



MANIFESTO

V1

Version of 1st avril 2022

FRAMING NOTE TO CONTRIBUTE TO THE WRITING

"A manifesto is a written and public statement by which a government, a person, a political party or an artistic movement exposes a program of action or a position, most often political or aesthetic. In its sense of "public declaration", it originally referred to a text posted in a public place to make known to the community an intention, a program " (WIKIPEDIA). Once finalized the Manifesto will be made public at the end of the Biennale. It will affirm the common values, the ambitions, the concrete utopias, the founding references of the « Education Nouvelle » on the subjects which mobilize the movements, the organizations engaged in Convergence(s). It will then be the common base for all organizations wishing to formalize their commitment to Convergence(s).

You will find below the first version (V1) of this text. It has been elaborated by the 8 organizations that currently make up the Steering Committee (SC) of Convergence(s). It is a **working version** written by several hands which includes disparities from one chapter to another, redundancies, inaccuracies, which is also perhaps too Francophone or even Franco-French (complex for english traduction) It is on this version that we ask for your reactions, but especially your contributions. Here is what we propose to you :

- You may focus your proofreading/contribution work on all or part of this text as you wish.
- All criticisms are possible, all reactions, comments are welcome **BUT** they are necessarily, **imperatively accompanied by a counter-proposal**. In other words, we criticize but at the same time we formulate a counter-proposal of writing.
- We keep the ambition to standardize the chapters by limiting the volume of each of them to **1500 signs MAXIMUM**. From the constraint comes creativity We must try to be more precise, more punchy but without lengthening the chapters!

This reading/contribution is open to all organizations that are involved in the project of Convergence(s). It takes place from **April 1st to May 31st**. Contributions should be sent to **Jean-Luc CAZAILLON** jean.luc.cazailon@cemea.asso.fr **before May 31st** . The Steering Committee will take the feedback and arbitrate the choices during its June meeting to finalize a V2 of this Manifesto before the summer.

FIRST VERSION OF MANIFESTO

I. All education is political because it reproduces or changes society. The political project of the « Education Nouvelle »¹ is: (1102 signs)

If we want to put an end to all forms of exclusion, exploitation, oppression and social injustice, education must be a priority. An education that is not based on competition, but on cooperation. We must act together, at all ages, as a community of research and creation, to take hold of all the living questions of our society, both local and global, in all their aspects. These living issues are decisive: they impact living beings, sometimes irreversibly. They lead to essential choices and decisions that must be reasoned and guided by ethics. The « Education Nouvelle » must contribute to finding a citizen and democratic way in the answers to these issues. It makes us learn to think for ourselves, to question and work on our prejudices, in the perspective of a social and intellectual emancipation, to function in self-management in the respect of the other and of oneself, in the freedom to think and to act, so that each one can build the common good, material as well as immaterial. The goal is to build a democratic society of solidarity, which can develop a culture of international peace.

II. The « Education Nouvelle » excludes no one (1242 signs)

Far from liberal market policies, the « Education Nouvelle » aims at the emancipation of citizens capable of analyzing their environment and acting on it, with the shared objective of a more just society. In order to allow real learning, education, which is not limited to the school, takes place over a long period of time and in various spaces thanks to partnerships between teachers, educators, children, young people, pupils, parents, researchers, etc. It welcomes all children without prejudice, without exception, taking into account the singularity of each child, responding to their specific needs and ensuring that their rights are respected. It allows not only the exercise of fundamental rights but also the right to expression, access to culture, the right to be heard and listened to when decisions are made concerning their lives (orientation, etc.). It relies on the potential of each student, who is an actor in his or her own learning, and on the skills of adults, who are the authors of and responsible for their pedagogy. From the earliest age, the « Education Nouvelle » enrolls each person in one or more groups where living together is built on dialogue and democracy, with both physical and emotional security assured.

III. Constantly renewed convictions (1167 signs)

In « Education Nouvelle », knowledge is a human construction elaborated to respond to economic and societal needs and to act on the world, others and oneself, in an emancipating perspective. As knowledge is not finite and is constantly evolving, learning it requires the confrontation of points of view and theorization to raise the level of culture of the greatest number. In Education Nouvelle, cooperation, mutual aid and solidarity are promoted as essential values. But they only exist because of the practices that support them. And not all of them are equal! It is a question of giving "motives" to learn by having another look at the child and his/her family, by fighting against the spirit of fatality, by relying on the conviction of the educability of each human being. The Education Nouvelle conceives secularism as "emancipation in action" which cannot exist without freedom and tolerance. Far from being a methodology for managing complex diversity, Education Nouvelle is a permanent struggle to guarantee the unity of society and to fight against social inequalities and discrimination; it is an ethical debate to dialogue and overcome contradictions.

1 « Education Nouvelle » can be literally translate by « New Education » in english. We can often find « Progressive Education » or « Active Education », depending on texts and movements that use english langage.

IV. We are activists involved in the social realities of our living environments, combining practice and research (1740 signs)

In Éducation Nouvelle, we develop practices based on the activity of the participants (role playing, exercises, creations...), exchange, experimental trial and error, but also on permanent and collective reflection on these practices. Our pedagogical approaches are developed in connection with research and controversies in multiple fields (education, but also psychology, sociology, architecture...) and refuse to be locked into dogmas. The « Education Nouvelle » considers by principle the human being as capable of transforming himself/herself (all capable!), welcomes each one with caring in his/her singularity and his/her globality, in the respect of the diversity of beliefs and cultures. The situations of individuals and groups impose a pedagogical freedom that integrates the realities encountered in their complexity and combats all forms of discrimination, assignment, intolerance and obscurantism. The practitioners of the « Education Nouvelle » collectively build throughout their course "practical theories" that put in coherence values, pedagogical devices and knowledge references, which prevents them from a simple function of execution or prescription. This educational logic, "subversive" with regard to our consumerist society, runs the risk of reappropriation's forms by liberal and commercial dynamics, fundamentally distancing them from their initial political objectives which it is important to recall: « Education Nouvelle » aims at reinforcing the power of action of each person and participates in the transformations of society for more humanity, more equality and justice, more emancipation of the individuals and the collectives, free of their acts, of their convictions, open to the otherness and pacifists

V. Our permanent ambitions, our fundamental references (2138 signs)

Our action is international: we enrich each other, from one country or region to another, and we promote openness to others in constructive and emancipated solidarity. We therefore advocate the creation of international networks, reinforcing the democratic ideal of the Education Nouvelle, against barbarism. We are looking for conditions that favor the construction of a culture of peace for a just, democratic and united world. We therefore share our observations, our analyses and our approaches to educational processes in all areas of collective life (formal and informal education, school time, free time, leisure time). This implies a critical analysis of social realities. This postulates a conscientization of the processes of responsibility, of participation, of cultural and political action. This is opposed to the social exclusions of class, "race", gender (etc.) which today are developing in a so-called globalized world society, with the affirmation of a principle of respect for secularism in the republican tradition of respect for the other in the diversity of his beliefs and cultures. We fight against the commodification of education. The accentuation of the positioning of education on a market of economic goods pushes us to claim the greatest attention of the States but also of the associations of education to counter this eminently capitalist process, of accentuation of the social discriminations, which appears massive in the sphere of the digital technologies. We are in favor of a global education that does not forget the body, thus restoring the importance of activities (manual, expressive, plastic, physical and sports...) essential to a harmonious and global growth of the individual. The « Education Nouvelle » experiments, builds and verifies new educational situations, new spaces, new mobilities adapted to the needs of society, giving the opportunity to children and young people to better apprehend living and doing together. Advocating for the recognition of the educational meaning of free time, the « Education Nouvelle » demands the effective right to leisure, and to vacations for all.

VI. Our practices, the implementation of our actions (1146 signs)

The Education Nouvelle suggests that we are all capable of learning, creating, evolving and acting in and on the world. Developing this capacity implies fighting against inequalities and discrimination of all kinds and taking into account students in their diversity by helping them to overcome their specific difficulties. It is important that learners be able to live and pursue the adventure of knowledge, with reference to their history and their integration into society. It is also a matter of encouraging an

appropriation that is not only experiential but also involves relationships between disciplines and between formal and informal knowledge. It is pointless, in this perspective, to oppose the contents and the pedagogical approaches, which cannot exist without each other. We also postulate that this learning can only take place in a climate of freedom, based on true trust in each individual on the basis of shared values. But there are no models or ready-made recipes. This implies promoting a team spirit among teachers that favors living together and exchanges that, without excluding divergences, always require mutual respect

VII. The constant concern for children and young people as a condition for progress (1354 signs)

Childhood is the future; a humanity without children is doomed to the end. There is progress if there is care for children; whoever wants the world to progress, counts on care for children and adolescents. However, in a neoliberal society based on profit, the rich get richer and the poor get poorer, as the pandemic has shown. L'enfance et l'adolescence sont souvent considérées comme des problèmes et aucune tentative décisive n'est faite pour résoudre les problèmes de la faim et de la maladie ; dans de nombreux pays, les enfants sont livrés à eux-mêmes et les adolescents sont souvent la proie des drogues et des "escadrons de la mort" nocturnes. Active education, on the other hand, which wants the real emancipation of childhood, fights for the affirmation of rights, also seeking alliances in the most sensitive and advanced sectors of society, and striving to gradually implement functions :

- to welcome and give dignity to all minors, including migrants
- to guarantee fundamental rights for all
- to provide tools to research and develop skills, interests, competencies to expand their horizons with new activities
- with growth and emancipation, there is a greater development of the capacity to act in society, no longer to undergo it but to transform it, in a democratic-participatory sense.

VIII. School: a world of contradictory issues (1317 signs)

At schools, we should :

- To be happy, proud to grow together in the feeling of belonging to a society and to the human species.
- To inscribe the generations in a continuity while cultivating the newness of children
- Work on the development of singularities through creation, play, experimentation and collective learning

The school is a place of struggles and power fight that are played out in the symbolic: language, conceptions of knowledge, culture, evaluation. The exercise of pedagogical freedom goes hand in hand with the teacher's posture as a committed citizen, responsible for the political meaning of his practices. The classroom, the school, a place to experience the functioning of society, the imaginary construction of human relationships and possible social relationships. Cooperation, confrontation, intellectual solidarity and the fight against social determinism are embodied in the practices. The way of learning is as important as the content of knowledge. The school is part of an educational ecosystem that goes far beyond itself. The knowledge that is built there only has meaning in relation to the spaces, for the construction of popular education thought, pedagogical movements, places of political expression, places of reflexive exchange that its practitioners, staff, parents, children...

IX. Global education : formal, non formal and informal (1737 signes)

Good psycho-social health is a prerequisite for exercising the capacity to learn in order to develop other skills, beyond school education alone. The fight against malnutrition is urgent and necessary, a "basic income" must contribute to strengthen skills, experiences to consider all possibilities to create personal and collective life strategies. Thus, the school is not a closed place, it must open its walls to

welcome but also go beyond its dedicated enclosure. Preparing for tomorrow's world, training citizens, prioritizing the ecological dimension, working on critical thinking, promoting scientific doubt, without falling into relativism, all this must allow us to build a society. This paradigm imposes that everyone can train and participate in cultural expression, that the actors of education, training, culture, social work, health ... carry this concern in the sense of cultural democracy so that it becomes a reality for all in the different spheres of his/her life. Given the extent of intra-family violence, it is necessary to make education in gender equality and otherness a priority in order to fight against relationships of domination and prevent violence. Alongside the school, it seems to us that parental training in educational processes must be strengthened to ensure the educational role of the family in the education of children and young people. The educational situations that take place within and near the school space must be examined and invested with regard to what they represent for those who live them. We can rely on associations that complement the public school, which have a role to play in strengthening the popular education dimension and fighting against the commodification of education.

X. The Education Nouvelle takes into account the new challenges of the XXIst century. (1603 signs)

"The practices of the Nouvelle Education are able to prepare us collectively to face the new challenges that we are facing, by not giving up anything to our common humanity. Digital technology and artificial intelligence have considerable potential, but at the same time they raise major ethical and political questions: how not to use them only for profit, how not to make them factors of isolation, how to allow access to all to these tools in order to avoid new cultural and social fractures. It is therefore a question of putting them at the service of openness to the world, creativity and exchange, while at the same time questioning the environmental cost of digital technology. But the major challenge of this century is the preservation of a viable environment for humanity. The fight against climate change and the defense of biodiversity require demanding practices in the educational field. This cannot be the business of a few isolated lecture sequences and if the question of scientific knowledge remains essential, actions and projects are no less essential... Moreover, the "daily gestures" and the work on a local scale only have meaning if they are linked to a more global eco-citizenship. This is the meaning of the practices of the « Education Nouvelle », which endeavors to make known these collective actions that associate young people, families or various partners, that warn about the dangers but also encourage a renewed relationship with nature. From then on, the margins of maneuver are far from being negligible, since it is less a question of worrying than of mobilizing.