

# the Algerian Association for Children and Volunteer Foster Families (AAEFAB)

## Presentation

Supporting the integration of vulnerable children into society.

Preventing infanticide and abandonment and providing assistance to vulnerable mothers.

Since 1987, this association has accommodated children deprived of their families in nurseries. It is unique thanks to its innovative approach to teaching: the *Loczy* method. The innovative aspect lies in the importance of the verbalisation, unstructured play and respect for independent activity. The association's work has always been characterised by a positive approach in connection with the intellectual, research, art and literary communities.

From the beginning, the association has sought to offer continuity for parents during the transition of their children from nursery school. This year, the association is seeking to strengthen support for "*Kafil*" (adoptive) families by developing a listening unit based on requests from parents in relation to specific topics: legal, ethical, psychological, etc.

Thanks to its work in nursery schools, the association has developed specific expertise. It is seeking to share this expertise by creating a certified training programme for child-care assistants.

In 2014, lobbying initiatives will be strengthened to improve

conditions under the Kafala law. This legal act provides for children that are no longer under the guardianship of the State but their adoptive parents. The Kafala law permits fostering but not adopting, preventing children from having the right to inherit. For the past ten years, the association has campaigned for “*Kafil*” children to be registered in the family book provided for in the Kafala Decision.

The association continues to push for changes to be made to the adoption law in Algeria and for the rights of single mothers. When the association was founded in 1987, this was a taboo subject within Algerian society. After many years of work, attitudes are changing and this subject has become less taboo but moreover remains an issue for women who still find themselves victims of social exclusion.

## **The ASJDN aims to**

- develop environmental education programme for young people
- promote the emergence of eco-citizenship within the framework of sustainable development
- to design and implement environmental protection projects

2014, through the strengthening of the ASDJN structures, the association grew to create a marine centre, an ecology-centre and green clubs.

## **The ecological education centre situated in the commune of Hydra (Algiers) aims to**

- create a meeting place for young people aimed at promoting environmental issues
- facilitate activity-based sessions
- educate young people as regards eco-citizenship so that they can themselves become vectors for environmental prevention messages among their peers.

This summer will see the launch of an ecological and scientific camp with a peer-based eco-citizenship educational dimension. Young people are educated so that they can become vectors of environmental prevention messages. This project is financed by the State and through partnerships with private and public enterprise.

“Eco clubs” in youth centres will be set up across all of Algeria’s *wilayehs* (prefectures). This project should bridge existing education gaps, raise awareness about protecting the environment and reduce damage to ecosystems. The eco-club institution aims to raise awareness among young people in topics such as respect for nature, public health and the fight against pollution.

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# MEPACQ

## Presentation



MÉPACQ, the Mouvement d'éducation populaire et d'action communautaire du Québec, is a national, multi-sectoral movement working for social transformation from a social justice perspective. It is made up of 11 regional tables in autonomous popular education (ÉPA) that bring together 333 autonomous popular and community groups.



The MÉPACQ was born out of the desire of popular groups to group together around the concept of the ÉPA. These groups, with the support of the ICÉA, formed the Comité de coordination des OVEP du Québec in 1973. It was at one of these general meetings that the current definition of PAS was adopted, as was the option of extending an organizational model based on regional tables to the whole of Quebec. In 1981, this committee became the MÉPACQ.

## Objective

The primary objective of the Movement is to work for social transformation from a perspective of social justice.

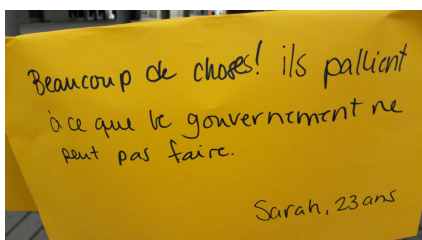
## Means

The preferred means of achieving this objective is autonomous popular education (APE).

## Fields of action

This commitment to social transformation through PAA practices is mainly reflected in two major fields of action that are inseparable from each other:

### 1- Getting involved in social struggles by :



- supporting social struggles led by other social actors;
- participating in social struggles with other social actors;

- initiating or carrying out social struggles autonomously;
- equipping themselves to advance social struggles.

2- Work on the recognition, funding and development of autonomous popular education in order to :

- to enable grassroots groups to wage social struggles;
- prevent the financing of popular and community groups from encouraging the disengagement of the State;
- that state recognition and funding respects our societal project;
- to be equipped in our self-directed popular education practices.

## Orientation

Guidance is provided by the Movement as a whole, i.e. the grassroots groups, the Regional Tables and the national coordination.



The MEPACQ builds various animation tools, including animation guides: “social justice, climate justice”, “to fight racism, let’s act! “Why strike at the community level? » ... Available on the MEPACQ website: <http://www.mepacq.qc.ca/category/education-populaire-luttes-sociales/outils-depa/>

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# Freedom Award 2020 : Take part in the vote!



Young people from around the world elect the 2020 Personality for the Freedom Award from among the following three personalities:

[Loujain Al Hathloul](#), Saudi Arabian women's rights activist in her country.

[Père Pedro Opaka](#), for his fight against extreme poverty in Madagascar.

[Nasrin Sotoudeh](#), Iranian lawyer specialising in the defence of human rights and fundamental freedoms

This selection was made from 238 proposals submitted by young people of 13 nationalities (Burkina Faso, Egypt, Madagascar, Togo, Colombia, Canada, United States, Cambodia, India, Lebanon, Spain, Ireland, France). **For more information and to participate in the vote :** [cliquez ici](#)

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## Cultures and migrations

The way we look at new education and its values today cannot put aside a part of our history that saw the rise of support for peace movements at the dawn of the 20th century, nourished by humanist and egalitarian values.

To introduce my remarks, I refer to the history of Ficeméa with an excerpt from Marcel Hicter's speech on the occasion of



his taking office as President of the International Federation of Ceméa in 1971 in Paris.

“Culture is not knowledge or scholarship; it is an attitude, a willingness to surpass oneself, one’s body, heart and mind, in order to understand one’s situation in the world and to influence one’s destiny. This is the priority that we give to the more being over the more having. »

For an international federation that is part of the new education movement, culture in its broadest sense is at the heart of the political project that we defend in our work with young people, adults and especially migrants.

Thus, Ficeméa endorses the definition of culture, in the anthropological sense of the term, as defined by UNESCO:

“Culture, in its broadest sense, is considered to be the set of distinctive spiritual and material, intellectual and emotional features that characterize a society, a social group or an individual. Subordinate to nature, it encompasses the environment, the arts and humanities, lifestyles, fundamental human rights, value systems, traditions, beliefs and sciences.  
»

The challenge is to reinvest culture as a vector of individual and collective meaning and its function of “making society”. Indeed, culture as we understand it in the Ceméa is an activity that creates meaning, supports the construction of imagination that is conducive to the development of creativity and brings social cohesion.

New education movements allow the active participation of the population – and of the whole population – in artistic creation and not only in cultural consumption.

The cultural activities proposed by Ficeméa members for migrants are essential for :

To form and think of culture as an experience of transformation of reality.

Develop the projects of the person who feeds on a collective.

To inscribe a pedagogy of invention, experimentation, in contact with reality.

Make your own knowledge.

Thus, collective artistic creation is a lever for expression, participation, individual and collective emancipation and thus societal change.

At the European level, we have identified three projects that are emblematic of our approach:

**Ceméa France, summer 2018: Cultural support project during the Avignon festival for unaccompanied minors or, as they define themselves, “peace seekers”.**

EXTRACT SOUND CREATION [here](#)

It is divided into 3 parts: a first interview with Alpha at the beginning of the stay, then excerpts from the work on Thomas Joly's play Thyeste and finally, Alpha's testimony at the end of the stay.

This stay allowed:

To organize the access, participation and presence in cultural and artistic life of people who are particularly distant from these areas because of their status.

To value the individual and collective history of each person.

To legitimize these “peace seekers” in the respect of their cultural rights, to propose a rich, common space of socialization.

To allow them to distance themselves, to breathe in a hard daily life, exhausting physically and psychologically.

And thus enhance their capacities, their personalities and the importance of intercultural links.

### **Vagabond Mirror: Alpha-Theatre project**

VIDEO EXTRACT, 2 min

[http://www.ficimea.org/wp-content/uploads/2018/10/2\\_theatre.mp4](http://www.ficimea.org/wp-content/uploads/2018/10/2_theatre.mp4)

Alpha courses are mainly attended by asylum seekers.

Once a year, two weeks of theatre are offered to the 130 learners participating in literacy classes.

### **The action takes place in several phases:**

It begins with playful exercises that build confidence, connect people, and make them want to engage in theatrical practice.

Then gradually, images/photos are constructed from words, feelings and small pieces of text are introduced.

Then, dialogues are learned little by little, taking the time to explain them and being concerned about the comprehension of the texts by the whole group. This work is one of the most important and is based on collective ownership.

Particular attention is paid to the play/mirror of words, the echo of words and their repetition. To promote understanding, words are brought into play by emotion.

Finally, all the pieces of the puzzle are brought together to give a coherent and complete representation. Trainers, learners, families and friends, residents of asylum seekers' centres, alpha trainers and the local population are invited to attend the representation.

For Le Miroir Vagabond, the theatre is a vector of social link: it allows the inhabitants of a commune to share a moment of theatre with asylum seekers: negative images fade away, a priori and fears fall and we can thus consider the beginning of this notion of making society in the same territory.

By expressing themselves theatrically, by having the opportunity to communicate in French with others and by being valued at the time of the public performance, learners develop personally, create social ties and mobilize in their life course thanks to the confidence in their potential that they have acquired during this training.

### **Italian Federation of Cemea, Interculturalism: a training for teachers**

Teachers want to provide everyone with access to better learning conditions. This road to autonomy is part of an adaptation of content to people in learning situations. Indeed, active education is part of participatory learning processes: teachers offer content that makes sense in an environment and allows the person to experience, understand and empower themselves.

The purpose of teacher training is to increase their ability to understand students' experiences in order to identify difficulties in their learning context. This approach allows teachers to constantly question their practices.

FIT has created a training module for teachers working in Italian language literacy courses. Based on Paul Klee's theory of form, the idea is to work on the sounds of a language in comparison with the perception of colours and shapes.

The workshop proposes to teachers a research around colors and abstract images related to the writing of the alphabet and sounds of the Chinese language, thus placing teachers in a situation of learning a new language. This pedagogical approach allowed us to reflect on the problem of language

learning; that is, the decoding of sounds in the chaos of language in order to better understand it.

According to the RETE SCUOLAE MIGRANTI teacher network, it is as fundamental to understand as it is to learn a language. The approach is different from learning a classical language. Indeed, a migration project and its motivation have an impact on the methodology. This pedagogy proposes that the elements of learning should be objectives and not foundations. More info by clicking on the link [here](#).

To conclude my remarks, I would like to highlight that the question of migration invites us, in reference to Édouard Glissant, to move beyond confining assignments and think about our identities in relation to the other, to the whole world in this co-presence of universes, imaginaries, spaces and times. And in this way, we can converge our struggles, make the one and the plural.

Sonia Chebbi

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## The project

The ambition of the FICEMEA is to federate the action of its associate members in order to promote active education methods, new education as widely as possible and to contribute to the transformation of educative and social practices throughout the world. To do so, the federation takes certain guiding principles as its own.

### **The FICEMEA assembles national associations :**

- open to any person of whatever nationality, ethnicity, religion or philosophy on the condition that he/she

adhere to the Universal Declaration of the Rights of Man as well as to the Declaration of the Rights of the Child.

- that employ active education methods. By active education, the FICEMEA means education that is centered on the person (child, adolescent, adult) :
  - Rooted in his/her social environment.
  - Supported by concrete actions actually taken and not only proposed.
  - Carried by the quality of community spirit and by the life context created by the educative team.
  - Aiming to create an autonomous adults and active citizens.

Citizens, youth associations and people's education, educations movements and other social actors, bear the responsibility to impulse, to support, and to concretize the right of every citizen to benefit, all along his/her life, an education that puts into practice these principles.

**To this end, FICEMEA prioritizes :**

- A policy of development of its growth in implanted regions with the declared intention to allow all of its member organizations to find in its midst an active role that reinforces their identity and augments their recognition.
- The pursuit of improved quality of its action by means of a plan of action encompassing pedagogical, technical and training aspects and the training of all those who carry it out on all levels.
- The pursuit of a policy of an active presence with international organizations in order to be a source of propositions that contribute to the development of education for all.