



Multiletter N°2

June 2020

Editorial

The Covid-19 pandemic has exposed or exacerbated critical issues around the world, issues that have also forced us to adapt and innovate.

For the "greater good of all", a different kind of relationship has developed, including in the field of education. This is likely to continue and raises new questions.

The Freinet movement can find itself immersed in several contradictions. Often in the vanguard as regards the use of new, "modern" tools, it suffers from their generalisation everywhere, especially in systems where this use runs counter to the need for a sensitive approach on the one hand, and reinforces inequalities between populations and social groups on the other.

This last reality seems to us to be a very good opportunity to reflect on the fields of action that we must favour as Freinet Movements:

What types of practices should we develop? With whom should we forge links? How can we bring the values of Freinet pedagogy to life in this new context?

But, first of all, we will have to prove that we can overcome the impossibility of meeting physically at a RIDEF and the Ordinary General Assembly.

Through this Multi-Letters n°2, we wish to link the different realities throughout the world, so that, from this opening, reflections will continue, which we hope will give rise to new cooperation.

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(This letter is published as a reminder, as things change from day to day.)

From CA FIMEM to : Mouvements, commission #1 et Ridéfiens

Results of the survey and operating proposal for the virtual GA

Hello,

First of all, we would like to thank all the Movements that have given their agreement and confirmed their participation in a virtual AG. The results of survey are that 27(out of 33) movements responded (82%); of these, 24 responded YES (89%) and 3 responded NO (11%).

Attach complete survey results as an appendix. Many also shared suggestions and comments on "how to proceed". We need help to organize that.

Here are the "key ideas" we have identified.

Timeline By the end of June 2020

A-All the documents of the Board of Directors will be posted on the FIMEM website, in a new tab dedicated only to the "virtual GA". This new reserved area will be the only place to share informations, consultation requests and proposals from the Movements and language groups. These documents will be posted on the Fimem website as they come in.

B-Creation of a Temporary International Commission for "Virtual GA" and call for participation.

Criteria

Given the importance of this Commission to the success of this "new ways" GA, we propose the following criteria for the nomination of those who will participate:

- Recurrent commitment, regular involvement and credible interventions with their Movement and FIMEM members
- Lots of availability from June to September 2020
- Knowledge of the main software and platforms
- Technological skills (videoconferencing, virtual meeting,...)
- Good internet connection - The Fimem Board can support if the costs of internet connection are too high for their movement.
- Fluency in at least 2 of the 3 official languages
- Writing skills (note-taking, synthesis, report, ...)

C-1 June to 20 July 2020 (AG 1 and AG2)

The "Virtual GA" Commission specifies the organizational modalities for the internal consultations of each affiliated Movement, and then of the language groups (number of participants in each category, time platform, schedule, secretariat, translations, ...).

Proposed composition of the new Commission

- 1 delegate per affiliated movement,
- 1 representative per language group,
- 1 representative per Commission
- 1 Board Sponsor as required : -to provide further information on the documents:-to accompany language groups : French: Sylviane et Lanfranco - English: Mariel and Antoinette- Spanish: Flor and Lanfranco

D-AG3-decisional

Part 1

21 and 23 July (maximum 2h) - contents to be determined by the new "Virtual GA" Commission

Part 2

25 and 27 July (maximum 2h) - contents to be determined by the new "Virtual GA" Commission

Part 3

August to 1 September 2020- extension if necessary- contents to be determined by the new "Virtual GA" Commission

-Non-urgent elements requiring above all a lot of discussion will be postponed to the Moroccan Ridef in 2022.

-As the organisation of a virtual RIDEF is not within the competence of the Board of Directors, we invite the movements that wish to share this type of information to initiate the process (survey, compilation of results, constitution of an organising team, etc.). Of course, all the FIMEM tools are at their disposal.

E) In order to have the right to vote, each movement must return the following documents to the Board (by the end of June 2020 at the latest) :

- Contributions 2019-2020
- Activity report 2018-2020.
- Proxy
- Biennial file

Only delegates will have the right to vote. We will consider that we have a quorum if half (+ 1) of the affiliated movements are represented by a delegate (with 1, 2, 3 or 4 votes).

Responses to be returned to the Board before Friday 5 June 2020

- 1st vote-validation (with or without amendments) of this operating proposal
- Choosing your Movement's delegate (taking into account the expanded role)
- Register for the Commission « Virtual GA » as coordinator or participant

Of course, this message is only the first in a long series that will allow us to work together, to take your proposals into account and to learn to share differently.

Cooperatively

28 may 2020

The FIMEM's Board of Directors

Antoinette Mengue Abesso, Flor Zaldumbide Cecena, Lanfranco Genito, Mariel Ducharme, Sylviane Amiett

SONDAGE AG VIRTUELLE 2020 - Résumé des réponses officielles								
	Pais	Mouv.	SONDAGE		RÉPONSE		MOTIVATION	DÉPOSÉE PROPOSE
			NO RÉPOND	RÉPOND	OUI	NO		
1	Allemagne	AKS	1					
2		FKEV		1	1			1
3	Autriche	FREINO		1	1			1
4	Belgique	EPB		1	1			
5	Bénin	ABEM		1		1	NO INTERNET	1
6	Brésil	REPEF		1	1			
7		MREMNN		1		1	NO INTERNET PANDEMIE	
8	Bulgarie	MEMB	1					
9	Burkina Faso	MBEM		1	1			1
10	Cameroun	AECOMO		1		1	NO INTERNET PAS PRÊT X VIRTUEL COÛT ÉLEVÉ	1
11	Quebec	CQEM		1	1			1
12	Côte d'Ivoire	AIEM		1	1			1
13	Espagne	MCEP		1	1			1
14		NEG		1	1			
15	Finlande	ELS	1					
16	France	ICEM		1	1			1
17	Georgie	AGPF		1	1			1
18	Grèce	SKASARHEIO		1	1			1
19	International	AdF	1					
20	Italie	MCE		1	1			1
21	Japon	GGUJ		1	1			
22	Maroc	AMEM		1	1			1
23	Mexique	MMEM		1	1			
24		MEPA		1	1			1
25	Pays-Bas /Belgique	FBV	1					
26	Pologne	PSAPCF		1	1			
27	Russie	AREM		1	1			1
28	Sénégal	ASEM		1	1			1
29	Suède	KAP	1					
30	Suisse	FGS-GSEM		1	1			1
31	Togo	MOUVEN		1	1			1
32	Uruguay	MEP-FU		1	1			1
33	Chile	MFC		1	1			
		33	6	27	24	3		
PAIS	MOV.	SONDAGE		OUI	NO	MOTIVATION		DÉPOSÉE PROPOSE
		NO RÉP.	RÉPOND	RÉPONSE				

News from Quebec (Canada)

1. The ridef.one website goes to our Facebook page

Since the Ridef QC-2020 site has had little or no consultation since the cancellation of the Ridef on April 5, the new information will now be sent, depending on the target audience, through our Facebook page and through emails sent directly to the Movements.

The Ridef.one site will remain open and accessible at all times...you will find everything we had prepared for you.

2. Finances

Thanks to the generosity of many donors, both local and international, we have managed to recover all the sums needed to pay the expenses incurred for the preparation of the Ridef.

The financial health of the RIDEF-QC-2020 has survived the Covid and the reimbursements of the registrations refunds have started. We take this opportunity to express our gratitude to all these donors.

3. Great celebration

When public health permits, the OC will invite all its volunteer "Freinétiques" to a festive moment of reunion and recognition for the huge amount of work accomplished. We all need it! We'll be thinking of you!

4. Global report

In the autumn of 2020, the OC will finalise its last mandate: the drafting of the global report on the preparation of the Ridef 2020.

Have a great summer!

The organizing committee (OC) of the Ridef 2020

CAMEM - Condemnation release

On May 25, 2020, 46-year-old George FLOYD from Texas, who was trying to start his life over in Minneapolis, died face down on the ground with his neck below the knee of a white police officer, a police officer who has been the subject of several complaints and never been punished. George Floyd's fate moved the whole world and particularly the African continent.

The organizations affiliated to CAMEM (African Coordination of Modern School Movements) denounce this police blunder. This violence demonstrates the still very difficult daily life of the African-American community in the United States, which is still a victim of racial injustice. It is a violation both of human rights and of the international instruments and commitments undertaken by the USA. Other tragic cases involving the deaths of black people at the hands of the police have taken place in recent years leading to the birth of the Black Lives Matter movement.

The Freinet movements signatories of this statement wish to denounce the racial disparities that affect all areas of the American criminal justice system. While they represent only 13% of the US population, Blacks

make up 40% of the country's prison population. Their incarceration rate is five times higher than that of the white population.

In all constitutions "the human person" is sacred. The signatories call for the punishment of those guilty to be punished in accordance with the laws in force and at the same time condemn all forms of racial discrimination in the world.

Dagana, 2 June 2020

The signatories :

CAMEM

Association Béninoise de l'Ecole Moderne

Association Camerounaise de l'Ecole Moderne

Association des Éducateurs Freinet de l'École Moderne (RDC)

Groupe Freinet Ghanéen

Association Ivoirienne de l'Ecole Moderne

Association Marocaine de l'Ecole Moderne

Association Nigérien de l'Ecole Moderne

Association Sénégalaise de l'Ecole Moderne

Mouvement Burkinabé de l'Ecole Moderne

Mouvement des Enseignants Novateurs (Togo)

FIMEM AGAINST RACISM, VIOLENCE, DISCRIMINATION

George Floyd's barbaric crime, is yet another act of violence against Afro-Americans, for whom being treated differently because of race is tragically, painfully, insanely "normality"

In the USA, blacks make up 13% of the population, but 40% of prisoners; their incarceration rate is 5 times that of whites. The proportion of blacks who use illicit drugs is similar to that of whites, but arrests of blacks, for that reason, are higher than that of whites. Race-influenced U.S. police violence, is a systematic injustice that violates human rights.

"All men are born free and equal in dignity and rights, and because they are endowed by nature with reason and conscience, they must behave fraternally toward one another", from the Preamble to the American Declaration of Human Rights. In all the Constitutions the human person is sacred, and all countries have an obligation to respect and protect it. Everyone has the right to life. George Floyd, with his face on the ground and his neck below the knee of the white policeman, is a violation of the right to life, the most important human right of all. In the videos you can clearly see two souls: one, violent, racist, armed, who kills; the other, careful about rights, ICARE, armed only with a harmless smartphone, which documents the institutional violence, denouncing it. These souls are

present in every country in the world and, perhaps, in each one of us. Many cases of violence and racism are now ignored if there is no smartphone to pick them up, and if there were not, the information of what happens would be slower.

The C.A. of FIMEM and the affiliated organizations, share the CAMEM document

- condemn the racist act that cost George Floyd his life, and deplore further state violence.

- ask the U.S. authorities to ensure respect for the Constitution by the guardians of law and order.

[...]

Finally, an appeal to the militants of the Freinet movements and to all those in the world, who work in the field of Education, to become more and more aware and work more and better with children, young people. We have an important task: to educate the new generations to nonviolence and respect for Human Rights. The children of today are the adults of tomorrow.

Only culture and education can save the world!

June 2020

The CA FIMEM

**It is not time to finish the school curriculum.
It is time for educational humanism.**

What if we turn this interruption of normality into a force for creativity and emancipation ?

With the closing of schools and our confinement indoors, our pupils have been deprived of one of the first pillars of school life: its collective dimension. So we, Freinet teachers, think that an alleged pedagogical continuity by restarting school, disconnected from the social situation, is a trap. In our classes, knowledge is born from the collective adventure: of meeting, exchanging, confronting and cooperating together. In our classes, we build from what the children bring their experiences, their desires, their projects. In our classes, the pupils learn, work and practice because they need it in their trajectory as children and as human beings in the process of becoming.

So we say NO to going back to a confined school. We, Freinet teachers, will not go to the front of the "Learning Nation⁴" (sic), to finish the school curricula of the year "whatever it costs" (sic), as if the "educational atmosphere" (sic) were the order of the day. When back to a confined school, we will continue to be with the children, our students. We will listen to them as human beings, recognise and be with them in their "otherness", their particular ways of experiencing and getting through this health crisis. And in this task, we will support the families of these children. When back to a confined school, our priority will be to seek the fairest ways to preserve the social link that is the driving force in our classes, essential to life and emancipation. These links will be above all: human, relational and emotional. And it is only on this basis that we will ensure, with our students and their families, the mastery of so-called school "knowledge".

Which " pedagogical continuity " ?

Within the ICEM, we have questioned the notion of "pedagogical continuity" in a context of total rupture and uncertainty. In view of our practices, which are essentially focused on life, cooperation and emancipation, the very idea of "continuity" appears to be illusory.

All our daily class practices have been broken into pieces, this rupture has been imposed on us by a sanitary state of affairs. So we had to start thinking about change in this new context of confinement. To do so, all our tools of cooperation and classroom life had to be re-examined. For us, Freinet teachers, the very term "pedagogy" covers all our professional practices and gestures. We acquire these practices and gestures daily in the classroom, thanks to our discussions between peers and our co-training within the group and the ICEM-Pédagogie Freinet bodies. What kind of

pedagogy is possible in a context where learning can no longer be done collectively, but in each one's own home, where each child becomes dependent upon the family and socio-economic dynamics imposed on him/her by the current situation? How can we support all parents in the upbringing of their children, without creating new family conflicts and reinforcing inequalities?

Taking time to think about it

Once again, the French Education Minister chose to use announcements and shock formulas instead of a necessary moment of collective and professional reflection on how to take charge of our students in this unprecedented context. Once again, we note that we are getting into the habit of being fed with circulars and practical injunctions in the name of a pseudo "pedagogical freedom", which is 'freedom' only in name, a freedom we are seeing slowly melt away. It was a State lie to claim publicly that we were all ready for distance learning.

Time for reflection was needed before promoting "continuity" in the face of total and constant change! Children and parents are not mistaken when they say that "doing homework" during this time means facing a battery of math or conjugation exercises. In a context where we need to keep intact the power of life of our children, our students, this "pedagogical continuity" seems in fact malicious. Within the ICEM, we have taken the time to reflect so that we do not pretend normality or drown ourselves in impersonal, superficial digital educational content and tools. If there is one thing that the children, our students, must be able to continue to do in this context, it is to imagine, to apprehend the world, to make themselves authors of their own knowledge and share it with the group.

Faced with a manifest denial of reality, especially from the French ministry, taking this time for reflection meant to us to seriously take into account the singularity of an unprecedented health emergency. A crisis experienced differently by families and children which requires us to think about it together and in context. This is the only way that the emancipatory pedagogy (in the sense of being open to co-education) can regain its full meaning.

Confined Freinet pedagogy

There are several possible ways of doing this: constructing newspapers and school correspondence in

a different way that tells the story of the confined life of children within their families and values the interactions and the class group across distances; mobilizing the philosophical debate to approach the questions that affect children and adults in this time of confinement (fear, isolation, illness, mourning, deprivation of the outside world, the world after...); organizing cooperation councils in order to carry on a collective adventure. We make the choice of individualized, almost daily contact, simply to give each other news and to start from there to create together. But in making these choices, always oriented towards maintaining the power of children and building knowledge among peers, we can never replace what the classroom, the school, is all about. We think that learning at home is possible, but we reject the idea that the school can be transposed into it. We have to first mourn the injunction to move forward with the curriculum. The progression of learning is based on what the children desire, which is born from collective emulation, which the cooperative class knows how to stimulate. This is why, to avoid deepening inequalities between our pupils, it is in the classrooms that all new knowledge must be worked. To compromise on this is to destroy public school for everyone.

Hearing the children, and trying to answer them

"But I'm gonna go to sixth grade without seeing my school friends again?"

"How are we going to say goodbye? »

"Isn't there going to be a last fair for CM2¹ (5th grade)?"

"Thanks for contacting me. I wanted to know when we're going back to school »

"Do you think we're gonna do our theater play? »

"I wanted to tell you that I'm taking my toys out to play on the beach and horseback riding. »

"Is there anyone at school today? Where are you right now?"

These are the questions that we hear. The daily life of an educational relationship cannot be decreed or described on television sets; we faced concrete and anxious questions.

Rather than imposing directives from above, we have some very concrete proposals:

- Above all, guarantee the right to rest and health for confined children.
- Ensure that all teachers have all the material conditions necessary for distance learning.
- Likewise, ensure that all students' families have equal access to such teaching.

- Refuse any summative evaluation of students in the context of confinement. Learning in confinement is subject to too many individual hazards to be evaluated fairly.
- Demand reinforced RASED² teams.
- Limit class sizes at all levels in primary school to ensure the necessary back-to-school support.
- Enable the return to school of students and teachers only when safe and sanitary conditions are guaranteed for all.
- Take pressure off parents whose job is not to teach.
- Make sure that our practices and our expertise in the field are respected when students return to school.
- Protect ourselves from any manipulation of our distance work to transform it into "innovations" or other weapons to eliminate teaching posts or hours.

The situation is serious. The rights of the child are at stake: the right to decent housing, the right to protection, the right to health, the right to education, the right to association, the right to privacy, the right to protection from child abuse, the right to access special care for children with disabilities, the right to living conditions appropriate for physical, mental, spiritual, moral and social development.

Each of our students must be able to preserve their lives as children as much as possible.

Until such time as the sanitary conditions are truly conducive to the reopening of schools, our task will therefore be to ensure that the children remain awake and curious, and that they keep in touch.

Together with the parents, we are in the front line of this project, we are thinking about the different ways of ensuring co-education in recognition of our mutual skills. A new solidarity at the service of all children.

April 2020, ICEM - Pédagogie Freinet

1. CM2 : last year in primary school
2. RASED : Help Network for Children in Difficulty
3. Educational continuity: the French Ministry of National Education's expressed desire to bring educational coherence to the various places in which children live: school, family, and the various group places, which has never been implemented because the living conditions of ALL children have not been taken into account.
4. learning nation: alternative programme to the public school proposed by the French Ministry of National Education set up while confinement was in place in March 20 and entrusting educational missions to a large number of partners, most of them private.

**MANIFESTO FOR DEMOCRATIC
LANGUAGE EDUCATION
EDUCATE IN THE USE OF WORDS
TO CULTIVATE HUMANITY
AND BUILD CULTURE**

The Movimento di cooperazione educativa (MCE) with this Manifesto is addressed to the world of schools - teachers, students, inspectors, parents - to the world of culture and research, to those who have the responsibility to prepare favourable conditions for cultural growth in the territories and in the school - administrators, politicians, professionals ...-, to all citizens.

In particular, we address ourselves to those who look with concern at the violent and discriminatory use of language and the hasty proposals that invite a simplistic solution to the problem of widespread linguistic poverty through transmissive teaching.

1. EDUCATING TO SPEAK

Educating to the word to cultivate humanity and build civil coexistence

We believe that educating people to speak out in our multicultural societies means taking care of the future: having a vision of a future society, more united and fairer, which we want to build. We turn our gaze towards a horizon of peace, a path of awareness of the different plural histories enriched by the voices and languages that populate the planet.

Since we believe in language as an instrument of cultural construction and in the possibility of resisting the use of language teaching as an instrument of division, we propose an education in the word which is the necessary premise to support the ideals of civil coexistence, attitudes of respect, solidarity and hospitality towards everyone.

We believe that the word, which allows us to share experience, to see and show the invisible that accompanies experience, thoughts and emotions, suffering and joy, has a central place in our lives and should occupy a central place in school.

We believe that education to the word should be promoted today, in the face of the complexity of the present, without denying the conflicts that characterize it by taking them in hand, but without giving up the cultivation of humanity and the capacity to share meaning. Democracy presupposes the conscious use of the word, in a spirit of egalitarian dialogue.

Educating to speak in order to cultivate critical thinking

Since there is an inseparable link between language and

thought - the word supports thought, thought can only rely on the word to exist and be communicable - we believe that the conscious and widespread conquest of words and languages, of all languages by all, is an instrument of emancipation and a defence against the manipulative and falsifying uses of communication.

Since language helps to communicate social reality but also to construct it, we believe that education in speech, by not using words linked to superficial generalizations, undue and ethnocentric categorizations, is crucial to combat the simplification with which complexity is often reduced.

We believe that speech education means learning to name subjects, situations, events with reference to linguistic and conceptual categories constructed on the basis of experience and reflection, highlighting the criteria underlying linguistic choices and deep-rooted attitudes: fear, empathy or rejection, mental and relational proximity or distance.

We believe that educating people to speak can help to clarify the superficial and tendentious uses of language, the 'normal' expressions that are spreading: considering 'criminals' whole categories of people whatever their job, claiming that there is someone who has more privilege than others in the enjoyment of fundamental rights, even the right to survival, to think that there is a right to rejection of those who seek salvation at sea, ...

It is a question of denouncing the misleading use of words, of debanalizing the obvious by changing point of view: it is no coincidence that fundamental reflections on 'alienation' have been proposed by narratology, and therefore by studies on language.

For this reason, we believe that a school that educates thought must be a school that takes care of speech, of its conscious and responsible use and of the need to continually investigate meanings. It is a matter of building attitudes free of stereotypes and prejudices and of a willingness to confront different possible readings of reality, to broaden perception. In this sense, education for critical thinking, through the spoken word, becomes a practice of democracy.

Putting language teaching at the centre of the school

We propose that language education should be placed at the centre of the school at a time when social and educational contexts are characterised by the presence of different cultures, languages and modes of communication: to educate to the spoken word is to educate to the art of living together.

On the basis of De Saussure's research, we consider language as a complex system composed of verbal and non-verbal languages. The didactic practice of the MCE, based on this reflection, deals with this multiform

aspect of language, the interrelations and interlacing between different communicative / expressive languages, music, art, image, theatre ... We believe that choosing this perspective favours the inclusion of all, enriches and strengthens the educational proposal, to give more opportunities to everyone.

Given that language is transversal to all areas, we propose that speech education should be the tâche of all teachers, of all disciplines, within the framework of a pedagogy of cooperation and research.

We propose that all the necessary time be devoted to this learning: the time for dialogue, for reading as a pleasure and as a construction of knowledge, the time to discuss the meaning of words and to understand, to elaborate stories and reflections, to enjoy the beauty of artistic expressions made of words, to scientifically explore the complex and fascinating territory of linguistic codes, without giving in to the impulse to simplify and reduce learning to the mechanical formation and the knowledge of a single linguistic model considered immutable.

We propose that the right to slowness be respected as a condition for the mind to fulfil its linguistic function of interpreting (and transforming) the world. The time of thinking, as well as the time of walking, the time of growth and the time of breathing are times that have always marked the life of the human being, they cannot be accelerated at our pleasure. Understanding words and finding the right and effective words are operations that require patience and humility to try - to compare - to try again, supported by the desire to combine beauty and efficiency.

We propose that children and adults welcomed on the difficult path of word education be guaranteed the right to use and learn the language in a path of search free from the fear of judgment, punishment, negative evaluation.

On the basis of the long experience and research of teachers, educators and linguists, we reject the assertion that the objective of inclusion and the maximum possible development of each person's abilities and the objective of the quality of the educational and didactic proposal are irreconcilable.

We believe that the path towards these great objectives can be undertaken in schools and places that deal with language teaching, taking care of the small daily steps: that is to say, building, with the educational proposals of each day, cooperative school contexts and using appropriate work tools.

2. WHAT SCHOOL TO EDUCATE THE WORD ?
(This is an excerpt. The full text can be found at: <https://www.fimem-freinet.org/fr/node/3798>.)

A school of listening and dialogue

A school of storytelling

A school where language is used to communicate

A school that welcomes the different languages and language skills present

We believe in a school that can legitimize diversity and differences by allowing everyone to express themselves, to communicate, to improve their skills and awareness by experimenting as active citizens capable of producing culture and beauty.

A school that considers each language as a living body and a possible object of research

A school that carefully accompanies the first learning of the written language

A school that introduces you to books and the beauty of words.

THIS MANIFESTO

We hope that this Manifesto will help many teachers, already operating or intending to operate according to these criteria, to recognize themselves as part of a large group on the road to a better and more inclusive democratic school and a less unjust society.

. We know how important the presence or absence of cultural offerings, public spaces designed for sociality, libraries, support for the activities of schools and all places where languages are taught is.

Finally, we cannot fail to recognise how important it is for teachers to have a working context in which the teacher does not feel isolated in his or her role, overwhelmed by the need to constantly face new problems and bureaucratic tasks.

We believe that in this case, when faced with demands or provisions that do not respect the rights of the child - the right to expression, to be consulted, not to be discriminated against, to participate - it is legitimate to respond with actions of civil disobedience.

MOVIMENTO DI COOPERAZIONE EDUCATIVA

For information and proposals:

vretynerina@yahoo.it

To be a teacher in Mexico

Notes from confinement

Marco Esteban Mendoza Rodríguez¹

In early 2020, through the news, we learned about the effects of a new pandemic, called the coronavirus. From one country to another and from continent to continent, the effects of COVID 19 spread to Mexico. The impact it would have on our lives, schools and teaching practice was unpredictable. On March 23, school attendance was suspended and for a long period we were faced with a new panorama.

After one month

The lengthening of this situation led teachers to seek channels of communication with their students. Although initially the Ministry of Public Education developed projects such as "Learn at Home" or established agreements with digital platforms to offer tools for teaching, it has been the teachers who have taken the task of continuing with the educational activities. Not only because of a work issue, but also because of a human and professional commitment.

Little by little, the world of technology has occupied an important place in the communication with students and families. Although the presence of face-to-face contact has not been exempt, especially in rural or semi-urban communities.

News such as online classes, in the mail, in chat, in social networks, telephones, audios, videos flood the world of teaching. It is common to observe that classes, the world of the classroom, are taken home and transformed into virtual spaces. Entering the family environment, from the technological media, reveals the difficult conditions of our children.

The classroom at home: the pedagogical contrasts

The virtual space has become the stage for pedagogical concerns and contrasts. Although educational practices have gradually changed, there are still some that reflect a traditional school that refuses to leave the classroom. Mechanism, copying, verbalism, excessive use of the textbook, and authoritarianism are still present. We add

visions of principals who have a bureaucratic perspective, where compliance with the norm is essential rather than the development of reflexive processes.

Thus, in many cases students were given a barrage of teacher-designed activities. In some cases, because of official indications, in others because of ideas and traditions rooted among teachers. Isolation was linked to the carrying out of school tasks by students; many of them focused on the fulfillment of programs, on filling out textbooks, or on mechanically elaborating exercises.

Although not everything has been so. Other ways of understanding student formation are also present.

From infant's day to teacher's day

In almost every school in the country, April 30 is a unique day: in Mexico it is Children's Day. The school routine is disrupted by the celebrations that teachers organize for their students. It is a day where creativity is present to celebrate: candy makers, clowns, fairs, music, dance, games, food, cakes, piñatas, gifts, motivating words, theatrical presentations, story reading, story telling and many other activities.

This 2020 would not be like that. It would be necessary to be in school. Once again, the imagination of teachers came to the fore: and then hundreds, perhaps thousands, of videos, teleconferences, emails or cell phone messages were present on this day. Teachers in costumes ranging from the typical clown to popular characters of the children's world; teachers who set up a small space in their homes to provide the setting for the party; teachers skilled at presenting a song, a dance, a poem or an address for the day of the child; words written from the heart or even a video or memes alluding to the day. Even the coronavirus did not prevent the infants from celebrating their day and provided a respite from the confinement, from the forced departure.

Similarly, Mother's Day, May 10, was present in the teaching activities. And from there to teacher's day. They are returning, by the same means by which they contacted each other, the messages of recognition.

1. Member of the Mexican Movement for the Modern School (MMEM)

The words are multiplying. The celebrations are also evident. The children and young people send notes, videos, photos, memes and even gifts by parcel. It is a day that does not go unnoticed. It is also a time for teachers themselves to write, through the networks, their feelings about their history and practice.

Meanwhile, the streets surrounding the school remained silent that day. A poem by teacher Miguel Ángel Cruz clearly illustrates a picture of our schools, abandoned by confinement:

Teacher's Day

Mute boards, no time,
boards without accumulated chalk dust,
blackboards with no recent ink stains,
empty desks, lonely chairs,
sad walls, melancholic,
cold rooms, quiet corridors,
courtyards without shrill voices.

Schools without souls:

No pupils, no teachers, no thoughts.

May 15, 2020

From the heart of the pandemic

Mexico City and surrounding municipalities are the places where the virus has had the greatest impact. It is in these places that teachers who participate in the Mexican Movement for the Modern School (MMEM) work. The group is made up mostly of public school teachers; in addition to two community education centers, some teachers from private institutions and cultural promoters. They share the principles of Freinet's pedagogy and their actions can be summarized in a phrase by Eduardo Galeano: "Free are those who create, do not copy, and free are those who think, do not obey. To teach is to teach to doubt". In their work, they are distinguished by the fact that they encourage critical thinking and develop creative activities.

From Iztapalapa to the world

Marysol, Tere, Lilia, Elena, Aura, Irasema and

Raquel are public school teachers in primary schools and Olivia in secondary schools, all located in Iztapalapa. They use the networks to communicate, especially with chat messages on cell phones; they have also sent videos and audios with activities and stories. They report an average participation of 50 to 60% of their students. One of the techniques they have been able to implement is the School Diary; with it the children have a space to express what they are living in their homes and their feelings.

The activities they carry out take up everyday elements that are done at home. Several of the colleagues have participated and recovered material that a teachers' collective, the Regional Oriente, has produced: especially audio stories and videos. Several of them work double shifts, which multiplies the workload. Each one has a particular story and its own difficulties. For example, Aura was faced with the breakdown of her computer due to constant use; at home they have organized themselves into different schedules in order to work four on one machine.

In the case of preschool education, there is the José de Tapia Bujalance Educational, Cultural and Service Center, located in Miravalle. The CECyS is a popular and community project, not dependent on the Ministry of Public Education, nor is it a private project. As it is a community space, the salaries of the teachers are made possible by the cooperation of the families. In spite of the fact that there is support from the community, for the moment there are no conditions to receive the contributions; another element of tension is that several families have lost their sources of employment.

The most widely used means of contacting families and students is by cell phone. One of the girls shared with emotion the reading of Diary in an audio, which the teacher in turn sends so that the children can listen to it. Here, the disease has already made its appearance: a CECyS teacher has been infected and is at home in seclusion.

Final note: several of the testimonies and materials are available for consultation on the blog: <https://distanciammem.blogspot.com/>

The city of Cotonou

The present text was written thanks to the cooperative work in class of CM2 students helped by their teacher.

The appearance of the disease "COVID 19" causing a pandemic has led the Beninese authorities to take a battery of measures to fight against this very *contagious* disease. Among these measures is the quarantine of some people in the communes of Benin affected. This is why the city of Cotonou, located at the heart of commercial crossroads, is now isolated. It is necessary to have an authorization for any movement outside the city. Exits and entrances are filtered. This isolation seems to suspend movements due to the rural exodus. With the help of incivility, some citizens bypass the barriers installed while using tracks to get in or out.

In this city, all commercial activities are at a standstill, causing unemployment and misery for the population. Separated from each other by this disease, the populations use the telephone to ask for news of their relatives.¹⁹ The COVID 19 pandemic has forced the authorities of Benin to take, in addition to the measures of sanitary barriers that have isolated some communes, to close schools. Pupils are being put on early leave. These leaves lasted just over two months. A few days ago, the government called on the pupils of the CM2 classes alone. To try to complete the programs in order to save the academic year. The other primary classes will resume classes in August for the evaluations for the transition to higher classes. Everyone *pray* for the end of this illness..

Association Béninoise de l'École Moderne
(ABEM)

FROM THE COVID-19 EMERGENCY FOR A MORE INCLUSIVE SCHOOL AND HUMANITYS

In this difficult moment, we send a greeting, a thought and support to our fellow teachers of the different Movements

affiliated to the Fimem, committed to the safeguard of their own health, that of their relatives, and taking care of their pupils, offering them a great support, in the absence of attending their school!

The Fimem is the federation that groups together the movements of teachers committed, in 40 countries of different continents, to the affirmation of Célestin Freinet's popular pedagogy, sharing the objectives of international organisations

(UN, UNESCO, UNICEF, FAO, etc. ...), and with associations engaged to education and fighting for the affirmation of the rights of children, women and human rights in general. We have been, we are and we will always be, for the emancipation of the latest and against the inequalities, to build a more right, more equitable and more united world, for all the girls and boys of the world.

Today, to the many problems that are facing humanity, we have added the Coronavirus emergency, which makes life much more complicated for all human beings, but to a greater extent, for the most needy, the weakest and defenceless. We are living in a pandemic situation, officially declared by the W.H.O. (World Health Organization) on March 11, 2020, which has been spread to almost every country in the world. Nowadays , there are many sick and dead people, that

are constantly increasing, as can be seen on <https://coronavirus.jhu.edu/map.html> , to which must be added the number of asymptomatic infected people, which is difficult to evaluate.

As in other global emergencies, we are living in a difficult and complicated moment that unites all of mankind and of which there is no end in sight, even though China (the first country interested in the coronavirus) may have been succeeded in eradicating the virus in just over two months. With rigorous decisions, the other countries should also be able to succeed, even if we must not turn down our guard, for possible contagions "return" (in this case too, China, preceded us, is very cautious).

The leaders of the various countries, despite the Chinese example, initially underestimated the problem, encouraging the spread of the epidemic; then, when they become aware of the seriousness of the phenomenon, they introduced, without any real international coordination, a series of restrictive measures, blocking productive activities, except those deemed essential and encouraging, as far as possible, smart working. Cities have become increasingly "closed", with citizens relegated to their houses, who are forbidden to "leave" except for certain basic needs, with inevitable social closure and a slowing down of cohesion, partly mitigated by the use of the media. It is true that everyone has more time for the family, for reading and resting, and that there is an improvement in

the health of the air, the sea and all nature (confirmation of the influence of human behaviour on the environment). But it must also be considered that the obligation to stay at home can encourage an increase in domestic violence, especially against women, and jeopardize the well-being of children and the elderly. What is still serious, however, is the unease, shortage and unemployment affecting many families, especially where there is no stable work.

In all countries, solidarity contests have been launched, not only by doctors, nurses, law enforcement officers and operators of essential public utility services, but also by ordinary citizens who have made a commitment and pledge to help others as volunteers.

Everywhere, schools were closed, risking a world without schools, which did not even happen during the Second World War. The closure of schools forced the use of existing technologies to provide distance education (even if it is not compulsory) with the use of platforms and software (Skype - Zoom - Google Suite for Education), and then whatsapp or the simple telephone. In addition, some public and private television stations have offered their contribution, thus increasing the number of educational programmes.

The problems are many and varied: from the barely consolidated tradition of the use of information and communication technologies, in the different school levels, to the consideration that distance learning maintains, more at a distance, the students who need a school more present. Let's think of the most disadvantaged children, who live in absolute poverty, in small houses without resources, unable to connect to the Internet, (due to the lack of technological equipment, energy, connectivity and bandwidth) as do their peers who have computers, tablets, smartphones. Think about children with disabilities, or who don't have a family that can help them use technology. This is a global problem! And let's not forget that there are countries where the lack of schooling for children is not recent, but has been for years.

Some Ministries of Education assume that 20% of children will not be reached by distance education, (in reality there will be many more), which encourages, even more, inequalities, already very evident in various countries. Moreover, we keep in mind the importance of being with others for the growth of a child, to become a true citizen.

We must be careful and respectful of individual freedoms, whose violations, if they extend beyond emergency situations (this is already the case in some countries), it may constitute a real danger to democracy. Moreover, we need to be sure that this emergency situation is not exploited in the near future by the economic and financial forces, which decide on the

political and organizational choices of States, to "empty" the school of economic resources and teachers.

Moreover, the warmth of the teacher-pupil relationship is being replaced by the cold communications of distance education, which could become increasingly "automatic" with the use of artificial intelligence, as is already happening to a large extent in highly industrialized countries, in the field of advanced learning in enterprises and industries.

The task of the "militant" teachers of the Freinet pedagogy remains the same: aiming at development and emancipation of all the students (that are learning) entrusted to us; all of them, not one less! We must, therefore, be more and more present in schools and trainings, experimenting popular pedagogy and Freinet techniques also with the use of digital technologies, distance learning, the internet, guaranteeing the same tools to all, perhaps provided by the institutions, or identifying the means of communication that can be used by the less wealthy. Is a world without schools possible? Or would it be a world without a future?

We are not starting from zero, the Freinet movement as a whole is no foreigner in experimenting with overcoming physical distances in teaching/learning; for some time now we have been using tablets, virtual classrooms, the use of videos, international correspondence via the web, virtual educational workshops, educational radio, etc.

It is necessary to make a recognition of the experiences disseminated in the continents, putting them in a system, in order to know them, to continue to experiment them, verifying how, with the cooperation, Freinet pedagogy, and more generally a popular pedagogy that puts children at the centre, it is possible to implement emancipation, also with digital technologies, demonstrating the pedagogical intuitions of the French teacher.

The theme of RIDEF 2020 was: Freinet pedagogy still alive! Let's show it during the emergency! We must hope that the crisis can be converted, even with our creative contribution, into a historic opportunity for rebirth. We must have the strength to emerge from the pandemic, humble but stronger, and aware that the only way out for Humanity is a strengthened sense of solidarity, cooperation, community, keeping in mind our values of uniting, rather than dividing and isolating ourselves in our own selfishness.

Some indications for the immediate future:

- On these issues, facilitate the exchange between teachers from all over the world who adhere to the Freinet pedagogy, the different national movements, the CA, by using the Multilettré system and the Fimem website.
- Involve other international associations (starting with

those belonging to the Education Nouvelle network) that can share our main objectives, concerns and worries. At the national level, individual movements could take similar initiatives.

- Propose the creation of a specific Fimem commission on Cooperative Distance Learning

- Lobbying governments to provide public distance learning platforms for schools and families, unlimited Gigabytes on the internet supplies, more resources for schools when they reopen (more time, more teachers, more tools), the use of young educators to stimulate more, and, if possible, further support for schools, through the circulation of mobile libraries and mobile toy libraries, in countries and peripheral areas where the need is greatest.

- The individual movements in the different countries will identify further requests, according to the specific needs of the different territories.

- Due to the Coronavirus pandemic, it will not be possible to carry out the Ridef Québec 2020, for which our Canadian friends have worked so hard, that we thank them for their commitment and sacrifice. In the same period, however, some virtual meetings could be planned, through the Internet.

Only culture and education can save the world!

April 2020

THE FIMEM BOARD

Antoinette, Flor, Mariel, Lanfranco, Sylviane

Back to school in Cameroon



After the long truce that continues for several students in various sectors, the resumption of classes announced in Cameroon for June 1, 2020 has been effective.

Three days before this resumption, a press conference was organized by the Minister of Communication who invited around him, three ministers in charge of education in Cameroon, namely: basic education, secondary education and higher education.

It is important to point out that the education community was informed that only students in examination classes are involved for this third term at the beginning of the school year, that is to say: CM2, 3ème, 1ère, Tle. All the ministers who spoke were to take the floor in turn so that each one could explain the efforts that have been made in his or her sector and answer the questions asked by the journalists.

The first task was for each one to present an assessment of the courses that were given virtually and by various other means, during the time when

educational institutions were closed. But the concern of all members of the Cameroonian educational community remains and concerns children at the pre-school and intermediate levels; in order to have an idea of their real plight.

The Ministers of Secondary and Higher Education presented the prowess of their learners, who were able to produce thousands of masks, thousands of bottles of hydro-alcoholic solution, and many other technical devices useful in dealing with this situation.

The other points relating to this new school year are those related to the preparations set up in accordance with the current socio-sanitary situation, so that the educational structures can work in relay with the medical centres and hospitals.

These preparations included the following:

-The reorganization of future teaching/learning environments and the number of teachers per class according to the ratios adopted: 25 pupils per teacher.

-The availability and consideration in schools and other learning places of the equipment and all barrier measures enacted by the government.

-The assurance of having permanent contact with the Ministry of Health staff for the permanent sanitation of premises, furniture and various teaching/learning environments.

- The rotation system for large campuses and timetables

In the case of young children in particular, the presence of parents as companions of their offspring, working together with the teachers, is stressed, so that together they can all ensure that the children are accustomed to the barrier measures laid down.

Cooperative Virtual Classrooms

I am well aware that not all of our readers have access to computers. I know from my experience that we can live without computers. I've been accustomed to supply paper to some of my high school students who didn't have money to buy it in their poorly neighborhoods. If I had to teach in an environment without electricity today, I would do so without hesitation, having lived my childhood with a kerosene lamps and no running water. We make do with what we have, without complexes. On the other hand, miserabilism will not save the world.

Some people in the FIMEM have already worked in the CVCs. We had to abandon the last ones in 2012. We relaunched them, in a limited form working on images, in 2018, without advertising, for a reduced group. When the lockdown was announced in France, on March 17, 2020, we created the "CVC-Antiviral" with a class of five-year-olds on the same day.

In my high school classes, then after high school graduation, we always made our own tools in the form of binders or files in boxes. Who didn't know anything was responsible for putting together a team to prepare a document or explanatory sheet by presenting a model. As soon as computer technology appeared, we used it and followed its evolution. The Internet allowed us to share everything. We never opened a blog since the network was not intended to present beautiful productions, but on the contrary, works that could be constantly improved, which could always be reworked and integrated into new projects. As grading is compulsory in French high schools, each student could follow his or her average from day to day and therefore perfectly control his or her final grade by improving existing work or adding new work to which we systematically assign a grade. When I was absent due to illness or to provide pedagogical training at the university, the class continued to be completely autonomous. Lockdown would not have bothered us. Of course human contact would have been lacking, but we had a tool that allowed us to prepare and take the final exam. Let us specify that the CVC concerned all my classes without distinction of level. The documents were all marked with a validation on a banner at the top of the page: "validated", "correct the expression", "verify the data", etc

This experience allowed me to put in place, as soon

as the lockdown was announced, the "antiviral CVC". Of course, it had to be adapted to the age of non-reading children, and so I had to address them through their parents.

How to determine the needs when one is in a very popular neighbourhood, made up almost exclusively of migrants from almost all over the world, with whom contact could be limited to two words exchanged when the children were handed over to the families after class, when it is not the older brothers who come to pick up the little ones?

Impossible to consult the parents to design the CVC with them. So we asked ourselves the question differently. We imagined the extreme: a family without work, and therefore without resources, with great difficulty in feeding themselves, living with two or three idle children in a single room. Usually they put them in front of the TV when they come home from school. That cannot work for a whole day.

Let's offer families to keep them occupied. It didn't take long to make it work! Every family has a phone. So we can set up a regular telephone appointment (once a week) for them, without giving them the impression that we are harassing them, because all the children have at least one teacher who has not taken advantage of the situation to feel on holiday and who also calls. All the parents involved have a phone that can take pictures. Many - it is not always clear how - have found the internet access. The best equipped have a computer at home.

Keep the children busy! Finish the work already started. Finish the album on Chagall's animals started during a series of visits to the museum devoted to his work in Nice, and completed by the one that was carried out just before the lockdown to the natural history museum.

We have a tool for this, the working plan. Every week it was placed on the site and telephoned to families who could not access it. Afterwards the school adopted the paddle system (which explains why they are no longer on the site). This plan was indicative. The only request that was made was: "photograph the work and send it to the teacher". There is no equality in family education, but everyone participated, and the most disadvantaged, far beyond what they normally did".

The first works were quite poor. We even received

colouring books pages whose pedagogical principle could not have been found in the classroom. Systematically displaying all the images sent in immediately enriched the production. We soon had the impression of a great imagination contest.

It was enough to stimulate, to highlight. I had to use computer graphics to process the less readable photos. In a series of drawings, for example, a child had the idea of drawing a picture on the pizza prepared by his father, a baker. A "cooking" project is born and a whole group starts to cook and communicate the recipes. Others have grown plants in their apartment and shown the evolution of the plantations. Thus were born exhibitions based on an idea that was immediately exploited.

One of the stimulating elements was the storytelling. Being Chagall of Russian origin, we started with a story by Baba Yaga. The children were asked to draw while listening to the tale placed in the CVC. This activity was one of many, so not all children participated. There were not enough drawings for a video, so these pictures I've cut out and animated them. The children and parents were thrilled! ! So we recorded other stories related to the current activity.

The lockdown left the families to choose, against all expectations, the most disadvantaged were the ones who were the most afraid, probably in connection with foreign televisions received at home. The CVC still makes it possible today to maintain the "Class" by making the children who go to school and those who stay at home work together on the same project. The tale of the "Two Cats" leads to research on the cat and an exhibition is being held of paintings by famous painters. A caterpillar breeding has been started, by chance, in the classroom. Those who can observe them, explain, draw, measure and feed the site with the mistress. An exhibition is being set up. It is commented by recordings of the children for the academy's web radio. Radio is a fantastic tool for the mastery of expression. A new tale has been recorded ("La fée Byxette") which has been transformed into a video, on receipt of the children's drawings. All the children are concerned present and absent.

"We have no radio, no television!..." So it happened to me during a training course, to build a television program with students talking to their

class in a window cut out of a cardboard box, holding in their hands a felt pen to replace the microphone.

That's too much work! Setting up such a project, as with any project, requires taking the time to think about and build the tool. But once the system has been launched, it is another way of working that gives the pupils a great deal of autonomy. The work load is the one, only the one, that the teacher imposes on himself.

The CVC-antiviral will change its name at the beginning of next the school year, in september. The word lockdown, we hope, will disappear from the site.

We will not adopt the same policy that we had in place between 2002 and 2012. We would like to encourage the implementation of CVCs with a restricted audience (a school and its correspondents) so that they are not confused with blogs. The CVC Images, like the antiviral, wish to welcome any document, if possible unfinished, modifiable, which would correspond to a project in place to enrich the existing by proposing another culture, another approach. But they will not have the vocation to become open to the whole world. We are not looking for finished products - the sites of our Movements are made for that. Some of the works are not accessible to the public. What we want is to open spaces on specific projects for "students" who wish to create together, whether the project is successful or not. Currently we are developing the theme of oral storytelling in the CVC-Images.

To conclude, I will say that the lockdown has been an ordeal for all of us, but when you claim to belong to the Freinet movement, you can't give up, because we have a philosophy and tools that allow us to face the worst situations. I have no worries, our governments can't take back the CVCs to impose telework, because they presuppose values that are opposed to the capitalist system in place. They are not marketable.

Michel Mulat 23/06/2020

The addresses: CVC-ANTIVIRALE ► cvc-freinet.fr - CVC-IMAGES ► cvc-freinet.org

It's by going back several times that you can see the difference with a blog. Everything moves. Just focus on the entry "projects" for the Antiviral or "cvc-thematics of tales" for the cvc-Images.

Marta'translation.

The MOUVEN

Mouvement des Enseignants
Novateurs (Togo)



Origin of the MOUVEN

The association was born from the combined experiences of GREF and Aide & Action.

In 1994, Patrick BOGINO, then Head of Aide & Action's Program, and Jean Paul BLANC, a member of GREF, sent by the NGO PLAN INTERNATIONAL to evaluate first level education in Togo, made a bitter observation (supported by the results of school statistics): our education system was weak.

They set themselves the objective of contributing to the setting up and development of a Togolese pedagogical movement aimed at developing active methods, improving the efficiency of teaching and the development of children at school. The idea is to encourage the birth of an associative movement of volunteer teachers who will experiment with active techniques in accordance with the 1975 education reform.

The first project activities started in 1994. The facilitators are first from GREF, then from Togo. MOUVEN was created on 13 September 1996 in Bassar.

MOUVEN today

Since then, the Movement's presence has spread to all regions of Togo,

first by the game of mutations, then through the PIPAC project (Project for the Integration of Active Pedagogy in the ENI, the schools of application and the associated schools).

Today it has 480 active members, honorary members and benefactors (in Togo, France, Belgium, Switzerland).

Membership is open to any teacher who aspires to positive change and to maintaining quality in active teaching practices in accordance with the Ministry's guidelines.

In parallel with training and pedagogical practice, members are organized in :

- local teams: sector teams comprising a variable number of schools defined by their geographical proximity.

- teams of cells grouping together the schools of a pedagogical inspectorate

- national team.

The MOUVEN is characterized by its independence from hierarchies and dogmas, its pioneering and innovative spirit, respect for children and their rights, and gender equality (summarized in a charter).

The association lives from membership fees (6000FCFA/year), donations, subsidies, legacies, services and the sale of newsletters.

The activities of the MOUVEN

organization of pedagogical meetings and training courses. The MOUVEN organizes during holidays and vacations militant training courses (The concept of militant training course is summarized in the self-support of the participants in these sessions in a voluntary way).



- Edition and distribution of the newspaper "Le Novateur";

- Raising awareness of educational actors to act on children's rights and on factors that hinder the development of education.

- Promotion and dissemination of pedagogical innovations that are adapted to the context and that make learners actors and authors in the conquest of knowledge.

- Promotion of pedagogical activities for the tutoring of pupils in great difficulty and their parents (school project)

- Promotion of the culture of the school, the culture of peace, non-violence and citizenship through the practice of active teaching techniques in Togo and elsewhere.

Provision of documentary resources (written, audio and video, digital, etc.) to actors and partners working to improve the efficiency of the Togolese education system.

Pedagogical innovations within the movement ensure the integration of the school into the environment and make it a tool for development.

Participation in PIPAC

MOUVEN has been involved in the implementation of the PIPAC Project started in 2014.

Le MOUVEN has acquired a great experience in classroom practice integrating active pedagogy techniques through the project with CIPAC France.

Twenty-two (22) members of the pools of national trainers in active pedagogy (decision of the Ministry within the framework of this project) are members of MOUVEN.

Perspectives

A project for the construction of a Resource and Training Centre for Active Pedagogy has been launched. It will be coupled with an experimental public primary school of reference in the practices

of TPA, school projects, green and plastic-free school, school health, school-medium bridge, sport and culture, etc.

The MOUVEN is linked to the :

- African Modern School Associations (Senegal, Benin, Burkina, Côte d'Ivoire, Ghana, Morocco, Cameroon, DRC, Niger)
- Spanish (MCEP) and Belgian Movement
- Institut Coopératif d'Ecole Moderne (ICEM-France), etc.

He is a member of :

- the Network of NGO of Kara (RESOKA) Togo -
- the African Coordination of Modern School Movements (CAMEM)
- the International Federation of Modern School Movements (FIMEM).

DATA ON THE ASSOCIATION

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Our motto: "Dare to think, dare to do, dare to say."



A SHORT HISTORY OF THE FREINET MOVEMENT IN BRAZIL

(The full version of this article is available on the FIMEM website <https://www.fimem-freinet.org/fr/node/3799>.)

Gláucia de Melo Ferreira - juin 2020.

“We reject the illusion of an education closed in itself, that ignores the great social and political currents that condition it.” (Modern school letter)

The REPEF (Freinet Education Educators and Researchers Network) was created in September 2011 by a group of educators, researchers and managers who already had long experience with Freinet Education. Let's go back a little bit in time to understand the paths and deviations of Brazilian education and, although in very general lines, a little of the recent political history of our country.

Brazil from the 60s to the 80s lived under a repressive regime of military dictatorship. Brazilian education suffered strong American interference, signing educational cooperation agreements between Brazil and the U.S. with technical characteristics and linked to economic liberalism. In 1964, Paulo Freire was arrested and then exiled. In 1968, in exile, he published his Pedagogy of the Oppressed.



It is in this context of repression and censorship that the French university professor Michel Launay comes to Brazil from 1972 to 1976 to teach at the University of São Paulo. There he forms groups and makes small meetings, showing the film about Freinet's story. Launay brings other professors from the French Freinet Movement such as Roger Ueberschlag and Michel Bertrand, for lectures and workshops. Thus, in a university and elite environment, Freinet Pedagogy begins to be known in Brazil. His ideas circulated in camouflage: the entire political and emancipatory aspect of this pedagogy was omitted and the emphasis was placed on its humanistic character. Isolated groups with difficulties in interaction / communication operated in Brazil.

In the early 1980s, with the failure of economic

policy, the military lost support from the local bourgeoisie. Although under the tutelage of the military regime, many political exiles return to Brazil. Among them, our teacher Paulo Freire, whose presence among us encourages educators for innovative and libertarian practices.

In this phase we will see the creation of alternative schools, some of them formed as cooperatives of parents and teachers in the states of Minas Gerais and São Paulo.

In 1981 the Freinet International Pedagogy Seminar takes place in Blumenau, SC, with the presence of around 25 teachers from the International Movement (France, Italy, Switzerland, Germany) giving workshops and visiting schools in Brazil. In the state of São Paulo, a group of educators promotes meetings, but is not yet formally legalized. Even so, teachers such as Rosa Sampaio, Maria Lúcia dos Santos, Gláucia Ferreira, Ruth Joffily, Leila Arruda and others do a work to publicize Freinet Pedagogy.

Society advances in the struggles for rights and democracy and, in 1988, the Constituent Assembly is elected, which brings gains in the expansion of the rights to education. Political openness allows educators' meetings and congresses to be held to discuss their practices.

The Freinet group from the South region organizes the 17th RIDEF in Florianópolis, SC. Then, the first “Assembly” of Brazilian Freinetian educators took place. From then on, National Meetings began to take place. The first ENEF was in Campinas, São Paulo, in 1989. The period from 1988 to 1999 was marked by attempts to bring different groups together, despite the enormous difficulties we faced. Distances, economic difficulties and differences in understanding regarding Freinet's own thought and work.

The Brazilian social context continues to advance in democratization and this stimulates and encourages a small number of educators to seek emancipating and critical educational practices.

We highlight the publication of books that contributed to its dissemination of Pedagogy Freinet. The book of Rosa Maria Sampaio, in 1989: Freinet, Historical Evolution and Current Events, which was widely and positively disseminated, making Freinet better known in the country. Professor Maria Lúcia dos Santos publishes her Free Expression in Portuguese Language Learning, in 1991. The work of Anne-Marie Milon de Oliveira, professor at the State University of Rio de Janeiro, 1995, entitled, Céléstin Freinet: Social roots and policies of a pedagogical proposal, is of great importance, as it addresses political aspects of Freinet's work.



In 1996, the Symposium was held to commemorate the Centenary of Freinet, at the Pontifical Catholic University (PUC - SP), organized by Marisa Elias, Rosa Sampaio and Maria Lúcia.

In 1999 the National Meeting in Belo Horizonte, MG indicates Maria Lúcia dos Santos to be a candidate for the FIMEM C.A.

In 1999, several members of the Northeast region separated from the North Northeast Movement and joined groups from the South and Southeast regions. The idea of a Movement was strengthened that would group people by affinities of thought and not by regional proximity. Thus, in 2000 the Brazilian Association for the Dissemination of Studies and Research of Pedagogy Freinet was created, ABDEPP which was soon officially accepted as a member movement of FIMEM. At RIDEF in Austria, Maria Lúcia dos Santos, was elected to the CA of FIMEM, holding the position until RIDEF in Bulgaria in 2002. Thus, from 2000 to 2011, there were three movements of Educators Freinet: ABDEPP / Freinet, MEMNN (from the North and Northeast) and MRFSC (from the South).

ABDEPP starts to organize ENEFs every two years, dedicating efforts to bring together Freinetian educators and publicize their practices.

Brazilian democracy was beginning to consolidate and, for the first time a left-wing party, the Workers Party won the elections, adopting a policy of conciliation with the bourgeoisie. Despite the limitations, many achievements were made possible through public policies aimed at reducing inequalities and overcoming exclusion.

The Ministry of Education implements guidelines for inclusive education, whose challenges lead educators to turn their eyes to alternative proposals. In 2003, the team from Escola Curumim, with long experience in inclusive education, released the book *Palavra de Professor(a): experiências e reflexões on the practice of Pedagogy Freinet*, organized by Gláucia Ferreira.

In 2005, at the VIII ENEF, held in Campinas, SP, a new ABDEPP board was elected, composed of members from the Southeast region. In 2006 ABDEPP launches

REVISTA FREINET, the movement's first publication. In 2007, at IX ENEF, held in Caruaru, PE, the board was re-elected, whose balance sheet started to have a positive financial balance.

Brazil breathed a climate of economic growth and a reduction in social inequalities. In 2010, Dilma Rousseff is elected the first female president of Brazil. In its “Pátria Educadora” Program, she proposed to invest the Royalties of the Pre-Salt Oil in Education.

With the spirit of promoting the rotation of ABDEPP management, the X ENEF, in Paraná, is held in 2009, electing the group from the South region. At the XI ENEF (2011) held in Teresina, PI, the report of the management and a series of inconsistencies are evident. Thus, for reasons exposed in a long letter, a group of educators joined ABDEPP in August 2011 and decided to form a network: an alternative organizational structure. There, a new entity was born, REPEF, which brought together young and old militants. In 2012 REPEF presented itself to FIMEM at the RIDEF meeting in Spain and proposed its affiliation. In 2014 our movement was accepted by a vote of the Assembly in RIDEF of Italy.

In Brazil, the last four years (2016 to 2020) have been marked by profound and serious setbacks. We live in a “Democracy in Vertigo”. The coup d'état against President Dilma Rousseff in 2016 accelerated and deepened the aggression and disrespect for our (unfortunately fragile) democratic institutions. The political imprisonment and fruit of Lawfare of ex-President Lula da Silva resulted in the election of Bolsonaro, whose project of destroying democracy is increasingly open and puts all Brazilians in a situation of profound fragility and instability. The pandemic only exposed and opened such a project to destroy the sovereignty of the Brazilian people that was already underway in previous years.

We understand that, more and more, unity is vitally important for the survival of progressive forces, not only at the national level, but also internationally, as a way of giving visibility and offering resistance to the advance of neoliberalism that threatens democracy and the everyone's rights.

GREEN GUIDE 2019 - Tiznit Province

AMEM has sent us a document that was developed in collaboration with the Provincial Council of Tiznit and the Social Development Agency. Here are a few excerpts from it. You will be able to leaf through the complete document on the website at: <https://www.fimem-freinet.org/fr/node/3800>.

1/ Mot de l'association.

L'AMEM, le Conseil provincial de Tiznit et l'ADS (agence de Développement Social) sont très heureux de vous Présenter le Guide vert 2019.

Ce Guide vert élaboré par l'AMEM est un outil éducatif, pratique et important dont l'objectif global est de sensibiliser la communauté éducative, enseignants et élèves, et tous nos citoyens à une éducation relative à l'environnement. Ainsi, dans ce document, vous trouverez toutes les informations importantes relatives aux services de la province en termes d'environnement et dont vous pouvez bénéficier. En le parcourant, vous y trouverez les informations sur la station d'épuration des eaux usées de Tiznit, les carrières de sables sur certains oueds, sur l'arganier, sur la ferme pédagogique d'Arbaa Sahl, sur les fausses septiques Oued ADOUDOU, sur la décharge publique de la province, sur l'aménagement des espaces pastoraux de LMAADER ELKEBIR et enfin sur l'élevage de poulets de chair de la région.

L'environnement a une forte influence sur la résurgence et la fréquence d'un ensemble d'affections sanitaires. Parmi ces maladies, une grande partie est imputable directement à la dégradation de la qualité de l'environnement où évolue l'individu.

2/ Carrières de sables sur Oued ASAKA



Comment exploiter des carrières de sable des Oueds ?

Définition

Une carrière est le lieu d'où sont extraits des matériaux de construction tels que la pierre, **le sable** ou différents minéraux non

Les chiffonniers qui récupèrent les objets recyclables



A la tête de ces affections les plus familières, le choléra et la malaria. L'incinération en pleine nature qui est un mauvais procédé de se débarrasser de ces résidus, produit des fumées toxiques qui contiennent