

Evocations ou représentations ? Les enjeux philosophiques.

par Pierre-Paul Delvaux

La Garanderie rejette le terme de représentation pour des raisons philosophiques. Il s'en est expliqué dans *Critique de la raison pédagogique* et lors de communications orales.

Le rejet du constructivisme

Le terme de "représentation" n'est acceptable pour lui que si on vise le fait de se re-présenter quelque chose qui a déjà été présenté. Il rejette le terme "représentation" utilisé par la sociologie et la psychologie parce qu'il renvoie à une conception constructiviste de la connaissance.

Dans la perspective constructiviste, la représentation est la construction par une société donnée du sens du réel. A la limite, cette construction est purement culturelle. S'il en est ainsi, La Garanderie estime que la connaissance perd sa dimension ontologique : *La représentation, pour autant qu'elle enfermerait la connaissance dans le sens d'être une simple interprétation du monde des choses, ne lui donnerait pas la dimension ontologique à laquelle nous tenons absolument : l'homme, être au monde, connaît le monde, en l'exprimant tel qu'il sent qu'il est, en s'efforçant de l'évoquer, tel qu'il est, tel que son sens le révèle. Si connaître, ce n'est pas être la chose, si connaître, c'est simplement dire, imaginer ce que sont les choses, l'homme n'est plus au monde. Il est soumis à une idée du monde, qui est celle que la société, les hommes qui la représentent lui donnent. On tombe dans l'arbitraire. Pour nous, l'acte de connaissance n'a plus de sens pédagogique. La vérité n'est plus que ce chacun pense.* (*Critique de la raison pédagogique*, 138-139. Nous soulignons.) Ceci mérite éclaircissements :

- La dernière phrase résume la position du constructivisme radical. Il y a donc ici une certaine caricature.

- Il faut en outre souligner le fait que la connaissance est pour la Garanderie la découverte du sens qui est déjà dans les choses. Nous sommes dans une démarche de "révélation", le terme est utilisé.

Thierry Artur explicite cette attitude en écrivant : *(L'homme) ne construit pas le sens, il doit plutôt s'ouvrir à celui-ci qui se donne à lui pour ensuite se l'appropriier (geste de l'évocation). Or, c'est par cette appropriation que la liberté retentit : l'homme laisse être, laisse advenir à lui le sens du monde et découvre alors ses propres richesses, son identité, ses moyens personnels pour faire vivre ses gestes mentaux.* (T. Artur, *La gestion mentale. Pour une pédagogie phénoménologique*, 191. Nous soulignons)

Affleure ici une conception naturaliste (au sens philosophique du terme) de la connaissance. La Garanderie se situe dans la grande tradition d'Aristote et de St Thomas pour qui le sens est déjà là dans la nature des choses et doit être dévoilé. Pour Heidegger, autre philosophe qui inspirera La Garanderie, la connaissance est dévoilement. Nous aurons certainement l'occasion d'y revenir ailleurs. En tout cas, cette

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