

TEACHER EDUCATION AND EDUCATIONAL PUBLIC POLICIES IN IBERO-AMERICA: TRANSMETHODIC ANALYSIS

FORMAÇÃO DE PROFESSORES E POLÍTICAS PÚBLICAS EDUCACIONAIS NA IBERO-AMÉRICA: ANÁLISE TRANSMETÓDICA¹

FORMACIÓN DOCENTE Y POLÍTICAS PÚBLICAS EDUCATIVAS EN IBEROAMÉRICA: ANÁLISIS TRANSMETÓDICO



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ABSTRACT: In this article, through Critical Discourse Analysis, the relationship between Public Policies and Teacher Education in the Ibero-American region is discussed, based on the voices of interviewed professors. We question: how are these concepts (decoloniality, complexity, among others) seen in your country's educational public policies? How are they converted into effective actions in educational institutions? How are public policies articulated and how are they effectively developed in universities? The results are not encouraging and in many countries the contributions of state educational policies in favor of teacher education become serious. There is a cry for help amidst the voices of the interviewees, which is why we continue to insist and persist towards a liberating education.

KEYWORDS: Teacher Education. Public Policy. Decoloniality.

RESUMO: Neste artigo, por meio da *Análise Crítica do Discurso*, discute-se a relação entre Políticas Públicas e Formação Docente na região Ibero-Americana, a partir das vozes de docentes entrevistados. *Questionamos: como estes conceitos (decolonialidade, complexidade, entre outros) são vistos nas políticas públicas educacionais de seu país? Como são convertidos em ações efetivas nas instituições formadoras? Como se articulam as políticas públicas e como são efetivamente desenvolvidas nas universidades? Os resultados não são animadores e em muitos países as contribuições das políticas educacionais estatais em prol da formação de professores são graves. Há um pedido de socorro em meio às vozes dos entrevistados, por isso continuamos a insistir e persistir rumo a uma educação libertadora.*

PALAVRAS-CHAVE: Formação Docente. Políticas Públicas. Decolonialidade.

RESUMEN: En este artículo, por medio del *transmétodo Análisis Crítico del Discurso* se discute la relación entre las Políticas Públicas y la Formación Docente en la región Iberoamericana, a partir de las voces de docentes entrevistados. *Se les ha consultado: ¿cómo se ven estos conceptos (decolonialidad, complejidad, entre otros) en las políticas públicas educativas de tu país?, ¿cómo se convierten en acciones efectivas dentro de las instituciones educativas?, ¿cómo se articulan las políticas públicas y cómo se llevan a cabo efectivamente en las universidades? Los resultados no son alentadores y en muchos países entra en gravedad los aportes de las políticas educativas de estado en favor de la formación docente. Existe un grito de auxilio en medio de las voces de los entrevistados, por eso seguimos insistiendo y persistiendo hacia en una educación liberadora.*

PALABRAS CLAVE: Formación Docente. Políticas Públicas. Decolonialidad.

Introit rhizome. A rhizomatic, planetary decolonial and complex article on teacher education and public policies

This article discusses the relationship between Public Policies and Teacher education in parts of the Ibero-American region, based on the voices of teachers. It is about asking what is known about educational policies in their countries and how they evolve, based on their daily observations as teachers. It is also a question of making criticisms with these colleagues in the profession, articulating complex analyzes on the education-politics-society conjuncture.

The analysis comes from the professors because they ask, through a questionnaire, what they know and how they understand the Public Policies of their respective countries. Instead, through the Critical Discourse Analysis (ACD) transmethod, we dialogue with what has been presented to us, coinciding or contradicting, but always respecting their positions. In such an analysis, the voices of the authors of the inquiry are active, subjective, present and agents of change. Investigators are not committed to established statutes; they are not looking for strict finished truths, a typical behavior of colonial systems; they deepened in the outstanding works of public educational policies in Ibero-America and analyzed without distorting the answers to the questions of the professors collaborating in the research.

If we have an objective with this investigation, it is precisely to understand how Public Education Policies are received and perceived by fellow teachers and, if possible, how these (dis)orient their pedagogical work.

In addition, this article was written through the rhizomatic framework. With rhizome, one wants to see that “here the organization does not respond to any structural or generative model” (RODRÍGUEZ, 2019a, p. 4, our translation). It is a powerful metaphor for the construction of knowledge that does not follow the cause-effect lineality, but the capillarity of life. More than a reasoning line, a complex plot. It is about decolonial transformations of the old and expired colonial way of investigating; here we can break the open discourse to include essences that are emanating in the discourse.

Teacher education in the century of technologies remains a topic to be explored, which we intend to investigate through complex and transdisciplinary openings in Ibero-America from the contributions of educational public policies. For that reason, in rhizomatic entangled thoughts, freed from the reductionist connotations of traditional investigations, we investigated completely outside of the colonial statutes, as already said; observing that not decolonial or complex has a rich opening of understanding. The connotation of the rhizome is an antigenealogy of the transepistemes, which are the traditional knowledge, which derive from

the transmethods. Let's go further than the rigidity of the classifications of investigations into branches that are not communicable and well differentiated, modernist, colonial and that in postmodernity as the *cono de la modernidad*.

We follow a branch of this rhizome, the transmethod. From it emerge other folds, other branches, flowers, plateaus...

Transmethod rhizome. Critical discourse analysis on discursive postures of collaborators from Ibero-America

The critical discourse analysis (CDA), as it has already been signaled (RODRIGUEZ, 2020a) is syntactical because it relates to concordance and hierarchy that keep the words; it is semantic because it tries to explain how the meaning of languages is transfigured into contextualized transcendences in the discourse, and it is pragmatic because it interests a vision of the discourse from the outside, in the context, in the situation, it is *decir*, in a communication event (MOLERO, 2003).

As for the research transmethod, the ACD situates the analysis of traditional discourse in a social, educational, political and critical perspective, channeling the way in which discourse is used and to legitimize resistance (RODRÍGUEZ; FORTUNATO, 2021a), the critic and political of the same in so much the relinking is urgent (RODRÍGUEZ, 2019b); the ACD, "understands and defines the discourse as a social practice [...] and from that conviction begins and justifies its discursive analysis as social analysis" (SANTANDER, 2011, p. 209, our translation).

From there, in the criticality of discourse analysis, emerges the transdisciplinary communication of said ACD that in its complexity it makes trans-complex; It must also be stated that ACD locates the representations of the discursive structures that represent, confirm, legitimize, transcribe or contest the relations of abuse of power or domination in the lives of two actors in the educational process that hardly consider the human condition in public policies education in Ibero-America, or that our traditional methods are not possible. The ACD can be seen as a reaction against the dominant modernist paradigms, characterized as asocial or uncritical (VAN DIJK, 2016).

The said method of analysis deals with this investigation in two sources: the sources of the consulted texts and the one that is carried out in the specialist collaborators, experts in education and educational public policies in general, in countries of the Ibero-American region where they consulted on Policies Public and democracy, decoloniality, complexity and

democratic education, complex and relevant; about effective action within educational institutions; and about teacher education and the construction of the complex thought of people for life in the land as a homeland. How do professors understand all these questions from their perspective at the university?

In what follows, we pass and interconnect the speeches completely in: *Warning rhizome. Realities of educational public policy contributions in teacher education, categories in study; Rhizome. Critical analysis of the speech of the voices of collaborators from Ibero-America; and Conclusive rhizome. Ideal teacher education based on contributions from educational public policies? Final analysis in the opening to the crisis.*

Warning rhizome. Realities of educational public policy contributions in teacher education, categories in study

We are filled with love for education, for a training that is in line with the crisis of the different countries that converge in the study, and where, safely, in the centenary past of great pedagogues like Paulo Freire and convinced of the reform of thought even with life like Edgar Morín has a lot to do in the recycling of humanity. In Ibero-America, Paulo Freire has left a legacy worth remembering; “the urgency to revive in light of the problematic of education today in Ibero-America the need to do liberating praxis in utopia on the floor” (RODRÍGUEZ; FORTUNATO, 2021b, p. 3, our translation). Our investigation takes on the meaning of the mentioned pedagogue: The study of Freirian freedom is an exercise in the study of decoloniality. Without a doubt, in the Critical Analysis of the Discourse as a transmethod that reveals the banking vision of education, in the transmodern project as a planetary decolonial, it has been revealed that “the dominant maestro has as the foundation of his *ethos* a deep mistrust of his disciple” (DUSSEL, 1975, p. 161, our translation). Is this teaching background in education in Ibero-American context?

Without a doubt, we’re going for answers, even when we don’t have them all. We know that in the exclusion and minimization of human beings in the still latent coloniality in Ibero-America distrust reigns in the student, the lack of recognition of their potentialities, the defamation of their human condition. This continues to be a mental illness to which many teachers still lend themselves in circumvention, almost always subjected to the system and institutional pressure. All education is controlled by the aegis of external examinations.

When the educational systems and institutions give in to the desire to control exams, all we have are teachers oppressed by this colonizing mental force. The oppressed professors

oppress the students. And the oppressed students believe that that's life, without the strength to change the *status quo*. This whole situation is a political, inhuman, real situation.

So, we ask ourselves: *how are concepts such as democracy and decoloniality conquered in the educational public policies of your country?* And we ask: *how are public policies articulated and how are they carried out effectively in universities?* The answers to these questions are essential, so that we do not forget a conception of old times, but very current: "public policy is what the government chooses to do or not to do for its citizens" (MENY; THOEING, 1992, p. 27, our translation). They are decision-making at the convenience of state systems. *What teacher education has agreed in Ibero-America in terms of shift policies?*

Over time, many changes have taken place, but despite them, the exercises of modernity-postmodernity-coloniality as principles of training continue, with "a training marked by benefit, individuality, the market, techniques and technologies, etc. aspects that seem to be maintained" (DI FRANCO; DI FRANCO; SIDERAC, 2016, p. 20, our translation). Hence these benefits are marked by the belts of misery that many countries in Ibero-America pose and that continue to exist when there are changes by governments and with shifting educational policies. The inadvertent and unprotected governments benefit from the possibility of liberation.

The **competences** are present in all teacher education curricula as state policies in Ibero-America, listening to the complexity of the human being and the social and spiritual development of the being as ecosophy, the art of inhabiting the planet. On the other hand, the complex conditions of happiness, integral development, respect for nature as a living complexion part of one self are very close to being axes of teacher education. With slight variants, they are not motives of interest for the political projects of the governments.

Let's take Peru as an example, where the pedagogical training model proposes a national curriculum design based on competences that comprise four domains: "preparation for student learning; Teaching for student learning; Participation in the management of the school articulated to the community; y Personal and professional development and teaching identity" (VECCHIONE, 2020, p. 83, our translation).

In Spain and Portugal, the PISA results indicate that inequalities in access to education and quality teachers affect both countries with a centralized tradition, as these countries are, and those with a decentralized tradition in terms of selection and distribution of teachers. Furthermore, these said inequalities are closely related to the inequity in learning outcomes between advantaged and disadvantaged students (OECD, 2018).

It seems that these two countries have a higher level of inclusion in terms of education, but this is not always the case. In this way, in decolonial and liberating human being training policies, Spain and Portugal can also benefit, for example, from Paulo Freire's Liberating Education. The author can contribute to a reinvention of his conceptions of education as a transformation, as a dream, as a recognition of oneself in the world and its collectivity... would it not be the reinvention of skills that lead to the liberation and exercise of being in the respect your human condition? (RODRÍGUEZ; FORTUNATO, 2021b).

In the case of Venezuela, the country with the most serious crisis in the region in every sense, with processes of poverty underway in the same professionals, among teachers, state policies for teacher training are in the process of colonization by the hands of the brothers themselves who ignore and simply turn the formation into a profoundly empty begging bowl; underprivileged of liberators that emanate directly from the system of government, unworthy instruments of history and wealth of a millionaire country in resources. The exodus in general, the destruction of families and the economy without production radically changed the direction of the country, contrasting with the not very distant time when it was one of the countries that devoted most of the budget to education and teachers (RODRÍGUEZ; PELETEIRO, 2020). In the middle of the Covid-19 pandemic, reality worsens and we cling to God with our potential and wisdom provided by HIM (RODRÍGUEZ; LEMUS, 2020).

In Mexico, competences hinder teacher education. In general, the educational policies planned in the National Development Plan 2013-2018 tend to respond to changes in the political, social, cultural and technological areas of the country. It is urgent that a public policy be designed that protects and truly educates students to learn, innovate teaching learning so that they have textbooks for teaching in students, change practices in the classroom so that students become more collaborative, cooperative, creative and propositional (GOMEZ COLLADO, 2017).

We can say that Venezuela, Bolivia, Chile, Colombia, Brazil, Mexico and Argentina who agree with Paulo Freire's legacy, even if it is only in discourse, about liberating teacher education in Ibero-America. However, in the daily reality of a large part of the population, there are only terrible inequalities, ““their misery belts even in these times; Still colonial excluding politics provide a breeding ground that could be exemplified as the favelas and a return of Paulo Freire to the liberation of their lives at the same time that they became literate” (RODRÍGUEZ; FORTUNATO, 2021b, p. 19, our translation).

The collaborators who contested the surveys give us particular insights in each country that we analyze transmethodically and that we can understand what we know and experience in our countries. In the case of the authors of the inquiry: Brazil and Venezuela, which urgently need true teacher education, agree with the moments of loneliness and belts of misery that are cloistered in our countries. We know the coloniality of the hands of the two States' own educational policies, with their variants. But while there is no interest in the unprotected and more, there is also an interest in being unprotected, in the case of Venezuela, in terms of social security, economy, salary of two teachers, there are no sincere public policies that in the matter of education can collaborate for a teacher training of quality, which is so urgent in our regions. But there are inhumane policies to deal with the minimal situation of crisis and misery in every sense, it is a project in full development.

We continue with hope, faith, turning to Paulo Freire.

Rhizome. Critical analysis of the speech of the voices of collaborators from Ibero-America

We asked, through Google Forms from Venezuela, fellow teachers from Ibero-American countries about democracy, decoloniality, complexity and democratic education, complex and relevant, asking: *how are these concepts seen in your country's educational public policies? How do they become effective actions within educational institutions? How are public policies articulated and how are they effectively carried out in universities?*

Thinking about teacher education and the construction of people's critical thinking for life in the homeland, we demystify the answers of the survey in light of the complex research objective. We are honored to receive responses from experts from Bolivia, Brazil, Colombia, Mexico, Spain and Venezuela, whose responses support the ACD, in alphabetical order.

From Bolivia, we have an answer that says it all in just twenty characters: “*son palabras clichés*”. It's like in Brazil or Venezuela, where they try to use far-fetched terms in policies and/or beautiful ideas (like the training of critical thinking) to effectively say nothing in terms of public policies aimed at people. It says that investment should be made in education so that there is the necessary and desired transformation of poverty and misery into a more egalitarian society, but maintaining a banking education, aimed at maintaining the *status quo*. Thus, from Bolivia it is affirmed “We must replant in a broad way the vision, and this implies an ethical political commitment of all and that surpasses the organic intellectuals or the prophets of the system (whatever it is)”.

However, this is not what one can find when looking more critically at the country's politics. Álvarez (2018), while analyzing educational policies for higher education in Bolivia, also ends by explaining a little the history of educational policies in general in the country. According to the author, since the mid-1960s, the country has followed a neoliberal policy, as shown by the creation of private universities in 1966. Neoliberalism was adhered to during the period of the military dictatorship between 1971 and 1977, but soon recovered its course, with a "weak" educational policy. Precisely because our colleague from Bolivia, when contesting the survey, tells us that thinking about democracy or decoloniality or complexity "unfortunately the whole concept is manipulated by the interests of pseudo academics who mention sources without any kind of analysis, in addition to ignoring the daily life of Latin America".

From Brazil, we have seen vague responses such as "it is not all the people who apply these concepts" stating that the fees for access to the university are the best proof that there is something democratic in educational policies (there are laws that guarantee vacancies for students of public schools, from poor, black, disabled, indigenous families – these are the so-called "cuotas"). But we had more incisive responses, stating that "such concepts are nothing more than mere rhetoric, because what we have are control norms, anchored in the curriculum and its competences". This is online with the words written by professor Pedro Goergen (2019, p. 8, our translation), already translated by us: "this new terminology represents a veiled strategy, but with a powerful ideological effect, of casting neoliberal shadows over social conquests, cultural and even economic".

How does it demonstrate the most forceful answer in the surveys in comparison with the author's assertion that new terms are used to disguise the dominant ideology? With this dissimulation, education acquires contours that are distinct and distant from its ideal of full formation, citizenship, transformation, falling victim to the model of unequal society that it must help to combat. And each time more the dissimulation takes over the daily life of the schools, for what it is almost impossible to be against. This is how we saw in one of the survey responses: "these themes are dealt with in the assignments for teacher education and I hope that future teachers will apply them in their classes".

Of course, the fact that the concepts of democracy, complexity and decoloniality are included in the curriculum or mentioned in the classes does not guarantee anything. As we discussed here, all of this could be mere rhetoric (perhaps unconscious or even innocent) that only guarantees the wide circulation of cliché words. After all, who would be willing to go against democracy or decolonial discourses?

In Colombia, our correspondents tell us that that this "remains in the intentions", as if they wanted to say that these ideas of democracy and decolonization were around in the discourse. Nothing much different until now than what we say about Bolivia and Brazil. But in Colombia, we have that "they are not taken into account over the whole under the empire of the ultra-right governments that deny all the possibility of dialogue and social concertation through the repression and the institutionalization/banalization of violence".

If all the situation in Latin America is one of poverty, compared to the poverty and the colonization that still reigns (under the name of neoliberalism), there are records that the situation is even worse in Colombia (ROMERO; MINA; MELO, 2021). And every theme of Public Policy as cliché or dissimulation is also drawn in writings about education in the country. Despite the similarities, we have also seen that Colombian education manages to respond to external and international exams. This is evident in the following quote:

Another subject that exacerbates the situation of education in the country is found in the analysis and use of standardized external evaluations, whose results serve to arm the ranking of the best or worst schools, more in favor of quality marketing in education and not as part of a joint work process for the improvement of educational practices and offers [...] The achievement of the best results in the standardized tests becomes, because, in the best kept secret of the institutions, because of the students/clients (ROMERO; MINA; MELO, 2021, p. 33, our translation).

Despite the statements about the neoliberal educational scenario portrayed in Colombia that brings the quote, we find hope in the words of one of those surveyed, recognizing that "public policy is an emerging complex of reconnecting between the various elements that shape coexistence in a democratic society". And that these policies, if they are effectively public, must challenge the status quo, being subversive and deeply critical of the current model. However, "they are hindered by the difficulty of the governments to generate an inclusive dialogue that dares to criticize academically or collectively their operational functioning". Basically, what is observed is that there is no political will to listen to arguments contrary to the neoliberal logic to produce other policies.

From South America, we go to the Iberian Peninsula, in Spain. There was an assumption on our part – research professors here in the South, from colonized, poor countries, oppressed by the force of slavery and extractivism – that the scenario in the North would be different and that the responses to the surveys would bring positive information. But suddenly, our Spanish colleagues wrote us things like "Educational practices continue to be historically the same.

There are very timid exchange rates”, which the concepts of democracy, decoloniality and/or complexity in education are “isolated”, “without commitment” or “relevant to a minimal part”. With more than a thousand years of university teaching, we also see that specialists in education lament the fragility of complex thinking in its institutions and public policies.

On the other hand, contrary to what we read here in the South, it is possible to find in the literature on educational public policies in Spain announcements of advances in matters of democracy, inclusion and that supposed quality to which we always find reference in writings about schools. Monarca (2015, p. 16, our translation), for example, stated:

[...] the democratizing attempts are also evident; although insufficient, the formulation of policies centered on equal opportunities, and the proposals for a comprehensive and inclusive education, have been a reality for more than two decades in Spain. The democratizing tendencies advanced over the fragmented, elitist school.

While advances in the democratic trends of the Spanish school are expressed, our comrades affirm in the surveys that the understanding of democracy, democratic education and decoloniality requires more dialogue in the universities, encouraging critical thinking and feeding the awareness that the planet is the home of humanity. However, despite the fact that there are notes in the literature that indicate progress towards democracy, those surveyed tell us that “it is not taught to think critically”.

There has to be other ways of working at the university, another training for teachers. Without changes of background, in what is already crystallized in society, only a refinement of the *status quo remains for us*. Sometimes even if he wants to give other names, such as democratic education, complex thinking or transdisciplinary. But it’s all maintenance.

From Spain we go to Mexico, where few words were written stating that “this theme is partially seen in public policies”. This is why it seems, according to our surveys, that the country’s educational policies are changing this year, “giving more emphasis on these important topics”. Gómez Collado (2017, p. 153, our translation), in his article on an overview of the educational system in Mexico from public policies, tries to explain the history of the reforms of educational policy in the country, how each reform always proposed changes to improve the education, however, “is continuing with low levels of learning in basic education despite having several reforms that supposedly guarantee us to raise the quality”.

Well, the author, just like the person asked, believes that the desired results do not appear immediately because everything is still in the process of being changed. However, there is a

substantial difference between what Gómez Collado (2017) and the correspondent from Mexico believe, particularly in terms of teacher education; let's see. On the one hand, we observe that the author believes in the competences to be developed for the standard external evaluations, like Pisa, and the education of the teacher must be oriented towards the promotion of these competences in the alumnus. On the other hand, the survey of Mexico tells us that the training of teachers is not enough to deal with the themes of democracy, complexity and decoloniality; very likely because they are busy being trained to develop the skills that are expected of students at the school.

At the end, the last country from which we had the honor of receiving responses on public policies on education and teacher education was Venezuela. Where do you say to ask how these concepts are seen in the educational public policies of your country? Respondents responded that there is a “decaying democracy in favor of failed land use systems on the planet. Decoloniality used to disguise internal coloniality. The complexity is diluted in the reductionism of life itself”. In such aberrant situations that threaten the human being, a crisis is experienced in every sense. Educational policies are aligned in favor of power groups; the creation of educational institutions to transcend the ideology of the group that runs the country; “at these times it is chaotic bien sea due to the lack of State policy to invest in it”.

If it refers to the destruction of traditional educational institutions, universities are in a crisis from their premises to their functionality. The state with its policies does not dedicate funding to education, only listening to its power groups. In what effective actions such as democracy, decoloniality, complexity and democratic education, complex and relevant within educational institutions are manifested in no action and the “universities destroyed, exodus of more than 50% of teachers, students and other members. A university education proliferated in doctrine and the promotion of ideology. The educational institutions did not respond to their own destruction”; its actors seek to survive in the midst of the crisis in every sense; but the coloniality that prevailed before the insurgent group that occupies the leadership of the country has not allowed us to respond to the new coloniality that imposes itself, local, disguised as decolonial and thus disguises its false educational policies, and before the media it communicates in another way to maintain the disguised status of liberator.

Why are those interviewed in Venezuela being sincere when they ask: how are public policies articulated and how are they effectively carried out in universities? Han replied that “in no sense, the traditional universities were destroyed to form the governments in favor of indoctrination and ideology; there is a serious break point between democracy and

demagoguery”. Education is an ideology or a political game; to be persecuted in every way is normal in this aberrant system; that tells the world that it is decolonial and convinces transmodernity scholars that we live in a process of liberation; vile lie.

Finally, a reality that one of the interviewees emits with regard to public education policies of the state in Venezuela was that “a country was built with education from the investment in physical plants as a teaching resource, from that premise. The teacher will have new challenges in training and adapting to each reality of a country, a state or a community”. With it, we explain with words of pain those interviewed in Venezuela, where teacher education is none, ideology dominates and liberating education is scarce.

So, having concluded the analysis of the responses of colleagues from Bolivia, Brazil, Colombia, Spain, Mexico and Venezuela, we can note several similarities. Practically no one denies the existence of the terms *democracy*, *decoloniality*, *complexity* in the public education policies of their countries, which are present in teacher education. On the other hand, no one states that these are concepts that are implemented in the daily life of universities, schools and society as a whole in his country. What appears are adjectives like “cliché” or even “dissimulation” to explain that words are expressed in official texts or are spoken with frequency.

What we seek, in the dialogue for the ACD, is to find convergences of resistance among us educators-researchers of the Ibero-American region. This resistance goes through the understanding of this hypocrisy that circulates fundamental concepts for planetary life, such as democracy, decoloniality and the complexity that we seek to identify in public policies and we only find traces of their empty use.

That is why we continue to seek to strengthen our resistance to attacks on education, which, silently or openly hypocritical, announces itself as something that it is not. Educational policies and teacher education work are not concerned with planetary life, democracy, decoloniality; what counts is keeping active the numbers of enrollments and graduates and that the preparation for the exams continues managing the schools.

We remain against, we oppose oppression, the unworthy, who demystify life.

Conclusive rhizome. Ideal teacher education based on contributions from educational public policies? Final analysis in the opening to the crisis

In this article we have discussed the relationships between Public Policies and Teacher education in parts of the Ibero-American region, we have listened to the voices of teachers and with it we have a broad overview of relationality; mentioning that the authors of the inquiry are professors who train professors in Brazilian and Venezuelan universities. The critical glances that have been given are explicit; many are filled with pain in the midst of the general crisis in their countries.

The Critical Analysis of the Discourse has been put on stage. Through all the interviews, we have perceived the listening to educational public policies that lead to training teachers in democracy, complexity, decoloniality, among other liberating excellences. Or just a few intentions in some countries, from which educational public policies are convulsed and disguised as decolonial.

It seems that being decolonial in Ibero-America is not a priority in public policies in favor of teaching. Teacher training continues to be confused with instrumental training. There is talk of liberation, but professors are persecuted, in which some of the interviewees agree that public policies are used to maintain their status. They are never used for liberation, which is evidence that they are oppressive.

Thinking about teacher education under these attentions from the States in Ibero-America is truly a challenge, even more so for teachers who know that education is the ideal medium for the recycling of humanity, for the delicate situation in defenseless countries, we fight. Our actions we carry out with dignity, we move feelings and we live to resist in the middle of laziness and continue persisting in our inquiries. May we be examples and not just dead letter in our writings.

So, we end this article with a scathing and visceral message from the Bolivian correspondent, who tells us:

Be part of TIERRA PATRIA Y MATRIA (Dom Pedro Casaldáliga), we must think of people who question political systems, who overcome the culture of mediocrity and begging by questioning the new rich in a coherent way, not to expand criticism, but to assume co-responsibilities.

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