





## INTERVIEW WITH PROFESSOR CARLOS ROBERTO JAMIL CURY: THE RIGHT TO EDUCATION AND EDUCATION AS A RIGHT<sup>1</sup>

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### Abstract

In the interview granted to *Revista Educação em Análise*, Professor Carlos Roberto Jamil Cury examines central issues related to the right to education in Brazil, from the legal foundations established by the 1988 Constitution to the challenges posed by social and regional inequalities. The discussion includes an analysis of educational policies aimed at promoting citizenship, the relationship between equality and diversity in the school context, the training processes of teachers and researchers, as well as the influence of international organizations on public policy formulation. The interview also addresses the prospects for Brazilian education in light of technological transformations, socioeconomic disparities, and the need for adequate funding to support an educational system committed to quality, equity, and inclusion. Throughout the conversation, Professor Cury reflects on one of the guiding axes of his investigations over the past decades: the right to education and education as a right.

**Keywords:** Right to education. Human Rights Education. Interview. Teacher training.

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## ENTREVISTA COM O PROFESSOR CARLOS ROBERTO JAMIL CURY: O DIREITO À EDUCAÇÃO E A EDUCAÇÃO COMO UM DIREITO

**Resumo:** Na entrevista concedida à Revista Educação em Análise, o Professor Carlos Roberto Jamil Cury examina questões centrais relacionadas ao direito à educação no Brasil, desde os fundamentos legais estabelecidos pela Constituição de 1988 até os desafios impostos pelas desigualdades sociais e regionais. A discussão abrange a análise de políticas educacionais voltadas à promoção da cidadania, a relação entre igualdade e diversidade no contexto escolar, os processos formativos de docentes e pesquisadores, bem como a influência de organismos internacionais na formulação de políticas públicas. Também são abordadas as perspectivas para a educação brasileira diante das transformações tecnológicas, das disparidades socioeconômicas e da necessidade de financiamento adequado para um sistema educacional comprometido com qualidade, equidade e inclusão. Ao longo da conversa, o professor Cury disserta sobre um dos eixos orientadores de suas investigações das últimas décadas: o direito à educação e a educação como um direito.

**Palavras-chave:** Direito à educação. Educação em Direitos Humanos. Entrevista. Formação de professores.

## ENTREVISTA AL PROFESOR CARLOS ROBERTO JAMIL CURY: EL DERECHO A LA EDUCACIÓN Y LA EDUCACIÓN COMO DERECHO

**Resumen:** En la entrevista concedida a la *Revista Educação em Análise*, el profesor Carlos Roberto Jamil Cury examina cuestiones centrales relacionadas con el derecho a la educación en Brasil, desde los fundamentos legales establecidos por la Constitución de 1988 hasta los desafíos impuestos por las desigualdades sociales y regionales. La discusión abarca el análisis de políticas educativas orientadas a la promoción de la ciudadanía, la relación entre igualdad y diversidad en el contexto escolar, los procesos formativos de docentes e investigadores, así como la influencia de organismos internacionales en la formulación de políticas públicas. También se abordan las perspectivas para la educación brasileña ante las transformaciones tecnológicas, las disparidades socioeconómicas y la necesidad de un financiamiento adecuado para un sistema educativo comprometido con la calidad, la equidad y la inclusión. A lo largo de la conversación, el profesor Cury diserta sobre uno de los ejes orientadores de sus investigaciones en las últimas décadas: el derecho a la educación y la educación como un derecho.

**Palabras clave:** Derecho a la educación. Educación en derechos humanos. Entrevista. Formación docente.

## Introduction

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This interview with Professor Carlos Roberto Jamil Cury, a prominent figure in the Brazilian educational landscape, invites a comprehensive analysis of the right to education in Brazil. The discussion begins with the 1988 Constitution, recognizing its importance in defining the fundamental principles of education, while also examining the obstacles that hinder the realization of this right.

Throughout the interview, Professor Cury explores a variety of themes crucial to understanding the Brazilian educational context. Educational policies aimed at the formation of active and participatory citizens, the intricate relationship between equality and diversity in the school environment, and the inherent challenges in the training of teachers and researchers are addressed.

The analysis delves into the influence of international organizations on the formulation of educational policies in Brazil and culminates with reflections on the future directions of education in the country, considering digital transformations, socioeconomic inequalities, and the pursuit of an educational system that reconciles quality, equity, and inclusion.

## The Citizen Constitution and the Right to Education: Guarantees, Challenges, and Perspectives

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**Interviewers:** Professor, the 1988 Constitution was a landmark in guaranteeing the right to education in Brazil, establishing principles such as free public education, universal access, and quality of teaching. However, challenges such as regional inequality, lack of investment, and discontinuity of educational policies still persist. Given this, what would be the most relevant advances promoted by the 1988 Constitution regarding the right to education? What structural and political obstacles still hinder its full realization in the country?

**Professor Cury:** The 1988 Constitution is a fundamental landmark for two reasons. First, because it is a Constitution; therefore, all laws that come after it must be in line with its precepts. The second element is that the 1988 Constitution had two horizons: one looking back at authoritarianism, at the civil-business-military dictatorship, with all its obstacles and ills; and another looking towards the future, that is, how to overcome the obstacles left by that period.

Given these two pillars, the chapter on education in our Constitution was elaborated with much participation. There was a forum for public education that brought together the most prominent associations of the time, such as ANPEd, ANPAE, SEDES, and another association that no longer exists, called ANBE. SBPC and OAB also participated — it was a very large "boom," especially during the subcommittees, in which there was incredible mobilization in defense of the right to education.

Later, in the systematization phase, participation was more parliamentary. That mobilization of the subcommittees, which involved public hearings with experts and many open debates, gave way to a more direct discussion with the constituents. As there were several groups with an interest in the field of education, there was evidently a ground for dispute there.

Well, what came out had many advances. First, I want to highlight the term "the right of all" (Article 205 of the Federal Constitution). The "all" here does not have the meaning of the masculine gender; it has a dimension of universality — for anyone, for everyone. This gives the right of all a mark of what is now called Inclusive Education. The State University of Londrina, for example, has a very large protagonism in this dimension, aimed at people with disabilities. But "all" is not restricted to these people — it is really anyone, everyone, including foreigners who arrive here, such as refugees. Therefore, this "all" goes beyond the concept of citizenship and reaches human rights, since Brazil has endorsed several international conventions and treaties of which it is a signatory. In addition to "all," there is the duty of the State. Therefore, education is essentially public, with the collaboration of family and society, which enter as elements of complementarity for the exercise of this duty.

Another important advance was the clear inclusion of young people and adults within the scope of the right to education. They are not subject to compulsory education, but they remain rights holders; therefore, they can demand access, with the obvious exception of Early Childhood Education. They can claim access to Elementary and High School.

People with disabilities, *quilombolas* (residents of Afro-Brazilian rural settlements), indigenous communities — all these groups, when focused on by the Constitution, are under the umbrella of equality, but also under the support of diversity. It is a Constitution that establishes a dialectic between equality and diversity. We could refer here to an author I like very much, Nancy Fraser, who would point out two principles: redistribution — reaching the material conditions of social existence — and recognition, which refers to otherness.

In addition, there was an agreement regarding the financing of education. Whenever there was a dictatorship in Brazil, the link between taxes and education was severed. And, with

each return to the democratic regime, this link was re-established. Today, as we again experience the threat of a return to authoritarianism, we see signs of cutting this link. Paraná, São Paulo, Rio de Janeiro, Minas Gerais, Goiás are states that have sought to reduce the State's responsibility. They only do not advance further because they encounter barriers in the Constitution, which were later reinforced by infra-constitutional laws.

Another advance to highlight is democratic management. It was very difficult to include it, but after clashes during the Constituent Assembly, democratic management was foreseen for public education. Initially, we wanted it to also apply to the private system, but this did not pass — it was necessary to negotiate. Thus, it remained restricted to the scope of public systems. This, however, is fundamental, especially in those states mentioned, as an instrument to block forms of privatization of management that these state governments intend to implement.

Answering then the last part of your question, what would be the obstacles, we need to ask ourselves what would become of Brazilian education if the chapter on education were not this one? What would happen, for example, if it were a very flexible, fragile chapter, with only general programmatic norms? Despite the reality showing a series of obstacles and limits, we cannot give up taking these principles and norms of the education chapter as a banner of resistance against forms of privatization or others that do not obey the right.

It is very important that students of teaching degrees and bachelor's degrees are aware of the importance of the education chapter. This is because our Constitution, being a citizen constitution, works with the theory of citizenship. Here there is an important distinction: it does not work with the theory of revolution. The theory of revolution, of course, circulates within the scope of the plurality of positions — the scientific community or civil society can adopt it, for example, in defense of socialism, of democratic socialism. But our Constitution works with the theory of citizenship. What does this mean?

It is necessary to make it clear: the theory of citizenship, as it is in our Constitution, is inserted in the capitalist system. There is an effective presence of property and an effective presence of inequality in it. Inequality is connatural to the capitalist system — it can be greater or lesser. And, in our reality, in addition to the inequality of social class, there was also discrimination, which mainly affected two social groups: those forcibly brought from Africa to become captive labor in Brazil, and traditional communities, such as indigenous peoples.

Given that this is a citizen constitution, it is open to participation — not only in civil rights, but also in social and political goods. There is a very important article — Article 3 of the Constitution — which says that the fundamental objectives of the Republic are, among others,

the eradication of poverty and marginalization. Therefore, for our Constitution, poverty and marginalization should not exist. The verb "to eradicate" means "to go to the root," that is, to attack the causes so that there is no reproduction of marginalization.

The Constitution continues in Article 3: "to reduce social inequalities." That is, it accepts the existence of inequalities in the capitalist system, but wants them to be reduced. If I postulate the theory of revolution to happen today, it is evident that this will lead me to immobility — I will wait for the revolution to, only then, solve these issues. Our Constitution, while not excluding the perspective of a socialist horizon, bets on the immediate reduction of social inequalities.

The Constitution also deals with regional inequalities, that is, disparities between regions. But Article 3 is not satisfied with that. By examining its items III and IV, we will see that it is stated there that it is necessary to end any and all forms of prejudice and discrimination. Some types are mentioned: race, sex, age, origin, religion, among others. And this also cannot be present on the map of citizenship.

This article is extremely potent for us to continue fighting for quality education. Why? Because social inequality, which is concrete — as shown by IBGE data, among others — has repercussions on the educational system. School inequalities do not arise exclusively from factors internal to the school (although these exist), but rather from a reflection of social inequalities. Because, in capitalism, at some point, in the various fields of reality, inequality will manifest itself.

And our Constitution presupposes that it should be reduced.

### **The Right to Education as Education to the Law**

**Interviewers:** In the article "Direito à Educação como Educação ao Direito" (2023) [The Right to Education as Education to the Law], you argue that access to education should not be understood only as a fundamental human right, but also as a means of understanding and exercising citizenship. Considering this relationship, how do you evaluate Brazilian educational policies in promoting education for citizenship and in guaranteeing access to education? Does the country have a national project aimed at realizing this right?

**Professor Cury:** Very well. It is necessary to recognize the state policies, especially in Paraná, São Paulo, Rio de Janeiro, and Minas Gerais — which, curiously, today present an opposite scenario.

These policies resulted from an agreement between governors elected directly for the first time since the dictatorship, who agreed on the expansion of fundamental education, increasing access.

This dimension of expanding access was reinforced at the federal level (with the exception of the Collor government) in the Itamar, Fernando Henrique, Lula's two terms, and Dilma's complete and then incomplete term. That is, with the exception of a certain neglect in the Collor government and the dismantling that occurred between 2019 and 2022, in the other periods — including the Temer government — it can be said that there was a very significant advance in relation to access.

But education is not resolved only with access. It is not enough to guarantee a place. The right to education goes beyond the place. And this is a point where education for the law needs to be expanded, especially in law schools, so that magistrates are aware that, beyond access (which, incidentally, is the subject of much litigation), it is necessary to understand that the right to education also implies permanence.

Permanence, in turn, involves the recognition of diversity. It is not enough to apply the law as a dry norm — it is necessary to broaden the conception of the right to education. In this sense, law schools would need to have greater participation and knowledge about what occurs in the field of education, so that magistrates have not only an applicative vision, but a conception of the world based on the right to education.

There have undoubtedly been advances in the field of permanence. Certain policies aimed exclusively at schools — such as the Direct Money in School program and developments of Fundef and Fundeb — contributed to this. In addition, the dimension of permanence and quality was pointed out in the two National Education Plans (PNE) elaborated in the democratic period. The 2001 PNE (which extended until 2011) did not advance much due to funding failures. The 2014 to 2024 plan also suffered from funding failures, despite target 20, and also faced a four-year government that strove to dismantle it.

We have, therefore, a very open field for the right to education. We need to recompose the National Education Plan. But, based on our historical experience, the new PNE needs to be realistic and feasible, with specific funding. Otherwise, it will fail as all previous ones have failed — that of 1936, that of 1961, that of 2011, and now that of 2014. All failed to some extent. It is necessary for the education area to review this. We cannot simply throw all our dreams into the plan. It needs to have horizons, yes, but, when implemented, it must be realistic and achievable.



Therefore, the elaboration of the new PNE requires a meticulous analysis of the educational reality, encompassing everything from teacher training and the lack of basic infrastructure — such as desks and blackboards — to issues such as the use of digital technologies and the predominance of distance teacher training, especially in private institutions.

We need to establish goals with strategies that rely not only on the political capacity of the State, but also on the political capacity of civil society. These goals and strategies must be effectively carried forward. Because, if we establish goals that are very distant from the political capacity of society and, above all, from the articulation with the State, there will be enormous difficulty in implementing educational policies that promote not only permanence, but a social quality of education.

### Education and Human Rights

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**Interviewers:** Professor, in a recent publication in *the Journal of Supranational Policies of Education*, linked to the Autonomous University of Madrid, you mention the National Plan for Human Rights Education (2006) and the National Guidelines for Human Rights Education (2012) as curricular policies that point towards the construction of a human rights culture in all social spaces, especially schools. On this point, what is your position regarding these documents in the implementation of strategies and programmatic actions aimed at promoting the educational process in human rights in Brazil?

**Professor Cury:** Look, I have the greatest affection for these two documents — in part, especially for the Guidelines — because I helped to follow them closely, let's say, giving indications. Later, I was no longer a counselor, and the Council assumed responsibility. But, while I was in the Human Rights Secretariat, I advised the Secretariat at that time.

There are two things that are very important when you move from citizenship to human rights. Citizenship has a national scope. Let's say: the clearest icon of citizenship is the passport, or the border. And there is a specific circuit of citizenship: for example, with regard to the right to vote — specific to native-born or naturalized citizens. Therefore, citizenship, however broad it may be in our Constitution, is limited. When I move to human rights, I am no longer seeing the national, I am seeing the human. And not a generic human, but that human present in the refugee, in the woman, in the black person, in the indigenous person.



There are certain dimensions of human rights that go beyond citizenship. For example, when I think about the prison system, refugees, and immigrants, I recognize myself in the other. Human rights indicate a deepening of otherness. It is not just the citizen. It is the citizen, it is the Brazilian, it is the resident foreigner — but it goes further: it seeks the human. When I see, for example, the situation of people without a fixed address, the so-called homeless, I see there more than the citizen: I see a profound offense to the dignity of the human person.

Another element — very curious, very important, and very little present, despite the times we are living in — is that this is the only document, since 1891, that speaks of secularism, of the secular character. And, in this sense, it respects any form of religiosity. It is fundamental that historically discriminated groups, especially those of terreiros (Afro-Brazilian religious centers), have support for the exercise of their religiosity. And the National Plan for Human Rights Education and the National Guidelines, as developments of the Constitution, offer legal support for this guarantee.

At the same time, we have the need for not only law schools, but especially the training schools for state military personnel and civil police to know the meaning of "the other." This does not mean leniency, it does not mean "going easy on them," but it means respecting otherness. For example: all these forms of abusive police violence that we have seen are not just attacks on citizenship — they are also attacks on human rights. It is necessary for these training schools for military police, civil police, etc., to include this issue in their curricula.

### Equality and Diversity in the School Context

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**Interviewers:** The educational system faces a dual challenge: guaranteeing equal opportunities for all students and, at the same time, respecting and valuing sociocultural, regional, and individual diversities. On the one hand, policies for the universalization of access to education are essential to promote equity; on the other hand, curricular standardization can disregard the specificities of different groups. How do you perceive this dilemma? In your opinion, what educational strategies can be adopted so that the pursuit of equality does not result in the homogenization of teaching, but rather in the valorization of diversity?

**Professor Cury:** In part, I answered this question when I discussed Article 3 of the Constitution, but we can also consider the LDB (Law of Directives and Bases of National Education), the ECA (Statute of the Child and Adolescent), and a series of guidelines from the

National Education Council on the dialectic between equality and diversity. When you absolutize homogeneity, you, in a way, forget the differences. Therefore, difference must be in dialectic with equality. When you absolutize difference, the risk is falling into identitarianism, and then you lose a bit of the concept of "all."

So, it is not very easy, for example, today, especially within the Afro-Brazilian community, to deal with this bubbling discussion between class and race. Hence, in my classes, I have a special appreciation for Nancy Fraser's text<sup>5</sup>. She managed, very appropriately, to present a way to resolve the dilemma between homogenization and identitarianism. She works on the issue of redistribution, as the way income is distributed in Brazil is absurd.

I think Brazil has advanced a lot, especially in the normative sphere, and has advanced a lot in the issue of valuing difference. For example, in 2023, the National Education Council gave special attention to people with Autism Spectrum Disorder (ASD). But we also have guidelines and resolutions on *quilombola* education and on indigenous communities. The risk is that, if these dimensions are absolutized, in the field of inclusive education, for example, you will have an endless list of categories: "people with disability A, B, C, D," and so on.

This kind of thing needs to be resolved not minutely by guidelines, but needs to be addressed within the political-pedagogical project of schools. For this, you need adequate funding and, above all, one of the biggest challenges of current Brazilian education: the solid, theoretical, and practical training of teachers. Otherwise, it is no use saying: "Now we are going to focus on people with ASD, now on people with ADHD, now we are going to focus on wheelchair users..." This will generate an endless list with a classification of categories.

I often work with my students on what I call the "pitfalls of difference," precisely to highlight the importance of valuing difference without absolutizing it. Just as it is important to value equality without absolutizing it. Otherwise, we would return to homogenization. As we live in a very unequal and discriminatory society, we could end up returning to the school model of my time: the "advanced" class, the "average" class, and the "backward" class. There was an affiliation by grades, by classes, a clear segregation in relation to people with disabilities, with their special schools.

I see this today with great concern. We cannot abandon the notion of social class, just as we cannot ignore the dialectic of social classes and other dimensions of diversity in our

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<sup>5</sup> Nancy Fraser Nancy Fraser is a North American philosopher and political theorist, recognized for her contributions in the fields of critical theory, social justice, feminism, and democracy. Her work is marked by criticism of the limitations of liberal approaches to justice and by the formulation of a model that articulates distributive justice, recognition, and political representation.

country, such as Afro-descendants, indigenous communities, and so on. This is a debate that is bubbling and has several outcomes. Pluralism has been a keynote of this debate.

### Curricular Policies for Teacher Training

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**Interviewers:** CNE/CP Resolution No. 04/2024, approved on May 29, 2024, provides for the National Curricular Guidelines for Initial Higher Education Training of Basic Education Teaching Professionals (undergraduate degrees, pedagogical training courses for non-licensed graduates, and second undergraduate degrees). Given this, how do current curricular policies aimed at teacher training impact the guarantee of the right to education and education as a right?

**Professor Cury:** Firstly, your own question shows that this is a field of dispute, and even among so-called progressives, there is a dispute. It is not just a field of dispute between progressives and conservatives, and I will not even include the reactionaries here. What exists in the field of conservatives is a great focus on practices and methodologies, while in federal, state, and Catholic public universities, you have a progressive field that greatly emphasizes solid theoretical and conceptual training, with mandatory fundamental disciplines. Neither group abolishes the relationship between theory and practice. What exists is an emphasis, one way or the other. This is a first field of dispute.

On the progressive side, there is also an important debate: should the training of managers accompany the training for teaching, or should the training of managers be something that could complement teaching? This discussion gained strength especially in the Resolution that was overturned after the 2016 coup.

A dimension of a more managerialist management also emerges, with terms such as "shared management" and "efficiency." This debate was resumed last year, in the approved Resolution, with the character of a resolution through compromises, where you do not overcome the contradictions, but incorporate them, that is, it does not prevent that, within the autonomy of universities, for example, specific directions are offered, without violating the major principles of teacher training.

I see that this council resolution transfers a great responsibility to universities, allowing them to exercise their autonomy and adapt their directions according to the identity of the Higher Education Institution. It is clear that, whether since 2015 or currently, 85% of teacher training in Higher Education is offered through distance learning (EAD) in private colleges. I

find it very difficult for this training to be minimally adequate for the professional to exercise teaching fully.

This is a field of debate widely discussed in public universities, but, outside this space, teacher training remains mostly concentrated in the 85% of the private sector with a distance education model — a model that does not adequately respond to the demands of the organization of national education. This is a controversial and still open topic, the resolution of which is complex. The central criticism is that, while 10 years of training are required to care for bodies (medicine), 6 years for animals (veterinary medicine), and 5 years for structures (engineering), only 3,200 hours are planned to train human minds — a clearly insufficient time. Much more is needed.

### **Educational Policies for Researcher Training**

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**Interviewers:** Brazil has a consolidated postgraduate system in the area of Education, but it faces increasing challenges, such as reduced investment in research, devaluation of academic production, and difficulties in the insertion of graduates into the job market. Based on your experience at CAPES and in various higher education institutions, what would be the main challenges for the training of researchers today? How do you evaluate the current model of postgraduate evaluation in Brazil?

**Professor Cury:** During the dictatorship, there was a focus on postgraduate studies, with the aim of forming a new intellectual elite. This elite should have a more open and plural training, since the Marxist intellectuals of the time were politically persecuted. I myself had teachers who were persecuted during that period. The dictatorship, through this focus, wanted to create an elite, mainly in the areas of biological and exact sciences. However, it could not discriminate. Thus, the regime opened space for young professors to pursue postgraduate studies abroad, preferably in the United States, which was the main destination for this group.

At the time, the postgraduate system was still small. When I chaired the evaluation of postgraduate programs, there were only 33 programs in the area of education. Funding was more generous due to the reduced number of programs, and the evaluation, although rigorous, had a certain flexibility. However, with the growth of the system and the expansion of higher education, monitoring became unequal, and evaluation entered as a mechanism to deal with this.

With the increase in the number of programs, there was an attempt to level the results, and the evaluation became more rigid, without all programs reaching the same grade. The area of education, for example, today has more than 130 programs. This generates intense competition for funding, which is severe, but CNPq has tried to act as a mediator, seeking to optimize limited resources. When I was president of CAPES, this situation was even more difficult, as everyone wanted scholarships for doctoral studies abroad. The volume of requests was very high, while resources were scarce.

Today, funding is not keeping pace with the growth of the system. Evaluation has also become more complex, as the number of programs has grown significantly. In 1989, when I chaired the area of education, there were 33 programs, and the evaluation was done by a small group of evaluators in Brasília. Today, with more than 140 programs, the situation has become more challenging.

Brazil faces a dual challenge: addressing basic education and postgraduate studies, which are areas that require high investments. Early childhood education, especially full-time, and postgraduate studies, with scholarships, are two major challenges that need adequate funding. Getting these two points right is one of the biggest dilemmas of the Ministry of Education.

### Education and Social Inequalities

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**Interviewers:** In your analysis of the 200 years of Independence, you discuss how the construction of national identity has historically been linked to an educational system marked by inequalities. To what extent can Brazil be considered independent in terms of its educational policy, especially with regard to the production of knowledge, curricular autonomy, and the funding of public education? Do you perceive external dependencies, such as the influence of international organizations in the formulation of educational policies?

**Professor Cury:** I would not say it is a "dependency," but rather that they are guidelines from international organizations that, when adopted by Brazilians, end up influencing public policies. These Brazilians become managers and implement policies in line with these guidelines. I have great resistance to stating that the World Bank imposed something on Brazil. How many Brazilians have been in the World Bank, the OECD, or other multilateral organizations? It is not an imposition, it is a guideline.

These professionals trained in these organizations, when they return to Brazil, adapt these guidelines and try to implement them in public policies.

Public policies, in turn, have a certain degree of plurality and flexibility, which allows discussing, for example, the possibility of delegating the construction of schools to private initiative. This is a guideline. Another example would be the issue of free public universities, which is also based on guidelines. These intellectuals, whether managers or not, bring these ideas to Brazil, and one of the proposals is to charge the wealthy who attend faculties like Medicine to help the humanities courses, which have fewer resources.

Now, although we do not consider this independence, it is undeniable that there is a dependence on external funding to meet the needs of the National Education Plan, which is very ambitious. Created collectively, the 2014-2024 plan failed to be implemented due to a lack of political capacity and adequate funding. Brazil faces many demands in areas such as health and safety, and its resources are limited. Therefore, it is essential that the education area delves deeper into the field of public budget and funding. If we do not understand this, we will not be able to fight for more resources realistically. It is not about reducing resources, but about expanding them. For this, we need to form a critical mass capable of understanding public budget and funding.

### **The Future of Brazilian Education**

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**Interviewers:** Considering the contemporary challenges of education, such as the influence of new technologies, the widening of socioeconomic inequalities, and the transformations in the world of work, what paths do you foresee for the construction of an educational system that balances quality, equity, and inclusion? How can public policies and regulatory frameworks contribute to an education model that responds to the demands of the 21st century?

**Professor Cury:** Well, from the point of view of what is being studied, we have two very important legal instruments in progress that may more or less support your question. The first is the National Education Plan, and the second is the National Education System. If we are able to elaborate a National Education System managed by a democratic government — a project that is currently in the Chamber of Deputies — the chances of answering these questions increase. And, above all, if we have a good national education plan that is feasible, realistic, and with adequate funding, we will be able to provide answers.

Alongside this, new challenges arise for which, personally, I have not yet delved into. Perhaps I have not dedicated myself to these points, but this needs to be the responsibility of new generations. One of these challenges is artificial intelligence, which will significantly impact educational fields. I believe that my generation was able to face the dictatorship, to create a democratic statute with the 1988 Constitution, but we failed to realize the promises of this Constitution. Now, with new conditions, including technological and media ones, which have considerable developments in education, it is necessary for the next generation to invest in the formation of a critical mass in two important areas for education: one related to funding and budget, which already has a nucleus in Ribeirão Preto with expertise in this, but which needs to be expanded; and the second, in digital and information technologies in education.

I know that there are already people working in this area, but the formation of a critical mass requires an integrated nucleus that thinks more collectively about this. This is a great responsibility that today falls on ANPEd and other entities, which need to expand more on these two points so that we can fulfill the unrealized promises of the 1988 Constitution within the new conditions of current capitalism.

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