N° 6, November 2026

MULTI Letter FIMEM

International Federation
of the Modern
School Movements



The gender dimension in education today

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Communication Commission - FIMEM

Now it is Commission 12's turn—the "Gender Equality" commission—to share the fruits of its collaborative work! Being born a girl or a boy can still mean following a life path already mapped out by parents or society: who gets the right to pursue an education or choose a career? On whom will a specific lifestyle or a form of domination be imposed?

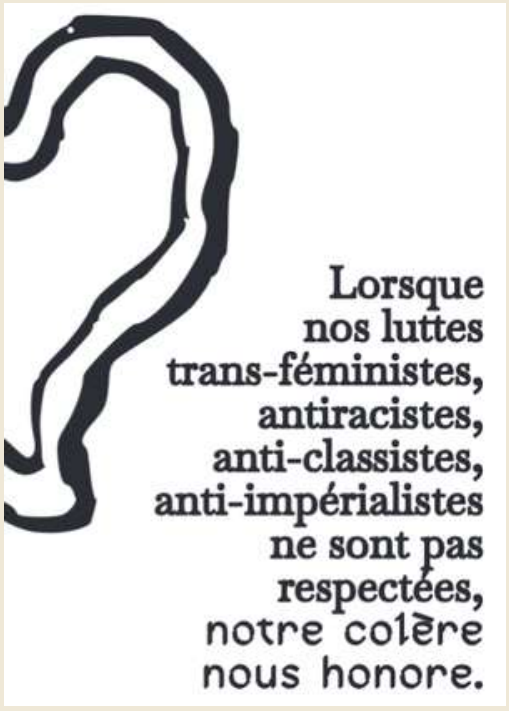
How, as Freinet teachers, do we strive for the empowerment of our pupils, regardless of their gender? How do we help them choose how to lead their lives, how to think about their relationships with others, how to work with (rather than against) others, and how to find their place in the world? How can we help build a humanity that respects all its diversity, welcoming others without any desire to dominate them, when equality is far from being a universal law!

Human rights? Are we all equal? Are we all e-q-u-a-l? It is clear, even in writing, how difficult it is to express diversity without favouring 'he' over 'she'.



Carré de satin *LOVE & RAGE* de Léna Salabert-Triby & Enzo Le Garrec, fontes DINdong, Ourobouros, Not Comic & Unormative Fraktur, 3 couleurs, 11 passages, 70 x 70 cm, 2023

Excerpts from the work of the Bye Bye Binary collective

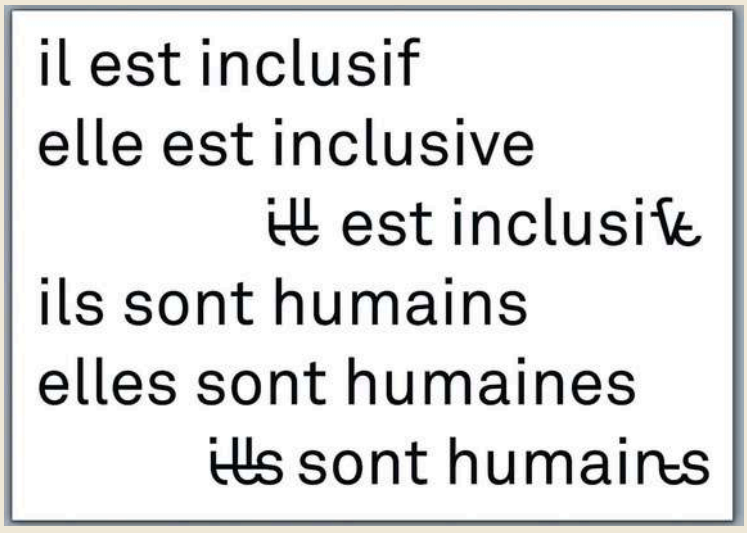


The collective of typographic artists, ByeByeBinary, seeks visual solutions to the need to show, to make visible those who were hidden within the general, because what isn't named doesn't exist. Human rights, but also the rights of women, children, young people... and the right to express the complexity and uniqueness of the individual. A free individual?

How can we combat the invisibility of individuals? How can we enable young girls to see themselves reflected in figures from the arts, science and politics... in order to restore balance? In these articles, you will find some ideas for reflection, stories and tools to help every pupil take their rightful place.



A collaborative project by Youna, Célia, Mila, and Célina (age 15), Nantes, France



"Epicene" typeface (same form for masculine and feminine genders) by Tristan Bartolini, 2020

Feel free to send your contributions to: multilettre@ridef-fimem.com

Cooperatively
Editorial team

New Composition of the CA

Dear colleagues, we are sharing this information with you so that you can pass it on to other members of the movements regarding the new CA-FIMEM leadership. The CA-FIMEM 2026-2028 leadership is composed as follows:

President: Gabriella Varaldi (Uruguay)
Secretary: Karim Kaboré (Burkina Faso)
Treasurer: Juan Carlos "Pato" Lira (Mexico)
Administrator: Juan Fernández Platero (Spain)
Administrator: Samie Essohanam (Togo)

This reorganization of roles was designed to foster dynamism and the exchange of knowledge through the rotation of Board members, in accordance with a cooperative and democratic structure. We will continue to approach our work collaboratively and on an equal footing. The only member retaining his role is Pato, our treasurer, given that this position requires not only an understanding of financial operations but also the necessary authorizations to manage our finances. We thank Pato for his incredible work.

We thank Juan for his two years as President, during which he has fostered group cohesion and ensured that the work of the committees serves as the driving force behind FIMEM. We appreciate his dedication to the task at hand, as well as his trust in the board and his team.

Likewise, we thank Karim and Gabi for taking on the responsibilities associated with the various tasks they undertook as administrators.

We welcome Samie, who is joining our team. We will be working together and supporting one another, as always, to do what's best for our Federation and the Freinet Method, always guided by an ethical framework of human rights and a commitment to emancipation. To achieve this, we need your voices.

The change in the composition of this new Board of Directors will take place in early November, as we will take the necessary time to ensure a careful and respectful transition of roles among the members and to fulfill the commitments made by each member.

Therefore, in official documents and representative events taking place through November 1, Juan Fernández will continue to serve as President. We will provide further updates regarding the CA's representation on the committees at a later date.

Thank you for your support.

Warm regards, Gabi, Karim, Pato, Juan, and Samie.

Cooperatively

CA-FIMEM

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Commission 12
Gender Equality

Greetings to all FIMEM colleagues

This commission addresses issues related to gender equality, both in our societies and in our schools. It serves as a forum for pedagogical and political exchange, debate, research, and awareness-raising. It currently has about fifteen active members from seven different countries on three continents (Austria, Brazil, Cameroon, Spain, France, Italy, and Mexico).

We build on what unites us: our shared values, based on our guiding texts. We also discuss what sets us apart, depending on our contexts and practices.

We believe that transformation begins in the spaces we inhabit every day: classrooms, families, and communities.

Together, we build a collaborative network, share our experiences, and find the strength to continue promoting initiatives that foster gender equality and an education committed to social justice.

This commission is open to everyone. Come share your projects, your questions, and your accomplishments. The more people we have, the greater our impact will be. That is why we cordially invite all those who wish to build more just and equitable societies to join our commission.

We meet via videoconference every two months (four sessions a year) on Saturdays: in the morning in Latin America, and in the afternoon in Africa and Europe.

The first meeting for the 2026-27 term is scheduled for Saturday, November 7, 2026.

To join the commission or for more information, please write to:



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Catherine (ICEM) and Xareli (MMEM)
commission coordinators

The right to education and the future of girls

Pilar Fontevedra Carreira
MCEP
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The member movements of FIMEM, concerned about access to education for girls and boys around the world, aware that we are still far from achieving the universal right to education and that this goal is even further away for girls, have chosen as their theme the RIDEF 2012, held in León (Spain), "The right to education of girls and women with equal opportunities". For this choice, the Charter of the Modern School and the global goals adopted by the countries of the United Nations in 2000 aimed at improving human life and reducing extreme poverty by 2015, which were contained in the Millennium Development Goals (MDGs), were taken into account.

The Charter of the Modern School establishes that:

"education promotes the complete development of the personality of girls and boys, integrating relational and affective aspects with social and cognitive aspects. Educational processes are the foundation for the promotion of dignity and social equality through: the full right to culture of girls and women, in many situations excluded from school."

Although the theme of the meeting was at the heart of all the activities, the Open Day Forum day allowed the population of León to participate in the activities of the RIDEF and to discover our pedagogy. A significant number of people attended this day; the Round Table on the situation of girls' education and several conferences, visited the stands of associations in León working for the rights of girls and women, as well as the exhibitions of school works and two local artists.

During the Round Table on the "State of Girls' Education in the World", the following speakers participated:

Teresita Garduño Rubio from MEPA (Mexico), Antoinette Mengue Abesso from AECEMO (Cameroon), María Joaquina Sánchez Ortiz from Landaluce from MCEP (Spain), Miki Igari from GGUJ (Japan). Moderated by Juan José Vicente Cuesta from MCEP (Spain).



Day of the Forum with the participation of educational associations and trade unions of the city of León.

Summarizing the 2012 findings, we can highlight:

- 56% of the world's school-age population still lives in countries that have not achieved parity in primary education, and in the case of secondary education, this figure rises to 87%, while the disadvantages of adolescent girls continue to rise.

  At the end of 2005, we know that the Millennium Goal of gender parity has failed in 94 out of 149 countries for which data are available. Eighty-six countries are at risk of not achieving gender parity by 2015; 76 countries have not even achieved gender parity in primary education. If the goal had been achieved, there would be 14 million more girls in primary school, but the reality is that in 41 countries – representing 20 million girls out of school – inequalities are deepening or reducing so slowly that they will not be reached until 2040.

- Despite significant progress in sub-Saharan Africa and South and West Asia, it is precisely in these regions that girls suffer most severely from the lack of educational opportunities; in South Asia, 23.5 million girls are on leave from school, in Central and West Africa, almost half of girls are also excluded.

- The discrimination experienced by girls and adolescent girls in the school environment is largely due to the lack of female educational role models due to the lack of female teachers, especially at the secondary and university levels.



Teresita Garduño, Antoinette Mengue Abesso, María Joaquina Sánchez Ortiz, Juan José Vicente Cuesta and Miki Igari

In addition to the low recruitment of female teachers, there is a lack of ongoing training in gender awareness and for male and female teachers.

- The main hallmark of the Freinet pedagogy is to give children a voice: democracy in schools. Therefore, the search for opportunities and alternatives for girls and with them should facilitate a new reading of the processes of democratization in all areas of public affairs, where minors are included in the decision-making and accountability mechanisms of adults.

And in 2026, what is the situation of girls' education?

From the MDGs to the SDGs (2030 Agenda) Although the MDGs have made historic progress (such as achieving gender parity in primary education globally), the UN has acknowledged that their targets are limited, as they do not address structural issues such as gender-based violence, the wage gap or unpaid domestic work.

So, after the deadline expired in 2015, the UN significantly expanded this approach across the SDGs: gender equality in the 2030 Agenda, which now pursues much more cross-cutting and ambitious goals, and although progress was made towards the 2030 education goals between 2015 and 2021, progress during this period has been significantly slower compared to the previous 15 years and continues to slow.

According to data from UNESCO (Global Education Monitoring Report 2025), inequalities in primary education have decreased, although they persist in access to secondary education.

The number of countries that have not achieved parity by completing primary education is estimated to be between 30% and 33%. However, this average masks deep regional inequalities and masks new types of qualitative setbacks. About 40% of countries with available data still do not achieve parity in primary completion, disproportionately affecting girls in regions such as sub-Saharan Africa and West Asia.

Sub-Saharan Africa has not achieved overall gender parity in its primary education systems. In fact, of the few countries in the world that still have a large gap in primary education, the vast majority belong to this region. The gap is not only about gender, it is strongly marked by the home economy. Only 83 girls complete primary education for every 100 boys. It is estimated that about 9.5 million girls in the region will never set foot in a classroom, compared to 5 million boys suffering from the same situation. Girls living in rural areas and households in chronic poverty remain the most excluded in the world. Due to economic crises, conflict, or domestic care work, sub-Saharan girls tend to enter primary school at a later age than the regulations.

This causes the onset of puberty to coincide with primary school, leading to dropout rates due to early marriages, early pregnancies, or lack of menstrual hygiene infrastructure at school.

The resurgence of geopolitical conflicts, forced displacement and climate crises has led to direct setbacks in the educational rights of girls and adolescent girls in one in four countries. In addition, the lack of adequate sanitation and hygiene facilities in rural schools continues to push girls to drop out of school early.

Sudan and South Sudan. The armed conflict has destroyed much of the school infrastructure and the lack of security means that families keep girls at home to cook, fetch water, care for younger siblings and protect them from sexual violence outside.

Millions of children in **Yemen** are out of school, with girls first having to drop out of school en masse to take on all the domestic work of displaced families.

In the **Democratic Republic of the Congo and Somalia**, institutional collapse perpetuates the meagre reserve of family money available to pay school fees intended mainly for



Children from sub-Saharan Africa in a rural school

boys, while girls assume a subordinate role of caregiving in subsistence economies.

In Niger, Chad, and Mali (the Sahel belt), child marriage rates are high, and in rural areas of these countries, a girl's education is considered a "waste of investment" because, culturally, it is assumed that her only destiny and social value lies in being a mother and caregiver in her future husband's household.

West Asia

In Pakistan and Bangladesh, despite urban advances, in rural areas and in Pakistan's more traditional provinces such as Balochistan or Khaiber Pakhtunkhwa, the concept of female recluse (purdah) separates girls from public life. If there are no exclusive schools for girls with female teachers, parents forbid them from continuing to study so that they can devote themselves entirely to household chores. International organizations insist that this subordination of girls to care has a devastating impact on their future as individuals. When a society normalizes girls leaving school to clean, cook or care for family members, their future financial autonomy is destroyed, increasing maternal mortality, perpetuating child malnutrition and taking away billions of dollars from the development of their own countries.

The special case of **Afghanistan**. According to UNESCO and un reports

it is the only country in the world that legally prohibits girls and women from accessing secondary and university education. Since the Taliban regime returned to power in August 2021, girls' education has been systematically eradicated by more than 70 restrictive decrees. An estimated 2.4 million Afghan girls are completely excluded from secondary education. If restrictions continue, this figure will rise to nearly 4 million by 2030.

Since December 2022, more than 100,000 young women have been barred from accessing higher education. UNICEF warns that by 2030, the country will lose about 20,000 female teachers and thousands of female health professionals, leaving children without qualified educators.

The resistance of Afghan students and teachers to the Taliban regime's veto is one of the bravest acts of civil disobedience in the world today. Unable to access physical classrooms, girls and young women have turned their homes, phones, and technology into their main trenches of resistance.

The phenomenon of "WhatsApp classes" has become the most important school infrastructure in



Afghanistan in a school Travellers supporting girls' right to education

Afghanistan. Activist platforms and networks of teachers in exile collaborate with this model. To protect the lives of female students, students who share a group do not know each other, and cannot use their real names or profile pictures. Cameras remain strictly off.

For communities without access to the internet or technological devices, education continues to exist underground via so-called community or home schools. The Taliban regime exercises strict digital control, going so far as to order total internet shutdowns or fiber network outages when they detect huge video transmissions from these clandestine classrooms.

Access to mobile data is extremely expensive in a country plunged into a deep food and economic crisis. Many mothers sell their wedding jewelry or entire families sacrifice basic necessities to pay for the credit recharges that allow their daughters to get rid of their homework.

In **Gaza**, according to data from UNRWA (United Nations Agency for Palestinian Refugees in the Near East), the 2026/2027 school year in the Gaza Strip began on 19 September 2026 under very difficult conditions, with a particular impact on children who returned to school after almost three years of interruption. 85% of schools have been damaged or destroyed by the bombings. A large part of schools are made up of tents or tents, some of which do not even have chairs.

Traditionally, in the Gaza Strip, local laws issued by Hamas make it mandatory for boys and girls to be separated in separate classes from the age of 9, in the fourth grade of primary school.

Japan and other developed countries in East Asia

Developed countries in East Asia combine accelerated growth with extreme social pressure and deep-rooted traditional family structures.

In Japan, formal access to primary and secondary education is universal for both sexes, but significant structural challenges remain. Traditionally, girls were oriented towards the humanities, literature or the arts, while boys were more encouraged to pursue careers in science, technology, engineering and mathematics.

The social system and access filters to certain universities or corporate training have historically conditioned women to take on a less leadership role, discouraging strong academic specialization.

In the World Economic Forum's Global Gender Gap Report, Japan ranks very low, 118th out of 148 countries analyzed, reflecting the institutional slowness in correcting the disparities that begin to develop as soon as training is established and consolidate in the labor market.

The Japanese reality is comparable to that of South Korea and shares very marked structural characteristics with other developed countries in Asia such as Taiwan and Singapore.

In Japan and South Korea, girls perform well in school and have the same or higher university enrollment rates than boys. However, this academic success does not translate into professional success. Upon graduation, the system favors male profiles because of the presumption that women will leave the company when they get married or have children. Japanese and Korean working life requires working days that end late at night, in addition to the social obligation to drink with their superiors after work. This model is biologically and socially incompatible with child-rearing. Since domestic work and childcare continue to fall almost exclusively on women by cultural mandate, they are forced to leave the professional career.

China, although China can be considered a developed country, in the field of education two realities coexist: its major metropolises compete with and surpass the most advanced economies in the world, but the country's average still reflects the reality of a developing country.

Latin America

Both girls and boys are entering school in almost the entire region. Enrolment is virtually universal, reaching levels close to 95% to 98%. The inequalities here are not about gender discrimination, but about socioeconomic poverty and living in remote rural areas. Although girls have better retention and completion rates in secondary school in general, there are certain subgroups where they remain extremely disadvantaged. In the poorest areas of countries such as Guatemala, Honduras or Nicaragua, girls drop out of secondary school due to early unions, pregnancy or the burden of unpaid domestic work.

Although women lead the statistics for secondary school completion and have a strong presence in higher education, these educational advances are not equally reflected in the labour market. At the same level of education, women continue to earn less than men. A woman who has completed secondary education usually earns significantly less than a man with the same level of education.

The Economic Commission for Latin America and the Caribbean (ECLAC) emphasizes that the main obstacle is not women's lack of capacity or preparedness, but the disproportionate burden of unpaid care work.

Without strong public systems for children, the elderly, or the sick, many women are forced to turn down full-time jobs, give up their careers, or accept flexible, low-paying informal jobs to balance family life.

Equal knowledge for both sexes?

Although girls and boys have the right to acquire exactly the same knowledge in core subjects, UNESCO warns that there is implicit, invisible and cultural segregation through the so-called "hidden curriculum" and biases in teaching materials. UNESCO's Global Education Monitoring Reports confirm that textbooks continue to perpetuate deep inequalities in stereotypes; in subjects such as science, history and mathematics, the presence of male characters remains in the majority, accounting for more than 80% or 90% in Asian and African countries, but with notable gaps in European textbooks. Girls grow up without reading about women scientists, inventors or politicians. It is common for illustrations to show men as scientists, engineers, doctors or political leaders, while women are systematically represented in domestic roles, in the field of care or in subordinate professions such as cleaning, nursing, primary education.

Various international studies show that teachers tend to place more value on boys' "innate ability" in mathematics and technology, while attributing girls' success in these subjects to "effort" or "discipline". This bias leads girls, starting in primary education, to feel a high level of anxiety when studying mathematics and to exclude themselves, wrongly assuming that these subjects are not suitable for them and thus widening the achievement gap in mathematics skills.

Recent studies on international assessments show a worrying setback in the equity of skills acquired. The achievement gap in mathematics in favour of boys has widened again to its highest levels. In the 4th year of primary school, 81% of the education systems analysed have a clear disadvantage for girls in this area, with this gap opening up in the first year of schooling. Only 30% of all those engaged in research are women. In addition, several studies have shown that female researchers are less cited in scientific articles, less promoted, less recognised and less well paid.

Inequality in Developed Countries

In developed countries, the hidden educational program has stopped working only inside the school walls to digitally merge with social networks and media consumption. When the cultural and digital environment constantly evaluates girls based on their attraction, they internalize that their bodies are an object to be consumed by others. The APA (American Psychological Association) warns that if they focus all their attention on their appearance so that others accept it, they lose attention, working memory and concentration, withdrawing mental energy for complex tasks such as mathematical or scientific reasoning.



Studies in social psychology confirm that hypersexualization and obsession with physical appearance today act as a powerful destabilizing element of girls' intellectual performance and mental health. This phenomenon subtly shifts the priorities of cognitive development towards aesthetic validation, which poses serious dangers of social and educational regression in the near future.

The bias that favors appearance over intellect impairs girls' self-confidence from puberty onwards. This threatens to reverse the timid progress made in integrating women into science and technology. If adolescent girls exclude themselves from these disciplines because they do not fit aesthetically demanding roles, the future wage and economic power gap will widen again.

If girls' success is again measured primarily by standards of beauty and hypersexualization rather than their critical thinking and intellectual achievements, future generations of women will be more vulnerable to economic dependence, tolerating higher levels of inequality as their perception of self-efficacy declines.

Fake audiovisuals (deepfakes), images, videos or audios edited or generated using artificial intelligence tools, can show real or non-existent people. Their use allows the creation of child sexual abuse materials. The consequences of being a victim of an aesthetic or pornographic deepfake are serious and devastating for the development of students. Victims experience a profound loss of control over their own bodies and image. They know that, even if they prove that the photo is fake, the look of their classmates in the halls of school has already been altered. The fear of face-to-face humiliation leads to very high rates of chronic school absenteeism or the need to change schools immediately. In the absence of direct physical aggression or face-to-face insults, the abuser feels an empathetic disconnect. Generating the image is often perceived as a technological joke or a digital game, diluting awareness of the seriousness of the crime committed.

Global inequality

In recent years, a worrying market for the sexual content of minors has spread, violating their rights and affecting their mental and physical health.

Academic studies that have analysed its effects, such as that of the Libre Université de Bruxelles, conclude that the hypersexualisation of childhood leads to a process of dehumanisation. 99% of victims of trafficking for the purpose of sexual exploitation are women and girls. On 23 September, the "International Day against Trafficking in Women, Girls and Children for Sexual Exploitation" is commemorated, to denounce that prostitution and pornography are obstacles to the strengthening of the democratic model of coexistence, and constitute a very serious element of indoctrination in the culture of male sexual domination, transmitting a model of sexuality based on the mistreatment, abuse and exploitation of women and children of both sexes, especially girls.

What future are we opening up for girls? What image of themselves are we showing them?

If we take into account the reality of the data and following the principles of the pedagogy of the Modern School, the teachers of the FIMEM movements cannot fail to get involved to change this situation.

Our federation will have to reflect, review its level of commitment and see how much space and time it dedicates to its meetings and proposals to raise awareness and train its activists, and be able to say one day that girls are already people capable of exercising all their rights and that, thanks to our movements, we feel that we are part of this success. We owe it to the girls of the world and to so many teachers of the movement who fought with great effort and little or no recognition for their work, even within their own movements. My gratitude goes to all in memory of Maryvonne Conan from the French movement, the ICEM, who participated with so much enthusiasm and effort in the RIDEF of León, ensuring that a feminist woman like her could not miss the meeting despite her age and health problems.





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Commission 12
Gender Equality

RIDEF Oaxaca - 2024

Statement

We wish to bring to the reflection of all and all the following points:

1. **Our convictions as Freinet pedagogues** are based on the necessary equality between men and women and the possibility for everyone to choose and lead their lives freely.
2. **We see a great diversity of the condition of men and women**, according to the countries in which we live. The legislative texts are also very different. In Europe and South America, women's rights are protected by laws and constitutions, but the reality of everyday life is variable and some rights are more and more threatened. There is a lowering of patriarchal structures, but with a persistence of old ideas in some circles, whether popular or affluent. In addition, real economic inequalities hinder theoretical inequalities. In many African countries, the struggle of women for equality and for access to education, studies and a free private life is even tougher. Everywhere, women's rights are fragile and networks of solidarity and struggle are essential to disseminate ideas of equality and engage or continue the fight against sexist culture and discrimination.
3. **All FIMEM countries have ratified the International Convention on the Rights of the Child**, but we know that the reality of the lives of many children does not correspond to what this text requires. Surveillance is very necessary on these rights and the defense of the most fragile children.

4. **In our classes**, we are careful to treat girls and boys equally and to educate children to this equality, while paying attention to all families and their children in an intercultural dimension. We see difficulties in communicating with some families on these subjects, when women are not considered equal to men. Our challenge is to respect people and their culture, while remaining firm on the principle of gender equality and the struggle for emancipation, which are fundamental for us. We ask ourselves: how can we allow ourselves to question a traditional culture that encloses women, without judging individuals? How to go beyond the notion of "protect" "propose" "explain" to go towards "thinking and acting together"? How to build a common thought, respecting children and women, and not impose ideas that we consider better? We want the school to be a place of struggle for equality and denunciation of discrimination. But the school cannot act alone. We rely on networks and associations, such as the "landless" movement in Brazil and "social pedagogy" in France.

5. **Within the FIMEM**, we see a parallel between these complex situations with families and the situation , because of our differences. We do not all have the same conditions or the same priorities in our values. We know, for example, that the fight for the right to homosexuality, very important as a basic right for us in the commission, is not easily accepted in some countries, even in Freinet movement. We want it should be possible to discuss this point, and others. We want to promote debate and serene exchanges within our network, the richness of which is to bring together teachers from so many different countries.

This is why we propose that this subject be present in this Ridef and in FIMEM's general life through the reflection of all, in all moments.

The gender approach in the cameroonian school context:

between equality, respect and sociocultural realities

Hélène Nadine Ndjomo
AECEMO
Cameroon

Introduction

In Cameroon, education is essential to building a society based on respect, dignity, and equal opportunities. School is not just about imparting knowledge; it also helps shape citizens who are able to live together, recognize their differences, and respect the rights of others.

From this perspective, the gender perspective plays an important role in children's education. In particular, it allows us to challenge the representations and stereotypes that can, from an early age, pigeonhole girls and boys into predefined roles.

However, discussing gender in the Cameroonian context requires a particularly careful approach. Cultural, family, religious, social, and legal realities strongly influence perceptions of these issues. Certain aspects—particularly those related to romantic and sexual relationships, sexual orientations, and gender identities—remain highly sensitive and can lead to misunderstandings or resistance.

For this reason, in our school practice, we have chosen to start with a fundamental goal that is accessible to everyone:

to ensure that every child—whether a girl or a boy—has the same opportunities to learn, participate, take on responsibilities, and be respected.

1. Nuestra prioridad: igualdad de oportunidades para niñas y niños

At school, our approach to gender is based primarily on equal opportunities and mutual respect.

We make sure that girls and boys can participate in the same activities: sports, debates, group work, artistic activities, public speaking, responsibilities, and games.

In the children's council, for example, we encourage both girls and boys to take on responsibilities and leadership roles. The goal is to allow each child to discover their own abilities without assuming that a particular activity or responsibility is "reserved" for girls or boys.

We also address gender stereotypes that sometimes appear in everyday language.

We try to avoid phrases like:

- "She looks like a girl."
- "She trains like a boy."
- "She plays with dolls like a girl."

These little phrases, which may seem harmless, help convey to students a narrow view of what a girl or boy "should" be.

2. The doll: an educational tool that challenges representations

In preschool, we've set up a simple activity that sometimes elicits a lot of reactions: each child takes turns going home with a doll and returning to school to share, in the form of a "what's new" story, how their day went with the doll.

For some parents, especially when it comes to a boy, this exercise can be difficult to understand or accept. We then take the time to explain the process. It's not about making the child "play like a girl." The doll is, first and foremost, an educational tool. It helps the child develop language skills, verbal expression, imagination, a sense of responsibility, and consideration for others.

It also allows them to challenge the stereotypes that associate certain games exclusively with girls or exclusively with boys.

Through this activity, children simply learn that they can care for others, help, protect, count, listen, and be responsible, regardless of gender.



3. A sensitive topic: emotional and sexual relationships

The issue of emotional and sexual relationships requires a particularly cautious approach in Cameroon.

The sociocultural and legislative context makes certain discussions sensitive, especially those related to homosexuality and gender identities.

These issues can be perceived in very different ways depending on families, communities, and beliefs.

In some social and cultural contexts, homosexuality is strongly rejected and may be associated with beliefs related to witchcraft or mysticism.

This social reality cannot be ignored when working with children and their families.

In our school environment, we do not seek to provoke or impose debates that are beyond the children's age and maturity level. We advocate an approach centered on universal and educational values: respect for oneself and others, nonviolence, dignity, equality, and the protection of children.

4. Talking about the body and puberty in a simple and objective way

When it comes to the body, puberty, and physical changes, we prefer a scientific, straightforward, and age-appropriate approach. We explain the changes the body goes through using accessible language, without judgment or teasing.

Children should gradually learn to become familiar with their bodies, to understand that their bodies belong to them, and that they have the right to protect their privacy. We also encourage children to ask questions and engage in discussions.

A question asked by a child is an opportunity for us to educate and prevent problems.

The language used is appropriate for the child's age and psychological maturity.

Songs, stories, posters, educational games, and activities allow us to address these questions without causing unnecessary fear or embarrassment.

5. One priority: children's rights and protection

In our context, gender education is also closely linked to child protection.

We help children become aware of their rights and of situations that may threaten their safety: exploitation, harassment, violence, sexual abuse, child sexual abuse, and other forms of abuse. In particular, we emphasize the importance of speaking up when a situation frightens or makes them feel uncomfortable.

We try to help them understand that telling a trusted adult isn't a betrayal. We are also grappling with a reality that is sometimes hard to accept: a person who harms a child may be someone close to the child.

That is why prevention efforts should not focus solely on the "stranger" as a threat.

Above all, children must learn to recognize inappropriate behavior and seek help.

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6. Simple Messages Created with Children

We display messages in the classrooms where we teach and work with the children.
Among them:

- All children have the same rights.
- Respect is mutual.
- Kindness is key.
- Being different is not a weakness.
- Our differences help us grow.
- Reporting violence is not a betrayal.
- A person who harms a child may also be someone the child knows.

These messages are deliberately simple.



They enable children to gradually internalize the values of respect, solidarity, equality, and protection.

7. Dialogue with Families: An Essential Aspect

Education for equality cannot be effective if it is carried out in opposition to families.

Some activities may surprise parents or raise questions for them. We view these reactions as opportunities for dialogue.

It is important to explain the educational objectives of the activities and to demonstrate that education for equality between girls and boys does not mean denying differences, but rather preventing those differences from becoming a source of discrimination, limitation, or violence.

Communication with parents also helps foster continuity between what children learn at school and the values instilled at home.

Conclusion

The approach to gender in the Cameroonian school context must, therefore, strike a balance between the realities of our society and the fundamental principles that should guide all education: equality, dignity, respect, nonviolence, and child protection.

It is not a matter of mechanically transposing models developed in other contexts, but rather of developing an approach tailored to our realities, our culture, and our educational environment, while keeping the child at the center of our concerns.

Our experience shows us that education for equality begins with simple things: allowing a girl to speak up and take on responsibility, allowing a boy to play with a doll without being ridiculed, teaching all children to respect their own bodies and those of others, to fight against stereotypes, and to create an environment where everyone can ask for help without feeling ashamed.

This approach requires trained teachers who are capable of addressing these issues with tact and professionalism. It also requires the involvement of and dialogue with parents and the entire educational community.

Beyond the sometimes complex debates surrounding the concept of gender, our goal remains fundamentally educational:

to enable every child to grow up in an environment where they can express themselves, learn, take on responsibilities, and reach their full potential.

It is also our contribution, in our own small way, to building a more inclusive school and a society where differences are not a weakness but an asset, and where respect for others begins in childhood.

Conversation Round:

a listening experience for the children at the Curumim school

Andréia Mascarenhas Silva Bulgarelli
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The Curumim school is located in the city of Campinas, state of São Paulo, Brazil, and serves approximately 400 children and adolescents between 2 and 14 years old. Our pedagogical proposal is inspired by the Freinet Pedagogy and has among its principles free expression, cooperation, student participation and the collective construction of school life.

Our ongoing training work with children and adolescents seeks to help them become well-informed citizens, capable of recognizing inequalities and taking a stand against different forms of violence and discrimination.

In this journey, confronting violence against women and defending the rights of groups that have historically been discriminated against are important themes of our educational action.

At the beginning of the 2026 school year, a question became especially relevant in our work:

what conceptions of masculinity are reaching boys through social networks and how do they dialogue with the experiences they live in the family, at school and in their cohabitation groups?

The question did not arise only from a theoretical concern. In the daily life of the school, we perceived among the students the circulation of words, memes, jokes and references from digital content associated with the universe known as *Red Pill*.

The expression *red pill* became known worldwide from the film *The Matrix*, in which it represents the choice to see a reality that was previously hidden.

Subsequently, the expression was appropriated by different male communities on the internet to represent a supposed "awakening" of men to what its participants consider to be the true nature of relationships between men and women.

This digital universe is not homogeneous, but part of its content is associated with anti-feminism, misogyny, the defense of hierarchies between men and women and rigid models of masculinity.

For us as educators, it was less important to classify students according to whether or not they belonged to these communities than it was to understand how fragments of those discourses were reaching such young children and being incorporated into their language, their jokes, and their everyday relationships.

A Conversation Round with 11 and 12-year-olds

In April 2026 we held a Conversation Round with 11 and 12-year-olds. The choice of this device is directly related to the principles of Freinet Pedagogy that guide the work of the Curumim School. From the Freinetian perspective, the word of children and adolescents occupies a fundamental place in the organization of collective life. The moments of conversation and group meeting are opportunities for students to express experiences, feelings, conflicts and opinions, also learning to listen to the other, confront different points of view and participate in the construction of solutions to issues that concern the community.

Thus, we understand the Conversation Round not as a class in which the adult presents previously defined answers, but as a space for free expression, listening, dialogue and cooperative construction of meanings.

This choice was especially important in the face of the topic we were trying to address. Before we told boys what they should think about masculinity, we needed to understand what they were already thinking, what they were hearing, what their references were, and what pressures they were experiencing in their own relationships.

We began the conversation by asking them how they perceived the models of masculinity present in society.



Many mentioned models widely disseminated on social networks and associated by them with influencers from the *Red Pill* universe: the image of a man who must be strong, brave, insubordinate, superior and responsible for providing financially for his family.

Instead of starting by criticizing those references, we asked another question:

"What kind of man do you consider admirable?"

The answers opened up other paths.

The boys presented positive examples of masculinity found in their own families and also at school.

The boys presented positThey spoke of men who participate in household chores, take care of children, accompany their education and share family responsibilities.

That contrast seemed significant to us. On the one hand, an abstract model of masculinity appeared, frequently found on screens; on the other, real men, close to the students, admired precisely for the relationships of care, responsibility and presence they established with other people.

At another point in the conversation, we asked them if they felt pressured to respond to certain behaviors considered masculine. Their answers showed that this pressure does not come only from adults. It circulates intensely among the boys themselves.

The students said that memes, expressions and popular "jokes" on social networks are reproduced in the group as a form of belonging. Participating in the joke, understanding certain code or using certain expressions can work as a way to show that you belong to the group.

It was at that moment that J., one of the students, synthesized an experience that other boys also recognized:

> **"If we have friends, we are a source of ridicule and they present us as if we were dominated by girls."**

J.'s intervention allowed us to discuss an expression widely used in Brazilian social networks: gado. In informal internet Portuguese, the word can be used in a derogatory way to characterize a man considered excessively submissive to women or willing to please them. Among boys, calling a partner gado can function as a way to ridicule his closeness or friendship with girls.

The opposition between "alpha" and "beta" also appeared, present in certain discourses on masculinity on the internet. In this representation, the so-called "alpha male" would be dominant, self-confident and powerful, while the man classified as "beta" would be considered weak or submissive.

We then realized that these words were not limited to describing behaviors. They also functioned as control mechanisms among the boys themselves, establishing boundaries regarding what a boy could or could not do to continue to be recognized by the group as masculine enough.

Having girl friends, showing sensitivity, expressing fear, crying or not wanting to assume a dominant position could, within this logic, become a reason for ridicule.

The conversation allowed us to recognize an important dimension of the issue: boys themselves also suffer the effects of rigid models of masculinity that, many times, they help to reproduce.

Giving a name to what circulates

From the examples presented by the students, we begin to put names to some phenomena present in their stories. When women and girls are devalued, inferiorized or treated with contempt for the fact that they are women, we are facing misogyny.

We also talked about digital communities that defend ideas of male superiority and about the ways in which these messages reach

teenagers, often mixed with entertainment content, humor, memes, advice on relationships or discourses about personal success.

We asked them if they had ever found videos that argued that men cannot show weakness or content that claimed, in a generalized way, that women are "worthless" or "just want money".

Many answered yes.

The stories made it clear that students are intensely inserted in the digital universe and exposed to the contents, expressions and codes that circulate there. The Conversation Round, however, made possible a different movement: to investigate where certain expressions come from, what ideas they transmit and what consequences they can produce when they are incorporated into everyday relationships.

It was in this context that T. commented:

"Before the Conversation Round we did not know that these Red Pill expressions had their origin in a large and violent international movement."

T.'s intervention is significant because it reveals the surprise at the discovery that expressions already present in the daily lives of students do not exist in isolation: they are part of a broader digital and cultural phenomenon, in which misogynistic, anti-feminist discourses and rigid conceptions of masculinity also circulate.

The experience showed, therefore, an important difference between being immersed in digital culture and critically understanding what circulates in it. The children knew expressions, memes and references and were exposed to that content.

The Conversation Round created the possibility of interrupting, for a moment, the rapid and daily flow of the networks to ask:

where do these ideas come from? What do they mean? What vision about men and women do they help to build? And what happens when we reproduce them?

This was an important moment in the experience: what until then could circulate as a meme, expression or joke became the object of collective research and reflection. Rather than simply informing students which statements were correct or incorrect, we returned to them questions:

"Does this make sense when we think about the people we know in real life?" "Are all people like this?"

In this way, we sought to confront the generalizations found in the digital environment with the diversity of the concrete experiences of the students themselves.



The focus of the Conversation Round was the exercise of empathy. We invited the boys to imagine how they would feel if they were constantly belittled, ridiculed, or considered inferior because of their gender or simply because they did not respond to the behavior that other people expected of them.

We also talked about the feelings that may be behind aggressive speeches. Anger, fear, frustration, and insecurity are legitimate human experiences. The problem arises when those feelings are transformed into generalizing explanations about entire groups or used to justify discrimination and violence.

Another aspect addressed was the functioning of social networks. Content that is provocative, polarizing or capable of arousing intense emotions can reach a wide dissemination and generate participation and economic benefits for those who produce them. For children and adolescents who are still building their references about identity, affective relationships and belonging, repeated exposure to certain messages can contribute to prejudiced statements being perceived as natural or true.

In this sense, we understand that educating for coexistence in the twenty-first century also implies developing a critical reading of the digital content that participates in the education of children and young people.

The experience did not end with the intention of offering children a new model of "correct man" that would replace the one disseminated by certain influencers. To do so would simply mean changing a rigid rule for another. We expand the possibilities:

A man can be strong and respectful. He can take responsibility and also ask for help. He can show emotions without diminishing his value. He can take care of other people. He can build friendships with girls. He can disagree with a woman without disqualifying her for being a woman. He can live his masculinity without having to prove his superiority over anyone.

One of the most important lessons learned from this experience was to understand that working on masculinities with boys does not only mean teaching them not to exercise violence against girls and women.

It also means helping them to recognize the violence and pressures that certain models of masculinity exert on themselves.

The Conversation Round thus reaffirmed something essential for our pedagogical work: before intervening on what children and adolescents think, we need to create the conditions so that they can speak and be truly heard.

At Curumim School, this is not an isolated action in the face of a short-term problem, but is part of an education committed to ethical coexistence, equality and respect for differences. The school is not on the margins of the cultural transformations produced in the digital environment. The words, images, memes and speeches that circulate on the screens pass through its walls and reach the relationships between students.

If these discourses enter the school, the school needs to create spaces in which they can be interrogated collectively.

The Conversation Wheel is one of those spaces. In it, listening to the children does not mean agreeing with everything they say. It means recognizing that transformation can begin when what circulated as a meme, joke or apparently unquestionable truth ceases to be simply repeated and can finally be transformed into a word, question and collective reflection.



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When the small rural infantile school becomes a school of equality:

Mainstreaming the gender approach through education and empowerment in Cameroon

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What if equality between girls and boys began at the age of 3 ? This is the challenge taken up by a small village nursery school and the ENFEMME association. Proof that respecting the gender approach means acting both on the education of children and on the autonomy of their mothers.

1. The village nursery school: Guaranteeing equal opportunities from early childhood

The creation of a small private village infantile school in 2002 granted boys and girls the same rights from early childhood, in order to be able to attend school in an equitable manner.

In this school, the activities are based on respect and cooperation between all children, boys and girls have the same games and the same responsibilities. The objective is clear: to offer an equitable education where respect and cooperation are learned from an early age. A real gender lesson lived on a daily basis.

2. The ENFEMME association: When mothers take back power

In order for the equality learned at school to last, at home, it was necessary to act with women. This is the role of the women's association Enfance-Femme-Mère, which encourages women members to become autonomous in the creation of income-generating activities, for their autonomy and their fulfilment, far from being on assistance, with their spouses.

They are accompanists and godmothers of the little school and are involved in the supervision of their children and the organization of the school party.

The women members of the ENFEMME association often participate in the celebration of the Rural Women's Day to exhibit and sell the products of their plantations. You can find there fresh food: plantain, cassava tubers, sweet potato, peanuts, etc.

There are other projects:

- Training of young mothers in income-generating activities, for the empowerment of rural women and young mothers.
- Raising awareness of women's rights and advocacy for gender equality.

Difficulties:

- It is about life in a rural forest area where one can only live thanks to working the land.
- The association needs a legal existence. The files are drawn up, but do not come to fruition.
- There are difficulties in recognizing the place of rural women as being equal to all other women in Cameroonian society.



To conclude, these actions are a modest opening towards the integrated gender approach. They try to apply the logic that states that we cannot emancipate the child, without emancipating the mother, and that we cannot speak of equality in adulthood if it has not been experienced in infantil school.

From the small school to ENFEMME, the same thread is woven: to give girls the same opportunities as boys, and to give women the means of their autonomy. A simple, local approach, but one that changes an entire community.



3. The agreement with the Ministry and teacher training

The signing of a collaboration agreement with the Ministry of Basic Education allows the Freinet Movement of Cameroon (AECEMO) to be invited:

- to sensitize children elected as parliamentarians in 10 regions for the respect of their rights
- to train teachers on the respect of equity in the gender approach and on the subject of children's rights.
- to participate in seminars on the respect of girls' and boys' rights, such as the IGNITE project.



EIGHT STRATEGIES TO PROMOTE GENDER-EQUITABLE EDUCATION

MEPA
México

"I raise my voice, not to shout, but so that those who have no voice may be heard"
- Malala Yousafzai, 2014 Nobel Peace Prize Laureate

On November 25: The International Day for the Elimination of Violence against Women and Girls around the world commemorates the Mirabal sisters. On November 25, 1960, the Mirabal sisters—Patria, Minerva, and María Teresa—were brutally murdered simply for being women and activists. Their only "crime" was fighting for their rights against the Latin American dictator Rafael Leonidas Trujillo. Both this day and March 8 serve as opportunities to reflect on the social stigmas that continue to target women and to promote actions that contribute to their protection and to equal treatment between women and men.

Abuse takes many forms, ranging from the most subtle to murder. Thus, psychological abuse, invisibility, bullying at school, street harassment, cyberbullying, stalking, and unwanted or unconsented sexual advances all serve as precursors to female genital mutilation, child sexual abuse, physical violence, forced sexual acts, rape, marital rape, child marriage, forced marriage, and/or sexual exploitation—ultimately leading to femicide.

The existence of this form of gender-based cancer compels us to reflect once again on the need for comprehensive sex education that strictly respects human rights, with the conviction that we must develop tools to empower girls, adolescents, and women, to fight for dignified justice

that does not revictimize them in the face of all kinds of abuse and violations, and to work in depth toward the development of alternative masculinities built on equity and the renunciation of patriarchal privileges. In light of this, we will now briefly outline and describe some strategies proposed at the Alternative Education Conference, held in Mexico in 2025.

1. Use of non-sexist and inclusive language.

What is not named does not exist.

For centuries, it has been accepted in the Spanish language to use the masculine gender as a universal generic form that appears to include all people, without distinguishing whether one is referring to men or women; this masculine language has rendered women invisible.

The way people communicate can involve forms of discrimination, reinforcing and transmitting gender stereotypes, disregarding social demands, and perpetrating symbolic violence against women, girls, and people of diverse sexual orientations. Inclusive and non-sexist language seeks to give equal value to all people, without discriminating against or rendering any group invisible; it encompasses all verbal or written expression that explicitly acknowledges both the feminine and the masculine, with respect for all people.

2. Songs: Reinforcing the Patriarchal Model or Liberating Consciousness.

Music in our society often sends messages that promote female submission and male superiority, reinforce a patriarchal model of domination, and commodify women's bodies. Over the years, stereotypes that objectify and subordinate women have been perpetuated.

These messages seep through art and the media into every sphere of human life and become embedded in the collective consciousness, accompanied by the rhythms and dances that society embraces in various settings. These stereotypes are not only present in those commercial romantic songs; they seep in from the earliest years of life through children's nursery rhymes that normalize violence against women.

Given this, all songs we hear at school—whether presented at various public events or performed in the classroom—are carefully reviewed to prevent the appearance of stereotypes that portray women as objects. We refuse to allow girls and boys to recite lyrics in which seduction and subjugation are masked by music that causes them to be absorbed into children's minds.

On the other hand, there is a movement in the social and musical spheres that has helped transform social perceptions, as it aims to denounce discrimination, objectification, and violence against women, serving as powerful tools for raising awareness about inequalities and defending human rights. One such song is "Canción sin miedo" by Vivir Quintana, which accompanied one of the March 8 marches:

> Let the State tremble, let the heavens tremble, let the streets tremble; let the judges and the judicial system tremble. Today, they are robbing us women of our calm; they sowed fear in us, but we grew wings.



3. Children's Books: Machismo or Women's Emancipation.

When reviewing children's literature, particularly traditional folktales, it becomes clear that they reflect the social and cultural perspective of a patriarchal society that is discriminatory, especially toward female characters, who are passive and generally rescued by the strong, daring, powerful, and wealthy male hero. A large proportion of the "evil" characters in traditional tales are women—ugly, poor witches and jealous, wicked stepmothers—who may resort to violent actions that defy social norms. Male witches and stepfathers are almost never featured. Women are passive and fulfill their role as ornaments, subordinating themselves to men. All these tales reproduce a model of masculine beliefs, attitudes, and values held by a social group entrenched in power (kings, princes). There are many examples of this type of literature, such as "Cinderella," "Sleeping Beauty," "Snow White," and "Hansel and Gretel." When selecting children's stories and tales, we take care to ensure that women are not portrayed as objects or as stereotypes designed to fulfill male

desires. Likewise, we eliminate stories of self-sacrificing mothers and women condemned to silence and invisibility. We seek literature that presents alternative role models for girls, women, and men.

4. Social Media and the Imposition of Cultural Models.

Social media platforms, which incorporate the cultural models promoted by influencers, serve as a wide-ranging channel for transmitting information that has diverse impacts on society on a large scale. Much of this content also contributes to the reproduction of the patriarchal system, entrenched roles of inequality, and gender-based violence.

Girls, boys, adolescents, and young people consume this content on their own or because it is normalized within their family environment at home.

At school, they reflect the information they have received in their peer relationships, highlighting the social codes they have learned while experiencing emotional states of anxiety and stress.

It is clear that these issues need to be analyzed in schools, becoming a topic of conversation and reflection in order to find ways to question those sources of information that are legitimized by a digital system that manipulates behavior and presents an unequal, misogynistic, and biased society—one that reproduces illusory and unrealistic cultural patterns in which no one takes responsibility for their impact on future generations.

5. Making Women Visible in History.

The history we learn and teach in schools is patriarchal, racist, and colonialist. Women do not feature in national or universal historical narratives; we have been silenced and lost in anonymity. That is why it is necessary to construct a different history in which that 50% of our population is represented and recognized. The goal, then, is to depatriarchalize and decolonize the male-centered history in our nation-building and in the evolution of humanity itself. In history education, we have worked to restore women's participation, both in universal and national history.

Thus, our journeys through time must include figures such as Sor Juana Inés de la Cruz, Leona Vicario, Josefa Ortiz, Manuela Medina, La Güera Rodríguez, the Adelitas, Marie Curie, Malala Yousafzai, Comandanta Ramona, Rosario Ibarra de Piedra, and Greta Thunberg, among others.

6. Eliminate gender-based violence.

UNICEF points out that many children and adolescents are exposed to the violence suffered by the women in their families, starting with their own mothers. This violence can be subtle or overt; mild or severe; and it has a profound effect on their lives. It is important to note that in these contexts of violence and abuse of power, patterns are generally learned, and the violence is reproduced in relationships with peers. We have encountered situations ranging from verbal abuse, discrimination, and mockery based on physical appearance to belittlement—and even physical blows and abuse that deeply damage the girls' self-esteem. In response, we work individually with each perpetrator of violence, or in small groups when alliances are formed; all with the aim of helping them reflect on their motivations, intentions, and the consequences of their actions. We encourage them to put themselves in the other person's shoes and ask them to propose their own ways of making amends. There are times when the intervention takes place in a group setting, during an assembly, and collective agreements are reached on how to resolve the situation and prevent future incidents to avoid resorting to violence. It should be added that in all cases, discussions are held with the families —either individually or with the group of students who committed the assault—to jointly analyze the situation, request intervention to stop the violence, and, in cases we deem appropriate, seek support from the specialists with whom we work to establish contact and monitor the treatment provided to the person who committed the act of violence.

We reach agreements with the families, which are recorded in a written document; one copy is kept by the school and another by the family. This document forms part of each child's record and can be consulted, if necessary, at the Psychopedagogical Department.

There are key agreements for which there are no exceptions, such as: "Do not touch anyone without their consent," "My body is mine. I do not have to accept comments about my appearance because they violate my privacy," and "If we want to hug someone, we ask for their permission."

7. Strengthen spaces for reporting, justice, and equity.

Learning that gender-based violence is not normal involves developing the inner strength and capacity to oppose it. The goal is to build a more equitable and just society by placing gender equity at the center of the school—as a social construct that is fostered throughout the entire educational process. In such a society, girls, adolescents, and adult women require safe spaces that protect them from those who violate their rights. From the very beginning of a student's schooling, the school must serve as a safe space where students can speak out, report incidents, and find solutions to verbal or physical abuse, teasing, intimidation, discrimination, or physical or sexual violence-regardless of whether these acts are subtle or overt. For this reason, we believe that schools must provide safe spaces where girls, adolescents, and young people can speak out and report gender-based abuse and the use of masculine stereotypes that violate their rights.

8. Curriculum Development.

We have worked to develop a psychosociogenetic program that provides clarity on the interventions needed at each age. The content that has been reviewed covers comprehensive sexual health, body care, and self-care in terms of emotions and feelings. The specific topics we address are:

- Recognition of physical characteristics to promote self-awareness and acknowledge that all bodies are special, unique, and one-of-a-kind.
- Physical characteristics, preferences, interests, or activities engaged in by both girls and boys, women and men.
- Physical and psychological changes as part of growth.
- The relationship between gender identity and gender expression.
- Family diversity.

- The concept of intimacy; respecting one's own privacy and that of others.
- Sexual diversity.

In conclusion:

We are certain that this work is still in its early stages and that there are many aspects yet to be considered and addressed. We know that comprehensive sex education involves crucial work to eliminate gender-based violence, to dismantle patriarchy, to eradicate discrimination based on gender, ethnicity, or physical appearance, and to encourage the renunciation of the privileges society grants to those born male. Our struggle touches on many levels of social complexity, which makes it extremely difficult and sometimes renders it invisible.

However, we have achieved tangible successes in spaces such as assemblies where girls defend their rights and challenge the machismo of their peers; in the signs that girls and boys prepare for the March 8 march; in the contributions girls make at forums and gatherings to discuss the unequal world in which they live; in their analysis of the behavior of various public figures—such as politicians or members of the arts community—who display misogyny and arrogance; and in the behavior of public servants who ignore or mistreat women because they consider them weak and incapable.

We've also observed changes in how they analyze the relationships within their families and the roles played by both men and women. We believe we're raising girls who are stronger, more empowered, and clearer about their rights and their relationships with others. But we also notice that the girls and boys in our schools are gradually internalizing a clearer understanding of equity in relationships, respect for their classmates' decisions, and the need to work toward a more just and equitable society where men and women view one another on a more equal footing and care for one another.

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Education for affective, relational (and sexual) life in France EVAR(S)

Two examples of pedagogical approaches

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Since 2025, new programs have made obligatory three sessions a year on these themes in French schools, from kindergarten to high school. These programs announce three main objectives, with themes adapted to each age:

1. Knowing oneself, living and growing with one's body
2. Meeting others, building relationships, flourishing in them
3. Finding one's place in society, being free and responsible.

Behind these consensual objectives, lie strong issues and multiple societal tensions, particularly around living together, prevention of sexual violence, fight against homophobia and gender identity.

The programs have given rise to several controversies and traditionalist pressure movements have led for example to the removal of the "s" in "sex education" for children in nursery and elementary school.

These activities are not new in schools, but they are becoming mandatory and are highly publicized. In this context, teachers are aware of the need but face several challenges:

- they are not trained and not prepared for this teaching
- there are too few trained medical and social staff
- families are often worried, or even in opposition on certain subjects.

There is therefore an important issue and a need to think collectively about how to address these issues. In Freinet pedagogy, educators seek to involve children as much as possible, to give them a voice and based on their concerns.

They will also be concerned with communicating with families and hearing their concerns, or even their disagreements, while remaining firm on the educational principles and the messages of freedom and equality transmitted by these programs.

This subject intersects with very lively questions within the ICEM movement, which has been working for several years on the issue of domination and its reproduction, in our classrooms and even within our own operations.

Despite these challenges and these crossovers, the ICEM has not taken up this issue at a collective pedagogical level to date. Many teachers or groups are "cobbling together" pedagogical responses, but the call of Commission 12 to document the subject has remained unanswered.

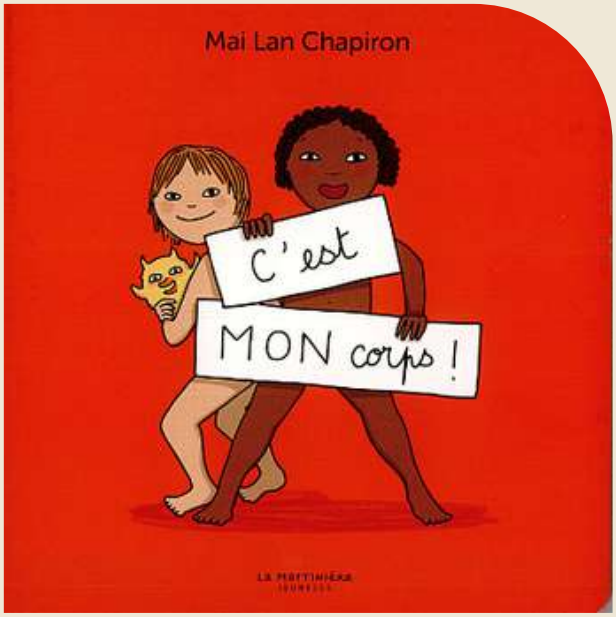
This is why the two experiences presented here are two projects set up by fellow teachers who are partners in projects, who share our values but are not practitioners of the Freinet pedagogy. We found these projects inspiring and we thank the colleagues concerned for sharing them with us and for agreeing that we present them at the RIDEF in Gniewino, and then in this multi-letter.

First example: in an elementary school in the Rhône department, in cycle 2 class (students aged 6-7)

As part of a cycle of activities, the teachers worked from a book for young children "C'est mon corps!" which learns the names of the private parts of the body and indicates that no one has the right to touch these private parts, except themselves.

The cycle of activities is classic:

1. Reading the album in class
2. Group discussion, children's expression
3. Learning scientific words
4. Clear rules on consent



Extract from the student notebook:

Nommer l'intimité

Voici les différentes parties intimes du corps.
Ecris sous chaque dessin le nom ou les noms de chaque partie intime.

SEXE – POITRINE – BOUCHE – FESSES – ANUS – PÉNIS – VULVE – SEINS





_____ _____ _____

L'intimité

Les parties du corps cachés par ta culotte ou par ton slip sont les parties intimes.
Personne n'a le droit de toucher tes parties intimes.
Personne n'a le droit de te forcer à montrer tes parties intimes.
Personne, même pas un copain, même pas un adulte.
Si cela arrive, il faut dire NON et en parler à un adulte en qui tu as confiance.





In order to facilitate dialogue with the parents of the students on these difficult subjects, the teachers have taken two initiatives:

- a word of explanation in the notebook, explaining the activity and inviting parents to come and question the class teacher if they wish;
- an evening of information and debate for all parents in the neighbourhood.

These "outstretched hands" were appreciated by the parents who were able to express any apprehensions or concerns they might have and understand the school's approach to the prevention of sexual violence. However, it is a long-term task that requires patience and a lot of mutual tolerance.

Second example: in a middle school in the Paris region (students aged 11 to 15)

This project was carried out over a period of two years by the head of the school and the school's nurse. Its purpose was to create a guide for students and parents on sexuality education and prevention on the use of digital technology, in particular pornographic content. It was based on the concerns of some adult professionals about the practices of young people, and the expression of parents and young people themselves on their unhappiness and their lack of information on these subjects.

The guide was created in a co-educational approach, involving all the people concerned:

1. Survey of students, all categories of professionals in the middle school and parents;
2. Creation of a working group to create the document;
3. Dissemination and training to use the document.

This guide proposes to answer the question:

How can we support our young people in their emotional, relational and sexual construction in the digital age?

In the introduction, the authors explain that they want to contribute to:

- To bring adults out of educational isolation
- To allow the sharing of experiences, doubts, reflections,
- To adopt a common, educational and benevolent posture,
- To create a non-judgmental space to protect and support young people.

The booklet addresses the need for a non-judgmental and supportive posture of adults. It offers advice to young people, parents, professionals, from the various surveys. It ends with tools, more intended for adults: a lexicon to understand the expressions used by young people, digital resources to document themselves, to know how and to what extent to control young people's access to digital technology, or to find associations. The guide was translated and presented at the RIDEF, it aroused great interest from all the professionals who consulted it. We hope their will be other projects in the same way.

Gender Equality in the Context of Our Countries

Commission 12 Short Workshop Oaxaca, August 9, 2024

Collective Report

Introduction:

Objectives of the workshop:

Following the work of Commission 12 since 2022, we wish to allow a serene debate, in order to discern what we have in common and when we disagree in order to move forward together. We begin by reading the text of the commission, the basis for the reflection of all the movements of the FIMEM.

Organization of the debate:

Three language groups are formed: Spanish, French, English. Each group is invited to :

- Present the context of this issue in the countries represented in the group.
- Identify a question to ask the large group for a collective discussion.

1. **Spanish language group:** (redactors Nicoletta and Pilar)

Participants: Teresita (Mexico), Nicoletta (Italy), Andreia (Brazil), Piedad, Norma, Isa and Pilar (Spain)

We discuss the difference between women and men in our societies:

- Violence against women, including femicide, often occurs in the family or between friends, people who frequent the home where women live. Women who are victims of violence are blamed for various reasons (clothing, behaviour, etc.).

- Women are seen as objects of possession by men.
- The space for respect for women needs to be expanded.
- "To have freedom" is also to "have chances": this is why it is important to know, in the various school disciplines at all levels, that there are and always have been women who have made, said, invented, contributed to the progress of humanity. The problem is that they are invisible and are not mentioned in books, textbooks and that only scientists, writers, artists... men are known; Female students therefore have no example to choose a scientific career for themselves, or to think that their own contribution can have a social value.
- From an early age, girls receive gifts that perpetuate the role of submissive women, women to please, gifts such as pink clothes, games considered feminine. In cultural networks and the media, role models of girls, adolescent girls and women are proposed, in which their value as sexual objects is highlighted. They are subjected to sexist insults, contempt... And in the face of this, girls are silent, feel guilty, refuse their bodies...

Question to the large group: How can emancipatory education promote the explicit renunciation of male privilege?

Discussion:

- In our time, perhaps we should talk about "people" and not only men and women to give presence and attention to children who do not want to choose their sex or who do not agree with their gender... To achieve this society, equality must be achieved, we cannot hide the real inequalities suffered by girls and women in the world and the structural violence they are victims of.
- Not only to emphasize the renunciation of male privileges, but men must also free themselves from this neoliberal model, for which it is necessary to promote anti-violent or non-violent communication in the classroom; A culture of peace in which we learn to resolve conflicts through dialogue.

- In the classroom it is one thing, but in real life, a woman should not have to ask men to give her a right, to ask them if she can do something or not. Women should be able to decide for themselves. We ask ourselves how long it will take for equality to be achieved and how long we will have to put up with the violence that girls and women face around the world.

2. **French-language group:** (redactor Agnès and Catherine)

Participants: Katrien (Belgium), Régine (Togo), Catherine and Agnès (France)

Starting point: we see that it is easy to agree on the principle of gender equality, but that putting it into practice is problematic. How can we do this? How can girls and boys, men and women cooperate in unequal societies?

Régine's testimony on daily life in Togo:

Tradition and sometimes rules (in some private schools) say that the girl goes to fetch water, cook, sweep, etc. This does not respect the law that promotes equality between men and women. If it is like this at home, boys and men want it to be the same at school.

When things are done differently in a school, parents come to ask for it. We have to explain, discuss." In her school, Régine organizes discussions and debates with the mothers and fathers of students. She is the first female principal in the school's 25-year history. She encourages girls to succeed in school, even though the family often doesn't attach much importance to it, because girls are often promised a traditional marriage to arrange. For Régine, work frees women because it allows them to emancipate themselves from traditions.

She explains: "My father didn't give me breakfast before going to school. I didn't have any school materials. I used what was left of my brothers. Now I've succeeded, I have a job and I'm the one who offers her what she lacks (phone, clothes, etc.) Régine says that women can do everything that men do. They have to say "I can". They must love each other and marry freely. But it's a real fight.

Catherine's testimony:

We admire the struggle of African women and are aware of the gap that exists between our countries. In France, equality between men and women is more advanced, but other battles are being fought. #metoo denounces the relations of domination between men and women, in work relationships and in intimate relationships. Women want to be able to choose not to have children. Homosexual marriage is allowed, but it is not so easy to live openly with one's homosexuality. At school, with certain families and also with certain colleagues, it is not so easy to defend one's convictions while respecting them and dialoguing with them.

Katrien's question

What do we do in class? Even some Freinet teachers say there is a boundary between girls and boys. It's interesting to make the children think: who did you work with this week?

Question to the large group: How can we overcome the contradiction between our convictions and the respect of people who do not share our ideas (parents, colleagues, students)?

Discussion:

- Can we question ourselves in order to enter into complexity, without contradicting? Where are the limits of tolerance to different ideas?
- The limit is the texts relating to human rights and the rights of the child. When there is no consensus on rights, we refer to the texts and there is no negotiation.
- To which texts? UN human rights? International Convention on the Rights of the Child? These texts are too little known. No one knows that they are above the laws of countries.
- How can we expect these texts to be respected throughout the world, if the countries of the North are already not respecting them?

3. **English Language Group:** (redactor Wanda)

Participants: Dileta (Italy) Letitia, Eva, Myriam (Belgium), Wanda, Henrike, Barbara (Austria) Fererico (Italy) Introductory

First of all, we tried to put the group on the same page: what does Commission 12 want and a reference what happened difficult in Agadir.

It was explicitly requested that not only equality between men and women, but also between all genders be mentioned in this commission. Other types of oppression must also be explicitly mentioned, as women and girls in particular are exposed to many forms of oppression. This is about economic and social equality for all! What do we, as Freinet educators, do in the schools where we work, to fight for equality of all genders and against social and economic oppression?

We compared the countries we come from in terms of sex education in schools. There are big differences in the laws of the countries - and it is a big difference if as a teacher you also have to fight against the law. For example, in Italy, under a right-wing prime minister, there is no longer sex education in schools.

In Austria we have sex education in the curriculum and external groups also offer sex education workshops - but with very different ideologies. In Belgium - in Flanders sex education is not on the curriculum, nor in Spain either
Also, not all teachers are ready to teach sex education and how you do it makes a big difference.

But: sexual expression is part of freedom of expression, and freedom of expression is a fundamental element of Freinet's pedagogy.

Secularism was highlighted as a fundamental point because it also has a lot to do with the role of women in society and the public sphere, girls' education, and sex education/expression. And all religions are deeply misogynistic, homophobic, and conservative in their gender models.

Question to the major group:
As Freinet teachers, would you feel responsible for the free development of every child, that is, also for the free development of gender, sexual orientation and freedom of relationship? What would you do to fight for gender equality and against social and economic oppression?

Discussion: Feminism and interculturality are both equally important. Our necessary stand against machismo must not convey colonialist thinking at the same time. Fighting against gender hierarchies in practice, in the classroom and in everyday life is complex. It is also important to mention our communication style here.

4. **Conclusion and pooling of the three groups:**

We ask ourselves:

- How can we include men in these discussions, with non-violent communication.
- If, as Freinet teachers, we create a climate of freedom of expression in our classrooms where students can express their gender orientation.
- What to do to work on gender equality in our work and social areas.

Pilar's final comment: We felt good in this short workshop and the discussions took place in an atmosphere of respect and conviviality.

Women Artists

A proposal from the Arts and Creativity group of the ICEM-Freinet Pedagogy

Arts and Creativity group
ICEM
France

In museums, 4 per cent of the artists featured are women. female.

Yet 76 per cent of the nudes are.

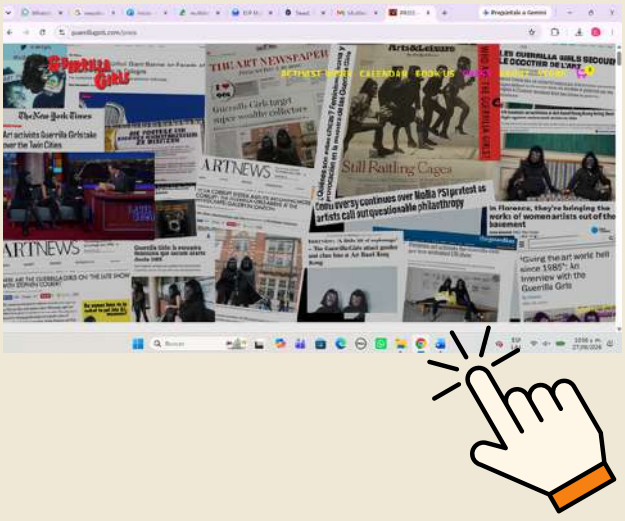
The **Guerrilla Girls collective**, founded in 1985, campaigns for the representation of women artists in museums. Over time, their campaign has broadened to encompass wider feminist demands relating to the rights of minorities. This group of young artists, writers, video artists and filmmakers challenges the art world by using the conventions of advertising.

"Do women have to be naked to get into the Metropolitan Museum?"

exclaims one of them, pointing to a figure with a gorilla's head and a woman's body, posed in the style of Ingres's *Grande Odalisque*.

They are among the most influential women in the contemporary art world... yet we know neither their number, nor their names, nor their faces. Indeed, they are all wearing gorilla masks. The word 'gorilla' is phonetically similar to 'guerrilla'.

https://www.guerrillagirls.com/ (en inglese)



Have you heard of Laia of Cyzicus, Sofonisba Anguissola, Marguerite Gérard, Hannah Höch, Käthe Kollwitz, Claude Cahun, Orlan and Deborah De Robertis?

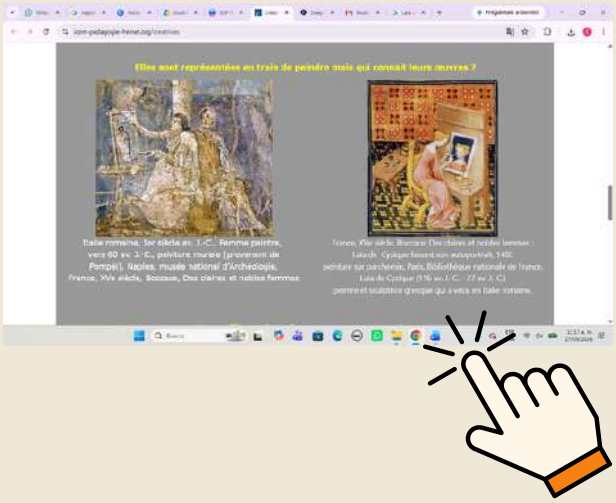
Art history, long written exclusively by men, makes no mention of their names in its texts. Boccaccio was the first author to write a work consisting solely of biographies of historical and mythological women. The collection *On Famous Women* or *Notable Ladies* was published in 1374. He wrote it in his later years and presented it as the counterpart to *De viris illustribus*, Petrarch's collection of biographies of great men. Although the work discusses women of merit, Boccaccio remains convinced of male superiority and does not hesitate to highlight the flaws he considers to be feminine.

They are depicted painting, but who knows their works? Sisters, daughters, mothers, wives or companions of they have been relegated to the shadows of the men to whom they were related.

Suzanne Duchamp, Paula Moderson Becker, Sophie Taeuber Arp, Marie Laurencin, Sonia Terk-Delaunay, Lee Krasner, Elaine de Kooning, Kiki de Montparnasse, Helen Frankenthaler, Artemisia Gentileschi, Suzanne Valadon, Lioubov Popova, Gabriele Münter, Mâkhi Xenakis, Jeanne Hébuterne, etc.

Arts et CréAtions invites you to browse its website for an expanded but non-exhaustive list of female artists from the 16th to the 21st centuries.

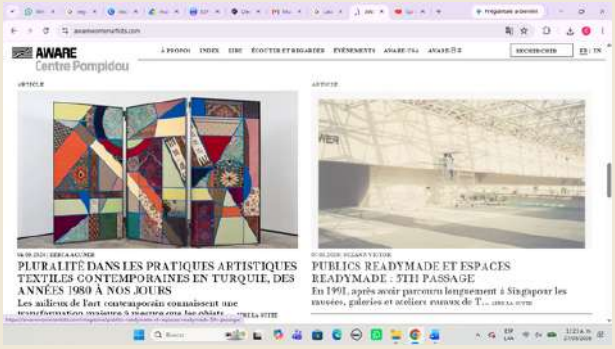
https://www.icem-pedagogie-freinet.org/creatrices

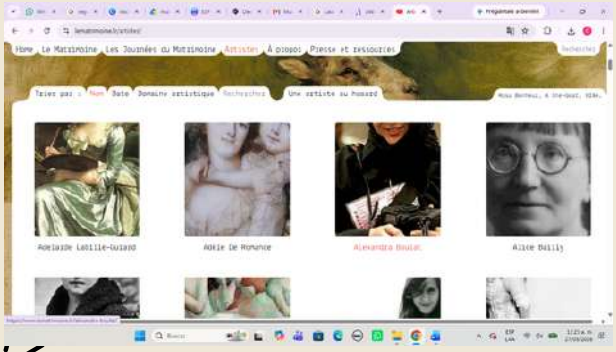


Due to the difficulty in complying with copyright regulations, the editorial decision has been taken not to publish illustrations of their works. You can visit, amongst others, the following websites: aware

https://awarewomenartists.com

https://www.lematrimoine.fr/artistes/





We are calling on FIMEM members to help us expand our list of contemporary female artists – which currently consists mainly of European and American artists – to include female artists from all continents and cultures.

We also invite them to undertake a similar initiative within their own Modern School movement.

In cooperation

The ICEM Arts and CréAtions group

The situation of sexual-affective education in Italy today

MCE
Italy

On June 4, 2026, Minister Valditara's Law 104 on Sexual-Affective Education in Schools came into force. Despite months of public debate and criticism from activists, families, and teachers in favor of democratic schools, the law was approved in the Senate and provides for the following:

- Prohibition for young children and primary schools: An absolute prohibition is established to carry out specific activities, workshops or projects of sexual or sexual-affective education in kindergartens (from 3 to 6 years old) and in primary schools (from 6 to 11 years old).

- Informed consent for middle and high schools: In lower secondary schools (11-14 years old) and upper high school (14-19 years old), extracurricular activities or projects on these topics require prior written informed consent from parents (or students if they are of legal age). For those who do not participate, schools are obliged to organize alternative activities.

The law is confusing in terminology and ambiguous in the definition of what can and cannot be addressed, to create a climate of self-censorship: in order not to take risks, many universities and professors will avoid addressing even vaguely related issues of sexual affectivity.

It is the first time in the history of the Italian Republic that a subject is expressly prohibited in a school order, which goes against Article 33 of our Constitution: educational freedom.

This government thus delegates to the family and the family alone the task of educating and training the new generations on such a delicate and fundamental issue. It chooses to ignore the fact that so many experiences of abuse, violence and repression occur precisely in family environments. It fails in the responsibilities of formation, protection and care that schools and the State should have, especially with regard to the most vulnerable people.

As a group of teachers from the Movement for Educational Cooperation, we are horrified and frightened by what is happening, we fear for our classes and for those who do not have teachers in school and fight for it. We also fear for ourselves, for our ability to express ourselves, to work properly and freely.

We remain committed to building resistance and alliances with networks, movements, associations. To find new solutions to continue providing, as before and always better, affective and sexual education in the classroom and around the world, for a school of care, democracy and struggle.

The 21st-Century Ideas Fair
The Convergence(s) Biennial

Anna D'Auria
MCE
Italy

The Calais Congress

In August 1921, in the aftermath of the First World War, 150 people from ten different countries – including educators, teachers, philosophers, as well as doctors, representing a variety of religious and political views – gathered in Calais.

Following the tragic experience of the First World War, the congress participants shared the same concerns about the fate of the world and of humanity, as well as the need for an education aimed at shaping a 'new man': free, democratic and capable of ensuring a peaceful future for the world.

It was in Calais that the International League for New Education was founded, a movement characterised by diversity in its educational concepts and approaches, which sought to establish cooperation between different countries in order to promote an education based on human values.

The Calais congress was followed by further congresses held every two years, until the outbreak of the Second World War.

Freinet and the International League for the New Education

C. Freinet also attended the League's next meeting, which took place in Montreux in 1923. Whilst enthusiastically embracing the League's fundamental principles, he recognised its limitations, believing that it was too attached to an image of childhood that made no distinction between the well-off city child and the poor, barefoot child from many isolated villages...

According to Freinet, the 'active schools' that emerged at that time in predominantly middle-class environments found little resonance in the real-life experiences of the pupils at his school in Bar sur-Loup and, more generally, in the mass state school system catering for working-class children.

In order to truly place the children's interests, creativity and work at the centre, and not to sacrifice their subjectivity in favour of the knowledge of the adult world, it was necessary, according to Freinet, to bring about concrete changes to the school.

It is this point that distinguishes Freinet's pedagogy - which has a very marked social and class-struggle orientation - from that of the International League for New Education at its early congresses.

Following the League's congress in Nice in 1932, Freinet wrote: "The International League for Progressive Education must, too, take a stand: either it continues its policy of capitulation to governments which, in return, favour its international expansion, thereby betraying the noble hopes of its founders; or, in a vigorous effort to set itself right, it will defend, against all odds, the principles of progressive education which are its very raison d'être".[1]

Despite this, the charter of the 1932 Nice Congress set out a markedly more political direction for the League, one which remains highly relevant today, as we shall see later.

1. C. Freinet in L'Educateur Prolétarien n°5 - Year 1932-1933
https://www.icem-pedagogie-freinet.org/book/export/html/27282

The League's long hiatus

Inevitably, during the Second World War, the congresses were suspended, only to resume in 1946. However, the 1946 congress failed to revive the international and cooperative momentum that had emerged between the two wars. The proposals of 'New Education' were henceforth confined within national borders, and only a few educational initiatives born of strong international inspiration, such as FIMEM and FICEMEA, continued to foster the cooperative dimension.

The Birth of Convergence(s)

Seventy years later, in a historical context radically different from that of the League's last congress in 1946, eight organisations campaigning for active and popular education decided to re-establish international dialogue.

In 2015, '(...) whilst respecting one another's identities, they came together to work collectively towards building a social force capable of promoting an education that makes everyone both active and supportive of one another. They proposed combining an emancipatory educational project with a political and social project fighting for equality'.[2]

In July 2021, to mark the centenary of the International League's first founding congress, the eight associations met in Calais and launched the 'Convergence(s) for New Education' project.

The Convergence(s) Biennials

The founding organisations of Convergence(s) have decided to relaunch the international meetings. This has given rise to the Education Biennials, which are truly new forums for ideas in the 21st century.

2. Various Authors. From the Calais Congress to Convergence(s) for "New Education in SER," 2 Educateur, 1921-2021, Special Issue

The first biennials will be held in 2017 and 2019 in Poitiers, France, in 2022 in Brussels and in 2024 in Nantes. These gatherings offer the opportunity for mutual enrichment through exchanges and dialogue with other educators. They provide a forum for getting to know one another and comparing experiences and research.

It is also thanks to these opportunities that the Biennales form an integral part of Convergence(s)' political project.

From the Charter of Nantes to the Convergence(s) Manifesto

The 2022 Convergence(s) Manifesto, the result of a collective writing process spanning several years, is being presented at the Brussels Biennale.

The opening lines of the Manifesto are taken from the 1932 Charter of the International League for New Education: "The current crisis calls for the concentration, throughout the world, of all efforts towards a renewed education.

No national effort alone can suffice for this. (...) Only an education which, in all its activities, brings about a change of attitude towards children can usher in an era free from ruinous competition, prejudice, anxiety and misery".[3]

2015-2026: After the rebirth

Over time, many other organisations have joined the eight that originally launched the initiative; they identify with the New Education movement and share the principles of Convergence(s)' Political and Pedagogical Manifesto.

3. Convergencias Manifesto 2022
https://www.cemea.be/IMG/pdf/it_manifeste_convergences_web.pdf

Convergence(s) has succeeded in bringing about a major international collective mobilisation of educational movements which, in the face of the challenges of the 21st century, regard as fundamental the international commitment to reaffirming the ideal of an education that promotes, on a global scale, the values of solidarity and cooperation, and which fosters an awareness of belonging to a single community with a shared destiny.

The aim of Convergence(s) is clearly set out in point 10 of its Manifesto: "The goal of New Education is to prepare human beings to collectively face the new challenges that arise".[4]

On the way to the Verona Biennale

The next biennale will be held, for the first time, in a non-French-speaking country: in Verona, Italy, from 29 October to 1 November 2026.

Alongside Copil (the Convergence(s) Steering Committee), the following organisations are involved in organising the Verona Biennale: the Movement for Cooperative Education (MCE), member of FIMEM; the Italian Cemea; and the European Knowledge Hub. Local institutions have generously made available the Palazzo della Gran Guardia, the municipal library and a school to host the diverse range of activities at this new 21st-century ideas fair.

The central theme of the Biennale will be 'Re-humanising Education', with the aim of highlighting and promoting educational engagement in building a sense of humanity for the preservation of the world and for imagining possible futures.

During these three days, the Convergence(s)' member organisations will offer workshops, debates and personal accounts to address, together within an international, intercultural and multilingual framework, certain issues linked to the Biennale's theme and sub-themes, which will be the subject of collective reflection.

4. Convergencias Manifesto 2022
https://www.cemea.be/IMG/pdf/it_manifeste_convergences_web.pdf

These include: what forms does the commodification of education take? How can we strike a balance between the legitimate demand for recognition and respect for the differences of minority groups and the search for shared values?

What new forms are emerging today. To conclude, it is worth emphasising that every moment of the Biennale – not only those dedicated to scheduled activities, but also those that are not (for which spaces are set aside for free creative activities, dancing, games, exhibitions, bookshops, and places for discovery and socialising) – offers opportunities for reflection and for personal and professional fulfilment.

In the hope that all people awaiting a visa will succeed in obtaining one, there will be around 90 participants from movements affiliated to FIMEM at the Verona Biennale, the majority of whom are from the Italian movement (around 65).

FIMEM is organising 18 activities (workshops, debates, personal accounts). FIMEM's presence and contribution to Convergence(s) and the biennials remains significant, particularly due to its historically international and cooperative approach.

This article is a version of the article previously published in the journal *Cooperazione Educativa*, revised and updated by the author - Erickson Publishers - No. 2, 2026, pp.88-93.


5ª
Biennale
internazionale
Convergence(s)
Riumanizzare l'educazione
Convergence(s)
Comune di Verona


A la une
Biennale
du 29 octobre au 1er novembre
Rendez-vous pour la 5ème Biennale Internationale de l'Éducation Nouvelle du 29 octobre au 1er novembre 2026, à VÉRONE ! Une Biennale pour se rencontrer, confronter, échanger, débattre, partager.

NOTICES

Next Multilettre Theme

RIDEF: A place for friends to meet and connect

We look forward to receiving many contributions during the months of NOVEMBER and DECEMBER 2026!

Send everything to the address multilettre@ridef-fimem.com