

Emancipation Education Thanks to a mobile digital device

Marie Ouvrard-Servanton, Hugo G. Raybaudo, Lucile Salesses

▶ **To cite this version:**

Marie Ouvrard-Servanton, Hugo G. Raybaudo, Lucile Salesses. Emancipation Education Thanks to a mobile digital device. Applied Science and Innovative Research , 2018. hal-01774102

HAL Id: hal-01774102
https://amu.hal.science/hal-01774102

Submitted on 25 Apr 2018

HAL is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire **HAL**, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.

Emancipation Education
Thanks to a mobile digital device

Marie OUVRARD-SERVANTON, Associate Professor
Aix-Marseille Univ, ADEF, Marseille, France
Hugo, G. RAYBAUDO, Researcher, EHESS, Paris, France
Lucile SALESSES, Associate Professor
Aix-Marseille Univ, LPS, Aix-en-Provence, France
,

Abstract
Within the remote and isolated Internally Displaced Person (IDP) camps of Northern Iraq, the needs of IDPs go beyond that of basic humanitarian aid as clearly expressed in the Inter-Agency Rapid Assessment Report, in August 2014. We have worked on a critique from an anthropologic angle and have noticed the gap between what it is acknowledged in the report and the effectiveness of humanitarian aid actions in the field. Regrettably, the report shows intentions that leaves IDPs with their concerns, especially regarding young people future. Where is the opportunity to reconnect with the world while in these camps? This article identifies problematic issues in relation to education and humanitarian aid in the camps and discusses the response to this critique in developing an *emancipation through education* project for disinherited youths living in the hostile IDP camps. The purpose is to evaluate how an NPO project could provide an answer by combining both a technological and pedagogical approach. Following the IDPs wishes, a two phase project is designed, based on praxis and emphasizes emancipation that privileges autonomy, a situated pedagogy, an oral transmission culture and creative transmission through theatre in order to fulfil the information and education needs of these youths.

Keywords: Anthropologic approach, Communication Solution, Disinherited Pupils, Emancipation Education, Learning by doing

Introduction

This article follows on from a culmination of research, field work and observations that have been carried out by the NPO NDM Cineaction in relation to the IDP camps of Kurdistan, Iraq. Throughout this work, the question has been raised as to whether the disinherited youth who are living in these camps can realistically conceive of their own life project in terms of professional career development. They are limited by their nationality and the genocides they have experienced. Moreover humanitarian aid builds schools but it does not go any further to develop a functioning and cohesive school system. Based on 20 years of experience established in the field, following a research-action, NDM-Cineaction evaluates what is needed is a project to encourage emancipation through education which could give the youths in these camps valuable skills they require and can adapt, to beneficially contribute to the contingencies and needs of their communities. IDP camp teachers would actively motivate and energise these disinherited youths through the use of media and performance about

scientific vulgarisation combined with the fundamental educational practice of *learning by doing*.

The context

Over one million Internally Displaced Persons (IDPs) are living in the five Northern Governorates of Iraqi Kurdistan alone (Sept. 2014), half of which have sought refuge in the Dohuk Governorate. The needs of refugees and IDPs in these remote areas go beyond basic humanitarian aid such as food, shelter and health care. In fact IDPs have clearly expressed their need for communication and information, as documented in *Understanding the Information and Communication Needs Among IDPs in Northern Iraq,* the Inter-Agency Rapid Assessment Report compiled in August 2014. According to the report, the overall priority information needs among displaced people living in camps and outside camps are:

> *Home:* Information about family members who were unable to flee ISIL-controlled territories or who may have been kidnapped by ISIL, the security situation back at home and the status of their property. This was a common concern for both women and men.
>
> *Aid:* How to access services, including criteria and procedures for registering for assistance and the exact locations to receive aid. This was also a common concern for both women and men.
>
> *Future:* Many men indicated that their priority was to find out how to seek asylum and/or be assisted to resettle to another country ("United States of America or European countries").

The report underlines that "CWC (Communicating with Communities) work in Iraq, and globally, needs to aim at fulfilling the right that people have to know, ask questions and participate in their own relief and recovery" and lists the following as key recommendations:

- *Increasing information flow***,** dialogue with displaced communities and the capacity of responders to listen to those affected,
- *Supporting existing communication channels,* including local media, and establishing new platforms where necessary.

Approximately 7,400 youths are living inside Domiz Refugee Camp. Refugees in their own countries, IDPS are confronted with linguistic barriers due to the limited mutual intelligibility between Sorani, Kurmandji and Badini languages (with Arabic becoming the lingua franca as a result), isolated from the rest of the world because the camps are set up in remote areas, and furthermore restricted in their freedom of movement. Given these dire circumstances of isolation, what kind of solution could be developed that would engage the whole IDP community, add value to their lives and bring about a sense of reconnection to the rest of the world?

After field observations made during an explorative campaign supported by UNICEF, NDM-Cineaction presented their first project proposal based on their research, which responded to

this question with a *technological solution*, which will be discussed next in further detail. Proposed and financially estimated by UNICEF in September 2015, this project has unfortunately been on standby since then. Its coordinator was removed by the organization and the new one focused on a Polio Special Project. This quick turn over in UNICEF representatives and the reasons for putting the project on standby have been analyzed and will be shortly published (Raybaudo, 2017). This is a common theme that arises in critiques which analyze the gap between the intentions and the actions of humanitarian aid.

Technological solution proposal

Between September and October 2014, NDM Cineaction NPO[1] toured some of the Yazidi refugee camps in Northern Iraq with its Nomadic Dream mobile cinema truck, providing comic relief to thousands of children and many parents in an open-air setting. It is on the basis of this emotionally moving experience that we came to realize the urgent need to set up a pioneering project, which advocated a technical solution to answer some of the needs observed in the camps. This technological and cultural project was proposed to UNICEF as a means of communication. It is called UNICEF Mobile Community Medium (UMCM) and proposes the use of a big**,** all weather inflated structure which would allow audiences to be accommodated for live and recorded performances, during both day and night sessions, and throughout all seasons. The UMCM would be designed to offer a virtual and physical space that captures children's imaginations and takes them into a world where everything is still possible. It would employ a movable multi-purpose venue, which goes beyond the standards of a mobile cinema and uses a broad range of audiovisual material that can be used for 'edutainment' and many other activities. The venue would be equipped with cutting edge information and communication technology (ICTs), a multilingual website, broadband wireless Internet access as well as facilitators available to assist all users. Once equipped with an assortment ICT, this public outreach turnkey system would become an interactive Mobile Community Medium (MCM). As a multipurpose hall equipped to support learners and teach staff, the MCM would offer a space for audiovisual educational support, live performances, e-conferences, meetings and film screenings which could be set up within two hours of arrival at the camp.

This project would address some of the issues identified by the Inter-Agency report and enable CWC work to actually help alleviate tensions between IDPs and hosting communities. The multipurpose venue would bring IDPs and hosting communities together and allow everyone to sit side by side and share the same shows, sport events and movies.

UMCM would gradually be made available to the largest number of potential users through:

- Participatory online programming of the medium, equivalent to Cinema On Demand which offers its users the opportunity to contribute to a selection of entertainment programs. Users are furthermore in a position to make decisions on the strategic

[1] H.G. Raybaudo was the NDM-Cineaction President (NPO) for more than 20 years. He is now the President of the Iraq NPO. M. Ouvrard-Servanton is the current NDM-Cineaction President (NPO based in France).

orientation of the UMCM according to their needs and priorities (e.g. E-university vs. NGOs conferences)

- Real-time *access to e-learning platforms*
- *High usage of ICTs:* Broadband Internet, interactive website, multi lingual network and data bases, Broadband Wireless Access, dedicated social media
- *Job creation*: the implementation of this project would create jobs, which would be filled by local specialized staff.

By expressing their needs, voicing critical feedback, requesting information, expressing their wish to have age-appropriate films screened, to watch sports, to take part to educational sessions/edutainment, IDPs effectively will turn the UMCM into an Open University, an e-education centre, a conference venue, a cinema (in turn for children and adults), a concert hall, an auditorium for online music master classes and much more. The ultimate aim is that through reliable, fast and constant access to information and news, these activities will reduce tensions and frustrations in the camps and enable IDPs who feel cut off from the world, to reconnect with it.

Anthropological & pedagogical project through praxis

The parameters for the second phase of the project are based on the community needs, which were identified during the research and field observations made during the first phase of the project. These parameters go further than those identified by the interagency report and are as follows:

. To think of a means for the transformation and the relief of traumas,

. To adapt a pedagogical project that takes into account the material misery and surviving conditions (where, for instance, it is hopeless to rely on smart phones use or on electric network or on other material collective means),

. To include adults, teachers, parents, and local professionals in the education system and to give them adequate support,

. To create a culture of emancipation for youths and children by giving them access to education and information.

These parameters are anthropological because not only do they evaluate what the IDP's need but also their actual living conditions and living spaces. Throughout the project we have been often confronted with a non-anthropological vision of the project especially in the exchanges with the UN officers in charge of supporting the operation. The UN officers take figures such as the number of IDP's, children, teachers, traumas, costs, etc. into account more so than living spaces, body space, environmental space, and so on. During our field observations, we envisioned that there are three main living spaces: the inner space, the body space and the environmental space. The inner space, or the mind, and the body space are where the trauma of the genocide has been imprinted. The environmental space could be a cold or poorly equipped classroom for example. Taking these elements into account gives a rich anthropological basis to the project and gives us a closer understanding of what the IDP's are experiencing living in these camps. This understanding gives us a better basis to determine

the potential actions that could be taken to have a truly positive and effective impact on the IDPs. All three living spaces have been taken into consideration during the establishment of the education project. In developing the project, it is necessary to ask whether a culture of emancipation is affordable in such miserable conditions as are present in the IDP camps. Furthermore, is learning is a *luxury* where there are significantly miserable and traumatic memory conditions present among the community? The word "luxury" has not been randomly chosen here. It is connected it to the notion of something that pleases the senses, that gives enjoyment and pleasure. The Latin root *lux* links the word to light. In this original sense of the word, learning could bring light and hope to one's life where trauma has previously brought misery.

In this next phase of the project, we are incorporating the technical solution of phase one. Therefore the following considerations, which were observed in phase one, are still valuable to the project:

1. The expression of trauma and what to do with it – past
2. Cultural no man's land - present
3. Resources: teachers, space, parents, local culture
4. Building a future
5. How to go on learning about the self, the community, the life time, the space territory, the world in all its dimension
6. What are the available means?
7. Who can teach to whom?
8. To teach what?

In line with the anthropological parameters previously stated, and while still supporting the implementation of the technological solution as part of the project, we seek to emphasize *praxis* as a ground to building a culture of emancipation for the youths and children of the IDP camp communities. This means that our aim is to give the youths the means to enable them to build their professional and social lives in terms of participating in the cultural, economical and social development of their communities.

In Ancient Greek, the term *praxis* related to the notion of *movement.* In its etymology, *praxis* is a three-tiered concept: 1) the result of what it is done and exists, 2) what is in action and 3) the way things are done or the action shape. In education, tools are used to accompany and guide the learner, giving them a sense of direction and a way to do things. It is as much the savoir-faire as the link between knowledge and behavior. The pedagogical *praxis* is the result of learning by doing, with a tool, in the direction of the use and from which the praxis can be analyzed. Among the *praxis* consideration, we include the fact that all parts of the body can learn and acquire a habit when one part of the body has learnt it (Dewey, 2011). In the Domiz camp, for instance, no tables, papers and pens are available. Therefore the pedagogical *praxis* directs teachers' attention towards using bodies for learning as a language tool in conjunction with a collective technological tool such as the UMCM all-weather inflatable tent. Through the use of gesticulation in performances, theatre and sports, teachers can create and be creative in their transmission of knowledge and culture.

In this context, the *praxis* concerns the use of tools and language. A pedagogical tool is presented and the *praxis* is re-presenting the tool as a reissue of action (Goody, 2006). In the project, pedagogical tools could be educational films, theater sessions, and all the pedagogical steps that will help the youngsters to integrate and divide the knowledge. Thanks to this learning *praxis*, the pedagogical tool mediates the action of learning and helps to change the learner's sense of direction, signification or perception (Freire, 1974). It means that the youngsters are going to act to learn. They will be helped by teachers to construct a theatrical play concerning, for instance, a mathematical notion such as Pythagoras theorem, for instance that could be understandable by younger kids.

When educators think of action and practice, they ought to anticipate what is going to work in an environment, such as the Domiz camp, because the cognitive or meta cognitive and pedagogical tool are not abstract from its operational environment. Description of the learning made with a pedagogical tool, in action, is a call to mental act description. This mental act has to do with imagination (Simondon, 1958/2012). We share the idea that *it is in action that lodges the sense* and that action is creative in its immanence (Lerbet-Séréni, 1994). However imagining and creating a play about a mathematical notion in an IDP's camp with a Yazidi's culture could be considered by a UN officer to be only creative and non-evaluable in terms of numbers by a UN officer. Practical learning can be considered as a ritual with its codes, its formalization and its repetitive actions because, in its '*performative practice that strains to give "being" to what it is done or told'* (Bourdieu, 1980, p.154)*,* ritual is a practical *mimesis* of a natural process to be facilitated. In conceiving the educational project for Dohuk camp, we have designed the project from this anthropological and pedagogical *praxis* angle. But is the pedagogical angle enough in terms of building a culture of emancipation for these youths and children regarding the conditions they live in?

- ***Emancipating with autonomous pedagogy***

In order to realize our pedagogical vision about learning adapted to individual, social and environmental conditions, we have added the emancipation vision to this project, where new generations of youths and children are given a chance to experience better living conditions than the ones they are living in at the moment. Why it is an emancipation vision? According to Paulo Freire, there is a universal ethic of human being which is linked to '*an ontological vocation to be emancipated, to be plus,* which constitutes himself/herself *as a social being and none as an a priori of History'* (Freire, 1996/2013, p.36). Even though every human being is conditioned by their genetic, culture and social environment, it does not mean that they are *determined, programmed* (Freire, 1996/2013, p.37).

Two fundamental approaches are favorable to emancipation through education:

1. To teach is not to transfer knowledge but to create the possibilities for the production or construction (Freire, 1996/2013, p.40).
2. Who teaches learns to teach and who learns teaches to learn (Freire, 1996/2013, p.41).

The virtue of these two fundamental approaches is that they allow for continuous

	Observation 1	Observation 2	Observation 3	Observation 4

improvement of the education project. We know that learning comes before teaching. Therefore, we know that learning happens even if there is no educational project going on in the camps. Nevertheless, an educational project can give more than what learning alone can give in terms of developing the curiosity and creativity necessary for emancipation. Autonomous pedagogy is about completing the virtuous circle: by learning or teaching, '*we participate in an utter experience: directive, political, ethical in which beauty find its place together with decency and seriousness'* (Freire, 1996/2013, p. 42). The idea of being autonomous and emancipated belongs to a pedagogical vision where educators '*think right* in the sense that *one of the beauties of our way of being in and with the world, as historical beings, is the capacity of knowing it by intervening in it'* (Freire, 1996/2013, p. 45). In this spirit, the pedagogical project in the Dohuk camp is about trying to create a *necessary closeness* between what is necessary to know as part of a school curriculum and the social experience of the youths and children in the camp. The educators' role should be to awake a permanent curiosity in their pupils, starting with an ingenuous curiosity confronted to criticism as a questioning worry as the promotion of naïve to rigorous critical view besides the esthetic (Friere, 1996/2013, p. 49). To use the body as learning tool allows for movement thereby finding a congruency between *thinking right* and *doing right*. According to Paolo Friere, the notion of *thinking right* is the result of a process that produces confidence in argumentation.

Another side of emancipating with autonomous pedagogy is the need to accept and express feelings such as anger, sadness, joy or impatience. In a collective learning space, various relationships are built. As social and historical beings, assuming one's feelings can build up cultural identity. For people who have experienced conflicts it requires a level of *self-assumption* (Freire, 1996/2013, p. 59), which is created and permitted in the educational space. In fact the physical educational space has got a pedagogical effect. In the first phase of the project, a decent educational space was negotiated with UNICEF.

- ***Emancipating with Situated Pedagogy***

Autonomous pedagogy gives direction to teaching and a cultural basis for respecting and adding value to the existing culture(s) in IDP's camps. Then in order to organize the learning environment, it is necessary to evaluate the curriculum levels that the youths and children will be streamed into for each item of learning. The situated pedagogy helps to evaluate the academic levels based on two criteria: motivation and competence. An educator does not have the same relationship with the learner. The table below identifies four situations in which a situated pedagogy can be adapted:

Motivation Involvement	**Strong** Enthusiasm Learning Desire, with hopes Optimism	**Weak** Disincentive Discouragement Frustration Confusion	**Varies** Hesitation Self-criticism Looking for opportunities to train	**Strong** Recognition from Others Confidence Inspiration to others Pro activity

Skill	**Weak** Unconscious incompetence Inexperience	**Increase** of skills Effort to understand and to use them.	**Good Level** Worthwhile Contributions Objective evaluation of Savoir-faire	**Good Level** Expertise/ Proficiency Observable level of competences by others

Table 1: Observing the relationship between motivation and competence

In this educational project we would like to focus on the pedagogical coaching and guiding of the youths and children in the IDP camps. However, a diagnostic evaluation has to be organized in the Refugee camps before starting any teaching. This diagnostic evaluation can be associated with a prognosis evaluation. The prognosis evaluation would potentially establish a kind of pedagogical contract with the young learner in order to reach the next level. The young learner is the one who agrees and commits themselves to the proposed learning tracking. According to the different levels of the learners, the pedagogy won't be the same, as shown in the table above. In the first column, the pedagogy will be more directional, giving direction to the learning process and the action, allowing the learner to acquire *savoir-faire*, knowledge and application. In the second column, the teacher is going to direct their work towards more support for the learner, continuing by giving a direction to the learning. At this stage the individualized support is really favorable. In the third column, support, recognition and confidence in the learner are important. The teacher keeps in mind that the learner can afford autonomy and can decide what they have to improve. In the fourth column the learner becomes a resource for the teacher. In this case, skilled learners are able to teach others or at least answer their doubts.

In maintaining the aim of emancipating a young population through education, the situated pedagogy is helpful for the following reasons:

1. It helps teachers to adapt their pedagogy,
2. It helps to identify learning barriers, such as personal trauma or socio-cultural influences, and to regulate the learning levels,
3. It helps young populations to self-evaluate where they are regarding their skills and knowledge, to learn modeling self-evaluation and to express their learning desires and scopes,
4. It helps to create a collective intelligence by involving the most skilled and gifted learners in teaching the others, recognizing that they could be skilled and gifted in certain areas, but not in others.
5. It helps to involve the community in the learning process.

- ***Oral transmitted culture***

The first phase of the project is based on an alternation between a live performance[2] called 'How to get Yazidi camps children to smile again' and educational videoconferences animated from all over the world by intellectual experts on a scientific vulgarization as a way of introducing knowledge contents. On this basis, the local teachers can evaluate how youths integrate with certain knowledge issues. In the second phase of the project, we suggest that these youths could become the ones that would transmit knowledge to the younger ones. As we have already discussed in regards to creating a decent study space, there are significant issues associated with written learning that need to be addressed, such as finding various table supports, papers, books and pens.

In the vision of a culture of emancipation, we have taken into account the impact on oral culture by written culture (Goody, 2007). With the advent of writing, our way of thinking has changed (Goody, 1979). In primitive societies, ideas travelled through oral and collective function. While an inner voice develops with written or reading activity, there is no inner voice with orality. Where there is no writing, orality becomes a social link vector for law, morals, memory and codes that are collectively transmitted. The individual is enrolled in the group and there is no individual thought (Goody, 2007). Through speech, the community joins in the narration even if the narration progresses. With writing, independent thinking emerges as well as individual consciousness. The limit of oral transmission alone is that the oral form is ephemeral and makes it difficult to expose differences *'that force us to see contradictions'* (Goody, 2007, p.96) in content that cannot be examined in detail, split up into elements or manipulated in all senses. The attention is focused on listening and watching therefore the *skeptical thoughts* are not at the disposal of the individual '*in order to be meditated privately'* (Goody, 2007, p.96). The written word is less concerned with action because it breaks away from action and speech stream. What is fixed by writing motivates the critical mind expression and there is less involvement inaction.

To take advantage of the collective function of oral transmission and to minimize the lack of written expression in the IDPs camps, we suggest introducing theater transmission into popular education. The collective function of oral transmission gives back a participatory education. In the first phase of the project this oral transmission is warranted by scientific vulgarization through videoconferences as well as audiovisual shows. In the second phase of the project we advocate transmission of knowledge through theatre.

The pedagogical project: teachers and learners on stage

The project will do three things: provide schools with a good environment for learning through the technological solution of the inflatable tent, provide experienced and evaluated entertainment shows, and create an intellectual emulation through video conferencing with researchers and thinkers from all over the world. The results of this project would be recognized among the learners where we could observe a sense of dignity and decency

[2] Supported by UNICEF, the first entertainment campaign took place a year and a half ago in Yazidi's camp: https://www.ndm-cineaction.fr/sites/default/files/report_yazidi.pdf

developing among them, children returning to a smiling childhood through laughing therapy, learners and teaching staff being supported with audiovisual resources and e-conferencing.

- ***Reintegration through popular education***

After having evaluated the curriculum levels for the youths and children according to their ages (6 to 13 and 14 to 17 years old) with the help of the local teachers, the second step will be to organize groups according to their level. A referent teacher will be attributed to each group. We advocate associating a group of children with a group of teenagers. The group of teenagers will be a resource for the children.

The second step is about each group working through traumas using metaphors in storytelling. Metaphors (Grove, 2004) work as interfaces between traumas and storytelling. Metaphors look like traumas but reactivate the traumas less than factual story telling. There is a method of questioning that can help metaphors to emerge. Helpers, social workers and teachers can easily be trained in this way of questioning. Metaphors, especially in a child's world are creative and rich. This creativity and richness can be reused in dramatic play. Lots of metaphors contain symbols that include as much cultural content as archetypal content. They allow transformation. Through experience, we have noticed that metaphors include more than the trauma. They are wider in that within a metaphor representing a trauma, there are many creative ways for transformation to occur. Even though the metaphor cannot be drawn, it can be expressed and represented thanks to tools, objects and natural things such as stones, plants, etc. The material representation of the metaphor (which represents the trauma) helps the expression and helps to relieve emotional traumas, pressure and stress.

From the knowledge available, teachers and resource adults for education have to decide for each group what could be the main objectives and topics. The vision is continuously to be discussed and clarified: what kind of transmission are we dealing with, who is going to transmit what to whom?

After these decisions are made, the third step is to set up theater plays. This step requires organization and refers back to the theory basis we have mentioned before: emancipating with autonomous and situated pedagogy, using mainly oral transmission in addition to a scribe role for recording the theatrical creation. A video recording could be affordable in place of someone recording the production in writing. Ideally, educational plays would then circulate inside the IDPs camps for the purpose of learning *by acting* and could contain several learning levels making it a type of theater with drawers.

Through these three steps, each actor (pupils of all ages, teachers, parents, extended families and communities) is participating in enriching the culture and the level of knowledge level of the whole community. They are developing an attitude towards learning and the ability to critically reflect outside of the *traditional* or *occidental* way of learning. It is through we call *Popular education* (Wiggins, 2011) that reintegration is able to occur. We hypothesize that the worst war traumas excludes each actor from his social links, as he has to deal with his

own pain. Popular education allows reconnecting to the social system, to improve it as each actor improves himself.

Conclusion: The Predicted Results

As a critic of the gap between UN intentions and actions relayed by UN officers, and according to the intentional discourse written in the official Communication with Communities Report (2014), we are promoting an educational project based on anthropological observations and considerations. This educational project tries to adhere to the environmental, social and cultural factors present in the IDP's camps and to direct its pedagogy towards the emancipation and welfare of these populations. This educational project, originally oriented towards youths is now aimed at all ages and levels in the IDP's camps. As well as the technical solution of a mobile multipurpose venue which hosts audiovisual and other equipment and can move easily from one camp to anther in order to reach a great number of youths, our recommendation is to propose the participation of intellectuals from all over the world who could interact through digital means as well as integrating knowledge through the youths' creative theater sessions and their *learning by doing* experiments. The presented pedagogy would represent a model of collective cultural action and exploration (Freire, 1974) as well as all facets of popular education. In this sense, popular education is a result of emancipation pedagogy, mainly based on oral transmission where all aspects of a culture is admitted not just the mainstream academic culture, are acknowledged, valued and are considered worthwhile to share in the community. The most educated persons share their knowledge with others. This allows others to developing the ability to express themselves in their own way, to live together, to confront ideas and to share group life. The participation of each actor is necessary and helpful for the whole community culture and consciousness of the whole community. In that sense, popular education provides empowerment instead of withdrawal.

Bibliography

Bourdieu, P. (1980), *Le sens pratique.* Paris: de Minuit

Dewey, J. 1975/2011. *Démocratie et éducation.* Paris: Armand Colin.

Goody, J. (1979). *La raison graphique. La domestication de la pensée sauvage.* Paris: Minuit.

Goody, J. (2006). *La peur des représentations.* Paris: Éditions La Découverte.

Goody, J. (2007). *Pouvoirs et savoirs de l'écrit.* Paris: Éditions La Dispute.

Grove, D. (2004). History of David Grove's work: 1980-2004. From http://www.cleanlanguage.co.uk/articles/articles/279/1/David-Grove-history-of-work-1980-2004/Page1.html

Freire, 1974, *Pédagogie des opprimés,* Paris : Maspero

Freire, P. (2013). *Pédagogie de l'autonomie.* Toulouse : Érés

Lerbet-Séréni, (1994). *La relation duale.* Paris : L'Harmattan.

Inter-Agency Rapid Assessment Report (2014). *Understanding the Information and Communication Needs Among IDPs in Northern Iraq.* From

http://reliefweb.int/report/iraq/understanding-information-and-communication-needs-among-idps-northern-iraq
Raybaudo, H, G. (2017). *Tristes topiques.* Mémoire de Master Recherche. EHESS, Paris.
Simondon, G. (1958/2012). *Du mode d'existence des objets techniques*. Paris : Aubier.
Wiggins, N. (2011). Popular Education for Health Promotion and Community Empowerment: a review of literature. *Health Promotion International, 27* (3), 356-371. DOI:10.1093/heapro/dar046

Table 1: Observing the relationship between motivation and competence