

Found a deliberative school and build common symbols »

Pacific Dialogues

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“Thank you so much for allowing me to present you this paper. I want to thank particularly My Friend, Professor Serge Tcherkozof and committee for this opportunity of addressing participants in this colloque Sovereignty, Autonomy and Diversity in the French Pacific. The subject we are going to examine is in a way both old and recent.”

PRESENTATION

I. EPISTEMOLOGICAL POSITIONING

II. TWO SEMINAL AGREEMENTS « HISTORY »

III. MUTATIONS IN VIEW OF THE REFOUNDATION OF A NEW SHARED SOCIAL IMAGINAR?

IV. WHERE ARE WE WITH THE SCHOOL AND ITS POPULATION AFTER THESE AGREEMENTS ?

V. BACK ON THE MEMORY : IS IT SOOTHED ?

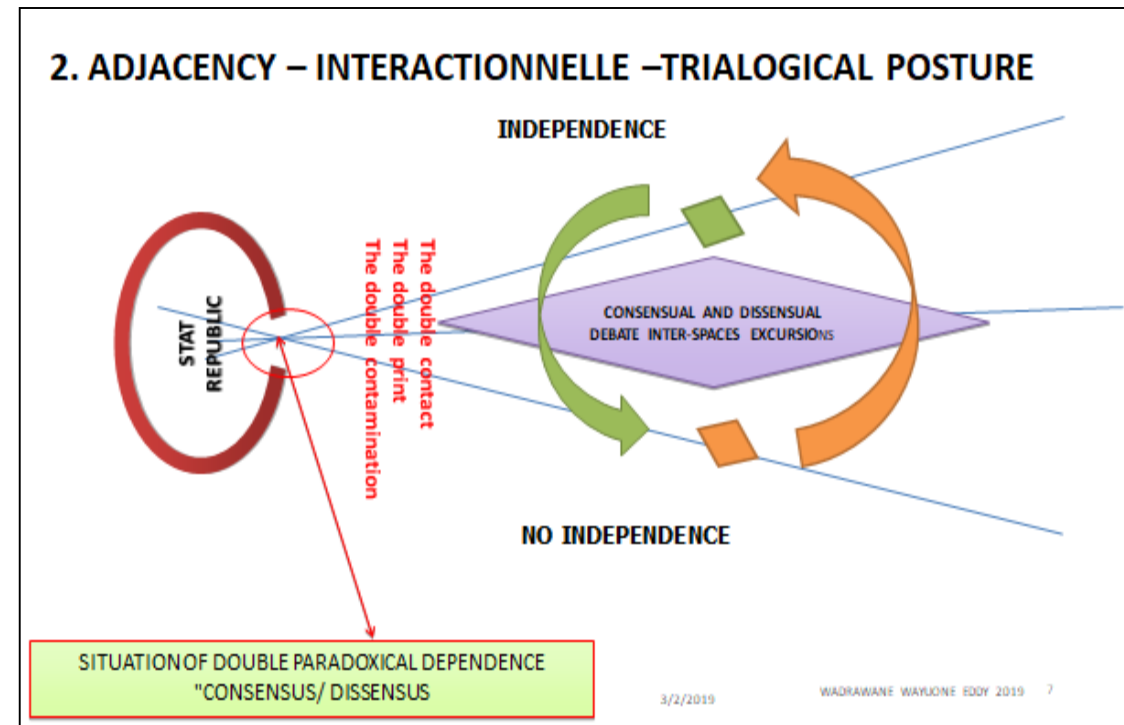
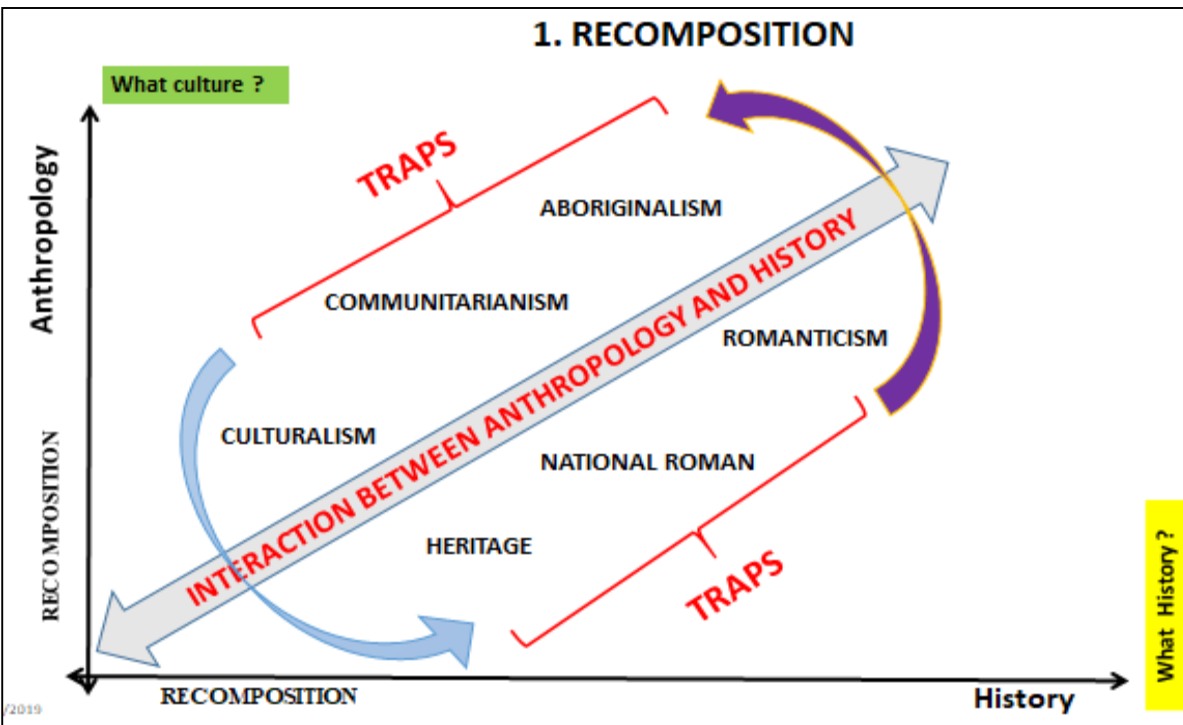
VI. "PARTICIPATE IN THE SITUATION OF PLACES" EXPERIMENT THE WORLD KANAK !

VII. FOUNDING A SHARED SOCIAL AND SCHOOL IMAGINARY « BY A DELIBERATIVE SCHOOL »

CONCLUSION

I. EPISTEMOLOGICAL POSITIONING

- 1. RECOMPOSITION**
- 2. ADJACENCY – INTERACTIONNELLE – TRIALOGICAL POSTURE**
- 3. THE OTHER CLARIFICATIONS**



3. THE OTHER CLARIFICATIONS

As Tjibaou has famously said :

“For a small country like ours, independence is about calculating interdependencies.”

- A **dynamic balance**: because the partners are obliged to have a respectful dialogue and commitment just as in the Oceanian discourses.
- A **barycentric balance**: respecting the centre of gravity while rebalancing the material and consciences.
- An **adjacent interdependence**: being in a position of contiguous relationship because we belong to the same world.
- A **trialogical situation**: binding partners during the sociological, anthrodidactical and political time. Those perspectives maintain the dialogic system in an environment of trialogical governance. The expressions of contact, print and contamination are revealed in terms of temporalities which the hidden curriculum supports.

II. TWO SEMINAL AGREEMENTS « HISTORY »

1. MATIGNON-LOUDINOT (JUNE 26TH, 1988)

A « DOUBLE » PROCESS

2. THE AGREEMENT OF NOUMEA (1998)

B « TRIPLE » PROCESS

Matignon-Oudinot : (1988)

- The handshake :
- The double contact
- The double print
- The double contamination



DOUBLE



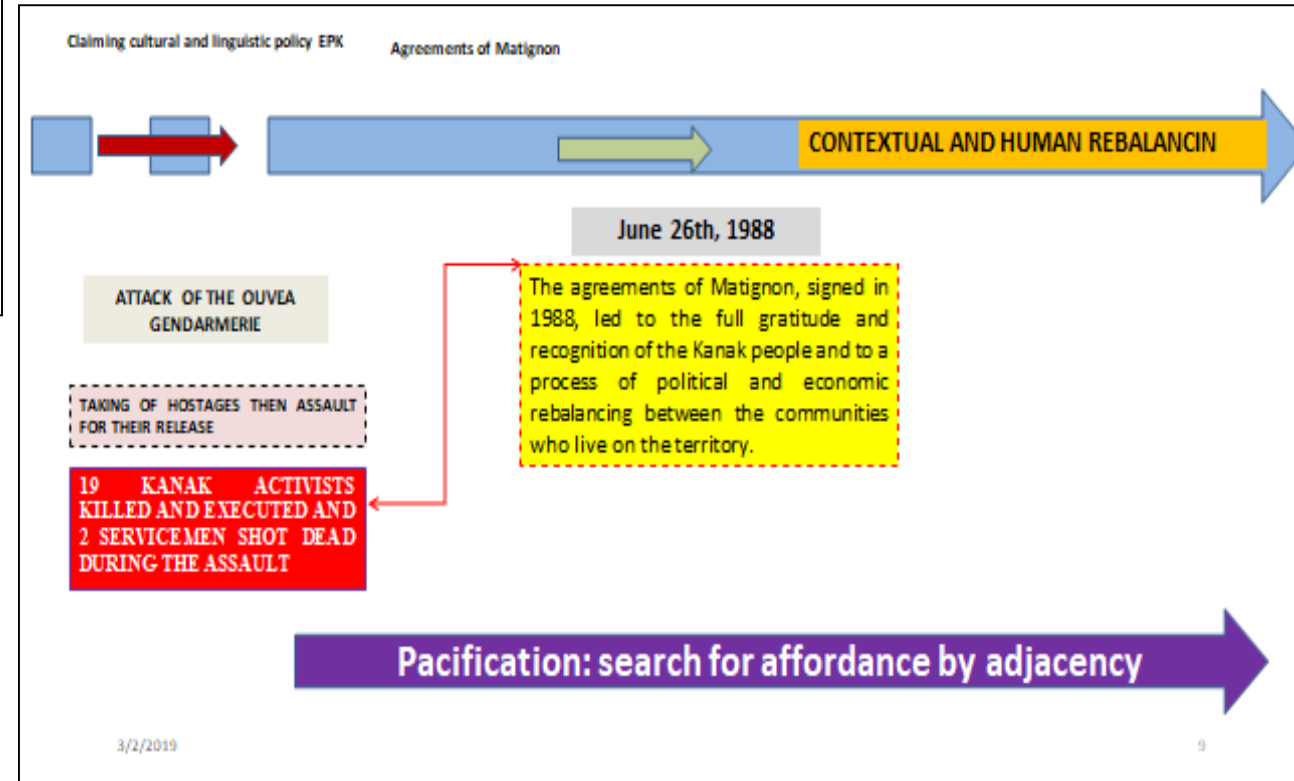
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Dynamic balance

adjacent interdependence

1. MATIGNON-LOUDINOT (JUNE 26th, 1988) A « DOUBLE » PROCESS



3. THE AGREEMENT OF NOUMEA (1998) : A « TRIPLE » PROCESS

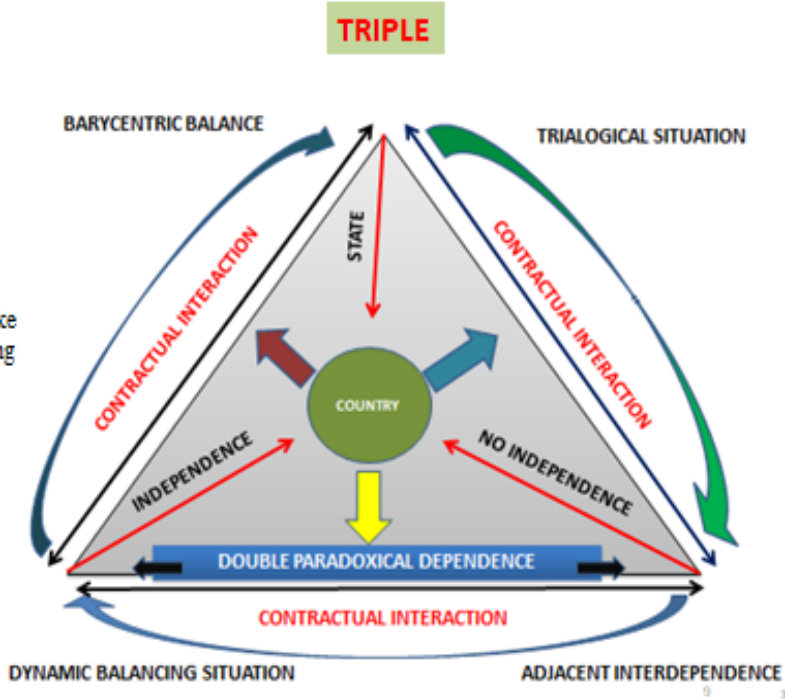


Tjibaou was able to say, "For a small country like ours, independence is about calculating interdependencies."

Nouméa : (1998)

The handshakes :
Triple contact
Triple print
Triple
contamination

3/2/2019

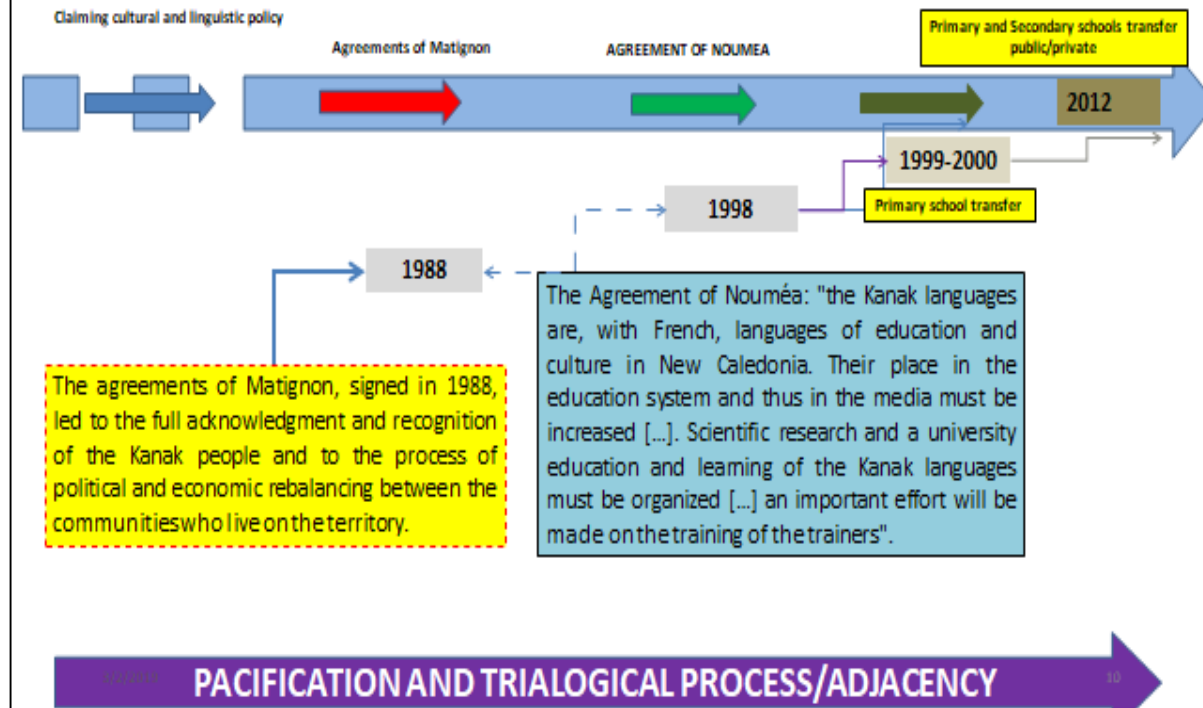


Barycentric balance

Triological situation

2. THE AGREEMENT OF NOUMEA (1998) B « TRIPLE » PROCESS

4. RECOGNITION AND EVENTS IN RELATION TO EDUCATION



III. MUTATIONS IN VIEW OF THE REFOUNDATION OF A NEW SHARED SOCIAL IMAGINARY ?

1. SOME CHANGES IN THE EDUCATIONAL FIELD

2. TEACHING AND CONTENTS

3. VERY MODERN INNOVATIONS

1. SOME CHANGES IN THE EDUCATIONAL FIELD

1987: Creation of the Higher Education Center of New Caledonia (French University of the Pacific - French Polynesia and New Caledonia).

1999: Creation of the University of New Caledonia (UNC). The decree of May 31st, 1999 makes the UNC a full-fledged higher education public institution. The agreement of Nouméa (May 5th, 1998), in its chapter 4.1.1, indicates that "The university will have to meet the needs of training and research appropriate to New Caledonia".

2000 : Creation of the Management of Teaching and Training of New Caledonia (DENC) : On January 1st, 2000, the State transferred the competence of public primary education to New Caledonia. The Management of the Teaching and Training of New Caledonia (DENC) was created.

2015 : Creation of the High School for Teaching and Education (ESPE) in the place of IUFM.

2. TEACHING AND CONTENTS

2000. The transfer of the jurisdiction regarding primary education from the French State to New Caledonia.

2001. UNC: creation of the school of Regional Languages and Cultures at the University of New Caledonia: SECOND-YEAR UNIVERSITY DIPLOMA in 1999 and B.A in 2001.

2005. Deliberation N° 118, September 26, (2005) referring to programs and schedules of the nursery and primary schools of New Caledonia. " Chapitre IV Organisation of the languages teaching: Kanak, Oceanian and English, and hourly distribution of the programs by discipline “.

2006. July 27th, (2006): "Edict by the Government of New Caledonia for the opening of a special external competition for the recruitment of 12 primary school teachers for Kanak languages teaching: drehu, nengone, paicî, ajië, nyelâyu, iaaï and xârâcùù." (*Langues et Cité*, bulletin of the center for the monitoring of linguistic practices, n°26, 2014, Paris).

3. VERY MODERN INNOVATIONS

- **2009 - 2011:** an academic network takes shape: thanks to the financial assistance of the State and the communities of New Caledonia. A new campus is then located in Nouville in 2012. The opportunity to welcome the athletes of the Pacific Games 2011 to Nouville accelerated the decision-making process related to the creation of essential infrastructures: gymnasium, residence of 500 lodgings, student halls of residence, new buildings for the Humanities.
- **2012:** Inauguration of the single campus: more than 3000 people mix everyday, making Nouville the first training center of New Caledonia. Student life develops thanks to the numerous equipment and services available there.
- **2016:** Launch of the construction of the digital and technological Building (PNT).

Question ?

- How do these changes contribute to the refounding of a new shared social imaginary ?
- How to found a deliberative school and build common symbols ?

HYPOTHESES

They help to purge the country's memory of the effects of double colonization by reorienting the country context to gradually develop situations of adjacency or conjugated otherness. It is necessary to study the practices of quality places and practice of combined otherness in the kanak social sphere to convince oneself of the necessity of these mutations.

An emancipated school participating in new expressions of otherness in order to go beyond the boundaries of a social experience that is now breathless is possible. It can encourage the production of acts to re-invite mutual understanding. The introduction of the fundamentals of Kanak culture currently taught in the institutions of the developing country is an example of a search for mutual understanding.

IV. WHERE ARE WE WITH THE SCHOOL AND ITS POPULATION AFTER THESE AGREEMENTS ?

- 1. CURRENT EXCITEMENT IN THE EDUCATIONAL SYSTEM**
- 2. REVEALING ACADEMIC PUBLICATIONS**
- 3. PERSISTENT DISPARITIES AND LACK OF "LINKS"**

1. CURRENT EXCITEMENT IN THE EDUCATIONAL SYSTEM

- The excitement at present in the social landscape and particularly in the school context cannot be seen as the result of mere isolated acts of small relevance to the general social feeling. Lately several schools underwent a great deal of damages.
- “Once more, vandals targeted a primary school. During the night of Monday to Tuesday, two classrooms of the school of Robinson were plundered. [Devastation in a school of Robinson ": LNC 24.07. 2016].
- " School vandalized in Païta " [TV NC 1st. In 16/11/2016]
- " Secondary school Father Guéneau in Bourail set on fire: the school is closed until further notice " [TV Nc 1st. In 26/02/2018]

2. REVEALING ACADEMIC PUBLICATIONS

- "According to Gorohouna (2011), ethnic inequalities are the result of the country's recent colonial history. The behavior of discrimination of some non-Kanaks is revealed in a report story (SADNC), 2008). Ethnicity continues to play an important role in corporate relationships and tensions (Segal, 2009) "(Gorohouna and Ris, 2012: 18).
- "The Caledonian school, by modeling the model of the French school, builds a *de facto* inequality with respect to academic success and consequently the social and professional success of the native people. [...] We are therefore led to conclude that, even if the system can boast of a rise in the level of the diploma, and therefore of a democratization of the school, the results according to the type of diploma acquired reveal that the Kanaks do not have the same chances of success, of social and professional integration. [...]. A school that is still a source of strong inequalities? (Hadj, Lagadec, Lavigne and Ris, 2012: 120)

3. PERSISTENT DISPARITIES AND LACK OF "LINKS"

- "It therefore appears that the New Caledonian school does not fully contribute to the goal of equal opportunities in schools. Let's bear in mind that the New Caledonian educational system is largely inspired by the French education system, benefits from financial transfers from the State and is comparable to the educational systems of developed countries ". [...] Particularly provincial and ethnic inequalities persist today, and even stagnate since 2009 "(Gorohouna and Ris, 2017: 97).
- For the Union of Parents' Groups (UGPE): "There is not enough school mix [...], not enough brewing. And in the private sector you see it very clearly: in the Protestant establishments there is 95% of Kanak. In Do kamo, there are one or two whites in the classes, one or two Wallisians, the rest are Kanaks. And at DDEC1, among Catholics, it is Kanak-Wallis in Païta on one side, and then the whites who are very clearly in Blaise Pascal on the other side. There is this split. And in the public sector, it's a little mixed, but there are still very white institutions in the southern neighborhoods of Nouméa. [...] There are not enough kanak teachers, so for children there is no recognition. [...] Sometimes some chiefs of institutions refer in their letters to texts that do not apply here! The program supports are not suitable. In maths books it's still the kilos of cherries in euros. "(Duclos and Salaün, 2017: 104-105).

V. BACK ON THE MEMORY : IS IT SOOTHED ?

- 1. ARE "BODIES" CALMED ?**
- 2. “WHEN BODIES AND PLACES ARE NOT SOOTHED?”**
- 3. FROM ONE WORLD TO ANOTHER DURING THE HOT TROPICAL DAYS !**
- 4. LIMITS OF A SYSTEM**

1. ARE "BODIES" CALMED?

Pidra Umako Marie recounts the episode of the «Touque». “[At boarding school we should] take care of the pigs, rake the leaves that were in the yard, cook the kitchen or clean the dormitory. You had to wax it and also empty the “Touque”, which was not pleasant.

Wadrawane Wayuone Eddy: The “Touque”?

Pidra Umako Marie: Yes, it’s for the night!

W. W. E.: That’s right?

U. M.: We had to meet our needs in this “Touque”.

W. W. E.: But at night?

U. M.: But it was because it (the Touque) was placed in the middle of the dormitory. It was very embarrassing for us, because sometimes when you went in there when there were girls who were awake or woke up very early, they laughed at you. It was for me, humiliating, this thing I never loved. [It outlines an expressive gesture of thrill]. When you had a stomach ache, for example, it was very embarrassing. Yes, hey! Many times it depends... (Silence) ... You see, there was not even a curtain to hide the Touque a little, it was placed in the middle of the dormitory and not to make any noise when you went... In it it was necessary to put sheets first. To avoid noise [chills]. And the team that handled the dormitory housekeeping, had to empty the “Touque”. It was not at all pleasant (khë), when it was your turn to empty this “Touque” because there was all this way to go. Get out of the dormitory to the bathroom. When you walked past everyone in the yard, they pointed at you...” (PIDRA UMAKO Marie.

Interview 30 April 2001 at the Rivière-Salée).

Touque: Aluminum can usually used as a toilet. /

2. “WHEN BODIES AND PLACES ARE NOT SOOTHED?”

- "Every year, there is an average of 30 deaths by suicide in the territory. 2013 was more marked with 43 deaths. The figures do not vary much from year to year, "men in the 25-44 age group being the main affected," according to Benjamin Goodfellow, a psychiatrist at the CHT and author of a study on suicide in Caledonia for the account of WHO. The doctor said: "it must especially be noted that Caledonia is more affected than elsewhere (where??) by this plague". Global data indicates that over 13 suicides per 100,000 population each year are among the most affected countries in the world. The 16 to 18 age bracket being significantly higher (between 12% and 23%) than the 10-15 years (13%) to have thought about the suicide. Rates well above the metropolis with 3% in 2010 in the two age groups concerned.

- SCHOENHOLTZER, Christophe. « Santé, Suicide chez les jeunes, des chiffres toujours aussi alarmants », Demain en Nouvelle-Calédonie. Volume 551, 14 septembre 2017, p. 12

3. FROM ONE WORLD TO ANOTHER DURING THE HOT TROPICAL DAYS !

- **Youth** : Finally tired of being ghosts, these sweet faces that reflect a youth in full bloom finish bruised between the branches of these trees that serve as umbrella during the hot tropical days. The absence of a proven and socially oriented sociocultural orientation and the contradictory social discourse engenders a society which has a tendency to produce suicide and death in its lairs.
- At present, the **agoraphobia** that undermines this Kanak youth is on the one hand a residual posture in the history of demarcations and repressions.
- On the other hand, it stems from the refusal to give it a place in which it can participate in new citizen dynamics. From this incoherence arises the posture of **double bind** or double bind constructed by Bateson (Bateson, 1980: 255).
- There is a relationship problem between the individual and his environment. Should we really and only be transfigured to enter the social world of the other and at what price?

4. LIMITS OF A SYSTEM

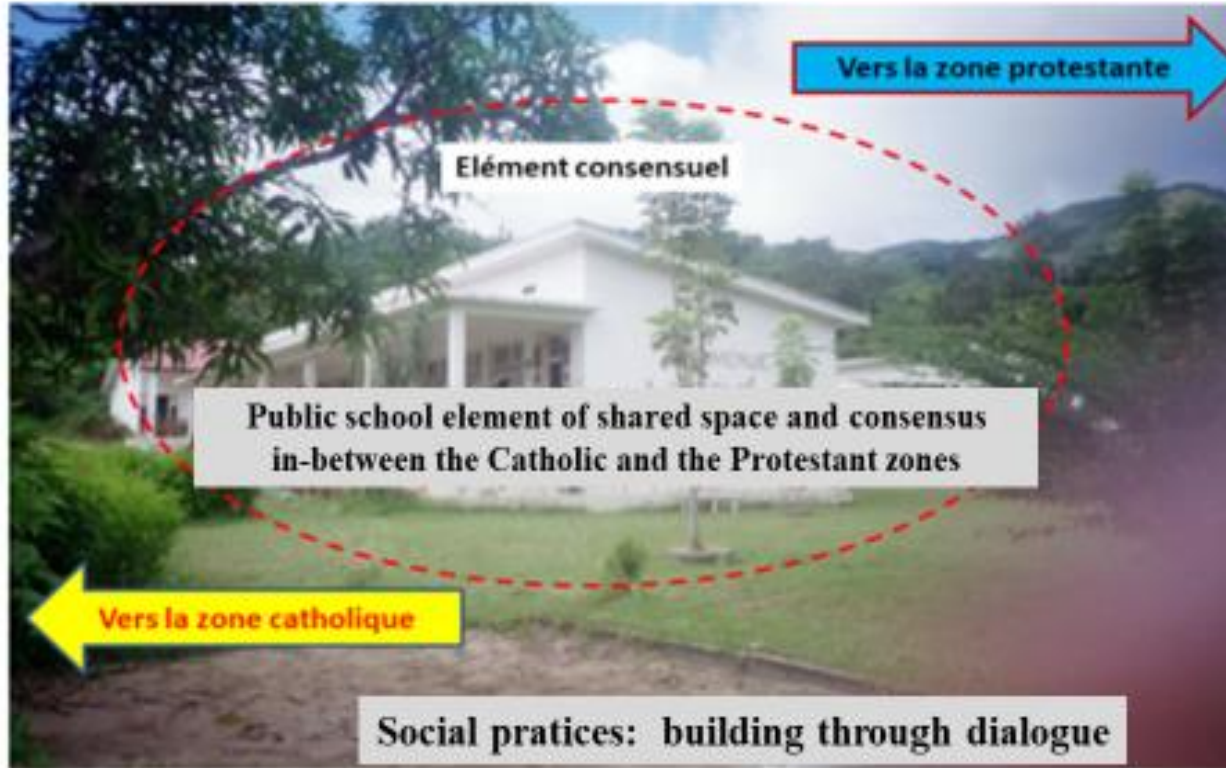
- The system is reaching its limits and the tiredness of its methods is becoming apparent. Acculturation as a common thread has also reached its limit. The recognition and interfacing of Kanak scholarly and academic knowledge is now necessary.
- **“It's time” : To purge** the memory and the effects of double colonization by a strongly affirmed societal orientation. **To purge** is also to be able to leave the psychic strapping which makes the individual asocial (Wadrawane, 2010).
- If one does not engage in a process of unlearning fear the symptomatic tension causing the vulnerability of the individual will increase and will lead to the destruction of it. Social regulation will be powerless since stress exceeds the threshold of resilient readjustment.
- The practice of adjacent positioning, which is truly grounded, conveys a figure of Inhabitant style, which is maintained by the various exchanges during customary ceremonies.
- Experiment with the objects of social, history and institutions. Make from a specific customary scholarly knowledge. (customary contracts of reception and reconciliation). Men and women seek through permanent creativity to hold together a tangled world always in search of itself (Castoriadis, 1975).

VI. "PARTICIPATE IN THE SITUATION OF PLACES" EXPERIMENT THE WORLD KANAK !

- 1. PRINCIPLE : WHEN 1 BALANCES 2**
- 2. INTRODUCE THE APPEASEMENT OF KANAK SPACE**
- 3. RESIST BY RECOMPOSITION**

1. PRINCIPLE : WHEN 1 BALANCES 2

A NATIVE SPECIFICITY
SCHOOL AS A SPATIAL ELEMENT IN THE TRIBE



**MEDIATION AND PACIFICATION OF PLACES
TO TRANSLATE A COLLECTIVE DESTINY**
(Besse, 2013: 9)

**EMERGENCE OF A NEW WAY OF LIVING IN A
PLACE** (Wadrawane, 2017)

2. INTRODUCE THE APPEASEMENT OF KANAK SPACE



3. RESIST BY RECOMPOSITION

- The strength of society's resistance lies in its ability to recompose - according to the endogenous-exogenous or exogenous-endogenous suture - from the spatial and cognitive schemata resulting from encounters between social groups. This ability first developed among islanders themselves and was then re-directed again by the religious context and the colonial spaces.
- Political, social and cultural strategies in the Kanak world: the implantation of a foreign social body of interface, the solemnity of the given word and the constant search for mediation when internal socio-political stabilities are threatened.
- So-called "Mediation Master" peacemakers, schools and provincial institutions as exogenous objects soothe and neutralize spaces of conflict. This Kanak practice denotes an autonomous company-making technique.

VII. FOUNDING A SHARED SOCIAL AND SCHOOL IMAGINARY « BY A DELIBERATIVE SCHOOL »

- 1. DEMOCRATIZING TWO EMBLEMS IN ALL ESTABLISHMENTS**
- 2. PUBLIC DIALOGUE TO UNDO AND REAJUST**
- 3. ACTIONS FOR AFFORDANCE**
- 4. « RECOGNIZE-REPAIR-PURSUE »**
- 5. KNOWLEDGE AND INTERESTS**

**CONCLUSION
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2. PUBLIC DIALOGUE TO UNDO AND REAJUST

1. « DEMOCRATIZING TWO EMBLEMS IN ALL PUBLIC ESTABLISHMENTS »



FOR SOLIDARITY OF SPACES : INTEREST OF KANAK STRATEGIES

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We must continue :
« Double/Triple contact »
« Double/Triple print »
« Double/Triple contamination »

The two "communities of emotions" must meet at the interstice. They must continually cook in this interstice to generate "communities of interest" that the country today needs so much for stability. Indeed, the desire for a new "living in time" that references the past, the present and the future at the same time (B.-M. Dupont, 2009) returns as a boomerang in the social and educational environment.

We should ask once for all for that which founds and distinguishes the country by a new School-Country design. The "Country" positioned at the interstice symbolizes the affixing of a double imprint. Act together and with ... complementarity of skills. "Recognize-Repair-Pursue" emancipation to get out of forms of blindness. Have the audacity to question the things of oneself and the world. Experiment the world between "possibilities and impossibilities", "convergence and divergences", "consensus and dissensus". "Thinking for oneself" invites us to carve out and decorticate our worlds through languages and cultures.

3. ACTIONS FOR AFFORDANCE

Strengthen the Teaching of the Fundamentals of Kanak Culture to make it appear **VISIBLE** and **USEFUL**. This convince that it is through the academic field that a participative and / or deliberative democratic school will develop.

Practices of quality places and practice of adjacency or otherness combined to participate in the reduction of gaps in the social.

Take into account the richness and diversity of the traditional practical relations of "Men" with their environment, to translate them into learning situations that will make sense in the face of the environmental changes related to new domestic and industrial lifestyles. Perspective that would develop a new attraction of the school institution so that it is a real deliberative school.

Oceanic and Kanak people, building on the achievements of history, their way of crafting the sociocultural world must collaborate to produce resilient spaces to rediscover their world with other eyes, new eyes, even with the eyes of another.

4. « RECOGNIZE-REPAIR-PURSUE »

The double/triple contact
The double/triple print
The double/triple contamination
“E. Wadrawane”

ADJUSTEMENT DIRECTION

« J. Searle »

- * ADJUSTS THE WORLD TO WORDS
- * ADJUST THE WORDS TO THE WORLD

PROMOTING BETTER DELIBERATIVE COMMUNICATION AT SCHOOL

1. « RECONCILING THE SCHOOL WITH THE TRIBE »

« WITH A SUITABLE DISTANCE »

« Diversity of Human Space: Transmission »

2. Socio-anthropological and historical situation

3. Research

- Didactic contract and customary contract (Sarrazy-Clanché-Wadrawane)
- Adjacency
- Fractal
- Spiraloid
- Rhizomatic thought (Deleuze et Guattari)

Modes of transmission!
Culture and modes of "thought"!

5. KNOWLEDGE AND INTERESTS

« Jürgen Habermas »

TECHNICAL INTEREST: Interest we carry to control the world. (Not in terms of power but to know what is happening). The self-interest is work.

PRACTICAL INTEREST: “I allow myself”. Interest that I have in knowing the world, others whose purpose is to create a way to behave in a more reasonable way with them. Interest in the sense of praxis: practice between individuals.

EMANCIPATORY INTEREST: Based on self-reflection. Man has the capacity to act, to give meaning to his action and to question the meaning of his action. Ability to analyse the constraints that weigh on our action. Habermas refers to psychoanalysis and psychology. In the sense (you can free yourself).

CONCLUSION

The Accords of Matignon-Oudinot and Nouméa have been the catalyst for great mutations in the Caledonian social sphere. These changes are remarkable both in terms of the environment and in the mastery of new technical tools. The school participates in the search for a refoundation of a shared social school imagination. However, problems persist. The kanak world is feeling more and more marginalized. “Give”-“Share”-“Collaborate”: is a trilogy that is still struggling to make sense in the school environment. While we often arrive at “Giving”, “devolving” whose trust is at the center of this expression - and “Collaborating” are not yet in customary mores. However, the interest in the country is increasingly to adjust the worlds to language based on what John Searle advances in Direction and Adjustment. Interest which, as Jürgen Habermas points out. I argue this is how the school today must behave to be for all the little Caledonians and the others: "a deliberative school in the sense of readjusting the worlds" as J. Dewey according to a direction by looking for and treating the questions of interest not only as an emancipatory principle of reason, but especially today of responsibility in the ecological sense against ideological drifts. A school where one learns to decide to "make-hold-together" a word, an act and an imaginary (Castoriadis). Our end goal must be to see the permanent presence of the fundamentals of Kanak culture in current educational programs. It is a prelude to this kind of projection.

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