

## Place-Based Education: out of the classroom into the community. Fostering horizontal connectedness to the local community and the wider world

CINZIA ZADRA

*This article presents an overview of the principal results from a qualitative study project aimed at exploring students' learning experiences outside the school and recognising the multiplicity of places where learning can take place through a network of connections between schools and the local community. The study is designed about the theoretical framework of Place-Based Education (PBE), which recognises the territory and community as an integral part of the curriculum as a means of reducing the isolation of school discourse and practice from the outside world. The research involved the collection and analysis from narrative interviews with secondary school students, undertaken to investigate their beliefs and perceptions about experiences in out-of-school learning contexts with respect to social and personal development dimensions. Horizontal connections highlight the possibility of opening up and transforming the school by moving it in the direction of an educational network, a third multiple space in which pro-social and pro-active competences are developed.*

**KEYWORDS:** *PBE, CONNECTEDNESS WITH THE COMMUNITY, EXPANSION OF LEARNING EXPERIENCES; SENSE OF BELONGING AND PURPOSE, STUDENT VOICE*

### Introduction

The definition of out-of-school learning is not always shared by all researchers, but is closely linked to the fact that learning takes place in environments different than the classroom, albeit remaining in direct connection with the school because such learning is determined by it and is guided by the school curriculum<sup>1</sup>.

This article refers to the theoretical framework of Place-Based Education (PBE) in relation to the specificity of local places and communities. This idea suggests putting academic research at the service of pedagogical transformation within schools, in order to promote educational practices capable of being innovative and facing the challenges of globalisation and the ever-changing needs of students.

Various international research studies have highlighted how innovative learning environments and collaborative networking imply an ability to increase the social, cultural and professional capital of school leavers<sup>2</sup>. The ILE project<sup>3</sup>, founded by the OECD, has devoted a great deal of attention to what are called extended learning environments through partnerships.

The goal of education outside the school involves expanding the concept of learning environments: the external perimeter of the school is considered to be closely connected to local communities, educational networks and multiple partners, in such a way as to give the students access to multimodal and transversal cultural resources, various experiences and pluralistic types of expertise, all of which can transform the way that people are taught. This is true not only of intentionally cultural and educational institutions (museums, research centres, archives, universities, cultural centres, social centres, social services, natural parks, fairs, etc.). In addition, companies, small craft firms and families themselves can be considered as having the potential to be external educational partners that can provide resources, contents and spaces for project-based and experiential learning<sup>4</sup>. Although a long time has elapsed since Gardner<sup>5</sup> reported that even the best-prepared and most-successful students, faced with real problems, are able to give essentially identical explanations to those of students who have never tried that discipline, evidences point to a disconnection between school knowledge and real life, and underline the difficulty of students being able to mobilize resources in such a way as to make them synergistic with a view to effective action in a complex situation<sup>6</sup>. The outcomes of PISA tests and international meta-studies confront secondary schools with open and urgent questions such as the problem of early school leaving, the effectiveness and relevance of school curricula, and the issue of participation and action in complex situations<sup>7</sup>. While on the one hand there is increasing pressure on schools and teachers to report positive results, on the other hand less and less attention is paid to what makes the school valuable to students, who increasingly complain about their school experience and perceive their education as being irrelevant to their everyday experiences<sup>8</sup>.

## Conceptual Framework

The theoretical framework of PBE is rooted in Dewey's philosophy of education and is connected to his idea of the impossibility of directly 'teaching' a person something if the conditions of their environment are not appropriate. Dewey explicitly broadened the meaning of environment beyond that of the school, emphasising the contiguity of the environment with active tendencies, that is, experiences that are important for the learner<sup>9</sup>. Dewey's legacy is very significant in the context of PBE and also with regard to the role of the school in responding to community and social needs and the school's isolation from life<sup>10</sup>.

We believe, however, that we can see interesting connections with PBE in German social pedagogy. Since the 1970s Thiersch, by integrating heterogeneous perspectives,

has tried to establish a new relationship between theory and practice by developing, from a socio-pedagogical perspective, the concept of lifeworld orientation (*Lebensweltorientierung*). Lifeworld is defined as a «structured fabric of spatial, temporal and social relationships in a holistic sense»<sup>11</sup> and the field of action with resources and competences.

The concept is philosophically oriented to Husserl's life-world theory and theory of intentionality<sup>12</sup> as well as Merleau-Ponty's philosophical ideas about how everything is interwoven<sup>13</sup>. Thiersch argues that it is crucial that a critical social theory contains in equal measure a phenomenological analysis of the lifeworld (*Lebenswelt*) and a reflexive theory of professionalism. He sees the role of social pedagogy in the human rights tradition, and therefore believes that the work of the educator is grounded in people's problems and needs, and their own interpretation of them, and possible solutions. The lifeworld orientation is influenced by the works of Bernfeld, Illich and Freire, and by theories of everyday life such as those proposed by Goffman and Schütz. Through this concept of orientation to the lifeworld Thiersch places the 'everyday world' of people at the centre of pedagogical work and reflection. This dimension lies between the 'system' and 'everyday life', while institutions dealing with pedagogy are always in danger of 'colonising' the 'everyday world' like any other system. The lifeworld is thus always also a historical world, not only given, but created and shaped. In appropriating the world, the individual always assumes a social reality with his or her own history and determinacy, and since the individual perceives the world only from a unique perspective, his or her interpretative models mix the social and the individual.

The application of these distinctions in social science research becomes a scientific task. Research links its findings to practical processes in the lifeworld and pursues the intention of contributing to the self-enlightenment of the lifeworld. The central question of a practice-oriented and theory-driven science, which allows for a different relationship to practice itself, is how the status of the scientific observer, who is concerned with the hermeneutic integration of his or her actions in the lifeworld, can be conveyed with the status of the participant in this lifeworld. The main role of the educational professional is also to grasp problems through an immersion in the places where they occur, in the complex realities that exists, and not only in the theories or in the context of the rules of the organisations and institutions to which they belong. Thiersch argues that community spaces must become the centre of pedagogical work, recovering the social dimension and involving collaboration (with the judicial system, the health system and the social, socio-pedagogical and cultural services) and thus the operating in the intersections with other tasks and fields<sup>14</sup>.

The question of participation becomes decisive because it is a means of learning and of developing autonomy. It is the antidote to an institutional approach which is not based on a collective solution. This forces pedagogical work to pay attention to the structures of the lifeworld, and to experiences in time, space, to social references, and to ways of dealing with life.

PBE is defined as the idea and process of considering communities as the starting point for engaging in curricular and trans-curricular disciplines and skills<sup>15</sup>. By fostering and acknowledging learning experiences in real-world settings, this approach also fosters motivation and proactivity in terms of academic achievement, enables deep connections with community needs and resources, enhances active reflection with regard to the world through itineraries that include involvement and participation, and grounds the 'global in the local' and vice versa<sup>16</sup>. PBE entails many convergences with critical pedagogy and has the potential to significantly-improve not only the education system, because it directly conveys the need to strengthen interdisciplinary teaching, learning and critical thinking and connects students with their immediate environment, but also to build pathways that make young citizens aware of the influence that their action «might have some direct bearing on the well-being of the social and ecological places people actually inhabit»<sup>17</sup>.

Paying attention to the links between outside school learning environments and schools, means caring about the development of individuals, changing them from curious students to responsible and democratic adult citizens<sup>18</sup>. PBE provides an investigative learning approach in different subjects that allows students to enhance their creative potential first-hand, and gain experience of real-world applications of their knowledge and competences<sup>19</sup>. PBE is not something that is only included in the school programs of single schools and which involves the setting-up of outings and educational trips, but rather offers the possibility of being part of the whole learning experience from the beginning of everyone's school career. PBE embraces the very objectives of critical pedagogy because students are given the opportunity to acquire a better understanding of the needs and the resources of the «networked learning ecosystem»<sup>20</sup>. In addition, learners are engaged in the act of what Freire calls 'conscientizacao' - «learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality»<sup>21</sup>. A better way of learning than through the standard curriculum would be for students to actively participate «by including themes not previously suggested»<sup>22</sup>: it is through experiential learning - learning involving reflection and action - that students can better understand the world and recognize their potential because such learning increases awareness of being an agent of change and adding value to the community. They learn best «when

they are actively involved in understanding and helping to solve significant problems»<sup>23</sup>. Connecting with their community and receiving the experiential opportunities that Freire considered necessary to acquire a critical awareness of their surroundings, eventually allows students to recognise their potential to bring about «qualitative change in the perception of the world»<sup>24</sup>.

This pedagogical approach asks educators to be aware of the question «Where are we and where do we learn?» and also invites teachers and students to see education as part of an educational networked ecosystem, and to consider the place as an 'educational form', which connects students with efforts to build resilient communities regardless of their urban or rural essence<sup>25</sup>. The decentralisation of educational processes and practices can increase the capacity for participation in community institutions, and for taking care of the place in which they live<sup>26</sup>. A «diffuse education»<sup>27</sup> can open the doors and walls of schools to expand the learning opportunities that schools cannot otherwise offer. However, it also requires schools to be carefully prepared in order to make use of the potential of extracurricular learning opportunities<sup>28</sup>.

Expanding the resources available and the boundaries for learning opportunities emphasizes the need to consider local communities as partners and to create communities of praxis<sup>29</sup>. As Engeström explains in the theory of expansive learning<sup>30</sup>, these horizontal partnerships are in fact able to extend, through key paths, resources and expertise, and consequently blur the established institutional boundaries. The theory of expansive learning looks at the interaction and action between the school system and all the other systems close to it, and recognizes in the boundary zone, the real place of the relationship. This is a poly-contextual, polyphonic, complex, hybrid space, where a network of systems interacts, and where, therefore, the learning activity can be reorganized, giving birth to «new opportunities for learning»<sup>31</sup>. Learning therefore occurs as a process of expansion of actions and practices that give rise to new and different activities. Learning is therefore not a vertical movement but an expansion of activities that produces new systems of activities. Engeström's model does not only emphasize the context, but also supports the idea of a space that is not only something around us but something that contains us and keeps us together. As a result, learning not only happens in a particular context but, in turn, creates it<sup>32</sup>. The boundary zone therefore represents both the physical and symbolic place where dynamic interaction between systems, between the school and external educational and cultural institutions, takes place. The encounter between such systems involves a negotiated reconstruction of the object of intervention, which in turn involves a change in the functioning elements of the two systems<sup>33</sup>.

The autonomous structure allowed to Italian schools by the law has helped to highlight many facets of the identity of schools. These can take on new functions, both because they represent a meeting place for local and contextual objectives, but also because they are a place for interactions between different subjects and stakeholders - i.e. subjects which identify some of their interests in the action of the school, local authorities, the productive world, and civil society in general- and see their role as interlocutors on which is formally recognised, not in a sporadic and voluntary way, but rather as the cornerstone of the educational action of a particular place<sup>34</sup>.

## Research methods

The methodology used in this research aimed to consider the point of view of students with regard to the carrying out of the actions under consideration, and during the interactions involving out-of-school experiences. Consequently, from an epistemological point of view, a qualitative approach was adopted. This started with an analysis of documents and educational policies in order to provide input and direction for the empirical deepening of the research based on the collection and analysis of narrative interviews in ten German-speaking secondary schools in South Tyrol.

Twenty narrative interviews were collected from students with experience of out-of-school activities during the previous three school years. The students (12 female and 8 male) participated voluntarily and were interviewed separately. The students were engaged in projects such as service learning, internships and collaborative projects with museums, libraries, youth centres and socio-educational institutions dedicated to addiction prevention, and the promotion of global and intercultural issues and attitudes. The interviews took between 30 and 60 minutes, depending on the participants' availability. The typology of the interviews was based on the idea that our history is made up of stories and people to whom to tell them to. Talking about narrative identities, Ricoeur stated that they are a matter of «the sort of identity to which a human being has access, thanks to the mediation of narrative function, the narrative being a fusion of both historical and fictional»<sup>35</sup>. Narrative research allows for the capture of the lived experiences associated with human interaction and social experiences, that have an effect on identity and development. The use of narrative interviews involves an input that stimulates a narrative of experiences on the part of the interviewee, leaving the structuring of the narrative to the interviewee and without recourse to a structured grid or set path<sup>36</sup>. In this research, collecting the narratives of the experiences lived by students in their language of choice (Italian or German), represented the recognition that the meaning of actions is relative to the world of the



participants' lives, and therefore their understanding the experience as situated, and with them trying to reconstruct its structure.

The narrative interview involved a very low degree of structuring. It did not involve any preparation on the part of the interviewee who developed his or her narrative in an authentic and spontaneous way, revealing his or her own voice and experience. Students were asked to give their views on the out-of-school activities in which they had participated. The interviews covered the themes identified in the PBE theory, but also allowed them to recount the emotions, anecdotes, memories and adventures they had experienced, giving space for very personal reflections on the usefulness and significance they attributed to the out-of-school activities. Narration is also always a communication process in which a narrator interacts with a listener<sup>37</sup>. In addition to these purely cognitive performances, feelings are enlivened and shaped in the process of narration and memory<sup>38</sup>. As a result, the narrator stands between emotional and communicative experience. The method of analysing the text structure of narrative interviews is based on the insight that the narrator expresses the quality of the experience, not only through the content of the presentation, but also in the way it is presented.

Each interview was recorded and transcribed shortly after being collected. When it was not possible to meet people during the most acute phases of the Covid-19 pandemic, some interviews were performed using Teams or Zoom. The transcripts of the interviews were then sent to the students who were able to request changes or offer a rearticulation of their stories or to make comments to clarify what was expressed orally. This research step allowed 'respondent validation' and gave the participants the opportunity to take control and give their extra-curricular experiences a senso of purpose<sup>39</sup>.

In a second phase, the interviews were anonymised and prepared by removing, where possible, the interviewer's interventions, in order to restore the narrative form to the text and focus the reading on the voices of the protagonist. In a further step with regard to collaborative analysis<sup>40</sup>, two of the researchers examined the texts that were read multiple times in order to gain an overall sense of the meaning. The data was then reduced through the identification of codes<sup>41</sup>. The codes were established by means of an open method, which allowed the research aims to be followed line-by-line in the text. After a predominantly inductive analysis, a deductive type of analysis directed by the theoretical framework was also carried out. After a total of twelve codes has been determined, the researchers then searched for correspondences with these codes through a second reading of the selected texts. Finally, a third reading reduced the codes to three broader themes.

THEME	CODES	STUDENTS' QUOTATIONS
<b>PARTICIPATION AND RECOGNITION</b>	Opportunity	I am very grateful for this opportunity. I think I would never have thought otherwise that I could do this activity in the future.
	Recognition	I felt I was part of a group working for an impressive purpose.
	Relations	The experts should also come in during the lessons: they were very different from the teachers; they communicated with us in a different way and treated us differently. The relationship was very professional and at the same time personal.
<b>SENSE OF BELONGING</b>	Community, "Heimat"	Some of the activities have brought me back into greater and simpler contact with nature and with places in the area that I only knew superficially.
	Shared agency	Working together towards a useful goal for our community.
	Collective commitment	I have now become a member of the Junior Red Cross section. It feels good to volunteer with great people. I'm proud to serve with them.  Friday for future: students together with teachers and the principal!
<b>EXPANDED SCHOOL-COMMUNITY PARTNERSHIP</b>	Experts/teachers	I liked the fact that we did a project with the fire department: we all learnt a lot of useful things that we otherwise didn't learn at school in any subject. And I enjoyed learning directly from experts in the field.
	School and out-of-school connectedness	The classes should be like this project: projects outside the classroom to learn what is to do inside the school.  Many ideas on how to actively contribute in school and outside school for a sustainable future for all.
	Meaningfulness	It was an experience I enjoyed because I'm interested in this field and that's how I am - I want to see the concrete results of a project.  Real civic education, in school and in the city and not just words to be repeated for questioning.

Chart 1 - Overview of themes and codes



## Discussion

Three key themes among those that emerged from the analysis process are explored below: cultivating student participation; promoting a sense of belonging; extending learning experiences into the lifeworld of students.

### *Cultivating student participation: being seen and being recognized*

The schools' learning and teaching processes develop their effectiveness in the context of a plural school life. They do so in collaboration with the schools' openness to the social context in which they are situated. In terms of external activities, students identified a wealth of relationships involving interactions with peers, with teachers, and with experts or educators found in the wider community. The multidimensionality of such relationships and the associated personal and social interactions is the dimension most emphasised by the students.

In the process of narrating their experiences, the young learners discovered perspectives connected with the recognition of their own role in the world<sup>42</sup>. As a result, the relationship with the world becomes responsive, generates a difference, orients one's own intentions, and allows one to explore spaces and times to relate to the wider world, to participate, to collaborate and to challenge<sup>43</sup>. This involves being engaged and involved in understanding, developing and expressing one's own ideas in creative, divergent and non-scholastic ways. This competence with regard to cultural expression includes within itself the recognition of the different ways in which ideas and meanings can be expressed across multiple disciplines and cultural forms<sup>44</sup>. Awareness of the multiplicity of approaches, emotions, attitudes, and readings about the world plays an important role in personal development, because it enables learners to develop an openness towards change and the plurality of perspectives<sup>45</sup>.

### *Promoting a sense of belonging*

Learning experiences outside school are strongly intertwined with cross-curricular and interdisciplinary learning<sup>46</sup> where autonomy, proactivity, adaptability, resilience, critical thinking, and competence in cultural awareness and expression, imply self-understanding, self-awareness, the development of a learning project rooted in community practice, and a sense of belonging to a wider community than just the school<sup>47</sup>. Belonging describes the experience of students who feel they are considered as contributors: participation in collective action in the community influences who we

are, and the social and physical places of interaction and exchange enable the construction of identity-forming processes. A very important element closely related to the sense of belonging is the sense of purpose. This motivates students to proactively visualise future options, and actively pursue long-term goals related to desires, projects and objectives that go beyond their own lives to harness the sustainability and well-being of future generations<sup>48</sup>.

### *Extending learning experiences and partnerships*

The idea of the school is enlarged through the modification of spaces, people and contents to a new structuring of daily teaching-learning processes which are open to innovation and collaboration. The enlarged environment becomes a third space in terms of pedagogical relations, leading to exchange relationships, and to the taking care of the school community as a centre of learning in which everyone is recognised and takes pleasure in acting or relating. The creation of links and collaborative networks also implies the recognition of the historically central role of the school in South Tyrol, and the willingness to work together for the common good, as well as creating the necessary conditions for each child to learn at the highest possible level. This underlines Dewey's concept of the school as a social centre: «I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends»<sup>49</sup>.

The school is essential in the process of creating a society in which democracy can be experienced, because takes the form of the community on a smaller scale, which can provide opportunities for experience outside the school walls. The school, in fact, fails because it abandons its core principle of being a form of community life; the centre of correlation of school subjects is not the school subjects themselves, but the social activities of the learner<sup>50</sup>.

## **Conclusions**

Although school guidelines are moving towards a recognition of alternative spaces to school, and many students now seem to be aware of the extent to which experiences of openness and connection to and with the community are fundamental experiences in terms of success and belonging, their relational patterns remain intact, both implicitly and explicitly. The hidden curriculum (rules, school climate, types of students enrolled)

of the school as a system perpetuates teaching that requires a continuous adaptation to models of knowledge based on competition and individualism and not on meaningful school experiences. Bildung requires a pedagogical approach that considers learning as an ongoing process, and that values diversity, plurality of modes of knowledge and spaces for democratic design<sup>51</sup>.

In this research onto learning experiences outside the classroom, it was relationships that emerged as predominant. On the one hand, these were relationships in the sense of partnerships with other educational systems and with other professionals involved in educational activities, in the broad sense of the development and promotion of the individual<sup>52</sup>. On the other hand, there were relationships between teachers and students that had a different connotation. Outside the school, important dimensions emerge such as those of care and concern for others, that imply recognition and acceptance. Activities away from the classroom allow students' voices to emerge. Students have the perception of being listened to, seen as individuals, and interactions are built between teachers and young people based on care, support and acceptance, which opens up to mutual trust, respect and responsibility<sup>53</sup>.

The idea of extending the school to cultural institutions such as theatres and museums allows for the creation of a flexible and mobile third space to support and promote students' potential and interests. It has been a constant theme in educational research since Dewey, who argued for the importance in the educational process of, for example, the arts, when it comes to developing creativity, self-expression and empathy, to which schools seem to devote less and less time and attention<sup>54</sup>. In particular, Dewey argued that the arts are fundamental to this and, consequently, there is a need to ground and implement broad educational goals because they develop skills of creativity, self-expression and empathy<sup>55</sup>. This view continues to be held today, with current researchers warning of the loss of programmes based on connections to the arts and music as schools become trapped in testing regimes<sup>56</sup>. Learning in and through horizontal connectedness is a catalyst for creating a just society. Greater levels of meaning for young people can be found in educational programmes that go beyond basic skills, and allow them to explore their personal and social selves.

The data from this study provides support for the central role played by the expansion and movement of the school into both the home and wider community in terms of helping young people to explore their personal histories, identify their current and future needs and facilitate the expression of their talents. The school, according to the voices of the students interviewed, should be an educational village, similar in structure to a medieval Italian town, made up of different spaces and buildings interacting with each other. Like a medieval citadel, it should have a square for the gathering together

and meeting of all members of the community, gathered around a core of activities for the social and community life of the students. The school should be visually transparent to the outside world, to allow students to interact with the community and have areas that are open to the outside world even after school hours, becoming, as Dewey intended, a social centre. Wider partnerships represent an authentic and very concrete source of knowledge and expertise.

Therefore, it is important that space is given to qualitative research that explores alternative possibilities and experiences to classroom learning. We often talk about the renovation of learning spaces into learning spaces for children and young people, that are expensive, technological and utopian private experiences. What we hear from our students is the need for schools centred on the needs of the students, and the development of alternative curricula and pedagogies to engage young people in learning in such a way that they can have authentic spaces for expression, movement and action.

CINZIA ZADRA

*University of Bolzano- Bozen*

\*This research was funded by the Free University of Bolzano-Bozen through the LANGER project. The study was conducted according to the guidelines of the Declaration of Helsinki, and according to the Ethical Code of the Free University of Bolzano-Bozen.

<sup>1</sup> P. Sauerborn, T. Brühne, *Didaktik des außerschulischen Lernens*, Schneider Verlag, Hohengehren 2012.

<sup>2</sup> M.G. Sanders, J.L. Epstein, *School-Family-Community Partnerships and Educational Change: International Perspectives*, in A. Hargreaves, A. Lieberman, M. Fullan, D. Hopkins, Eds, *International Handbook of Educational Change*, vol 5., Springer, Dordrecht 1998, pp. 202-222.

<sup>3</sup> OECD, *Innovative Learning Environments. Educational Research and Innovation*, OECD Publishing, Paris 2013.

<sup>4</sup> D.A. Gruenewald, *Foundations of place: A multidisciplinary framework for place-conscious education*, «American Educational Research Journal», 40/3 (2003), pp. 619-654; D.A. Gruenewald, G.A. Smith, *Place-Based Education in the Global Age*, Routledge, New York, NY 2010; G. Wallnöfer, C. Zadra, *Voci e prospettive sui percorsi per le competenze trasversali: processi di empowerment e di apprendimento trasformativo*, in G. Cavrini et al., *Per tutta la vita. Pedagogia come progetto umano*, FrancoAngeli, Milano, pp. 36-50.

<sup>5</sup> H. Gardner, *Multiple intelligences: The theory in practice*, Basic Books, New York 1993.

<sup>6</sup> E. Morin, *Seven complex lessons in education for the future*, UNESCO, Paris 1999.

<sup>7</sup> A.C. Hattie, *Visible learning. A synthesis of over 800 meta-analyses relating to achievement*, Routledge, London, New York 2009.

OECD, *Teachers as Designer of Learning Environments: The Importance of innovative Pedagogies*, OECD Publishing, Paris 2018.

<sup>8</sup> S. Mantovani, G. Pastori, *Pensare la Scuola. La voce dei giovani sulla Scuola*, «Scuola democratica», 1 (2017), pp. 3-24.

<sup>9</sup> J. Dewey, *Democracy and Education. An Introduction to the Philosophy of Education*, The Free Press, New York 1916; J. Dewey, *Experience and Education*, Kappa Delta Pi, Indianapolis 1938/1998.

<sup>10</sup> G.A. Smith, D. Sobel, *Place- and Community-Based Education in Schools*, Routledge, New York 2010.

<sup>11</sup> H. Thiersch, *Lebenswelt und Moral*, Juventa, Weinheim 1995, p. 13.

<sup>12</sup> E. Husserl, *Phänomenologie der Lebenswelt*, Ausgewählte Texte II, 3. Auflage. bibliographisch revidierte Ausgabe, Philip Reclam jun, Stuttgart 2007/1936.

<sup>13</sup> M. Merleau-Ponty, *Phénoménologie de la perception*, Librairie Gallimard, Paris 1945.

<sup>14</sup> H. Thiersch, *Lebensweltorientierte Soziale Arbeit revisited*, Juventa, Weinheim 2020.

<sup>15</sup> *Ibidem*.

<sup>16</sup> D. Sobel, *Place-Based Education. Connecting Classrooms and Communities*, 2<sup>nd</sup> ed., The Orion Society, Great Barrington MA 2013.

<sup>17</sup> D.A. Gruenewald, *Foundations of place: A multidisciplinary framework for place-conscious education*, cit. p. 5.

<sup>18</sup> A. Gastager, E. Messner, *Eigenverantwortung und Partizipation*, in I. Schrittmesser, A. Fraundorfer, M. Krainz-Dürr, Hg., *Innovative Learning Environments. Fallstudien zu pädagogischen Innovationsprozessen*, facultas.wuv, Wien 2012.

<sup>19</sup> G.A. Smith, D. Sobel, *Place- and Community-based Education in Schools*, Routledge, New York 2010.

G.A. Smith, *Place-based education. Breaking through the constraining regularities of public school*, «Environmental Education Research», 13/2 (2007), pp. 189-207.

<sup>20</sup> D.A. Gruenewald, *Foundations of place: A multidisciplinary framework for place-conscious education*, cit.

<sup>21</sup> P. Freire, *Pedagogy of the Oppressed*, 30th ed., Continuum London and New York 1970.

<sup>22</sup> *Ibi*, p. 120.

<sup>23</sup> M. McLaughlin, M. Blank, *Creating a culture of attachment: A community-as-test approach to learning*. «Education Week», 24/11, (2004), p. 34-35, p. 34.

<sup>24</sup> P. Freire, *Pedagogy of the Oppressed*, cit., p. 154.

<sup>25</sup> D.A. Gruenewald, *Foundations of place: A multidisciplinary framework for place-conscious education*, cit.

<sup>26</sup> R. Baar, G. Schönknecht, *Außerschulische Lernorte: didaktische und methodische Grundlagen*, Beltz, Basel 2018.

<sup>27</sup> P. Mottana, *Diffuse education: a new proposal for the emancipation of our young people*, «EducA», 4 (2018), p. 67-74.

<sup>28</sup> D. Karpa, G. Lübbecke, B. Adam, *Außerschulische Lernorte. Theorie, Praxis und Erforschung außerschulischen Lerngelegenheiten*, Prolog Verlag, Immenhausen bei Kassel 2015.

<sup>29</sup> E. Wenger, *Communities of practice. Learning, meaning and identity*, Cambridge University Press, New York 1998.

<sup>30</sup> Y. Engeström, *Learning by expanding: An activity-theoretical approach*, Orienta-Konsultit, Helsinki 1987

<sup>31</sup> T. Tuomi-Gröhn, Y. Engeström, M. Young, *From transfer to boundary-crossing between school and work as a tool for developing vocational education: An introduction*, in T. Tuomi-Gröhn, Y. Engeström, Eds., *Between school and work: new perspectives on transfer and boundary-crossing*, Pergamon, Amsterdam 2003, pp. 1-15, p. 5.

<sup>32</sup> Y. Engeström, *Expansive Learning at Work: toward an activity theoretical reconceptualization*, «Journal of Education and Work», 14(1), (2001), pp. 133-156.

<sup>33</sup> Y. Engeström, *From team to knots. Activity theoretical studies of collaboration and learning at work*, Cambridge University Press, Cambridge 2008.

<sup>34</sup> A.M. Ajello, P. Chiorrini, V. Ghione, *La scuola dell'autonomia come sistema complesso: un modello di analisi*, «Università e scuola» 1, (2005), pp. 25-41.

<sup>35</sup> P. Ricoeur, *Narrative Identity*, «Philosophy Today», 35/1, (1991), pp. 73-81, p.73.

<sup>36</sup> R. Atkinson, *The life story interview*, Sage, Thousand Oaks CA 1998.

<sup>37</sup> G. Lucius-Hoene, A. Deppermann, *Rekonstruktion narrativer Identität. Ein Arbeitsbuch zur Analyse narrativer Interviews*, Leske und Budrich, Opladen 2002.

<sup>38</sup> *Ibidem*.

<sup>39</sup> R. Barbour, Quality of data analysis, in U. Flick, *The SAGE handbook of qualitative data analysis*, SAGE Publications, Thousand Oaks 2014, pp. 496-509.

<sup>40</sup> F. Cornish, A. Gillespie, T. Zittoun, Collaborative analysis of qualitative data, in U. Flick, *The SAGE handbook of qualitative data analysis*, SAGE Publications, Thousand Oaks 2014, pp. 79-93.

<sup>41</sup> J. Saldaña, *The coding Manual for Qualitative Researchers*, Sage Publication, London 2013.

<sup>42</sup> G.J.J. Biesta, *Touching the soul? Exploring an alternative outlook for philosophical work with children and young people*, «childhood & philosophy», 13/28 (2017), pp. 415 - 452.

<sup>43</sup> G.J.J. Biesta, *Beyond learning: Democratic education for a human future*, Routledge, London and New York 2006.

<sup>44</sup> G.A. Smith, D. Sobel, *Place- and Community-based Education in Schools*, Routledge, New York 2010.

<sup>45</sup> European Commission, *Key Competences for Lifelong Learning*, Publications Office of the European Union, Luxembourg 2019.

<sup>46</sup> D. Shannon, J. Galle, *Interdisciplinary Approaches to Pedagogy and Place-Based Education*, Palgrave Macmillan, Cham, 2017.

<sup>47</sup> M.C. Nussbaum, *Not for Profit: Why Democracy Needs the Humanities*, Princeton University Press, New Jersey 2010.

<sup>48</sup> United Nations, *Transforming our world: the 2030 Agenda for Sustainable Development*, 2015 (see <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N15/291/89/PDF/N1529189.pdf?OpenElement>).

<sup>49</sup> J. Dewey, *My pedagogic creed*, «The School Journal», 3 (1987), pp. 77-80, p. 77.

<sup>50</sup> *Ibidem*.

<sup>51</sup> G.J.J. Biesta, *Beyond learning: Democratic education for a human future*, Routledge, London and New York 2006.

<sup>52</sup> M.C. Nussbaum, *Not for Profit: Why Democracy Needs the Humanities*, Princeton University Press, New Jersey 2010.

<sup>53</sup> C. Zadra, *A casa nel mondo. Pedagogie dei luoghi e esperienze educative estese*, Guida, Napoli 2022.

<sup>54</sup> J. Dewey, *Experience and Education*, Kappa Delta Pi, Indianapolis 1938/1998.

<sup>55</sup> *Ibidem*.

<sup>56</sup> P. Sahlberg, D. Oldroyd, *Pedagogy for economic competitiveness and sustainable development*, «European Journal of education», 45/2 ((2010), pp. 280-299.