

# **POLICY IMPLEMENTATION FOR EDUCATION**

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## **Summary**

The conception of education is not always the same in all parts of the world, especially in third world countries, the conception of the study is closely linked with cultural and political beliefs, especially the struggles they have faced, especially Latin America. Among other things, the form of governance in the third world must be analyzed and access to education increased.

## **Key words**

Resources, privatization, schooling, democracy, governance, education.

## **Introduction**

Government structures and the implementation of public policies to improve and increase the schooling rate in Latin America have had a non-progressive effect on them, since the vast majority of the population of these countries are poor and do not have permanent support from the state and as a consequence of this, the priorities for these families are different from those established in a society whose economic levels are favorable to them and as evidence of this, households that prefer to send a minor can be observed. age to the streets to do any type of informal work in order to have some food at home, to send it to an education center so that it can be educated.

## **Development**

One of the main objectives of governments is to create inclusion within their territories, guarantee equality within their inhabitants and that the most vulnerable and low-income

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communities have access to education, health, and employment that guarantees permanently a decent standard of living, that public policies are efficient in order to create an inclusive framework of law, but it is these same policies that result in these objectives not being achieved, since the establishment of interest rates to access services such as Education and health make the poorest people deprive themselves of them, which generates as a result the high rate of illiteracy within these societies, in many countries such as Nicaragua and Brazil, despite the great effort that their governments have made through in history a high number of illiteracy is reported in adults. And it is the gaps established between social classes that make the prioritization of education for school-age children not a fundamental right that is present, since although practices and mechanisms are implemented that encourage families to send to their minors to school or college, their economic situation does not allow them. This problem is not only found in poor families with few economic resources, since middle-income families have also been affected by the lack of free basic and higher education.

Because although governments like Mexico defend the central neoliberal policies of privatization and decentralization, established in order to generalize democracy and non-corruption within the institutions, they become socially regressive since the purposes of establishing fees in secondary and The highest priority is to guarantee the rights of the most vulnerable through government programs and policies and these are mostly not efficient, which prevents many poor children from accessing education, or they are expelled from the school system, making them responsible to the governments of the increase in the figures of non-schooling in Latin American countries. Contrary to these policies, Caribbean countries such as the Island of Grenadine adopted the Caribbean Exams (CXC) replacing the British ones, efficient mechanisms were adapted to guarantee secondary education from the elimination of fees and fees in educational centers, implement food subsidies, uniforms and books were made giving priority to children of lower economic levels. The education and training of adults was strengthened, a restructuring of the education system was carried out for teachers in the service of schools and universities, the link with countries such as Cuba and Canada was strengthened in order to send their young people to specialize in different for the sake of medicine, engineering, languages, etc., which are extremely important for the development of the country. All these changes occurred in order to modernize education and the system.

All this development in public and governance policies has had a contrast throughout the history and evolution of societies, such as industrialized countries such as Sri Lanka, where participatory education was developed at the beginning of the 20th century, where schools of The elite studied in English, while in the lower-strata schools, classes were taught in Sinhalese or Tamil, which were the languages of minority populations, but around the same time, egalitarian ideals of the colonies were adopted, with the precept that the Education was the channel of social mobility to which everyone would have access, however, *"Private tuition is a common phenomenon in Sri Lanka and students use it to increase the chances of success in exams"* (Welch, 2000, pág. 211) which does not guarantee the quality of education. Putting aside religious, ethnic and socioeconomic conceptions. In countries like Iran, through education and educational texts, they are encouraged to serve their god, to develop ideological training, commitment and purification, where religion is closely linked with education and the virtues that are must develop within a society in favor of the love for a god, which allows determining that the quality of education received in this country is closely related to their religion, but this education is dedicated to equality, since qualities are established universals of humanity and brotherhood. According to the new Islamic constitution, a broad educational ideology involved with the exhortation can be observed, seeking in this way to guarantee the integrity between the nation-state.

## **Conclusion**

The public policies that are implemented around education as a fundamental right and as the path to the development of societies in each of the countries are closely linked to the conceptions and criteria that governments and communities have within society, since the perception of 'education "and the independence that this has with subjects such as religion, the socioeconomic stratum vary from the place and the culture in which it is found.

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