
Understanding the Perplexity of “Tabula Rasa” on Structural Changes in Haiti

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Abstract

The aim of this qualitative study was to understand the perplexity of “Tabula rasa” on structural changes in Haiti. Tabula rasa thus implies that individual human beings are born “blank” (with no built-in mental content) and that their identity is defined entirely by their experiences and sensory perceptions of the outside world. In general terms, the contention that we start life literally “from scratch” can be said to imply a one-sided emphasis on empiricism over idealism. This study uses the theory of Lockean and the model of Leontief’s model of 1968. This study revealed that tabula rasa has been used with an emotional view for years in Haiti with no success. We maintain in this paper that the change of the system of Territorial Planning (Tabula Rasa technique), long-awaited by the Haitian population, requires new mechanisms of financing of public actions. The logic of budget allocation in relation to established priorities requires clearly defined budgetary principles to promote the imbrications territorial. We conclude by suggesting that the concept of organizational fields may be useful in understanding the structural change in Haiti because it has been forever a political playground of “no substance—a tabula rasa.”

Keywords: Tabula rasa, Social Changes, Haiti, System, Governance, Collectivity Territorial

Introduction

The recent history of Haiti is marked by political instability and the mandate of the newest regime is no exception. Four prime ministers had been appointed in two and a half years,

and for the past seven months, the country had been governed only by a government that had resigned. Haiti faces a lot of political instabilities over the past years, which increases Haiti's feeling of insecurity and repression (Estime, 2017). After they depart, of Duvalier dictatorship in 1986, Haiti has struggled to overcome its century-long legacy of authoritarianism, disrespect for human rights, extreme poverty, and underdevelopment. This was a form of tabula rasa in the structural changes in Haiti.

The transition of 1986 offered an opportunity for change, but progress has been disillusioned by recurring conflict, political instability. In 2004, Haiti again underwent another form of tabula rasa with violent regime change, followed by a period of increased ferocity and insecurity, particularly in Port-au-Prince. With the newest regime that called PHTK, Haiti has experienced growing instability during the newest regime. Unrest, high rates of inflation and resurgent gang violence have characterized Moïse's term. The judiciary is conducting ongoing investigations into Moïse's possible involvement in money laundering, irregular loan arrangements, and embezzlement, which the president denies.

The structural change indicates essentially a qualitative transformation and evolution of the economic systems, usually marked by technological progress and organizational changes. Nevertheless, this change is nowhere to find in Haiti (Shiliro, 2012). As of today, demonstrations are increasing in Haiti. Alongside the voices of the Petro challengers who demand that the light be shed on the alleged dilapidation of the "Petro Caribe" funds, the opposition mobilizes and demands the immediate departure of the actual president. The head of state, for his part, calls for dialogue, an approach supported by the international community.

According to Leontief (1966), his models in the Structure of American Economy assume of fixed technical coefficients, disregarding both variations in returns to scale and technical progress. At the background of the fixed coefficients is the notion, in the absence of technical change, that the system should economize on the use of the primary (i.e., non-produced) factors or resources. The mechanism which selects the techniques is substantially grounded on the non-substitution theorem. According to Simon (1962), the analysis of structural change presupposes the ability to get an insight into the "architecture of complexity." Consequently, another important methodological feature is the decomposition of the economic system into subunits such as industries or single productive processes to reduce the degree of complexity of the analysis. "The task is to destroy apparent certitudes in order to gain genuine ones; to cast doubt on everything, in order to free oneself from doubting" (Kolakowski, 1977, p. 15).

According to Providence and Guillaume (2019b; 2019c), we have seen significant alteration over time in behavior patterns and cultural values and norms of Haitians citizens. In the constitution of 1987, recently amended, there are two public operators in charge of economic, social and cultural development: the state and local authorities. This highly centralized mechanism leads to two main problems in Haiti: the backwardness of

economic and social development and the rural exodus (ghetto, anarchic constructions, etc.). However, the change of system “Tabula rasa” signifies, from a technical point of view, the transition from government action (where ministers, deputies, senators had control over everything that was done) to local public action. This means a real administration in the territorial communities allowing better territorial planning based on the real involvement of the local populations in the whole development process. We maintain in this paper that the change of the system of Territorial Planning (Tabula Rasa technique), long-awaited by the Haitian population, requires new mechanisms of financing of public actions. The logic of budget allocation in relation to established priorities requires clearly defined budgetary principles. (Providence and Guillaume, 2019a.)

In this case, perplexity may perhaps be the necessary first step, the phase in which we can question the “certitude of a given”; it is the state of tension that the individual experiences at the time of deciding between two or more options. Now, what options does Haiti have? No cosmetic solution can provide an effective or lasting solution to the crisis in which is immersed. This system has outlived its usefulness. It can no longer be patched up. It must change. It’s time for the political class to have the courage to initiate the process of profound change in the paradigm and governance structures that characterize the current system. It is a necessity that enjoys a broad consensus in the end that is reflected in the ever-increasing scale of the anti-government mobilization that we are witnessing today. We need to respect the aspirations of the people of progress, to a just and united society, of this demanding person who is calling for a new form of state. The nation deserves a new system more in harmony with the dreams of our forefathers, a new vision of the Republic focused on Justice.

In the opinion of these philosophers, the remaking of human beings depended upon the remaking of state and society, not on education alone. These changes in quantities will generally influence prices in the economy. Changes in the population’s growth rate and age structure may have significant effects on the labor supply, savings, household production decisions, and migration. Wood (1992) explained that a basic purpose of government, therefore, is the conservation of the civil order by fostering conditions most conducive to the kind of education that will safeguard true opinion and mitigate the tyranny of false opinion. Consequently, demographic changes may have a substantial impact on wage levels and interest rates. Since these prices are important determinants of family income, they are bound to have a profound influence on the level of poverty. Hence demographic changes indirectly impact poverty through their effects on savings, wages, production decisions, and interest rates, Taft-Morales (2019). What if ... you could do it again? What if ... you woke up one day with no past, no identity, and indeed, no baggage? That would mean a lot of changes. Social change in the broadest sense is any change in social relations. Viewed this way, social change is an ever-present phenomenon in any society. A distinction is sometimes made then between processes of change within the social structure, which serve in part to maintain the structure, and processes that modify the structure (societal change).

Purpose of the Study

The purpose of the study is to present a practical process for the change of the system of the governance and planning of territorial development in Haiti. The *tabula rasa* dates from the 1530s and comes from the Latin “scratched tablet,” or a tablet on which the writing was erased, according to the online dictionary of etymology. Its popularity has increased slightly over the past year, according to Google. The British philosopher, influential in the 17th century wrote that the mind is a “*tabula rasa*” until experience in the form of sensation and reflection provides the basic materials—simple ideas—from which most of our most complex knowledge is built,” (Locke, 1704). Many efforts have been done to understand the nature of long-term-social change in Haiti, including looking for patterns and causes. We must admit the prospect of resistance to change, especially when people with vested interests feel unsettled and threatened by potential changes. Several sociologists define social change as changes in human interactions and relationships that transform cultural and social institutions. These changes occur over time and often have profound and long-term consequences for society. According to the World Bank (2006), social indicators such as literacy, life expectancy, infant mortality, and child malnutrition also reveal that poverty is widespread. About 4 in every 10 people cannot read and write; some 20 percent of children suffer from malnutrition; nearly half the population has no healthcare, and more than four-fifths do not have access to clean drinking water. The good news is that poverty measured by these non-income poverty indicators has declined in the last three decades. Nonetheless, the gap between the rich and poor, and among regions, remains wide. As understood by Locke, *tabula rasa* meant that the mind of the individual was born “blank,” and it also emphasized the individual’s freedom to the author, his or her own soul. At this point, everyone is free to define the content of his or her character, but his or her basic identity as a member of the human species cannot be so altered. It is from this presumption of a free, self-authored mind combined with an immutable human nature that Locke a doctrine of “natural” rights derives that leaders of the 21st century, is asking for anew system in Haiti.

Research questions

The following questions direct our study.

1. What is the impact of *tabula rasa* on social issues in Haiti?
2. How the *tabula rasa* approach can help change the government’s system?

Theoretical framework

This study focuses on two different theories. *Tabula rasa*’s theory of Locke and the imbrication theory of Providence and Guillaume (2019b; 2019c). Locke did not invent the notion of *tabula rasa*. The concept dates from the 1530s and is from the Latin “scraped tablets,” or one on which the writing has been erased, according to the Online Etymology Dictionary. These words are commonly considered to be the archetypal expression of the conception of the mind of the individual at birth as a blank tablet that is imprinted by one’s life experience through the sensation of the external world and reflection on internal

mental operations. During the Enlightenment Locke's empiricism became a potent intellectual force energizing in varying degrees, the social environmentalism of such diverse thinkers as Voltaire, Montesquieu, Diderot, Rousseau, La Mettrie, Condillac, Helvetius, Holbach, and Condorcet. According to Duschinsky (2012), Tabula rasa can thus be conceptualized as a significant, previously little-noted thread within the wider history of Western discourses positioning writing as a false analogy for the human mind, and which in so doing facilitate an account of the human beings essential cognitive or moral nature.

Locke's Theory.

The eighteenth-century doctrine of John Locke's famous concept of tabula rasa. The concept appears in his essays on the law of nature. This model refers to the theory of John Locke, an English philosopher, whose works, like those of Rousseau, had a considerable impact upon our Founding Fathers. The central notion is that human nature is essentially a blank slate. We are born into the world with no knowledge, and without having any disposition to do good or evil. What we become depends entirely upon the effect of the environment. Considering all these insights is also critical for public policy. An understanding of this minimal predisposition provides a guide for ensuring the basic conditions under which humans are most likely to acquire an interest in social cooperation and morality. The understanding of Haitians politics as a predisposed tabula rasa informs us that survival is the most fundamental human instinct coded in our genetics and that, when imperiled, it is likely to trump everything else.

The theory of locked tabula rasa accommodates these results while providing grounds to understand the ethical system as a higher reflective achievement, not inherent to our nature, and in a clear correlation to the highly specific circumstances in which the individual lives. According to Wood (1994) "Revitalizing the age-old notion of human malleability by giving it a new and important psychological and egalitarian dimension, Locke defines in detail the nature of the linkage between mind and society through an empirical theory of knowledge and the postulation of an approximate genetic parity of the human cerebral makeup. Mental differences among human beings are mainly due to differences in social environments, not to inherit or innate qualities. At birth, all are roughly equal" (pp. 648–649).

Let us then suppose the Mind to be, as we say, white Paper, void of all Characters, without any Ideas; How comes it to be furnished? Whence comes it by that vast store, which the busy and boundless Fancy of Man has painted on it, with an almost endless variety? Whence has it all the materials of Reason and Knowledge? To this I answer, in one word, From Experience: In that, all our knowledge is founded; and from that, it ultimately derives itself.

(Semis, 1998.) This idea was picked up by some German philosophers and by turn-of-the-century psychologists such as Pavlov, Thorndike, Watson, and in the mid-century by

Skinner... Locke also advocated governmental separation of powers and believed that revolution is not only a right but an obligation in some circumstances. Or, in this context, we are using the theory of tabula rasa and the Leontief's model of 1968. The "Leontief Open Model" is a simplified economic model for an economy in which consumption equals production or input equals output ... (1) $(I-A) x = y^*$.

where "a" is the coefficient matrix in which the technical coefficients of production are represented; I am the identity matrix of (n-1) order; x is the column vector of the (n-1) physical quantities of the goods to be produced; y^* is the given final demand vector. The square matrix $(I-A)$ of (n-1) order represents in its columns, the (n-1) production processes, which are given by the technologies in use. For the properties on the rank of the matrix, the system (1) is a determined system and it has only one solution. Since $(I - A)$ is nonsingular, the inverse of $(I - A)$ exists. If we multiply both sides of the system (1) for the inverse $(I - A)^{-1}$, we obtain $x = (I - A)^{-1} y^*$. which represents the solution for the system? To give an economic meaning to the expression (2) it is necessary to identify those values of x which are non-negative. If all the elements of $(I - A)^{-1}$ would be nonnegative the non-negativity of x should be determined for all the possible nonnegative vector y^* .

For Locke, unlike many previous theorists of human malleability, the blank mental slates of the newly born, regardless of race or family, are virtually unmarked by hereditary traits or innate ideas. He and later social environmentalists were the legatees of the immemorial debate between the advocates of nature and the apostles of nurture, the nativists and empiricists, those who believe that knowledge, at least in part, is innate and those who argue that it results basically from the learning process of the individual, the social environment in which each life.

Providence and Guillaume's Theory

Providence and Guillaume (2019b) proposed that the theory of territorial imbrication as another model to analyze the Haitian territories when we set for a tabula rasa. They introduce it to analyze the need for cooperation between territorial levels in their specificities but forming a complementary national whole. To understand this, one must refer to the system of territorial planning which is based on the choices of public intervention, the indicators of which are local public actions. Territorial development becomes a strategy for the harmonization of public interventions based on territorial specificities (as indicated in the theories of territorial development previously cited) and the choices of public intervention in the different territorial levels of a country (Guillaume, 2019; Providence, 2015).

The theory of territorial imbrication is based not only on a set of structural elements but also on anchoring factors. The model of Providence and Guillaume (2019), further explain the georeferenced data that has the relevance of public intervention choices, it is essential to specify the spatial links between the territorial levels. To do this, they use a matrix of

spatial weightings (a square matrix) with the following characteristics. Let M , this matrix, having as many rows as columns as there are territorial steps of the same nature, each term “MIJ” represents the way in which a territorial step “i” and a territorial step “j” are spatially connected. These terms are, by definition, non-stochastic, nonnegative and finite (Cliff and Ord, 1981). In order to standardize the influence of the neighborhood on each territorial step, this matrix is standardized (the sum of the lines is equal to the unit).

Let p be the nearest neighbor calculated from the spatial contiguity (boundary) between the different territorial echelons of the same nature. The contiguous matrix then takes the following general form:

$$M_{ij} = M_{ij}(p) / \sum_b M_{ij}(p)$$

With M_{ij} such that: $M_{ij}(p) = 0$, if $i = j$

$$M_{ij}(p) = 1, \text{ if } d_{ij} \leq d_i(p)$$

$$M_{ij}(p) = 0, \text{ if } d_{ij} > d_i(p)$$

Where $d_i(p)$: is the “threshold distance” (frontier) defined for each territorial step of the same nature. “i”: the smallest order distance (p) between territorial levels of the same nature “i” and “j” such that the two territorial levels have “p” neighboring levels. Depending on the areas of public intervention selected, we will use several spatial weighting matrices (two, three and four nearest neighbors) to account for the influence of neighborhood weight (within each territorial level) on the distribution of localized public actions.

Methodology

This qualitative study focuses on a structural change which indicates emotions have been a constant change, as evidenced by historical research suggested, rational reasoning is, in fact, less common than usually assumed. Locke distinguishes here between observation and reasoning, the two elements that together comprise understanding. We also suggest that the tabula rasa is not an image of cognitive formlessness, but of a state that requires correct instruction in order to form representations of true government systems. The method of subsystems is essentially a method of decomposition of the system of production since the description of the structural properties of the economic system in analytical terms is related to the partition of the same economic system in subunits (the subsystems). Whereas von Neumann, in his model of semi-stationary growth, did not make use of subsystems, since he assumed the non-decomposability of the system, ruling out structural change, Sraffa (1960) identifies the subsystems as an implicit application of the descriptive-analytical approach to structural change, adopting a stationary state framework.

Analysis of the Study

Following The Haitians revolutions of 1791–1804, the fall of the Duvalier dictatorship in 1986 follows the fall of Aristide in 2004. Many of these cognitive bias remains

controversial. Nowadays, there is a general awakening of national consciousness. In addition to the people, a demand that demands better living conditions, through sectoral demands (workers, workers, peasants, teachers, students), the scandal of the dilapidation of the “Petro Caribe” funds led to a great rise in the mobilization focused on the fight against corruption and impunity.

According to Weber (1947), bureaucracy is the most efficient form of organization possible, the essential characteristics of bureaucracy include a) Written regulations and rules, which maximize bureaucratic operations and efficiency. b) A highly defined hierarchy of authority, in which those higher in the hierarchy give orders to those lower in the hierarchy. Those who work in bureaucratic settings are called bureaucrats. - Bureaucratic authority resting in various offices or positions, not in individuals. Employees being hired based on technical know-how and performance on entrance examinations. d) Formal and impersonal record keeping and communications within the organization. Paid administrative staff. It must be understood that the current situation requires concrete measures in favor of the most vulnerable of the Haitian population. However, the political actors do not consider the scale of the socio-economic crisis that heralds the end of a model, and therefore the need to think of a new model adapted to the specificities of the country.

All too often, the central State (The Presidency, Ministries, Senators, and deputies) has seized the power and scarce resources available to the nation by systematically excluding the local authorities responsible for meeting the local needs of the local populations. This highly centralized mechanism leads to two main problems in Haiti: the backwardness of economic and social development and the rural exodus (bidonvilization, ghetto, anarchic constructions, etc.).

To date, in the current debates, local authorities (communal Section, Commune, and Department) are still excluded, even though they are strategic actors who can contribute significantly to viable solutions to the current crisis in the country. Indeed, the absence of local public actions means that the means necessary to satisfy the needs expressed in the territory are not mobilized or are simply misused leading to the perversity of the system. According to Heffernan (2006) to have a regime change, we may replace all or part of the state’s most critical leadership system, administrative apparatus, or bureaucracy regarding the Haitian constitution. Providence and Guillaume (2019a), the transition from one political regime to another will result in the amended Constitution of 1987 (Title V, Chapter 1) and the 2006 decrees on decentralization recognize the development tasks of local and regional authorities. Some articles of the Constitution (in force):

Article 61-the territorial units are the communal section, the commune, and the Department. Article 62-The communal section is the smallest administrative territorial entity of the Republic. Article 64-The state has an obligation to establish at the level of each communal section the specific

structures for the social, economic, civic and cultural formation of its population. Article 66-The Commune has administrative and financial autonomy. Each Commune of the Republic is administered by a Council of three (3) members elected by universal suffrage called the Municipal Council. Article 73-The Municipal Council administers its resources for the exclusive benefit of the municipality and reports to the Municipal Assembly, which in turn reports to the county council. Article 74-The Municipal Council is the privileged manager of the state's private property located within the limits of its municipality. They may not be the subject of any transaction without the prior notice of the Municipal Assembly. Article 76-The The department is the largest territorial division. It comprises the districts. Article 77-The The department is a legal entity. He's self-sufficient. Article 78-each department is administered by a Council of three (3) members elected for four (4) years by the departmental assembly. Article 81-The Departmental Council, in collaboration with the central administration, shall draw up the Department's development plan. Article 83-The Departmental Council administers its financial resources exclusively for the benefit of the department and reports to the departmental assembly, which itself reports to the central administration. Article 87-The executive is assisted by one (1) Interdepartmental Council whose members are appointed by the departmental assemblies at the rate of one (1) per department. Article 87.1-This representatives, chosen from among the members of the departmental assemblies, serves as a liaison between the department and the executive. Article 87.2-The Interdepartmental Council, together with the Executive, shall study and plan the decentralization and development projects of the country from the social, economic, commercial, agricultural and industrial points of view. Article 87.3-he shall attend working meetings of the Council of Ministers when they deal with the matters referred to in the preceding paragraph in a deliberative manner. Guillaume and Providence (2019) cited the Haitian Constitution of 1987.

Amid the social-political crisis in Haiti, we must have major structural changes—changes in every aspect (Watson. 1980). The major problem is not politic it is politic. We must stand for a major tabula rasa to attack poverty. The availability and cost of resources, including capital and finance, personnel and human resources, and information and industry infrastructure, in general, will significantly affect the future structure of the farming sector. In economics, structural change is a shift or change in the basic ways a market or economic functions or operates. Haitians Leaders must make plans, it'll organize, and it'll make big, structural change to get Haiti working for the poorest people—not just for the rich and powerful.

In search of a solution to maintain the status quo, it is traversed by internal contradictions on the strategy that would allow it to save the “system,” that is to say an institutional

democracy of the facade, in an economic and social based on glaring inequalities, control over political powers, and squandering national resources, against the background of the exclusion of the masses of the people. When analyzing social changes when we consider the state budget, which has been systematically renewed for some time and not voted, it is easy to see the absence of planning for territorial development. However, the proximity of local and regional authorities gives it all the powers to improve the quality of life of suffering populations, which are constantly demanding better living conditions.

Further analysis of the state budget reveals that less than 2 percent of the budget is allocated to the judiciary and the Legislature receives just over 3 percent. On the other hand, the local authorities which manage the daily life of all citizens receive only about 1%. The low budget allocated to justice perfectly explains the state of the carelessness of our judicial system because most of the means are held by those who hold the executive power of the “Republic of Port-au-Prince.” This has led to the inefficiency of the judicial system.

The Ministry of the Interior and territorial communities (MICT) is headed by appointees with the power to direct elected officials. We know that it is this ministry which manages the socio-political crises, and which must calm the tensions, which reduces the means it has left to finance the important needs of local authorities and their populations.

Among the priorities, public finances must accompany private initiatives in various territories. It is not a question of giving gifts, but of creating the conditions so that the working population can contribute to the development of each territory. In addition, public finances must provide public goods and services to the population. To date, however, the guidelines adopted show that this technical level, which is essential for territorial development, is absent from public policies. It is therefore important to sound the alarm and to draw attention to the need to think of a “technical Tabula rasa” for a new development system in which local and regional authorities are the main actors (Merton, 1957).

Such progress would make it possible to put an end to certain political practices that would require a president of the Republic to give direction to territorial development priorities, ensuring equity and balance between territories while guaranteeing national unity. It is a question here of restoring the dignity of the presidential office. At the same time, the president of the Republic would guarantee, as in all democracies, the pre-eminence of elected officials over ministry officials who often behave like royals. This would allow elected officials to build local infrastructure and respond to the local needs of their populations. Therefore, it is important to understand the meaning of the approach proposed below that is in the interest of Haitians.

I-Proposal for Reform of the Structure of the State

Guillaume and al (2019) cited Kotter (1990), social change builds community-based responses that address underlying social problems on an individual, institutional, community, national and international level. Social change can change attitudes, behaviors, laws, policies, and institutions to better reflect values of inclusion, fairness, diversity, and opportunity. Social change involves a collective action of individuals who are close to the social problems developing solutions that address social issues. For that reason, there is a technical dimension to all aspects of the functioning of a society that we are always obliged to consider. This is true in the political, socio-cultural, etc. field. Several resolutions circulate in the media emanating from civil society, political parties or indignant citizens. There are calls everywhere for a change in the system without ever addressing the technical dimension that is essential to this renewal.

According to Providence and Guillaume (2019a), it is necessary first to agree on the fact that we have two powers of the Haitian state that have lost all their credibility. The executive in its two components, the presidency and the prime minister with all its ministers, which show their inability to deal with the crisis that the country is going through. Second, the legislative power is so decried by scandals of political bargaining and its domestication by the executive power. The incapacity and irresponsibility that characterize the functioning of the state in recent times justify the claims of the Haitian population demanding a change in depth: “tabula rasa”. At its simplest, structural reforms imply changes to the way the government works. It is helpful that Haiti looks at an extreme example, such as Ukraine, to understand this. Ukraine’s economy is in a mess: it is one of the world’s most corrupt countries. But it is trying to improve. For instance, in recent months the government has forced its ministers to declare their financial interests. That will make it more difficult for bent politicians to award cost government contracts to firms in which they are investors. The hope, instead, is that contracts will be awarded to the most efficient firm, which will improve the quality of public services and lower their cost.

In the constitution of 1987, recently amended, there are two public operators in charge of economic, social and cultural development: the state and local authorities. Unfortunately, the state (President of the Republic and government with the support of parliamentarians) has always seized almost all the means, leaving territorial communities (departments, Communes and communal Sections) unable to meet the local needs of the local populations. Worse, the state has always managed to prevent local authorities from having a minimum of administration to meet the daily demands of the local population.

Hence, the change of system “Tabula rasa” means, from a technical point of view, the transition from government action (where ministers, deputies, senators had control over everything that was done) to local public action. This means a real administration in the territorial communities allowing better territorial planning based on the real involvement of the local populations in the whole development process. In conclusion, from the political

and economic development point of view, the role of the public auction of the state and that of local authorities must be at the center of the Democratic debates demanded by the Haitian people.

II- the implementation of a transition of rupture

To mark the break with the current political system, it would be preferable to proceed with the establishment of a provisional government with a strong technical orientation and for a duration of two-year maximum. This government will be headed by a Prime Minister and ministers. This government would be responsible for organizing the next democratic elections within two years.

It becomes necessary to work with a reduced government, around 13 sectoral ministries, providing technical assistance to local authorities and their populations: 1) a Ministry of Economy, Finance and Budget (MEFB); 2) a Ministry of Agriculture, Fisheries and Natural Resources (MAPRN); 3) a Ministry of Public Works, Transport and telecommunications (MTPPTT); 4) a Ministry of Public Health and Social Welfare (MSPPS); 5) a Ministry of Foreign Affairs and Defense (MAED); 6) a Ministry of Social Affairs and Gender Equality (MASE); 7) a Ministry of Trade, Industry and Tourism (MCIT); 8) a Ministry of Communication of Culture and Heritage (MCCP); 9) a Department of Justice (only) (DOJ); 10) a Ministry of the Interior and Public Security (MISP); 11) a Ministry of National Education, Higher Education and Research (MENESR); 12) a Ministry of Youth, Sports, and Citizenship (MJSC); 13) a Ministry of Environment and Sustainable Development (MEDD).

Researchers can further read the constitution to learn about the missions of the various ministries. The Constitution of this government is based on the principle of rationalizing public spending in order to allow the actors of civil society and political parties to discuss the establishment of guidelines for the new system of governance and territorial planning. There have been some changes in the organization of institutions such as the police and the military that can help strengthen the rule of law and protect lives and property.

In the transition of rupture, it is important to proceed in parallel to the establishment of a Council of Wise Men (CS) with a triple objective. First, the SC must play the legislative role in monitoring government actions and adherence to the roadmaps assigned to sectoral departments. Secondly, the SC is responsible for organizing the National dialogue in order to achieve a new Constitution through a referendum. Finally, it would have to contribute to the establishment of a Constitutional Council that is indispensable in a state of Rights. The Council of Elders (CS) is composed of 20 members (2 departmental representatives), according to the principle of equality (one representative equal to one vote) and Democratic (the absolute majority in decisions).

III- the territorial priorities of a “technical Tabula Rasa”

The change of the system of Territorial Planning (Tabula Rasa technical), long-awaited by the Haitian population, requires new funding mechanisms. In contrast to the decision-making practices in the old system, national priorities can be based more on local public actions of local authorities (departments, municipalities and local authorities) by giving them appropriate means. Thus, government actions must support territorial dynamics by giving priority to transversal and strategic skills. The conditions of reproduction, which are technically founded, and the rules of distribution, which depend on the social conditions of the economic system.

From the point of view of economic recovery, the weight of specific territorial characteristics determines the choice of public intervention around four priority sectors: primary (agriculture, fishing, and livestock), and textile industry (to accompany the dynamics of local production in the territories concerned), infrastructure construction (to connect the domestic markets and facilitate the movement of goods) and tourism/leisure (to strengthen the local economy). Nevertheless, no one makes it happen on their own. It takes a grassroots movement—you and me working together and fighting side by side with people all over the country.

From the point of view of social justice and transparency, it is necessary to strengthen the institutions, which are the Guardians of the balance, to facilitate the effectiveness of the new system through four strategic ministries: the Ministry of Justice (neutral, but with bridges in institutions such as the Police and the Army), the Ministry of the Interior and Public Security (responsible for public peace by having the Police and the delegations accompanying the territorial communities), the Ministry of the Interior and the Ministry of Public Security (responsible for public peace by having the Police and the delegations accompanying the territorial communities).), the Ministry of Foreign Affairs and defense (to negotiate with foreign partners and protect the interests of the country with the support of the army of Haiti) and the Ministry of Public Health and Social Protection (to ensure the social welfare of citizens).

In the area of equity and citizenship, emphasis can be placed on the strengthening of autonomous and independent institutions that have either the control mission (Superior course of accounts and administrative disputes, units of the struggle against Corruption, etc.), or the technical capacity-building missions (State University of Haiti, network of public universities in the region, etc.), or the mission of human rights protection (Office of Citizen Protection, Institute of Social Welfare, etc.), or the Financial Support mission (Industrial Development Fund...).

The division of responsibilities between the state (government actions) and local authorities (local public actions) is based on a clear definition of the competencies transferred (e.g., the construction of departmental roads or the control of births and deaths by the administration of the communal section...), a simplification of control

procedures (e.g., specialized directorates at the Superior Court of Auditors and administrative disputes or the establishment of the administration of delegations...) and local capacity building (through the establishment of a local administration competent according to the competencies to be exercised). Access to functions in both central and local government is based on the technical skills needed to exercise specific skills.

Conclusion and Recommendations

Conclusion

Thus, *tabula rasa* thus implies that individual human beings are born “blank” (with no built-in mental content) and that their identity is defined entirely by their experiences and sensory perceptions of the outside world. In general terms, the contention that we start life literally “from scratch” can be said to imply a one-sided emphasis on empiricism over idealism. One can never decide whether a theory is true or not simply by examining what political or philosophical implications it might have on Haiti since nothing really changes since 1804. Nevertheless, some have been attracted to or repulsed by, the notion of the “blank slate” for such reasons. On the one hand, the theory of a “blank slate” is attractive to some, since it supposes that innate mental differences between normal human beings do not and cannot exist; therefore, racism and sexism are profoundly illogical. However, this does not mean that such prejudice would make sense if there were innate differences.

Some are also attracted to the idea of a “blank slate” due to a fear of being determined, or even influenced, by their genes (though why being determined, or influenced by society, is better is a difficult question). According to Wood (1992), Locke may recommend responsible constitutional government, guarantees of religious toleration, and freedom of thought, expression, and association; but in general, the status quo should be maintained.

On the other hand, the theory means there are no inherent limits to how society can shape human psychology; nor is there a political structure, that best fits human nature. As such, the theory is taken up by many utopian schemes that rely on changing human behavior to achieve their goals, and many such schemes end up moving towards totalitarianism, or a dystopian reality. However, the opposing view, that humans have a genetically influenced nature, could also lead to controversial social engineering such as eugenics.

Recommendation 1

In this atmosphere of rejection, of usurpers born and electoral fraud, discredited by the multiple scandals linked to corruption and impunity, in front of the savage repression that never stops causing victims in the ranks of the disadvantaged masses, in front of the galloping insecurity that poisons the daily life of the majority. We had several government overthrows, the most damaging to the people were those of 1991 and 2004. Despite a continuous blitzing by the repressive and ideological machine, the most conscious sectors and more combative of the population stood firm; their resistance has been constant, despite periods of reflux. With the newest regime,” Haiti has experienced growing

instability unrest, high rates of inflation and resurgent gang violence have characterized Moise's term. The judiciary is conducting ongoing investigations into Moise's possible involvement in money laundering, irregular loan arrangements, and embezzlement, which the president denies. Haitian Senate and Superior Court of Auditors investigations allege embezzlement and fraud by current and former Haitian officials managing \$2 billion in loans from Venezuela's "Petro Caribe" discounted oil program.

We understand, for a social change, the country must reorganize by using a new form of tabula rasa. The notion of tabula rasa does not necessarily imply that there is no pre-existing design. Therefore, we must rebuild upon past ideas with new leaders. The ancestor of the first black independent country called for "*COUPE TET BOULE KAY*" which means cut the head and burn the houses. Recently, the notion of tabula rasa has found very different applications in the protester's views in Haiti: We must reverse the plate. Nonetheless, tabula rasa is generally taken today to mean a state of formlessness prior to text, in line with Brill's 'blank slate.'" However, if we attend more closely, it can be observed that a more precise translation would be "a slate that has been blanked", the effect of the erasure of text (Forrester, 1990).

We proposed a new constitution for any form of governance. The system of class in Haiti must change radically. All components of Haitian national society, regardless of the social class to which you identify, your membership and political ambitions, your place of residence, the role you play in the country, whether you are in business, independent or politicians must be having a seat on the table. The parliament must let the executive work with political parties, civil society, the private sector, and to accept playing only the control role assigned to it. As stated in the Constitution of 1987 and after the decisions-taken are carried out.

Recommendation 2

In the current context of the economic crisis in Haiti (a sharp deterioration in the economic situation and prospects of the country), it is necessary to implement exceptional measures to support local production initiatives. The creation of a bank or a special fund, with the confidence of the Haitian diaspora, becomes the focus of these exceptional measures. For example, in every departmental community in the country, semi-public waste treatment and recovery companies can be set up using this financial mechanism.

The new logic of budgetary distribution and the exceptional measures must create the conditions for economic and social development (marked by a return of confidence of economic agents and the increase of investment to increase local production and reduce the unemployment rate). To achieve this in the medium term, it is necessary to move from the logic of jobs to the logic of activities.

Researchers can further investigate social changes and systems in Haiti. Leaders must stop and think if they want to analyze and transform all the sectors affected by a new

form of transition. They must not only anticipate and imagine the potential of the new technologies and what this potential will lead to but how to integrate the transformation into the dynamics of our world to ensure that none of these advances work against the future generation. Haitian leaders must apply the correct policies, and adapt the legal, ethical and social frameworks to avoid confusion and fear. We cannot allow the disruption caused by digital technologies to break up the established order; we must adapt the order to the new scenario resulting from technological development. And philosophy is the recipe to overcome the deadlock and cross the boundaries of perplexity.

Recommendation 3

One of the essential characteristics of a territorial planning system is its involvement in the territorial levels creating the basic conditions for public intervention at the national level. In this sense, any database linking observations in this system deserve to be treated using (appropriate) spatial statistical methods and techniques. In economics, it is a question of explaining the two fundamental phenomena linked to the very nature of the system of territorial planning: the autocorrelation and the heterogeneity of public interventions. Each territorial level financed through the choices of public intervention influences the financing of another territorial level not only by the effectiveness of the choice of localized public actions but also in relation to the (local) externalities produced by this public intervention. Indeed, the complexity of the links between spatial heterogeneity and spatial homogeneity is found at several levels in the territorial planning system.

The structural elements invite us to consider three territorial scales: macro (the system of Territorial Planning), meso (the choices of public intervention) and micro (the localized public actions). The aim is to refer to the territorial breakdown of the country and to integrate cost-effectiveness into the development strategy (Providence and Guillaume, 2019b; 2019c). As for the anchoring factors, it is necessary to consider the territorial specificities at the base of the choices of public intervention and according to the territorial levels considered. In our theoretical model, these anchoring factors are territorial specificities, community networking, institutionalized leadership, territorial competitiveness, and territorial complementarity.

When changing the structural change, you will a) improve the living conditions of the population through sound and effective management of current priorities pending the arrival of an elected government; b) create a constituent assembly for a new fundamental charter that will define the contours of the New Republic; c) organize the necessary national dialogue; d) create the conditions for the “Petro Caribe” trial; f) take all measures to revise the electoral law and appoint a new council; e) elections to be held at the end of the transitional period.

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