

"Communication with families with a view to coeducation"



Long workshop
RIDEF 2018 Ljunksile, Sweden

Animation: Catherine Hurtig-Delattre and Alexandrine Gerrer
(France)

Translated with www.DeepL.com/Translator and the help of Neil

CONTENTS

Introduction

Motivation of facilitators	p.3
List of participants	p.4
Linguistic functioning of the workshop	p.5
Workshop Program	p.6

Day 1

Welcome and introduction of participants (with objects)	p.9
---	-----

Day 2

Body warm-up	p.14
Participants' expectations	p.14
Presentation of the school system of each country (posters)	p.16
Individual plastic design « with my students' parents »	p.25

Day 3

« Flowers of languages » workshop	p.32
Content contributions : summary of Catherine H.-D.'s speech	p.33
Four models of school-family relations	p.35

Day 4

Body warm-up	p.37
Exchanges of practices :	
- Nunez School (Madrid)	p.37
- individual interviews in Quebec, France and Sweden	p.41
- the « Mothers' Club » in Côte d'Ivoire	p.41
- the « child-soleil » system	p.42

Day 5

Body warm-up	p.43
Discussions by language groups	
- management of conflict situations	p.43
- individual dialogues	p.44
«Reading and playing an album in several languages » workshop	p.46

Day 6

Body warm-up	p.49
Preparation of the presentation	p.49
Assessment of the participants	p.52
Conclusion: facilitators' assessment	p.55

Appendix

Full text of the video of Nunez's parents	p.57
Other parental participation schemes	p.60
French bibliography and internet links	p.64

INTRODUCTION

Catherine: After a good harvest of experiences on the theme of coeducation, I had decided to embark on the adventure of a long workshop. The idea was to make it an experience of mutualization, very different from what I experience during initial or continuing training interventions. Pooling to confront the state of my reflection with the richness of the experiences and questions of Freinet pedagogues from different countries: a base of common values, very different contexts, a common will to move forward together. Six times 3 hours, it's a format that allows you to meet! My first step was not to think of this workshop alone, to share its animation. I had in mind the very rich experience of the RIDEF in Nantes¹. Not speaking on behalf of a GD or an ICEM sector or site, I therefore made a call on the list of "ICEM RIDEF registrants" to seek a volunteer for this co-facilitation.

Alexandrine: I knew I would participate in RIDEF again this year. On the one hand, by the desire to repeat this incomparable experience on all levels, and on the other hand because my daughter could already see herself there. So I had registered us, but I had nothing more specific in mind when I saw Catherine's message go through. And then I didn't hesitate for long to answer him positively. I must tell you that Catherine is a bit like my tutor (remotely and without knowing it) for my participation in the RIDEF. It was indeed following the article they had published, Patricia Despaquis and herself, in *Le Nouvel Educateur* after their workshop in Nantes, that I decided to take to the water. I had the opportunity to talk to him about it later to thank him for it. After two RIDEF as a simple participant, she suggested I move on to the other side: a great experience in perspective! With someone I appreciate, whom I will enjoy getting to know a little better, and who was experienced in managing a long workshop! In addition, co-education was also something new for me, but one that could interest me, especially in a process of resilience following a traumatic experience.

Together, we then agreed on a certain number of approaches for the running of the workshop, seeking to transpose our class biases into Freinet pedagogy with this training situation, which is also in an international context.

- provide a framework that serves as a benchmark and allows progress, but leaves room for the unexpected;
- do not deprive yourself of contributions of content and experience, but also leave a large part to the sharing and contributions of participants;
- approach the workshop theme with a variety of techniques and media: large and small group discussions, moving debate, videos, visual expression, theatre, experiments with classroom activities;
- rely heavily on, but not be limited to, the exchange of practice. Be open to documentary contributions: knowledge of the school system of each country present, theoretical contributions, bibliography and sitography...
- plan working methods that make it possible to form a group where everyone can express themselves: presentation with objects, body warm-ups, collection of expectations, progress reports, etc.
- provide for the least burdensome possible translation methods, but without harming anyone: inventory of the languages spoken at the beginning of the workshop, alternation of translated time and work in language groups, preparation of written translations of certain documents, support from resource persons for oral translations.

With our potential grid developed, we sent a welcome message to all those registered for the workshop: 25 people, from 10 different countries (France, Spain, Germany, Sweden, Mexico, Brazil, Quebec, Ivory Coast, Togo, Cameroon). The adventure could begin!

LIST OF PARTICIPANTS

Prénom + nom	Fonction dans l'école / âge des élèves	Pays
Andréia Mascarenhas Bulgarelli	Professora (maestra) 11-15 anos orientadora pedagogica	Brasil
Sylvie Cartier	6 - 12 ans école alternative L'envol orthopédagogue	Canada
Paulette Bodio	Fondatrice-coordinatrice (maternelle, primaire, secondaire)	Cameroun
Michel Fokoua	Directeur Ecole Soleil de 3 à 14 ans	Cameroun
Zoro Lou Tinan Mathilde Solange	Educateur préscolaire Directrice d'école	Côte d'Ivoire
Solange Zehia	Inspecteur enseignement primaire 3 à 16 ans	Côte d'Ivoire
Isabel Bueno Lara	Maestra 3/12 años Jefa de estudios / tutora	España
Maite Alvarez	Maestra de Primaria	España
Maite Infiesta Alemany	Maestra / profesora instituto edades 11/12 y 16/18	España (Mallorca)
Maria Teresa Colin Gonzàlez	Jubilada hace 13 cursos Fui profe de muchos tareas y coles publicos	España
Sally Amos (<i>Anglaise</i>)	Enseignante d'anglais 3 ans → 13 ans école rurale	España
Alexandrine Gerrer-Maccario	Remplaçante 8ans - 10 ans	France
Catherine Hurtig-Delattre	Enseignante 3-4 ans Formatrice	France
Céline Djeranian	Réseau Education Prioritaire 7-8-9 ans	France
Gaëlle Violain	Enseignante CE2 - CM1 8/9 9/10	France
Karine Jaffré	Titulaire remplaçante	France
Léonard De Léo	Enseignant maternelle 3-4-5-6 ans	France
Maria Eustacia Coyotl Coyotl	Escuela Activa Paidós	Mexico
Miriam Valladares Alvarez	Escuela Freinet de Cuernavaca 3 a 15 años	Mexico
Els-Marie Lindholm	6 - 12 years	Sweden
Frederike Deinhard (<i>Allemande</i>)	Modersmålsenheter 3 - 16 years old	Sweden
Louise Eng Martinez	6 - 12	Sweden
Germain Tomegah	Fondateur - Directeur Ecole La Madone 2 à 18 ans	Togo

Foreword: linguistic functioning of the workshop

In RIDEFs, several languages coexist and there are no professional interpreters. It is necessary to deal with the resources of the group and cooperation.

We prepared the workshop in French and announced as the operating languages of the workshop: "French, English, Spanish", because in addition to French, our mother tongue, we had a relative (but far from perfect) command of these two other languages. We had not decided precisely in advance how we would work with the multilingualism that would be implemented in the workshop.

From the first day, we conducted a "linguistic survey" among the participants and here is what it turned out to be:

- At least 9 languages of use are present in the workshop: French, English, Spanish, Brazilian, Swedish, German, as well as the dialectal languages of Cameroon, Côte d'Ivoire and Togo - 3 French-speaking countries where a strong plurilingualism is practiced.
- Only the first three are known by others as foreign languages, and are chosen to operate in the workshop.

Out of 25 participants:

- * 12 speak and understand French, 5 of which are French only
- * 12 speak and understand Spanish, 5 of them only Spanish
- * 14 speak and understand English, 3 of which only English
- * 1 person is trilingual English/French/Spanish, 1 person is bilingual French/English, several others have a good command of French-Spanish and/or French-English translation.

This investigation allowed us to conclude:

- The 3 communication languages chosen a priori are essential to function, we cannot eliminate any of them.
- We can rely on the group's resources to try to operate as smoothly as possible and without harming anyone.

Since then, our functioning has been as follows:

→ The written functional documents (programme of the days, proposed activities) have been translated into 3 languages

→ For times of personal expression, orally or in writing, everyone uses the language of their choice among the 3 or even another native language (Brazilian, German) as well as for the presentation of objects, the expression of expectations, the presentation of the school system, the assessment. Gaps in translation are compensated by individual interactions. In order to transcribe this richness and to maintain authenticity, some pages of this file are "multilingual".

→ For discussion or presentations in large groups, some people translated their own presentations and we relied on the bilingual or expert participants who provided almost simultaneous translation, either in large groups or in "proximity groups": **thank you Sally, Sylvie, Frederike and all the translators!**

→ For group work, we have set up language groups to simplify the translation process.

This process seemed to us to be quite effective and very rich in inter-cultural exchanges and cooperation. However, it remains quite heavy in time for the group, which is usual in the context of a Ridef. It is also frustrating and tiring for individuals, especially for people who never function in their native language (here our Swedish and Brazilian comrades). This frustration became apparent at the time of the review.

WORKSHOP PROGRAM

	Activities	Content	Form of work Duration
D1 Sunday July 22nd	Reception	Everyone writes hello in their own language Survey of participants' common language practices I speak/understand (fr/angl/sp) Choosing a personal object to introduce yourself with a written comment Choice of another object presented by another participant	Individual writings 20 mn
	Presentations	Each one is presented: name, country of origin, position Each one presents its object and says how it relates to the theme of coeducation Those who have chosen the same object explain their choice	All together Oral with translations 1h Pause 1h
	Collection of expectations	-post-its: what I expect from this workshop -poster: what I propose	Individual writings 20 mn
D2 Monday July 23rd	Reading expectations	Summary of expectations and proposals	All together Presentation by Cath. and Alex. 10 mn
	Body warm-up	Rhythmic exercises	All together 10 mn
	Presentation of school systems	Each group develops a poster presenting the school system in its country, with the place of parents and the place of Freinet pedagogy	By country groupings 1h
		Display and sharing	All together 20 mn + pause
	Plastic expression	Theme "with the parents of my students" Coloured papers, felt pens, paint, glue, scissors... Production then display and pooling	Individual productions 1h
	Weather report	Quick assessment of the first two days of the workshop	All together gestures + oral 5 mn

D3 Tuesday July 24th	Reception "Flower of languages"	Everyone does their own "linguistic self-portrait". The languages I speak The languages I understand The languages I "hear" (familiarity through family, school, work, tourism...)	Individual written production then exchanges by 2 15mn
	Slideshow	The different models of school-family relations The coeducational model: reversals of professional postures Co-education and pedagogy Freinet	All together Presentation by Catherine with translation 1h + pause
	Moving debate	Position yourself near a poster 1/ "what is the school-family relation model that corresponds to your practice?" + discussion 2/ "what is the school-family relation model that corresponds to your ideal?" + discussion	All together Discussion with translations 30 mn
	Collective reflection	Exchange " What did this morning's presentation bring me? How does it resonate with my practice?"	By language group 45 mn
	Video	Presentation of a parental participation scheme in kindergarten: sunny children	With the volunteers In French 20 mn
<i>Wednesday 25 July: day of excursions</i>			
D4 Thursday July 26th	Reception Body warm-up	Self-massages	All together 15 mn
	Presentations of experiences	1/ Nunez school in Madrid A school with high parental participation	Presentation by Isabel with translations 1h + pause
		2/ individual interview tools in Quebec, France and Sweden	Presentations by Sylvie, Catherine, Els-Marie and Louise 30 mn
		3/ the mothers' club in Côte d'Ivoire	Presentation by Solange 15 mn
		4/ the "child-soleil" system	Presentation by Catherine 15 mn
	Preparation for the next day's activity	Presentation of the "album in several languages" system	Presentation by Catherine 30 mn
	Weather report	Quick assessment of days 3 and 4	Gestures + oral

D5 Friday July 27th	Body warm-up	Massages by 2, in a chain	All together 10 mn
	Video	Presentation of the parents' testimony of the Nunez school Discussion	All together With written translation 30mn
	Collective reflection	Choice of theme : - parental participation - management of conflict situations - individual dialogues For each thème, think primarily of the child	By language groups 1h
	Activity An album in several languages	-présentation of the album « la brouille » First in a known language (fr/engl/esp) then in an unknown language (Swedish, Wolof, Portuguese) Discussion	All together Listening without translation
	Discussion en vue du bilan	Which choice for our final presentation ? (ie. on stage or in our room)	All together with translation
D6 Saturday July 28th	Body warm-up	Greetings to the sun	All together, dehors 10 mn
	Preparation of the presentation	Discussion and organization Allocation of tasks	All together With translation
		Preparation of exhibition panels	By groups
	Assessment of the workshop	Post its: what I liked What I missed What I propose	Individual written production Pooling of information
	Eexchange of addresses and documents	Address list Bibliography Distribution of available documents	All together

DAY 1 - Sunday 22 July




welcome and introduction of participants

Presentation through an object

As a round table discussion on the first day, we asked each participant to choose an object, related to the theme of the workshop. This item could have been brought on purpose (we mentioned it in the preliminary email) or chosen on the spot the same morning. During the reception, everyone was invited to place this object in a place of their choice in the room. Then the participants visited this improvised "museum" and each one selected an object brought by another.

During the round table discussion, each person presented their object and explained their choice, if possible in relation to the theme. The people who elected this object also explained the reasons for their choice.

This presentation through the objects was really very interesting. Everyone was able to reveal themselves in their own way, and relationships began to develop through the choice of "the other's object". This moment was so rich that it occupied the whole first session... and we had to reschedule the « collection of expectations » until the next day. This length was debated at mid-term: was it necessary? In our eyes, yes, because this way of entering the workshop made us plunge into the question of inter-cultural communication and symbolically gave everyone a place.

picture	Author's text	Other text(s)
	Sally – I'm from England but I live in Spain. Swimming goggles They represent the importance of showing activities with the families of our pupils as these experiences improve our communication with them.	
	Maite – España Botella Fluir, agua, necesidad fundamental para la vida, la comunicación.	Alexandrine une bouteille on peut la vider ou la remplir
	Els-Marie - Sweden Communukation card I think it is importen now we talk to each other.	



Miriam Valladares – México
Libreta
Para registrar las experiencias

Maite
Agenda
Memoria. Reflexión /
Comunicación. Cosas
importantes.

Isabel Bueno
Agenda marrón
Para mi es importante anotar
« cosas »



Léonard – France
Appareil photo
Alternative efficace à la
communication orale et écrite.
L'enseignant est soumis à
l'autorisation des parents pour
l'usage des photos de leur
enfant.

Germain
Appareil photo
Matérialise tous les événements
de la vie et les transporte dans le
monde entier. Permet de
rapprocher les hommes et
femmes de la terre.

Céline
Appareil photo
L'image est universelle. C'est un
beau moyen de communiquer,
sans avoir besoin de parler.



Maria Coyotl Coyotl – México
Aretes
Representa la artesanía, el
valor del trabajo de las
personas de mi país que a
través de ella comunican la
belleza de su cultura.

Miriam
Aretes de mariposas
porque colecciono mariposas. Y
porque como los niños primeros
son capullos y después se
transforman y vuelan igual que
las mariposas.



Maite Infiesta –
Mallorca/España
Foto de madre
Ella tiene Alzheimer y me ha
hecho reflexionar muchísimo
sobre la importancia del
gesto, del abrazo, del beso.
Paradójicamente me
comunico más ahora que
antes con ella.
Problema de la gente con
demencia en zonas bilingües
de España. Ella es tratada en
castellano y ya solo
comprende catalán puesto
que el catalán es su lengua
materna.



Catherine – France
classeur des pays
J'aime ce classeur qui
représente la diversité des
familles et leur apport pour la
classe.



Andréia - Brasil
 Carteira vermelha
 Escolhi pela cor que
 representa para mim energia,
 vibração, luta.
 No meu país estamos numa
 constante luta pela educação
 pública, pela democracia.
 Pela 1ª vez estou na Ridef e
 sinto a vibração e energia de
 todos !



Karine - France
 Porte-clés
 C'es le petit beurre de LU
 (biscuit nantais).

Solange Z
 la clé
 « Les mots sont des fenêtres ou
 des murs », de Rosenberg.
 La clé est comme la
 communication. La clé ouvre
 bonne communication (ouvre des
 fenêtres). La clé femre (mauvaise
 communication), crée un mur, un
 blocage.

Frederik
 « keys »
 They mean home and that's the
 place that communicates YOU,
 it's where your heart is and
 maybe family ?



Céline - France
 Médaille de famille (alphabet
 arménien)

Andréia
 as chaves
 Comm as chaves a curiosidade
 abre portas, caminhos. Quero ter
 a chave para conhecer mais.
 A comunicação como chave da
 convivência.

Karine
 collier / pendentif
 inscriptions sur le pendentif :
 autre alphabet. La
 communication passe aussi par
 le langage oral et écrit et on ne
 parle pas tous la me langue.

Léonard
 tablette inoxydable des signes de
 la langue d'origine
 langue maternelle, langue
 profonde, inconnue des autres et
 là, montrée... révélée grâce à cet
 objet



Isabel Bueno - España
 chapa (pin)
 Yo soy maestra de la escuela
 pública



Frédérique - Germany
« mouth piece »
Very important part of my summer job in Sweden. I work in a different job with people that speak my new language Swedish.

Sally
objet blanc sans identifier
¿Es una pieza importante de algo !
?
plástico enrollado / litón de plástico
Contaminación del ambiente por el exceso de material que hay de desechos.



Bodio Paulette - Cameroun
Pochette en tissu traditionnel Bamileké et teinture avec écrit Ridef Suède 2018
Détermination de la région à partir du genre de tissu ou de dessin sur le tissu



Zehia Solange - Côte d'Ivoire
un bonnet
Parce que je pensais qu'il faisait froid. Il protège aussi du soleil. Mais cela dépend de la matière (laine ou peau ou paille).
Le bonnet en laine protège la tête. Quand il fait froid, il protège. Quand il fait chaud, si vous portez le bonnet en laine vous pouvez être mal à l'aise. Comme le bonnet, il faut adapter la communication au moment. Dans le bus, j'ai dû communiquer avec ma voisine pour qu'elle m'aide à venir à la Ridef.



Tinan - Côte d'Ivoire
une écharpe Akan
parce que les parents la portent souvent en Côte d'Ivoire en pays Akan et l'offrent souvent en cadeau - resserre les liens d'amitié entre deux amies (base de la communication). Dans les grandes cérémonies, tout le monde en porte.



Sylvie - Canada, Québec
cellulaire
Le téléphone est la cellule qui permet la communication.

Gaëlle
portable (cellulaire)
parce que cela gêne souvent la communication (virtuelle au lieu de réelle)



Fokoua Michel - Cameroun
fleur
pour exprimer aux êtres aimés
ses sentiments d'amitié,
d'amour et de paix

Germain - Togo
une fleur
Une fleur symbolise la beauté
et l'expression d'un
sentiment. Pour marquer
un événement de la vie
(heureux ou malheureux), on
offre en général une fleur. Une
fleur sert aussi à décorer les
espaces de notre
environnement : maisons,
bureaux, nature...

?
flower
Grow the child

Maite Infiesta
El geranio
Porque es la unión con mi
infancia y porque representa la
fuerza y, al mismo tiempo, la
efimero de la vida y la necesidad
de comunicar antes de
extinguirnos.

?
La fleur est fragile comme la
communication entre parents et
enfants. Si les parents ont de
bonnes relations avec leurs
enfants, ils seront épanouis. S'il y
a une mauvaise communication,
entre les parents et les enfants, il
peut avoir une rupture.
Il faut entretenir la
communication comme la fleur.
Les deux sont fragiles.



Gaëlle - France
branche
Parce que je vis à la
campagne, j'y suis attachée

Sylvie
branche de sapin
« l'essence », « la source »



Alexandrine - France
un nœud
Fait avec un seul fil, que l'on
peut faire ou défaire

Catherine
le nœud
Il représente la complication des
relations et aussi le lien entre les
personnes



Louise - Sweden
Unikum / computer
(ordinateur)
Useful to organize the
relations with the children's
parents.

Teresa Colin González -
España

alicantes de corte (pince
coupante) et toalla (serviette)

separación (de sexos por la
construcción de géneros)
productores - destructores
(por siglos y siglos, aquí y
allá)



DAY 2 - Monday 23 July

1/ Body warm-up

As a unifying activity of gathering, Alexandrine proposed small rhythmic exercises according to the game of an orchestral conductor's gestures : she shows repeated gestures sometimes, everyone must try to do them again, following the changes (without words).

In addition to the fun aspect, it also allowed the latecomers to arrive without missing anything essential....

2/ Participants' expectations

We had prepared our workshop according to what we envisioned as a workshop based upon Catherine's input as well as that of the participants.

Also, from day one, we asked that each person write down on a post-it note what they expected from this workshop. Here is a summary of the post-it notes, which we have classified by keeping the original multilingual writing.

PRACTICE SHARING			
Global Experiences	Connaître les pratiques d'autres pays et faire connaître mes pratiques.	Extent my « Webb of knots », learn from each other, make new friends and have a good time!	Réunir toutes les astuces pour entretenir une bonne relation entre école-parents et élèves.
	Ampliar las formas y recursos de como trato la coeducación.	Conocer como se lleva a cabo en otros países el tema de co-educación.	Conhecer as experiências inspiradas em Freinet sobre a relação família e escola.
	Conocer ideas diferentes y estrategias para enriquecer la relación con las familias de nuestros alumnos y alumnas.		
Communication tools	Many different ways to communicate.	Des pistes pour enrichir et simplifier la communication avec les parents.	Distintos medios de comunicación (orales, escritos, on line...).
	Médiations et outils pour mieux communiquer avec les parents (problèmes de langues).	Comment communiquez vous avec les parents et à quelle fréquence?	Experiencias concretas de comunicación con las familias.
	Enseigner en milieu rural et en education prioritaire: quelles différences en terme de communication?	Get help to better communicate with my student's parents.	

Difficulty management	Comment faire face à des situations conflictuelles? Partage de pratiques, outils...		Comment aborder certains sujets difficiles (handicap, comportement...) ?
Parental involvement	Quel type d'implication possible?	Que actividades se realizan con las familias en la comunidad escolar?	Comment amener les parents à participer à la vie de l'école ?
	Conocer experiencias sobre escuelas inclusivas y participación de las familias en le proceso educativo.		
DEFINITIONS AND QUESTIONS			
Coeducation	Définition de la coéducation et débat sur les limites: jusqu'où voulons-nous collaborer?	Définir le terme de coéducation. Éclaircir cogestion/ coéducation.	Déterminer l'importance des relations école-famille et l'objet (le but) pour les enfants.
Teacher's posture	Como ayudar las familias con la Educación sin juzgarles ?	Travail avec les parents pour « aider les enfants à grandir », dans des milieux où beaucoup de parents sont démunis et communiquent peu.	
Roles of each person	Rôle de chacun des deux acteurs.	Comment faire en sorte que la coéducation produise des fruits durables sur l'enfant?	
Objectives of relations with parents	Améliorer la collaboration ?	Make the parents to like the school better?	Entretenir des relations « parfaites »?

Catherine: This collection of expectations has allowed me to appreciate how crucial this process is, beyond our diverse contexts. The workshop participants were not there by chance! Some points particularly interested me, because they pointed to gaps in my own thinking, for example the place of children in the process. Some expressions also marked different conceptions of coeducation, and I wondered if we would "dare" to be controversial. The expression "how to build relationships of perfect understanding with parents" resonates in me as an objective of smoothing out differences and divergences. For my part, I have the idea of a coeducation that assumes tensions around educational differences... it will therefore be a question of agreeing on this notion of "perfection" of relationships.

DAY 2 - Monday 23 July

3/ Presentation of the school system of each country

We asked participants to group themselves by country - or by group of countries, as was the case for French-speaking African countries - and to produce a poster presenting briefly:

- the major structures of the country's education system
- the place of Freinet pedagogy (public/private, levels...)
- the place of parents of students

Preparation




Discussions... but also the Internet for "small groups"!



Presentation

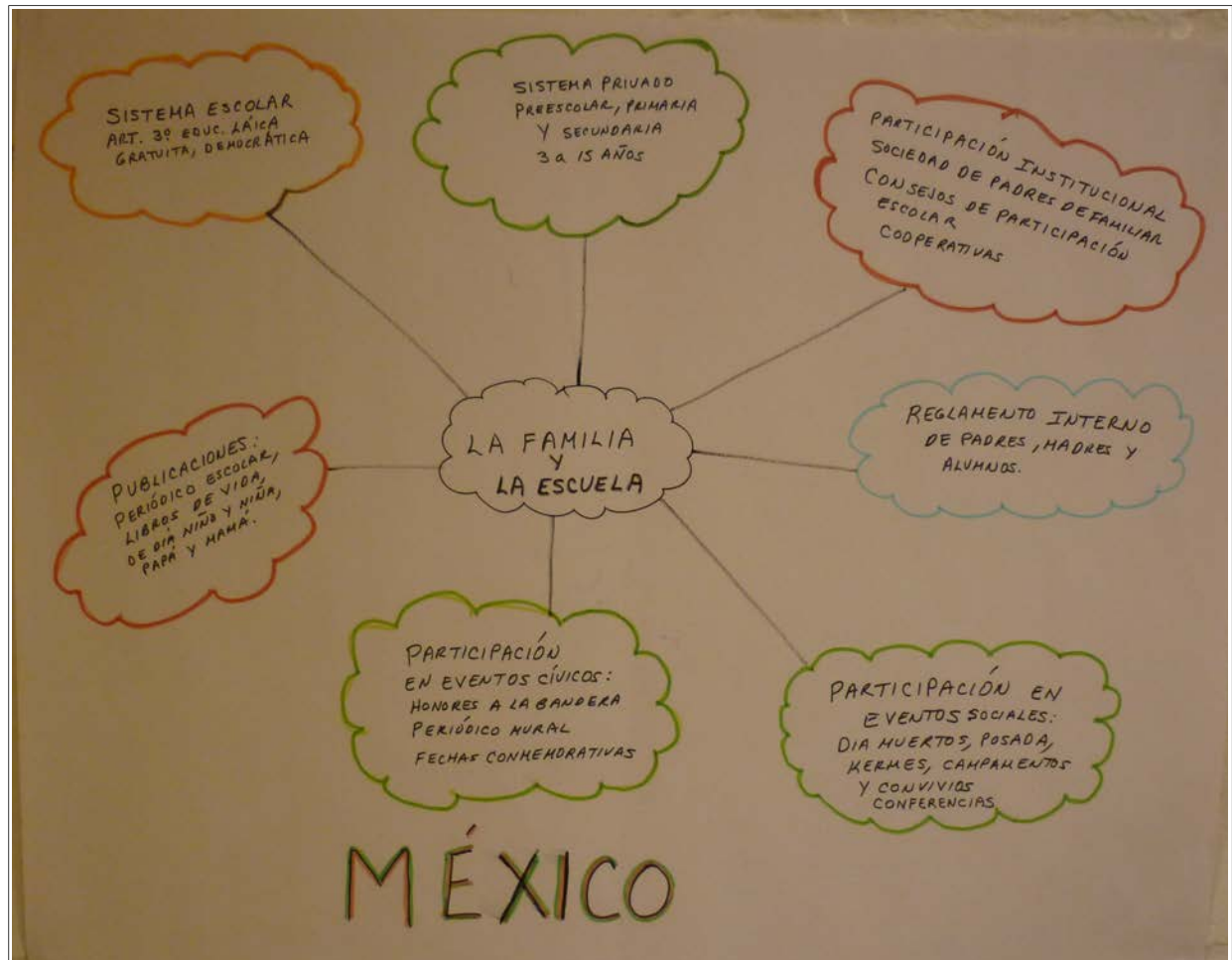
Here are the pictures of the posters made. Under each of them, some comments from the oral presentation and the answers to the questions that were then asked by the participants.

IN BRAZIL

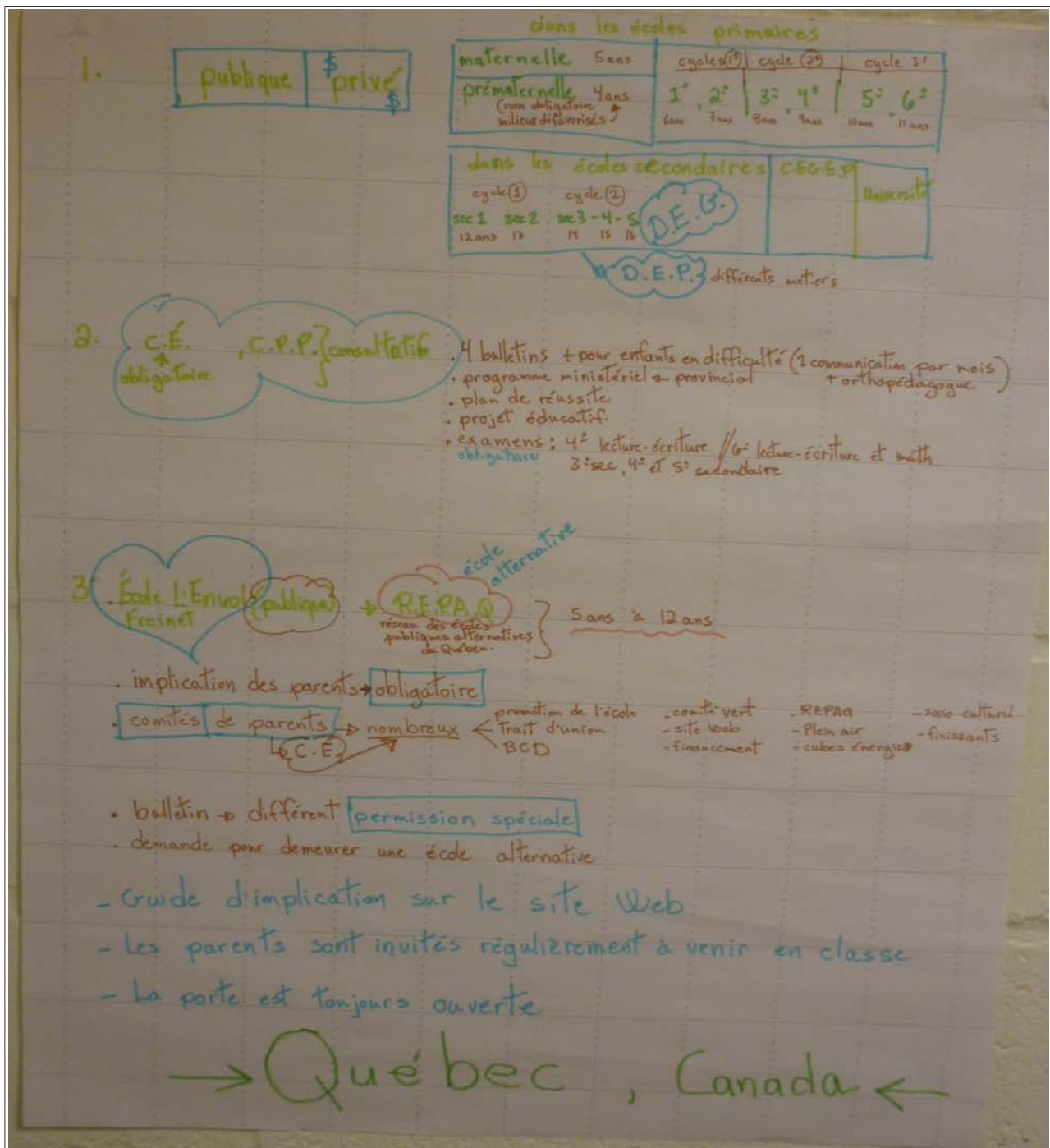
	SISTEMA	PARTICIPACIÓN PADRES	FREINET
PÚBLICO <i>desfase edad/série (muy ALTA)</i>	<p>de 0 a 5 AÑOS NECESARIO A PARTIR DE 4 AÑOS</p> <p>FUNDAMENTAL I: 1º a 5º ANO/SÉRIE de 6 a 10 AÑOS</p> <p>FUNDAMENTAL II: 6º ao 9º ANO/SÉRIE de 11 a 14 AÑOS</p> <p>ENSINO MÉDIO 1º - 2º e 3º ANO/SÉRIE de 15 a 17 AÑOS</p> <p>EDUCAÇÃO BÁSICA NECESARIA ATE 17 AÑOS</p>	<p>LEGISLAÇÃO: HÁ CONSEJOS DE ACOMPANHAMENTO DE GESTÃO;</p> <p>ASSOCIAÇÕES DE PADRES E MESTRES</p> <p>CONSEJOS MUNICIPAIS NAS CIDADES.</p> <p>* A MENUDO DESCONOCEN y la participación es baja</p> <p>LA REALIDAD:</p> <p>REUNIONES PERIODICAS FIESTAS</p> <p>ESCUELA HACE SEGUIMIENTO DE BENEFICIOS SOCIALES</p> <p>PARTICIPACIÓN ES BAJA</p>	<p>DE FORMA GENERAL ES POCO ESTUDIADO, CONOCIDO</p> <p>NUESTRO MOVIMIENTO TIENE CADA VEZ MÁS PROFESORES ACTUANDO EN LA ESCUELA PÚBLICA, PERO PERO CASI SIEMPRE TRABAJAN SOLOS CON LA PEDAGOGÍA FREINET EN LA ESCUELA, PRINCIPALMENTE CON LOS NIÑOS PEQUEÑOS.</p> <p>VIVIMOS UN MOMENTO DE RETROCESO DE LAS CONQUISTAS PROGRESISTAS y hay un temor de que non consigamos mantener facilmente.</p>
PRIVADO	<p>- IGUAL</p> <p>VÁRIAS EXPERIÊNCIAS DE TEMPO INTEGRAL</p> <p>- CRESCIMIENTO DE PROPOSTA BILÍNGUE</p> <p>- EM GERAL, ENSEÑANZA</p> <p>MUY TRADICIONAL, COMPETITIVO; COM ESCOLAS CONFESIONAIS/RELIGIOSAS.</p>	<p>ATIVA</p> <p>NA MINHA ESCOLA (mi ESCUELA) donde trabajo</p> <p>ESCOLA CURUMIM (ESPÍRITU COOPERATIVO)</p> <p>→ PRESENTAÇÕES CULTURAIS</p> <p>→ REUNIÕES PERIÓDICAS COLETIVAS E FAMILIAR</p> <p>→ ATIVIDADES DE REFLEXÃO SOBRE LA EDUCACIÓN DE LOS NIÑOS</p> <p>→ PARTILHA DE EXPERIÊNCIAS</p> <p>ESCUELA TRADICIONAL:</p> <p>RELACÃO DE CLIENTE / yo pago!</p> <p>MUY DIGITAL</p> <p>TAMBIÉN HAY EXPERIÊNCIAS MÁS PROGRESISTAS.</p>	<p>MI EXPERIENCIA PERSONAL</p> <p>↓</p> <p>ESCUELA DE RESISTENCIA</p> <p>↓</p> <p>ETAPAS: DE INFANTIL AO FUND. II</p> <p>MUCHA DIVERSIDAD CULTURAL y DE CLASES SOCIALES A CAUSA DE LA POLÍTICA DE BECAS DE LA ESCUELA.</p> <p>ESCUOLA CURUMIM EM CAMPINAS</p> <p>BRASIL </p>

In Brazil, the situation is mixed. "In public schools, participation is expected (school councils, parents' associations) but not very real, although the school is a strong social cement (parties, conviviality...).. In private schools, this can range from active participation to clientelism. »

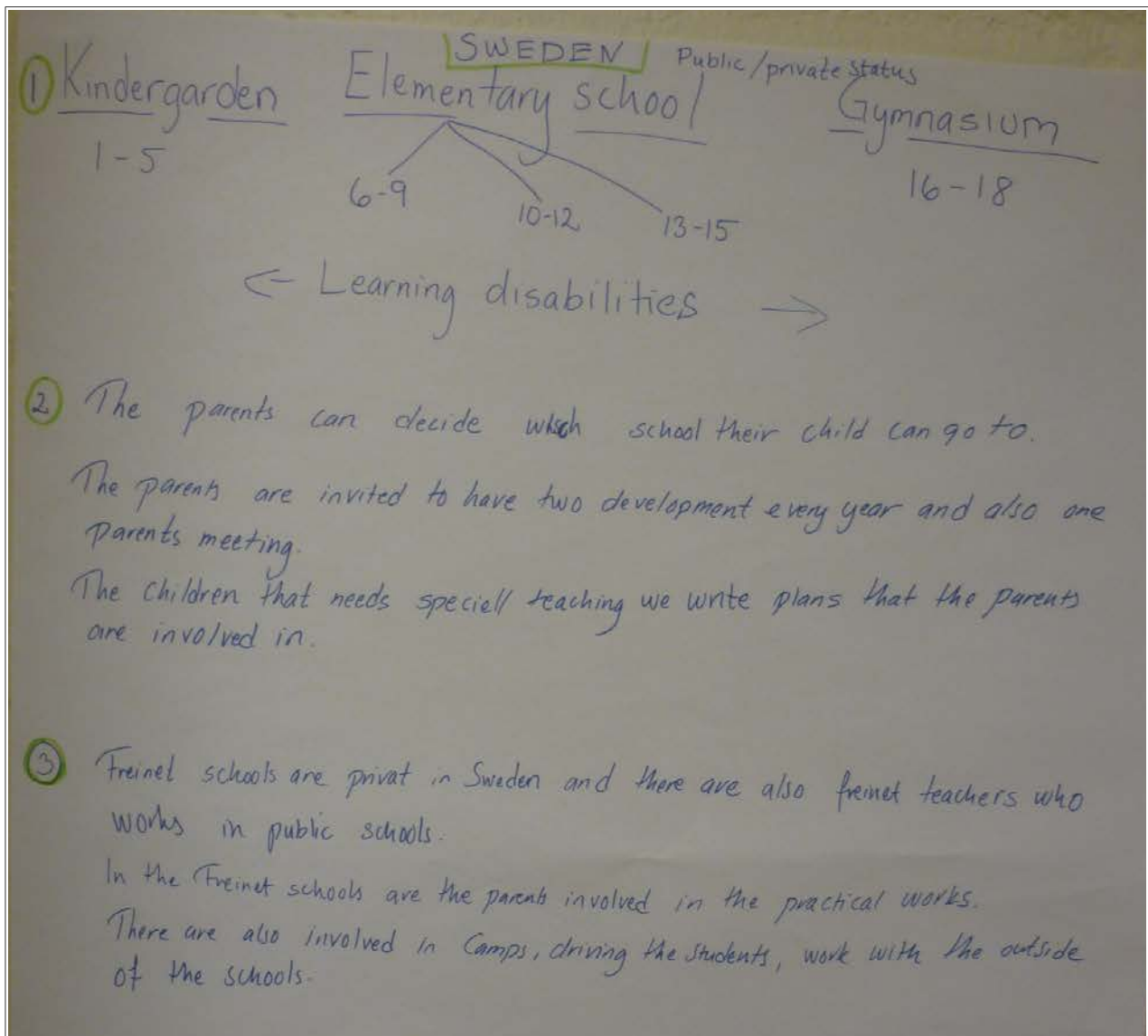
IN MEXICO



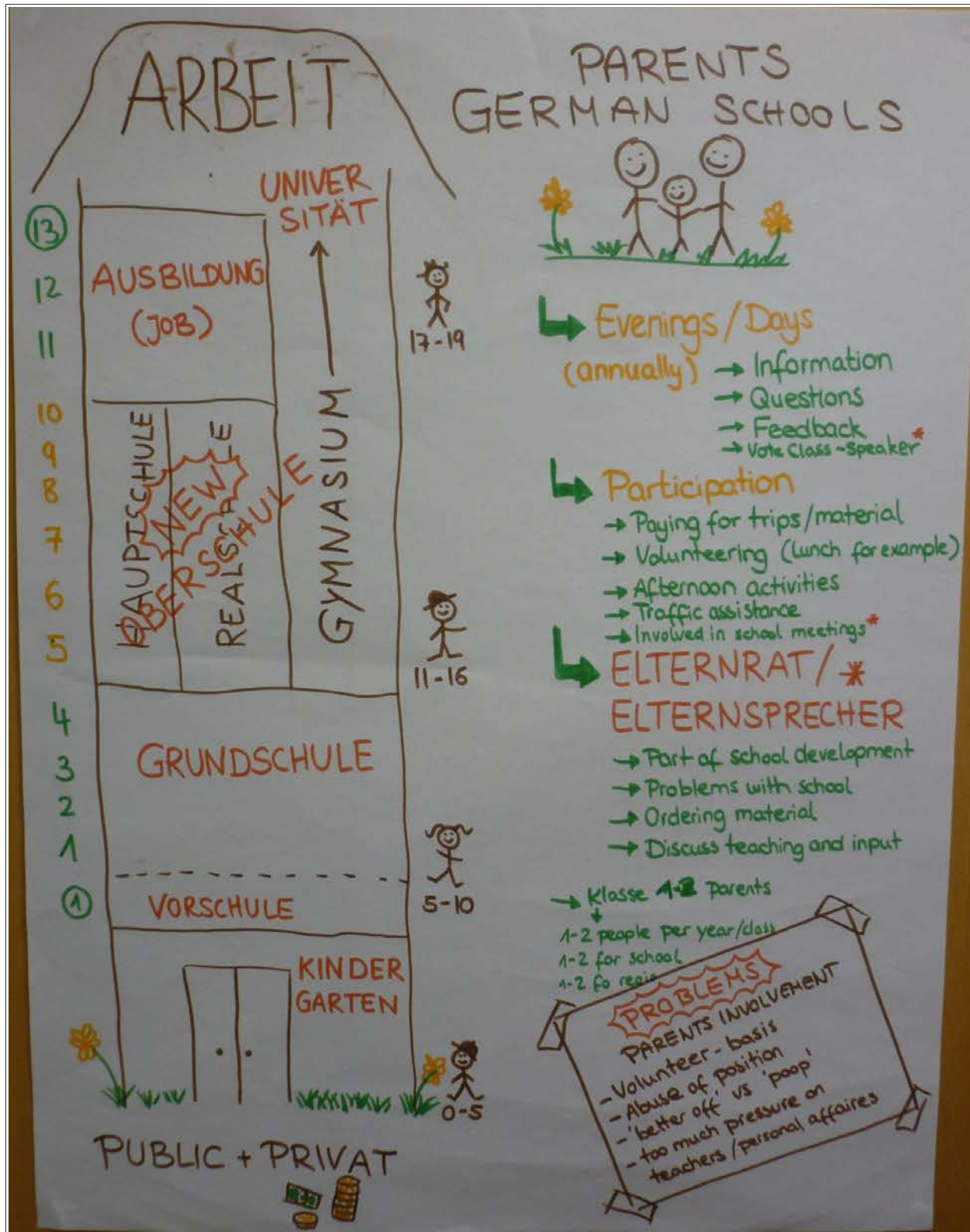
In Mexico, participation is multiple: "institutional (participation councils, cooperatives), functional (internal rules for parents and students), social (events, celebrations, conferences...), civic (commemorations), editorial (newspaper publications, bulletins...)".



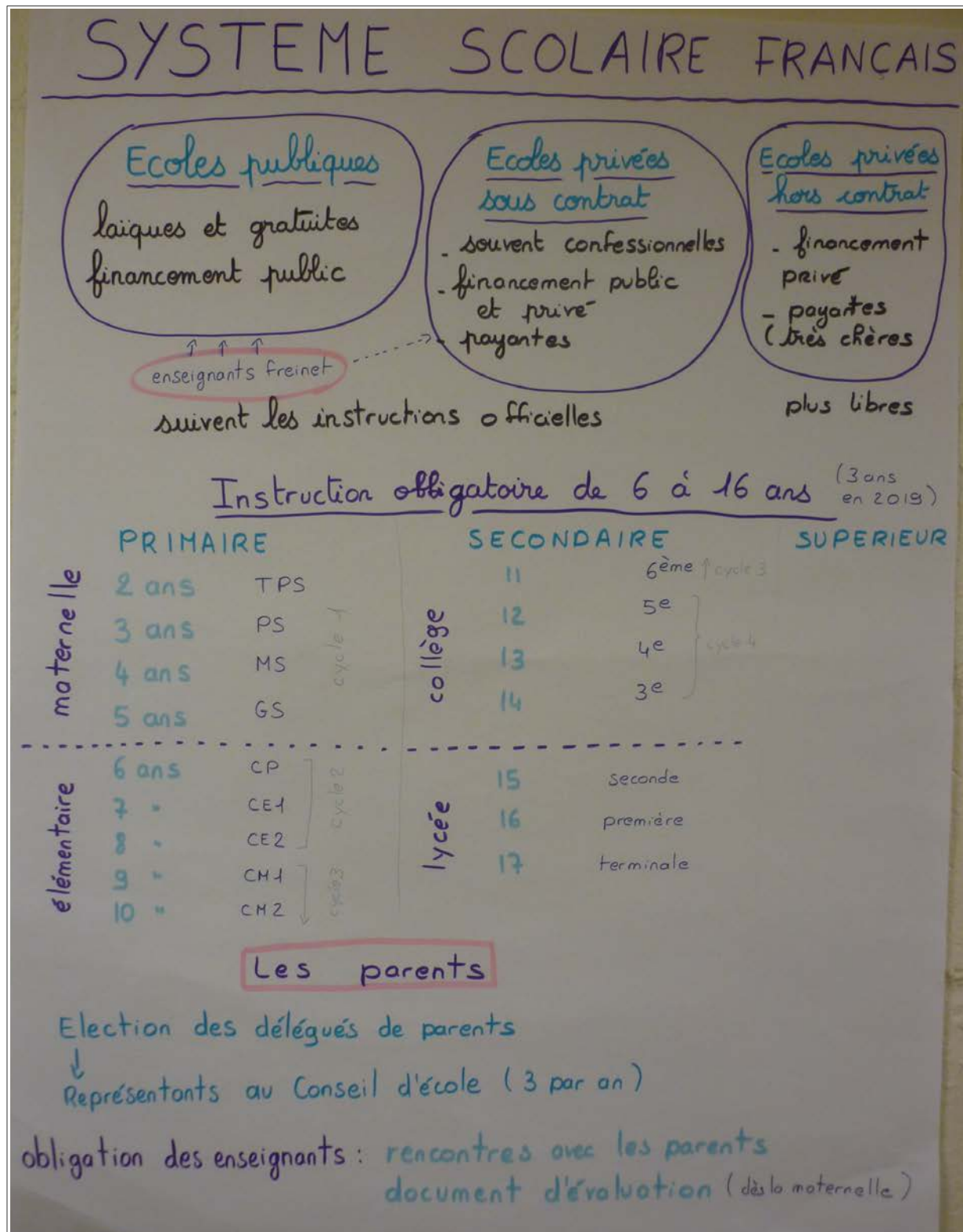
In Quebec, « parental involvement is mandatory, even in public schools. There are many thematic committees for the different management points of school life. Relationships are very active via the Internet. Parents are regularly invited to class: the door is always open ».



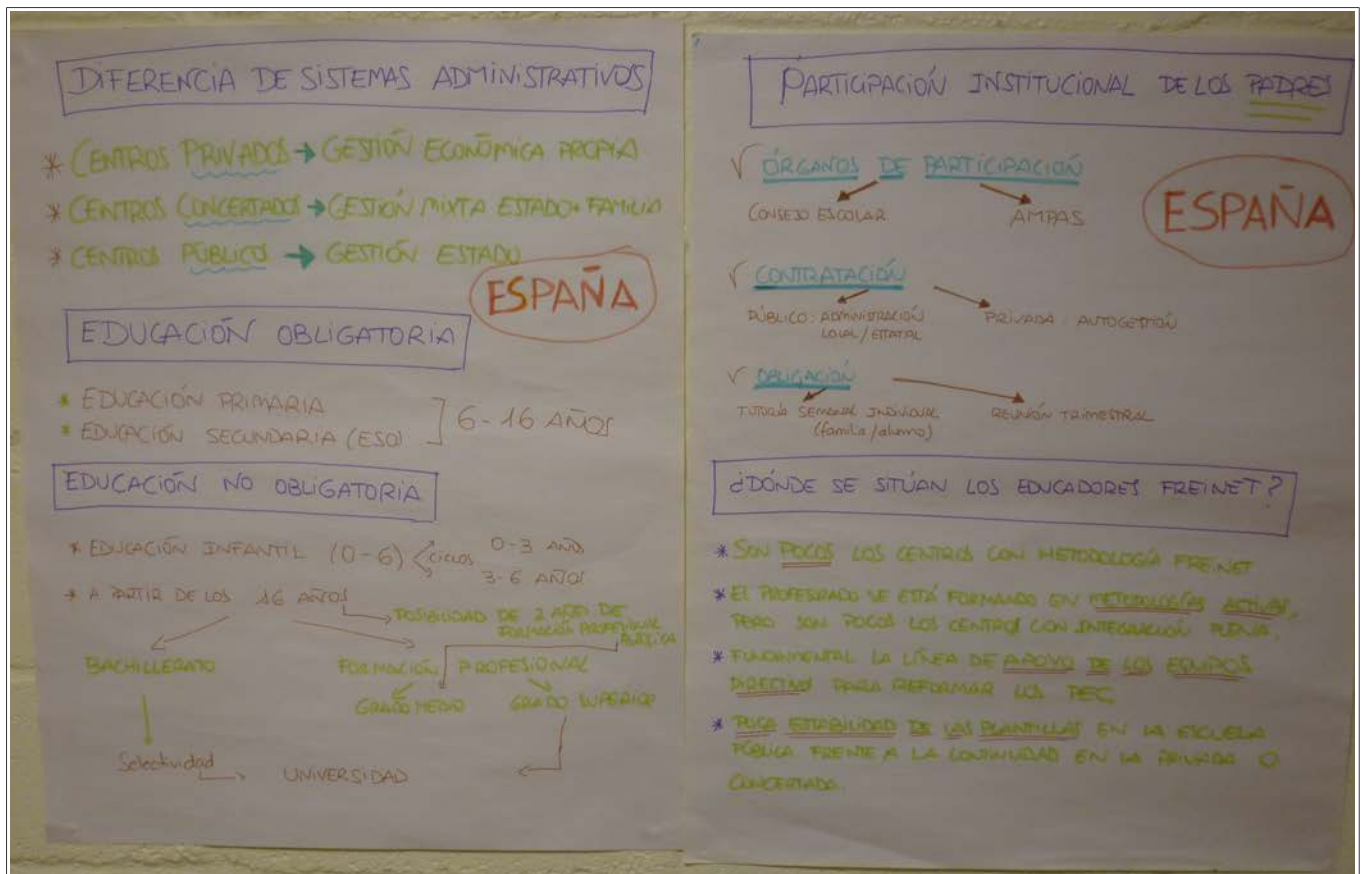
In Sweden « parents can choose the school for their child. They are invited at least twice a year and are involved in the planning of assistance if the child has special needs »..



In Germany, "parents are very present on a daily basis, they participate in various activities and committees and in the development of schools. They help to solve material and pedagogical problems. »



In France, "parents have representatives on the school council. Teachers are required to meet with them and provide them with evaluations ».



In Spain, "parents have participation bodies (school councils), contractual arrangements (in the public sector of an administrative nature, in the private sector of a self-managing nature), and communication obligations, which vary according to the school (from weekly individual interviews to quarterly meetings)".

SYSTEME SCOLAIRE PAYS AFRIQUE FRANCOPHONE (CAMEROUN - COTE D'IVOIRE - TOGO)

1/ 3 CYCLES D'ENSEIGNEMENT : PUBLIC & PRIVE

- PRESCOLAIRE 2/3 à 4/5 ANS obligatoire au CAMEROUN - Non obligatoire en COTE D'IVOIRE & TOGO
- PRIMAIRE 5/6 à 10/11 ANS - OBLIGATOIRE -
(NB: COTE D'IVOIRE : 6 à 16 ANS)
- SECONDAIRE 11/12 à 18/19 ANS

2/ PARTICIPATION DES PARENTS

PARTICIPATION A LA GESTION : Recrutement, Conseil d'Etablissement...

- PUBLIC : ETAT assisté par l'Association des Parents d'Elèves (APE) ou Comité de Gestion (COGES) en C.I
- PRIVE : le Fondateur gère son école
Les Parents peuvent aider suivant leur disponibilité
Existence d'une Association de Parents d'Elèves

Les Parents participent à la Co-éducation des élèves dans tous les cas

3/ OÙ SE SITUENT LES EDUCATEURS FREINET ?

⊛ CAMEROUN : Dans le Privé au PRESCOLAIRE et au PRIMAIRE
COTE D'IVOIRE : Dans le Public avec action sur les techniques (et non seule Programme) au P.S et au PRIMAIRE (PRESCOLAIRE)
et TOGO

⊛ SPECIFICITES DANS LA RELATION AVEC LES PARENTS :

- campagne pour l'obtention des ACTES DE NAISSANCE (COTE D'IVOIRE & TOGO)
- SENSIBILISATION pour la SCOLARISATION OBLIGATOIRE (COTE D'IVOIRE) AVEC LE "CLUB DES MERES"

PARTICIPANTS

- Michel FOKOUA - CAMEROUN
- Paulette BODI - CAMEROUN
- Solange ZEHIA - COTE D'IVOIRE
- Tinan ZORO LOU - COTE D'IVOIRE
- Germain TOMEH - TOGO

In French-speaking Africa, "parents participate in the coeducation of students in all cases. In public schools, the parents' association assists the State in the recruitment of teachers and school management. In private schools, the school's founder manages the project by involving parents. »

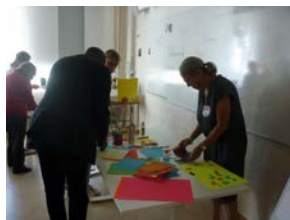
DAY 2 - Monday 23 July

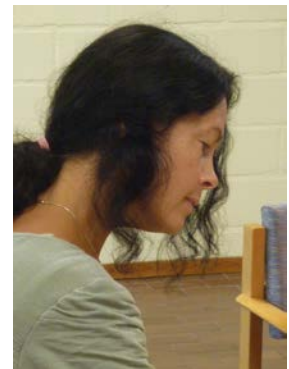
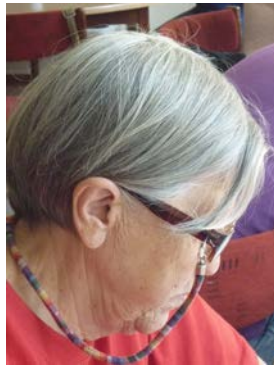
4/ Individual plastic design

Theme: "with my students' parents"

Equipment available: coloured papers, markers, pencils, paint, scissors, glue.

AT WORK!





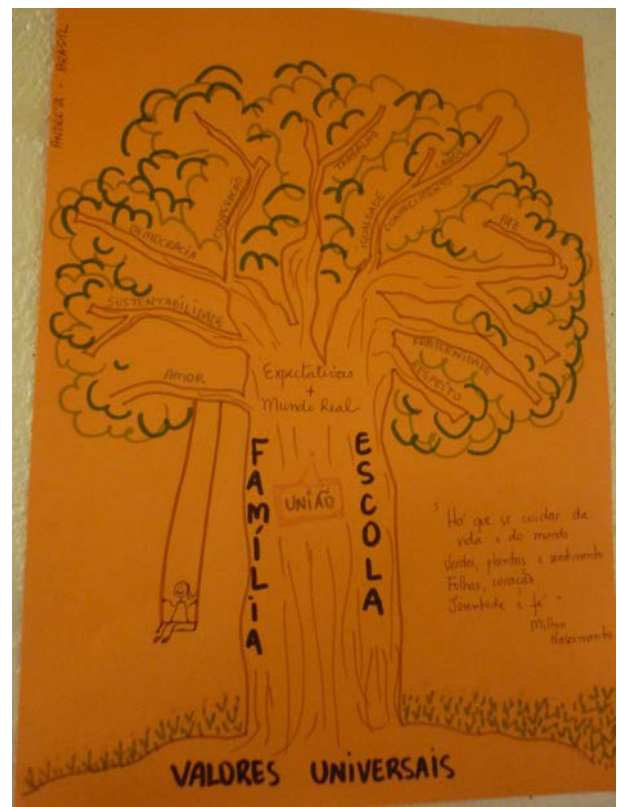
The productions were presented by each to the group, with a free written commentary, then posted in the corridor next to the workshop, forming an exhibition for all RIDEF participants.

AND HERE'S THE RESULT!

Unfortunately, we do not have all the written comments....



Mon environnement quotidien est fait de toutes les familles des mes élèves. Elles sont diverses dans leur composition, leurs origines, leur distance de l'école. Nos relations sont soleil, lune, nuages, brouillard et pluie.



"Há que se cuidar da vida e do mundo. Verdes, plantas e sentimento. Folhas, coracões. Juventude é fê."

Milton Nascimento



I work in a rural school : small groups, mixed-age groups.
I have a good relationship with the families. It's fluid and continuous.

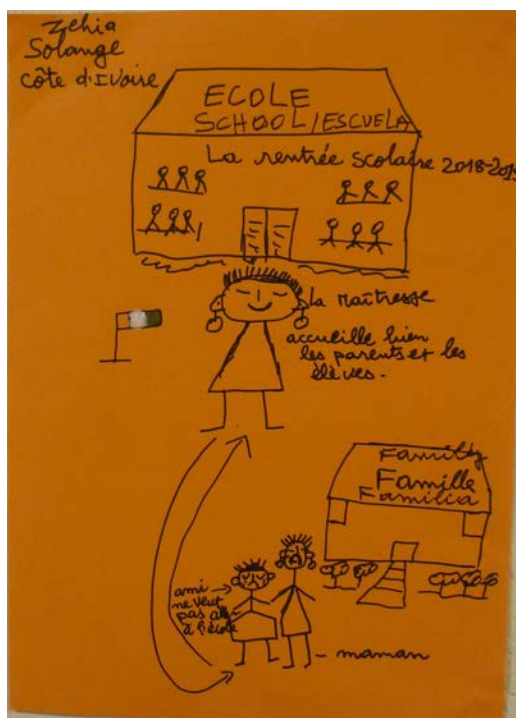


La union hace la fuerza. De la mano, todos juntos cooperando : familia, alumnos, docente.





Les parents font confiance à une institution scolaire pour l'épanouissement intégral de leurs enfants. Une HISTOIRE D'AMOUR, donc! Ce qui explique l'impact des couleurs vives en forme de cœur... et que viennent atténuer quelques couleurs sombres pour exprimer le sentiment des parents qui n'auront pas trouvé satisfaction par rapport à leurs attentes.



Parents et enseignants, nous avons pourtant tous le même objectif : voir nos enfants, élèves, s'épanouir et réussir. Nos chemins se suivent, se croisent, se séparent, se rejoignent, se perdent...
Confiance, confiance, c'est par là...



Il y a un centre. Pour l'atteindre, c'est un labyrinthe. On peut d'orienter dans un labyrinthe, prendre des repères, apprendre. Mais regardez, le labyrinthe est décalé. Le centre n'est pas très bien défini. Il n'est pas toujours là où on l'imagine. Regardez, il y a aussi des incidents de parcours qu'il faut réparer ou rafistoler pour continuer, avec du bleu calme ou du jaune lumineux.

Pour sortir du labyrinthe, il faut trouver un autre chemin moins anguleux, plus rond, moins labyrinthique, qui contourne, libère ou précipite. Regardez la place centrale du maître, de la maîtresse dans l'école labyrinthique. Le centre est aussi la cible.



These productions have allowed us to bring out our various realities, even our divergent points of view, through other media. Dialogues were built between participants, during the production time or after the display. Non-verbal exchanges could also take place, seeing others doing or receiving what they were giving us to see. It was a very intense moment when all of us invested ourselves entirely in our production.

Our ideals and also our difficulties appeared there: the relationship with the students is a labyrinth, a river where one can drown, there are storms brewing...



DAY 3: Tuesday, July 24

1/ "Flowers of languages" workshop

During the workshop, two activities that can be proposed to parents in the classroom were experienced by the participants. This is the first one, the second being "the album in several languages", proposed the next day.

The purpose of the flowers of languages is to constitute the "linguistic portrait of a group". Each participant is asked to make his own flower, choosing the petals:

- * blue petals : the languages I speak fluently and I understand perfectly
- * red petals : languages I understand and speak a little, but not fluently
- * Yellow petals : the languages that "I hear", ie. I do not speak or understand, but they are familiar to me for family, school, cultural, professional reasons...

In this group, as in class with students (from Cycle 3 onwards) or with parents from any class and country, the production of language flowers has made it possible to highlight:

- the mastery of rare or simply non-vehicular languages;
- the richness of language associations in the life courses.



DAY 3 : Tuesday, July 24

2/ content contributions

summary of Catherine HD's speech

Why a coeducational approach in Freinet pedagogy?

We can start from the following 3 principles, and reflect on their application to relations with parents:

- * Pédagogie Freinet is a pedagogy of respect for others and trust in them, whoever they are, without judgment.
- * Pédagogie Freinet is a pedagogy of free expression, with explicit frameworks and limits.
- * Pédagogie Freinet is a pedagogy of openness to the world and the construction of knowledge based on the experience of the world.

What is the definition of coeducation?

We started from the one proposed by Sylvie Rayna¹: "a relationship of sharing between the parents who may be referred to as the first educators, and the professional or non-professional educators who act in parallel and successively".

This relationship is difficult to build, because it is asymmetrical. We are not looking for fusional unity, nor a balance of power or compartmentalization. We must invent another relational model. Adult trainers² offer a position : **asymmetry at parity of esteem**. In this perspective, each parent is respected and recognized in his or her parental competence, across social and cultural divides.

This viewpoint involves reversing professional logic:

1/ Abandon the "false semblance of partnership" and assume the asymmetry between professional and parental situations. This implies training in "unconditional non-judgment", with the assumption of parental competence and dialogue skills, then considering tensions as normal and constitutive of the situation, and finally mourning "systematic acquiescence" and "fair distance".

2/ Become aware of the implicit and consider this relationship as a professional act. This implies living a proactive, constant and thoughtful approach; building a "coeducation project", reflecting on the objectives and modalities of each action, questioning the readability and effectiveness of the mechanisms.

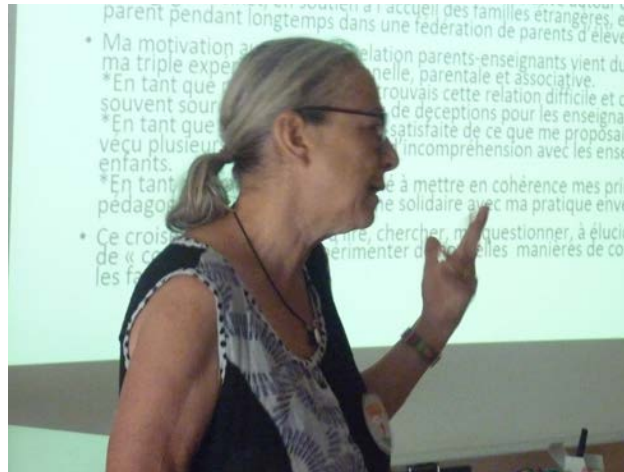
3/ Consider coeducation as a real learning challenge and not as a comfort or conviviality issue. We know that mutual trust is a source of psychological security to make the child available for learning. Beyond that, the student - especially from a popular background or a different culture - must be convinced that his or her family culture has value in overcoming the conflict of loyalty. Finally, awareness of the bridges between family and school cultures strengthens the ability to make connections and institutionalize knowledge.

1 Sylvie Rayna « La coéducation en questions », Eres, Toulouse, 2010

2 ANLCI : Agence Nationale de Lutte contre l'Illettrisme

It is interesting to be aware of the existence of 4 models in school-family relations (see next page).

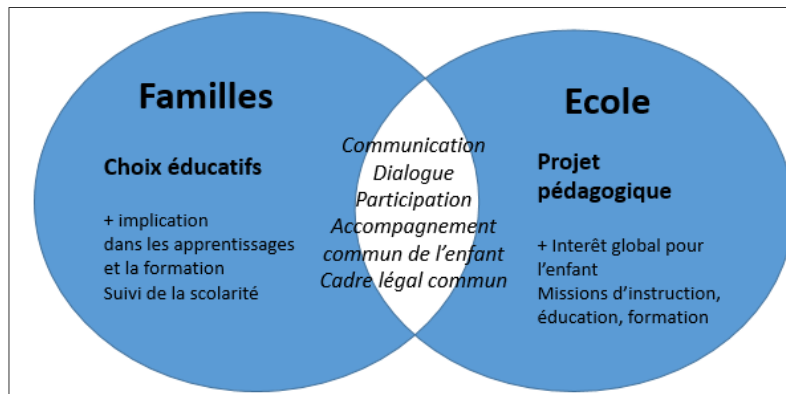
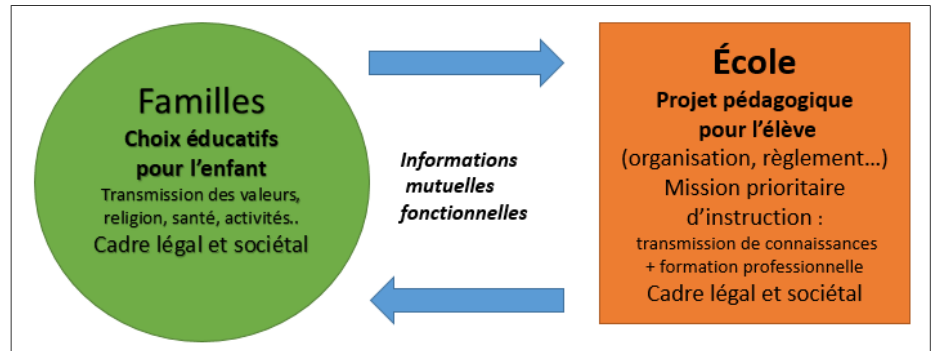
The presentation of these four models was very informative for the workshop participants, as they can serve as a lens.. They can also be very effective in understanding conflict situations with parents, which appear to reflect a gap between the model proposed by the school and that hope for by parents, or between the model announced by the Institution and the one actually put in place.



FOUR MODELS OF SCHOOL-FAMILY RELATIONS

from Catherine Hurtig-Delattre

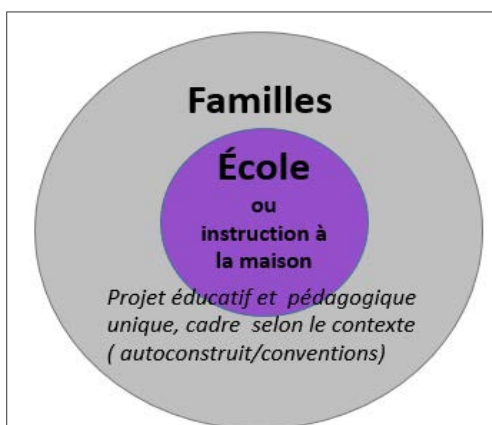
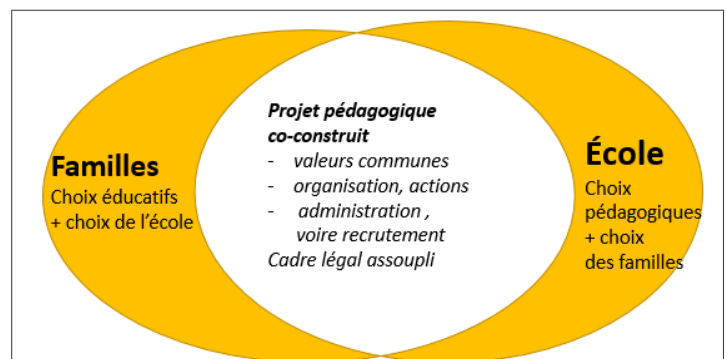
1- **The compartmentalized model**, which is that of the traditional French school such as "Jules Ferry".



2- **The coeducational model**, currently recommended by the Official Bulletins in France in public schools.



3- **The co-manager model**, which is that of the associative schools and schools in the Anglo-Saxon countries.



4- **The fusion model**, which is that of "unschooling" or schools integrated into a community life.



Following this presentation, and in order to make these « reading grids » operational, we proposed a moving debate. The diagrams presenting each model were displayed on the walls of the room and the participants had to position themselves in relation to these diagrams. In each case, the participants - especially when they had a marginal position - discussed the justification for their positioning and each one was able to change places as a result of the collective reflections.

1st step: In my current practice

The coeducational model is the most shared reference. However, several participants are aware that they are referring to the historically very important compartmentalized model, even if the official instructions of their country ask them to switch to the coeducational model (France). Others refer to the co-management model, being in a private school (Côte d'Ivoire, Cameroon) or when their country's public system provides for this place for parents (Quebec). Many fall "between two" (between compartmentalized and coeducational, coeducational and co-managerial). Several also state that they are aware of the importance or, on the contrary, the limit of the common field in one model or another. None of them refer to the fusion model.



2nd step: My ideal model

None of them refer to the compartmentalized model, which is incompatible with Freinet's pedagogy.

On the other hand, the choice between coeducational or co-managerial models is a matter of debate. The coeducational model leaves more freedom to parents and teachers, but it involves resolving value conflicts, which can be profound. The co-manager model makes it possible to go much further in the common construction, but it implies a limit of confrontation with otherness, a form of "self" with the complex question of the origin of the fixed framework and the risk of being constrained by an ideology. As for the fusion model, it may tempt some, while it is inconceivable for others. From a civic and political point of view, it also seems incompatible with Freinet's pedagogy, which claims to be "rooted in the real world". So, it sometimes acts like the fantasy of a dreamed "hyper coherence". The debate around this model makes it possible to become aware of this dream, to measure its limits: how far? And aren't we afraid of reaching totalitarianism?

The discussions then continued in language groups (Spanish / French/English).

This work around the four models has become a benchmark for our workshop. We also chose to offer it to visitors at the "open door" at the end of RIDEF, and it also proved to be very effective in sharing our thoughts.

DAY 4: Thursday, July 26

1/ body warm-up

That day, we started with small self-massages proposed by Alexandrine. What a pleasure to take some time for yourself! (which is not a luxury in a Ridef!)



2/ exchange of practices

2.1 Nunez School (Madrid): a school with high parental participation

The "Nunez" school in Madrid is a public school in a popular environment, adjacent to a district of Gypsy families. This school was threatened with closure four years ago, following a drop in enrolment due to operational difficulties: violence, lack of motivation of students, poor relationships with families.... Indeed, in the Spanish public system, schools are only sectorised by municipality. Families in Madrid can enrol in a school of their choice, living in other parts of the city. Conversely, parents in the neighbourhood can choose a school in another neighbourhood. If a school's enrolment drops too much, the city may choose to close it. The teaching team rather than give up, got together and created a project to "rebuild" the school, by associating neighbourhood associations, artists and widely opening the door to the involvement of parents, a project that resulted in the re-registration of many families (both within and outside the neighbourhood) and finally a "rescue" of the school.



History of the Nunez school by Isabel

Context :

"Colegio publico Manuel Nunez de Arenas" (Madrid, Spain)

Neighbourhood: Entrevias (Vallecas) = working class neighbourhood with a high marginal population (gypsies)

School age: 3 to 12 years old

Possible number of students: 200

2012: The administration informs of the planned closure of the school

Reasons:

- too few students (87 enrolled, 76 of whom are of Gypsy ethnicity)
 - recurrence of conflict and violence
 - demotivation and fear of teachers
- poor image of the school: no one wants to enrol their children

2013-2016: A change to avoid closure

- active methods: project work
- total openness of the school to families and entourage in order to avoid mistrust and fear around the social reality of the school
- programmes for the democratic construction of community life:
 - * rules developed by students in assemblies
 - * families know and respect the rules
 - * punishments are replaced by services rendered to the school community

2017-2018: the new project

- open house for families: transparency and communication
 - families participate in school life in its entirety
- increase in registrations thanks to new methods: projects, workshops, cooperation...
- new families balance the school population: great improvement in community life

**In 2017-2018 the Nunez school reaches a total of 202 students:
the school will not close!!!**

Isabel presented us with several videos showing us this work, explaining / translating the content - easily understandable thanks to very telling images.

- a first video showed the atmosphere of the school "before" the project: we see students with little motivation and a teacher struggling with group management difficulties.



- a second video showed the stages of the new project: how teachers gave their personal time to raise the necessary funds; how neighbourhood associations were solicited to ensure that the school was better integrated into the social fabric; how artists were involved to improve the living environment....

- a third video specified all forms of possible parental involvement in this new project:

- * participate in school management bodies
- * become a "class referent", a resource person for the class
- * participate in parent-child activities within the framework of the association
- * participate in daily reading times or weekly open-ended workshops included in school time (crafts, science, robotics, etc.)
- * help with the supervision of outings
- * participate in parties, concerts, shows, breakfasts....
- * maintain the school garden....



Isabel also showed us a "family participation guide" that specifies all these possible forms of involvement: in the classroom, outside the classroom, with the school authorities.



- a fourth video was the surprise of the day: it had been shot by a group of 4 parents very involved in the school, with us in mind particularly! Isabel had told them about this workshop in which she was going to participate, and these parents had taken the initiative to give this testimony.

Unlike the previous videos, this one was composed exclusively of oral testimonials, in Spanish without subtitles, so it was incomprehensible to many of the people in the workshop. It was decided that Isabel, Alexandrine and Catherine would view this document together in the afternoon in order to summarize its contents in writing, with a translation in English and French. Thus, the next morning, everyone was able to follow what was said and understand these testimonials (the full text is available in the appendix).

This video was even shown in a short workshop (and therefore accessible to others who might be interested) to prepare a response for these parents.

Isabel's presentation impressed us all. In this emblematic project, we found several fundamental elements for our reflection:

- the strength of the commitment of professionals
- the effectiveness of outreach efforts to the neighbourhood and partners,
 - the reconstruction of social peace by relying on the diversity of families,
 - the true place given to parents, who can be a force for proposal in the face of the difficulties encountered, with a framework set by the teaching team,
 - taking into account the cultural diversity of families.



Hats off to Nunez's team!

2.2 individual interviews with parents in Sweden, Quebec and France

Individual dialogue modalities with parents were presented by Sylvie for Quebec, Catherine for France and Els-Marie for Sweden.

In these experiences, we saw the importance of the proposed framework and reference tools to ensure that we are talking about the same thing and that we have a common purpose, namely the student's/child's academic results.

Links for the alternative school "l'envol" in Quebec:

<https://lenvol.cslaval.qc.ca>

<https://lenvol.cslaval.qc.ca/parents/implication-parentale>



Parental involvement is mandatory in alternative schools in Quebec. The number of hours may vary per school.

At the beginning of each school year, teachers receive each child and his or her parents for about 20 minutes, in order to learn about their interests for the year and create personal contact with the new families. Generally, children and their parents have already thought about what they will say.

Link to the individual interviews in France:

www.centre-alain-savary.ens-lyon.fr/CAS/rerelations-école-familles

Many Freinet pedagogy teachers conduct systematic individual interviews with their pupils' parents once or several times a year.

An online resource shows the conduct of these interviews, with comments on several topics: entry into the interview, multilingualism, evaluation, managing bridges from different perspectives...

An example of individual interviews in Sweden:

When I have discussions with the pupils and their parents I do it in three steps :

- what will the pupils say – I and he/she usually talked about it before
- what will the parents say
- and what will I as a school representative say.

2.3 The "Mothers' Club" in Côte d'Ivoire

Solange presented us with this mechanism aimed at involving mothers in working-class neighbourhoods and villages. The goal was to get parental collaboration with teachers in supporting parenthood, starting with campaigns for birth registration and school enrolment. Here too, this remarkable experience also impressed us. It gives real weight to parents' civic action, with concerns far removed from our comfortable Western lives.

Here is a testimonial, taken from the answer to the parents in Madrid:

"I am an inspector and I work in a working-class neighbourhood in Côte d'Ivoire. I am in charge of a district with 10 elementary schools and 2 kindergartens. In this neighbourhood there was a lot of violence, a lack of health education for parents and many parents did not want to send their children to school. So we made requests to our hierarchy and we got help from the World Bank to rehabilitate schools and involve parents. Today, the mothers of the "mothers' club" are involved and support the work of teachers, doctors and administrators. These mothers make other parents aware of the importance of birth registration, vaccination and regular schooling. They help young mothers when there are early pregnancies and promote mother's literacy so that they can follow the children's schooling. They are involved in schools to clean the premises, or to help. »



2.4 The "child-soleil" system

This system consists of "honouring" each child and his or her family once a year, by offering parents the opportunity to bring something from their family culture into the classroom (a game, a story, a song, photos...)

A film was made in Catherine's class that explains this device:

<https://youtu.be/VPRthBhpBho>

See also in the appendix "Parental participation schemes".



DAY 5: Friday, July 27

1/ body warm-up

Massages "à la chaîne" :)



2/ discussions by language groups on a given theme

We were aiming for small group reflection. To avoid the language barrier, we have therefore set up three groups of the most widely spoken languages: French, Spanish and English.

Each group had to reflect upon one of the following issues:

- parental participation
- management of conflict situations
- individual dialogues

For each topic it was asked to question the place given to the child.

Each group was supposed to have a secretary, but unfortunately we are missing one of the workshop reports.

MANAGEMENT OF CONFLICT SITUATIONS

"Spanish" language group

How can the child's best interests be respected when families and teachers disagree?



As teachers, we have to defend the student's interest in the group because each family has different norms and boundaries. It is necessary to clarify what the common boundaries are.

When there is a conflict, it is important that all teachers talk and come to an agreement regarding conflict resolution. Also, it is important to avoid value judgments, criticism... in the presence of parents.

We must not focus too much on the punishment, and if there is one, we must agree on the punishment. What should be done is to offer the possibility of restoration, of active conflict resolution for the student. Otherwise, we will return to the starting point at any time or situation in the future.

INDIVIDUAL DIALOGUES *"French" language group*

Organisation of individual interviews

Sally: small school with 12 teachers for 60 students. We have one hour a week devoted to appointments with parents. Appointments are decided by invitation of the teachers or at the request of the parents. They take place on Mondays because school hours end at 2 p.m. Teachers must be present for 5 hours without children per week. Meetings with parents take place between 4pm and 5pm. It is up to each school to decide.

In this school, the parents are very united. We have a liaison book and a Whatsapp group. I am the one who decided to invite the children to these meetings when they are between 9 and 12 years old. Not all teachers do this.

Tinan: at the beginning of the school year, we organize a meeting for all parents. We present the school and the rules. Then, at the request of the parents, we can receive them from 11:30 to 12:00, just after school and from 15:30 to 16:00. But other schedules are possible at their request. Most often, the child is present because the parent comes to pick him up just before.

The message we are trying to get across is that school should not be presented to children as a sanction.

Leonard:

I propose a first group meeting with the parents, two or three weeks after the start of the school year. I always propose two dates to avoid problems of parental availability. But, for different reasons, not all parents come. This period allows me to take pictures of the active children and show them. The photos also allow me to present my pedagogical principles that are different from those of all the other teachers in the school. This meeting is an opportunity to discuss with me but also between parents educational principles and pedagogical choices, to compare them without ranking them.

Then, due to the restrictions of the Vigipirate plan in France (in response to the attacks), parents do not have access to the school and I post a schedule with appointment times for parents to register for individual interviews. During these interviews, it is the parents who choose whether or not the child is present. I encourage parents to come in pairs when possible and encourage them to think about the possibility that the child may be present. But the child's place is not very well defined in this case because the positions are not equivalent. Some parts of the interview may take place between adults and the child is not addressed while he or she is present. It's a problem I have to think about.

Other appointments are scheduled throughout the year: one or two more depending on the parents' needs. But any appointment is possible according to the needs expressed by the parents, the teacher and sometimes the child (much more rarely).



Alexandrine: parents are brought together collectively in order to receive information about the class, how it works, etc.

In France, schedules are dedicated to meeting parents but no longer for children in difficulty.

I have already done the individual interviews with all the parents but I found it very cumbersome. There were sometimes children present, but not systematically. Yet it is beneficial process. I think I'm going to try the formula with two or three families at the same time.

The place of the child:

An organized interview with the child present can be conducted at the beginning of the interview and then in the child's absence. It makes it possible to say different things depending on what the two situations allow. The interview can also be structured in turn, as a teacher and as a parent. Catherine's theoretical contribution regarding asymmetry of both esteem is very useful in this case.

Consideration should also be given to separating issues that concern the child from those that concern only parents.

In France there are also what are called "educational teams" which, in the event of school difficulties, bring together, sometimes in the presence of children, specialised teachers for children in difficulty, parents, teachers and other adults working with children outside school (speech therapists, psychopedagogues, etc.).

PARENTAL INVOLVEMENT *« English" language group*

- no report -



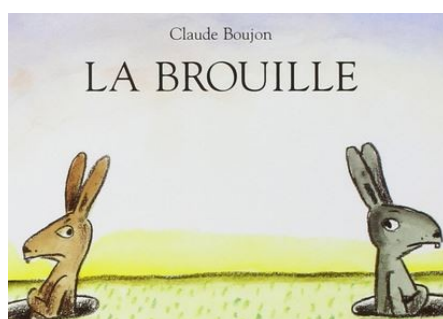
DAY 5: Friday, July 27

3/ "the album in several languages" workshop

This is an activity aimed at promoting plurilingualism in a classroom, by putting students in a situation of attentive listening to unknown languages.

An story, chosen for its simplicity and its "universal" content, is first read to children in the language of the school. It is then offered for reading to foreign parents or parents of foreign origin, in the various languages present in the classroom. Translation is provided if possible, or prepared at home.

Here, the album chosen is "La brouille" by Claude Boujon, who talks about two rabbits and a fox about neighbourhood disputes and uniting against a common enemy...



This system has been transposed to our multilingual group. The album was first translated into the vehicular languages of the workshop, then read in language groups: French, Spanish, English. Thus all participants were informed of the story and the characters. Then we asked participants who spoke languages not known to others to prepare a translation: into Portuguese, Swedish, Wolof, Lingala. The volunteers were then able to give us a free reading in the language of their choice (other than French, English or Spanish).



Presentation by Germain in Wolof.



Reading by Andréia in Brazilian.

This activity was a great success and had a powerful impact on the life of the group! Indeed, the participants took possession of this device, which they experienced as a space of jubilant communication... The group chose to present it to the Ridgefishes during the presentation of the workshop, with undeniable success.

Dramatization by Els Marie and Louise (Swedish). Jubilant!



Catherine: I was really very interested to see that some of the phenomena I had experienced in class with the parents were repeated in this group of multilingual adults.

First of all, in setting up the system, we came to appreciate the confidence workshop participants had in themselves and each other, which left room for the unexpected. When I asked participants from different countries to plan this activity, I had no idea how they would - or would not - take it. But I was unintentionally prejudiced... For example, I had more confidence in the likely enthusiasm of the Cameroonian and Senegalese participants, with whom contact during the workshop was easy and warm, and more concern for the two Swedish participants who were reserved and a little away from the group. However, surprise: during the presentation, the Cameroonian duo had difficulty getting along and proposed a rather "academic" first reading, while the Swedish duo had spent the evening rehearsing and finally proposed a theatrical staging of the album, which made the whole workshop laugh! I find it wonderful to be surprised like this: it is when you see that the other person is not where you expect him/her that you know that you have given him/her a real place... and that's what I try to do when I open the door of my class to parents. Later on, the performance of the Swedish women served as an emulation and everyone began to value their language in the form of a sketch...

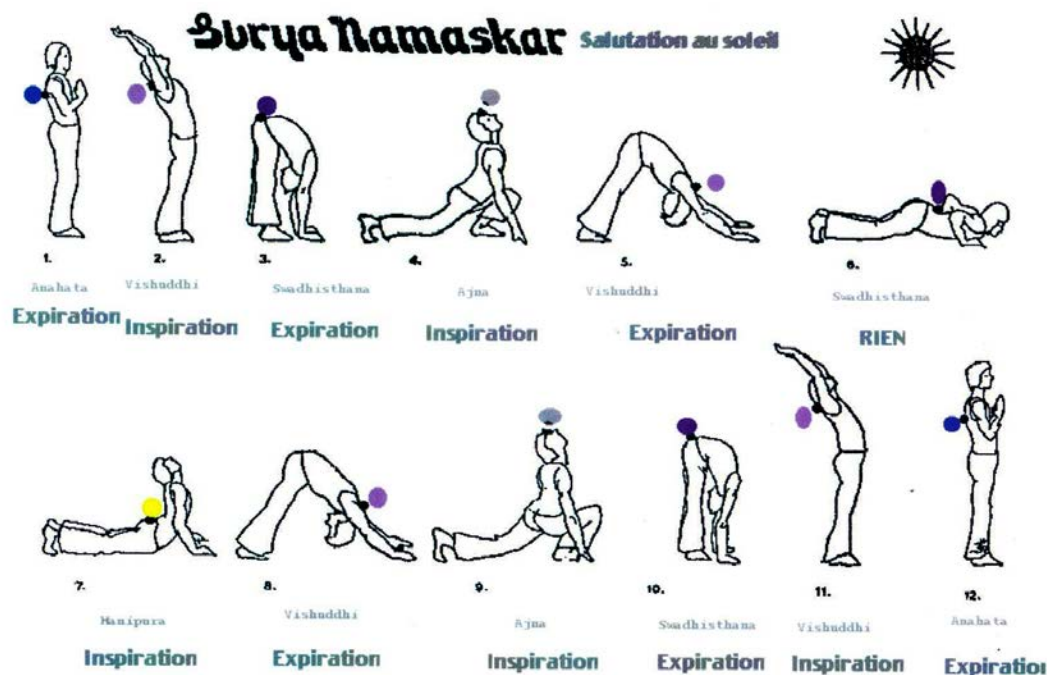
Secondly, the effect produced by the promotion of non-vehicular languages. In an RIDEF, some languages are dominant, for a pragmatic reason for translation: English of course, but also French and Spanish. While we were in Sweden, reading this album was almost the only opportunity to hear Swedish! We then grasp the identity issue for our Swedish comrades, who took this springboard to get out of their reserve, probably largely due to an insufficient command of English, or an unease to receive us in their country without making us hear their language. As for the languages of the various African countries, mastered and never valued, it is also very jubilant for the natives of these countries to highlight them. Regarding parents who have been pejoratively labelled as « allophones », I have often felt their pride when their multilingual skills, their linguistic abilities have been spotlighted. For the child too (here, for the other natives of the group), hearing this language that only one understands " is a very strong identity experience.

Finally, we found this approach very effective, which consists in knowing the story and the characters first, and then listening to an unknown language. Everyone can thus take bearings, recognize words, understand thanks to intonations, even in a totally unknown language!

DAY 6: Saturday, July 28

1/ Body warm-up: greeting in the sun

We start the day this morning by greeting the sun, to focus and find our energy, in connection with the elements. But at the same time, Europe is experiencing a major drought, there have been serious fires in Greece and the situation in Sweden is critical. So this exercise puts us at the heart of our paradoxes and the complexity of our lives as inhabitants of the earth in the 21st century..



2/ preparation of the presentation

This will be the last day, all long workshops are scheduled to be presented this afternoon. We have the choice between a presentation in the form of a "show" on a stage or a presentation in the form of a "knowledge market" in our room, with public circulation.

We vote, it is the "knowledge market" form that we will present our results, but with a "mini-show" part with schedules to present "Multilingual confusion".

All workshop participants and ourselves form a cooperative organizational council to decide on the forms of presentation and manage the preparation time.

It was decided to dedicate three spaces in the room:

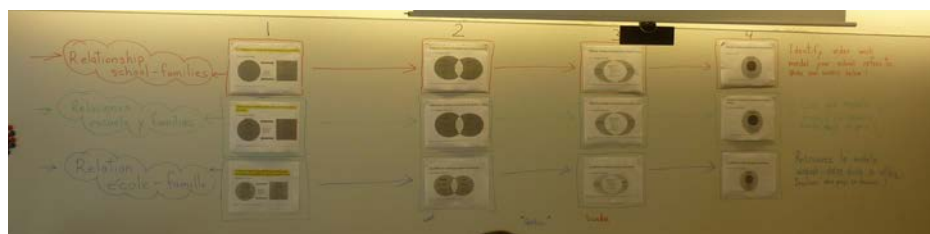
- a theatre corner for history in several languages
- the large whiteboard to present the diagrams of the four educational models
- a space that brings together the other highlights of our week:
 - the experience of Nunez → video with Isable that can explain
 - our language flowers
 - plastic production
 - education systems
 - sun children

} poster + title and explanations

Group members spread out in the morning over each section to prepare the presentation and be in place to explain in the afternoon (with a rotation system so that everyone has time to go and see the results of the other workshops).

It was another great moment of sharing and cooperation, with every participant and group keen to showcase all our wealth. And besides, the success of our workshop was equal to the investment of the participants!

Educational models



The flowers of
tongues,
examples of working
with families
and other highlights
of the week



The album in
several languages



3/ assessment of the participants

We had proposed four "themes" for reflective feedback on the workshop, written on four large posters placed on the ground. Participants had at their disposal post-its that they would freely stick on the posters of their choice.



"what I loved"

The assessment made by the participants was very positive overall.

The "I liked it" opinions concerned:

the atmosphere, the welcome

the organization, framework, proposed activities

exchanges of experience, with a striking presentation (Nunez College)

translations

theoretical contributions

"what I didn't like"

6 opinions were expressed on translation issues (misunderstood vehicular languages, slowness, heaviness...)

1 person lacked space to express a particular difficulty

1 person lamented that we always talk about "parents" by not taking enough account of particular situations (single parents, children in institutions...)

"what I missed"

All the opinions mention the lack of time (to deepen, to get to know each other, to debate, to master the other's language...)

"what I propose"

Four opinions propose to continue the reflection at future RIDEFs or elsewhere!

What I loved, what I learned	<p>Comme je ne savais pas trop à quoi m'attendre, j'ai été très agréablement surprise de la qualité de atelier et des échanges entre les gens.</p> <p>El grupo a sido muy acogedor. / El taller muy participativo / las actividades muy bien enfocadas al tema del taller / las experiencias muy interesantes / Muy buen clima, actitud cooperativa y sentido del humor. 😊 (Isabel – Madrid)</p> <p>Me gusto mucho la manera en que las actividades se organizaron con la presencia de los principios de la pedagogía Freinet. (Andréia)</p> <p>Me ha gustado muchísimo la emoción que se ha respirado durante todo el taller, el brillo en los ojos de todos y todas ante las experiencias y fuente a las posibilidades de éxito/mejora. Maite Infiesta</p> <p>Me gustó la dinamica del taller, las actividades y la calidez de las instructoras. Me gustó la experiencia de Isabel. (Miriam)</p> <p>La découverte de l'expérience de Nuñez.</p> <p>J'ai aimé le sens d'organisation et la profondeur du travail, l'intégration amicale. Le sens de relation école-parents-élèves sera dorénavant différent dans mon école. (Michel)</p> <p>Activités bien équilibrées (collectives, groupes, présentations...).</p> <p>Open mind of every one.</p> <p>I like to here(?) how it is in different countries and (?) from every one.</p> <p>Las experiencias presentadas. La fundamentación teórica y los modelos.</p> <p>J'ai beaucoup aimé la présentation avec les objets.</p> <p>Plastic cration and writing with my pupils's parents.</p> <p>Gros travail sur la traduction (ce qui tombe plutôt bien vu le thème de la Rides ☺).</p> <p>Parler et entendre plusieurs langues.</p> <p>Les échanges entre les expériences de différents pays.</p> <p>Aprendí diferentes modelos de relacionar-se con las familias en la escuela. (Miriam)</p> <p>I liked how friendly and lovely everyone was. You two have a lot of patience and a very good structure.</p> <p>Les 4 modèles ont éclairé ma vision en lien avec la structure coéducative de mon école et des autres écoles.</p> <p>Les différents modèles de relations école-famille (que je ne connaissais pas).</p> <p>I liked meeting people from different places and building something together.</p> <p>Me ha gustado todo y ha mejorado mi oído et cerebro para las lenguas y para no pasar de largo ante un hablante al que no entiendo nada.</p> <p>Me aprendido a no destallecer, a seguir con mi lucha, a menudo solitaria, en pro de la coeducación. También he aprendido ideas concretas para realizar en el aula. (Maite Infiesta)</p> <p>Saber más sobre el colegio Nuñez.</p> <p>He aprendido que comunicarse « es divertido » si las dos partes quieren / Que somos muchos maestros los que trabajamos en la misma linea « no estamos solos » / todo lo tratado en el taller me ha aportado « ideas nuevas » (Isabel – Madrid)</p> <p>Les exemples de travail avec les familles : ceux que je ne connaissais pas, ceux dont j'avais entendu parler mais que je ne comprenais pas.</p> <p>Coexistence des aspects théoriques et des témoignages de pratiques. / Coexistencia de aspectos teóricos y pruebas prácticas. / Coexistence of theoretical aspects and practical evidence...</p> <p>L'organisation du travail a été bien suivie.</p> <p>L'organisation de l'atelier en général.</p> <p>Aprendí muchos ejemplos de actividades similares a las que nosotros realizamos en nuestra escuela, pero con técnicas distintas.</p> <p>J'ai aimé la convivialité et l'esprit d'apprendre et aussi le travail d'équipe. Bravo à Catherine et à Alexandrine. (Germain)</p> <p>La richesse des échanges dans le groupe.</p> <p>Relation ship 1 – 4.</p> <p>J'ai appris que la coéducation est un concept complexe qu'il faut actualiser et adapter au jour le jour. (Germain)</p> <p>J'ai aimé l'esprit d'équipe et fraternité. J'ai aimé aussi toute la formation en atelier, c'était enrichissant.</p>
------------------------------	--

	<p>Ho que mas me ha gustado fue : cómo estructuraron el taller, los ejercicios al inicio y la comunicación con compañeras sin que necesariamente yo habló su idioma. J'ai aimé l'ambiance qui s'est construite dans le groupe au fur et à mesure.</p>
What I didn't like	<p>Tuve la dificultad personal de expresarme mejor a causa del idioma. (Andréia) It was a little difficult because I just understand english a little. Frustration d'avoir été un peu absente. Mi limitación en cuanto al idioma. La lentitud en ocasiones por la necesidad de traducción. La monotonía por razones de traducción. (Maite I.) Le fait de traduire en deux langues rend les séances un peu longues. (Germain) I didn't like that we didn't have alot of room for personal problem's and exchange. (It was my reason to pick this workshop and after we did the reflection-collage about our relationship to students-parents we didn't talk about it.) No me gusta que se hable « demasiado » de la madre y el padre. Hay niños que no tienen uno o los dos, niños de instituciones, compartido con otr@s personas.</p>
What I missed	<p>No me preparé para compatir las experiencias que vivo en mi país pues cuando recibí el mensaje ya estaba en Europa. (Andréia) Ce que j'ai déploré c'est que la traduction était rapide. I was missing more room/time for personal stories/tipps/exchange. Me ha faltado : hablar màs idiomas - màs tiempo para poder profundizar en las experiencias de los demás. - un espacio de reflexion y debate sobre las experiencias. (Isabel – Madrid) Tiempo para asimilar el titulo y la propuesta del taller. Pensando a « la coeducación » con familias porque es fuente de conflictos. Me faltó conocer un poco mas de las experiencias de otras escuelas, el tiempo no lo permitió. (Miriam) I was missing a lot input because of the langage. It was very difficult sometimes. I missed what he « enfants soleil » are. What is it ? Tiempo para debatir, aunque ya se sabe que las actividades se ven limitadas por razones organizativas. (Maite Infiesta) Il a manqué de temps pour approfondir certaines discussions. Du temps pour échanger avec chacun, approfondir les discussions. Du temps pour débattre des « problèmes personnels » à partir de cas concrets. Lo que me ha faltado es poder compartir con materiales vivos la experiencia del trabajo que mis compañer@s realizan en el aula.</p>
What I propose	<p>Poursuivre cet atelier pour la prochaine Ridef / Maintain this workshop for the next Ridef / Mantener est taller para el próximo Ridef Seguir en la proxima Ridef con la temàtica de este taller (Maite Infiesta) Compatir on-line las experiencias que no se han traído a la Ridef Que en el pximo Ridef se siga este taller para enriquecerlo (Miriam) Hacer un esfuerzo por mantener la línea de comunicación abierta entre los miembros del taller At the beginning translation was done one langage after another ; after, it was faster in small groups. Continuer cet atelier pour approfondir ce qui n'a pas pu l'être (idée pour le Québec).</p>

Conclusion: facilitators' assessment

Catherine:

For me this workshop was a great experience. It allowed me to consolidate the theoretical support I want to transmit, to share it with a group of enthusiastic participants. At the same time, I liked being pushed by the side steps imposed by such different contexts: the harshness of the reality on the ground and the strength of the involvement of the Nunez school, the precariousness of the living conditions of families in French-speaking Africa, the quasi co-management of parents in the school in Quebec...

One regret, or a desire to go even further: I would have liked to deepen the controversy, to explore our different conceptions of coeducation. For example, about the management of conflict situations or the child's place.

Co-animation seemed to me to be a practical application of "asymmetry of both esteem": Alexandrine and I were not in "symmetrical" places in this situation, because of a greater control of the subject for me. But - at least in my opinion - our complementary skills, our common values and our mutual esteem have enabled us to share fruitfully, to enjoy real pleasure and to be effective.

Alexandrine:

For my part, the RIDEF experience is still as rich and exciting as ever. And I really enjoyed "going to the other side", even though I suspected that it was not easy! Fortunately, with Catherine, the agreement was serene, our asymmetrical relationship clearly assumed, it allowed us to get through difficulties without even being aware of them. I have learned many things, both theoretical and human. I now have a whole field of practical study left to invest in coeducation!



APPENDIX

- full text of the video of Nunez's parents
- other parental participation schemes : examples from Catherine's class
- bibliography

FULL TEXT OF THE VIDEO OF NUNEZ'S PARENTS

Preliminary: Isabel, a teacher from the Nunez school, informed the parents involved in the school that she would participate in an international meeting of Freinet Educators and that she was enrolled in a workshop on coeducation. Esteban, Suzana, Gemma and Laura decided to express their views on their participation in this school, in order to participate in their own way in the RIDEF.



Esteban is a doctor, Suzana works in an administration, they live far away and have chosen this school for their children because of its pedagogy. Laura lives in the neighbourhood, she is a chemist but currently she is not working to raise her children. Gemma is a local mother, who lives alone with her two children and does odd jobs.

Suzana: *We want to say that the participation of families in the Nunez school is very different from what is happening elsewhere in Madrid and even throughout Spain. This participation plays an important role in the school, since at least 30% of parents are strongly involved and with a wide variety of opportunities for involvement. There are many things we want to highlight.*

Laura: *We don't just come here to, for example, make sandwiches, but we can participate in the class. This involves us in an educational process, which is particularly rare.*

S. *Parents offer workshops, but always with the guidance of the teacher. They also participate by playing with the children, which is also educational for them...*

L- *These opportunities come from the management team that opened the door, and the teachers who accept us in their classes.*

Esteban: *It is courageous of them to show their work to parents and also to work in an unconventional way, which is not necessarily easy to understand.*

Gemma: *We don't come to school to judge teachers, or to interpret, but to collaborate. Parents have no special training, they are not teachers, but they bring what they can.*

L- *It's very good, we come here as volunteers and we receive training to be able to accompany the teachers, we then become useful and we feel important in the school. Through our participation, we have understood the philosophy of this school: why there are very few punishments, how children are taught cooperation... These are things that make us feel part of this school and it is now firmly rooted in our minds. Before, I didn't know anything about what was going on.*

G- When you walk through the door, you are told "you have a value". And then you feel like you can contribute something. You are a person: there is always something inside you and that is what you can bring... regardless of your social, economic, professional, cultural standing. Everyone knows how to talk, right? No need to know how to read or write. Even if you haven't been to school, you can bring something because you know things about life that I don't know.

E- There are so many different ways to participate that everyone can find their place. For some people there is the problem of availability, but the key is to find a form in which to participate and feel useful. As we offer you many possibilities, there are many things to do and sometimes we feel overwhelmed! We are delighted with this participation, but sometimes it's too much, we're tired...

S- The form of parental participation reflects the school's philosophy. For example, there are parent assemblies where everyone's voice is heard. Everyone is respected, no one is obliged to participate, every participation is voluntary. Everyone remains responsible for what they want to do and what they want to give. I'll participate if I like it! If I am tired, I can stop, the participation is shared among all.

When there is a problem in the classroom {there are sometimes very violent incidents between students} We have confidence in the competence of teachers who use methods of social participation and group communication. The teachers accompany the families in solving the problem; there will always be a time to meet. We have confidence because we know that teachers are consistent in their behaviour with children and parents. The way of working in this school is an education in itself.

L- Children learn and participate in a way that shapes them for life in society. People no longer care only for their clan, but for the whole community.

E- We form a community around the school's projects, but also with the outside world (associations, neighbourhood...). It is no longer just the school but the whole environment that is involved, everyone is a link in the chain. The neighbourhood feels concerned by the school, and the school feels concerned by the neighbourhood. Examples added by Isabel: collaboration with a migrant aid NGO located in front of the school / participation in demonstrations in support of women victims of violence on 8 March...]

S- We can say that participating in Nunez is living here! It is not right to say that, but that is the way it is. We also have our lives, we have other things to do but even at home, we are solicited... even if I don't come to school, I still have things to do...

L- Here in this school, there is a strong pedagogical project. There is a team that guarantees things and this keeps parents safe. We have the feeling that we have the opportunity to enter the school, to participate, to make proposals and we know that there is a thinking head who keeps the boat afloat. Everyone is welcomed, in an organized structure.

S- The participation rate is very high in Nunez because there is both security and flexibility. Teachers listen to families, leave room for the changes they propose. It stimulates us. In other schools there are a lot of speeches that go out into the wind. What often happens is that you are told that you will be able to participate, but when you arrive you can't do much. Here there is a listening and a lot of concrete things to do.

L- Here it is not like in the usual schools: if we have an idea we have to go and get the resources, the equipment or the people who can help us. We have to give ourselves the means to realize it. This is crazy!

E- Yes, it results in a multiplication of resources.

L- The director alone can't find everything! When there's a project, parents word of mouth. You talk to your cousin, who talks to his neighbor... and so on.

E- I want to insist on a point that seems fundamental to me. This participation enriches you and makes you better at parenting, but the primary beneficiary is the child. While I as a student did not experience this at all, the two worlds of school and home were totally separate. Here the two mix and form a unit. I think this is very important for the child's development.

L- It's like in the courtyard of a house, there's solidarity, several adults can take care of the children.

E- School is not a world apart. It is something that is integrated into daily life.

G- Here we learn to position ourselves in society. You are not the only reference for the child, and the teacher is not like a sole spiritual guide. You can find resources in all the adults around you. There's no point in complaining. Here there is not a single teacher, but 15 or 20 adults who can become referees. This is really an opportunity for our children. Here we take into account everyone as a social being. We have our share in education, and we can also be trained. And one important thing are the values defended in this school. It is a wealth that we must not lose.

S.- We come here to find life, it is not cut off from other times. I would like my daughter to understand it as I do, to integrate school into her life. I like being with you, doing things with you, that's all life! I wish my daughter would live it the same way. If I take a look at this place, I think that's exactly what I want!

OTHER PARENTAL PARTICIPATION SCHEMES: EXAMPLE OF THE CATHERINE CLASS

Objective: to bring the cultural diversity of families into the classroom

THE FLOWERS OF LANGUAGES

Excerpt from the class notebook : *"Chloe travelled with her mom and dad, they explained to us how to say "hello" in all the countries they visited. Sara taught us to sing in Italian, and Florentine knew everything... So we wanted to know all the languages that the parents in the class know... that makes our bouquet of flowers of languages! »*



During the morning welcome time, parents stick the petals of their flower with their child, helped by the teacher and the ATSEM of the class. Each parent explains the history of all these languages... The flowers are displayed next to the world map... All children dream of travel and multiple languages!



FAMILY DRAWINGS



In September, during welcome time, each parent draws the family, naming each member with his or her child. Then each child decorates and transforms the drawing into a painting. The whole forms an exhibition that presents all the families in the class. This is an opportunity to talk about the different forms of families and different lifestyles: large families or single child, life shared between the father's and mother's house, life in a foster home, etc...

THE BIG WASHING

Ephemeral artistic event of international scope (www.lagrandeessive.net)

Modalities: a visual artist, Joëlle Gonthier, proposes twice a year a theme of artistic production, and any community can take it over (school, social centre, hospital, association...). Works in A4 format are hung on wires, like linen, in a public place for one day. The photos are shared on the internet.



In the parent-child system, parents produce this « work » on a given theme during welcome time. Each parent will suspend their work with her child, on a wire in the courtyard of the school.

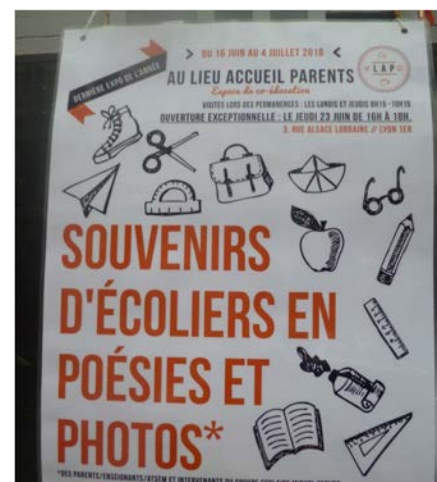


THE POETS' SPRING



This is another cultural event, specific to France. Every year in mid-March, the Ministry of Culture organizes "The Poets' Spring", an event to promote poetry in schools and cultural places, on a given theme.

On the occasion of the theme "20th century poetry", parents were invited to remember a poem learned in school or a nursery rhyme learned in their family when they were children. All the poems written in different languages were exhibited, with photos of schoolchildren found, at the parents' "reception area".



SUN CHILDREN



Each family in the class is invited to participate during class-room time on the occasion of the child's birthday. Parents bring a characteristic "surprise" from their family, in the form of their choice: object, photo, video, game, book, etc. The surprises presented become learning objects for children (knowing a country, a song, a new game...) and are part of the "common culture" of the class.

The photos of the children with their parents form the "family wall", a collective reference for the class group.



Examples of musical "surprises": a Chilean nursery rhyme with a puppet, a traditional French song with the flute, a lullaby from Chad, a Roma song, a dance from Congo.

20mn video link on "sun children":

<https://youtu.be/VPRthBhpBho>



VARIANT: INVITED PARENTS

Parent volunteers offer an activity of their competence, linked to their country of origin, their profession, their passion...

here: "Spanish week"



D-1: Spanish in the world

D-2: the noise of animals



D3 : flamenco



D-4: the churros

BOOK FESTIVAL or WORDS FESTIVAL

These events are either organized by teachers or by the parents' association, and includes highlighting books, reading, but also alphabets, languages, poetry, through activities offered to the whole school group for one or more days. It includes workshops, partnerships with booksellers, poets etc. Parents are invited to come and tell a story or read an album in their language, from their culture.



In Russian



In Creole



In Arabic

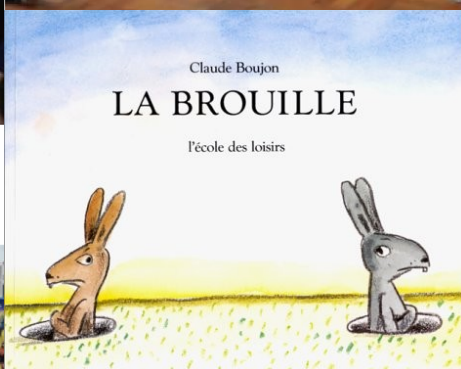


In English

VARIANT: THE SAME ALBUM IN SEVERAL LANGUAGES

See in the RIDEF workshop: "the jamming".

Here, the cultural object does not come from each family, since the same album is told several times. But unlike the "book festival" system, children take linguistic reference points, since they know history and hear it several times in different languages: here in Albanian, Comorian, Wolof, Arabic and Italian.



BIBLIOGRAPHY AND INTERNET LINKS

Selection of books

ATD Quart monde et Percq Pascale, *Quelle école pour quelle société ? Réussir l'école avec les familles en précarité*, Chronique sociale, 2012.

Deana Carlo, Greiner Georges (dir), *Parents-professionnels à l'épreuve de la rencontre*, Érès, 2015.

Decker Véronique, *Trop classe !* Libertalia, 2016.

Hurtig-Delattre Catherine, *Restaurer le goût d'apprendre*, L'Harmattan, 2004
La coéducation à l'école, c'est possible! Chronique sociale Lyon 2015

Jesu Frederic,

- *Co-éduquer, pour un développement social durable*, Dunod 2004

- avec Le Gall Jean, *Démocratiser la relation éducative*, Chronique sociale 2015.

Moro Marie-Rose

- *Enfants d'ici venus d'ailleurs. Naître et grandir en France*. La découverte, 2002.

- *Enfants de l'immigration, une chance pour l'école*, Bayard, 2012.

Rayna Sylvie, Rubio Marie-Nicole, Scheu Henriette (dir) *Parents-professionnels : la coéducation en question*, Érès, 2010.

Sites used or cited during the workshop:

Enfants soleil <https://youtu.be/VPRthBhpBho>

Entretiens individuels www.centre-alain-savary.ens-lyon.fr/CAS/rerelations-ecole-familles

École Nunez Madrid <http://ceipmanuelnunezdearenas.blogspot.com>

Blog Parents. <https://familiasporelnunez.org/quienes/>

Ecole Envol Quebec <https://lenvol.cslaval.qc.ca>

Onglet parents <https://lenvol.cslaval.qc.ca/parents/implication-parentale>

Coeducation resource sites

ATD quart monde videos of testimonies from parents and professionals

Familles, écoles, grande pauvreté, quand parents et enseignants s'en mêlent, SCEREN /ATD, 2014.

<http://crdp2ac-rennes.fr/blogs/famille-ecole-grandepauvreteuniversités>

1001 territoires = an inter-association mobilization approach to involve all parents in their children's success

www.en-associent-les-parents.org/

Ecole, famille, cité = an association that runs training courses for local groups based on dialogue, trust and exchange. Systemic analysis approach to the complex situations faced by families and professionals in the face of precariousness. ecoleetfamille.fr

ACEPP - Association des Collectifs Enfants Parents Professionnels

www.acepp.asso.fr/ Association that works in the field of early childhood (associative and parental crèches) and organizes training for parents and professionals (Université populaires de parents)

Elodil website for language awareness, educational resources

<https://www.elodil.umontreal.ca/>

Casnav multilingual resource sites

<https://www4.ac-nancy-metz.fr/casnav-carep/spip>