?
¿Cómo ha logrado concretar sus ideas anteriores en planes y proyectos a lo largo de su vida?
¿Cómo definiría la "innovación" en educación?
A partir de su definición, ¿considera que la (nombre del colegio) y sus miembros son innovadores en sus procesos y forma de dictar clases? ¿Cómo?
¿Considera que la innovación educativa es necesaria para guiar a los estudiantes en sus procesos de formación para ideas de futuro? ¿Por qué?
¿Cómo considera que la innovación educativa se puede insertar en el contexto del conflicto y la construcción de paz que vive Colombia actualmente?
¿Cómo piensa la educación para los próximos: (1) cinco años, (2) diez años?
¿Qué es necesario que tomen en cuenta las autoridades educativas para promover una educación que ayude a transformar la vida de los estudiantes?
¿Cómo puede colaborar para lograr lo anterior?
¿En qué medida sus planes y proyectos para el futuro se vinculan con el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cuál es su rol como padre de familia de la (nombre del colegio), en el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cómo considera que puede colaborar la (nombre del colegio), con la comunidad en que se encuentra? ¿Cómo serían los resultados de esta colaboración?

English version

How does it connect with the (name of the school)?
Why did you decide to enrol your child (ren) at the (name of the school)?
In what way has the (name of the school) evolved since he met it until today?
How do you describe your experience as a parent of the (name of the school)?
How do you describe the characteristics of the social context in which the (name of the school) is located?

How do the characteristics of the social context in which the (name of the school) influence your role as a parent of the school?
How do you describe the needs of your child (ren)?
How does the (name of the school) help your child (ren) with these needs?
How do you think forced displacement in Colombia has influenced your personal life?
How do you think forced displacement in Colombia has influenced your role as a parent?
How do you think the conflict in Colombia has influenced your personal life?
How do you think the conflict in Colombia has influenced your role as a parent?
How do you think the peace process in Colombia has influenced your personal life?
How do you think the peace process in Colombia has influenced your role as a parent?
How do you understand / define the concepts of life plans and projects?
How do you guide your child (ren) in the formation of ideas for the future in the dimension of life plans and projects?
How do you understand / define the concepts of "success" and / or "being someone in life"?
How do you guide your child (ren) in the formation of ideas for the future in the dimension of the idea of success or "being someone in life"?
How do you understand / define the concepts of progress, growth and progress?
How do you guide your child (ren) in the formation of ideas for the future in the dimension of the notion of progress, growth and progress?
Have you carried out activities that help your child (ren) put into practice the ideas for their future, regarding life plans and projects? Which are they?
How has your global experience as a parent of the (name of the school) influenced your formation of ideas for the future in the dimension of life plans and projects?
How has your overall experience as a parent of the (name of the school), influenced your formation of ideas for the future in the dimension of the idea of success or "being someone in the lifetime"?
How has your global experience as a parent of the (name of the school) influenced your formation of ideas for the future in the dimension of the notion of progressing, growing and advancing?
How have you managed to specify your previous ideas in plans and projects throughout your life? How would you define "innovation" in education?
From your definition, do you think that the (name of the school) and its members are innovative in their processes and way of teaching classes? How?
Do you think that educational innovation is necessary to guide students in their training processes for future ideas? Why?
How do you think that educational innovation can be inserted in the context of the conflict and peacebuilding that Colombia currently lives?
How do you think education for the next: (1) five years, (2) ten years?
What needs to be considered by educational authorities to promote an education that helps transform the lives of students?
How can you collaborate to achieve the above?
To what extent are your plans and projects for the future linked to the peacebuilding process in which Colombia is currently?
What is your role as a parent of the (name of the school), in the peace-building process in which Colombia is currently located?
How do you think the (name of the school), can collaborate with the community in which it is located? What would the results of this collaboration be like?

Colombia – Non-formal education – Community members/leaders

Spanish version

¿Cómo se vincula con el grupo (nombre del grupo)?

¿De qué manera ha evolucionado el grupo (nombre del grupo) desde que lo conoció hasta la actualidad?
¿Cómo describe su experiencia como miembro de la comunidad (mencionar rol) del grupo (nombre del grupo)?
¿Cómo describe las características del contexto social en que se encuentra grupo (nombre del grupo)?
¿De qué forma las características del contexto social en que se encuentra el grupo (nombre del grupo) influyen en su manera de relacionarse con el mismo?
¿Cómo describe las necesidades de los participantes (niños y mentoras) del grupo (nombre del grupo)?
¿De qué forma las necesidades de los participantes (niños y mentoras) del grupo (nombre del grupo) influyen en su manera de relacionarse con el mismo?
¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su vida personal?
¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su relación con el grupo (nombre del grupo)?
¿De qué forma considera que el conflicto en Colombia ha influido en su vida personal?
¿De qué forma considera que el conflicto en Colombia ha influido en su relación con el grupo (nombre del grupo)?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su vida personal?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su relación con el grupo (nombre del grupo)?
¿Cómo entiende/define los conceptos de planes y proyectos de vida?
¿De qué manera su experiencia global como miembro de la comunidad del grupo (nombre del grupo) ha influido en su formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿Cómo entiende/define los conceptos de "éxito" y/o "ser alguien en la vida"?
¿De qué manera su experiencia global como miembro del grupo (nombre del grupo) ha influido en su formación de ideas para el futuro en la dimensión de la idea de éxito o "ser alguien en la vida"?
¿Cómo entiende/define los conceptos de progresar, crecer y avanzar?
¿De qué manera su experiencia global como miembro de la comunidad de la (nombre del colegio), ha influido en su formación de ideas para el futuro en la dimensión de la noción de progresar, crecer y avanzar?
¿Cómo ha logrado concretar sus ideas anteriores en planes y proyectos a lo largo de su vida?
¿Cómo definiría la "innovación" en educación?
A partir de su definición, ¿considera que el grupo (nombre del grupo) y sus miembros son innovadores en sus procesos y forma de trabajar? ¿Cómo?
¿Considera que la innovación educativa es necesaria para guiar a los participantes (mentoras y niños) en sus procesos de formación para ideas de futuro? ¿Por qué?
¿Cómo considera que la innovación educativa se puede insertar en el contexto del conflicto y la construcción de paz que vive Colombia actualmente?
¿Cómo piensa la educación para los próximos: (1) cinco años, (2) diez años?
¿Qué es necesario que tomen en cuenta las autoridades educativas para promover una educación que ayude a transformar la vida de los estudiantes?
¿Cómo puede colaborar para lograr lo anterior?
¿En qué medida sus planes y proyectos para el futuro se vinculan con el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cuál es su rol como miembro de la comunidad (mencionar rol) del grupo (nombre del grupo) en el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cómo considera que puede colaborar el grupo (nombre del grupo) con instituciones educativas o colegios cercanos? ¿Cómo serían los resultados de esta colaboración?

English version

How do you link with the (name of the group) group? How has the (name of the group) group evolved since he met him until today?

How do you describe your experience as a member of the community (mention role) of the (name of the group) group?
How do you describe the characteristics of the social context in which the (name of the group) group is located?
How do the characteristics of the social context in which the (name of the group) group is found influence their way of relating to it?
How do you describe the needs of the participants (children and mentors) of the (name of the group) group?
How do the needs of the participants (children and mentors) of the (name of the group) group influence their way of relating to it?
How do you think forced displacement in Colombia has influenced your personal life?
How do you think that forced displacement in Colombia has influenced your relationship with the (name of the group) group?
How do you think the conflict in Colombia has influenced your personal life?
How do you think the conflict in Colombia has influenced your relationship with the (name of the group) group?
How do you think the peace process in Colombia has influenced your personal life?
How do you think the peace process in Colombia has influenced your relationship with the (name of the group) group?
How do you understand / define the concepts of life plans and projects?
How has your overall experience as a member of the community of the (name of the group) group influenced your formation of ideas for the future in the dimension of life plans and projects?
How do you understand / define the concepts of "success" and / or "being someone in life"?
How has your overall experience as a member of the (name of the group) group influenced your formation of ideas for the future in the dimension of the idea of success or "being someone in life"?
How do you understand / define the concepts of progress, growth and progress?
How has your overall experience as a member of the community of the (name of the school) influenced your formation of ideas for the future in the dimension of the notion of progress, growth and progress?
How have you managed to specify your previous ideas in plans and projects throughout your life? How would you define "innovation" in education?
From your definition, do you think that the group (name of the group) and its members are innovative in their processes and way of working? How?
Do you think that educational innovation is necessary to guide participants (mentors and children) in their training processes for ideas for the future? Why?
How do you think that educational innovation can be inserted in the context of the conflict and peacebuilding that Colombia currently lives?
How do you think education for the next: (1) five years, (2) ten years?
What needs to be considered by educational authorities to promote an education that helps transform the lives of students?
How can you collaborate to achieve the above?
To what extent are your plans and projects for the future linked to the peacebuilding process in which Colombia is currently?
What is your role as a member of the community (mention role) of the (name of the group) group in the peacebuilding process in which Colombia is currently?
How do you think the group (name of the group) can collaborate with educational institutions or nearby schools? What would the results of this collaboration be like?

Colombia – Non-formal education – Parents

Spanish version

¿Cómo se vincula con el grupo (nombre del grupo)?

¿Por qué decidió incluir a su(s) hijo(s) en el grupo (nombre del grupo)?
¿De qué manera ha evolucionado el grupo (nombre del grupo) desde que lo conoció hasta la actualidad?
¿Cómo describe su experiencia como padre de familia del grupo (nombre del grupo)?
¿Cómo describe las características del contexto social en que se encuentra el grupo (nombre del grupo)?
¿De qué forma las características del contexto social en que se encuentra el grupo (nombre del grupo) influyen en su rol como padre de familia del grupo (nombre del grupo)?
¿Cómo describe las necesidades de su(s) hijo(s)?
¿De qué forma el grupo (nombre del grupo) ayuda a su(s) hijo(s) con estas necesidades?
¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su vida personal?
¿De qué forma considera que el desplazamiento forzado en Colombia ha influido en su rol como padre de familia?
¿De qué forma considera que el conflicto en Colombia ha influido en su vida personal?
¿De qué forma considera que el conflicto en Colombia ha influido en su rol como padre de familia?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su vida personal?
¿De qué forma considera que el proceso de paz en Colombia ha influido en su rol como padre de familia?
¿Cómo entiende/define los conceptos de planes y proyectos de vida?
¿Cómo guía a su(s) hijo(s) en la formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿Cómo entiende/define los conceptos de "éxito" y/o "ser alguien en la vida"?
¿Cómo guía a su(s) hijo(s) en la formación de ideas para el futuro en la dimensión de la idea de éxito o "ser alguien en la vida"?
¿Cómo entiende/define los conceptos de progresar, crecer y avanzar?
¿Cómo guía a su(s) hijo(s) en la formación de ideas para el futuro en la dimensión de la noción de progresar, crecer y avanzar?
¿Ha llevado a cabo actividades que ayuden a su(s) hijo(s) a poner en práctica las ideas para su futuro, con respecto a planes y proyectos de vida? ¿Cuáles?
¿De qué manera su experiencia global como padre de familia del grupo (nombre del grupo) ha influido en su formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿De qué manera su experiencia global como padre de familia del grupo (nombre del grupo) ha influido en su formación de ideas para el futuro en la dimensión de la idea de éxito o "ser alguien en la vida"?
¿De qué manera su experiencia global como padre de familia del grupo (nombre del grupo) ha influido en su formación de ideas para el futuro en la dimensión de la noción de progresar, crecer y avanzar?
¿Cómo ha logrado concretar sus ideas anteriores en planes y proyectos a lo largo de su vida?
¿Cómo definiría la "innovación" en educación?
A partir de su definición, ¿considera que el grupo (nombre del grupo) y sus miembros son innovadores en sus procesos y forma de trabajar? ¿Cómo?
¿Considera que la innovación educativa es necesaria para guiar a los estudiantes en sus procesos de formación para ideas de futuro? ¿Por qué?
¿Cómo considera que la innovación educativa se puede insertar en el contexto del conflicto y la construcción de paz que vive Colombia actualmente?
¿Cómo piensa la educación para los próximos: (1) cinco años, (2) diez años?
¿Qué es necesario que tomen en cuenta las autoridades educativas para promover una educación que ayude a transformar la vida de los estudiantes?
¿Cómo puede colaborar para lograr lo anterior?
¿En qué medida sus planes y proyectos para el futuro se vinculan con el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cuál es su rol como padre de familia del grupo (nombre del grupo), en el proceso de construcción de paz en que se encuentra Colombia actualmente?

¿Cómo considera que puede colaborar el grupo (nombre del grupo) con instituciones educativas o colegios cercanos? ¿Cómo serían los resultados de esta colaboración?

English version

How do you link with the (name of the group) group?
Why did you decide to include your child (ren) in the (name of the group) group?
How has the (name of the group) group evolved since he met him until today?
How do you describe your experience as a parent of the (name of the group) group?
How do you describe the characteristics of the social context in which the (name of the group) group is located?
How do the characteristics of the social context in which the (name of the group) group influence your role as a parent of the (name of the group) group?
How do you describe the needs of your child (ren)?
How does the (name of the group) group help your child (ren) with these needs?
How do you think forced displacement in Colombia has influenced your personal life?
How do you think forced displacement in Colombia has influenced your role as a parent?
How do you think the conflict in Colombia has influenced your personal life?
How do you think the conflict in Colombia has influenced your role as a parent?
How do you think the peace process in Colombia has influenced your personal life?
How do you think the peace process in Colombia has influenced your role as a parent?
How do you understand / define the concepts of life plans and projects?
How do you guide your child (ren) in the formation of ideas for the future in the dimension of life plans and projects?
How do you understand / define the concepts of "success" and / or "being someone in life"?
How do you guide your child (ren) in the formation of ideas for the future in the dimension of the idea of success or "being someone in life"?
How do you understand / define the concepts of progress, growth and progress?
How do you guide your child (ren) in the formation of ideas for the future in the dimension of the notion of progress, growth and progress?
Have you carried out activities that help your child (ren) put into practice the ideas for their future, regarding life plans and projects? Which are they?
How has your global experience as a parent of the (name of the group) group influenced your formation of ideas for the future in the dimension of life plans and projects?
How has your global experience as a parent of the (name of the group) group influenced your formation of ideas for the future in the dimension of the idea of success or "being someone in life"?
How has your global experience as a parent of the (name of the group) group influenced your formation of ideas for the future in the dimension of the notion of progress, growth and progress?
How have you managed to specify your previous ideas in plans and projects throughout your life? How would you define "innovation" in education?
From your definition, do you think that the group (name of the group) and its members are innovative in their processes and way of working? How?
Do you think that educational innovation is necessary to guide students in their training processes for future ideas? Why?
How do you think that educational innovation can be inserted in the context of the conflict and peacebuilding that Colombia currently lives?
How do you think education for the next: (1) five years, (2) ten years?
What needs to be considered by educational authorities to promote an education that helps transform the lives of students?
How can you collaborate to achieve the above?

To what extent are your plans and projects for the future linked to the peacebuilding process in which Colombia is currently?
What is your role as a parent of the (name of the group) group in the peacebuilding process in which Colombia is currently?
How do you think the group (name of the group) can collaborate with educational institutions or nearby schools? What would the results of this collaboration be like?

Colombia – Non-formal education – Mentors (children)

Spanish version

Pedir a las mentoras que se presenten (nombre, grado, edad, barrio donde viven, entre otros).
¿Cuáles son las características de tu familia: miembros (con quién vives) y barrio donde residen?
¿Has vivido en más de un lugar en Colombia? ¿Cuáles?
En caso afirmativo (de la pregunta previa): ¿Cómo ha sido tu experiencia/vivencia en el proceso de desplazamiento/migración/cambio de residencia que has realizado?
¿Cómo describes tu experiencia en el grupo (nombre del grupo)?
¿De qué forma tu experiencia en el grupo (nombre del grupo) ha influido en tus decisiones cotidianas?
¿Qué es lo que más te gusta del grupo (nombre del grupo)?
¿Qué harías para mejorar el grupo (nombre del grupo)?
¿Crees que el grupo (nombre del grupo) te ayuda a (1) vivir mejor, (2) ser más feliz y (3) llevarte bien con otras personas? ¿Por qué?
¿Has pensado en tus planes para el futuro? ¿Cuáles son?
¿Qué necesitas para cumplir con estos planes?
¿De qué manera el grupo (nombre del grupo) puede ayudarte a alcanzar estos planes?
¿Cómo crees que tus actividades en el pasado (mencionar algunos ejemplos de su vida) influyen en los planes y metas que tienes para el futuro?
¿Cómo crees que tus actividades en el presente (mencionar algunos ejemplos de su vida) influyen en los planes y metas que tienes para el futuro?
¿Cómo definirías la frase "ser alguien en la vida"?
¿Qué requieres para "ser alguien en la vida"?
¿Para "ser alguien en la vida" requieres alguna(s) de estas condiciones: (1) dinero (plata), (2) fama, (3) popularidad, (4) admiración de las personas, (5) ser importante y reconocido? ¿Por qué?
¿Cómo influye el grupo (nombre del grupo) en tu camino a "ser alguien en la vida"?
¿Cuándo crees que tú has sido "alguien en la vida"?
¿Conoces la palabra "éxito"? ¿Crees que signifique lo mismo que "ser alguien en la vida"? ¿Por qué?
¿Cuándo crees que tú has sido exitoso?
¿Cómo definirías las siguientes palabras: (1) crecer, (2) progresar, (3) avanzar?
¿Qué necesitas para (1) crecer, (2) progresar y (3) avanzar en la vida?
¿Cuándo crees que has (1) crecido, (2) progresado y (3) avanzado en la vida?
¿Cómo influye el grupo (nombre del grupo) en tu camino a (1) crecer, (2) progresar y (3) avanzar?
¿Cómo definirías las siguientes palabras: (1) creación, (2) invención, (3) imaginación?
¿Consideras que las actividades que se implementan en el grupo (nombre del grupo) son (1) creativas, (2) utilizan la imaginación y (3) son inventivas?
¿De qué manera crees que tu experiencia en el grupo (nombre del grupo) influye en tus planes y proyectos para el futuro?
¿En qué medida tus planes y proyectos para el futuro se vinculan con el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cuál es tu rol como mentora del grupo (nombre del grupo) en el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cómo consideras que puede colaborar el grupo (nombre del grupo) con instituciones educativas o colegios cercanos? ¿Cómo serían los resultados de esta colaboración?

English version

Ask the mentors to introduce themselves (name, grade, age, neighbourhood where they live, among others).
What are the characteristics of your family: members (with whom you live) and neighbourhood where they reside?
Have you lived in more than one place in Colombia? Which are they?
If yes (from the previous question): How was your experience in the process of displacement / migration / change of residence you have made?
How do you describe your experience in the (name of the group) group?
How has your experience in the (name of the group) group influenced your daily decisions?
What do you like most about the (name of the group) group?
What would you do to improve the (name of the group) group?
Do you think the group (name of the group) helps you to (1) live better, (2) be happier and (3) get along with other people? Why? Have you thought about your plans for the future? Which are they?
What do you need to comply with these plans?
How can the (name of the group) group help you achieve these plans?
How do you think your activities in the past (mention some examples of your life) influence the plans and goals you have for the future?
How do you think your activities in the present (mention some examples of your life) influence the plans and goals you have for the future?
How would you define the phrase "to be someone in life"?
What do you need to "be someone in life"?
To "be someone in life" do you require any (s) of these conditions: (1) money (plata), (2) fame, (3) popularity, (4) admiration of people, (5) be important and recognized? Why?
How does the (name of the group) group influence your path to "being someone in life"?
When do you think you have been "someone in life"?
Do you know the word "success"?
Do you think it means the same as "being someone in life"? Why?
When do you think you have been successful? How would you define the following words: (1) grow, (2) progress, (3) move forward? What do you need to (1) grow, (2) progress and (3) move forward in life?
When do you think you have (1) grown, (2) progressed and (3) advanced in life?
How does the (name of the group) group influence your path to (1) grow, (2) progress and (3) move forward?
How would you define the following words: (1) creation, (2) invention, (3) imagination?
Do you consider that the activities that are implemented in the (name of the group) group are (1) creative, (2) use imagination and (3) are inventive?
How do you think your experience in the (name of the group) group influences your plans and projects for the future?
To what extent are your plans and projects for the future linked to the peacebuilding process that Colombia is currently in?
What is your role as a mentor of the (name of the group) group in the peacebuilding process in which Colombia is currently?
How do you think the (name of the group) group can collaborate with educational institutions or nearby schools? What would the results of this collaboration be like?

<u>Colombia – Non-formal education – Participants (children)</u>

Spanish version

Pedir a los participantes que se presenten (nombre, grado, edad, barrio donde viven, entre otros).
¿Cuáles son las características de tu familia: miembros (con quién vives) y barrio donde residen?
¿Has vivido en más de un lugar en Colombia? ¿Cuáles?
En caso afirmativo (de la pregunta previa): ¿Cómo ha sido tu experiencia/vivencia en el proceso de desplazamiento/migración/cambio de residencia que has realizado?
¿Cómo describes tu experiencia en el grupo (nombre del grupo)?
¿De qué forma tu experiencia en el grupo (nombre del grupo) ha influido en tus decisiones cotidianas?
¿Qué es lo que más te gusta del grupo (nombre del grupo)?
¿Qué harías para mejorar el grupo (nombre del grupo)?
¿Crees que el grupo (nombre del grupo) te ayuda a (1) vivir mejor, (2) ser más feliz, y (3) llevarte bien con otras personas? ¿Por qué?
¿Has pensado en tus planes para el futuro? ¿Cuáles son?
¿Qué necesitas para cumplir con estos planes?
¿De qué manera el grupo (nombre del grupo) puede ayudarte a alcanzar estos planes?
¿Cómo crees que tus actividades en el pasado (mencionar algunos ejemplos de su vida) influyen en la idea, planes y metas que tienes para el futuro?
¿Cómo crees que tus actividades en el presente (mencionar algunos ejemplos de su vida) influyen en la idea, planes y metas que tienes para el futuro?
¿Cómo definirías la frase "ser alguien en la vida"?
¿Qué requieres para "ser alguien en la vida"?
¿Para "ser alguien en la vida" requieres alguna(s) de estas condiciones: (1) dinero (plata), (2) fama, (3) popularidad, (4) admiración de las personas, (5) ser importante y reconocido? ¿Por qué?
¿Cómo influye el grupo (nombre del grupo) en tu camino a "ser alguien en la vida"?
¿Cuándo crees que tú has sido "alguien en la vida"?
¿Conoces la palabra "éxito"? ¿Crees que signifique lo mismo que "ser alguien en la vida"? ¿Por qué?
¿Cuándo crees que tú has sido exitoso?
¿Cómo definirías las siguientes palabras: (1) crecer, (2) progresar, (3) avanzar?
¿Qué necesitas para crecer, progresar y avanzar en la vida?
¿Cuándo crees que has crecido, progresado y avanzado en la vida?
¿Cómo influye el grupo (nombre del grupo) en tu camino a (1) crecer, (2) progresar y (3) avanzar?
¿Tus profesores te han dicho cómo (1) crecer, (2) progresar y (3) avanzar?
¿Cómo definirías las siguientes palabras: (1) creación, (2) invención, (3) imaginación?
¿Consideras que las actividades que se implementan en el grupo (nombre del grupo) son creativas, utilizan la imaginación y son inventivas?
¿De qué manera crees que tu experiencia en el grupo (nombre del grupo) influye en tus planes y proyectos para el futuro?
¿En qué medida tus planes y proyectos para el futuro se vinculan con el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cuál es tu rol como participante del grupo (nombre del grupo) en el proceso de construcción de paz en que se encuentra Colombia actualmente?
¿Cómo consideras que puede colaborar el grupo (nombre del grupo) con instituciones educativas o colegios cercanos? ¿Cómo serían los resultados de esta colaboración?

English version

Ask participants to introduce themselves (name, grade, age, neighbourhood where they live, among others).
What are the characteristics of your family: members (with whom you live) and neighbourhood where they reside?

Have you lived in more than one place in Colombia? Which are they?
If yes (from the previous question): How was your experience in the process of displacement / migration / change of residence you have made?
How do you describe your experience in the (name of the group) group?
How has your experience in the (name of the group) group influenced your daily decisions?
What do you like most about the (name of the group) group?
What would you do to improve the (name of the group) group? Do you think the (name of the group) group helps you (1) live better, (2) be happier, and (3) get along with other people? Why?
Have you thought about your plans for the future? Which are they?
What do you need to comply with these plans?
How can the (name of the group) group help you achieve these plans?
How do you think your activities in the past (mention some examples of your life) influence the idea, plans and goals you have for the future?
How do you think your activities in the present (mention some examples of your life) influence the idea, plans and goals you have for the future?
How would you define the phrase "to be someone in life"?
What do you need to "be someone in life"?
To "be someone in life" do you require any (s) of these conditions: (1) money (plata), (2) fame, (3) popularity, (4) admiration of people, (5) be important and recognized? Why?
How does the (name of the group) group influence your path to "being someone in life"?
When do you think you have been "someone in life"?
Do you know the word "success"?
Do you think it means the same as "being someone in life"? Why?
When do you think you have been successful?
How would you define the following words: (1) grow, (2) progress, (3) move forward?
What do you need to grow, progress and move forward in life?
When do you think you have grown, progressed and advanced in life?
How does the (name of the group) group influence your path to (1) grow, (2) progress and (3) move forward?
Have your teachers told you how to (1) grow, (2) progress and (3) move forward?
How would you define the following words: (1) creation, (2) invention, (3) imagination?
Do you consider that the activities that are implemented in the (name of the group) group are creative, use imagination and are inventive?
How do you think your experience in the (name of the group) group influences your plans and projects for the future?
To what extent are your plans and projects for the future linked to the peacebuilding process that Colombia is currently in?
What is your role as a participant of the (name of the group) group in the peacebuilding process in which Colombia is currently?
How do you think the (name of the group) group can collaborate with educational institutions or nearby schools?
What would the results of this collaboration be like?

Mexico – Formal and non-formal education – Teacher

Spanish version

¿Cómo decidió dedicarse a la labor docente?
¿Cómo ha sido su trayectoria docente a lo largo de los años que lleva de servicio?
¿Cómo fue el proceso para llegar a dar clases en la (nombre del colegio)?

¿De qué forma considera que su historia de vida ha influido en su decisión para dedicarse a la labor docente y en su forma de dar clases?
¿Usted conoce la historia como se formó esta comunidad? En caso afirmativo, ¿nos podría compartir qué conoce?
¿Cómo describe su experiencia como profesor de la (nombre del colegio)?
¿Cómo describe las características del contexto social en que se encuentra la (nombre del colegio)?
¿De qué forma las características del contexto social en que se encuentra la (nombre del colegio) influyen en su labor docente (planear e impartir clases)?
¿Cómo describe las necesidades de los estudiantes de la (nombre del colegio)?
¿De qué forma las necesidades de los estudiantes de la (nombre del colegio) influyen en su labor docente (planear e impartir clases)?
¿De qué manera las necesidades de los estudiantes de la escuela influyen en las ideas de futuro que presentan los estudiantes en su salón de clases?
¿De qué manera las características del contexto social de la escuela influyen en las ideas de futuro que presentan los estudiantes en su salón de clases?
¿De qué forma el proceso de expulsión (desplazamiento) que vivió la comunidad influyó en su vida personal?
¿De qué forma el proceso de expulsión (desplazamiento) que vivió la comunidad influyó en su labor docente?
¿Usted aborda el tema de la historia de la comunidad con sus estudiantes? En caso afirmativo: ¿Cómo lo hace?
¿Cómo entiende/define los conceptos de planes y proyectos de vida?
¿Cómo guía a los estudiantes de la (nombre del colegio) en la formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿Cómo entiende/define los conceptos de "éxito", "ser alguien en la vida", triunfar o ganar?
¿Cómo guía a los estudiantes de la escuela en la formación de ideas para el futuro en la dimensión de la idea de "éxito", "ser alguien en la vida", triunfar o ganar?
¿Ha llevado a cabo actividades de aprendizaje que guíen a los estudiantes a poner en práctica las ideas para su futuro, con respecto a planes y proyectos de vida? ¿Cuáles?
¿De qué manera su experiencia global como docente ha influido en su formación de ideas para el futuro en la dimensión de planes y proyectos de vida?
¿De qué manera su experiencia global como docente ha influido en su formación de ideas para el futuro en la dimensión de la idea de "éxito", "ser alguien en la vida", triunfar o ganar?
¿Cómo ha logrado concretar sus ideas anteriores en planes y proyectos a lo largo de su vida?
¿Cómo definiría la "innovación" en educación?
A partir de su definición, ¿considera que usted es innovador en su labor docente? ¿Cómo?
¿Considera que la innovación educativa es necesaria para guiar a los estudiantes en sus procesos de formación para ideas de futuro? ¿Por qué?
¿Cómo piensa la educación para el futuro?
¿Cómo considera que puede colaborar la escuela con la comunidad en que se encuentra? ¿Cómo serían los resultados de esta colaboración?
¿Cómo considera que puede colaborar la escuela con el templo de la comunidad? ¿Cómo serían los resultados de esta colaboración?

English version

How did you decide to dedicate yourself to teaching work?
How has your teaching career been throughout your years of service?
How was the process to get to teach at (name of the school)?
How do you think that your life story has influenced your decision to devote yourself to teaching and your way of teaching?

Do you know the history of how this community was formed? If so, could you share what you know?
How do you describe your experience as a teacher at (name of the school)?
How do you describe the characteristics of the social context in which (name of the school) is located?
How do the characteristics of the social context in which (name of the school) is influencing its teaching work (planning and teaching)?
How do you describe the needs of (name of the school) students? How do the needs of (name of the school) students influence their teaching work (planning and teaching)?
How do the needs of the students of the school influence the ideas of the future that the students present in their classroom?
How do the characteristics of the school's social context influence the ideas of the future that students present in their classroom?
How did the process of expulsion (displacement) experienced by the community influence your personal life?
How did the process of expulsion (displacement) that the community lived influenced their teaching work?
Do you address the issue of community history with your students? If yes: How do you do it?
How do you understand / define the concepts of life plans and projects?
How do you guide (name of the school) students in the formation of ideas for the future in the dimension of life plans and projects?
How do you understand / define the concepts of "success", "being someone in life", succeed or win?
How do you guide the students of the school in the formation of ideas for the future in the dimension of the idea of "success", "being someone in life", succeed or win?
Have you carried out learning activities that guide students to put ideas into practice for their future, regarding life plans and projects? Which are they?
How has your overall experience as a teacher influenced your formation of ideas for the future in the dimension of life plans and projects?
How has your overall experience as a teacher influenced your formation of ideas for the future in the dimension of the idea of "success", "being someone in life", succeed or win?
How have you managed to specify your previous ideas in plans and projects throughout your life?
How would you define "innovation" in education?
From your definition, do you think you are innovative in your teaching work? How?
Do you think that educational innovation is necessary to guide students in their training processes for future ideas? Why?
How do you think education for the future?
How do you think the school can collaborate with the community in which it is located?
What would the results of this collaboration be like?
How do you think the school can collaborate with the community temple?
What would the results of this collaboration be like?

Mexico – Formal and non-formal education – Parents

Spanish version

Pedir al padre de familia que se presente (nombre, actividades a las que se dedica, rol en la comunidad y su relación con la (nombre del colegio)).
¿Usted conoce la historia como se formó su comunidad? En caso afirmativo, ¿nos podría compartir qué conoce?
¿Usted cómo vivió el proceso de expulsión (desplazamiento) que experimentó la comunidad cuando fueron desplazados por sus creencias religiosas?
¿De qué forma considera que el proceso de expulsión que vivió su comunidad ha influido en su vida personal?

¿Usted habla con su hijo(a) sobre la historia de su comunidad? ¿Cómo lo hace?
¿De qué manera ha evolucionado la (nombre del colegio) desde que la conoció hasta la actualidad?
¿De qué manera ha evolucionado el templo de la comunidad desde que lo conoció hasta la actualidad?
¿Cuál es el rol que tiene la (nombre del colegio) en la configuración de la comunidad?
¿Cuál es el rol que tiene el maestro en la configuración de la comunidad?
¿Cuál es el rol que tiene el templo de la comunidad desde que lo conoció hasta la actualidad?
¿Usted considera que es importante que en la (nombre del colegio) se aborde el tema de la historia de su comunidad? ¿Por qué?
¿Usted considera que es importante que en el templo de la comunidad se aborde el tema de la historia de su comunidad? ¿Por qué?
¿Cómo entiende/define los conceptos ideas de futuro, y de planes y proyectos de vida?
¿De qué manera sus ideas de futuro, y planes y proyectos de vida se mantuvieron o cambiaron después del proceso de expulsión que vivió su comunidad?
¿De qué manera sus ideas de futuro, y planes y proyectos de vida fueron influidos por su presencia en la (nombre del colegio)? / ¿De qué manera considera que las ideas de futuro, y planes y proyectos de vida de los miembros de la comunidad fueron influidos por la (nombre del colegio)?
¿De qué manera sus ideas de futuro, y planes y proyectos de vida fueron influidos por su presencia en el templo de la comunidad? / ¿De qué manera considera que las ideas de futuro, y planes y proyectos de vida de los miembros de la comunidad fueron influidos por el templo de la comunidad?
¿Cómo guía a su(s) hijo(s) en el desarrollo de ideas de futuro, y planes y proyectos de vida?
¿Cómo la (nombre del colegio) apoya a sus hijos en el desarrollo de ideas de futuro y de planes y proyectos de vida?
¿Cómo entiende/define los conceptos de "éxito", "ser alguien en la vida", triunfar o ganar?
¿De qué manera sus conceptos de "éxito", "ser alguien en la vida", triunfar o ganar se mantuvieron o cambiaron después del proceso de expulsión que vivió su comunidad?
¿De qué manera sus conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por su presencia en la (nombre del colegio)? / ¿De qué manera considera que los conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por la (nombre del colegio)?
¿De qué manera sus conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por su presencia en el templo de la comunidad? / ¿De qué manera considera que los conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por el templo de la comunidad?
¿Cómo guía a su(s) hijo(s) en la formación de conceptos de "éxito", "ser alguien en la vida", triunfar o ganar?
¿Cómo la (nombre del colegio) apoya a sus hijos en conceptos de "éxito", "ser alguien en la vida", triunfar o ganar?
¿Ha llevado a cabo actividades que ayuden a su(s) hijo(s) a poner en práctica las ideas para su futuro? ¿Cuáles?
¿Considera que la (nombre del colegio) se destaca sobre otras escuelas de la zona o región? ¿Por qué?
¿Considera que esto es importante para guiar a los niños y jóvenes en la construcción de ideas de futuro, planes y proyectos de vida, y conceptos de éxito? ¿Por qué?
¿Cómo piensa la educación para el futuro?

English version

Ask the parent to introduce himself (name, activities to which he is engaged, role in the community and his relationship with (name of the school)).
Do you know the history of how your community was formed? If so, could you share what you know?
How did you experience the process of expulsion (displacement) that the community experienced when they were displaced by their religious beliefs?
How do you think that the expulsion process that your community lived has influenced your personal life?

Do you talk with your child about the history of your community? How do you do it?
How has (name of the school) evolved since he met her until today?
How has the community temple evolved from the moment you met it to the present?
What is the role of (name of the school) in the configuration of the community?
What is the role of the teacher Bartholomew in the configuration of the community?
What is the role of the community temple from the moment it met until today?
Do you think it is important that (name of the school) address the issue of the history of your community? Why?
Do you think it is important that the theme of the history of your community be addressed in the community temple? Why?
How do you understand / define the concepts of future ideas, and of life plans and projects?
How were your ideas for the future, and life plans and projects maintained or changed after the expulsion process that your community lived?
How were your ideas for the future, and life plans and projects influenced by your presence at (name of the school)? / How do you think that the ideas of the future, and life plans and projects of community members were influenced by (name of the school)?
How were your ideas for the future, and life plans and projects influenced by your presence in the community temple? / How do you think that the ideas of the future, and plans and projects of life of the members of the community were influenced by the temple of the community?
How do you guide your child (ren) in the development of future ideas, and life plans and projects?
How does (name of the school) support its children in the development of future ideas and life plans and projects?
How do you understand / define the concepts of "success", "being someone in life", succeed or win?
How did your concepts of "success", "be someone in life", succeed or win were maintained or changed after the expulsion process that your community lived?
How were your concepts of "success," "being someone in life," succeeding or winning, influenced by your presence at (name of the school)? / How do you think the concepts of "success", "being someone in life", triumph or winning were influenced by (name of the school)?
How were your concepts of "success", "being someone in life", succeeding or winning influenced by your presence in the community temple? / How do you think the concepts of "success", "being someone in life", triumph or winning were influenced by the temple of the community?
How do you guide your child (ren) in the formation of concepts of "success", "being someone in life", succeed or win?
How does (name of the school) support their children in concepts of "success", "being someone in life", succeed or win?
Have you carried out activities that help your child (ren) put ideas into practice for their future? Which are they?
Do you think (name of the school) stands out from other schools in the area or region? Why?
Do you think this is important to guide children and young people in building ideas for the future, life plans and projects, and concepts of success? Why?
How do you think education for the future?

Mexico – Formal and non-formal education – Students

Spanish version

Pedir a los estudiantes que se presenten (nombre, grado, edad, barrio donde viven, entre otros).
¿Cuáles son las características de tu familia: miembros (con quién vives)?
¿Conoces la historia de tu comunidad? ¿Quién te la ha contado?
¿Podrías compartirme qué conoces sobre la historia de tu comunidad?

Si el estudiante conoce la historia, preguntarle: ¿Cómo te sientes con respecto a la forma en que se formó tu comunidad?
¿Qué opinas con respecto a la expulsión que ciertas comunidades han practicado con personas que no practican su misma religión o que piensan diferente de la mayoría?
¿Qué es lo que más te gusta de la (nombre del colegio)?
¿Qué es lo que más te gusta del templo de la comunidad?
¿Qué harías para que la (nombre del colegio) te gustara más?
¿Qué harías para que el templo de la comunidad te gustara más?
¿Qué es lo que más te gusta del profesor?
¿Crees que la (nombre del colegio) te ayuda a vivir mejor, ser más feliz y llevarte bien con otras personas?
¿Crees que el templo de la comunidad te ayuda a vivir mejor, ser más feliz y llevarte bien con otras personas?
¿Has pensado qué te gustaría ser cuando crezcas o "seas grande"?
¿Has conversado con alguien sobre estos temas? ¿Con quién?
¿Has pensado en tus planes para el futuro y al terminar de estudiar en la escuela? ¿Cuáles son?
¿Qué necesitas para cumplir con estos planes?
¿De qué manera la (nombre del colegio) y tu profesor pueden ayudarte a alcanzar estos planes y metas que tienes para el futuro?
¿De qué manera el templo de la comunidad puede ayudarte a alcanzar estos planes y metas que tienes para el futuro?
¿Alguna vez has escuchado la palabra "éxito" o "triunfo"?
¿Qué requieres para tener éxito o triunfar en tu vida?
¿Para tener éxito o triunfar en la vida requieres alguna(s) de estas condiciones: (1) dinero, (2) fama, (3) popularidad, (4) admiración de las personas, (5) ser importante y reconocido? ¿Por qué?
¿Crees que la (nombre del colegio) y tu profesor pueden ayudarte a ser exitoso o triunfar en la vida? ¿Cómo?
¿Crees que el templo de la comunidad puede ayudarte a ser exitoso y triunfar en la vida? ¿Cómo?
¿Cuáles son las clases que más te gustan del maestro?

English version

Ask students to introduce themselves (name, grade, age, neighbourhood where they live, among others).
What are the characteristics of your family: members (with whom do you live)?
Do you know the history of your community? Who told you?
Could you share what you know about the history of your community? If the student knows the story, ask: How do you feel about the way your community was formed?
What do you think about the expulsion that certain communities have practiced with people who do not practice their religion or who think differently from the majority?
What do you like most about (name of the school)?
What do you like most about the community temple?
What would you do to make (name of the school) like you more?
What would you do to make the community temple you like more?
What do you like most about Professor?
Do you think (name of the school) helps you live better, be happier and get along with other people?
Do you think the community temple helps you to live better, be happier and get along with other people?
Have you thought about what you would like to be when you grow up or "grow up"?
Have you talked to anyone about these issues? With whom?

Have you thought about your plans for the future and when you finished studying at school? Which are they?
What do you need to comply with these plans?
How can (name of the school) and your teacher help you achieve these plans and goals you have for the future?
How can the community temple help you achieve these plans and goals you have for the future?
Have you ever heard the word "success" or "triumph"?
What do you need to succeed or succeed in your life?
To succeed or succeed in life do you require any (s) of these conditions: (1) money, (2) fame, (3) popularity, (4) admiration of people, (5) be important and recognized? Why?
Do you think (name of the school) and your teacher can help you be successful or succeed in life? How?
Do you think the community temple can help you be successful and succeed in life? How?
What are the classes you like most about maestro?

Mexico – Formal and non-formal education – Community members

Spanish version

Pedir al miembro de la comunidad que se presente (nombre, actividades a las que se dedica, rol en la comunidad y si tiene alguna relación con la (nombre del colegio)).
¿Usted conoce la historia sobre cómo se formó su comunidad? En caso afirmativo, ¿nos podría compartir qué conoce?
¿Usted cómo vivió el proceso de expulsión (desplazamiento) que experimentó la comunidad cuando fueron desplazados por sus creencias religiosas?
¿De qué forma considera que el proceso de expulsión que vivió su comunidad ha influido en su vida personal?
¿Usted habla con su familia sobre la historia de su comunidad? ¿Cómo lo hace?
¿De qué manera ha evolucionado la escuela desde que la conoció hasta la actualidad?
¿De qué manera ha evolucionado el templo de la comunidad desde que lo conoció hasta la actualidad?
¿Cuál es el rol que tiene la (nombre del colegio) en la configuración de la comunidad?
¿Cuál es el rol que tiene el maestro en la configuración de la comunidad?
¿Cuál es el rol que tiene el templo de la comunidad desde que lo conoció hasta la actualidad?
¿Usted considera que es importante que en la (nombre del colegio) se aborde el tema de la historia de su comunidad? ¿Por qué?
¿Usted considera que es importante que en el templo de la comunidad se aborde el tema de la historia de su comunidad? ¿Por qué?
¿Cómo entiende/define los conceptos de ideas de futuro, y planes y proyectos de vida?
¿De qué manera sus ideas de futuro, y planes y proyectos de vida se mantuvieron o cambiaron después del proceso de expulsión que vivió su comunidad?
¿De qué manera sus ideas de futuro, y planes y proyectos de vida fueron influidos por su presencia en la (nombre del colegio)? / ¿De qué manera considera que las ideas de futuro, y planes y proyectos de vida de los miembros de la comunidad fueron influidos por la (nombre del colegio)?
¿De qué manera sus ideas de futuro, y planes y proyectos de vida fueron influidos por su presencia en el templo de la comunidad? / ¿De qué manera considera que las ideas de futuro, y planes y proyectos de vida de los miembros de la comunidad fueron influidos por el templo de la comunidad?
¿Cómo entiende/define los conceptos de "éxito", "ser alguien en la vida", triunfar o ganar?
¿De qué manera sus conceptos de "éxito", "ser alguien en la vida", triunfar o ganar se mantuvieron o cambiaron después del proceso de expulsión que vivió su comunidad?
¿De qué manera sus conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por su presencia en la (nombre del colegio)? / ¿De qué manera considera que los conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por la (nombre del colegio)?

¿De qué manera sus conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por su presencia en el templo de la comunidad? / ¿De qué manera considera que los conceptos de "éxito", "ser alguien en la vida", triunfar o ganar fueron influidos por el templo de la comunidad?
¿Considera que la (nombre del colegio) se destaca sobre otras escuelas de la zona o región? ¿Por qué?
¿Considera que esto es importante para guiar a los niños y jóvenes en la construcción de ideas de futuro, planes y proyectos de vida, y conceptos de éxito? ¿Por qué?
¿Cómo piensa la educación para el futuro?

English version

Ask the community member to introduce himself (name, activities to which he is engaged, role in the community and if he has any relationship with (name of the school)).
Do you know the story about how your community was formed? If so, could you share what you know?
How did you experience the process of expulsion (displacement) that the community experienced when they were displaced by their religious beliefs?
How do you think that the expulsion process that your community lived has influenced your personal life?
Do you talk with your family about the history of your community? How do you do it?
How has the school evolved since he met her until today?
How has the community temple evolved from the moment you met it to the present?
What is the role of (name of the school) in the configuration of the community?
What is the role of the teacher Bartholomew in the configuration of the community?
What is the role of the community temple from the moment it met until today?
Do you think it is important that (name of the school) address the issue of the history of your community? Why?
Do you think it is important that the theme of the history of your community be addressed in the community temple? Why?
How do you understand / define the concepts of future ideas, and life plans and projects? How were your ideas for the future, and life plans and projects maintained or changed after the expulsion process that your community lived?
How were your ideas for the future, and life plans and projects influenced by your presence at (name of the school)? / How do you think that the ideas of the future, and life plans and projects of community members were influenced by (name of the school)?
How were your ideas for the future, and life plans and projects influenced by your presence in the community temple? / How do you think that the ideas of the future, and plans and projects of life of the members of the community were influenced by the temple of the community?
How do you understand / define the concepts of "success", "being someone in life", succeed or win? How did your concepts of "success", "be someone in life", succeed or win were maintained or changed after the expulsion process that your community lived?
How were your concepts of "success," "being someone in life," succeeding or winning, influenced by your presence at (name of the school)? / How do you think the concepts of "success", "being someone in life", triumph or winning were influenced by (name of the school)?
How were your concepts of "success", "being someone in life", succeeding or winning influenced by your presence in the community temple? / How do you think the concepts of "success", "being someone in life", triumph or winning were influenced by the temple of the community?
Do you think (name of the school) stands out from other schools in the area or region? Why?
Do you think this is important to guide children and young people in building ideas for the future, life plans and projects, and concepts of success? Why?
How do you think education for the future?

Colombia – Formal education - General

Spanish version

¿Cómo es su experiencia en la (nombre del colegio)? ¿Qué es lo que más y menos les gusta?
¿Cómo son las clases en la (nombre del colegio)? ¿Qué es lo que más les gusta?
¿Cómo son las clases en la (nombre del colegio)? ¿Qué es lo que menos les gusta?
¿De qué manera hablan con sus profesores y compañeros sobre lo que quieren ser "cuando sean grandes"?
¿De qué manera hablan con sus profesores y compañeros sobre lo que significa "ser alguien en la vida" o ser alguien exitoso? ¿Qué tienen que hacer para alcanzarlo?
¿De qué manera hablan con sus profesores y compañeros sobre lo que significa crecer, progresar y avanzar? ¿Cómo pueden aplicar estas palabras en sus vidas?
¿Cómo creen que sus experiencias en el pasado les permiten tener una visión sobre el futuro: (1) sobre lo que quieren ser "cuando sean grandes", (2) sobre "ser alguien en la vida" o alguien exitoso, y (3) sobre las posibilidades que tienen para crecer, progresar y avanzar?
¿Cómo creen que sus experiencias en el presente les permiten tener una visión sobre el futuro: (1) sobre lo que quieren ser "cuando sean grandes", (2) sobre "ser alguien en la vida" o alguien exitoso, y (3) sobre las posibilidades que tienen para crecer, progresar y avanzar?
¿Han desarrollado algún proyecto en la (nombre del colegio), vinculado con las temáticas que hemos platicado (ideas de futuro)? ¿Cómo fue?
¿De qué manera la (nombre del colegio) se vincula y colabora con la comunidad o barrio en que se encuentra?
¿Cómo piensan que el conflicto armado en Colombia ha influido en sus vidas?
¿Cómo piensan que el desplazamiento ha influido en sus vidas?
¿Cómo piensan que el conflicto armado en Colombia ha influido sobre su visión sobre el futuro: (1) sobre lo que quieren ser "cuando sean grandes", (2) sobre "ser alguien en la vida" o alguien exitoso, y (3) sobre las posibilidades que tienen para crecer, progresar y avanzar?
¿Cómo piensan que el desplazamiento ha influido sobre su visión sobre el futuro: (1) sobre lo que quieren ser "cuando sean grandes", (2) sobre "ser alguien en la vida" o alguien exitoso, y (3) sobre las posibilidades que tienen para crecer, progresar y avanzar?
¿Qué les gustaría que tuviera la (nombre del colegio) para mejorar su experiencia como estudiantes?
¿Cómo creen que estos cambios les ayuden a tener nuevas visiones sobre el futuro?

English version

How is your experience at the (name of the school)? What do they like most and least?
How are the classes at the (name of the school)? What do you like most?
How are the classes at the (name of the school)? What do they like least?
How do they talk with their teachers and classmates about what they want to be "when they grow up"?
How do you talk with your teachers and classmates about what it means to "be someone in life" or be someone successful? What do they have to do to achieve it?
How do you talk with your teachers and classmates about what it means to grow, progress and move forward? How can you apply these words in your life?
How do you think your experiences in the past allow you to have a vision about the future: (1) about what you want to be "when you grow up", (2) about "being someone in life" or someone successful, and (3) about the possibilities they have to grow, progress and advance?

How do you think your experiences in the present allow you to have a vision about the future: (1) about what you want to be "when you grow up", (2) about "being someone in life" or someone successful, and (3) about the possibilities they have to grow, progress and advance?
Have you developed a project at the (name of the school), linked to the topics we have discussed (ideas for the future)? As was?
How does the (name of the school) link and collaborate with the community or neighbourhood in which it is located?
How do you think the armed conflict in Colombia has influenced your lives?
How do you think displacement has influenced your lives?
How do you think the armed conflict in Colombia has influenced your vision of the future: (1) what you want to be "when you grow up", (2) about "being someone in life" or someone successful, and (3) about the possibilities they have to grow, progress and advance?
How do you think displacement has influenced your vision about the future: (1) what you want to be "when you grow up", (2) about "being someone in life" or someone successful, and (3) about possibilities they have to grow, progress and advance?
What would you like the (name of the school) to have to improve your experience as students?
How do you think these changes help you have new visions about the future?

Colombia – Non-formal education – Parents

Spanish version

¿Cómo es su experiencia en el grupo (nombre del grupo)? ¿Qué es lo que más y menos les gusta?
¿De qué manera consideran que el grupo (nombre del grupo) se vincula con las necesidades y planes a futuro de ustedes y sus hijos?
¿De qué manera hablan con sus hijos sobre lo que quieren ser "cuando sean grandes", sobre lo que significa "ser alguien en la vida" o ser alguien exitoso, y sobre lo que significa crecer, progresar y avanzar?
¿Cómo creen que sus experiencias en el pasado y presente les permiten tener una visión sobre el futuro: (1) sobre lo que quieren ser "cuando sean grandes", (2) sobre "ser alguien en la vida" o alguien exitoso, y (3) sobre las posibilidades que tienen para crecer, progresar y avanzar?
¿Cómo creen que las experiencias de sus hijos en el pasado y presente les permiten tener una visión sobre el futuro: (1) sobre lo que quieren ser "cuando sean grandes", (2) sobre "ser alguien en la vida" o alguien exitoso, y (3) sobre las posibilidades que tienen para crecer, progresar y avanzar? ¿Cómo abordan esto en sus clases?
¿De qué manera el grupo (nombre del grupo) se vincula y colabora con la comunidad o barrio en que se encuentra?
¿Cómo piensan que el conflicto armado y desplazamiento ha influido en sus vidas y en las vidas de sus hijos? ¿Cómo abordan este tema con sus hijos?
¿Cómo piensan que el conflicto armado y desplazamiento han influido sobre su visión sobre el futuro: (1) sobre lo que quieren ser "cuando sean grandes", (2) sobre "ser alguien en la vida" o alguien exitoso, y (3) sobre las posibilidades que tienen para crecer, progresar y avanzar?
¿Qué les gustaría que tuviera el grupo (nombre del grupo) para mejorar su experiencia como padres de familia?
¿Cómo creen que estos cambios les ayuden a ustedes y a sus hijos a tener nuevas visiones sobre el futuro?

English version

How is your experience in the (name of the group) group?
What do they like most and least?

How do you think the group (name of the group) is linked to the needs and future plans of you and your children?
How do you talk with your children about what they want to be "when they grow up", about what it means to "be someone in life" or be someone successful, and what it means to grow, progress and move forward?
How do you think your experiences in the past and present allow you to have a vision about the future: (1) about what you want to be "when you grow up", (2) about "being someone in life" or someone successful, and (3) about the possibilities they have to grow, progress and advance?
How do you think your children's experiences in the past and present allow them to have a vision about the future: (1) about what they want to be "when they grow up", (2) about "being someone in life" or someone successful, and (3) about the possibilities they have to grow, progress and advance? How do they approach this in their classes?
How does the (name of the group) group link and collaborate with the community or neighbourhood in which it is located?
How do you think the armed conflict and displacement has influenced your lives and the lives of your children?
How do you approach this issue with your children?
How do you think that armed conflict and displacement have influenced your vision about the future: (1) what you want to be "when you grow up", (2) about "being someone in life" or someone successful, and (3) about the possibilities they have to grow, progress and advance?
What would you like the (name of the group) group to improve your experience as parents?
How do you think these changes help you and your children to have new visions about the future?

(c) Example of fieldnote

que iba a pasar en el transcurso de la mañana. Otro aspecto que me comentó que no sabía si los nuevos profesores entraban en funciones ese día (19 de abril) o el 2 de mayo. Así, los profesores que no cuentan con nombramiento se encuentran en una difícil situación ante la inseguridad de mantener su puesto con este tipo de concursos.

5)   Como el día previo, los niños llegaron al colegio a las 6:30 AM. Las profesoras los esperan en la entrada, mientras ellos las saludan con un "profe" y les dan un beso. Algunos, inclusive, les dan un beso. Otros se quedan a conversar con las profesoras. Mientras esto ocurre, la entrada es un espacio informal de convivencia y plática donde interactúo con algunos niños que manifiestan que quieren ser mariachis, bomberos, cantantes o doctores. Otros me comentan que si voy a ir a visitarlos a su salón. Cuando el tema de conversación cambia, unos me comentan que en su casa tienen perros, gatos, gansos y patos. Esta es una zona donde las personas suelen tener varios animales como mascotas o, inclusive, para mejorar sus condiciones económicas (gallinas o vacas). Dilan, alumno de segundo grado, me cuenta que él se sabe canciones de mariachis, aunque le da pena cantar en frente de sus compañeros. Cuando todos ellos se van, me canta un fragmento de una canción. Inclusive, tengo oportunidad de conversar con "Poveda", uno de los guardias de seguridad del colegio, quien me enseña algunas palabras del contexto colombiano: "encacorrar", "nula", cachos". Después de esta conversación, investigo el significado de estas palabras: (1) Estar encacorrado es: 1. Estar perdidamente enamorado-a. 2. Estar obsesionado-a con alguien, (2) De "nula" no encontré su significado en los colombianismos, (3) Cigarrilo casero de marihuana ("cacho de marihuana").

6)   Al entrar al colegio (después de la entrada de los niños) las profesoras se reúnen para tomar el tintico. Una de ellas trae pan y se comparte entre todas, mientras se tiene una conversación informal. El frío de la mañana orilla a que se requiera algo caliente antes de iniciar el día. En este momento, tengo oportunidad de platicar nuevamente con la

(c) Example of projective exercise

Dibuja una figura o símbolo que le represente

Nombre	[redacted]
Apellidos	
¿Cómo me dicen?	
Mi cumpleaños	02-octubre-
Clase favorita	Matematicas.
¿Trabajo?	Sabados y domingos, con mi mamá
Comida favorita	Perro caliente y pollo
Película favorita	al diablo con los zombies.
Programa de TV favorito	xD
Deporte favorito	Futbo
Mejor(es) amigo(s)	Deicy y Fernando Quesad
¿Qué te gusta hacer después de la escuela?	jugar conmi perra
Libro favorito	leyendas y mitos y

Mi grado es... 005

Yo nací en... Villausencio

¿He vivido en más de un lugar? ¿En cuáles? engativa, en Villausencio. Barrio el Progreso

Vivo con... mi mamá y mi hermana.

Lo que más me gusta hacer en mi tiempo libre es... estar con mi mamá y mi hermana

Después de la primaria, planeo... aprender ingles para ir a Estado Unidos y trabajar como policia

El trabajo de mis sueños es... ser policia de Estados Unidos

Clubs o deportes en los que me gustaría participar son... en futbol, tocar la guitarra y aprende ingles

¿Tienes computadora en casa?

¿Tienes impresora en casa?

¿Tienes Internet en casa?

¿Tienes un iPod o un teléfono inteligente?

Aprendo mejor de los profesores que... cuando pongo atencion a la clase

Me cuesta trabajo aprender de los profesores que ...

Lo que más me gusta de Colombia es... la alegria y el paisaje.

Lo que menos me gusta de Colombia es... los ladrones, los violadores y los que meten coca.

Lo que más me gusta del barrio donde vivo es... la felicida, la alegria, y estan siempre en familie

Lo que menos me gusta del barrio donde vivo es... el barranco la loma.

¿Hay algo más que quieras compartir?

☺ ¡Gracias por tus respuestas!

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Dibuja una figura o símbolo que te represente

Nombre	
Apellidos	
¿Cómo me dicen?	
Mi cumpleaños	8-Junio.
Clase favorita	Español Y matematicas
¿Trabajo?	No
Comida favorita	Ajiaco
Película favorita	Mi nombre es Khan
Programa de TV favorito	Junior express
Deporte favorito	Ciclismo Y Futbol
Mejor(es) amigo(s)	Emily Y Daisy
¿Qué te gusta hacer después de la escuela?	Tareas
Libro favorito	Cupido es mi murcielajo

Mi grado es... Sexto (6°)

Yo nací en... Soacha

¿He vivido en más de un lugar? ¿En cuáles? No

Vivo con... Mamá, papá y hermanos.

Lo que más me gusta hacer en mi tiempo libre es... Jugar a la profesora

Después de la primaria, planeo... Estudiar en la universidad

El trabajo de mis sueños es... Ser profesora

Clubs o deportes en los que me gustaría participar son... Futbol y ciclismo

¿Tienes computadora en casa? 👍
¿Tienes impresora en casa? 👍

¿Tienes Internet en casa? 👍
¿Tienes un iPod o un teléfono inteligente? 👎

Aprendo mejor de los profesores que... utilizan dinamicas

Me cuesta trabajo aprender de los profesores que ... ~~Su proferter~~ dejan tareas

Lo que más me gusta de Colombia es... su naturaleza

Lo que menos me gusta de Colombia es... Su contaminacion

Lo que más me gusta del barrio donde vivo es... sus actividades

Lo que menos me gusta del barrio donde vivo es... sus personas "neras"

¿Hay algo más que quieras compartir?

☺ ¡Gracias por tus respuestas!

Dibuja una figura o símbolo que le represente

Nombre	
Apellidos	
¿Cómo me dicen?	
Mi cumpleaños	18 de Enero
Clase favorita	Escribir
Lugar favorito	En mi casa
Comida favorita	Carne molida
Película favorita	Elsa
Programa de TV favorito	Carcaturos
Deporte favorito	Nascet
Mejor(es) amigo(s)	Sí
¿Qué te gusta hacer después de la escuela?	Vordar
Libro favorito	Español del L

Mi grado es...
5 grado

Yo nací en...
18 de Enero

¿He vivido en más de un lugar? ¿En cuáles?
En mote de las olivas

Vivo con...
mi familia

Lo que más me gusta hacer en mi tiempo libre es...
Jugar

Después de la primaria, planeo...
Estudiar mas

El trabajo de mis sueños es...
Doctora

Talleres o deportes en los que me gustaría participar son...
Basquet Bool

¿Tienes computadora en casa?	¿Tienes impresora en casa?
Sí	No
¿Tienes Internet en casa?	¿Tienes un teléfono celular?
NO	No

¿Qué me gusta del maestro Bartolomé?
Enseñar los niños

En caso de que asistas al tempo. ¿qué es lo que te gusta de ahí?
Cantar

Lo que más me gusta de México es...
las siudades

Lo que menos me gusta de México es...
La Vasura

Lo que más me gusta de Monte de los Olivos es...
La comunidad

Lo que menos me gusta de Monte de los Olivos es...
La vasura

¿Hay algo más que quieras compartir? NO

¡Gracias por tus respuestas!

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Appendix 3: Informed consent

Tecnológico de Monterrey

Carta de Consentimiento

Por medio de la presente quiero invitarte a participar en un estudio que estoy realizando sobre los procesos educativos en contextos de América Latina donde la migración y el desplazamiento están presentes. Soy estudiante del Doctorado en Innovación Educativa del Tecnológico de Monterrey, México. Este estudio está siendo realizado para describir las prácticas pedagógicas de los sistemas educativos formales y no formales de México y Colombia en los escenarios descritos anteriormente, con el respaldo de las autoridades del Tecnológico de Monterrey. Se espera que en este estudio participe una muestra de personas conformada por niños, profesores, padres de familia, comunidad y voluntarios involucrados.

Si decides aceptar esta invitación, tu participación consistirá básicamente en relatar tu experiencia como miembro de la comunidad de (nombre de la institución).

Toda información obtenida en este estudio será estrictamente confidencial. Se utilizarán pseudónimos para evitar dar la identidad de las personas que comparten su información para esta investigación. Si los resultados de este estudio son publicados contendrán únicamente información global del conjunto de las personas participantes.

Tu participación en este estudio es voluntaria y de ninguna forma afectará tus relaciones con el Tecnológico de Monterrey. Si decides participar ahora, pero más tarde deseas cancelar tu participación, lo puedes hacer sin que exista problema alguno.

Si tienes alguna pregunta, por favor hazla. Si tienes alguna pregunta que quieras hacer más tarde, responderé gustosamente. En este último caso, podrás localizarme a mí o a mi asesor en el teléfono (teléfono) (Noé González) o al teléfono (teléfono) (Juan Manuel Fernández). Si deseas conservar una copia de esta carta, solicítamela y te la daré.

Si decides participar en este estudio, por favor anota tu nombre, firma y fecha en la parte inferior de esta carta, como una forma de manifestar tu aceptación y consentimiento a lo aquí estipulado. Recuerda que podrás cancelar tu participación en este estudio en cualquier momento que lo desees, aun cuando hayas firmado esta carta.

Nombre del participante	Firma	Fecha
Noé Abraham González Nieto		
Nombre del investigador	Firma	Fecha
Nombre de padre o tutor (para el caso de menores de edad) o del Representante Legal	Firma	Fecha
Nombre de un testigo (en caso necesario)	Firma	Fecha

Appendix 4: General Matrix

GENERAL MATRIX

#	Document	Education	Region	Type of instrument
1	2018-03-15	Formal 111	Colombia 57	Field Note 1
2	2018-04-17	Formal 112	Colombia 58	Field Note 2
3	2018-04-19	Formal 113	Colombia 59	Field Note 3
4	2018-04-24	Formal 114	Colombia 60	Field Note 4
5	2018-04-26	Formal 115	Colombia 61	Field Note 5
6	2018-05-03	Formal 116	Colombia 62	Field Note 6
7	2018-05-08	Formal 117	Colombia 63	Field Note 7
8	2018-05-17	Formal 118	Colombia 64	Field Note 8
9	2018-05-19	Formal 119	Colombia 65	Field Note 9
10	2018-05-21	Formal 120	Colombia 66	Field Note 10
11	2018-05-22	Formal 121	Colombia 67	Field Note 11
12	2018-06-05	Formal 122	Colombia 68	Field Note 12
13	2018-07-03	Formal 123	Colombia 69	Field Note 13
14	2018-07-04	Formal 124	Colombia 70	Field Note 14
15	2018-07-11	Formal 125	Colombia 71	Field Note 15
16	2018-07-16	Formal 126	Colombia 72	Field Note 16
17	2018-08-08	Formal 127	Colombia 73	Field Note 17
18	2018-08-09	Formal 128	Colombia 74	Field Note 18
19	2018-08-16	Formal 129	Colombia 75	Field Note 19
20	2018-08-17	Formal 130	Colombia 76	Field Note 20
21	2018-08-21	Formal 131	Colombia 77	Field Note 21
22	2018-08-23	Formal 132	Colombia 78	Field Note 22
23	2018-08-28	Formal 133	Colombia 79	Field Note 23
24	2018-08-29	Formal 134	Colombia 80	Field Note 24
25	2018-08-30	Formal 135	Colombia 81	Field Note 25
26	2018-09-03	Formal 136	Colombia 82	Field Note 26
27	2018-09-05	Formal 137	Colombia 83	Field Note 27
28	2018-09-12	Formal 138	Colombia 84	Field Note 28
29	2018-09-13	Formal 139	Colombia 85	Field Note 29
30	2018-09-14	Formal 140	Colombia 86	Field Note 30
31	2018-09-18	Formal 141	Colombia 87	Field Note 31
32	2018-09-19	Formal 142	Colombia 88	Field Note 32
33	2018-09-20	Formal 143	Colombia 89	Field Note 33
34	2018-09-24	Formal 144	Colombia 90	Field Note 34

35	2018-09-25	Formal 145	Colombia 91	Field Note 35
36	2018-09-26	Formal 146	Colombia 92	Field Note 36
37	2018-09-27	Formal 147	Colombia 93	Field Note 37
38	2018-09-28	Formal 148	Colombia 94	Field Note 38
39	2019-02-19	Formal 30	Mexico 30	Field Note 41
40	2019-02-19	Non-Formal 30	Mexico 30	Field Note 41
41	2019-02-20	Formal 31	Mexico 31	Field Note 42
42	2019-02-20	Non-Formal 31	Mexico 31	Field Note 42
43	2019-02-21	Formal 32	Mexico 32	Field Note 43
44	2019-02-21	Non-Formal 32	Mexico 32	Field Note 43
45	2019-02-26	Formal 33	Mexico 33	Field Note 44
46	2019-02-26	Non-Formal 33	Mexico 33	Field Note 44
47	2019-02-27	Formal 34	Mexico 34	Field Note 45
48	2019-02-27	Non-Formal 34	Mexico 34	Field Note 45
49	2019-03-05	Formal 35	Mexico 35	Field Note 46
50	2019-03-05	Non-Formal 35	Mexico 35	Field Note 46
51	2019-03-06	Formal 36	Mexico 36	Field Note 47
52	2019-03-06	Non-Formal 36	Mexico 36	Field Note 47
53	2019-03-07	Formal 37	Mexico 37	Field Note 48
54	2019-03-07	Non-Formal 37	Mexico 37	Field Note 48
55	2019-03-09	Formal 38	Mexico 38	Field Note 49
56	2019-03-09	Non-Formal 38	Mexico 38	Field Note 49
57	2019-03-12	Formal 39	Mexico 39	Field Note 50
58	2019-03-12	Non-Formal 39	Mexico 39	Field Note 50
59	2019-03-14	Formal 40	Mexico 40	Field Note 51
60	2019-03-14	Non-Formal 40	Mexico 40	Field Note 51
61	2019-03-20	Formal 41	Mexico 41	Field Note 52
62	2019-03-20	Non-Formal 41	Mexico 41	Field Note 52
63	2019-03-21	Formal 42	Mexico 42	Field Note 53
64	2019-03-21	Non-Formal 42	Mexico 42	Field Note 53
65	2019-03-25	Formal 43	Mexico 43	Field Note 54
66	2019-03-25	Non-Formal 43	Mexico 43	Field Note 54
67	2019-03-26	Formal 44	Mexico 44	Field Note 55
68	2019-03-26	Non-Formal 44	Mexico 44	Field Note 55
69	2019-04-29	Formal 45	Mexico 45	Field Note 56
70	2019-04-29	Non-Formal 45	Mexico 45	Field Note 56
71	2019-04-30	Formal 46	Mexico 46	Field Note 57
72	2019-04-30	Non-Formal 46	Mexico 46	Field Note 57

73	2019-05-06	Formal 47	Mexico 47	Field Note 58
74	2019-05-06	Non-Formal 47	Mexico 47	Field Note 58
75	2019-05-07	Formal 48	Mexico 48	Field Note 59
76	07/05/20+A56:E7819	Non-Formal 48	Mexico 48	Field Note 59
77	11 de agosto	Non-Formal 71	Colombia 118	Field Note 39
78	2018-0815-1	Formal 55	Colombia 1	Interview 1
79	2018-0817-1	Formal 56	Colombia 2	Interview 2
80	2018-0817-2	Formal 57	Colombia 3	Interview 3
81	2018-0821-1	Formal 58	Colombia 4	Interview 4
82	2018-0821-2	Formal 59	Colombia 5	Interview 5
83	2018-0821-3	Formal 60	Colombia 6	Interview 7
84	2018-0823-1	Formal 61	Colombia 7	Interview 8
85	2018-0823-2	Formal 62	Colombia 8	Interview 10
86	2018-0823-3	Formal 63	Colombia 9	Interview 11
87	2018-0823-4	Formal 64	Colombia 10	Interview 12
88	2018-0828-1	Formal 65	Colombia 11	Interview 13
89	2018-0828-2	Formal 66	Colombia 12	Interview 14
90	2018-0828-3	Formal 67	Colombia 13	Interview 16
91	2018-0828-4	Formal 68	Colombia 14	Interview 17
92	2018-0829-1	Formal 69	Colombia 15	Interview 18
93	2018-0830-1	Formal 70	Colombia 16	Interview 19
94	2018-0830-2	Formal 71	Colombia 17	Interview 20
95	2018-0830-3	Formal 72	Colombia 18	Interview 22
96	2018-0830-4	Formal 73	Colombia 19	Interview 23
97	2018-0903-1	Formal 74	Colombia 20	Interview 24
98	2018-0903-2	Formal 75	Colombia 21	Interview 26
99	2018-0903-3	Formal 76	Colombia 22	Interview 27
100	2018-0903-4	Formal 77	Colombia 23	Interview 28
101	2018-0906-1	Formal 78	Colombia 24	Interview 29
102	2018-0906-2	Formal 79	Colombia 25	Interview 30
103	2018-0912-1	Formal 80	Colombia 26	Interview 31
104	2018-0912-2	Formal 81	Colombia 27	Interview 32
105	2018-0912-3	Formal 82	Colombia 28	Interview 33
106	2018-0912-4	Formal 83	Colombia 29	Interview 34
107	2018-0912-5	Formal 84	Colombia 30	Interview 36
108	2018-0913-1	Formal 152	Colombia 98	Focus Group 1
109	2018-0914-1	Formal 85	Colombia 31	Interview 37
110	2018-0918-1	Formal 86	Colombia 32	Interview 39

111	2018-0918-2	Formal 87	Colombia 33	Interview 40
112	2018-0918-3	Formal 88	Colombia 34	Interview 41
113	2018-0918-4	Formal 89	Colombia 35	Interview 42
114	2018-0918-5	Formal 90	Colombia 36	Interview 43
115	2018-0918-6	Formal 91	Colombia 37	Interview 44
116	2018-0919-1	Formal 92	Colombia 38	Interview 45
117	2018-0919-2	Formal 93	Colombia 39	Interview 47
118	2018-0919-3	Formal 94	Colombia 40	Interview 49
119	2018-0919-4	Formal 95	Colombia 41	Interview 50
120	2018-0920-1	Formal 96	Colombia 42	Interview 54
121	2018-0920-1	Non-Formal 55	Colombia 102	Interview 6
122	2018-0920-2	Formal 153	Colombia 99	Focus Group 2
123	2018-0920-2	Non-Formal 56	Colombia 103	Interview 9
124	2018-0920-3	Non-Formal 57	Colombia 104	Interview 15
125	2018-0920-4	Formal 97	Colombia 43	Interview 55
126	2018-0920-4	Non-Formal 58	Colombia 105	Interview 21
127	2018-0920-5	Non-Formal 59	Colombia 106	Interview 25
128	2018-0924-1	Formal 98	Colombia 44	Interview 56
129	2018-0924-2	Formal 99	Colombia 45	Interview 57
130	2018-0924-3	Formal 100	Colombia 46	Interview 60
131	2018-0924-4	Formal 101	Colombia 47	Interview 61
132	2018-0925-2	Formal 102	Colombia 48	Interview 62
133	2018-0925-3	Formal 103	Colombia 49	Interview 63
134	2018-0926-1	Formal 104	Colombia 50	Interview 64
135	2018-0926-2	Formal 105	Colombia 51	Interview 65
136	2018-0920-3	Formal 155	Colombia 101	Focus Group 4
137	2018-0926-4	Formal 106	Colombia 52	Interview 66
138	2018-0926-5	Formal 107	Colombia 53	Interview 67
139	2018-0926-6	Formal 108	Colombia 54	Interview 68
140	2018-0927-1	Formal 109	Colombia 55	Interview 69
141	2018-0927-2	Formal 110	Colombia 56	Interview 71
142	2018-0929-1	Non-Formal 60	Colombia 107	Interview 35
143	2018-0929-2	Non-Formal 61	Colombia 108	Interview 38
144	2018-0929-2	Non-Formal 63	Colombia 110	Interview 48
145	2018-0929-2	Non-Formal 74	Colombia 121	Focus Group 5
146	2018-0929-3	Formal 154	Colombia 100	Focus Group 3
147	2018-0929-3	Non-Formal 62	Colombia 109	Interview 46
148	2018-0929-3	Non-Formal 64	Colombia 111	Interview 51

149	2018-0929-3	Non-Formal 75	Colombia 122	Focus Group 6
150	2018-0929-4	Non-Formal 65	Colombia 112	Interview 52
151	2018-0929-4	Non-Formal 66	Colombia 113	Interview 53
152	2018-0929-4	Non-Formal 67	Colombia 114	Interview 58
153	2018-0929-4	Non-Formal 68	Colombia 115	Interview 59
154	2018-0929-4	Non-Formal 70	Colombia 117	Interview 72
155	2018-0929-4	Non-Formal 76	Colombia 123	Focus Group 7
156	2018-1016-1	Non-Formal 69	Colombia 116	Interview 70
157	2019-0226-1	Formal 1	Mexico 1	Interview 73
158	2019-0226-1	Non-Formal 1	Mexico 1	Interview 73
159	2019-0312-1	Formal 51	Mexico 51	Focus Group 8
160	2019-0312-1	Non-Formal 51	Mexico 51	Focus Group 8
161	2019-0314-1	Formal 2	Mexico 2	Interview 74
162	2019-0314-1	Non-Formal 2	Mexico 2	Interview 74
163	2019-0314-2	Formal 3	Mexico 3	Interview 75
164	2019-0314-2	Non-Formal 3	Mexico 3	Interview 75
165	2019-0314-3	Formal 4	Mexico 4	Interview 76
166	2019-0314-3	Non-Formal 4	Mexico 4	Interview 76
167	2019-0314-4	Formal 5	Mexico 5	Interview 77
168	2019-0314-4	Non-Formal 5	Mexico 5	Interview 77
169	2019-0314-5	Formal 6	Mexico 6	Interview 78
170	2019-0314-5	Non-Formal 6	Mexico 6	Interview 78
171	2019-0314-6	Formal 7	Mexico 7	Interview 79
172	2019-0314-6	Non-Formal 7	Mexico 7	Interview 79
173	2019-0320-1	Formal 8	Mexico 8	Interview 80
174	2019-0320-1	Non-Formal 8	Mexico 8	Interview 80
175	2019-0320-2	Formal 9	Mexico 9	Interview 81
176	2019-0320-2	Non-Formal 9	Mexico 9	Interview 81
177	2019-0320-3	Formal 10	Mexico 10	Interview 82
178	2019-0320-3	Non-Formal 10	Mexico 10	Interview 82
179	2019-0320-4	Formal 11	Mexico 11	Interview 83
180	2019-0320-4	Non-Formal 11	Mexico 11	Interview 83
181	2019-0320-5	Formal 12	Mexico 12	Interview 84
182	2019-0320-5	Non-Formal 12	Mexico 12	Interview 84
183	2019-0320-6	Formal 13	Mexico 13	Interview 85
184	2019-0320-6	Non-Formal 13	Mexico 13	Interview 85
185	2019-0320-7	Formal 14	Mexico 14	Interview 86
186	2019-0320-7	Non-Formal 14	Mexico 14	Interview 86

187	2019-0321-1	Formal 15	Mexico 15	Interview 87
188	2019-0321-1	Non-Formal 15	Mexico 15	Interview 87
189	2019-0321-2	Formal 16	Mexico 16	Interview 88
190	2019-0321-2	Non-Formal 16	Mexico 16	Interview 88
191	2019-0321-3	Formal 17	Mexico 17	Interview 89
192	2019-0321-3	Non-Formal 17	Mexico 17	Interview 89
193	2019-0321-4	Formal 18	Mexico 18	Interview 90
194	2019-0321-4	Non-Formal 18	Mexico 18	Interview 90
195	2019-0325-1	Formal 19	Mexico 19	Interview 91
196	2019-0325-1	Non-Formal 19	Mexico 19	Interview 91
197	2019-0325-2	Formal 20	Mexico 20	Interview 92
198	2019-0325-2	Non-Formal 20	Mexico 20	Interview 92
199	2019-0326-1	Formal 21	Mexico 21	Interview 93
200	2019-0326-1	Non-Formal 21	Mexico 21	Interview 93
201	2019-0326-2	Formal 22	Mexico 22	Interview 94
202	2019-0326-2	Non-Formal 22	Mexico 22	Interview 94
203	2019-0326-3	Formal 23	Mexico 23	Interview 95
204	2019-0326-3	Non-Formal 23	Mexico 23	Interview 95
205	2019-0326-4	Formal 24	Mexico 24	Interview 96
206	2019-0326-4	Non-Formal 24	Mexico 24	Interview 96
207	2019-0506-1	Formal 25	Mexico 25	Interview 97
208	2019-0506-1	Non-Formal 25	Mexico 25	Interview 97
209	2019-0506-2	Formal 26	Mexico 26	Interview 98
210	2019-0506-2	Non-Formal 26	Mexico 26	Interview 98
211	2019-0507-1	Formal 27	Mexico 27	Interview 99
212	2019-0507-1	Non-Formal 27	Mexico 27	Interview 99
213	2019-0507-2	Formal 52	Mexico 52	Focus Group 9
214	2019-0507-2	Non-Formal 52	Mexico 52	Focus Group 9
215	2019-0507-3	Formal 28	Mexico 28	Interview 100
216	2019-0507-3	Non-Formal 28	Mexico 28	Interview 100
217	2019-0507-4	Formal 29	Mexico 29	Interview 101
218	2019-0507-4	Non-Formal 29	Mexico 29	Interview 101
219	2019-0513-1	Formal 53	Mexico 53	Focus Group 10
220	2019-0513-1	Non-Formal 53	Mexico 53	Focus Group 10
221	2019-0513-2	Formal 54	Mexico 54	Focus Group 11
222	2019-0513-2	Non-Formal 54	Mexico 54	Focus Group 11
223	Colombia-F-E1	Formal 149	Colombia 95	Projective Exercise 1
224	Colombia-F-E2	Formal 150	Colombia 96	Projective Exercise 2

225	Colombia-F-E3	Formal 151	Colombia 97	Projective Exercise 3
226	Colombia-NF-E1	Non-Formal 73	Colombia 120	Projective Exercise 4
227	Mexico-FNF-E1	Formal 49	Mexico 49	Projective Exercise 5
228	Mexico-FNF-E1	Non-Formal 49	Mexico 49	Projective Exercise 5
229	Mexico-FNF-E2	Formal 50	Mexico 50	Projective Exercise 6
230	Mexico-FNF-E2	Non-Formal 50	Mexico 50	Projective Exercise 6
231	notas-campogral	Non-Formal 72	Colombia 119	Field Note 40

Appendix 5: Screenshot of the use of *NVivo*

Appendix 6: Words in *Tzeltal* language

Tzeltal	Spanish	English
Ja	Agua	Water
Jidgi	Sí	Yes
Tu at sa	Apesta tu popó	Your poop stinks
Paj-ul	Atol (una bebida tradicional)	Atol (a traditional drink)
Xu' a wu'un	Ganar	To win

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