

THE FORMATION OF EDUCATORS AND INCLUSIVE PEDAGOGICAL PRAXIS IN SCHOOL AND NON-SCHOOL SPACES

A FORMAÇÃO DO PEDAGOGO E A PRÁTICA PEDAGÓGICA INCLUSIVA EM ESPAÇOS ESCOLARES E NÃO ESCOLARES

LA FORMACIÓN DEL PEDAGOGO Y LA PRÁCTICA PEDAGÓGICA INCLUSIVA EN ESPACIOS ESCOLARES Y NO ESCOLARES

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ABSTRACT: This article aims to analyze the formation of the pedagogue in the perspective of inclusive pedagogical praxis from the understanding of the determinations arising from the context of productive restructuring of the capital. It is about the results of an exploratory and documental research that examined in the light of the historical-dialectical materialism the changes occurred in the formation of the pedagogue, from the historical and political assumptions that drive the expansion of the concept of inclusive education. The analyses permeate the critical and documental examination from a refined understanding about the formation of the pedagogue, through the prerogatives of the 21st century society and the concept of education in the inclusive perspective, in school and non-school spaces.

KEY WORDS: Education of educators. Non-schooling spaces. Inclusive pedagogical praxis. Inclusive education.

RESUMO: *O presente artigo tem por objetivo analisar a formação do pedagogo na perspectiva da prática pedagógica inclusiva a partir da compreensão das determinações oriundas do contexto de reestruturação produtiva do capital. Trata-se dos resultados de uma pesquisa exploratória e documental que examinou à luz do materialismo histórico-dialético as mudanças ocorridas na formação do pedagogo, a partir dos pressupostos históricos e políticos que impulsionam a expansão do conceito de educação inclusiva. As análises permeiam o exame crítico e documental a partir de uma compreensão apurada sobre a formação do pedagogo, mediante as prerrogativas da sociedade do século XXI e do conceito de educação na perspectiva inclusiva, em espaços escolares e não escolares.*

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PALAVRAS-CHAVE: *Formação do pedagogo. Espaços não-escolares. Práxis pedagógica inclusiva. Educação inclusiva.*

RESUMEN: *Este artículo tiene como objetivo analizar la educación del pedagogo desde la perspectiva de la praxis pedagógica inclusiva desde la comprensión de las determinaciones derivadas del contexto de reestructuración productiva del capital. Este es el resultado de una investigación exploratoria y documental que examinó a la luz del materialismo histórico-dialéctico los cambios que se produjeron en la formación del pedagogo, a partir de los supuestos históricos y políticos que impulsan la expansión del concepto de educación inclusiva. Los análisis impregnan el examen crítico y documental basado en una comprensión precisa de la formación del pedagogo, a través de las prerrogativas de la sociedad del siglo 21 y el concepto de educación en la perspectiva inclusiva, en espacios escolares y no escolares.*

PALABRAS CLAVE: *Formación de pedagogos. Espacios no escolares. Praxis pedagógica inclusiva. Educación inclusiva.*

Introduction

This article refers to a critical and contextual analysis about the changes that have occurred in the training of educators, in the context of productive restructuring of capital, especially when the role of this professional in school and non-school spaces was expanded, from the perspective of inclusive education. The purpose is to understand the historical and political assumptions that triggered the changes in the training of educators, based on the context of a transition process called inclusive culture, widely discussed and defended in recent decades.

The analyses presented here are the result of an exploratory and documental research, in which through the selection of official and international documents we expose a critical and contextualized analysis about the changes in the formation of the pedagogue and its relation to the inclusive educational perspective. The methodology adopted considers that the texts selected for the investigation are documents of educational policies in which constitute and are constituents of the historical movement, therefore, they express and result intentions, ideas, values and conceptions, from which the documentary analysis should uncover the real intentions of the policy present or silenced in the text (EVANGELISTA; SHIROMA, 2018).

To account for the proposed, at first, we revisit the concept of education and pedagogy and their nuances from the changes that have occurred in the political determinations of the curricular guidelines for the training of the pedagogue in the context of productive restructuring

of capital. Next, the text examines basic questions about the formation of the pedagogue in the inclusive perspective, in order to conjecture some challenges imposed nowadays.

Education and Pedagogy: the impacts on the formation of the educator in the context of productive restructuring

The economic vision from the neoliberal assumptions of the Theory of Human Capital⁴, contained in several international recommendations of the United Nations (UN), have propagated the conception that education and school would have the role of overcoming economic backwardness, being the promoter of a more just and egalitarian society. Such conception has been present in educational policies in the Latin American context, formulated from the post-2015 Sustainable Development Agenda (SDGs), in which the UN member states have committed to implement the E2030 Agenda, starting with the implementation of SDG4 (UNESCO, 2016).

In this conception, the educational objectives present in the curricula, evaluation processes and school management received contours and demands to meet and ensure the principle of equality *versus* equity, being to some extent also inclusive, since the defense under the economic bias is that education can promote better insertion of individuals to social goods.

We defend a different position from the economic conception of education. By understanding and analyzing the legal aspects, the curricular guidelines, and the political propositions for the formation and performance of the pedagogue in school and non-school spaces, we consider that the production of ideas conceives an education grounded in the economy, therefore, it is not something detached from the materiality of real life, but it is produced by it. In the words of Marx and Engels

The production of ideas, of representations, of consciousness, is at first directly intertwined with the material activity and the material exchange of men, as the language of real life. The representing, the thinking, the spiritual exchange of men, appear here as a direct emanation of their material behavior. [...] Morality, religion, metaphysics, and any other ideology, as well as the forms of consciousness that correspond to it, lose all semblance of autonomy. It has no history, no development; but men, in developing their material production, also transform, with this their reality, their thinking and the products of their thinking. It is not consciousness that determines life, but it is life that determines consciousness (MARX; ENGELS, 1993, p. 36-37).

⁴ The Human Capital Theory is based on the conception that "the investment people make in themselves in education (schooling), health, and professional qualification constitutes human capital and, therefore, an investment with returns equivalent to other production goods" (BARBOSA, 2019, p. 65).

In this regard, the changes and policy proposals resulting from educational reforms are closely related to the models of training and qualification of the worker in the productive process, readjusting them to their needs. The profile of the required worker is forged by and for the productive society through the corporate reform movement of education in force (FREITAS, 2018). The traditionally organized school and education became no longer adequate for the new educational principle coming from the logic of the labor market. In Calegari-Falco's (2010) view, there is a defense of demanding a dynamic, complete, and flexible professional.

This analysis is corroborated by the propositions of Antunes (2017), who states that the changes in the world of work on a global scale have triggered a growing trend of structural precariousness of the workforce and the subjectivity of the worker. The education project that the capital is designing since the beginning of the 21st century is a flexible learning, called instrumental education, based on the so-called "tacit knowledge"⁵:

The education required today by the capital must be "agile", "flexible" and "lean", as flexible companies are [...]. There is, then, a new pragmatics of capital education nowadays. In higher education, for example, "flexible" courses are being expanded. A basic core is proposed for a leveling of so-called generalist competencies and to effect a streamlined education at the lowest possible cost. The structures of non-presence education are expanded, offering distance learning courses and under "tutorial" methods, reaching not only technical training of a sporadic and professionalizing nature, but undergraduate courses, including undergraduate degrees, and graduate courses in various areas (ANTUNES, 2017, p. 11).

Thus, Higher Education, as the main educational level of workforce training, is influenced by changes in the way in which production, reproduction and restructuring takes place and determines, to a large extent, the paths of this training. Chauí (2016) points out that this historical movement has caused a metabolism in the public university, which has been transmuted from its condition of institution to that of organization, as education isolated from its social function becomes guided to the pure logic of managerial management.

Sguissardi (2013) and Dias Sobrinho (2014) assert about the influence of what they call a competitive and heteronomous operational university, where teacher education policies in undergraduate courses become tied to the global market, generating what these authors call a new social contract between society and university, guided by the financial logic in the academic-scientific space. This issue is fundamental to our analysis, since the education defended in this research is supported by the conception of human emancipation, based on the

⁵ Tacit knowledge is defined by Schön as "reflection in action". According to Duarte the epistemology of this conception is based on "a pedagogy that devalues school knowledge and an epistemology that devalues theoretical/scientific/academic knowledge" (DUARTE, 2003, p. 602).

dialectic conception of education, recommended by the critical historical pedagogy, as Saviani defends:

Based on this analysis, I considered that the movement from the empirical ("the whole figured in intuition") to the concrete ("a rich totality of determinations and numerous relations") through the mediation of the abstract (the analysis), constitutes a secure orientation for both the process of discovery of new knowledge (the scientific method) and the teaching process (the pedagogical method). It is from there that we can arrive at a concrete pedagogy as a way to overcome both traditional and modern pedagogy (SAVIANI, 2017, p. 13).

A working class socialized in the real and concrete knowledge of the materiality of social relations will be facing the challenges to overcome the bourgeois social formation, and as the author argues, it will contribute to "[...] the construction of a society in which the relations of domination among men are abolished" (SAVIANI, 2017, p. 14).

In view of the above, the understanding of the curricular reforms and policies for the education of the pedagogue need to pass through an evaluative filter regarding the dangers that surround an education guided by the project of the business reform of education outlined by the logic of the market in the era of Industry 4.0, called the informational-digital society. When referring to Industry 4.0, Antunes (2020) is considering the new dimensions of the world of precarious work in the labor universe on digital platforms. From the studies of Antunes (2009; 2017), it is possible to state that for the author "[...] the development of the capitalist mode of production is not synonymous with the development of the objective conditions of life; therefore, the human sense or the fullness of life is not effective, because in equal proportion we daily have the expression of misery", in which "[...] to the misery for the basic conditions of survival, we add the misery for the development of the intellectual condition" (CHAVES; FELÍCIO; MOREIRA, 2021, p. 2135).

It is necessary to search for a transforming praxis in education and not only a reproducer of an established status quo aiming at the social maintenance of social and educational inequalities. In the process of confronting this educational reform, the educational project from the conception of human emancipation should be anchored in an active resistance to the business logic. Moreira (2018) considers that it is necessary to pay attention to the current neoconservative and ultraneoliberal proposals and develop a pedagogical education supported in the process of disalienation, providing the reading, understanding, and interpretation of the historical-concrete reality through the awareness and unity of the working class in the face of diversity and class antagonisms. Nevertheless, the formation of a pedagogue must be conceived in a transforming practice, as argued by Marx in his III Thesis on Feuerbach (1835, p. 209):

"The coincidence of the modification of circumstances and human activity can only be apprehended and rationally understood as transformative practice."

We emphasize that the relations imposed by the world of work are intrinsically related to the policies for the formation of the pedagogue. Calegari-Falco; Moreira (2017), when recalling the history of the formation of the pedagogue and their fields of action in Brazil, explain that between the period of 1939 and the present Pedagogy experiences changes from a formation that was based on unitary knowledge to a formation of plural knowledge. Anchored in Cambi's historical analysis (1999), the authors ponder that this change was not made only for an epistemological question, but for historical and social reasons, from which an identity crisis was installed in the formation of the pedagogue, in face of the requirement of the multiplicity of knowledge to be achieved to account for the new social context. The authors affirm that: "One of the most significant phenomena of social processes in contemporaneity is the expansion of the concept of education, understanding it in a plurifaceted way, which occurs in various places, under various modalities, institutionalized or not" (CALEGARI-FALCO; MOREIRA, 2017, p. 260).

The National Curricular Guidelines for the Course of Licensure Pedagogy (DCNP), approved on May 15, 2006, through the Resolution of the National Education Council - Full Council No. 01, constitutes the mandatory normative that guided the definition of pedagogical projects of the initial training courses of educators, and the guiding axis was the training in teaching. The formation of the pedagogue anchored in the teaching axis has expanded to a professional performance to occur in school and non-school fields, areas in which pedagogical knowledge was foreseen. As highlighted in Article 5, Item IV: "working, in school and non-school spaces, in the promotion of learning for individuals in different phases of human development, in several levels and modalities of the educational process" (BRAZIL, CNE, 2006). With the DCNP of 2006, the curricula of the courses of Pedagogy underwent changes that enabled the performance of the Educator in the field of social education, in non-schooling spaces.

Kuenzer; Rodrigues (2007, p. 40) point out that the possibility of acting of education professionals, teaching and non-teaching, at work, in non-governmental organizations, in the media, in unions, in parties, in social movements and in the various spaces that have been opened in the service sector to meet the social demands occurred. However, even in this context, the formation of the pedagogue was marked by the presence of two principles: the principle of solid formation and the principle of flexibility. The first principle is based on the theories, foundations, and pedagogical practices that may be common in the different fronts of

performance, defending the relation between theory and practice and a transforming praxis of education. As for the principle of flexibility, the formation of a pedagogue is anchored in the logic of the formation of a polyvalent professional, considering that his/her title will allow him/her to professionally develop several activities in school and non-school spaces, having a high index of adaptability to the labor market.

With the Resolution nº 2, of July 1st, 2015, which defined the National Curricular Guidelines for initial training in higher education (degree courses, pedagogical training courses for graduates and second degree courses) and for continued training, we had established in Art. 2 the expansion of the pedagogue's fields of action, in which the pedagogue's action in modalities and in specific and interdisciplinary fields was highlighted, which increased the workload in the curricula of pedagogy courses, as highlighted:

Art. 2 The National Curricular Guidelines for the Initial and Continuing Education in Higher Education of Teaching Professionals for Basic Education apply to the training of teachers for the exercise of teaching in early childhood education, in elementary school, in high school and in the respective education modalities (Youth and Adult Education, Special Education, Vocational and Technological Education, Field Education, Indigenous School Education, Distance Education and Quilombola School Education), in the different areas of knowledge and with integration among them, and may cover a specific and/or interdisciplinary field (BRAZIL, 2015, [s. p.]).

Two issues also draw attention in Resolution No. 2 of July 1, 2015, contained in Art. 9, which established pedagogical training courses for non-degree graduates; second degree courses and the articulation with the national common base:

The initial training courses for teaching professionals for basic education, at a higher level, include: I -graduation courses for licentiate degrees; II - pedagogical training courses for nonlicensed graduates; III -second licentiate courses. § Paragraph 1The educational institution shall define in its institutional project the forms of development of the initial training of basic education teaching professionals articulated with the policies of valorization of these professionals and the national common base explained in chapter II of this Resolution (BRAZIL, 2019, [s.p.]).

After these definitions and deadlines for changes in the curricula of pedagogy and degree courses in the country, in 2019 we had the approval by the National Education Council of Resolution No. 2, of December 20, 2019, which defined the National Curricular Guidelines for the Initial Training of Teachers for Basic Education and instituted the Common National Base for the Initial Training of Basic Education Teachers (BNC-Training). With the instituted, it was outlined that the competencies present in the National Common Curricular Base for Basic

Education (BNCC) should contribute to the articulation and coordination of educational policies and actions in relation to teacher training, as established:

Art. 2 The teacher training presupposes the development, by the undergraduate, of the general competencies provided for in the BNCC-Basic Education, as well as the essential learning to be guaranteed to students, regarding the intellectual, physical, cultural, social and emotional aspects of their training, having as perspective the full development of people, aiming at Comprehensive Education (BRAZIL, 2019, [s.p.]).

Another issue we highlight is the emphasis on "professional engagement" contained in Art. 4 of Resolution No. 2 of December 20, 2019, which, based on the concept of competencies, has gained status in the curricula for undergraduate courses as knowledge focused on the dimension of practice, with emphasis on teaching to act, resulting from the production of skills, teaching for decision-making, management of practice, commitment to professional development, namely: "Art. 4 The specific competences refer to three fundamental dimensions, which, in an interdependent way and without hierarchy, integrate and complement each other in teaching action. They are as follows: I - professional knowledge; II - professional practice; and III - professional engagement" (BRAZIL, 2019, [s.p.]).

When exposing these issues present in the Curricular Guidelines of 2006, 2015 and 2019, it is then worth reflecting if the pedagogue training courses are grounded in a real valorization of the pedagogical field, in human valorization, or if they are, once again, anchored in a functionalist function in favor of social maintenance. We highlight here the analysis of Zucchetti and Moura (2003, p. 45), who state

For a long time, socio-educational practices have been offered to children and young people in order to occupy their free time. Numerous are the justifications [...] highlighting the imminent risk of marginalization of certain social subjects which, in turn, places other subjects under the threat of being objects of their violence - hence the need for permanent prevention.

The non-schooling spaces also present themselves as expressive locus of pedagogical performance, assuming an importance until then not objectively observed in the history of the course of Pedagogy. In face of the expansion of education, the different pedagogical spaces range from hospitals, companies, non-governmental organizations, prisons, rehabilitation programs for addicts, social movements, care for the elderly, care for adolescents, care for children, communication and media spaces.

The territory of Pedagogy has expanded in face of social and pedagogical problems. However, it is necessary to draw a new professional profile and assure, in the formation of the

pedagogue, what is called the epistemological statute of the Pedagogy field, once many "educational actors" can act in new fields and followings in the name of a pedagogical work, without doing it with commitment and seriousness, aiming at a praxis that is effectively transforming, as already mentioned:

With the recognition of the specificity of the educator's field of action, came also the indication of its limits, causing the courses to build interdisciplinary paths that articulate the knowledge related to pedagogical work with the fields of other sciences, in order to graduate education professionals with new profiles, able, for example, to work with new technologies, with different media and languages, with social participation, with leisure, with inclusion programs for the culturally diverse, people with special needs, and other numerous formative possibilities that social and productive life has demanded (CALEGARI-FALCO, 2010, p. 55).

This expansion, anchored by the social and productive practice, has shown that, contrary to the market appeals that lighten the curriculum of the training courses for these professionals, more in-depth knowledge is needed, which are necessary requirements to support the pedagogical work in the different fields of activity. Therefore, we defend solid theoretical training and pedagogical practices, aiming to overcome common sense, towards a perspective of transformation and emancipation of those involved in this process.

The fact that the recent valorization of the non-formal education field in the name of the increasing pedagogization of social life cannot mean a devaluation of school education. In Afonso's view: "[...] for this reason, the justification of non-school education cannot be built against the school, nor can it serve any strategies of destruction of the public education systems, as some of the heralds of the neoliberal ideology seem to intend" (AFONSO, 2001, p. 31).

We emphasize that school education, with its social function, preponderates any attempts of substitution. On the contrary, the non-school educational processes complement and aim at serving portions of the population that, ultimately, might never have the chance to attend the formal school as we traditionally know it. The conception defended is that education has a "social function, in which it refers to the socialization of historically produced knowledge aiming at the maximum humanization of individuals" (MARTINS, 2004, p. 65). In this same sense, Nascimento; Ferreira Barros (2018) agrees that a:

[...] humanization presupposes the appropriation of forms of elevation above everyday life, presupposes a process toward the generic human. Thus, in contrast, in the pedagogies disseminated by the bourgeoisie, it is stated that the school cannot lose sight of the task of preparing subjects for social production and for the production of themselves, as universal and free beings, who are prepared for the struggle against alienated social production (NASCIMENTO; FERREIRA BARROS, 2018, p. 1788).

We defend the social function of education, in which it is responsible for the formation and awareness of reality, towards the overcoming of inequalities.

The formation of the pedagogue in the inclusive perspective

When we analyze the expansion and changes in the education of educators, something that draws attention is the conception of the inclusive perspective in education. We believe that education from an inclusive perspective is in line with the current model of society, co-opted by models of productive forces and serving it while announcing contradictions in sociability.

The perspective of inclusive education has its historical foundations since the late 1980s, when there was a conjunction of several measures formulated by economists from financial institutions located in Washington D.C., such as the International Monetary Fund (IMF), the World Bank, and the Inter-American Development Bank (IDB), known as the Washington Consensus, which resulted in the proposition of structural adjustment in the market.

It is in this period that the educational discourse gains a new look, correlated to the principles of the Washington Consensus, outlining a political-ideological project that endorses to education not only the cooling off of social problems, but also a practical and objective function for economic development, marked by the use, vehemently, of new productive technologies, based on neoliberalism.

Along the historical contradictions, advances were also observed when we think about the distinction between special education and inclusive education, or when we glimpse the normative advances, but when we reflect on the pedagogue's training guidelines we verify a regression instead of advance, especially in what concerns the training aiming at inclusive pedagogical praxis.

As pointed out in the national curricular guidelines for initial training in higher education, resolution CNE/CP n. 2/2015, for the first time it was possible to glimpse the articulation between initial and continued training, contemplating higher education institutions and basic education. Among the propositions we highlight art. 5, which reads:

The training of teaching professionals should ensure the national common base, guided by the conception of education as an emancipatory and permanent process, as well as by the recognition of the specificity of the teaching work, which leads to the praxis as an expression of the articulation between theory and practice and the requirement to take into account the reality of the environments of educational institutions of basic education and the profession, [...] (BRAZIL, 2015, [s.p.]).

This resolution, as seen in Art. 2, also included Youth and Adult Education, Special Education, Vocational and Technological Education, Field Education, Indigenous School Education, Distance Education, and Quilombola School Education as educational modalities that permeated the teaching exercise in early childhood education, elementary school, and high school, in the different areas of knowledge.

From this, it can be observed that this guideline sought to break with the logic of competencies that underpinned curriculum discussions in the late 1990s and early 2000s. However, it must be taken into account that a law, through deadlines, has the delay for its materialization from the changes advocated by this resolution and others from the conception of the BNCC, imposed in the sequence.

Despite the inclusive perspective being present in the Curricular Guidelines for the training of educators, situations of marginalization and exclusion are still growing in education. There is an incompatibility of what is recommended in the understanding of inclusive education, with the avowed design of capital in submitting education more and more to merchandise. This condition is directly related to the public budget allocated for the implementation of policies in the inclusive perspective. However, nowadays, specifically after 2015:

[...] public investment in education was reduced, with the adoption of austerity policies that promoted spending cuts. The resources for the Ministry of Education have decreased by 8.8% in the last five years - an amount of about R\$10.6 billion [...]. In 2016, the federal government managed to pass Constitutional Amendment 95 (EC-95, the Spending Ceiling), freezing the education budget for the next 20 years. The study shows that it is urgently necessary to suspend this Expenditure Ceiling in order to have adequate investment in social areas and overcome inequalities (OXFAM, 2020, [s.p.]).

Thus, it is worth emphasizing that, in our understanding, school inclusion, and therefore teacher training, especially in the pedagogy course, as seen, is in the core of the reformist proposals of capitalism, aiming to preserve its hegemony. According to Nascimento; Ferreira-Barros (2018, p. 1784) "[...] the implications of the capitalist system in school education are directly linked to the partnerships between the public and the private", in which the business community started "to establish the need for an education to form subjects that meet the needs of the capitalist system".

Still in this context, we have as a result of the influence of the business community, supported by the fractions of the bourgeois class, the approval of the BNCC in 2017, in which the speeches about the need for revision of the guidelines were in force and, even with all the requests and manifestations of several entities in defense of the maintenance of Resolution

CNE/CP n. 2/2015, the MEC sent to the CNE the proposal for the Common National Base for Teacher Training in Basic Education in December 2018. We thus glimpse the rupture of the advances for the formation and valorization of teachers, since the CNE, when showing the proposal for revision of the National Curricular Guidelines for the courses of pedagogy, highlighted the process of annihilation of the Colleges of Education, which are responsible for the development of research in the field of education, pedagogy, and for the formation of the teaching staff, currently the target of business radicalists and neoliberal educational policies.

Final considerations

Given the scenario presented, how to consolidate an inclusive educational perspective that meets the recommendations of the 2030 agenda, in Sustainable Development Goal 4 (SDG 4), watching the retreat of undergraduate courses, especially in pedagogy? The National Curricular Guidelines for the pedagogy courses, through the Resolution CNE/CP 02/2019, assume again a technical-instrumental and fragmented understanding of training, distinguishing courses in the training of teachers and the Education Professionals called Specialists, that is, even not showing it, the resolution proposes in a subjective way the return of the bachelor degree, since it presents the creation of complementations, of qualifications.

Thus, some possibilities of reflections about this Resolution are inserted, regarding inconsistencies, in the worsening and deepening of social inequalities that reverberate and reinforce educational inequalities, resulting, among other aspects, from the degradation of teacher education based on a neoliberal perspective. Therefore, it is urgent to move forward in the conception of education as a privilege of a group, being unacceptable the growing existence of exclusion and school failure, as established by the National Policy on Special Education from the Perspective of Inclusive Education approved in 2008:

The school has historically been characterized by a vision of education that delimits schooling as a privilege for a group, an exclusion that has been legitimized in educational policies and practices that reproduce the social order. From the school democratization process on, the inclusion/exclusion paradox becomes evident when the education systems universalize the access, but continue to exclude individuals and groups considered to be outside the homogenizing standards of the school. Thus, under different forms, exclusion has presented common characteristics in the processes of segregation and integration, which presuppose selection, naturalizing school failure (BRASIL, 2008, p. 1)

That said, it is essential that there is clarity that the role of the CNE should prioritize the plural and democratic development of education at the national level, not bring to its chambers

a majority composed of representatives of the corporate, religious and private sector. Nevertheless, we recognize the progress in the area of inclusive education, however, we still have substantial challenges that coexist with the exasperation of the counter-reform of education, since it is co-opted by a capitalist model that disconnects education from the understanding of social right to a vision based on commodification and interests resulting from the dispute between public and private.

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