

IN THE POSSIBLE TOMORROW

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SUMMARY

Believe it or not, in international bodies responsible for reviewing global education policies in the face of the challenge that faces humanity by 2030, is one of the biggest challenges for educators in a possible tomorrow. But private commitments are not enough, even if they are plural and in truth they are nothing more than virtual realities of empty discussions where, unquestionably, the least favored have no voice to represent them. The following work tries through the discursive method an existential and psychological analysis of some political positions towards the education of the new millennium.

Key words: holocaust, self-denial, alterity, symbolism

1. Introduction

I think it would be a parallel algorithm between today and the future to predict the way of life of human beings after a holocaust caused by the denial of man in plural terms, in favor of his arrogance and hypocrisy. How far does the denial of being for wanting to be go? Could it be easier to destroy life than to create artificial intelligence? How far will nature allow us in our desire to believe ourselves as gods? We have the hopes of a tomorrow that still has no feet or head. Only by opening our eyes can we realize that if we do not change there will be no future for tomorrow.

2. Development

To think it possible to accept the positions according to which the majority of educators in Latin America reflect in their ideas this or that political position, of the Left, the Radical Left, the Center or the Left Center, the Right or the Radical Right, is to self-harm. The only position that we must assume is for the defense of Education, human rights, recognition of the human being, otherness and survival of the planet.

Habermas in the prologue of the text *The Inclusion of the Other* (1999) in a kind of existential purge mentions:

"The state subjects, who one day were sovereign, and long ago lost the presumption of innocence in terms of international law, cannot appeal for longer to the principle of non-interference in internal affairs" (p. 24).

To what extent, in the current era, are we to remain subject to ephemeral discourses such as those of Ortega in Nicaragua, those of Maduro in Venezuela, or "the inverse surveillance" of the dictatorial governments of the world, protected by the non-intrusion of internal affairs and poorly used terms of "the self-determination of the people" in pursuit of the discrimination of the right of the majorities in the blatant form of a political bias.

I still believe in the international bodies in charge of reviewing the world's educational policies in the face of the challenge facing humanity towards 2030. But private commitments are not enough, even if they are pluralized and in reality, are no more than virtual realities of discussions empty where unquestionably the least favored has no voice to represent him.

The broad and powerful annual, monthly and daily speeches of international organizations such as the ONU, UNESCO, UNICEF, CEPAL ... just to mention a few, on how man will do to remain as an existence on earth seem to have neither fill the scope for what these institutions were made. They require superhuman efforts. But not only them but also those in charge of the spiritual world, religions: they vanish in the contents of the symbolism of images.

Faced with such presences, youth lost their fear and try to face tomorrow. Innocent, perplexed, hopeless because what we have tried to teach them does not carry content that resembles them, their place, their history to be built. Our generation is more confused than the generation that is already among us. The technology advanced in such a way that it does not allow us to react between the confusion and the disenchantment that will be the only inheritance that the generations of tomorrow will have because they will not even know how to recognize themselves in the genre.

The current generations are committed to a kind of memory capable of reconstructing worlds, feeling emotions, resembling us, hermaphrodites of sexual, superhuman, robotic needs without the slightest sign of cloned future feelings, but not the same. Any damage to the system will cause it to be discarded or the reverse maybe replaced.

At the end of 2015, a virtual text toured the networks worldwide, supported by the Telefónica Foundation, its title and its content, really, I found them very original for the moment that was taking place in Latin America about the rise of Socialism in countries such as Brazil, Argentina, Bolivia, Ecuador, Venezuela and still remains today, a few days after winning (Andrés Manuel López Obrador) AMLO in Mexico and spread through Central America. From the way of doing politics they are Playing with human misery. And education is not the culprit of everything.

In any case the text whose title is *Journey to the School of the XXI Century* and its author, the Spanish, Alfredo Hernando Calvo take us through a long trip through several countries showing us with examples the school that tries to rescue the human being that has lost in the square of the cold walls of the classrooms. And the questions begin to disturb my spirit. Will it be that I have to get on a barge in Bangladesh, learn to fish like the tigers of Asia, that no curriculum is needed, not even government support to apprehend the true meaning of education? How many bunkers are needed to motivate communities to participate in the construction of school models that resemble their citizens?

Innovative experiences in education we have many around the world from the educational community of Barefoot College, the School - Barca of Bangladesh to the educational experience of a theme park in Sydney, Australia or the schoolhouses where for many years in Zulia, Venezuela, boys and girls feel at home. But the school cannot do everything, neither can its teachers. There must be real commitments to the human being, animals, the environment, communities, institutions, laws. Dystopia or entropy. It seems that since we are human we forget what we are of essence: human beings.

How far we will get with so much garbage on the planet we even teach our children the duty to clean up what is dirty. To plant a tree as a commitment of life for the survival of the earth and the atmosphere. To be better human by sharing a smile with which he cannot laugh because he lost his childhood in a war he never sought. For the one who sleeps lost in the time of the hallucinogens, drugs and alcohol, for the old people who roam the streets because they no longer have a home or anyone who listens to them, is lost in endless hours in the return to the incomprehension of the childhood lived.

There are many terms that are used today in psychology to let our children get lost in the education of the senseless; one because we believe too much, another because "our children do not deserve an education like the one I received", he must be prepared so that

an electronic telephone through his screen tells him how to live with his eyes on a computer.

There is a pathologization of the mental health of children and young people ... they are hyperactive, defiant, disobedient, unstable, they simply have the scattered attention syndrome or a defiant oppositional disorder. They live in the principle of pleasure and not, the principle of reality (Perica, 2017). There are no such diseases in children or adolescents they are restless by nature, it is a condition to be rebellious before an incomprehensible and changing world. The only thing that has been upset is our reality.

Indeed, the sick are in society and their seed is called man. What is really decadent is called society. They are the social frames as Halbwachs (2004) called them, which got confused in our memory because between going and coming we lost our values, customs, traditions and respect for the other. For the one who thinks differently and politics for him has another meaning, his romantic conception of truth is not shared with me. We need to face tomorrow be willing to share our learning with others. Fill them with a sense of sharing and living with the other. From your problems, your concerns and your ideals.

The time has come to connect the multiple visions of the universe and the world we are in. It will only be achieved with education. With the implementation of successful strategies and recognizing inequalities. Not only to recognize them but to help transform reality into concrete facts. Education must try to be the means to eradicate poverty, not only the misery of not having but to overcome mental poverty. It must serve to bring down "the ranch" "in Venezuelan Terms that society built us in the brain. We must be capable if we want a better world to understand the diversity of genders even above the teachings of religions.

3. Invitation.

We must try to make our educational system "a world where fish are forced to climb trees". (2018) ... and even run kilometers. You have to prepare people to live the future not to stay in the past. The school where I dream is not only a pleasant dream but the reality of where I do not want to get out of the dream. Where we get involved in the achievement of innovative processes, with responsible technological integration, transform in the best sense of showing doing, get involved in social actions to help out vulnerability to the weakest.

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