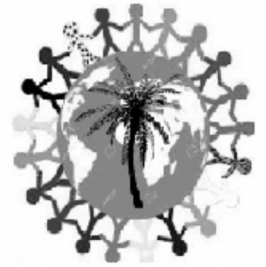


RIDEF 2016 n°7



July 24, 2016

RIDEF INFO N° 7

31st MEETING OF Freinet EDUCATORS: A DAY OF REST

Even though we left late because the bus got into trouble on the road to the ENI, the day of July 24 was rich in cultural discoveries in Ouidah on the slave route for some, and in Abomey and the cave of the tail-men for others.

With unified forces we have been able to profit fully from the history of these sites and to make it a positive experience.



« I feel how much the participants, in addition to their own participation, and how much the activity at the RIDEF, somehow, represent those who can not be there, in an unbroken chain of shared values for the project this concrete international dimension is what Freinet desired, friends and friends of friends ... So human, so pragmatic, so full of messages, prospects of hope, brotherhood, strength ... regardless of difficulties encountered or rather through difficulties maybe !!!! All good to you !!!!! My greetings to everybody ! »

Patricia Despaquis, from Lyon

The slave route in Ouidah



The temple of Abomey and the cave of the tail-men



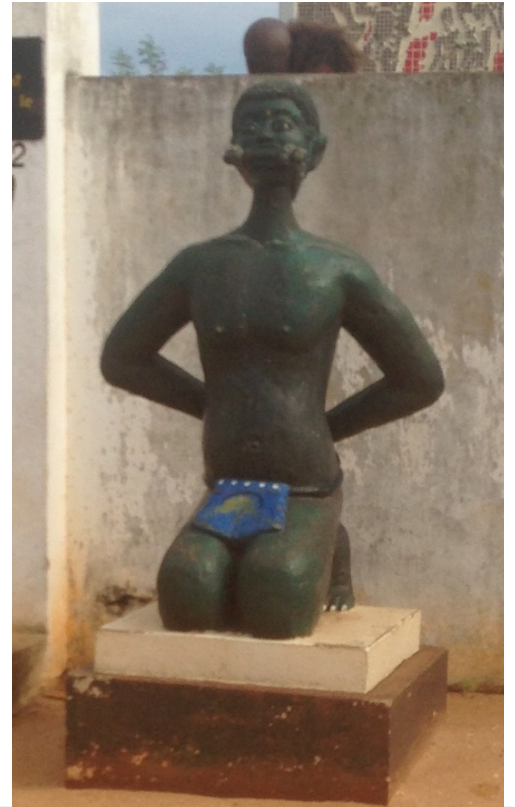
ROUND TABLE: Neocolonialism and the development of Africa

Three speakers: the Beninese writer Mr. Florent COUAO-ZOTTI, philosophy teacher Dossou Pierre TCHOUBA and history-geography teacher Jean-Baptiste DONNOU.

They took turns to show us the reality of neocolonialism and oppression on the African continent and particularly in the French-speaking countries. They present under different forms: economical neocolonialism with France having total control over the currency, the CFA; religious neocolonialism with the growing power of Boko Haram in certain regions; political neocolonialism with the directives and development programs imposed by Europe and the IMF; but also economical neocolonialism with the arrival of China, Brazil and India who export natural resources in exchange for infrastructure projects; not forgetting cultural neocolonialism with the French language that remains the teaching language and also the media power of the West.

Due to this domination, those countries remain poor even though they have enormous riches and potential – among others important mining resources.

In the face of these neocolonials who don't show themselves as such but who are certainly there, intellectuals and writers make themselves heard and forms of resistance are forming. They demand that all human rights are assured, that basic services (like health, education) are provided to everyone, and that there is social justice anchored in a sustainable process.



I'll add that this neo-colonization is everyone's business and that everyone has to take responsibility. Since the beginning of the RIDEF I hear astounding things showing a sense of superiority that is often unconscious. We think about the world in a Eurocentric perspective, thinking that our way of thinking, our relationship with the world and nature, our sensibility, are universal. The "Europeans" in their discussions often take the liberty to give orders to "Africans", to talk for them and do it for them, thinking that their way of working and thinking is better. Some say they "come to sensitize the Africans" in participatory democracy. Generalisations and stereotypes of Africans are uttered left and right, often jokingly. But why don't we try to see the world from a more Afrocentric perspective?

We defend a pedagogy of emancipation, so we must all be actors and actresses of "de-neocolonisation" of Africa so that each country can develop and each individual can be free.

Hélène