

20 debates, issues for our societies

on live issues concerning « l'Education Nouvelle »¹

Each participant may participate in 2 debates.

1. Ecological emergency: how to encourage eco-citizen commitment?

If the discovery of the environment is part of our fundamentals, the ecological, human and social emergency is redefining our expectations of environmental education and reexamining our educational function. There are programs, practices, and supports to build an education and a scientific and civic culture, capable of analysing the challenges. Perhaps it has never seemed so crucial to link learning about the physical world to questions of geopolitics, solidarity and global "eco-citizenship". How far should we go in supporting children to feel co-responsible for what is happening in their daily lives and in the world? What postures should be developed to educate, raise awareness, and give the means to act to children who are now impregnated with an eco-anxiety that runs through our era? In this "affair of the century", what "Education Nouvelle" for a viable and desirable ecological transition?

2. How can digital technology also be at the service of emancipation?

Our societies are becoming more and more digitised, and this of course has repercussions on education systems. Digital technology has its dark side: it can be a vehicle for obscurantism, for unbridled capitalism, for a society of control. But it can also promote exchanges. How can we fight against the harmful effects in order to promote collective action, learning and emancipation? This concerns both reading and writing practices, relational dynamics, and the accessibility and production of knowledge. What practices of Education Nouvelle can support this?

3. How can we welcome the children of migrants and consider them as a source of richness ?

Current migration is one of our concerns. Moving from the South or the East to the North or the West... what are the reasons for these migrations, which are often permanent?

Moving from the South or the East to the North or the West... What are the reasons for these often permanent migrations? Is it not scandalous that in many parts of society, migrants are not considered as "people" but only as those who come to take our jobs? Doesn't this offend the humanism we stand for? This has an effect on the right to education of migrant children. How can we accompany them and their families? What solutions for a proper welcoming do we propose? These migratory movements are at the crossroads of many factors and issues. What should we do and what can we do, we as actors of the Education Nouvelle ?

4. How can we move towards a "cultural democracy"?

Within the framework of the "Education Nouvelle", the question of culture should be approached from the angles of the variety of fields of thought and action that it links (scientific, technical, literary, visual, corporal, spatial, etc.); of inclusion/exclusion in the way of bringing to life and communicating the cultures we carry. How can we avoid a position of superiority? How to look at the dominant cultural action? Is it not too often limited to the simple promotion of the culture of the elite, to which access should be given to the greatest number? Can we have a broader ambition and make it something other

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.

than a commodity like any other? What alternatives can we build? How can we develop a 'cultural democracy'?

5. What does it mean to stand up for gender equality, in schools and elsewhere?

Social relations between women and men differ according to society and time, but they are often based on inequalities to the detriment of women in all areas. Education Nouvelle contributes to the transformation of society by raising awareness of the relationships of domination. New Education contributes to the transformation of society by raising awareness of the relationship established by domination. This requires the deconstruction of male and female roles and sexist stereotypes. These are widely conveyed and legitimised in the various spheres of society: family, educational environment, media. What education and what tools should be provided to deconstruct them and enable the emancipation of girls and women? What place should language have in this? And, as education professionals, what do we set up to deconstruct ourselves? What links can we make with other forms of racial and class discrimination, which are often closely linked?

6. What place for families inside and outside school?

How can constructive relations be established between professionals and families, within the limits of each one's role, so that families understand what is at stake for institutions and institutions recognise families in their parenting role?

How can a climate of trust be established between adults for the benefit of children's school projects? Better understand what each parent learns to their child from birth and how it helps them to grow up? Explain what is learned at school (making children learn complex knowledge collectively) and what is learned in other environments (providing non-formal or informal knowledge)? Address the notion of inter-professional cooperation between professionals, of coherence and complementarity between the different places where the child lives? Give a place to the languages of families in the process of knowledge development?

7. How to raise awareness the geopolitical stakes?

Geopolitical issues are among the most sensitive subjects to talk about. Examples are conflicts in the world, the persistence of colonialism, neo-colonialism. These subjects are often treated in a simplistic and reductive way in the mainstream media. Various forms of conspiracy are spread through social networks, giving a distorted view of the world. How can we raise awareness of the importance of geopolitical issues? How can we encourage them to debate on it ? What training is necessary for differentiated approaches to reality (historical, economic, social, etc.) and what methodology is needed to apprehend an unknown and complex situation? How can we build cross-cutting views through enhanced international educational cooperation?

8. What proposals from "Education Nouvelle" for developing a scientific culture?

We insist on the importance of reading, the relationship with the written word, but what about the sciences? What scientific culture for a new society? Socially relevant scientific issues are more pressing and fundamental than ever (climate, nuclear power, pharmaceuticals, fertilisers and pesticides, food, nanotechnologies, etc.). Truly democratic citizen decisions are impossible to take due to total scientific "ignorance", as so many beliefs and superstitions develop for lack of rational reasoning. The role of experts, although necessary, is ambiguous and intellectual emancipation is often threatened. What are the proposals of « Education Nouvelle » to develop a scientific culture? This is very different, but complementary and just as indispensable for a democracy as training scientists.

9. How can children's rights not be a catchphrase?

The International Convention on the Rights of the Child establishes freedoms of expression, information, association, assembly, opinion, conscience and religion. How can we ensure that these

rights are recognised for all, otherwise they are not rights, but only privileges? What cooperation is needed between all those involved in children's time to provide information, resources, spaces and support adapted to the needs of all children and the development of their capacities? What actions and research should be pursued in the Education Nouvelle movements so that in all educational settings, the participation of children and young people and the exercise of their freedoms are promoted and experienced? How can we act together to share experiences, analyse them and try new ones?

10. How can we deal with school failure, often manufactured by the school itself?

Questioning school failure involves questioning the criteria for success at school: success, yes, but what? How are the life experiences and backgrounds of young people taken into account? Why are detours into care, into activities outside the school environment, presented in terms of a break in schooling or a dropout? What is the place of learning outside of school? Is the use of the term 'school failure' not a way of making each pupil responsible for the failure of the school, with the suffering that can follow? Doesn't the system need to produce failure, or even exclusion, to legitimise its selection function? How can we think of paths to success that are not standardised in relation to the expectations of the best higher education courses? Can the values and practices of the Education Nouvelle propose another vision of lifelong learning?

11. How can we fight against radicalism when it means refusing otherness

History and current events provide us with numerous examples of radicalism, some of which have been devastating in relation to the Education Nouvelle ideal of emancipation and solidarity. Since its emergence, the latter has fought against all forms of inward-looking attitudes and the entrenchment of identity; it has advocated openness to otherness and exchanges between cultures, and insisted on the practice of democratic debate and cooperation in all its forms. Today, we can observe with concern a rise in radicalisms that bring intolerance, discrimination, exclusion and calls for symbolic or physical violence. Some activist positions can sometimes lead to forms of dogmatism. How can we discern and analyse these different radicalisms? How to react to individual or collective behaviour that refers to an ideology of rejecting the other? How can we manage the denunciation of these postures and promote the principles of educability and openness to otherness promoted by the Education Nouvelle ?

12. Emancipating oneself to act in democracy or acting in democracy to emancipate oneself?

The challenge of living in a democracy is considerable. How can "Education Nouvelle" enable young people to participate in the ongoing construction of democracy? Over which objects do they have decision-making power? Do cooperative practices always allow for learning about democracy? Are we trying to promote an apprenticeship in representative democracy with the delegation of power or to give them the experience of direct democracy? What does the "Education Nouvelle" transform about subjects and institutions? How is it coherent in a chaotic world, threatened by the lack of respect for human rights and wars of many kinds? How can we work, at any time and place of learning, on the tensions between individual freedom and collective choices, and accept conflict as learning about democratic debate and otherness?

13. Is a universal approach to the protection of human rights possible?

For "Education Nouvelle", making Human Rights and the Rights of the Child effective is an objective that matches its stakes and its intentions. How can the actions of the "Education Nouvelle" movements strengthen the institutions in charge of the application of these rights at the international, national and regional levels? How can they organise themselves in order to carry out concrete and permanent advocacy work aimed at increasing the effectiveness of these rights? How can they formulate coherent

proposals that are adapted to the very different situations that exist throughout the world? What can the Education Nouvelle suggest as a positive approach that would enable us to take into account and implement ways of considering the exercise of individual rights described in these declarations and the collective exercise of these fundamental rights?

14. How can we make languages an element of emancipation and a bridge between cultures?

How can we work together when we do not speak the same language? How can we understand each other, meet each other, and develop thought and action together when we have learned to see languages as barriers rather than bridges? Should we rethink, from the point of view of a political pedagogy of equality, the linguistic practices of speech, debate, writing, research and school? Can we delegate everything to translators or do without them? "Education Nouvelle" and Popular Education want to be intercultural. Should they be satisfied with an interculturality that ignores interlinguistic relations? There seems to be an urgent need to become aware of the structural and ideological monolingualism of our multilingual societies. What if we needed more languages to understand each other better?

15. What is the relationship between research and educational movements?

The Education Nouvelle and the pedagogies that claim to be based on it have been the subject of various research studies that question the conditions of their acceptability to practitioners, researchers and political decision-makers. How do these different categories of actors use them? Are there differences, and if so, which ones, between the research carried out by some and others? Do some of them contribute better than others to improving practices, and for what reasons? Can the "Convergences pour l'Education Nouvelle" dynamic build bridges between all these researches and in what way? What could be the relations between pedagogical movements and "academic" research to better serve the aims of the "Education Nouvelle"? What "institutions", existing or to be created, would be necessary to ensure exchanges and sharing between practitioners and researchers from all sides?

16. What diversity and coherence for training?

De nombreux groupes et mouvements qui font partie de « Convergences pour l'Éducation Nouvelle » agissent dans le domaine de la formation, les uns dans celle des enseignants, des éducateurs, d'autres en éducation populaire avec des publics de jeunes adultes, d'autres encore en direction de syndicats, associations, services publics, collectivités territoriales, entreprises. Confronter nos partis-pris, nos dispositifs, nos choix temporels, c'est nous soucier de la diffusion de nos idées et conceptions. Entre démarche d'auto-socio construction de type GFEN, ateliers de création aux multiples formes, visites d'expositions, festivals, rencontres internationales, séminaires, etc., c'est bien de transmission de savoirs qu'il s'agit. Comment réfléchir ensemble à la cohérence entre « dire » et « faire », chose à laquelle les mouvements d'Éducation Nouvelle sont particulièrement sensibles et dont la mise en œuvre est toujours un défi.

17. Youth education, adult training facing the issue of illiteracy?

Aware of the issue of illiteracy and its current aspects in the face of digital technology, "Education Nouvelle", which is already active in a thousand and one ways, is asking itself questions. How can we meet adults and children to discuss their difficulties in communication (written, oral, digital), without dissociating them from the economic and social conditions in which they find themselves? Faced with the transformations that need to be made in order to give everyone access to emancipating training, the question of practices is essential. How can we act concretely to get to know and recognize the cultures that people carry? How can we question schools and training centres about their possible unthinking in this area? With whom can we work on these questions in the face of the current logic of

training, which is increasingly subject to employability and the sorting of the public in a market approach?

18. How does the "Education Nouvelle" contribute to building an inclusive society?

The Education Nouvelle, which advocates "living and learning together" and "a culture that is shared", is confronted with discriminating factors of all kinds. Numerous acts, sometimes systemic, sometimes assumed by certain professionals, are the daily reflection of the choice of whether or not to include users or subjects, whether they are children or adults. When the question of discrimination arises, whether it is class, race or gender discrimination, or whether it is linked to geographical, economic, social, cultural or physical disparities, or to conceptions and beliefs, how does Education Nouvelle act? What links does it make between values and practices in its day-to-day operation with the desire to include?

19. How can the place of volunteering in Education Nouvelle organisations be revalorised?

The actions of recruiting "volunteers" (monitors, participants in country-to-country exchanges, etc.) represent an awareness of personal and social responsibility towards other human beings. How can the Education Nouvelle guarantee and claim the recognition of these formative experiences in citizenship education curricula rather than in training curricula for skills that can be used in employment? How can we escape from the market of training with a strictly professional aim, and support the organisation and recognition of spaces of civic collaboration for young people? How can we relaunch public training programmes for citizenship - including international citizenship?

20. Convergence(s) pour l'Éducation Nouvelle : an adventure that begins.

Created in July 2021, the dynamics of Convergence(s) pour l'Éducation Nouvelle will take concrete form during this Biennial. In this way we are responding to the challenge of testifying, through the strength of our practices, to the modernity of our educational, social and cultural ambitions. But Convergence(s) has chosen to rise to two other challenges:

- To launch a dynamic of international scope for the 21st century, reflecting the founding principles of the Ligue in 1921, in order to open up to organisations from all countries that act on a daily basis according to the same principles and values.

- To recreate this great impulse, this fertile bubbling, this "art of argument", to re-enchant the world.

We are convinced that forming an alliance is a major political necessity when we have to fight against the commodification of education, when the pedagogies put forward serve and instrumentalise more than they promote emancipation, when competition is at the heart of educational processes whereas our conceptions are based on the dimensions of cooperation, mutual aid and active education. So how can we give Convergence(s) the necessary political amplitude? What actions, what projects should we engage in? What political perspectives for this shared impulsion? What issues and what involvement for our movements? How can the Education Nouvelle, as we conceive it, stand out from pedagogies that certainly want to be "alternative", "active" or "child-centred", but that do not necessarily share our values and that can even, in some places, refer to suspicious or sectarian conceptions?