

## Belief systems in classroom transformation “pedagogic models for transmodern education”

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*“Problems related to education are not just pedagogic problems,  
but political and ethic problems like any financial problema”  
Paolo Freire.*

### Abstract

The following is an analysis of cooperation difficulty at education centers regarding It seems there is an inscrutable abyss between educational policies, curriculum guidelines, pedagogical models, knowledge standardization given from the Trans modern metanarrative of globalization, and what is really happening in our classrooms, viewed from the great diversity of Colombian contexts. Teachers are still apply old educational strategies, repeatedly systematized under the same criteria by the faculties of education. Students show no interest in the school, and the educative system in general is not proposing proper solutions towards this new system of beliefs in detriment of the common well.

We are fearlessly advancing toward the great uncertainty of a future permeated by the post-humanism paradigms coined by the theory of Superman, where the will of power governs the structure of thought. This text shows from inside, the reality of education in Colombia from the most forgotten classrooms (Choco Region, Cauca Region, Coffee Region, Valle and Tolima Regions) in the voices of those teachers struggling day by day with the true reality in each of these mentioned regions.

**Key words:** Educative policies, Transmodernity, Superman, Systems of Beliefs

## Introduction

This text is prepared from the Pedagogy cathedra in various regions of Colombia, as an experimentation center of what is happening in Colombian classrooms, by analyzing the true impact of education policies, and government guidelines, in such diverse contexts as in Colombia, a multicultural and multiethnic country with a great ideologic polychromy. In preparing this document, a review has been made again of concepts related to the new world order such as posmodernity, posthumanism, Nietzsche's theory of the superman, among other, its influence on thought development, and belief systems in educative processes; it is presented as a reflection space, and a proposal toward a pedagogy contextualized to requirements as well as contemporary education needs.

It is time to think of pedagogic practice, because we are not the same; paradigms have changed, belief systems are different, values scale has turned over toward a developed thought from the last century, as a product of disarrangement suggested from superman theory. "The superman derives action from an internal impetus of plenitude, overabundance, of a force he wants to form, provide shape to a chaos, and sense to the same action of creating" (Sanchez, 1989; 312), superman is understood here as the image of the empancipated subject in a world with no dogmas, which perhaps misinterpreted, would lead to the concept of power at the cost of reason; it is stated a self-governed world by individuality; therefore, by passion dominion, and individual perceptions of good and evil, a dangerous estatus where subjectivity is measured by the super ego. ¿What will happen then in the world where everybody governs guided merely by a conceptual instinct of what is right). Results from superman effect are already here, on the streets, where violence is a constant event, where some individuals take justice by their own hands, where aggression is the only answer to survival.

Then a new pedagogic approach is required, which impacts education systems in order to stop polluting effects of the new world order as warned by Villa Pelayo, 2007:2:

The "New World Order" is built on lies, black propaganda, and psychological war operations. It wants to build a "global village" without ideology, national States, sovereignty, rights or social guarantees, basic industries and public, by means of its structural adjustment programs.

## Transmodernity and other sublimities

Transmodernity is a term that would correspond to a globalized society penetrated by transculturality phenomenon rather than involved economic effects, or the place where our certainty of what is good is adversely affected by metalanguages that surpass modernity limits; a time of a great uncertainty: Transmodernity defined by Jose Jesus Villa Pelayo as:

Transmodernity is an epoch of uncertainty. It has surged from historical crisis, and disarrangement of cultural, political, economic, moral and spiritual structure of postmodernity. It is an age of anomaly, ruled by chaos, cynism, poshumanism, hominism, selfishness, biotechnology, global war, the neogothic, neognoticism, prometeic titanism, antichrist amorality, great simulations and paradoxes, monster culture, antiheros, the transgenic, velvet revolutions, the end of globalization, return to the National State, financial bubble explosion, due to climatic change and global overheating, oil end, food shortage, unilateralism auge and falldown, civilizations crash and encounter. (Villa Pelayo, 2008:1).

In addition to posthumanism, also called transhumanism, the human being state in which through technologic and scientific progress, specially genetic engineering, the human being may overcome his physical and intellectual limits; a concept already surged from XX Century through super heroes and Superman theory.

It is the time when the past and the present pose a great uncertainty about what we outline as a predictable future for coming generations, where social, economic and cultural disarrangement gather, as a result of the last events of the planet, and specially family nucleus dismemberment; we are living uncertain times, threatened by common factors such as climatic, stock exchange fall downs, slow transformation of values scale encouraged by mass media, where it seems that the good would be easy money, drug traffickers are individuals doing well, and using force and violence is the way of achieving everything, and the bad thing is having to honestly work to make life, ¿who would want to go to school?, or what is worse, ¿who would want to attend a boresome school, where nothing new happens, while it is the street where there is action, adrenalin, and money?

When we look at this panorama, we see that the great thing excluded here is the education system; young individuals are who *do not want to attend school*, they are who show fatigue of centuries on foreign faces... they are the ones who exclude us when deny to follow the game to banking policy of education. In summary, young individuals attending school are other, and we continue to be anchored to an educative speech that does not appear, that does not punch these new schemes of transgenic thought, producing a thought founded on logic, reason, pure critic, and over all on survival.

To start, no pedagogic model may account for transmodernity events, none of pedagogic models proclaimed at schools in our country accounts for new relationships surged from chaos, none of past pedagogic models may account for indispensable contents to deactivate posthumanism which we may face if we fail to return to the idea of common well vs individual well, no past pedagogic model may show ways for an education model to meet this new world order, when we have not recognized yet this new scale of beliefs, where encounter is not possible, harmony is a matter of the past, and love is an utopia.

## The classroom as a concept

*“¿Have you seen that children are no longer hare-brained, nor curious, or not even children?”*

*¿That landscapes have hidden behind backs? That words move from bodies as if they were an intransitable labyrinth, or an acute distance designed by a sword cutting edge? ¿that everything is visible and each time we understand less? That nobody repents, or feel the voice of his glance? That there are more than two deaths per each birth? That laugh comes from gibe but not from entrails? ¿that love is law but no longer soul disorder? ¿that unless you talk to my eyes I may not tell you anything true?”*

*Carlos Skliar, 2013*

The classroom has been regarded as the physical space where learning takes place; but, beyond physical space, the classroom, as a concept, represents everything happening there, such as encounter, disarrangements, fear, conflicts, anguish, gladness, thoughts, and in general, daily actions “where beliefs, knowledge are built and, likewise it represents the intangible... what is underlying behind looks and gestures”; (Hernandez Sanpelayo, 2005:3), but we know that this assumption goes much farther than longitude and arrangement of objects. To start, the number of students definitively exercises behavior of primary authors (teacher-students); classrooms hosting a small number of students are associated to lower stress and better productivity, but the reality in most classrooms of the country is overpopulation; the question surged from pedagogic models is related to relationship among the various actors of education, and more precisely primary actors. ¿how learning relationships are established?

If the classroom is not the same, its actors are not, either. Education authors should be looked at from complexity of the epoch.

Current classroom hosts all kinds of social problems of the last times in our country: residuals from family nucleus disarrangement; physical and emotional displacement, non-mentioned or not-remembered abuse events; shared loneliness; silent, virtual lies which gather violence of the past.

Below I include testimonies given by teachers of Pedagogic cathedra, because, it is from their voice that we may understand what really happens in our classrooms, with no literary adornments, from the very feeling produced by daily actions where the reality of our country is; crude and with no linguistic worthless contraptions:

*“Today we have in our classrooms orphan children, not from war but from alive parents, abandoned because their parents work to give them which perhaps they did not have, or to give them a better future...? What future? I ask, if each day we have in our classrooms violent children, non-motivated, absent, lost in their own fear and uncertainty; lacking from love, affection, mother care, human warm. The labor sytem claims that young individuals enter the campus lacking of every human logic, do not have any initiative, do not produce, do not have a labor culture, do not have social skills.*

*The higher education system, regrets conditions of these young individuals when they enter universities, they do not know how to read comprehensively, do not have arguments, and less they may interpret texts and contexts.*

*The society regrets that these young individuals who do not find a job, may not enter higher education, because they do not want to, or because of lacking funds, they turn into gunmen, and mistreaters of their family and the community”*

Maria Isabel Perdomo

Teacher, Armenia city, Quindio.

*“Problems faced by today young people and children, are related to lack of brothers, friends, parents, strong affective ties. Adolescents do not feel loved, they are alone, and it is there, where they seek other ways of shaping their identity, that is why they consume alcohol, use drugs, do not study on dedicated basis, because they are seeking a place in a solitary universe. Parents and the family are the world that children need to shape their emotional, physical and spiritual welfare, in this manner they achieve harmoy with themselves, the other, and life”*

Alba Nelly Galeano Echeverry

Teacher, Anserma city, Caldas.

*“I would like to introduce the child, or as I must refer to him “student”, “Jorge Baron, 12 years old, with signs of malnutrition, family mistreatment, and uncontrollable violence which he easily shows.*

*!Please, Jorge Baron, take your chair!, and, it seems you are talking to a porcelain cat, he does not react, of course, after three attempts, I speak louder, !young Jorge Baron, sit down!, and, he, with a cold, penetrating and challenging gesture, sits down, and afterwards, his 10-year sister sits down, she is equal or worse in her physical and mental condition.*

*Student Jorge Baron, sharpens his pencil, while I intend to explain how technology and its history heighten man, when class is interrupted by an almost terrorific*

*shout !teacher, ask that little boy not to bother me!. I set my sight on that little girl, and see that student Baron intends to punch his own sister with his sharpened pencil, I run toward him, I grasp his fragile little arm !Baron, for God, what do you do!, and with his typical look, he answers to me "I, nothing". Don't you see that you may hurt your little sister?... !ah, but don't you see that she stole \$100 pesos from me!... and this is how a normal day passes with my student group, who, not to tell more, I think that 80% of them behave like Baron; and as a father of a 6-year boy, and as a teacher of this classroom, that social deterioration poses new and great challenges for those of us taking this job."*

Carlos Andres Suarez

Teacher, Pereira city

*"At the school where I teach, children belong to the jungle. Enclosing them in the classroom is a punishment for them. Therefore, they do not like to be there. How to talk to them about butterflies if they are not present? How to teach them about environment, while in this reduced space, when nature majesty is outdoors"*

Yamir Nufriid Gomez Asprilla

Teacher, Nuqui town, Choco

Current young individuals are not the same; they already live with a new system of beliefs where time is insuperable, fear produces disarrangement, and daily violence is the only answer to survival. The matter of diversity at the classroom ceased to be a theoretic paradigm and almost a political slogan, to become one of the cruellest in Colombian education. In this sense, I mention the phrase by Ricard Zapata Barrero, teacher of Political Sciences at Pompeu Fabra University, Barcelona: "diversity causes qualitative change in relations among individuals, individuals and institutions, and it is in the origin of a complex change of accommodation, where all dimensions of basic structure of the society are affected" (Ricardo Zapata, 2009) pag. 125). In spite of the fact that studies on diversity by teacher Zapata are aimed at diversity caused by immigration, somehow illustrate the type of diversity outlined in this document, which I have named diversity of social disarrangement, that is, diversity seen from the lenses of a new system of beliefs, which somehow have created new prototypes of human beings, who gather at the classroom under fully different cohabitation situations; we have not developed the ability of looking ourselfed in the other, and explore possibilities of encounter, and negotiation of cohabitation, which is the last instance which produces coexistence processes.

Even so, some teachers are the same. We see them walking from universities to classrooms, in XXI Century with investitures of the past, and their slow walking makes us think of reincarnations that cyclically turning around the same fatigue,

and at the classrooms nothing happens but the weight of their worn out luggage. Any teacher with no passion is worse than a country in war, because on his way not only pollutes what touches..., kills thought..., otherwise a teacher full of passion may see beyond the threshold of the impossible, he may draw peace, and produce common well. Fortunately, there are still some in our education system, and they are the ones making the difference.

In turn, institutions and the education system in general, continue anchored to pedagogic models of modernity, education technology and development; we invoke Comenio, Petalozzi, Montessori, and in the best of cases, liberative pedagogy of Freire, in our Institutional Education Projects; there is still a dependency relationship through cognitive development stadiums of Piaget, or Vygotsky's counterproposal in his theory of Proximal Development Zone; we talk about multiple intelligence and emotional intelligence, we pass through constructivism without penalty or glory.

It is suspected that concepts are the same, just their names changed. The academic seems insuperable among what it was, what should be done, and and beliefs on which life is built. Hopes are written on paper, torn out, and end in the trashbasket, or in shelves where history is kept... and at classrooms everything continues the same, or worse.

### **Belief systems in classroom transformation**

Now let's talk about beliefs systems which this text refers to. Beliefs systems act as catalyzers of inhabitation and the same life. It has already proved that actions are regulated by beliefs, it is said by postulates from neurolinguistic, and the Word says (Lucas 6:45): <sup>45</sup> "Good man says good things because good in in his heart, and bad man says bad things because evil is in his heart. Since your mouth tells about what abounds in your heart". Beliefs based on feelings of violence, produce violent actions, beliefs based on feelings of harmony and peace produce actions of peace; beliefs based on self-worship of ego produce selfish actions where there is no place for encounter; and otherwise, beliefs based on respect and comprehension of the other, underlying me, produce actions for common well, cohabitation, understanding others, not from tolerance toward difference, but from the possibility of seeing myself in the other individual, also in my whole human dimension; "Thinking beyond what is given, thinking about myself from the other who is in me", (Perez de Lara 1998:56); it is there where we may draw possible ways against unrestraint produced by a belief system accommodated to daily violence and the superman concept coined by the new world order; we can not propose an education system which reacts before appearance of post-humanism prescribed by transmodernity and superman myth, if we do not understand the human relations system that should be established upon reviewing who are the boys and young individuals gathering at the XXI C. classroom, and what they belief systems are.

Beliefs are the framework of human behavior. Neurolinguistic programming punctually touches the topic of belief systems and their impact on how man acts. We act based on a complex belief system that we have accumulated along years; changing such belief system in adult life is complex, and requires discipline and steady effort; such change in young individuals is still possible by using suitable tools, but like the placebo effect, it is necessary to establish at the classroom, actions causing transformation effects under conditions other than those traditionally developed without expected effect.

## Conclusions

Proposing an effective pedagogic model requires a new management parting from the same actors of education. It is necessary to review what perhaps we have never seen at the classroom. It is necessary to see at looks, gestures, secretive movements, deceptions. It is necessary to understand new beliefs on which pedagogic knowledge is built, it is necessary to see whether models shape thought, distort, or leave it intact, which is more serious.

In order to change belief system of the postmodernity individual, the education system in our country should be radically changed. If we change the system, models change, relationships among authors turn meaningful encounters, contents are other because at last, knowledge is in books, and during the last decades, using interconnectivity on the web we may access any kind of information; methodologies change because they should adjust to this new pedagogic model, and therefore, education development will walk with other steps and other rhythm; then the school will become an ideal space where dreams may be promoted and supported, and build new possible future; therefore, studies should be aimed at studying intangible relationships, to create belief systems not considered from curriculums; some of them, even suggest that difference in academic results are based on behavior/performance difference of students, due to stress produced by overpopulation, ... we know that overpopulation at the classroom is not going to disappear; then, it is necessary to pass from physical space to spaces where re-encounter is possible, where looks produce confidence, where it is possible to re-evaluate emotions resulting in absences, lack of love, and solitary violence.

The classroom should be one of the subjects or research priority, where the intangible, the non-describable, the possible, and the real may be seen from a wide range of educative, psychological and emotional concepts, since they definitively impact individual behavior and his relationship with determined social groups; simple aspects such as items arrangement in the classroom, may determine types of grouping, or the same ability of grouping; some studies have proved that classrooms, where those involved show a high degree of cooperation, produce more positive perception processes, strong group cohesion systems, and a higher degree of social support.



In summary, we are focusing our effort at improving the named “Quality Education”, at providing major “coverage”, in establishing clear processes of “inclusion”, when the pertinent is a deep review of the essential. What is the essential in XXI Century education? What are the belief systems in which the educative process is organized? What type of human being do we want to transform? What actions would be performed, what strategies?, What would be the new learning times?

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