

Take action through education ! Change the world !

***THE INTERNATIONAL OF EDUCATION
AGAINST LINGUISTIC SEXISM***



This booklet is part of the

“Take action through education! Change the world!”

These publications act as a structure which reveals FICEMEA’s capacity to form a network - to be a network!

They embody our vision for education and draw upon educational practices that are founded in reality and have a political viewpoint.

Yes, our ambition, our utopia is to change the world, by working at our level, every day, in a world that is complex and difficult but rich in humanity.

We are explorers of what it means to be a human being, unconditional utopians, relentless dreamers. We have to be because our educational practices are grounded in reality, in our personal, complex life histories. We are taking action within our environment, as part of our social and political history. We are doing this in order to inspire ideas, make people want to take action, to create change, to dream, experiment, construct and understand the world.

We believe in the potential for change despite a context in which rights are being scaled back, political conservatism is at the fore and we are encountering irrationality on a daily basis. We believe in our collective ability to be the creators of social change which is more respectful of people, their choices and their freedom.

Education plays a central part in building the societies that we would like to build or strengthen.

To educate is the work of a goldsmith. It requires finesse when relating to others, analysis in order to take into account each person’s history and context. It requires determination too: to think in terms of pluralistic humanity.

The work is challenging. It requires sensitivity and a focus on one another. It involves seeing the world in sharp focus, analysing our individual and collective histories and putting our practices into perspective.

These are the little things that are hard to explain but are, at the same time, so very essential – and the foundation for all of our work.

The Take action with education, change the world! series features the following publications:

- An egalitarian communications guide (French)
- “Education against international sexism” analysis in French, English and Spanish.
- An introduction to educational policy at international and regional levels (in French and English)
- A module raising awareness of the commodification of education
- A mapping of the network in French, English and Spanish
- Action research to explore the FICEMEA network’s identity

THE INTERNATIONAL OF
EDUCATION AGAINST
LINGUISTIC SEXISM

INTRODUCTION

What different ways of portraying women and men can we uncover in different linguistic contexts? Under which categories of words? Does a word carry the same value when it is used for a woman as when it is used for a man? And finally, what further dimensions emerge within the representations themselves?

In 2016, we put together our first French language egalitarian communications guide. This resource for French speaking organisations in our network offers pointers on how to write in an egalitarian way in French - that is to say, ensuring that women are as visible as men in writing – grammatically, but also in terms of how often they are mentioned.

In 2017, at Ficeméa's international assembly, a working group reflected upon how this guide could be adapted to other linguistic contexts. It quickly became clear that the issue around when to use the feminine or the masculine is not the same in other languages. The group established that we needed to go beyond the idea of egalitarian writing and focus in on egalitarian communication. This, in fact, incorporates a much wider field including expressions as well as social status. This in turn influences how we use, or do not use, our voices.

As a result, we decided to pursue this reflective process within each of the regional commissions taking place throughout 2018:

- The Africa Commission in Cameroon in August,
- The Indian Ocean Commission in the Seychelles in September,
- The Latin America and Caribbean Commission in Uruguay in October,
- The Europe Commission in November in France.

During these encounters, we discussed sexist expressions within different linguistic contexts, taking into account contributions from people from 22 countries, representing 19 languages which were examined in terms of women/men equality.

The participants worked in groups to identify commonly used sexist expressions (which perpetuate clichés) in their languages. The expressions were categorised according to different clichés as follows: how space is divided (public/private spheres), denying women's sexuality, how the body

is perceived, physical characteristics.

The groups analysed the expressions under the lens of the gender stereotypes to which they refer. According to the French High Council for Equality, gender stereotypes “are schematic, all-encompassing representations that attribute supposedly “natural” attributes to girls/women and boys/men based around what girls and boys, women and men, are or are not, implicitly “by nature”. They present as natural and normal separate, and hierarchic, gender roles for women and men.”

Despite how diverse the languages are, there are patterns and common themes in everyday expressions. In these stereotypical statements, biology is often used to rationalise social gender inequality. Indeed, it is present in vocabulary relating to the body (breasts, testicles...) or to physiological needs (to urinate).

Disparaging personality traits or temperaments traditionally ascribed to women, particularly when present in a man, was another common factor across languages.

The key concept to bear in mind when deconstructing and analysing social relations between sexes, is that of the double standard. It will become apparent that the meaning of one same expression or one same word will be interpreted positively when applied to a man and negatively when applied to a woman.

It is important, in line with this guide, to always reflect upon how very different the meaning of a word can be when applied to a man or to a woman.

We view patriarchy as a social construct that is in place in many countries. We note that women’s and men’s roles in society are similar despite language, cultural context and different ways of thinking.

Despite using different means of oppression according to the social and political history of the time, the patriarchy relies upon perpetuating thoughts patterns that rely upon identical social constructs. This revolves around the systematic domination of men over women. By mapping these expressions across four different geographical areas, we were able to

categorise clichés that were common to several languages. Each of the stereotypes identified refers to a range of situations and representation, which we will attempt to describe in more detail. We are not going to analyse each of the stereotypes we pinpointed, language by language, here.

The transcultural nature of sexist expressions is not innate, or “natural” but is the result of a social construct. Similar stereotypes in different linguistic contexts indicate that most cultures are patriarchal, but in different ways. The solutions put forward by feminist and educational movements to tackle this vary according to the historical, social and political context of each country.

This analysis is rooted in intersectionality theory which “refers to transdisciplinary theory which aims to grasp the complex nature of identities and social inequalities using an integrated approach.” It rejects the compartmentalisation and ranking in the main areas where social differentiation is applied - that is to say the categories of sex/gender, class, race, ethnicity, age, disability and sexual orientation. An intersectional approach goes beyond simply recognising the multiplicity inherent in systems of oppression at work within these categories and suggests that it is the interaction between them that creates and propagates social inequalities.” (Crenshaw 1989 ; Collins 2000 ; Brah & Phoenix 2004).

Particular attention should be paid to the impact and distinct nature of each individual social power relation.

Patriarchal thinking draws upon supposed differences between men and women. It is based around the concept that men and women each have an essence, a distinctive nature. As such, differentialist theory is a naturalist, essentialist view. It forms the basis for racist and sexist theories as well as for presumptions relating to social class. By stipulating the alleged differences, a categorisation and ranking process can take place that instils a power relationship between genders, “races” and social classes. There is an over-emphasis on how women and men are portrayed within language which then becomes a political issue. As a popular and New education movement, we must take action.

In addition, in the process of analysing the expressions we also identified that features associated with women and men are seen in dichotomous terms. This relates back to the idea that women and men stand in opposition within the social structure. Consequently, the way gender identity itself is constructed is conflicted.

This raises a question about how people position themselves as humans, as individuals, outside of their assigned gender. This binary concept takes away an individual's intrinsic freedom.

The final aspect that this multiple group analysis also revealed is that exploring how sexism appears in language is directly linked to postcolonialism. Language does, in fact, carry echoes of racist power relations.

As a new education movement, our aim is to draw upon this international reflective practice in critical pedagogies. That means ensuring our educational approaches reflect a process of critical consciousness of power relations. We therefore draw upon contributions from feminist movements, in all of their diversity, as well as decolonial thinking.

This study is not intended to be a scientific paper but draws upon the empirical experiences shared by participants from different countries. This experiential resource provides insights based upon the lived experience of participants from different countries. The international approach we have developed calls for a step back from one's own points of reference. The objective is for each organisation to make use of the analysis, according to the social context, and to develop relevant educational approaches in line with the challenges within each society.



Men are naturally strong and women are sensitive

This stereotype is, first of all, based around the idea that the man is the head of the family and responsible for it. For instance, in Argentinian schools, when a teacher writes to parents, the letter is headed “Estimados papas” (dear fathers). This phrase, which excludes women, establishes fathers as the sole head of family. The French equivalent is found in the expression “en bon père de famille” which uses the term “father” but, again, carries the meaning “head of family”.

There is a similar expression in Mauritius: “Mari top sa” literally means “it’s really good!” The participants explained that the word husband refers to the head of the family, to the man’s power. The word “mari” is used in a positive way here.

The idea that a man is responsible for keeping his family safe can be found in this expression in Fon, the language used in Benin: “Sunu Glébénu” translates as “the man must go out and find food to feed his family”.

Men’s supposed strength is traditionally used as an argument to justify women’s subordinate role within societies. In Haiti, for example, “Ti gason se ti kôk” literally means “Little boys are cockerels”, introducing the idea that they give the orders, that they are the leaders and that as a result they are allowed to do anything. And, in Uruguay, they use this expression: “Siempre los hombres son valientes” which means “men are always brave”. And, in Italian, “Fai l’ometto” literally means “Hurry up and become a little man”. This expression invites young boys to become grown men quickly, in the sense that they will then be serious and strong and no longer be temperamental or cry.

Men’s supposed strength is portrayed as incompatible with the expression of feelings. The outward expression of emotion is, in fact, seen as a weakness in many countries. Demonstrating one’s feelings is considered a loss of self-control and, as a result, incompatible with power. The dichotomy between strength and weakness, which ties in with sensitivity, is a defining element in social portrayals of men and women.

As such, “Boys don’t cry” is an expression that can be found in many languages. In Uruguay, for instance, “Los varones no lloran” and, in Italian and Swiss Italian, “Non piangere sii uomo” mean “Don’t cry, be a man”.

In contrast, sensitivity is a trait linked to women/girls. Like in Mexico where they use the expression “Llora como una nina” or in Italy, “Piangi come una femminuccia”. In the Nigerian language, Zarma, “Ni ga hêm maazé waybooro” is the equivalent of the French expression “Tu pleures/pleurniches comme une fille” (“You’re crying/whimpering like a girl”). These sayings suggest that women alone are able to cry. For a start, they endorse gender attributions but, in doing so, also demean women, alluding to the supposed weakness that the act of crying reveals.

The fact that men are supposedly able to manage their feelings better, leads on to the idea that their word is reliable, serious. This idea is present in the Algerian Arabic expression “Kelma tah rjal” which literally reads as “A man’s word”. This puts forth the idea that only a man’s words are valid.

Any man who does not meet the criteria, the injunction to step into the director role and “lead the dance” is discredited. For instance, in Odia, which is spoken in the East of India, the word “Straina” means a man that does everything his wife tells him to do. There is no expression that goes in the other direction because it is deemed “normal” for a woman to obey her husband. A similar expression exists in the Seychelles “Si ou mari i ekout ou i akoz li i annan en ketsoz/keksoz ki i in servi pou li netway ou fes.” The exact translation is “If your husband listens to you, it’s because he owns the thing that was used to wipe your backside.” The Mauritius expression “Boire dilo dire oui” is on the same theme. In Mayotte, a man that does the housework, which is traditionally considered to be women’s work, is greeted with a “Bonjour Madame” (Hello Madam).

In the French language used in Belgium, the expressions “chochette” (sissy) or “femmellette” (which reads literally as ‘little woman’ and means pansy) are used – predominantly by men - to describe other men who are frightened, weak or afraid of doing something. This is also used to describe someone who is effeminate. “Chochotte” may have come from the idea of being “chouchouté” (which, in French, means to be given preferential treatment), in other words, to want attention.

Women are incapable, superficial ...

In direct contrast with men's alleged power, women are seen to be superficial and frivolous in many countries. This leads to the idea that women are not preoccupied with serious matters, only with futilities.

We also identified that what women say is often denigrated. However, speaking is a means of acting as a subject, of expressing oneself, daring to say things and thinking things through. This idea is based around the aforementioned opposing idea that what men have to say is serious.

For instance, in Nigeria there is an expression in the Zarma language "Nité waybooro saani" which translates as "You're talking like a woman", the implied message is "You are lying". This puts forth the stereotype that women are sly and deceitful.

In the Menguissa language, spoken in Cameroon, "magnolok me mineka messiii dang nkog" translates as "a woman's urine will not cut through a tree trunk" which has three meanings: women are not allowed to speak. A woman's words should not be taken on board. Women's ideas don't count for much.

And, in the same vein, in Uruguay, "cosa de mujeres" and, in Argentina, "cosa de mina", literally translate as "women's matters". Historically the word "mina" meant a woman who prostituted herself. By alluding to women working as prostitutes, a woman's words are discredited. In Mexico, they use the expression "cosa de faldas", "petticoat stuff". These sayings are used to refer to subjects that are superficial, of no importance. The Uruguayan expression "esos son juegos de ninas" translates as "girls' games." It is used to refer to something as child's play, implying that it is simple.

Several more expressions perpetuate the stereotype of women as gossips. In Mauritius, "Pas fer to fam palab" literally means "Don't gossip like a woman" which insinuates that women talk too much and that they are small-minded. This remark is ironic but, above all, demeans women. There's a similar phrase in the Seychelles. "Ou kankan parey en fanm"

means “He gossips like a woman”. The word Kankan is linked with gossiping and slander. In Madagascar, “vehivavy fotsy varavarana” has the literal meaning “woman with a white door”. This is a derogatory term for women as it alludes to a woman who is a gossip and who doesn’t stay in the house. It also raises the question of how roles/spaces are divided given that a woman is expected to stay at home.

The stereotype that women talk too much gives the impression that they are not trustworthy. For instance, in Madagascar, “vehivavy maivan doha” means “lightheaded woman”. It’s used to disparage a woman who does not think or behave correctly as well as one who gives away secrets.

In the Beti language, in Cameroon, there is an expression, “Mininga dzom ya enon asi” which literally translates as “the woman is something that remains under the bed”. It’s about a woman’s discretion. She must not appear or speak in public.

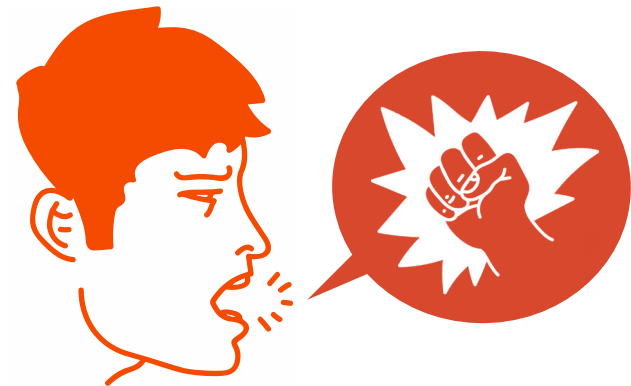
Another expression, in Mina, the language in Togo, implies that women accept things more readily and have less authority as a result. “Devi ke le gble kyu enoa be anoa. Magble ku etoa be ne kuo” means “the child that plays with its mother’s breasts, can’t do so with his father’s testicles”.

These different expressions impart different roles for women and men when it comes to spoken and physical communication and therefore a different social position too.

How a woman does things is also discredited in the following expressions. This implies that they cannot do anything too complicated.

This widespread idea is linked to anything involving skill or mechanics, and particularly applies to driving a car. In France, “femme au volant, mort au tournant”, which translates as “woman at the wheel, casualty round the corner”. In Italy “donna al volante, pericolo costante” means “women at the wheel, permanent danger”. In Argentina “la mujer que conduce es un peligro que empuje” translates as “a woman driver is a certain danger” and in Uruguay they say “manejas como una mujer”, you drive like a woman, that is to say badly.

In Italy “femminista”, which means feminist in English, is used to belittle any woman that stands up for her rights: the word is said in a light tone, as a form of well-meaning sexism indicating that women in general are not to be taken seriously. The aim is to discredit the fight for gender equality by dismissing it as laughable.



Denying women's sexualities

Women's sexuality is a major challenge when it comes to analysing social gender relations. A lot of expressions around women's sexuality relate to prostitution. They raise questions around feminine and masculine desire. They imply that men being hyper-sexual is the norm and that, in opposition, women are passive and supposed to await a man's volition. As a result, a sexually active woman is immediately dismissed as deviant, as embodied by prostitution.

In India, the expression “??” means “Stop wiggling your hips like a woman” which conveys the cliché of the sensual woman looked at from a critical perspective: men are not expected to be sensual. Sexual desire is a male monopoly - the social expectation being that women do everything they can to meet their needs and catch their eye. Female desire is relegated to back seat, if not criticised - proven by the fact that words for female genitalia are used as insults. For instance, in French, the expressions “con, connard, connasse...” are commonly used to talk about a stupid, unpleasant or naive person, but etymologically, the word ‘con’ refers to female genitalia.

Participants representing countries in the Indian Ocean pointed out that male genitalia, on the other hand, is not used as an insult.

In Uruguay, the expression “Las mujeres nacieron con su riqueza entre las piernas” means “women were born with their riches between their legs”. This expression implies that a woman's sexuality is a commodity.

When a woman is sexually active, she is often belittled, as these Cuban expressions indicate: “Eres como los pañuelos, pasa por todo” which means “You are like a handkerchief. Everybody has had you.” or “Eres como la bahía de la Habana, siempre estás abierta” which translates as “You're like Havana Bay, always open” or “Ese nacho está bien grande, pero con una llave muy pequeña” which translates as “That nacho is really big but the key is narrow”.

The same concept is conveyed in the Italian “Una chiave che apre tante porte è una buona chiave. Una porta che si fa aprire da tante chiavi è una pessima porta” which translates as “A key that will open a lot of doors is a

good key but a door that is opened by several keys is not a good door". In both of these languages, the key symbolises male genitalia and the door, female genitalia. The female sex organ is there to receive male desire.

The same stigma is applied to women's sexuality in the following French expression. "Marie-couche-toi-là" translates literally as "Marie, lie down there". It is a derogatory term for a woman who has sex with different partners. This expression also carries the order to lie down, to be in a subordinate position.

This Cuban joke refers to the distribution of roles in which the man decides everything, except in bed, that is to say the private sphere: "El hombre : yo soy el macho! El que manda aqui soy yo – la mujer : si pero en la cama mando yo" ("The man: I am macho, I am in charge - The woman: yes, but in bed, I'm in charge").

The double standards approach enables a word by word analysis. Either there is no equivalent for the other sex or the word does not carry the same meaning when applied to a man as it does to a woman.

For instance, in Switzerland and Italy, there is a large number of feminine words to describe a prostitute "Troja, puttana, mignotta..." but no equivalent in the masculine.

In both Swiss Italian and French the terms "femme de rue" (literally, street woman) and "homme de rue" (street man) do not carry the same meaning. In the case of "donna di strada", street woman, this time in Italian, means prostitute whereas the Italian street man means a common, simple man. In French, it means a homeless person.

In French, the masculine "professionel" and feminine "professionelle" do not mean the same thing. The former means someone who is competent and skilled at a job. The latter implies that a woman is a prostitute.

The world of prostitution itself is considered to be low, to be treated with contempt, which can be heard in the French expression "Vas-y fais pas ta pute", which translates literally as "Don't be a whore" and is used to call a

person tight or selfish.

Discrediting women's prostitution amounts to denying women's sexualities. The more women's prostitution is discredited, the more powerful social control of women's sexuality will be.

The issue of prostitution ties in with another stereotype, that of women being greedy.

Here, men's supposed wealth is set up against the idea that a woman is purchasable. For instance, in the Seychelles, the expression "top-up" carried the original meaning of "to recharge". In everyday language, it is used to talk about topping up a bank account, just as it is in English. However, the meaning has been extended when it applies to a woman. And so, the expression "femme top-up" (top-up woman) goes back to the idea that a woman can be bought and can also be used to describe prostitution.

Out of the issue of prostitution, the issue of money arises, which is itself linked to the issue of power. For instance, in Mauritius, "Alo mo bourzwa" is translated as "Hello my bourgeois". This expression is only used among men because they are the only ones that are supposed to be rich.



Labour division, spatial division, role division

The dividing up of social roles between women and men is carried out in two different areas: work and public and private spheres.

This division is symbolically represented in Haiti with the expression “Tifi ak ti gason se alimet ak gazolin”, which translates as “Girls and boys are like fire and petrol”. The idea here is that boys and girls should not mix. The implicit message is that roles should be divided up and each gender will be assigned to particular places and therefore to separate activities.

This gendered separation takes place in the work place with the Uruguay expression “Esos son puestos de trabajo para hombres” the meaning of which is “These are jobs for men” or “Cursos de oficios para mujeres,” women’s trades, in Argentina.

This leads to the idea that some professions are for women and others are for men; as with “Se necessita delivery varon”. “Varon” means “boy” so this literally translates as “We need a delivery boy”. The word “varon” is inseparable in this Argentinian saying: the delivery trade appears to be exclusively for men! In French, it is present in the example “C’est un travail de bonhomme”, which translates as “It’s a bloke’s job”.

And then there is the question of work that takes place in the home, the private sphere.

The expressions “Las mujeres son las que se tienen que hacer cargo de las tareas de la casa”, “Women should take care of household chores” in Uruguay and in Mexico “Las mujeres como las escopetas, cargadas y atras de la puerta” translates as “Women are like guns, loaded and behind the door”, which limits women to their role as mother. They should always be ready and at home.

In the Boulou language, the expression “Binga ba tabe e kissine” means “A woman’s place is in the kitchen”, reducing women to a series of household tasks.

This also applies in Mexico “Las mujeres buenas trabajan, estudian y atienden su casa” translates as “Respectable women work, study and look after the home” which shows how much pressure there is upon women to be “perfect” in the private sphere. Another expression “Padre proveedor hay muchos, pero buenas madres hay pocas” which means “There are a lot of fathers feeding their children but not so many good mothers” which devalues women by reinforcing the gendered division of roles, portraying men as providers, meeting their family’s needs and bringing home money, and women as mothers with a mandate to look after the children. This expression illustrates the gendered division between the private sphere for women and the public (and financial) sphere for men.

Another symbolic example from Mayotte is that houses are built with two rooms: the “tapaviavy” is the parent’s room. It is the woman’s space. The “tapalalahi” is the man’s space and that is used as a lounge/children’s room. That space is for guests. The living area in the house itself is therefore divided into private and public spheres. The former being for women, the latter for men.

In Seychellois creole “kakaz mama” means the house, which is the woman’s “property”, in the sense that she takes care of it.

Equally, in French, the expression “le panier de la ménagère,” the housewife’s basket, refers to the 1950s marketing concept as woman as housekeeper.



Women dismissed with pejorative imagery

Several expressions also evidence how dangerous women are.

In Haiti, the expression “Bèl Fanm se bèl malè” means “Beautiful women attract bad luck”. Along the same lines, in the Veneto region of Italy, “Chi dice donna dice danno” which means “Where there is a woman, there is damage”.

And, finally, in a good number of Latin American countries, when you want to describe something positive, you say “padre” (father) whereas “desmadre” (knowing that madre means mother) means carnage.

In Wolof, spoken in Senegal, the expression “Xelum jugeen, ni wenam” literally translates as “A woman’s mind is like her breasts” (in other words, low hanging). It is used to describe silly, low-minded women.

In the Fon language, in Benin “Yon nu” is translated as “Drink with moderation” and its literal meaning: woman.

In Belgium “Tu es une vraie blonde” (You are a real blonde) is part of a series of jokes depicting the blonde woman as someone lacking intelligence.

CONCLUSION

In conclusion, it's apparent that behind the words, there are stereotypes. These convey the dichotomy between what is associated with men and what is associated with women. These oppositions can be found in every culture throughout the world: we are indeed living in an international patriarchal culture that formats our imagery, our apprehension about the world at large.

Racist expressions use the same process of denying; the logic of domination is based upon the same imagery. By studying the different languages, those taking part witnessed an intrinsic link with the issue of racism in language. For instance, in Mexico, the expression "No seas indio" means "Don't be indigenous" and "Tienes el nopal en la cara" means "You've got nopal on your brain". It can be used when somebody says something stupid. It is to be noted that nopal is a cheap Mexican plant, which conjures up imagery related to indigenous people.

In Mayotte, a person from the city, a white person, is called a "vasa". Something attractive or good, is also described with the word vasa. For instance, on the market a vasa fruit is a good piece of fruit.

Further steps...

A suggested teaching method to take action!
Time involved : **2.5 hours**

Objectives of a teaching method

- Deconstruct sexist stereotypes in language by analysing other linguistic contexts.
- Bring about an awareness of the importance of language in replicating inequalities between women and men.
- Introduction to gender, class and racialised power relations within the concept of intersectionality.

Introduction 10 minutes

- Reminder of the context in which this was devised.
- Introduction to the method

Initial phase: photo-language 30 minutes

Objectives :

- Establish the link between different power relations
- The role of iconography in developing stereotyped imagery of women.

Schedule :

- Participants choose an image
- Discuss the image chosen in small groups
- Return to full group: analysis

The chosen photos evoke the exotic, orientalist imagery around women as objects of desire. This approach sits within colonial relations, positioning women in a subordinate position.

What imagery is hiding behind this? What imagery is projected? What analysis can be carried out around body posture, the clothes worn, if any, and the facial expressions: what images of women do they create?

Fantasised imagery: actual discrimination towards the person, woman, women according to their social class, race = explain intersectionality

Second phase: international sexist expressions 1.5 hours

Objectives :

- Take a step back from one's own language to gain consciousness of power relations that
- exist within one's own linguistic context.
- Carry out an analysis of stereotypes
- Build upon Ficeméa members' analysis

Schedule :

- Getting to know international phrases in groups of 5 people = 10 expressions per group
- Research equivalents in French or other languages.
- To which category of expressions do the clichés belong ?
- Creating a poster
- Socialisation: looking at the posters
- Sharing in the wider group: your thoughts, language, how to change how we speak...
- Moving into intersectionality theory and in particular the question of racism in languages

Third phase: summary 20 minutes

- Becoming familiar with the egalitarian writing guide as well as with the text relating to the expressions.
- Generating ideas for potential follow up.

We would like to thank the associations and people present at the various meetings for their valuable thoughts:

Algérie : *Association nationale scientifique de jeunes «découverte de la nature» (ASJDN)*

/ *Graine de Paix (AGP)*

Argentina : *Crear*

Belgium : *Ceméa Belgique / Miroir vagabond*

Bénin : *Council for Educational Activities (CAEB)*

Cameroon : *Ceméa Cameroun*

Comoros : *Organisational Movement for Education and Equal Opportunities (MAEECHA)*

Ivory Coast : *Cemea Cote d'Ivoire*

Spain : *Asamblea de Cooperacion Por la Paz (ACPP)*

France : *Ceméa France*

Gabon : *Ceméa Gabon*

Greece : *Polis*

Haiti : *Ceméa Haiti*

Hungary : *Gyerakparadicsom*

India : *Natya Chetana*

Italy : *FIT Ceméa*

Madagascar : *Ceméa Madagascar*

Martinique : *Ceméa Martinique*

Mauritius : *Centre d'Education et de Développement des Enfants Mauriciens (CEDEM)*

Mayotte : *Ceméa Mayotte*

Mexico : *Titijisol*

Niger : *Niger Early Childhood Organisation (ONPPE)*

Portugal : *Clube intercultural*

Québec : *Mouvement d'Éducation Populaire Autonome du Québec (MEPACQ)*

Democratic Republic of Congo : *Ceméa Congo*

Réunion : *Ceméa Réunion*

Russia : *Centre d'assistance à la diffusion des méthodes d'éducation*

Sénégal : *Ceméa Sénégal*

Seychelles : *Seychelles Association for Youth and Animation (ASJA)*

Switzerland : *AS Ceméa / Ceméa Tessin*

Togo : *Ceméa Togo*

Tunisia : *Association of Friends of Belvédère (AAB)*

Uruguay : *Educacion Solidaria El Abrojo*



www.ficemea.org

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