



GUIDE TO ACTIVISM FOR THE PROMOTION AND DEFENSE OF QUALITY EDUCATION IN AN EMANCIPATORY PERSPECTIVE

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LIST OF ACRONYMS AND ABBREVIATIONS

ADEA: Association for the Development of Education in Africa.

ANCEFA: Africa Network Campaign on Education For All

AVCD: Basque Agency for Development Cooperation

WB: World Bank

CEAAL: Latin American and Caribbean Council for Popular Education

CONFEMEN: Conference of Ministers of education with French in common

COSYDEP: Coalition of Organizations in Synergy for the Defense of Public Education

EFA: Education For All

IMF: International Monetary Fund

GPE: Global Partnership for Education

SDGs: Sustainable Development Goals

OIF: Organisation Internationale de la Francophonie

NGO: Non-Governmental Organization

PM: Prime Minister

PR: President of the Republic

ERNWACA: Educational Research Network for West and Central Africa

UNESCO: United Nations Educational, Scientific and Cultural Organization.



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INTRODUCTION

In February 2021, ANCEFA (Africa Network Campaign on Education For All¹) published a regional report on emancipatory education in Africa². Among other things, this report answered the following questions. First, what is emancipation, and second, what specifically is emancipatory education? What can emancipatory education bring to the school, especially in the context of African countries? Does it allow, in Africa, to bridge the gaps in the school systems, and what can it bring to the stakeholders of the school and more globally to African societies? Are there any experiences of emancipatory education in Africa, what have been the main results, and what lessons can be drawn from them? In the conclusion of the report, it was also mentioned that *"the time may have come to change the paradigm for evaluating the performance of African education systems, and more particularly to proceed with such an evaluation by taking into account social demand, or a certain number of educational or transformational objectives, such as democratization or emancipation"*.

For such a paradigm shift to occur, it will be important or necessary to support educational change agents in general and emancipatory education activists in particular with concrete ideas and strategies that can foster an emancipatory education.

It is to address such a need that ANCEFA, with the support of the EDUCO Foundation, has commissioned this guide³, which constitutes a tool to implement an activism in favor of Emancipatory Education, in order to promote and defend quality education in an emancipatory perspective in the region. To this end, this guide:

- provides stakeholders with simple definitions that clarify key concepts necessary to understand emancipatory education and the issues involved;
- provides elements for building a good mobilization and advocacy strategy to promote and/or strengthen emancipatory education;
- can be used to prepare and implement various actions (advocacy, awareness raising, communication, lobbying, training, etc.) in favor of emancipatory education;
- contains data and information (toolkits, key arguments and messages, etc.) essential for more persuasive and effective actions.

More specifically, this guide provides ANCEFA and its national coalitions with the instruments (definitions, strategies, targeted actions, messages, tools, etc.) they will need to carry out their social mobilization and


¹ "Africa Network Campaign on Education For All".

² This report was commissioned by ANCEFA, within the framework of the project "Global Campaign for Education: Contributing to Education for Social Transformation at the local and global level (EpTS)", the result of a partnership between ANCEFA and the EDUCO Foundation, and financed by the Basque Agency for Development Cooperation (AVCD). For the production of this report, a partnership was established between ANCEFA and the national coordination for Senegal of ERNWACA (Educational Research Network for West and Central Africa).

³ This guide was designed by the consultant Abdoul Alpha Dia. The drafting of this guide was also done under the supervision of a steering committee, composed (in addition to the author of the report) of the following persons:

- Mrs. Adama SIDIBE, member of the Board of Directors of ANCEFA
- Mrs. Solange AKPO, Regional Coordinator ANCEFA
- Mr. Hervé KINHA, Coordinator of the CBO-EPT
- Mr. Tahirou TRAORE, Coordinator of the CN.EPT - BF
- Mr. Abdou DIAW, Focal point of the Project at COSYDEP
- Mr. Robert Agnanamba BADJI, Program Officer, ANCEFA
- Mrs. Natalia Garcia MARCOS, social mobilization technician, EDUCO





More broadly, the guide addresses some of the specific needs of social organizations on the African continent to promote and defend quality education from an emancipatory perspective. It can be used by NGOs and other community-based organizations at the local level. This guide is therefore also intended for anyone working on education issues who is interested in an approach that puts emancipatory education at the heart of advocacy. It strengthens the work around emancipatory education as a whole and is intended for those who work exclusively in education as well as for those involved in social renewal programs.

Finally, this guide also has the following objectives:

- arouse the interest of public decision-makers and actors in education at the grassroots level (school principals, teachers, etc.);
- provide all education stakeholders (unions, parents, technical and financial partners, etc.) as well as the general public with the information, data and tools they may need to (i) better understand what emancipatory education is, and (ii) identify actions and initiatives in favor of emancipatory education that they themselves could initiate or support;
- be a useful resource for those working at the regional and/or international levels, particularly in (i) understanding the kinds of activities and processes that can take place at the local and national levels, (ii) finding ways to use their knowledge, skills and perspectives to complement and strengthen the work being done at other levels.

This Guide is organized as follows: The first part of the paper recalls what emancipatory education is. The second part presents strategies and actions for effective advocacy/activism around emancipatory education. Specifically, the following questions are addressed in this section. What goals or objectives to pursue? Who can take action to achieve the goals of emancipatory education? What types of actions? Which decision-making audiences? What alliances to make? What messages and slogans? Who can mobilize resources? Finally, the third and last part presents some tools for effective advocacy/activism around eman



1. UNDERSTANDING EMANCIPATORY EDUCATION THROUGH NINE (9) QUESTIONS-ANSWERS

1.1 What is emancipatory education?

According to Oscar Jara⁴, “emancipatory education aims to think and practice education as a liberating practice of human potentials and capacities. It implies to conceive education as a formative process of people as transforming subjects and not as objects. It considers education as an integral and permanent process, which therefore goes beyond the school and the school system. Finally, it leads to thinking and educating according to integral, diverse, open, critical, participative, playful and creative processes, which ultimately participate in forming to democratize the relations of power at all levels and dimensions of life and society.”

According to Grootaers and Tilman (2009), who start from the definition of emancipation as the exit or liberation from a tutelage, education would be emancipatory when it develops the knowledge and capacities of people allowing them to free themselves from an authority, a domination, a power. An emancipatory education would also be an education that does not alienate the characteristics that make up the humanity of human beings, in particular their status as moral persons. On the contrary, it is an education which allows to develop the capacity to be a moral subject. A moral subject is a person who is able to make axiological (moral) choices (freedom) in an enlightened way (knowledge and critical thinking) and to act accordingly (capacity to act).

1.2 What are the objectives and expected results of an emancipatory education?

What could be the characteristics of an emancipatory education, in terms of targeted objectives and expected results? Here are some criteria to answer this question⁵.

- An education is emancipatory if it modifies the representations of the future, by breaking with the absence of perspective or with a fatalistic vision of probable destiny.
- An education is emancipatory if it modifies the representations of the social logics currently at work, breaking with the vision according to which they are inescapable forces.
- An education is emancipatory if it modifies the images that the individual or the dominated group has of itself, of its capacities, of its skills, of its potentialities.
- An education is emancipatory if it equips people to act effectively.
- An education is emancipatory if it develops the basic intellectual mechanisms: reading, writing, calculating, of course, but also manipulating the basic mental mechanisms such as inducing, deducing, comparing, synthesizing, analyzing, formalizing, verifying, having method, etc.
- An education is emancipatory if it develops communication and expression capacities, if it trains to take the floor (in all its forms and thus, not only verbal) and to listen accordingly, if it develops a certain affective and emotional control.
- Education is emancipatory if it allows the dominated to build a new identity, both in continuity and in rupture with their former personality and in articulation with their project and their environment. Finally, emancipating oneself and freeing oneself from one's various guardianships is to change one's personality, to redefine one's identity.

⁴ Oscar Jara is a sociologist, popular educator and president of the Latin American and Caribbean Council for Popular Education (CEAAL).

⁵ For a more detailed presentation of these criteria, see ANCEFA's Regional Report on Emancipatory Education in Africa 2021. une présentation plus détaillée de ces critères, se reporter au Rapport régional sur l'éducation émancipatrice en Afrique publié par ANCEFA en 2021.



1.3 Which dimensions of emancipatory education should be considered as priorities in the context of African countries?

In its regional report on emancipatory education (published in 2021), ANCEFA, taking into account the specific context of African countries, identified six (6) major dimensions for emancipatory education:

- an education that develops autonomy and critical thinking;
- a humanistic (or humanizing) education ;
- an education that liberates ;
- an education for and through democracy ;
- an education for equality ;
- a decolonizing education.

These dimensions are, however, neither exhaustive (i.e., others could be identified that would also be relevant in the context of African countries), nor exclusive (i.e., several of these dimensions can be targeted, cumulatively).

1.4 What is an education that develops autonomy and critical thinking?

Since emancipation refers to a state in which an individual becomes capable of thinking and acting on his or her own, an emancipatory education would therefore be one that achieves such an ideal of autonomy of the thinking and acting subject. Education should therefore develop critical thinking, so as to be able to think for oneself. By encouraging the examination of a problem from different angles, the questioning of discourses and facts, the evaluation of options and reasoning, and the opening up to other points of view, critical thinking encourages the development of an independent mind.

Critical thinking is composed of two elements:

- critical mind, defined as a set of attitudes that push the individual to tend to be critical. Critical thinking is an intellectual posture, a state of mind that the critical thinker adopts when confronted with a question.
- a critical tool that leads the individual to carry out his critical thinking correctly, to evaluate the assertions, by making his judgments on the basis of reasons, that is to say of criteria allowing to consider that these judgments are credible, reliable and relevant.

1.5 What is a humanistic (or humanizing) education?

Education is a process of humanization. Education is indeed the process by which the human being as a biological being becomes a human being as a cultural being.

However, a strange phenomenon is occurring: the neglect of the human element in educational debates. This neglect is a consequence of the domination of a utilitarian rationality oriented above all towards the search for efficiency, profitability and profit. What becomes important is only to develop in the human being not the capacities that make up his dignity, but those that will allow him to earn money.



But what could a humanistic education look like today?

- A humanistic education helps learners to grow in humanity and to become in turn actors of humanization. It is thought of as a place of resistance to the forces that divert it from this task.
- A humanistic education involves being capable of empathetic imagination, thinking as a world citizen, being able to recognize humanity wherever it is found, becoming curious about other civilizations and more sensitive to cultural differences.
- A humanistic education does not produce humiliation, but pride. It takes into account that what enables a child to succeed is not so much a high IQ but the belief he develops towards it. The more positive his belief about his self-efficacy, the more resources he will find to achieve his goals and to brave the obstacles.

1.6 What is an education that liberates?

An emancipatory education fosters critical consciousness and, therefore, liberates. Emancipatory education aims at the liberation of human potentials and capacities, the liberation of man's own forces. To be free, to think and act freely, is a lifelong learning process. Nevertheless, it is a state of mind that can be shared, practiced, learned and taught.

According to Paulo Freire, education must be realized as a practice of freedom, concretizing itself on the basis of a pedagogy in which the "oppressed" obtain the conditions to discover and position themselves as free subjects and actors of their own history. Emancipatory education must contribute to people overcoming any kind of oppression, endowing their lives and reality with meaning and significance. Oscar Jara puts it this way: "education liberating from all oppressions and liberating all our potentialities".

1.7 What is an education for and through democracy?

One of the missions of school is to solve the difficulties of life together. To this end, it must instill in learners the virtue of democratic decision-making. It is also in this that School can contribute not only to reminding us that we live (or must live) in a democratic state, but also to reinventing, if necessary, the democratic ideal.

It is necessary to give young people the possibility, as soon as possible, to self-manage spaces in the schools according to their own needs, in "de-educated" school spaces. There is a need to go beyond the simple establishment of school governments, and to move towards greater democratization of decision-making processes in the education sector. Democratic management must be a principle and a practice from the roots of schools (micro) to the elaboration of major public policies (macro). Democratic management must be the norm (not the exception) in schools. Students, teachers, all employees of the education sector (from near or far), parents... should be able to take part in the debate on education as well as on political projects that affect schools.

1.8 What is an education for equality?

An education for equality has the following objectives:

- social emancipation, that is to say allowing each person to free themselves from the dependence of their original environment and to access, according to their project and their aptitudes, positions different from those held by their parents (notion of social elevator);
- preparation for life in society, by ensuring that everyone masters the skills necessary to integrate and play an active role in it;
- social justice, i.e., equal rights and a fair and equitable distribution of school assets, whether in terms of access, success, pathways or achievement;
- social cohesion, i.e., the meeting of learners from all backgrounds, the strengthening of a sense of solidarity and the emergence of a collective consciousness;
- social transformation by equipping all young people to contribute to the common good, with critical thinking and creativity, and to the improvement of the society in which they are called to live.

1.9 What is a decolonizing education?

Decolonizing education aims to deconstruct or reveal the colonial aspects of our societies. Coloniality refers to a regime of power that was born with the colonization of the world by Europe in the modern era, but which was not abolished by decolonization. Thus, decolonizing education ensures the teaching and learning of the knowledge accumulated by humanity throughout history, in different fields, overcoming the hegemony of Euro-centric or Western concepts and points of view, while taking into account the diversity of knowledge, cultures, languages and world views of different peoples.

A decolonizing education also recognizes and promotes multiculturalism, interculturality, and the different experiences hidden in educational spaces, that is, the social experiences denied by the dominant scientific rationality. It rehabilitates practices, experiences and perspectives that were made invisible by or since colonization. It generates spaces and methods of training that integrate the historical memory of peoples. It integrates the fact that the diverse knowledge resonates in an equitable and horizontal way when it is based on the memories and stories of each person, their territories, daily life and particularities, being developed for the community.

A decolonizing education promotes an intercultural, feminist, indigenous and peasant popular education, built from an ecology of knowledge (conceptual, spiritual, emotional, relational, affective, community and popular knowledge, among others), to recover languages, cultures and ancestral worldviews in order to get out of patriarchy, to get out of westernization and to recognize one's true identity. Ultimately, decolonizing education (i) helps young people build their identity, (ii) allows them to know the history, institutions and cultural heritage of their country, (iii) cultivates in them the awareness of belonging to a country.





2. SPECIFIC STRATEGIES AND ACTIVITIES FOR EFFECTIVE ADVOCACY/ACTIVISM AROUND EMANCIPATORY EDUCATION

2.1 What goals or objectives to pursue?

The goals of emancipatory education activism must be perfectly clear, and therefore must not suffer from any vagueness or misinterpretation. Given the multiple dimensions attached to emancipatory education, it would be futile to expect a single goal.

In concrete terms, and inspired by the definition of emancipatory education proposed by Oscar Jara, activism in favor of emancipatory education aims to engage, through public statements and/or concrete actions, so that education is thought of and practiced by all as a practice that liberates human potential and capacities. Emancipatory education activism therefore aims to discuss and act so that education is henceforth conceived as a process that forms people as transformative subjects and not as objects.

- The goals of emancipatory education activism can also be analyzed in terms of expected outcomes, namely: an education that modifies (i) the representations of the future, breaking with the absence of perspective or with a fatalistic vision of probable destiny, (ii) the representations of the social logics currently at work, breaking with the vision according to which they are inescapable forces, (iii) the images that the individual or the dominated group has of itself, of its capacities, of its competences, of its potentialities;
- an education that equips people to act effectively ;
- an education that develops (i) the basic intellectual mechanisms, (ii) communication and expression skills, the ability to speak (in all its forms and therefore not only verbal) as well as the corresponding listening skills, (iii) a certain affective and emotional control;
- an education that allows the dominated to build a new identity, both in continuity and in rupture with their former personality and in articulation with their project and their environment.

Drawing on the dimensions of emancipatory education identified in the report produced by ANCEFA, emancipatory education activism could aim to conduct any action or initiative whose results would be to produce an emancipatory education, that is

- an education that develops autonomy and critical thinking ;
- a humanistic (or humanizing) education ;
- an education that liberates ;
- an education for and through democracy ;
- an education for equality ;
- a decolonizing education.



2.2 Who can act?

Everyone can act so that the goals of emancipatory education are achieved.

Emancipatory education needs activists. Activists are primarily people who campaign for change, usually on political or social issues. Activists are men and women who are committed, sincere, dedicated, and available to lead any type of action, including field actions and campaigns for change.

Emancipatory education also needs the support and/or involvement of policy-makers. Activists are therefore useful and even indispensable, but they are insufficient, given that it is the decision-makers who ultimately have the power to make change happen and/or to move the lines.

2.3 What types of actions?

Under the heading of emancipatory education activism, several types of actions can be taken, all of which contribute to persuading decision-makers, mobilizing stakeholders and convincing the general public. Among these actions, three (3) are of particular interest to us: advocacy, lobbying and field actions.

2.3.1 Advocacy actions

Under advocacy, activists must defend emancipatory education in writing or orally. Advocating for emancipatory education primarily means doing two things. First, promoting the concept of emancipatory education systematically or at any appropriate opportunity. Not everyone has heard of emancipatory education, and those who have heard of it do not necessarily have a good understanding of it. Emancipatory education also has its opponents, for whatever reasons (objective or subjective). To all of them, it will be important to remind what emancipatory education is, what it aims at, what it brings in addition (at the level of the educational system and/or of the society). By doing so, in other words, by raising awareness and explaining about emancipatory education, one rallies the cause of emancipatory education, one pushes the community (decision-makers, educators, opinion leaders, parents of students, learners themselves, etc.) to take action in the desired direction. For advocacy for emancipatory education to be successful, it will need to be led by men and women who are able to mobilize their peers and fellow citizens, organize field activities, and communicate well with all segments of the community.

2.3.2 Lobbying actions

Emancipatory education also needs lobbying actions, i.e., to influence not only targeted individuals (especially those in a position to decide or influence the decision), but also the regulatory or legislative framework.

From the point of view of education, the decision-makers are multiple (President of the Republic, government, elected officials, teachers, international organizations, etc.) and are at several levels (local, departmental, regional, national, international). In order for educational reforms to be initiated, but also for them to be successful (in terms of their implementation), the action of these decision-makers must converge, and this is why lobbying must be a broad (in terms of targets) and permanent (in terms of duration) activity. This is also the case from the specific point of view of emancipatory education.

2.3.3 Field actions

Emancipatory education certainly needs advocacy and lobbying, but it also needs field actions. Indeed, by all means necessary, the usefulness or relevance of emancipatory education must be proven, and for that, what better than field actions?

Various experiences are taking place in the educational field, so there should be more that claim to be emancipatory education, partially or totally.

2.4 Which decision-making audiences?

2.4.1 The State and its branches

Education being one of the sovereign missions of the State, no major reform of the education system can be envisaged without a strong involvement of the State. Indeed, it is the State that takes charge of:

- the definition of the general orientations and goals of the education system;
- the effective implementation of the education system, understood as all the institutions involved in the educational function and the overall organization of the school architecture, i.e. the general course of studies (cycles, curriculum counselling, programs of study, etc.);
- the definition of the training curriculum, i.e. the whole of what is supposed to be taught and what is supposed to be learned.

While there can be no successful reform without the commitment of actors in the field, the state and its branches have considerable power to facilitate or inhibit this commitment. The presence of a "mobilizing narrative" (Meuret, 2020) defended by the central authorities is likely to positively inspire the actors in the system. On the other hand, the power linked to the prescription of a political and educational vision, the power linked to the imposition of regulations and the power linked to the financing of actors and actions are double-edged swords.

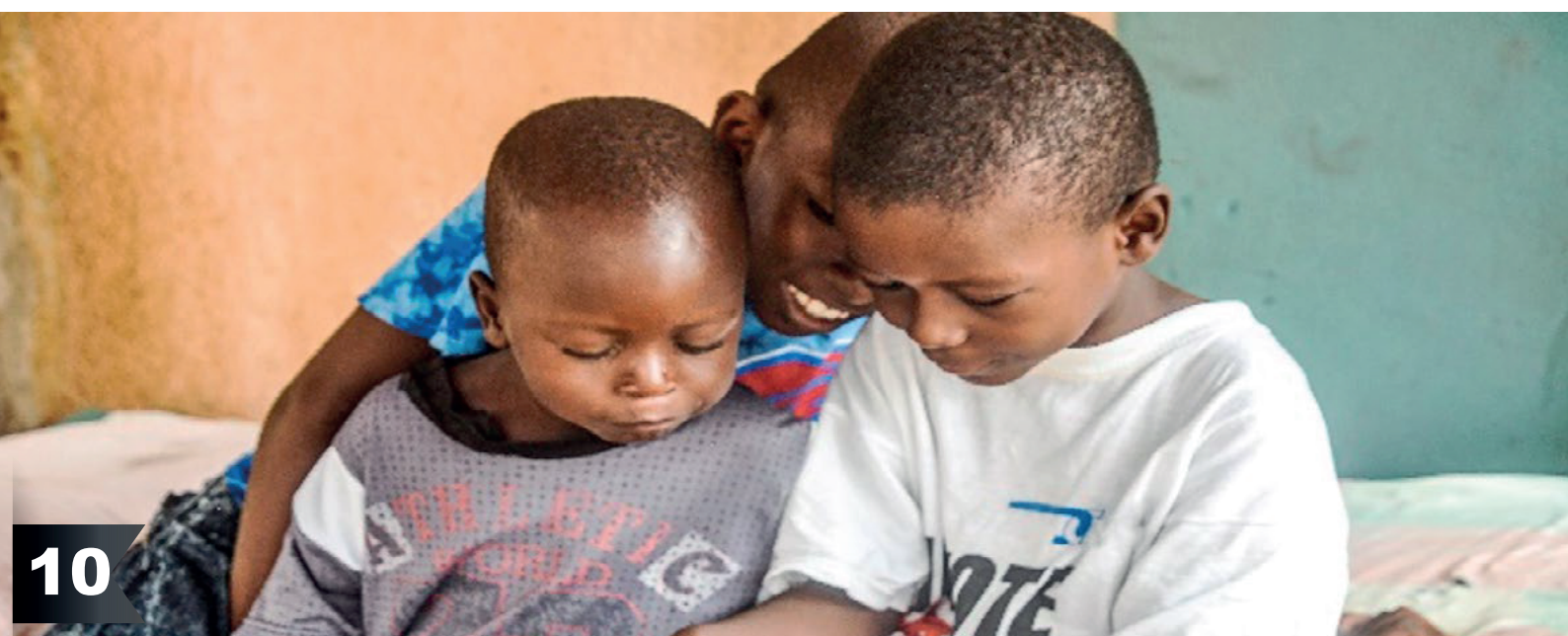
As emancipatory education has an impact on each of the above-mentioned points, its promotion requires a permanent dialogue and regular interactions with the state and its branches. The following actors and/or institutions are particularly important:



Tableau 1 - List of public decision-makers (actors and/or institutions) from the point of view of emancipatory education

Public decision-makers	Arguments
President of the Republic (PR)	It is the responsibility of the PR to define the major orientations of the State, including those from the point of view of education.
Prime Minister (PM)	As head of government, it is his responsibility to ensure that the directives of the President of the Republic are implemented.
Ministers in charge of education (national education, vocational training, higher education, etc.)	Ministers who are responsible for steering the education system.
Minister in charge of culture	Given the cultural dimension attached to education in general and to emancipatory education in particular
Minister in charge of youth	Considering that education targets mainly young people
Minister in charge of family	Considering that families are also places or spaces for education and socialization
National assembly	Insofar as it votes on laws and exercises control over the executive.
Economic and Social Council (if it exists ⁶)	This council has the prerogative of advising the public authorities on economic and social matters, and generally fulfills two other functions, namely, on the one hand, to allow the participation of the different professional categories in the economic and social policy of the Nation, and, on the other hand, to promote collaboration and dialogue between these different professional categories and thus facilitate the reconciliation of their positions

⁶ In some countries, there is instead an economic, social and environmental council.





2.4.2 Local governments

Local governments are called upon from the point of view of emancipatory education, on the one hand, because education is generally (in countries practicing decentralization) a transferred competence, and, on the other hand, because education not only impacts territorial development, but is also impacted by it. Local governments, and more generally local actors, are particularly concerned by the dimensions of emancipatory education related to democracy (given that democracy is also built at the local level), equality (social emancipation as well as social cohesion are also challenges at the local level), and decolonization (decolonizing education promotes indigenous education, and as such allows for a better knowledge of the history and cultural heritage of the different territories that make up the country).

2.4.3 Teachers


Educators and trainers are among the first to be called upon when it comes to emancipatory education. Without "aware" educators and trainers, there can be no emancipatory education. Just as the quality of an education system cannot exceed the quality of its teachers, the ability of an education system to produce an emancipatory education cannot exceed the level of "awareness" or commitment of its teachers.

As P. Freire (the initiator of the concept of "pedagogy of the oppressed") conceived it, education must be a process of awareness and liberation. Education should never be considered as equivalent to programming a computer, nor should it be reduced to transmitting contents and doing application exercises to automate procedures. This does not mean, of course, that education does not include these dimensions, but it is not reduced to them. Without a prior awareness on the part of educators and trainers, education could not be emancipatory.

Freire is interested in the relationship between the teacher and the learners in the process of emancipation and believes that it cannot be one-sided: in other words, it is not a process in which the teacher emancipates subjects. Rather, it is a necessarily dialectical relationship, that is, one in which the teacher and students are in a relationship in which each possesses knowledge: the learners possess experiential knowledge, while the teacher possesses theoretical knowledge. If teachers are not convinced of the need for such a dialectic, education cannot be emancipatory.

Educators and trainers are also called upon from the point of view of the "humanization challenge" that schools are now facing. Debates in education are more and more posed as technical discussions on the effectiveness of pedagogical methods. As a result, pedagogy is now reduced to a set of effective techniques to make students learn, when it should rather be a praxis (theory and action) that aims at developing the capacity of human beings to behave as moral subjects. Ultimately, these debates in education are increasingly characterized by the neglect of the human, and they are even illustrative of the rise of a theoretical anti-humanism in education. This has been the case notably with behaviorism, which has tried to reduce the education of humans to the training of animals: in such a conception of education, it is not based on a humanist conception of the human being, but on a conception that refuses to take into account the moral dignity of the human being. This is currently the case of neuroscience when they affirm that the brain would be reducible to an algorithm: in this case, education would be reduced to programming as one programs a computer. Behaviorism and cognitive neuroscience impose a vision leading to a moral reductionism of the human being, and thus lead to a process of reification (objectification⁷). If educators and trainers are not made aware of the limits, inadequacies and even dangers of the dominant (behaviorism) or emerging (cognitive neuroscience) educational theories, education cannot be emancipatory.

⁷ One clarification: it is not behaviorism and cognitive neuroscience that should be rejected as such, but the "deviations" or "excesses" in learning theories or educational models that they sometimes lead to.



Ultimately, promoting emancipatory education requires first and foremost actions targeting educators and trainers, so that they understand the concept and adhere to it, and so that they can integrate or implement it in their pedagogical approaches and practices. Teachers often have the impression that reforms and decisions are made without them by a circle of officials and experts, whereas they rightly claim their specific expertise that gained through experience in their field. Working without or against teachers condemns reforms to failure, because teachers then adopt strategies of contestation, detour or recuperation.

2.4.4 Heads of schools

Several studies have shown that schools are an essential unit of analysis for studying changes in education systems and that the *leadership* of the head of school plays a central role. Faced with the same requirements, similar constraints and resources, two schools can in fact obtain very a different performance in terms of results (in local, national or international evaluations). This is the case when, within the school, the principal and his or her team manages to play the role of mediator between students and teachers, between teachers and parents, between students and parents and, in some cases, between teachers and their peers. This will certainly be the case when the head of school is aware of emancipatory education, adheres to it, and succeeds in creating an environment within his or her school that is favorable to emancipatory education.

Promoting emancipatory education means working closely with head of schools and making them true ambassadors.

2.4.5 Education and Training Inspectors

Education and training inspectors generally have the permanent task of monitoring, supervising and providing educational support to teachers in the various subject matters. They are also in charge of leading the work of the commissions responsible for the elaboration of the reform of teaching and possibly of examinations and competitions. They can, on the occasion of specific inspection missions, control the pedagogical and technical organization of establishments and make useful observations. Given all their prerogatives, the education and training inspectors are essential in any action or initiative aimed at reforming the education system. Particularly from the point of view of advocacy for emancipatory education, education and training inspectors must therefore be one of the main targets.

2.4.6 Teachers' unions

The issue of the reform of education systems has an important place in the reflections and actions of teachers' unions. The reform of education systems has an impact on all the themes of concern of the teachers' union movement, since it concerns the definition of the profession, pedagogy, relations between the various members of the educational world and, in a more fundamental way, the very idea of the mission of a public education service or the role assigned to teachers in this context. Because of these political, pedagogical and category-based considerations, it is not surprising that each reform project in the education system generates lively debates, leading to the expression of almost enthusiastic support, fierce opposition or, more often, more subtle analyses reserving the right to qualified support or reserved opposition.

As emancipatory education implies a reform of the educational system, not only pedagogical but also political, it requires a strong and lasting adhesion of the teachers' unions



2.4.7 Civil society

In recent years, a broad consensus has emerged questioning the capacity of African states to meet complex educational challenges alone, hence the need and importance of actively involving civil society in the formulation, implementation and monitoring of educational development strategies. This involvement of civil society organizations is now approached as a political process: since the State can no longer cope alone, it is forced to share its sovereign function of education with civil society.

Under the new participatory paradigm, civil society is thus expected to play a greater role in decision-making, especially in the event of the State's failure to provide the good "education".

Given the strong presence of civil society in the field of education, a reform as important as the one that emancipatory education would lead to cannot be conducted without a strong involvement of civil society.

2.4.8 Customary authorities

In Africa, customary authorities generally play an important role in social regulation. These authorities have several levers of influence and/or action, which make them indispensable. Without the involvement of these authorities, it would therefore be extremely difficult, if not impossible, to achieve the objectives of a social transformation project.

In order to promote emancipatory education, dialogue with customary authorities and their involvement in the actions implemented will therefore be indispensable.


2.4.9 Opinion leaders

Given their powers of influence and/or mobilization, opinion leaders are essential in any action that targets the masses. In addition to traditional opinion leaders (intellectuals, journalists, offline or online celebrities, experts, prescribers, recommenders, etc.), we could add influencers, given the important role that social networks now play in relaying opinion.

To promote emancipatory education, opinion leaders could be excellent relays.

2.4.10 International organizations (governmental and non-governmental)

As a result of globalization, international organizations (governmental and non-governmental) have become increasingly important, not only economically and politically, but also culturally and educationally. International organizations have also become essential because societal problems have become so complex and interdependent that they cannot be fully resolved by local or state actors alone.



In the field of education, multilateral organizations, such as UNESCO and UNICEF, have global influence in setting education policy, and some of them, such as the World Bank (WB) and the International Monetary Fund (IMF), are among the most important financial donors. At the level of the major regions of the world, organizations have been set up to develop governance to ensure better development of their countries and to face the competition generated by globalization; in Africa, this is notably the case of transnational organizations such as the Organisation Internationale de la Francophonie (OIF), the Conference of Ministers of Education having French as a common language (CONFEMEN), or associations such as the Association for the Development of Education in Africa (ADEA). These international institutions and associations are essential, given their significant power of influence in terms of governance, to which is usually added (at least for some of them) an operational power, thanks to the funding they receive.

To promote emancipatory education, it will therefore be necessary to work with these international institutions. The challenge here will be to convince them not only of the theoretical relevance of the concept of emancipatory education, but also to involve them (in different ways) in its implementation. To do so, the contribution of emancipatory education to the achievement of SDG4 (which aims to "ensure equal access to quality education for all and promote lifelong learning opportunities") or to the achievement of the Incheon Declaration ("Education 2030: Towards inclusive and equitable quality education and lifelong learning for all") can be highlighted.

2.4.11 Parents of students

Any major change in the school system inevitably affects parents. Therefore, in order to promote emancipatory education, parents must be considered as essential or first choice partners. In addition, the promotion or implementation of emancipatory education is not the sole responsibility of the State or the educational community (teachers, schools, etc.): the school is not the only educational space (i.e. it does not have a monopoly on education), and therefore the community in general and parents in particular also have an important role to play.

In any case, if schools and teachers are called upon, because of the new imperatives resulting from emancipatory education, to re-invent themselves and/or to adapt their educational services, they will also need the involvement and commitment of parents, both within and outside the schools. Emancipatory education thus requires a closer relationship between schools and teachers, on the one hand, and parents on the other, and as such, it will contribute to making parents true partners in the education system. With emancipatory education, it will then be up to the parents (as well as the other stakeholders of the school system) to fully occupy their new place and to appropriate their new role.

2.4.12 Learners

"It is curious to note that it is the student actor who appears most rarely in many speeches and case studies, except to say what is expected of them". Jean-Marie De Ketele (2020)

As learners are the main beneficiaries of both education and emancipatory education, they should be the focus of all attention. Too often, however, education reforms are based on approaches that do not sufficiently involve learners, either in the identification of needs or in the formulation of strategies, or in the implementation of these strategies. Because they are seen mainly as passive beneficiaries, we come to forget that learners' views also matter, and that without them, no reform can succeed (see box).

Source : De Ketele (2020)

"Not working without students, not against them, not just for them. But to work with students.

It is curious to note that it is the student actor who appears most rarely in many speeches and case studies, except to say what is expected of them. "The traditional school conditions the child to satisfy the adult," says Celine Alvarez (2016). If students have considerable power of inertia when they are placed in a situation of having to endure, they can develop considerable energy when they are put in a position to develop their potential. « Kids can « was the lesson of the New Zealand case study during the symposium (Annan, 2019). The freedom given to South Korean high school students to organize the entire curriculum for an entire semester on their own swept away all the fears of officials, teachers, and parents, since they were so rigorous and relevant in designing and implementing their curriculum, and since this free semester did not harm and, on the contrary, even improved their final success in high school (Bardi and Véran, 2020). In his project to support certain developing countries, Mabilia (2020) shows the impact that, at the initiative of the Organisation Internationale de la Francophonie (OIF), the involvement of young people in their project to support public policies, particularly education, has had. Some of us have had the experience of national or international meetings (unfortunately still too rare) where young people are invited not as spectators but as actors in the same way as others; the debates are considerably enriched, because young people have an irreplaceable specific expertise. Moreover, they have a sufficiently strong energy to unlock the wait-and-see attitudes (as shown by the current youth movements for the climate and the environment).

Working with students, therefore, but provided that it is with a relevant accompanying posture. Accompanying is neither being in front nor being behind; it is being next to, metaphorically sharing the bread (cum panis) and walking with the other.

Working with students at the local level presupposes, as a condition, that teachers are "beside" (and not "in front"), to allow them to develop real initiatives. This is in line with John Dewey's philosophy (2011), according to which the teacher must identify in each student his or her "distinctive capacity" (what distinguishes him or her from the others) and allow the student not only to develop it as much as possible, but also to put it at the service of the group; this is the basis for learning "democracy" at school ("a micro-society") and in the society of tomorrow.

Working with students at the school level requires the support of the head of school, who adopts a supportive (not obstructive) stance and acknowledges the efforts and work done.

Working with students sometimes involves the system more broadly, as was the case in the Korean example cited above. In view of the effects evaluated, it can be considered that the posture adopted by the educational authorities has been adequate.

Working with students is sometimes initiated at the outset as a partnership between an association and the educational authorities. A good example is provided in Morocco, where the Ministry of Education's Directorate of Non-Formal Education and UNICEF involved primary school students in identifying out-of-school children in their immediate environment and conducting a survey of them in order to define a reintegration strategy (Oujour, 2019).

Working with students creates conditions for change, not only new ways of learning, but also of designing and deciding."

2.5 What alliances to build?

Beyond activists and policymakers, emancipatory education also needs allies. For this, it is necessary to analyze the field of forces, to make a classification according to positions (those for, those neutral, those against) and/or interests, and ultimately to build alliances. Since the positions and interests of the various actors are not fixed, the analysis of the field of forces and the categorization of actors must be regularly reviewed.

A good dose of strategy is therefore necessary to promote emancipatory education in a sustainable and effective way. The objective must be to engage and mobilize all the right stakeholders or actors, i.e. with the right knowledge, contacts, powers of influence and mobilization, etc.

Table 2 - Level of impact and level of influence of Stakeholders (Stakeholder Mapping)

		Level of Impact (i.e., the extent to which the outcome will affect stakeholders)		
		High	Medium	Low
Level of Influence (i.e., the level of influence of stakeholders on the process)	High	<p>Teachers Teachers' unions Ministers in charge of Education (national education, vocational training, higher education, etc.)</p> <p><i>Recommendation: Make them allies (build strategic partnerships)</i></p>	<p>Heads of School Education and training inspectors Civil society International organizations</p> <p><i>Recommendation: To be met (considering their power of influence)</i></p>	<p>President of the Republic (PR) Prime Minister (PM) National Assembly</p> <p><i>Recommendation: To be set in motion (tend to have an awaiting attitude, considering the low impact of the project on them)</i></p>
	Medium	<p>Learners, Parent-Teacher Associations</p> <p><i>Recommandation : A impliquer étroitement (à gérer de près, à en faire des ambassadeurs, vu l'impact du projet sur eux)</i></p>	<p>Customary Authorities Opinion leaders Economic and social council</p> <p><i>Recommendation: To be involved</i></p>	<p><i>Recommendation: To be considered / monitored / followed up</i></p>
	Low	<p><i>Recommendation: To be kept permanently informed</i></p>	<p>Minister in charge of Culture Minister in charge of Youth Minister in charge of the Family</p> <p><i>Recommendation: To be kept informed on a regular</i></p>	<p><i>Recommendation: To be kept informed at times</i></p>



2.6 Which messages, mottoes and channels of influence?

2.6.1 Messages

In order to draw attention, arouse interest and ultimately convince, it is important to formulate captivating messages. Such messages should particularly answer the following questions: what do we want to do? What do we mean? What is the change we want to bring about? What does our target earn in relation to the expected outcomes? etc.

Therefore, it is important to thoroughly prepare the messages to be sent to the targeted actors. Such messages should be a brief assertion that explains the advocacy idea. Such messages should also be clear and concise to hit on the nail.

Such messages can be split into two categories: (i) generic messages, i.e., those that can potentially reach all targets, (ii) specific messages, i.e., those addressed to a particular target, and therefore taking into account its specificities and/or own interests.

The following are some examples of messages (generic and specific⁸).

Table 3 - Messages, tools and channels of influence according to the targets (decision-making audiences)

Targets/Recipients (decision-making audiences)	Messages
All targets	According to Nelson Mandela, “Education is the most powerful weapon for changing the world.” If education can change the world, it can also change a country. But does this fundamentally mean any forms of education? Obviously not! A poorly thought out or poorly implemented education can lead to tragedy. In Africa, sixty years after independence, we are struggling to become emerging or developed countries. Should our educational systems be held accountable? Yes, absolutely. We must therefore have the courage to reform our education systems so that they comply more with our aspirations. Emancipatory education aspires to that reform, beneficial for our countries.
	A deep and sustainable transformation of school or education in Africa could only stem from the continent itself. The need for such a transformation of the school must indeed first be understood, desired, and carried out within the continent itself. Emancipatory education is what will allow Africa, in the words of Professor Ki-Zerbo, “to sleep on its own mat”, “to think by itself and for itself”, “to prefer mental turnkey development to material turnkey development”.
	Promoting emancipatory education is not only to contribute significantly to the improvement of the quality of the education system, but also to increase the meaning and scope of educational actions.
The President of the Republic, the Prime Minister, the Government: ministers in charge of Education and Training, line ministers (youth, family, culture, etc.)	Many of our countries in Africa have made significant progress in recent years in terms of democracy. We would undoubtedly have made even greater and more sustainable progress if our countries had advocated emancipatory education. Because it empowers the individual (by building his/her independence and critical thinking), reinforces equality between men and women, and improves community life (notably by inculcating the virtue of collegial or coordinated decision-making), emancipatory education could indeed contribute significantly to making our societies more democratic.

⁸ Considering the specificities relating to their contexts, targets or strategies, the stakeholders are urged to customize/adapt these messages.

<p>The President of the Republic, the Prime Minister, the Government ministers in charge of Education and Training, line ministers (youth, family, culture, etc.)</p>	<p>Our countries, in Africa, aspire to emergence or economic development, and to this end, rely on human capital. However, there is a basic issue that we rarely address: the type of human capital that enables to achieve such an aspiration. The metrics of educational quality that we usually use do not tell us anything about the adequacy of our human capital in relation to our deepest aspirations.</p> <p>All this reflects the fact that we have forgotten the real purposes of education. We need to reconnect with these real purposes, and this is what emancipatory education allows.</p> <p>We aspire to be a democratic country. Advocating a truly emancipatory education can significantly contribute to this.</p> <p>We aspire to be an emerging or developed country. Advocating a truly emancipatory education can significantly contribute to this.</p>
<p>Representative Institutions: National Assembly, Economic and Social Council, etc</p>	<p>Our education must reflect the deep aspirations of our people. Who could advocate such aspirations better than the representatives of the people? It is therefore your responsibility, dear representatives of the people, to advocate emancipatory education. The representatives of the people as well as the institutions of the Republic have a major role to play in rebuilding our institutions, including the educational ones. Emancipatory education offers such an opportunity, the people's representatives must be among its greatest ambassadors.</p> <p>We are all equal! We all have the same potential! We are all human beings! Emancipatory education promotes an education for equality. Therefore, we would strengthen social empowerment or social cohesion while promoting emancipatory education.</p>
<p>Local Governments and Other Local Stakeholders</p>	<p>Emancipatory education promotes education for and through democracy. Democracy cannot only be built at the central level, i.e. the state. It is also built and implemented at the local level, and therefore within each of our local governments. At the local level, there is therefore a great interest in promoting emancipatory education, since it strengthens local democracy.</p> <p>Promoting emancipatory education also means promoting the history and cultural heritage of our different territories. Therefore, our local governments and local stakeholders would benefit from being at the forefront of the struggle for emancipatory education.</p>
<p>Teachers, Heads of Schools, Education and Training Inspectors, Teachers' unions</p>	<p>Education must be, in its content, its programs and its methods, adapted to the only end it must pursue: to allow the individual to be a subject, to build himself as a person. In order to educate, we need more than mere transmitters of knowledge, we need true educators. Because teachers aspire above all to be educators, emancipatory education perfectly matches their aspirations.</p> <p>According to Socrates, "education is not the filling of a vessel, but the lighting of a flame." Etymologically, education indeed derives from the Latin word ex-ducere, which means "to guide", "to lead out of.. ». The act of educating must therefore remain a continuous act of self-invention, of self-constitution, of reaching the destination of the human being, which is to be, to become, fully what he has to be. Therefore, an education that does not transform, that does not empower, is not a true education. Promoting emancipatory education is therefore in a certain way to return to the first or authentic education sources. It means giving back to the teacher-educator his letters of nobility.</p>



Targets/Recipients (decision-making audiences)	Messages
<p>Teachers, Heads of Schools, Education and Training Inspectors, Teachers' unions</p>	<p>In the same way that the quality of an education system cannot exceed that of its teachers, the capacity of an education system to promote an emancipatory education cannot exceed the level of “awareness-raising” or commitment of its teachers. Without conscious teachers who are able to promote the “awareness-raising” of learners, there can be no emancipatory education.</p> <p>Promoting emancipatory education means giving back to the teacher a central place in the educational process, it also means allowing the teacher to reconnect with his/her mission or role as an educator. In fine, advocating emancipatory education is to defend the interest of teachers, to give back to the teacher a special place within the educational system.</p>
<p>Civil Society</p>	<p>Emancipatory education has the same goals as civil society: to empower community-based actors. The Civil society fights for empowering people (politically, economically, culturally, etc.), and emancipatory education basically pursues the same goals. Civil society and emancipatory education: the same struggle!</p> <p>Emancipatory education provides civil society with the opportunity to play a very significant role in developing, implementing and monitoring educational development strategies in Africa.</p> <p>Emancipatory education is a conception and practice of education that aims at reconciling us with our values, our traditions, our culture, our history. Our customary authorities, who are also the guardians of our heritage or patrimony, are therefore called upon from the emancipatory education perspective.</p> <p>According to Mungala (1982), traditional education in Africa is collective, pragmatic, tangible and functional, comprehensive and versatile, integrationist, etc. Traditional education in Africa also seeks to change the images that the individual or the group has of themselves, of their capacities, their skills, and their potentialities. It is a benevolent education, which aims at increasing self-confidence, discovering and exploiting one's potential, understanding that the only limits that are imposed on oneself are those that one sets, etc. From these different angles, traditional education in Africa is a source of empowerment.</p> <p>Moreover, the concept of Ubuntu, which means humanity, perfectly reflects the humanist ethic to which many traditional African societies aspired: Ubuntu indeed considers the care that one person gives to another in an attitude of kindness, compassion, courtesy, consideration and respect). Emancipatory education therefore reconciles us not only with the foundations or bases of traditional African education, but also with the humanistic philosophy known as <i>Ubuntu</i></p>
<p>Opinion Leaders</p>	<p>A leader is someone who not only shows the way, but also rolls up his sleeves and has a finger in the pie. Emancipatory education therefore needs the help of these leaders, whose words and actions can help move mountains, and in this special case initiate and succeed in healthy educational reforms.</p> <p>Since true leadership is empowering, urging the individual to regain his/her freedom, true leadership also needs emancipatory education, since the latter also aims at restoring the independence and freedom of the individual. Leadership and emancipatory education, the same struggle!</p>

Targets/Recipients (decision-making audiences)	Messages
International Organizations	<p>Emancipatory education is a concept and practice of education that can contribute to the achievement of the SDG4 (“Ensuring equal access to quality education for all and promoting lifelong learning opportunities”).</p> <p>The vision on which SDG4 is based is indeed to transform lives through education, and in this, SDG4 is inspired by a humanistic vision of education and development based on human rights and dignity, social justice, inclusion, protection, cultural, linguistic and ethnic diversity. Emancipatory education is based on the same vision, and as such, promoting emancipatory education is contributing to the achievement of the SDG4.</p> <p>Emancipatory education has the same goals as the Incheon Declaration (“Education 2030: Towards an inclusive and equitable quality education and lifelong learning for all”). Therefore, promoting emancipatory education means contributing to the achievement of the Incheon Declaration.</p>
Learners, Parent-Teacher Associations.	<p>Emancipatory education is a concept and practice of education that aims at liberating the potentials and capacities of all learners. Emancipatory education therefore prioritizes the learners’ needs and interests.</p> <p>Emancipatory education is a concept and practice of education that considers learners as transformative subjects, not as objects.</p> <p>As the primary beneficiaries of education, learners should be the focus of attention. Too often, however, educational reforms are based on approaches that do not favor the interests or needs of learners. Emancipatory education can help correct such a failure. Promoting emancipatory education means considering quality in spite of quantity regarding education. Education should not seek to “overload the head” or to create any form of alienation. On the contrary, it should aim at making of the learner a better individual, and at giving him all the capacities he/she will need for a better living and give meaning to his/her existence. Because emancipatory education targets all these things, it truly considers the interests or needs of the learners.</p>



2.6.2 Mottoes

As short, striking sentences to disseminate an opinion and/or support an action, mottoes are useful for any activist initiative or advocacy work. Below are some mottoes around emancipatory education that fall into three categories: (i) generic mottoes, (ii) mottoes disseminated according to the different components of emancipatory education, (iii) mottoes disseminated according to targets.

Generic mottoes

1. Emancipatory education, an education that aims at promoting a new project of society.
2. What kind of education do we need, to fulfill our deepest aspirations? Emancipatory education!
3. Let's not be limited to "technical" education reforms! Let's dare "political" reforms for our educational systems! Let's make the move and implement emancipatory education.
4. Not promoting emancipatory education means keeping our education systems and our societies in deadlock.

Mottoes according to the different components of emancipatory education

1. Emancipatory education, an education that develops independence and critical thinking.
2. Emancipatory education, a humanist (or humanizing) education.
3. Emancipatory education, an education that empowers.
4. Emancipatory education, an education for and through democracy.
5. Emancipatory education, an education for equality.
6. Emancipatory education, a decolonizing education.

Mottoes disseminated according to the targets

Table 4 - Mottoes disseminated according to the targets

Targets	Mottoes
Public decision-makers: The President of the Republic, the Prime Minister, the Government, the Ministers in charge of Education and Training, the line Ministers (youth, family, culture, etc.)	1. To materialize our aspiration for emergence or development, let's promote emancipatory education!
	2. To fulfill our aspiration for a democratic society, let's promote emancipatory education.
	3. The education that reflects the deepest aspirations of our people is emancipatory education.
Representative Institutions: National Assembly, Economic and Social Council, etc.	4. The education that contributes to rebuilding our institutions (including educational ones) and our societies is emancipatory education!
	5. Promoting emancipatory education is also contributing to the strengthening of equality and social cohesion.

Targets	Mottoes
Local governments and other local stakeholders	6. Promoting emancipatory education is also contributing to the strengthening of local democracy.
	7. Promoting emancipatory education also means promoting the history and cultural heritage of our territories.
Teachers, teachers' unions, heads of school, education and training inspectors	8. Emancipatory education is an education that values the teacher within the education system.
	9. Promoting emancipatory education is also promoting teachers.
	10. Promoting emancipatory education means supporting authentic education.
	11. Promoting emancipatory education means enabling the teacher to become an educator again.
	12. Promoting emancipatory education is to put an end to the instrumentalization of teachers (following the shift from the paradigm of "education" to that of "training"), and thus to allow teachers to become once again what they should never have stopped being: educators!
Civil society	13. The education that reflects the deepest aspirations of our people is emancipatory education.
	14. Promoting emancipatory education is also contributing to the strengthening of democracy.
	15. Promoting emancipatory education is also contributing to the strengthening of equality and social cohesion.
Customary authorities	16. Emancipatory education, a conception and practice of education that reconciles us with our traditions and culture.
Opinion Leaders	17. Promoting emancipatory education is also promoting leadership!
International organizations	18. Emancipatory education, a concept and practice of education that contribute to the achievement of the SDG4 ("Ensuring equal access to quality education for all and promoting lifelong learning opportunities").

Targets	Mottoes
International organizations	19. Emancipatory education, a concept and practice of education contributing to materialize the
	20. Incheon Declaration (“Education 2030: Towards an inclusive and equitable quality education and lifelong learning for all”).
Learners and Parent-Teacher Associations	21. The education that reflects our deepest aspirations is emancipatory education.
	22. The education that considers the genuine interests of learners is emancipatory education.
	23. Emancipatory education, a concept and practice of education that aims at liberating the potentials and capacities of all learners.
	24. The education that gives all learners equal success opportunities is emancipatory education.
	25. The education that considers learners as subjects (and no longer as objects) is emancipatory education.
	26. Emancipatory education is a conception and practice of education that puts the learner at the center of the educational system.
	27. Promoting emancipatory education means considering quality in spite of quantity regarding education.
28. The education that reconciles the goals of schools and teachers with the aspirations of learners and their families is emancipatory education.	



2.6.3 Tools and channels of influence

To promote emancipatory education, formulating messages will not be enough. It will also be important to present these messages with the right tools of influence. In other words, what are the tools, channels, media and techniques that will be needed to convince the different targets?

Below we present some of these tools and channels of influence, knowing that they can be adapted to consider the specificities related to the contexts and/or the intervention strategies.

Table 5 - Tools and channels of influence

Targets	Tools and channels of influence
All targets	<ul style="list-style-type: none"> - Transmission of the ANCEFA Report on Emancipatory Education (executive summary + full version) - Production of a Manifesto on Emancipatory Education - Website (either ANCEFA's website or a website dedicated to the promotion of emancipatory education) - Newsletter on emancipatory education - Publication of articles in the press - Participation in broadcasts (radio, TV, etc.), <ul style="list-style-type: none"> o Broadcasts dealing with education and training issues o Broadcasts watched by people and institutions targeted under the promotion of emancipatory education - Social networks - Organization of debates around emancipatory education (workshops, seminars, etc.) - Publication and dissemination of various documents (reports, articles, etc.) on emancipatory education - Production and dissemination of various communication materials (flyers, handouts, etc.) on emancipatory education
President of the Republic	<ul style="list-style-type: none"> - Request for an audience - Emancipatory education awareness mailing
Prime Minister	<ul style="list-style-type: none"> - Request for an audience - Emancipatory education awareness mailing
Ministers in charge of Education and Training	<ul style="list-style-type: none"> - Requests for an audience - Emancipatory education awareness mailings - Participation in activities and meetings organized by the said ministries, and build on them to promote emancipatory education
Line ministers (youth, family, culture, etc.)	<ul style="list-style-type: none"> - Requests for an audience - Emancipatory education awareness mailings - Participation in activities and meetings organized by the said ministries, and build on them to promote emancipatory education
Representative Institutions: National Assembly, Economic and Social Council, etc.	<ul style="list-style-type: none"> - Field meetings - Requests for an audience - Emancipatory education awareness mailings
Local governments and other local stakeholders	<ul style="list-style-type: none"> - Requests for an audience - Emancipatory education awareness mailings - Participation in activities and meetings targeting local communities and other local stakeholders, and build on them to promote emancipatory education

Targets	Tools and channels of influence
Teachers	<ul style="list-style-type: none"> - Field meetings - Professional social networks (LinkedIn, etc.) - Attendance at meetings that target teachers or to which the latter are invited + and build on them to raise awareness on emancipatory education - Raising awareness among trainers' trainers (teacher training colleges, faculties of education and training, etc.) - Field meetings
Heads of schools	<ul style="list-style-type: none"> - Professional Social Networks (LinkedIn, etc.) - Attendance at meetings targeting or inviting heads of schools + and build on them to raise awareness on emancipatory education
Education and Training Inspectors	<ul style="list-style-type: none"> - Field meetings - Requests for an audience - Emancipatory education awareness mailings - Professional Social Networks (LinkedIn, etc.) - Attendance at meetings targeting or inviting Education and Training Inspectors + and build on them to raise awareness on emancipatory education
Teachers' Unions	<ul style="list-style-type: none"> - Field meetings - Requests for an audience - Emancipatory education awareness mailings - Professional Social Networks (LinkedIn, etc.) - Attendance at meetings targeting teachers' unions or to which they are invited + and build on them to raise awareness on emancipatory education
Civil Society	<ul style="list-style-type: none"> - Field meetings - Requests for an audience - Emancipatory education awareness mailings - Professional Social Networks (LinkedIn, etc.) - Attendance at meetings targeting the civil society or to which it is invited + and building on them to raise awareness on emancipatory education
Parent-Teacher Associations	<ul style="list-style-type: none"> - Field meetings - Requests for an audience with parent-teacher associations and/or their umbrella organizations - Attendance at meetings targeting parent-teacher associations or to which they are invited + and building on them to raise awareness on emancipatory education - Social Networks
Customary Authorities	<ul style="list-style-type: none"> - Field meetings - Requests for an audience - Emancipatory education awareness mailings - Traditional Communicators - Attendance at meetings targeting customary authorities or to which they are invited + and building on them to raise awareness on emancipatory education
Opinion Leaders	<ul style="list-style-type: none"> - Requests for an audience - Emancipatory education awareness mailings
International Organizations	<ul style="list-style-type: none"> - Field meetings - Requests for an audience - Emancipatory education awareness mailings - Attendance at meetings involving these international organizations + and building on them to raise awareness on emancipatory education
Learners	<ul style="list-style-type: none"> - Social Networks - Mass media (radio, TV) - Student governments - Field activities

2.7 What about resource mobilization?

To reach the expected goals, resources will be needed: those who are working on emancipatory education should never ignore or neglect this point.

In order to mobilize resources, two main questions should be asked: how much do the planned actions cost, in terms of time, money, human and material resources? How can these resources be mobilized?

Two mistakes are often made, and they consist, firstly, in focusing on financial resources, and secondly in considering that obtaining these financial resources is a prerequisite before undertaking any action.

Regarding the first mistake, it is important to remind that several studies conducted in education have shown that there is not necessarily a correlation between the resources mobilized or available and performance (whatever the indicator used to assess this performance). Emancipatory education certainly needs financial resources, but it undoubtedly needs committed, convinced, sincere, dedicated, and available men and women even more. In other words, human resources are a key variable, both in terms of quality and the ability to spare time for actions and initiatives in favor of emancipatory education. This last point is particularly important, because to initiate and carry out a change in education (and more generally on political or social issues), a lot of time is needed, and thus much availability.

As for the second mistake, it not only stems from the first one, but also reflects an overestimation of the importance of financial resources or the challenges associated with their mobilization. Indeed, financial resources, rather than being triggers for action, are the outcome of the latter. In other words, resources “never fall from the sky” and as such they should never be considered as a prerequisite for action. A good strategy is also one that manages to mobilize resources, or one that manages to comply actions with the available or mobilizable resources. Finally, the financial resources mobilized must be used optimally, and to achieve the expected results, it is important to avoid any waste.

2.8 Which complementary strategies?

Beyond all that has been said recently, how can emancipatory education be promoted? We will suggest here some complementary strategies on which stakeholders can draw, adapting them to the specificities of their context.

2.8.1 Creating a mobilizing narrative

For any reform in general, and in particular to promote emancipatory education, the presence of a mobilizing narrative advocated by the highest authorities or at the highest level is likely to inspire positively and sustainably all stakeholders.

The narrative is a synthetic act that allows to arrange, order, reflect, and give meaning to an event or an action. This narrative will be all the more mobilizing if it meets the following criteria: (i) it gives meaning and articulates to events; (ii) it is short, catchy, and easy to remember; (iii) it allows making decisions, acting together and, in so doing, producing collective intelligence.





A mobilizing narrative should be first built at the level of the socio-political stratum, then around issues as basic as the following: Who are we? What are we becoming? In which values do we want to believe? What do we decide to live better together? Obviously, such issues are beyond the strict scope of emancipatory education, but when they are addressed, they facilitate its understanding and advocacy. From the perspective of their advocacy work among policy-makers, emancipatory education activists should not ignore or neglect the importance of having a mobilizing narrative. Creating or provoking this mobilizing narrative should therefore be one of their priorities. And when this mobilizing narrative exists, it includes explaining to everyone how emancipatory education contributes to the expected purpose.

2.8.2 Mobilizing collective intelligence

Promoting emancipatory education requires multiplying the spaces of collective intelligence, and this especially as reforming must be considered as a “symphony that is always unfinished” and with “new” developments (De Ketele, 2020). To this end, it will be important to create open frameworks and implement reflection-action processes to work with all stakeholders in the education system (internal and external). In particular, connecting with the other stakeholders, including education coalitions, social associations, teachers' unions, the media, and the government as appropriate will be essential, assuming that promoting emancipatory education requires that all collaborate (rather than competing or wasting resources by duplicating initiatives, complementing each other will therefore be necessary). Using participatory methods that allow everyone to actively commit in promoting or advocating for emancipatory education, caring to translate and rephrase complex information to make it accessible to all will also be important.

Mobilizing collective intelligence also requires taking into account all levels (local, regional, national, international), while understanding that the different levels have a distinct but complementary role to play.

Finally, a good appraisal of the collective intelligence implies an honest and objective analysis of the outcome achieved, not claiming undeserved successes, recognizing - if they exist - the other forces at stake as well as the other initiatives that contribute to promoting emancipatory education. Using collective intelligence wisely also means documenting the most successful experiences in emancipatory education and drawing lessons to share.

2.8.3 Communicating with Stakeholders

Communication with stakeholders is very important, especially in order to clear up potential ambiguities that might arise from a misunderstanding of what emancipatory education is.

Some of the stakeholders listed above may be reluctant regarding the relevance of the concept of emancipatory education, or about its operationalization. These positions are often due to a lack of information about what emancipatory education really means. Therefore, availing an information and awareness-raising strategy, aimed at all stakeholders, and especially at those who would be very conservative will be important. This strategy would involve, in particular, producing and disseminating information documents (in different formats: text, audio, video, etc.), as well as regular meetings with stakeholders for discussion and sharing. These meetings would also enable questioning some of the stakeholders' prejudices or representations, and to discuss what emancipatory education really is.





2.8.4 Prioritizing field activities

Emancipatory education promotion should prioritize field work. For civil society stakeholders, this remains in fact the main and single way to contribute to the existence of an active and powerful community that will be able to demand emancipatory education from public decision-makers. This is the only way to act sustainably. Furthermore, field experiences enhance the work legitimacy impact, and this at all levels (local, national and international). They provide evidence from which it becomes possible to develop policy positions and make demands, and ensure the relevance of the actions conducted at all levels to real educational needs.

Promoting emancipatory education also requires the action to be based on the following principles:

- Investigate the root causes of why the current education system is failing, investigate the fundamental reasons why this education system is not capable of enabling learners and their families to fulfill their aspirations, and from all these analyses, list all the benefits and all the results that emancipatory education could bring about.
- Adopt a comprehensive approach, considering emancipatory education as the outcome of action, but by acknowledging the influence of many other very complex issues on the capacity of societies and education systems to promote emancipatory education.
- Be able to be open to challenges as well as failures, which are also opportunities to learn and strengthen practices.

2.8.5 Working simultaneously at all levels (local, national, regional, international)

In order to work at all levels simultaneously, it is important to comply with the different perspectives and to establish clear roles and spaces to leverage all strengths. The knowledge and skills of each person or organization should be acknowledged. It is about collaboration, not competition, and the potential risks for conflict and unequal power relationships should constantly be considered, and seeking strategies to reduce them. Fundamentally, this approach relies on the quality of information and communication systems as well as transparency and accountability in decision-making processes. All of this is easier said than done, and achieving this synergy requires commitment.

It is possible to seamlessly connect the different levels and strengthen practice through the links created at each level. We should always reflect on how we connect to the other levels in order to strengthen our knowledge, analysis and impact. To this end, we should ensure the development of effective transmission processes so to inform all activists at all levels of the outcome and impact of the activities conducted at other levels.

Thus, at the local level, the following actions should be conducted:

- Reflecting and analyzing the environment based on local realities and the information collected from partner organizations at the national and international levels;
- Developing strategic plans around emancipatory education for individual, community and local actions based on in-depth analysis;
- Building partnerships around emancipatory education, mobilizing other stakeholders and developing networks;
- Seeking and collecting compelling evidence of the relevance of emancipatory education (usable at local and national levels);
- Communicating about emancipatory education through written materials, spoken word, media (radio, TV) or social networks;
- Connecting with local authorities, local media and all the other influential stakeholders locally.



At the national, regional, and international levels, the following actions should be conducted:

- Being among the first to support local processes and to contribute to extending their space of influence (especially so that local voices are heard at national, regional and international levels);
- Making information about emancipatory education accessible, by translating, simplifying or producing other materials through a variety of communication materials;
- Developing relationships with government, media, and other influential stakeholders;
- Organizing public events, meetings, and conferences on targeted topics to raise awareness and mobilize public opinion;
- Transforming locally collected information into evidence-based policy proposals and coordinating additional research to strengthen local analysis;
- Working for emancipatory education within coalitions and with other civil society stakeholders.

2.8.6 Carefully planning the work

Promoting emancipatory education requires a careful planning of the work, so as to achieve, in particular, all relevant targets. This approach involves a wide range of protagonists, namely internal stakeholders in the education system (teachers, heads of schools, learners, parents, etc.), community members, public policy-makers, NGOs (local, national, and international), trade-unions, and the civil society. It requires working differently with each of the stakeholders involved at the various stages of the process. For instance, the government may be considered as a partner when it shows openness and availability, while it may be a key target at other times, if it shows a flat refusal to accept any initiative in favor of emancipatory education.

3. TOOLKIT FOR EFFECTIVE ADVOCACY AND ACTIVISM ON EMANCIPATORY EDUCATION

Most of the following tools are to be used before acting, except the last one. As mentioned earlier, promoting emancipatory education requires careful planning, hence the careful preparation of activities.

3.1 Advocacy meeting preparation

Are you planning to meet with an individual and/or organization under your emancipatory education advocacy? In this case, it is important to be well prepared, and the purpose of this worksheet is to help you do so. Try to answer the following questions, and if necessary, feel free to (i) rephrase the questions to make them as relevant as possible to the person/organization, (ii) add any other questions you think are useful.

1. Why are you meeting with this person/organization?
2. What will be the specific motivation of this person/organization to support emancipatory education?
3. Has this person/organization taken a position on emancipatory education or related issues in the past? Who are the individuals/structures that may influence this person?
4. What constraints does this person/organization have or might have in supporting emancipatory education?
5. How do you present the support of influential people/institutions to convince this person/organization? (Film, quotes from a celebrity or leader, excerpt from a document, etc.)
6. Which people/organizations can this person/organization convince in turn?
7. Should the support of other people/organization(s) be secured before that of such person/organization? Is this support already available? (NB: the timing of the meetings should probably be revised if a senior official's approval is required before that of others).



8. What are the best reasons this person/organization has for supporting emancipatory education?
9. What are the best reasons of this person/organization for opposing emancipatory education (and in this event, how can they be neutralized)?
10. What specific support may/can we ask to this person/organization (a vote, a signature, convincing someone else, support for emancipatory education in the media or in public statements, etc.)?
11. What issues should be avoided in the discussion?
12. What questions might you be asked by your interlocutor(s) (especially difficult questions)? And what answer(s) will you provide in this case?
13. Outline the key points to discuss during the meeting.

3.2 Reflecting on the emancipatory education imperatives

Objective	Time
Help participants develop ideas for collective action on emancipatory education and form groups to carry them out. This exercise can be conducted in relation to emancipatory education in general or in relation to one of its specific components (for example, one of the six dimensions identified by ANCEFA); in the latter case, the group agrees on the specific component before starting the activity.)	35 to 60 mn





Steps	Activities and Instructions	Time	Material
Step 1	Ask participants to individually take the time to think about the topic/issue/idea of emancipatory education on which they would like to develop a collective action. This should be done silently.	5 -10 minutes	– Paper – Pens/ Felt-tips
Step 2	Ask each person to write a short summary of their idea on emancipatory education on a sheet of paper. They should then place the summaries on the floor around the room. Ask participants to move around and read what the others have written. Are there similar topics/ideas? Ask participants to form groups around the ideas for emancipatory education that appeal to them.	10-20 minutes	– Paper – Pens/ Felt-tips
Step 3	Ask participants with similar ideas on emancipatory education to come together. Ask them to think about whether they can bring all the ideas together into a common action. If a participant cannot find a partner to work on the topic they are appealed to, suggest that they join another group and see if they would like to adopt that group's action instead.	10-20 minutes	– Paper – Pens/ Felt-tips
Step 4	Once all the groups are formed, ask each group to write a few lines describing the topic that is the focus of their collective action in favor emancipatory education.	10 minutes	– Paper – Pens/ Felt-tips



3.3 The Emancipatory education dream circle

Goal	Description	Time
Draw the attention of the group on the holistic vision of action for emancipatory education.	Help participants develop ideas for collective action on emancipatory education and form groups to carry them out. This exercise can be conducted in relation to emancipatory education in general or in relation to one of its specific components (for example, one of the six dimensions identified by ANCEFA); in the latter case, the group agrees on the specific component before starting the activity.)	45 to 60 mn

Steps	Activities and Instructions	Time	Material
Step 1	<p>Create a circle in a comfortable space in a way that everyone can see each other. Avail several large sheets of paper to record the dream, as well as colored felt-tips.</p> <p>In this activity, the group uses a “talking stick”, an object that allows the only person holding it to speak. One person speaks at a time, while another transcribes what is being said. The person writing should do so as accurately as possible. If in doubt, questions can be asked. If it looks easier, ask one person to transcribe for all participants.</p> <p>The group begins by thinking silently about a question such as one of the following:</p> <ul style="list-style-type: none"> – <i>What will change if our work for emancipatory education or one of the components of emancipatory education is successful?</i> – <i>What would this emancipatory education project have to look like for you to then be able to say that this is the best possible way you spent your time?</i> – <i>What would allow you to say, yes, I am very happy to have worked on this emancipatory education project?</i> 	5-10 minutes	<ul style="list-style-type: none"> – Talking stick – Felt-tips – Flip chart
Step 2	<p>After a period of silent reflection, the person willing to start should take the talking stick (previously put in the center of the circle) to answer the question.</p> <p>Once the person has finished, he/she passes the talking stick to the next person in a clockwise direction.</p> <p>The rapporteur also changes: after speaking, the speaker switches roles and records what the next person will be saying. Go around the circle until everyone has had their turn in speaking and writing.</p> <p>In the event someone of the circle has nothing to say, they give the floor to the next person.</p> <p>The circle ends when no one has anything more to say. The flip chart will be used for goal setting” (see “Emancipatory Education Goal Setting” worksheet).</p>	10 minutes	<ul style="list-style-type: none"> – Talking stick – Flip chart – Paper – Pens/felt-tips

3.4 Emancipatory education goals setting

Objective	Time
Help the group set goals for their collective action on emancipatory education. This exercise can be conducted in relation to emancipatory education in general or in relation to a particular component of emancipatory education (in the latter case, the group agrees on the particular component before starting the activity).	80 to 100mn

Steps	Activities and Instructions	Time	Material
Step 1	Ask each group to take a page from the flip chart. Give the group a post-it pad to share among the members. One person from each group reads in the past tense the transcript of their group's Dream Circle (see "Emancipatory Education Dream Circle" worksheet). This will have a motivating effect on the team members.	5-10 minutes	- Post-it - Flip chart of the Dream Circle's activity
Step 2	Ask the following question: "What actions should be conducted first to materialize these dreams from an emancipatory education perspective? » Everyone then writes down one goal per post-it. Encourage participants to come up with very specific goals that are feasible and relevant regarding the emancipatory education goals.	10 minutes	
Step 3	The first speaker posts his/her post-its on the flip chart. A second person joins him/her and does the same; then a third, and so on. Each participant should try to position the post-its they add in such a way as to group similar goals together. Each team member can move the post-its around as new relationships are created between them. At the end of this step, the result should be goal groupings (preferably no more than ten).	20 minutes	Flip chart pages
Step 4	The group then looks at the goal groupings, one by one. It is supposed to highlight the key words on each of the post-its. A keyword is a word that appears several times or stands out as relevant.	10 minutes	- Flip chart - Felt-tips
Step 5	On a new post-it, the group writes down a "main" goal that includes all the highlighted keywords, adding a few linking words to give it meaning. It is important not to summarize, create new words, or discard information from any of the post-its. The new "main" goals will be put at the top of each flip chart, finally resulting in three main goals for collective action.	20 minutes	- Post-it - Pens / Felt-tips

Steps	Activities and Instructions	Time	Material
Step 6	<p>The next step consists in selecting a main goal from the emancipatory education perspective, on which all the group's energy will be focused in the first instance.</p> <p>To do this, give each participant three post-its.</p> <p>Ask the following key question: <i>“Which goal would have the greatest impact on achieving the vision of the emancipatory education project defined in the Dream Circle?”</i> »</p> <p>Participants divide the post-its among the goals they feel are most important to the project.</p> <p>They can assign two post-its to one goal and the third to another, or they can assign all three post-its to three different goals. However, they should not put all three post-its on one goal.</p> <p>When everyone has finished, the post-its that have received the most dots are the ones that determine the goals of the collective action!</p>	25-30 minutes	<ul style="list-style-type: none"> – Adhesive Dots – Stickers – Felt-tips

3.5 Creating an emancipatory education task schedule

Goal	Description	Time
Help the group develop a detailed planning for their collective action for emancipatory education	<p>This activity will help the group focus on the tasks to be achieved. It will have the greatest impact on the overall vision of the project.</p> <p>The task schedule can then be used to develop a detailed action plan (see “Designing an Emancipatory Education Action Plan” worksheet).</p>	60 mn

Steps	Activities and Instructions	Time	Material
Step 1	<p>Ask the group to draw a line with a start and end date for the Emancipatory Education Project on a page of the flip chart. If necessary, two or three blank flipchart pages can be added to extend the line.</p> <p>Distribute the post-its to group members as needed.</p> <p>Ask each participant to silently reflect on the goals they identified in the previous activity and ask themselves the following question: <i>“What are the tasks we should fulfill to achieve these emancipatory education goals?”</i> » Ask everyone to write on the post-its the tasks they feel are necessary.</p>	15 minutes	<ul style="list-style-type: none"> – Post-it – Flip chart
Step 2	<p>When they have finished, ask participants to place the post-its on the schedule indicating where they think the task should take place under the Emancipatory Education Project. Remind them that some of the activities can occur simultaneously.</p>	10 minutes	
Step 3	<p>When everyone has finished, ask whether the group agrees with the schedule developed. It includes reaching an overall agreement: the group can make final adjustments, if necessary.</p> <p>The outcome should be a Task schedule that need to be completed to achieve the overall goals of the Emancipatory Education Project from start to end.</p> <p>Assign each task a number in preparation for the next activity</p>	15-20 minutes	

3.6 Designing an emancipatory education action plan

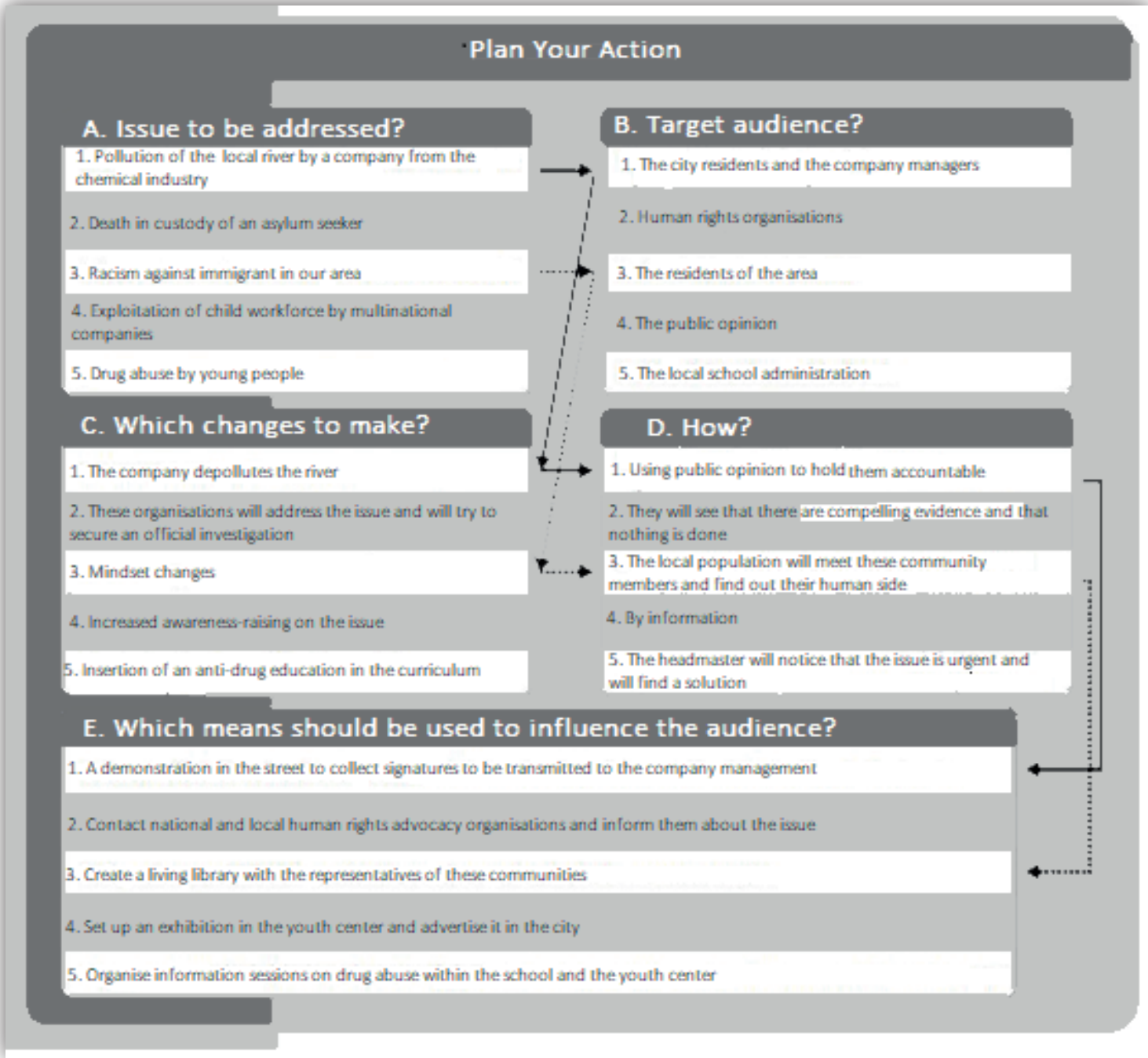
Goal	Description	Time
<p>Help the group (i) structure their project and direct participants to the most effective ways to achieve their goals, (ii) carry out one-off actions, but also design a longer campaign consisting of several actions towards the same goal.</p>	<p>In general, any action must be planned to be effective. This is especially true when it comes to activism. A planning meeting will help define exactly what you want and are able to do, and the best way to fulfill it. For more ambitious goals, this activity is particularly recommended, as unexpected events or non-compliant outcome with the goals can be discouraging. You need to be efficient from the first action.</p> <p>Implementing the following worksheet assumes that you have chosen an issue to address and that you have an idea of what you will be trying to achieve. Now it is time to determine the mechanism to use to achieve that goal.</p> <p>NB: The detailed action plan can also be developed after the task schedule has been developed (see “Establishing an Emancipatory Education Task Schedule” worksheet).</p>	<p>Variable</p>





The diagram below can be used as a step-by-step approach to making a decision and ensuring that the method chosen will be appropriate. It outlines the five steps to follow for selecting the most appropriate form of action and provides five examples to illustrate each one of them.

Figure 1 - Planning an Action



Source : <https://www.coe.int/fr/web/compass/devising-a-plan-of-action>

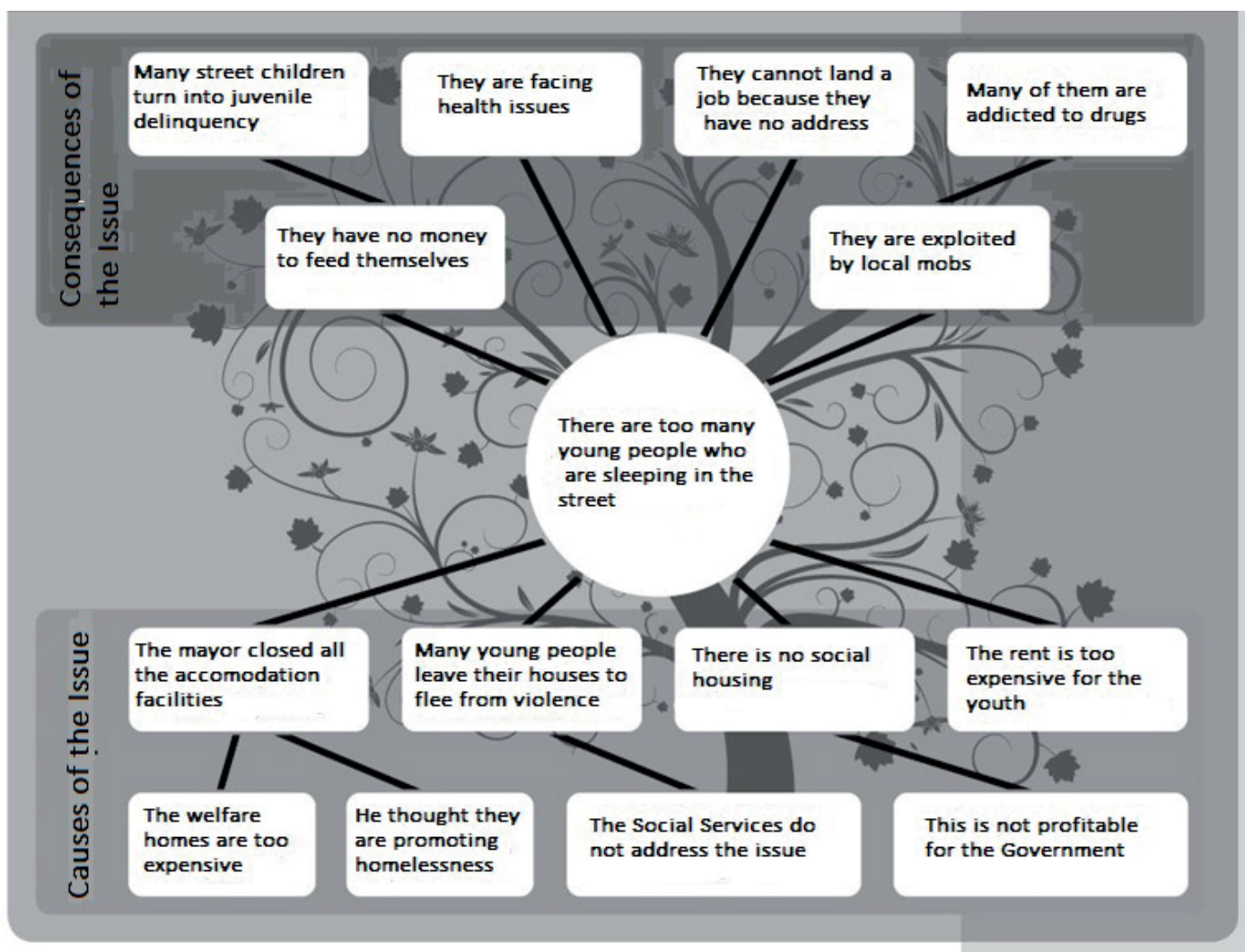


3.7 Identifying the issue to be addressed

This step is simple: it will be the outcome of the problem tree that the group has created. If you have not done this exercise, ask the group to formulate as accurately as possible the issue they wish to address.

The problem tree is a useful tool for understanding the topic on which you will be working. It includes analyzing a problem to find its causes and consequences, and linking it to other problems in society. This method allows the group to better understand the problem at hand and to find solutions in a more strategic way (see figure below).

Figure 2 - Example of a Problem Tree



Source : <https://www.coe.int/fr/web/compass/devising-a-plan-of-action>



3.8 Identifying the target audience

Unless you hope to solve the problem immediately, the target audience for your action may not be the person or people who will bring about the ultimate change you want to achieve. It is very likely that your action is only a step toward the desired change; for example, you may try to raise public awareness on an emancipatory education issue in order to lobby decision-makers (president, government, national assembly, etc.).

Your target group will be the group of people to whom your action is intended. It can be composed of several groups of people: for example, in the first example of the diagram in the figure above, the city's residents and the company's officers are the two target audiences. The city's residents are asked to sign a petition that will then be presented to the company's management in order to compel them to depollute the river.

An important issue here will be to identify the means that will be used to influence the target audience.

3.9 Thinking about the expected change(s) and how to produce them?

Which change(s)?

This question is also related to your action, but not necessarily to the ultimate change you want to achieve. It is highly unlikely, for example, that one action by your group happens to be enough to get the entire population to adopt emancipatory education! However, you can generate interest in emancipatory education, which will encourage others to take a variety of actions that may be sufficient to bring about change in conducting educational policies or in managing the educational system⁹.

This step requires you to think about what the action is supposed to bring about, and how you can determine your level of success. Try to encourage members of your activist group to be as specific as possible when defining what a successful or unsuccessful action would mean to them.

How such change(s) are made?

This does not include defining which mechanism the activist group will use, but rather how the action is supposed to take place. This step often includes the mindset changing psychology or how to make people aware that they need to do something differently. This is a very important issue that is often overlooked: ignoring it could reduce the impact of your action.

For example, suppose a group is concerned about the plight of talibé children¹⁰, and wants to address this issue. They might consider running radio or TV spots around the issue. However, if the participants do not ask themselves why and how these children ended up on the street, the spots could have the opposite effect of what was intended (such spots could be rejected by the families from which these children come and by the people to whom these children were entrusted and who force them to beg)! The group should thus think about how a flyer can change a person's perspective, and which messages can have an impact on the target group. It should be aware of the reasons and concerns behind the phenomenon of talibé children.

This step help reflect on what should happen in order for the outcome to inevitably follow from the starting situation.

⁹More generally, when a problem is complex, policy changes are often difficult to bring about and are rarely the outcome of a single action. Activists should therefore set realistic goals: remind them that even a “small” outcome can make a major contribution to solving a larger problem. Often, effective campaigns are made up of small actions, and any achievements of your group can later be complemented or replicated by other activists working on the same problem.

¹⁰Street Children.

3.10 Identifying the resources (physical, emotional, financial, etc.) that should be invested in emancipatory education collective action

Goal	Time
Estimate what is involved for the collective action and the resources that each person should invest in the action.	60 to 70 minutes

Steps	Activities and Instructions	Time	Material
Step 1	Ask the group to consider the following question: what physical and emotional resources can/would I give to this action? After a few minutes, ask group members to put their names next to the different tasks in which they would like to participate.	15 to 20 minutes	-Exercise sheets -Paper -Pens
Step 2	When everyone has finished, check if there is at least one name next to each task. If some tasks are left unnamed, the facilitator should report this to the group. If no one is willing to do the task, is it essential to the completion of the project? If it is, but the participants are unwilling/unable to complete the entire task, then perhaps the group needs to revise the project and their goals. Perhaps they can simplify it.	15 to 20 minutes	
Step 3	The group will need to calculate the amount of financial resources needed for the project. If they plan to apply for a grant, they will need to budget the costs that will be incurred. Hidden costs that may arise, such as travel expenses for group meetings, are an important element to consider. Think about the best way to manage all participation costs. The facilitator should be sensitive in managing this activity, taking into account everyone's situation and avoiding lobbying the participants to exceed their personal budgets or commitments.	30 minutes	



3.11 Celebrate: fostering awareness of emancipatory education achievements

Goal		Time	
<ul style="list-style-type: none"> – Become aware of the talents and skills that everyone has acquired throughout the collective action – Reflect personally on the outcome of the activity 		60 to 70 minutes	
Steps	Activities and Instructions	Time	Material
Step 1	<p>Ask each participant to take a sheet of paper and a pen. Read the questions listed below and ask participants to write an answer on their paper. Participants are not compelled to share their answers unless they want to.</p> <ul style="list-style-type: none"> – What do you think were your group's best achievements? – What part of the whole did you enjoy the most? – How did you develop personally during your work on the collective action? – Can you list five things for which you are grateful from your participation? 	15 to 20 minutes	–Paper –Pens
Step 2	Ask the willing group members to share their answers to the issue that most stimulated their thinking?	10 to 20 minutes	



CONCLUSION

As mentioned in the introduction, this toolkit is intended for anyone working on educational issues and who is interested in an approach that makes of emancipation the center of thinking and/or acting. It is also hoped that this toolkit will be used by NGOs and other organizations at local, national, regional and international levels.

However, this toolkit remains only a toolkit. In other words, it does not stand alone. In order for it to be useful, each of its users must ensure that they have a good grasp of its context or setting. This means, in particular, knowing the current policies and priorities (of the government, technical and financial partners, etc.) in education, the major sources of influence that affect the different stakeholders in the education system (for instance, are the latter more influenced by the media, public opinion, opinion leaders, international pressure, etc.), how advocacy campaigns or actions are perceived at the local and/or national level, etc. Without such knowledge of its context or environment, it will be challenging (if not impossible) to determine the most appropriate activities, to have a medium- or long-term vision, or to identify the strategies to be implemented.

In the process of planning and implementing emancipatory education activism, it will prove particularly important to analyze the ideas and activities presented in the toolkit and to consider not only how to permanently adapt them to its context, but also how to enrich them. It is certain that readers or users of this toolkit will have had experiences that are not included in this toolkit, but which can provide a basis for their emancipatory education activity. Each person should therefore appreciate his/her own previous experience and strive to develop it, building on the ideas offered here, at least where they prove relevant to its context or environment. Some of the experiences undergone in the field will sometimes contradict the ideas mentioned in this toolkit. In other cases, stakeholders may have found and/or experienced with more effective ways in doing or acting. In any case, it is important to trust your own experience in deciding how to use the ideas in this toolkit.

There remains one final wish to close this toolkit: ANCEFA, as the originator of this toolkit, should not limit itself in disseminating it only, but it should do more and better, and especially in two ways. Firstly, by creating and facilitating a community of practice on emancipatory education in Africa. Secondly, by contributing to building bridges between these African stakeholders of emancipatory education and their counterparts in other regions of the world (America, Europe, Asia).



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