

POLYNESIAN YOUTH LITERATURE AND BILINGUAL PHILOSOPHICAL DISCUSSIONS AT SCHOOL.

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Abstract

This research is motivated by curiosity, the need to better understand and better meet the needs of the Polynesian education system. In fact, in the multilingual Polynesian school, what is the meaning of the quest for knowledge and truth ? This study is a qualitative and exploratory research. The experiment will take place in Moorea, in class of year one (entry into learning to read, gateway class...). Initiating philosophical discussions at school from works of youth literature is possible (Chirouter, 2011). In addition, the school institution recognizes the interest of these practices (official programs, 2015). This research is innovative thanks to the parental involvement as well as its literary and linguistic Polynesian dimensions. Discussions can be in French or in Tahitian because the aim is rather to develop cognitive abilities, using the language as a tool (Vygotsky, 1935). The problematic is in what way would the practice of philosophical discussions based on endogenous youth literature stimulate the cognitive skills of the group ? As regards the method envisaged and analytical instruments, a corpus of Polynesian youth literature will be selected according to specific criteria. Parents will be invited to come and read a text in class and participate in the discussions. A work of understanding, and interpretation will then be followed by a discussion with a philosophical aim. The sessions will be recorded (linguistic transcription of exchanges, corpus study : cognitive interactions, analysis according to the taxonomy of Bloom; process of thought at work). Semi directional interviews with parents and oral questionnaires to students will be conducted. It may seem that some pieces of Polynesian literature would allow for philosophical reflection in the classroom, and that these discussions would develop the learning of philosophizing, reading and oral language. In addition, parental involvement would facilitate an additive bilingualism.

Keywords: Polynesian youth literature-oral communication-philosophy at school-bilingualism-parents.

Full text

This research is directed by Mrs. Rodica Ailincăi and co-directed by Mr. Alain Mougnotte. The topic of the research is Polynesian Youth Literature and bilingual philosophical discussion. How would the practice of philosophical discussions from Polynesian youth literature stimulate the Group's cognitive abilities ?

Initiating philosophical discussions (DVP) at school from works of youth literature is possible (Chirouter, 2011). In addition, the school institution recognizes the interest of these practices (Programs, 2015). My work is in line with the research of Michel Tozzi and Edwige Chirouter. For as in Michel Tozzi, the skills targeted included the ability to philosophize (conceptualize, argue and problematize) but also the mastery of discursive behaviors (Chirouter, 2013). In addition, similarly to Edwige Chirouter, the alliance between youth literature and philosophy is used to initiate philosophical discussions.

This research is innovative as it deepens knowledge and addresses DVP from youth literature by introducing two new factors, Polynesian literary and linguistic specificity and parental involvement, as bilingual philosophical discussions will be launched from endogenous youth literature. The thesis therefore includes an axis specific to the Pacific island environments, and more particularly to French Polynesia, the context of the research. Thus, this presentation consists of six parts: firstly an account on philosophical discussions, then the context of the research, the problem and the method, the literary corpus, the coeducational dynamic and the expected results.

A philosophical question is defined by three criteria (Tozzi, 2003). The first one is the universality of the question, that is to say that the question can concern everyone, regardless of their background social status, age, culture. Secondly, the question must create a possible controversy. It is not a closed question which can just be answered by yes or no. Thirdly, this question is formulated, debated, argued and discussed orally.

The intellectual requirements related to philosophical discussion are three in numbers (refer to Tozzi). Students must problematize. Find in the question what is controversial (example: do we all have the same fears ?). Conceptualize, that is to say define the notions (fear is ...). And argue, that is to say justify ~~his~~ their words.

The context

Is there a Polynesian philosophy ? On the occasion of an educational consultation on Friday, March 22, 2019 at Teavaro School, Hinano Murphy opened some interesting lines of thinking.

According to her, Polynesians have an island way of thinking, linked to the ocean. She emphasized their humility, their love and their respect for nature and people. They see themselves as an integral part of nature, with which they have a familiar and respectful relationship. Nature offers them natural medical care. For example, they know how to use coconut in many different ways depending on the different stages of ripening (beverage, rope weaving, medicines ...). All this knowledge helps to better understand the environment (learning to listen to the wind, the waves, to watch the fish, the sky, the movement of clouds, the flight of birds). In addition, it highlights the fact that Polynesians have the duty to pass this knowledge to future generations. She, for her part, feels she has a message to convey: we have a vested interest in taking care of our land to have a better life. Education seems to her very important to form ambassadors of nature. The importance of knowing one's culture seems essential to her. Valuing traditional knowledge, know-how and skills is crucial.

Polynesian philosophy might be a different way of life, another way of thinking the world, principles of life (the warm welcome, the familiarity of custom, the joy of living, love, simplicity, positivity, generosity, sharing, caring and fraternity, the generous smile, the habit of greeting everyone, kindness, the ability to live the present time, the unique relationship to nature, the magic of mana, the beliefs). Polynesian society has many specific characteristics. *Te reo* (language), *te 'ori tahiti* (dance), *te 'orero* (oratory), *te himene* (music), *te tatau* (tattoo) (Lamy, 2013). It is a special context.

This investigation is an integral part of the research of the team of Home Traditional and Contemporary Societies in Oceania (laboratory EASTCO, EA 4241). The investigation is conducted on site, in French Polynesia, in contact with Polynesians (students, parents, teachers, partners). This project is therefore an exploratory research that is a continuation of the work done by the members of the laboratory, in the field of school and family educational practices in French Polynesia (Rodica Ailincăi, Ali Maurizio, Gabillon Zehra, Mirose Paia, Eleda Petit, Bruno Saura and Jacques Vernaudon).

This doctoral research takes place in French Polynesia, which is made up of 118 islands located in the heart of the Polynesian triangle (Hawaii, New Zealand, Easter Island). In the heart of the Pacific Ocean, this territory is composed of five archipelagos: the archipelago of the Society (composed of islands of the wind and the leeward islands), the archipelago of Tuamotu, the archipelago of Austral, the archipelago of Gambier and that of the Marquesas. Geologically, the islands of French Polynesia are of volcanic origin. They include high islands and atolls (Tuamotu). Most of them are surrounded by a protective coral reef, which acts as a bulwark against oceanic forces.

The Polynesian population overcame painful episodes (colonization, nuclear tests). In addition, it has undergone a policy of cultural assimilation (Paia, Salaün & Vernaudon, 2016) which has resulted in a decrease in the inter-generational transmission of Polynesian languages.

Before the arrival of Europeans, houses of instruction (*fare ha'api'ira'a*) for men and women already existed. The transmission of knowledge was oral, mainly by singing and the memory was strongly solicited. Knowledge was often related to social practices. Thus, teachers taught « history, heraldry, geography, navigation, astronomy, astrology, mythology, time, numbers, seasons, genealogies, [...] the study of enigmas and comparisons » (Teuira, 2004). Nevertheless, these schools were mainly aimed at the favored social classes, the « eldest sons of the dominant families ». In fact, the Polynesian society of the past was divided into four great castes. «The *Ari'i-marou'ura* (sovereigns in the *ura* belt), the *Ari'i ri'i* (kings and queens of less importance), [...] the *hui ra'atira* (the nobility and bourgeoisie) and the *manahune* (plebeians)».

To transform the Polynesian society into a civilized Christian state, the first weapon of the missionaries was education (Tagupa, 1980). Thus, in order to attract the population and evangelize them, small schools were built. Also, the Maohi were fascinated by writing (Barré, 1987), but often derided the biblical discourse. Literacy, was therefore a means used by missionaries to unite them. Even Pomare II, the king of Tahiti, wanted to discover, know and master scripting skills. The Maohi quickly understood that writing was a very useful means of communication for the management of transactions, the possibility of acquiring knowledge ... That is why, in 1818, the first copies of the Gospel are experiencing unprecedented success.

In the middle of the 17th century, the colonial administration encouraged the regrouping of populations within the villages. Thus, a new social, family and economic organization is in place, new standards appear. In 1860, Pomare IV promotes the surveillance and schooling of children, a necessary measure for the population gathering near the village. Polynesians are attracted by the dominant culture of the colonizer. For example, the concept of the rights of persons and property has altered attitudes and behavior.

The arrival of missionaries brings about a normalization of the Tahitian language. As they perceive the need to take into account the local language in their teaching. Thus, in 1805, an alphabet is created for Reo Tahiti with 5 vowels and 8 consonants. In 1810, the first school book in Reo Tahiti was published (AEBI no Taheiti). From 1815 to 1817, several schools were created where the Reo Tahiti was taught.

However, in 1842, the protectorate with France was signed and the governor outlawed the Reo Tahiti schools in 1857. This ban will last more than a century. The school has therefore played an important role in the language reduction process. Since the French language was the language of academic success and social advancement.

It was not until 1970 that the Vice-Rectorate was created and the sanctions imposed on Tahitian-speaking children were abolished. In 1980, the territorial assembly of French Polynesia decreed Tahitian as the official language of the territory jointly with French. In 1981, the Déixonne law allows the teaching of regional languages in schools. Then, in 1982, Polynesian languages became part of compulsory education in primary schools. In 2005, multilingualism is promoted, all Polynesian languages are valued. The *Orero*, public speaking, is promoted in 2008 in schools. The ECOLPOM program is set up in 7 classes of Moorea from 2008 to 2010. This program involves five hours of teaching Polynesian languages per week. The results are positive, as the students can speak better Reo Tahiti and French, thanks to the transfer of competences. The valorization and the implication of the families in the transmission is fundamental.

A new charter of education is born in 2011. It is structured around three main axes. A school open, powerful and for all. The goal is the success of all students. Language proficiency contributes to the formation of the person and the citizen. The school must rely on linguistic diversity to promote multilingualism.

Since the 1970s, identity claims have led to the adaptation of school curricula to local linguistic and cultural distinctiveness. However, Marie Salaün wonders about the effect of the transmission of indigenous knowledge by the school, in a decontextualized situation. She questions the impact of institutional formatting. For example, from the transition from oral transmission to written transmission. But also, from the local to the universal, from the elite to the whole group, from experience to theory, from mystical beliefs to scientific knowledge. Moreover, she thinks that a change in the modalities of transmission induces a modification of the contents. Moreover, according to Sundar (2002), the recognition of indigenous knowledge is a political process influenced by the identity claim of local populations.

In 2011, a symposium entitled "Learn several languages, several language to learn a place". According to Jacques Vernaudeau, a multilingual person is a speaker who uses two or more languages daily, according to the registers or functions. The bilingual person is able to manage the languages according to the situations of communication. This ability boosts intelligence. According to Christine Helot, a university professor in Strasbourg, bilingual education works with all languages, even minority languages. No negative repercussions are to be feared. It seems important to her to show children that their language, their differences are legitimate while building a multilingual culture. Jim Cummins, professor of education at the University of Toronto, agreed with Christine Helot. He added multilingual education to many intellectual and linguistic benefits. The loss of Aboriginal languages results in a significant cultural deficit. In addition, between learning to read, write and oral language, learning in Tahitian has positive impacts in French and vice versa. For what I learn in one language helps in another. After generations of monolingual "linguistic imperialism" and symbolic violence, today the school institution promotes multilingualism (Vernaudeau, 2018).

Today, school failure, dropout, widening of gaps, poverty, delinquency, alcohol and drugs are the ills of Polynesian society. According to Serra Mallol (2010), despite significant financial resources allocated by the State, the Polynesian system is known for low performance and to have many dysfunctions.

First of all, the cost of a Polynesian student is higher than in metropolitan France (salaries, internships, transportation ...). In addition, students' scores on national assessments are lower than metropolitan students. The gap is widening in higher education. In 2010, 40% of students left school without a diploma and only 38% of students graduated. School failure, absenteeism, school dropout are too great.

The school of the French Republic is an essential institution of a democratic society. It aims at the formation of free and autonomous citizens and the acquisition of knowledge, skills and attitudes essential to social integration. The causes of the failure of the Polynesian education system are explained in a plural way. First, the socio-professional situation of parents, a context of social precariousness is at stake. Secondly, the lack of training of teachers and their distribution, made difficult because of insularity. In fact, despite a salary bonus, isolated islands or remote atolls are struggling to attract full teachers. Finally, an interesting reason, as part of this research has pointed out, is the cultural cause, more exactly, the « differences in learning-teacher culture » (Mallol, 2010).

A Rodica Ailincăi (2010) research conducted in Guyana mentions the reasons for the lack of school performance in a multilingual and multicultural context, namely, student education, insufficient teacher training, socio-linguistic context (linguistic isolations with different values), social difficulties (geographic isolation). Indeed, according to the groups, investment in schooling differs. In addition, the influence of the family is considerable. Family realities explain the differences between students.

This research is motivated by curiosity, the need to better understand and better meet the needs of the Polynesian education system. In fact, in the multilingual Polynesian school, what is the meaning of the quest for knowledge and truth? Namely, culture and reading are part of the aspirations of mankind, which gives meaning to life. This research is innovative by its literary and linguistic Polynesian dimension. Discussions can be in French or in Tahitian because the aim is rather to develop cognitive abilities, using language as a tool (Vygotsky, 1935). This exploratory qualitative research is innovative because bilingual philosophical discussions will be launched from endogenous youth literature.

The experiment will take place in Moorea, in class of year one (entry into learning to read, gateway class). The transition to the class of year one is a turning point in child schooling, with a major challenge (Frier, 2006), that of learning to read. The goal is clearly defined and the social issue is important. In addition, the preparatory course is a bridge class. A transitional step between kindergarten and elementary school.

Geographically, Moorea is part of the Windward Islands in the Society Islands with an area of 134 km². It is located at about 18° latitude and 150° longitude. It is a lush green island, surrounded by a coral reef and a beautiful lagoon. Marine biodiversity is abundant. The mountains are covered with lush tropical forest due to heavy rainfall and high temperature. Exotic fruits and flowers grow in abundance. The beauty of the landscape attracts many tourists. Despite its insularity, the island of Moorea is not in a real situation of isolation, as the proximity to the island of Tahiti influences its socio-cultural, economic and linguistic context.

Linguistic context

French Polynesia is experiencing a situation of multilingualism. Several parameters can explain this phenomenon: successive immigrations, insularity and colonization. In August 2016, Jacques Vernaudo (2016) drew a portrait of the linguistic situation in French Polynesia in the context of welcoming new staff.

There are many dialects, Polynesian indigenous languages, which correspond to specific linguistic areas (*Reo Tahiti*, *'Eo' Enata*, *'Eo' Enana*, *Reko Pa'umotu*, *Reo Tuha'a pae*, *Reo Mangareva*, *Reo Rapa*). In addition, French remains the official language. It is the language mainly used by the school institution. The French language symbolizes success in school and social climbing. Also, due to Asian immigration, the Chinese languages (Hakka and Punti) are spoken by more than 1000 people. Finally, it is important to understand that the vehicular languages are French (or rather a local variety of French) and Tahitian.

Moorea-Maiao numbers 16899 inhabitants including 2745 children under 10 years old. 95% of the population declares to be fluent in French and 79% in Tahitian. 65% use French in their family and 32.4% speak Tahitian. At the school of Paopao, 95% of individuals over 15 years of age declare to master French and 71.6% Tahitian. 70.7% use French in their family and 26.4% speak Tahitian.

In the preservation of the Tahitian language and culture, the school has an important role to play, Polynesian languages have a legitimate place in education.

On the occasion of the book fair, a short film, *Te Reo tumu*, was screened. This film wonders about the future of the Polynesian languages. Indeed, children are no longer stimulated, they do not know how to speak in Tahitian anymore. Tahitian-speaking children are rare, approximately 13% (4 out of 30). Many children understand Tahitian but do not speak it. How did this happen? With the arrival of the consumer society, the French and English languages have been considered by Polynesians as the languages of social success. Furthermore, at school, the violence of the ban on speaking Tahitian was not only symbolic, as punishments and corporal punishment were practiced (ruler blows, pulling weeds ...).

Officially, the adapted programs of French Polynesia (2016) advocate 2h40 of weekly teaching devoted to learning the Tahitian language. In addition, Polynesian can be used as a language of instruction in physical education and sports or other lessons. In Cycle 2, focusing on the skills related to this research, oral language is the priority. Students must be able to take part in a conversation through communication situations. In a constructivist approach, student errors are a learning step. In addition, learning activities must be linked to cultural appropriation.

During discussions, the root language brings an emotional dimension that could release the students' speech differently (intensity, frequency, depth ...). And one of the hypotheses of this research is that depending on the language used during the discussion, the students' comments will be different.

For Marie Salaün (2016), « the consideration of vernacular languages and indigenous cultures in formal education is today seen as the best way to repair the wrongs of colonization and promote school justice ». She focused her research on educational experiments in Hawaii and New Zealand.

In Hawaii, immersion schools have been created, and teaching is done in '*lelo Hawai'i*' the native Hawaiian language. In New Zealand, there are teachings related to Kanak culture and language. As in French Polynesia, these territories have had a colonial history marked by Christianization and schooling.

According to official instructions (2016), imperfect expression is part of the process of acquiring a language. Thus, when learning a language, recourse to a second language is advisable when needed. The de-dramatized speech takes advantage of the risk taking necessary for learning. Also, sound recording facilitates the analysis of language practices. Benevolent and formative assessment is preferred. The linking of languages is recommended through comparisons around a youth album.

Thus, during the experimentation phase of this research, the mixture of languages will not be pointed out. On the contrary, this mix of languages will « honor languages, maintain culture and show students that they can incorporate their own language into the discussion » (Alice, 2018). The monolingual teaching framework being insufficient, it is a question of noticing the pearls of language mixture in the oral speech of the pupils in order to improve the control of the two languages.

During a roundtable, which took place on November 17, 2018 at the Papeete House of Culture, the moderator debaters (Vernaudon) recalled an essential aspect of learning a language, to speak as much as possible. Thus, it is important to break down and speak without fear of being wrong. Indeed, in a constructivist approach, error is a stage of learning. Learning grammar then refines learning.

Furthermore, from a neuroscientific standpoint, at the cognitive level, bilingual learning programs would promote the control of student attention. This would be explained by « the continued use of the attention required to manage the selection between two jointly activated languages » (Hewings-Martin, 2019). Besides, the promotion of additive bilingualism will contribute to transferable intellectual gymnastics in other areas.

At the DVP, the root language brings an emotional dimension that could release differently the speech of the students (intensity, frequency, depth ...). And one of the hypotheses of this research is that according to the language used during the discussion, the students' comments will be different.

Also, Anne Sophie Cayet (2018) highlights an essential aspect in this research focused on the Polynesian education system. The DVP « promotes plurilingual and intercultural exchanges but always through individual subjectivities ». Thus, cultural and linguistic differences do not confine students to their origin. They are « apprehended as universal-singular subjects, beyond cultural determinisms » (Cayet, 2017).

« Linguistic and cultural diversity [is] envisaged with the possibility of multiplying the points of view, of making the understanding of the world more complex and of making them captivating (Chirouter, 2015) which suddenly gives more of individual experience » (Cayet, 2017).

Method and analytical instruments

Inspired by the conclusions of a congress of specialists inventorying the approaches and tools of analysis (symposium, 2013), from the human sciences, possible in a DVP. We are led to understand how to analyze DVP situations and professional practices in school context. The main objective related to the problematic is to account for the cognitive dynamics during DVP from the endogenous literature.

A corpus of Polynesian youth literature will be selected according to specific criteria (tales, legends or albums of the society's archipelago; bilingual works or which contain a certain degree of language mix; works adapted to class of year one). Parents will be invited to come and read a text in class and participate in the discussions.

A work of understanding, and interpretation will then be followed by a discussion with a philosophical aim. The sessions will be filmed, with a linguistic transcription of the exchanges and nonverbal aspects (gestures, mimicry) because the nonverbal components in the communication are very important. The study will focus on cognitive interactions between parents, children and teachers; as well as the processes of thought at work). So, the sessions will be recorded (linguistic transcription of exchanges, study of corpus: cognitive interactions, analysis according to the taxonomy of Bloom; process of thought at work).

Semi-directional interviews with parents and oral questionnaires to students will be conducted. About 20 students will participate in the experiment and will be questioned orally. Student questionnaires will be individualized to mitigate peer group influence.

Moreover, some parameters will be constant. In fact, it will always be the same researcher, the same teacher, the same activity, the same mixed class, the same time of the day and the same room.

In addition, as a guide to the method of collecting data, Johanna Howken (2017) has created a timely didactic and pedagogical tool, the circle of philosophical discussion. This is a diagram that represents the thread of discussion among students. This makes it possible to visualize the distribution of the exchanges and to measure equality between the speeches within the discussion.

Furthermore, reflective drawing is another relevant analytical tool (Molinié, 2010). This is a representation made by each student at the beginning or end of the workshop. These drawings are completed by the students and become supports for the discussion. Moreover, they facilitate the emergence of cognitive processes specific to the philosopher (conceptualize, problematize, argue). In preparation, with the young students, these courses allow an abstraction (Cayet, 2018), a reflexive distance and a crystallization of philosophical reflection. For instance, drawing one's conception of happiness (conceptualization), then identify what is pleasure or happiness (problematization). Finally, the verbalization is necessary to the fine analysis of the drawing. Paul Ricoeur (1975) speaks of metaphorical truth. Namely, links between the « concepts, perceptions and affirmations of the world from a figurative, linguistic and philosophical point of view » (Cayet, 2018) are woven.

To facilitate the concentration of students, relaxation exercises will be performed at each philosophical discussion (comfortably in your chair, uncross your legs, and stay quiet, breathe slowly and deeply). Indeed, according to the researches of Florent Pasquier and Raymond Barbry, these roles develop students' concentration skills and reduce conflicts.

In addition, according to research conducted in Brazil (Silva, 2015), a physical education and sports session also facilitates the concentration of students. Thus, an alternation between physical and intellectual activities optimizes cognitive performance (Jarraya, S. Jarraya, M. Souissi, 2016).

Literary corpus

Using endogenous teaching aids (stories, legends, proverbs ...) makes it possible to ensure a cultural transmission and a pedagogy more adapted to the pupils. In addition, the endogenous youth literature generates strong cultural stakes, an authenticity in the pedagogical relationship and a quest for meaning in relation to knowledge (Kola, 2016).

In addition, the programs (2016) offer a progressiveness of which one of the themes is the childish universe. The use of Polynesian tales and legends is strongly recommended. In fact, students must be able to follow the thread of a story while listening to the reading of albums. A story made of knowledge and skills. Students are invited to exchange around a youth album.

As European heritage tales, the transmission of myths and legends in Polynesia of old, was conducted orally. Indeed, « Oral [...] literature held a very important place in ancient societies » (Gleizal, 1986). This literature had aesthetic and educational functions. It transmitted many « religious, scientific and technical » knowledge (Gleizal, 1986).

A research carried out by Étienne Kola (2016), *Making Philosophy with African Children from the Endogenous Cultural Background: Track of an Educational Renewal in Africa* is relevant to justify the use of a Polynesian youth literature. His conclusions are as follows: using endogenous didactic materials (stories, legends, proverbs ...) ensures a cultural transmission and a pedagogy more adapted to the students. In addition, the endogenous youth literature generates strong cultural stakes, an authenticity in the pedagogical relationship and a quest for meaning in relation to knowledge (Frier, 2006).

Also, in the plurilingual context of the other seas, Isabelle Nocus, Jacques Vernaudon and Mirose Paia (2014) advocate the use of identity texts to stimulate student engagement in reading. It is a question of stimulating the learners' appetite for reading by using adapted teaching strategies (activate students' experience, assert their cultural and linguistic identity). In fact, the affirmation of identity favors the educational success of Aboriginal groups. The aim is to generate « empowerment » (Nocus, I. Vernaudon, J & Paia, M., 2014) through interactions between teachers and students by creating an educational program aimed at the development of both languages. The ideal is to choose a program that develops critical thinking and values students' talents (linguistic, literary, cognitive ...).

At a conference titled *Eating the Language* that took place at the Papeete House of Culture on November 17, 2018, three writers (Chantal Spitz, Patricia Grace and Fabienne Kanor) shared their literary vision. Their literatures describe close landscapes, their writings deal with identity and its relationship to the world (do not forget who we are !). Indeed, their literatures reflect their rhythms, their tastes, their look... It seems important to them to anchor their fictional worlds in reality, to integrate their culture, to allow a process of identification to the characters.

The choice of the body of youth literature was based on precise selection criteria. Indeed, I have chosen to restrict the corpus to deepen my thinking. This corpus comes from a scientific choice, the texts are rigorously selected.

Considering the learning of reading as a moment of pleasure, a bearer of meaning (Frier, 2006), the choice of books for experimentation turns towards the books of youth literature (specific literary form, particular text-image ratio, strength of illustrations...). In effect, thanks to the narrative and its characters, the process of identifying receivers is facilitated. Catherine Frier proposes to end the reading session undergone without any dialogue. For students get bored, waiting. The school should privilege shared reading in all its forms because it develops an intrinsic motivation. According to her, exchanging situations are « a gateway to learning » (Frier, 2006). My proposals for classroom implementations will

complement the tools available to education professionals and will benefit a large number of students.

As part of this doctoral research titled *Polynesian Youth Literature and Bilingual Philosophical Discussions*, I have selected 6 books among the youth literature.

These are albums, tales or legends of the Society Islands (Tahiti and Moorea). Books are bilingual or contain some degree of code mixing. The books are adapted to the age and culture of CP students (children 5-6-7 years old). Finally, the literature raises philosophical questions.

These Polynesian stories help students to better understand their environment, to become the heirs of the Polynesian literary and cultural heritage. Anchoring of students in their culture gives meaning to learning. For, while preserving us from extreme nationalism, we are forced to note that the knowledge of one's own culture is a necessary prelude to openness.

In addition, the programs adapted to French Polynesia recommend the use of youth literature fitting to the age and culture of the students, starting from the immediate environment.

Then, the narrative frame unfolding in the near environment, the places of the story can be known to children. The vocabulary used is familiar, it is part of the close environment, the real context of the child. The student has a lot of personal, family experience to share with the research community. Fictional stories can appeal to their memories, to the sensations they know. Thus, the visual, auditory, olfactory and kinesthetic sensory experiences related in the works are part of their emotional memory (examples: the perfume of the flowers, the mountains on which they climb, the sources in which they have bathed, the animals they've met ...). And even if they do not know the places, plants or animals, the shared reading of these books could allow a later family outing in order to explore what we have discovered in the books.

An example of the corpus : *Ari'i the moon parrot fish*, written by Annie Sossey, illustrated by Carine Thierry. To begin with, the summary of the story: a little boy has fun disguising himself as a parrotfish while his father is fishing. He decides to jump in the water but may drown, his dad saves him.

It is therefore a fishing story that will facilitate the process of identifying children, as they will easily talk about their personal and family experiences. This book in Tahitian language offers a Polynesian atmosphere reflecting the island philosophy, facing the ocean. The story recounts situations of daily life in French Polynesia.

After working on understanding the text, what philosophical extension can we give to this work with a class of year one students ? This is asking a philosophical question related to the text read. In this story, for instance, the little boy goes from laughter to tears. Thus, we can ask students: why does the character cry ? And you, why do you cry sometimes ? How did he feel in the water ? What emotion did he feel ? He was afraid. And you, what are you afraid of ? In fact, what is fear ? The discussion is launched ...

Narrative is "the tool of construction of culture" (Bruner, 2008), it is the "main medium of exchange within a culture" (Bruner, 2008). This is why it seems interesting to rely on the literature of youth to develop a successful coeducation with parents.

Coeducational dynamic

This research is innovative by the parental involvement it includes. The education of a child does not stop at the doors of the school, families have an essential educational role to play. Indeed, there is a significant correlation between the school failure of children and the disinterest of families. The weaving of a bond of trust between the actors of the school, the school institution and the parents is fundamental. Parental involvement in educational and pedagogical projects is necessary (Mallol, 2010). Parents will be valued by their cultural and linguistic skills.

One way to improve the Polynesian education system would be to open the school to families and to society as a whole. In other words, the education of a child does not stop at the doors of the school, families have an essential educational role to play.

The weaving of a bond of trust between the actors of the school, the pupils and the parents is fundamental. Parental involvement in educational and pedagogical projects is necessary. A re-appropriation of the school by parents is judicious in order to change representations.

The experimentation of this research plans to involve the parents by inviting them in class to read a piece of literary work in French or Reo Tahiti. Following this, they can actively participate in the philosophical discussion. A relationship of mutual trust is therefore woven through this investigation. In a co-educational perspective, the parents' reading and their active participation in the DVP will nourish the reflective discourse of the group and enrich it with their linguistic and cognitive abilities.

Moreover, as passers-by, to use Catherine Frier's term (2006), parents and teachers will become mediators between the book and the child. They will be able to guide students' thinking and support their comments. School teachers have an interest in working with families (Frier, 2006). This research creates bridges between family and school practices.

Further to this, an investigation conducted by Rollande Deslandes and Richard Bertrand (2004) helps to better understand how to motivate parents. To boost parental involvement, an invitation from the teacher is necessary. This can be done face-to-face or by phone. The goal is to have a direct and personalized contact. Secondly, it is important that parents perceive the importance of their involvement in their child's academic success. They must also identify the expectations of the teacher, understand their positive role, unique and privileged. Finally, the teacher who aims for a co-educational partnership must value the skills of the parents, in this case as part of this research, linguistic, cultural and reflective skills.

Expected results

To conclude, we will concentrate on the expected results. This research is being ventured into unknown tracks, where success is not guaranteed. It may seem that some parts of Polynesian literature would allow philosophical thinking in the classroom. That these discussions would develop the learning of philosophizing, reading and oral language. In addition, parental involvement would facilitate an additive bilingualism.

What's more, the experimentation of this research has thus resulted in a practical and practical educational situation with class of year one students. Polynesian youth literature albums are a cultural medium for an environment close to students (local context). It is a program of open-mindedness, reflection built by the research community (tending toward more truth).

Reference section

Research works

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