Thinking the enigma of subjectivity through diversity

Pensando el enigma de la subjetividad a través de la diversidad

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Abstract

This article presents a bibliographical exploration with the objective of analyzing how the enigma of subjectivity can be thought of and reflected on from a frame of attention to diversity, with the aim of safeguarding the recognition of the other as a singular being in order to reduce exclusion and discrimination processes. What do educational practices show when efforts are pointed at paying attention to diversity and recognizing students' individuality? As diversity is a multifaceted construct, it must turn its attention to the intersubjective plane of nature, and its essence deserves to be tackled from an interdisciplinary scaffolding whose basis is represented by philosophy, psychoanalysis and social science. Thus, a stage is set to interrogate the history and subjective construction of teaching staff and student body in general, underlining the social function that school has not as an agent of knowledge, but a producer of subjectivity. In this time of globalization and consumerism, the resignification of the teacher/student experience must become a central subject that invites reflections about the strengthening link between the educational task and the psychoanalytic act, in such a way that results. In this sense, it is indispensable to evaluate the dynamics of transference and to privilege the desire of both subjects.

Keywords

Discrimination, individuality, history, globalization, philosophy, psychoanalysis.

Resumen

En el presente artículo se desarrolla una exploración bibliográfica que tiene como objetivo, analizar cómo el enigma de la subjetividad puede pensarse y reflexionarse desde un marco de atención a la diversidad, en donde lo que se pretende salvaguardar, en aras de reducir procesos de exclusión y discriminación, es el reconocimiento por el otro como ser singular. ¿Qué es lo que se trasluce, en la praxis educativa cuando los esfuerzos se dirigen a brindar una atención diversificada y a reconocer la individualidad de los estudiantes? Al ser la diversidad un constructo multifacético, ésta debe dirigir su mirada al plano intersubjetivo de la naturaleza humana y su esencia merece ser abordada desde un andamiaje interdisciplinario, cuyo basamento sea representado por la filosofía, el psicoanálisis y las ciencias sociales. Se abre así, un escenario que interpela por la historia y constitución subjetiva del corpus docente y del estudiantado en general, destacando la función social que tiene la escuela, no como gestora de conocimientos sino como productora de subjetividades. Resignificar la experiencia docente/alumno en estos tiempos de globalización y consumismo, habrá de convertirse en un tema capital que invita a reflexionar sobre el vínculo que se ha ido soldando entre el quehacer educativo y acto psicoanalítico, de tal manera que resulta imprescindible dentro del campo investigativo, preponderar la dinámica de la transferencia y privilegiar el deseo de ambos sujetos.

Palabras clave

Discriminación, individualidad, historia, globalización, filosofía, psicoanálisis.

And so it is repeated from school to school, the spectacle of the struggle between the law and the spirit, and we see again how State and school are abstracted in the task of killing and uprooting the deepest and most valuable spirits that spring up every year.
(Hesse, 2015, p.76)

Introduction

The avatars before which a subject/student can be constituted as being unique, autonomous and socially ethical are diverse. According to Bleichmar (2008), the new forms of interaction that exist between people today, as well as the mechanisms that convey the recognition of the other as being different, will have to be represented as challenges and obstacles in the path towards a subjective constitution.

Today, school corridors show not only students with disabilities or difficulties in their learning process. It is also common to encounter a set of divergences that seems to have transited from the latent to the manifest, inlcuding, for instance, the so-called emotional, behavioral and ethnic group problems.

The rhetoric of attention to diversity, following Restrepo (2014), is a cornerstone that invites us to reflect on an enigma that becomes relevant in the act and educational discourse, namely the question of subjectivity. Within the daily routine of the school, countless experiences are developed that reflect the feeling, thinking and being of each one of the students with respect to themselves and to others, those events which

may or may not be recognized in the educational plot, constituting the basis on which the cosmos of diversity can turn.

In order to face these challenges, Booth and Ainscow (2015) reveal that the school as a training institution, far from focusing only on the transmission of knowledge, must turn its gaze to the intersubjective plane of human nature, that is, to the construction of attention to diversity, where it is taken into account to ensure the differences of the students in order to reduce processes of exclusion and discrimination.

Based on the elucidations of González, Mitjáns and Bezerra (2016), to focus attention on the processes of subjectivation that unfold in schools, leads to take into account that to think the foundations of an educational response that addresses the course of diversity, it is inexorable to analyze and signify not only the psychic processes that make up the building of the student but also the socio-cultural conditions that represent it.

As a result of the above, and taking Socolovski (2014) into account on the fact that the school becomes a breeding ground for the proliferation of new social bonds, new ways of weaving the threads that represent the duality of recognition/difference and especially, the laying on scene or circulation of students' desires, the purpose of this article arises: when exploring and analyzing, what is reflected in the educational praxis when efforts are directed to provide diversified attention and to recognize the singularities of students? The guidelines for weaving the warp of this question are reflected from an interdisciplinary standpoint, which means that in order to breathe the airs of diversity, it is necessary to scrutinize them from different perspectives. In this case, reference is made to the social sciences, to philosophy and psychoanalysis. Likewise, the role played by diagnosis as an instrument of subjectivation with respect to the various problems faced by students in the school environment is examined.

The structure of this document is broken down into the following sections: imaginary of subjectivity for attention to diversity and significance of the teaching/student experience.

The analysis of the information that has been revealed in this article was made possible through a literature review of primary sources (books, journals) on the scaffolding of attention to diversity, and what this entails for educational praxis. The criteria for the selection of journals that were taken into account for such an inquiry are limited to the following: 1) international recognition and indexation; 2) year of publication (no more than ten years from the date of consultation) and; 3) whether it enriches or contributes to the topic of analysis.

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Imaginaries of subjectivity for attention to diversity

Thinking about the enigma of subjectivity in current times is a crossroads that becomes propped up in the framework of attention to diversity, understanding that this is the process by which a subject can value and respect the differences of others. On this line Booth and Ainscow (2015) state that:

> Inclusive respect implies valuing others, treating them well, recognizing their contributions to a community thanks to their individuality, as well as through their positive actions. It has nothing to do with giving in to people or bowing to them because of their position or authority. "Diversity" includes the visible and non-visible differences and similarities between people: diversity deals with the difference within a common humanity. Diversity encompasses all, not only those observed from an illusory normality (p. 27).

The above rests on the speech delivered by the The Salamanca Statement and Framework for Action on Special Needs Education, directed by UNESCO (1994), where it is stated that educational spaces may be able to reorganize administratively and methodologically to satisfy the right of the students to receive a complete education, that is to say, in which each one of the characteristics of individuality of any student are taken into account. With this vision, it was exhorted that not only students who presented special educational needs were integrated into regular educational contexts, but also those who at some point in their school journey could find themselves in a situation of vulnerability.

According to the UNESCO guidelines (2015) an inclusive education can be considered as one based on criteria of equity and respect for diversity, as well as recognition for the marginalization that exists in educational systems, able to respond to the needs, characteristics and capabilities of students through comprehensive education.

For Parrilla (2002), this type of inclusive education implies a reorganization and transformation of schools, which becomes configured from the educational policies and practices to face the challenges represented by school inequality and exclusion. He also points out that in order to address this problem, different areas of knowledge must converge on a starting point.

What are the implications of this new conception of addressing the different, what causes uncertainty, what is not situated within the so-called "norm," because as long as it is not fully understood, it is not considered as assimilated? Faced with this dilemma Aguerrondo (2008) postulates that:

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The new rationality is not based on the causal relationship and an explanation of reality that assumes that it is immutable and with laws that can be known. The age of knowledge is based on other knowledge, one that does not understand change as a disruption of order but as a promising innovation. One in which science is not only a description of the "natural laws" and explanation of phenomena, but also involves the creation, the modification of nature, and therefore gives a new place to human protagonism. One in which the production of knowledge is not one thing and ethics another (p. 72).

According to certain studies in favor of the inclusive school and the attention to diversity movement, it is revealed as pointed out by Escarbajal *et al.* (2012) that the change should start with educational policies, because although it is true that the attention directed by schools to the uniqueness of each student should be addressed from an inclusive perspective, everyday practices demonstrate the opposite. On one hand, there are actions that are still handled in terms of educational integration, or even in processes of classificatory order. On the other hand, statutes are perceived as aiming to offer a generalized and not particular attention. In response, the authors point out that:

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This is an inescapable premise of any policy that prides itself on defending democratic values. Only on the double basis of legal equality and inclusive education is it possible to realize a social recognition that accepts diversity without fear in all its social and personal manifestations (p. 142).

To put the above in context, it is necessary to elucidate a situation of contrast that is profoundly paradoxical, since it indicates that the dynamics of inclusion have not yet been established and strengthened; while on the one hand, article 41 of the General Education Law (1993) in Mexico states that special education should focus its efforts on prioritizing access and participation of those students who are in a vulnerable situation; research such as the one developed by Velázquez (2010) refers to insufficiencies in integration processes, possibly due to the fact that this may be the result of a legal or contextual imposition. Likewise, one of the limitations to advance the field of inclusive education is administrative activity, lack of resources and lacking training, where teacher training is conditioned by external and internal factors.

Nowadays it seems that to access this step of school inclusion it is necessary, in the first place, to reflect on the educational practices that are lived in the daily life of schools. Failure to recognize the differences and uniqueness of each student represents a complex situation in which, on

the one hand, attention is not given to their real needs and on the other, what they think or what they want is overlooked.

In this regard, Juarez, Comboni and Garnique (2010) consider that educational inclusion can be equated with social inclusion. The latter seeks for people to live in a socially potable environment. The school as a social system should be reinforcement process through which indicators that reveal a culture of acceptance and respect for differences may be reflected a posteriori. These authors reveal that inclusive education implies a change in the way in which special education operates, because as credit is still granted to special educational needs, its homogenizing character will continue to be maintained.

The line of thought that is juxtaposed to this framework is outlined in the works of Echeita and Sandoval (2002). They start from the idea that, for many years, special education has only been conferred, or rather, has been associated to people with special educational needs related to disabilities. This vision, rather than minimizing the effects of exclusion, has intensified them in the sense that the school environment has maintained a discourse that victimizes students. It is therefore necessary to focus on a perspective where the adjustment occurs not on the student's education system but the other way around, that is, the school must decipher what is considered "normal" for its students, without neglecting the subjectivity of each of them.

It is necessary to mention that an inclusive education not only encompasses students who have a disability or difficulties in their learning, but the student population in general. As diversity is multifaceted, Barrio (2009) mentions that:

> Taking all these differences into account, the school cannot perform a homogenizing function and it will be necessary to reflect on who the "diverse" are: students with special educational needs, the disadvantaged, immigrants or those who cause problems of coexistence and do not study. In each of these groups inequality is found, but not as a concept that nurtures the idea of diversity, but as a concept opposed to that of equality (pp. 15-16).

Beyond their similarities with respect to the fact that schools must ensure that every student, regardless of their physical, social or psychic characteristics, can access learning and participation, it is worth noting that in thinking the terms of an inclusive education, the first challenge is an ideological one. For this, it is essential to reflect on the perceptions through which the differences in the other are identified, which can gen-

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erate the deployment of attitudes or thoughts of rejection or exclusion. In this perspective, Rosano (2008) points out that:

> The diversity that characterizes society and, therefore, the educational system refers to the range of different people who respond to several factors: language, culture, ideology, religion, gender, sexual orientation, socioeconomic status, geographical frame, physical, psychic, or sensorial capacity, learning style, affective situation, health [...] (p. 8).

With this preamble, it is clear that the ideal to which all schools aspire will focus on providing pyramidal and non-linear attention, whose common denominator is the difference and respect of each of the students. However, the prelude to all these dynamics is based on recognition by the other and, in this regard, Joaqui and Ortiz (2017) point out that "education plays a transcendental role in this process, having the door open to offer recognition to their identity and the opportunity to exercise it in relation to others" (p. 212).

When exploring the perceptions that teachers have regarding the development of educational practices from diversity, Garnique and Gutiérrez (2012) reveal that in the case of support teachers or collaborating teachers, there are limitations in their practice due to the lack of information and training, in addition to feelings of rejection and resistance manifested among special education support staff and the regular environment.

On this line, an investigation developed by Suriá (2012) in Spain is based on an expost-facto design, since the representative sample of the participating subjects was selected according to gender, age and school grades in which each teacher teaches his classes. Through a questionnaire it was possible to know the answers of 116 teachers about the question of whether the students with disabilities in their classrooms generated some discomfort, to which they expressed an affirmative answer.

In another research developed by Mellado, Chaucono, Hueche and Aravena (2017) in Chile called "Perceptions about inclusive education of teachers with a school integration program," it can be seen that within teaching practices, there are tendencies to segregate the students with special educational needs, that teaching strategies are not heterogeneous and therefore do not respond to diversity, that there is an exclusive promotion of basic thinking skills and a climate of distrust in the interactions with SEN students.

While it is true that these designs open a landscape that, according to Gil (2009), involves recognizing and assessing, beyond the similarities that may exist between people, the question of the difference between

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them, which is why it constitutes a fundamental pillar in the subjective construction of man.

Subjectivity is a construct that, far from being reduced to the field of a discipline or area of knowledge, nowadays is extended towards an interdisciplinary network where the common objective starts from considering the subject as a social-historical being. Regarding this, Peralta (2009) points out:

> All subjectivity is the place of affections, of memories, of deliberative thinking, or all subjectivity is, in principle, the trace of irreverence, of what resists and expresses itself, and of what it accepts as a cultural ideal, family agreement or normative for social coexistence, and in the warning that in everyday life the significant and the real coexist, and that it corresponds to language to say which is our place of utterance, and which is our place of enunciation to then give rise to education with joy, with smiles and laughter, master adjectives to be better people, citizens and professionals; the idea of professional depends, certainly, because we have to leave the criterion that education is the ladder to achieve the title granted by the cardboard industry, and because we know that education is for life (p. 43).

In González (2008), it can be seen that subjectivity will be developed/produced in relation to others, such as parents or teachers, and under the auspices of socio-cultural conditions. The author emphasizes that this will be protected under nuances of experiences, emotions and immediate relationships that a person can form with their peers.

Meanwhile, a psychoanalytic cut will allow us to see how this construct of subjectivity put on stage is unveiled for the educational act, in which in many cases the subject has forgotten and even has succumbed to hegemonic school demands, namely its historicity and desires.

The fact of listening to the discourse and revealed desire not only by the students as Elgarte (2009) points out, but also by the teachers as transmitters of a knowledge or a truth, represents a crucial situation, because while it is encouraged to develop an active listening in front of the students, they also need to build processes of subjectivation, of teachers who are given a space to reveal their unconscious motivations and desires. From this position it is legitimate to mention what Terrones (2017) states from a philosophical point of view:

> There is a relationship between subjective identity and intersubjectivity. This is better understood if one observes that in order to be aware of oneself, one must do so in reference to something, and that something is the others, that is, intersubjectivity. The act of identity construction

is a hermeneutical act because it is based on a reflection that involves understanding oneself and understanding others. Individuality cannot be conceived as isolated since it is immersed in a context that is also made up of intersubjectivities. The intent is to show that the individual is inexorably linked to the collective. An ethical praxis, typical of the postulates of discursive ethics, can be an effective tool in the educational field [...] (p. 9).

On the importance of listening to children and adolescents, Zaldúa and Lenta (2011) report that:

[...] the powers of these spaces and efforts are highlighted as enablers of possibilities of thinking about other places, other links, which propitiate journeys away from the immediacy of substitutive and deadly satisfactions, and openness to think, desire, fantasize about futures other than the announced death, disappointment and fury. Difficult, but not impossible, commitment to subjective, intersubjective and social recognition beyond the logic of domination (p. 319).

In correlation with these ideas, Ramírez (2007) talks about an ethics of listening in order to prioritize the subjectivity of students with special educational needs. However, in these times of volatility, its essence could also embark on the path of diversity represented by a school center. For this, a core point to consider is that within teacher training the competence or ability to develop a free listening is taken into account.

This commitment to the rescue of subjectivity in schools has been gaining relevance based on studies and research conducted on students who manifest a disability or who have difficulties in their learning process. For example, Cúpich and Campos (2008) perceive that the students that present some disability see their subjective constitution run down, because models of attention and response do not correspond to their real needs, highlighting in this respect that:

In the educational field, the concern for difference translates more into a concern for the "different," for the "strangers," or in the field of disability for the "abnormal." The translation of some of the differences into "different subjects" once again positions those marks as opposing and negative regarding the idea of the "norm," of the "normal" and, then, of the "correct," the "positive," the "better," etc. It establishes, thus, a process of "differentialism" that consists of separating, of distinguishing from difference some traits that we could call "different" and always doing it with a pejorative and subaltern connotation. And it is this differentialism, this differentialist discourse (p. 897).

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According to these ideas, Rojas (2008) notes that children who have some disorder in their childhood manifest indicators that destabilize the family system of which they are a part. This mismatch is considered one of the main conditions that motivates parents to request a psychotherapy treatment, since in the background of a scenario like this, ghosts of the family plot are hidden, in such a way that the moment of diagnosis becomes a delicate situation, because far from establishing an adequate framework of work, a classification system can be fostered and, thus, run the risk of enclosing the child in a symptomatological picture when it is barely in the process of being constituted.

Regarding the role that clinical and psychiatric diagnosis plays in schools, Paiva and Oliva (2014) consider that it should not only focus on the opinion and classification of behaviors through the exclusive use of manuals such as the DSM-IV. On the contrary, they reveal that, as tools that amalgamate to the subjective constitution of any student, they should take into account the context where a phenomenon is observed.

In this sense, Ramírez (2007) believes that to mitigate this situation it is necessary to develop an ethic of listening by those in charge of teaching, a psychoanalytic intervention whose purpose is to focus on the desires of the subject through free listening. An intervention focused solely on issuing diagnoses on the basis of predetermined manuals and a corresponding type of treatment is considered a relevant proposal, and in addition thereto, it runs the risk of setting aside the individual's own desire as it does not involve listening to real needs.

The disjunctive that comes into play here is the desire of the child against the medical and school discourse. Mannoni considers this situation to be a dynamic of segregation, since as the child is being represented as a "sick" person, their desires will be subordinated to those of the specialist or professor. In this sense, it is worth reflecting on the medicalization trends that exist with respect to the work of a student who is not within the parameters of "normality," for which Mannoni's writing is taken as a frame of reference (2005):

> Education has given way to instruction; this has become an impossible business and has given way to medicine. The parallel school built on the notion of a phantom of medical equipment constitutes for the child a place of life even more pathogenic than that of the school (pp. 61-62).

In this situation where the diagnosis plays a fundamental role in the treatment of children, Lora (2007) in her article referring to the practice with infants from a psychoanalytic approach, states that from this

perspective it is not enough to implement processes of psychodiagnostic assessment. It is necessary in this case to deploy a process of clinical interviews to elucidate how much of the problematic that the child manifests has been configured and transmitted by the speech of the parents.

So far, we have seen how the cosmos of subjectivity can be thought of and reflected on from the framework of attention to diversity, and how the school as a training space is, according to Reyes (2009), a fundamental pillar for thinking about a new education:

> The construction of a society takes place in education and not only for the production of knowledge but for the production of subjectivity [...] No pedagogy has been able to leave aside social elements involved in the learning processes. In fact, the conception of education is extended because it no longer refers simply to the construction of knowledge within the classrooms, or what we call formal education; today it opens up towards the socializing function of formal education that appears visible in the classroom setting. This allows a space for an education-a different play in spaces other than the classrooms because it is not about the physical material but the relationship to others [...] (p. 18).

Derived from the above, for Aguerrondo (2008) it is necessary to re-structure the threads that serve as the basis of the living and feeling of the student and teacher in the school space:

> Education, and school if we are capable of a new vision, have the possibility of providing more integration in a world of unequals, but we also have to accept that they are more unequal because the school did not know how to react in time to respond and attend properly to what happened. And the differences continue to grow: in the first world there are efforts to change, and schools are reacting and trying to anticipate diversity and risk. However, the main obstacle for new proposals is not in the level of development of society, it is not a problem of being a rich or poor country, but of wanting or not to return to the old, retrospective or prospective. School systems in crisis are the best opportunity to produce and think about change, understanding that diversity will always exist but that it does not have to be accompanied by injustice (p. 72).

Signifying the teacher/student experience

In the research carried out by Parisí and Manzi (2012) in which the topic of subjectivity is addressed from teacher training and its impact in relation to students, based on a process of accompaniment and interventions that was carried out over three years by a psychoanalytically oriented psy-

chologist during professional internships, it was possible to glimpse how the teaching figure, shaper of subjectivities, is still anchored to a mere transmission of knowledge, in addition to how authority as a figure of trust and identification has lost the place and meaning that it previously had. The relevant events that converge to trigger these situations are circumscribed in two edges. On the one hand, teacher training does not provide them with the necessary tools to fully develop their work; on the other, the feeling of helplessness is so subtle that there is no anchoring between the students and the teacher, which annihilates any attempt to internalize norms and respect as a strategic means.

Based on the study by Rincón (2011), which aimed to analyze the representations of teachers about the symbolic construction of childhood, we can see how the classroom factor in this sense plays a role of transformation because it is perceived that the children's imaginary is reelaborated. That is to say, when the children enter the school they are considered as restless, abrupt, loud, cruel among each other, mostly living hours of solitude, in situations of vulnerability and, in turn, tender, divergent and fun, lacking in affection and with families that are very diverse in their composition, sometimes distant, timid or fearful in some cases, eager not only to explore and know, but also of affection and containment. This research shows that the child's imagination is changing in terms of the intersubjective plane and various contexts in which its history is drawn. It also coincides with the idea that the teacher-student interaction is fundamental in terms of affectivity, as the historicity of the teaching body itself can offer a clear understanding of all which represents early childhood and its influence.

It is worth mentioning that this process of affectivity existing between teacher/student has its implications in the subject of school failure according to Ruiz (2011). Through an analysis of the channels that make up school failure in students, it is noted that this, in Mexico, is associated with various factors, including a program of studies with contents unrelated to daily life, an undervaluing of areas other than mathematics and Spanish, performance evaluated generally through written tests and distorted, to some extent, by the affective bonds and subjectivity of the teacher.

The way to approach this topic seems a central point in every teaching process, because today there are different connotations regarding why a student fails in school. The reflection that is made on whether students fails in school, or if the school itself fails as an educational device, seems to be a terrain in which various aspects that go beyond teaching are interwoven, since those State projects will have to be resumed and

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re-elaborated, concomitant to the constitution and formation of teachers as both psychic and social beings.

Different factors are involved in the call to this subject, but one of them is closely related: the knowledge placed on the figure of the adult as revealed by Palma and Tapia (2006):

> To build learning, an understanding of the other is necessary in order to transform them with knowledge and personal experiences. The knowledge that the learner has and with which he transforms the knowledge of the other, is in their questions and the possibility of answers [...] The truth is not ill, what is ill is the false knowledge insofar as there is no desire to know as a way to avoid suffering. The secret produces violence on the one who suffers it and on the one who executes it, coercing the authorship of thought. While the repressed can be elaborated, the absent, from the secret, is outside the scope of elaboration (p. 104).

When analyzing the implications of the teaching figure with respect to educational practices, Dominguez (2011) rescues several factors that go beyond this exercise. On the one hand, there is a barrier to the saturation of the curricular program where mechanicism or repetition is the basis. Likewise, there is no autonomy to elaborate or re-elaborate the instruments through which the learning achieved by students can be identified. Finally, extra-curricular work is a constant that is part of the subjectivity of the faculty. All these situations generate an ambivalence of feelings in the teachers that results in emotional wear. The perception of the classroom for them is like that of a refuge, because in that scenario they can exercise their own work with free will. The cultural factor in this research process demands a meticulous analysis, since the advent of the teaching being as a psychic and social entity comes to be installed in interaction with other teachers, with other stories, in such a way that their reality will be a function of the subjection that has do with the culture in which it develops.

In this tuning it can be considered that the human being is consigned to a historical swing that, by nature, will grant quality and certain acts of morality that seek their welfare. However, the cost to be avoided to safeguard the uniqueness of each person can be high if their needs or demands are not taken into account. On this line, it is necessary to review the thought of Freud (1930):

> It does not seem possible to encourage human beings, through some kind of influence, to transmute their nature into that of a termite: they will always defend their demand for individual freedom against the will

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of the masses. Much of the struggle of humanity revolves around a task: find a balance according to ends, that is, dispenser of happiness, between individual demands and the cultural demands of the masses; and one of the problems concerning human destiny is to know if that balance can be reached through a certain cultural configuration or if the conflict is insurmountable [...] the extent to which the culture is built on the renunciation of the instinct, the degree to which it is based, precisely, on non-satisfaction (through suffocation, repression, or what else?) of powerful impulses. This "cultural denial" governs the vast scope of social ties among men. We already know that this is the cause of the hostility against which all cultures are forced to fight (pp. 94-96).

Rescuing the subjectivity of the teacher is thus a fundamental aspect in the field of attention to diversity. According to Cadavid (2016) it is important to safeguard and prioritize its historicity, since in that way filters can be established that make educational practice and the relationships they sustain with others viable. The author mentions that:

> [...] there is a need to rescue the teacher subject in the complexity of his generational experiences and from the construction of meaning from the representative events of the community, which leads to the collective production of knowledge and the configuration of new forms of thinking and creating education that help to constitute their identity in both corporal, mental, affective, collective and cultural domains, read in certain situations, which converge in their subjectivity and constitute vital traces as perennial vestiges that affect, found and give meaning to their own existence, from the basis of representative events (p. 342).

Taking these elucidations into account, it is worth considering the discipline of psychoanalysis, as it can unfold as an auxiliary means to privilege the subjective constitution of the teaching being and their praxis with students.

The first reference made by Freud (1913) to pedagogy is that the teacher, as an adult with unconscious desires and motivations and with a particular history, is not alienated from his own childhood life and experiences that shaped his quality as a subject:

> The great interest of pedagogy for psychoanalysis rests on a thesis that has become evident. An educator can only be one who is able to empathize with the child's soul, and we adults do not understand children because we have stopped understanding our own childhood (p. 191).

The thought that Freud (1932) would establish about the link between pedagogy and psychoanalysis, lies in the following: the fact that

both constructs analyze the system of relationships that a subject can sustain with their immediate context and the way in which it can affect their academic experience and/or affective processes, can result in a core issue, since while one focuses its efforts on providing comprehensive care to students, the other, being a clinical reference that advocates mental stability of a person, can be offered as a set of theoretical-practical orientations.

In the prologue that Freud makes about the work of Aichhorn (2006), *Helpless Youth*, it can be observed that although it is true that psychoanalysis cannot replace pedagogy, it can be offered as a tool to address different disagreements that make up the subject. On this subject it is shown how the dynamics of transfer thought in terms of a social reeducation can be a dividing line in the student's subjective construction:

> When we talk about the transfer in relation to social reeducation, we mean to signify the emotional response of the student to the educator, the counselor or the therapist, as the case may be, without meaning to say that it takes place in exactly the same way as in psychoanalysis [...] The need to create good relationships with the child towards their mentor is of paramount importance. The re-educator cannot leave this to chance; he must deliberately accomplish this and face the fact that, without it, any effective work is impossible (pp. 111-114).

The transferential plot that has been blurring in this issue aims to reconsider, from public regulations, the objective of the pedagogical function; for just as there are different ways of understanding and recognizing the subject, so there are means to attack their subjectivity. Given this, Alejandro Reyes (2009) in his study on teens reveals that:

> From high schools that enable adolescent, intercultural and intergenerational encounters, where adolescents are built and rebuilt, they seem to demand new curricular and institutional devices and a new pedagogical relationship; based on their recognition as social actors, in their capacity for dialogue and in their sociocultural and identity diversity, that consider the different meanings that school and education acquire, and identify through them educational potentials and needs (p. 171).

This dynamic of the transference implies, beyond having a degree of empathy for the daily life of the students, to develop a moral commitment that privileges responsibility towards the student, for example, when developing a plan that is subject to plans and curricular programs, and which also prioritizes that the student knows, develops and executes certain knowledge. It is necessary to reflect on whether what is predeter-

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mined as learning is really what students want to learn. In this sense Báez (2013) states that:

> The happy world in education, when going through the reflection of the transfer in its field, does not stand on very firm ground. It is not about creating the method for all learners to learn and learn without effort and, even less, learn what they want in their intention of premature satisfaction. A desire, anchored to the transfer, assumes a responsibility with the other; this implies that a subject with desire does not sever the desire of the other. On the contrary, the dynamics of transference connote the need of awareness of the existence of the other in order to arrive at the goal of satisfaction; only then could we think of an education for the subject and for a possible autonomous and self-determining society (p. 189).

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While it is true that what prevails in these lines is the preservation of desire, it is because its genesis transcends towards the dams of a truth of difficult discernment. In this regard Fazio (2013) states that:

> The desire for the subject is an enigmatic variable, uncontrolled, and does not respond to any standard measurement method. It is crossed by multiple conditioning factors. There is no pure desire. It is necessary, from a psychoanalytic perspective, to distinguish between school or educational knowledge, of which educators, teachers and other knowledge are concerned, the knowledge of the unconscious that is dealt with by psychoanalysis, and a knowledge that cannot be taught, knowledge that is not known, that is on the same side as enjoyment. There is, one might say, a connection between this knowledge and unconscious satisfaction, which operates through repetition, insistence: the symptom is a knowledge that repeats itself and forces its decipherment and has a function tied to pleasure (pp. 26-27).

Given the importance of assimilating knowledge such as that offered by psychoanalysis for the understanding of the subject, it can be seen that whoever sets out on this journey should take into account, at least, the existence of a hazy-looking spectrum for consciousness, that is to say of a system that comes to configure part of the history of man. On this, Tres (2012) comments the following:

> In order for thought to develop, the child must know "something" of his psychic world. This is how they will relate and explore the compatibilities with their wishes. It is a knowledge that the subject does not know that he has and that is unknown to him by his own constitutive division. It is the knowledge of the unconscious that becomes conscious through

the psychoanalytic cure. This does not mean that without a cure it cannot be known. For the human being has the possibility of connecting with some of that knowledge through creative transactions or, in the worst cases, through symptomatic formations that show ignorance due to not wanting to know (pp. 74-75).

The task or entanglement that has been proposed here within the educational framework represents an embarrassing situation for systems and educators, because although it is true that there is a willingness to weave the tangle that every day is presented in diversity, this leads us to re-think the educational act. That is, it forces a revision of governmental structures and every corner of the classroom, and the cycle of actions that each Nation unfolds to determine which subject it wishes to produce and see in the future. Taking into account that this reflective exercise must be established from educational policies and practices, Vetö (2013) points out that:

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Education should not aim, however, only to the suffocation of the drives, to the dominion over their externalizations, but should create human beings capable of culture and socially useful, that is, provide means for the sublimation of the instinctual energies in goals and socially valued objects [...] (p. 33).

Among the thinkers who responded to the call linking education and psychoanalysis is Anna Freud (2007), who in her attempt to lay the foundations of mental hygiene in the first years of life, will encourage a special training of teachers with respect to the infant psychic apparatus, in such a way that they could be able to face a subject with their own desire. In her work the author highlights three contributions:

[...] we believe that today psychoanalysis offers three aspects to pedagogy. In the first place, it contributes to the criticism of existing pedagogical norms. Then, as a doctrine of the instincts, the unconscious and libido theory, it broadens the pedagogue's knowledge of man, and sharpens his understanding of the complex relationships between the child and the adults who educate him. Finally, as a therapeutic method, that is, as an analysis of the child, it tries to remedy all the damage that may have been suffered in the course of his education (p. 91).

Alvarado (2005) states that the relationship between education and psychoanalysis as a point of dialogue and reflection, aims to establish a framework that can enable, as much as possible, a better educational experience. Both disciplines reveal in their praxis a common goal, namely the conjuncture symbolized in the transmission of a knowledge or a

truth, because the design pursued by each of these disciplines permeates or restructures the components that sustain the subjectivity of man. In this way one can allude to what Winnicott (1936) refers to:

> There are many ways of conceiving human nature, and according to one of them we see that people are involved in an interior life and an exterior life. The exterior is quite obvious, although most of its motivations are dark and unconscious, even deeply buried. The inner life is primarily a matter of the unconscious. There is an interaction between this inner and outer life in healthy people, so that the external world is enriched by our own inner world, which we can easily place in the people and things with which we come into contact. In addition, our internal world is modified by contact with the externally real, so as time goes on we become surer of ourselves, in the sense of having a clearer distinction between the two realities (p. 935).

So far, we have seen and realized the relationship between education and psychoanalysis. Their antecedents are not limited in terms of temporality, nor are they restricted in terms of their content. The primacy which both enjoy is that of a supposed "knowledge." A simile that in this case seems to rediscover itself refers to a game of chess; the movements and causes that are drawn day by day on a battlefield, where the real and the phantasmatic enter the scene, and where desire and suffocation have a place. The only thing to be safeguarded is the existence of the king (desire of the other) against the arbitrariness with which it is treated and the simplicity with which it is spoken, in such a way that the dams for its apprehension will be no easy prey for those who have the subtle intention of watching over the truth.

With this it is necessary to refer to the statement made by Sierra (2016):

> [...] an aspect of great relevance within the contributions that psychoanalysis can offer to the field of education comes into play, which is to consider the concept of subjectivity... What is sought from this psychological perspective is the possibility of providing the academic community with a listening space, analytical listening, with which there is commitment to opening spaces within the educational institutions for the word to arise in group and individual processes to understand those dimensions or psychological aspects that are mobilized in the different problems of school and its actors, to find what they did not know or had not thought about in the psychic processes of such actors, and to lead to new pedagogical methodologies that provide real Freedom to the Educational Subject (pp. 86-87).

Conclusions

The insights that have been made possible through this bibliographical analysis show that what is radiated in the school every day in the matter of attention to diversity, is an invitation as pointed out by Peralta (2009) so that schools can re-think the enigma of Subjectivity, that is, teachers can reflect on those mechanisms through which their students can represent themselves and others as unique beings.

In addition to the above, another link that demands to be attended and heard is related to the subjective constitution of the teaching being; taking into account its historicity amalgamated by psychic processes and socio-cultural factors, is a situation that requires consideration.

It was found in studies such as Susinos and Rodríguez (2011) and Saldarriaga (2016) that the schools' commitment to the development of processes of subjectivation and participation of students, where their voices and desires are taken into account, represents an unavoidable opportunity that can be inscribed as a spearhead to offer an integrated educational response.

On the other hand, the fact of not considering individual and social aspects in the path of the psycho-social construction of the learner, represents how Pacheco (2015) visualizes a picture of risks that point to exclusion or discrimination mediated by indicators of violence.

One of the great challenges schools face when dealing with the processes of exclusion and discrimination that are the order of the day, goes beyond a methodological adjustment in the educational task. The understanding unveiled by Gómez (2010) indicates that it is necessary to re-think the student as a subject, that is, a person who is not only in school to acquire knowledge and develop skills, but who is also in it to think and be constituted as a being with its own identity, capable of differentiating and recognizing itself through intersubjective relationships with others.

This ideal to which any inclusive school points cannot be carried out without an essential ingredient, namely the subjective constitution of the teaching being. Just as it is important to rescue the subjectivity of the student to attend to diversity, so is prioritizing the historicity of the teacher so that, based on an understanding and analysis of their own, he or she can re-direct their work and praxis with respect to their students and peers. In this aspect, this work is in agreement with what was revealed by Cadavid (2016), namely, the subjectivity of the teacher becomes very important when the intent is to make changes and fundamental transformations in educational practices.

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The task proposed here is not easy to grasp. Educational policies and practices will have to reflect on the subjects that are in the process of being built. Beyond providing them with the tools to adjust and become part of a consumer and competitive society, it is necessary to re-establish the foundations that sustain the recognition and respect for the other.

Another aspect to be questioned according to Paiva and Oliva (2014), is the excessive use of diagnostic manuals such as the DSM-IV to catalog not only the behavior of a student, but also to judge their attitudes and psychological characteristics. The considerations put forth by the authors show that the clinical and psychiatric diagnosis have a subjective power in the process of students, and may risk pigeonholing and labeling them throughout their lives if their context and historicity, that is, their own subjectivity, is not taken into account.

The aspects that transcend educational praxis to address diversity and recognize the uniqueness of each student can be seen in two fronts. While on the one hand it is considered necessary to reflect on the enigma of teacher/student subjectivity, on the other, it is important to recognize and triangulate the epistemological dynamic that in this case education has with disciplines such as social sciences and psychoanalysis.

For Aulagnier (2007) the school plays an essential role in the life of its actors, because it is considered as a space where not only the student but also the teacher is thought and configured, that is to say, as an instituting scenario for certain subjectivities. It is because, from it, new forms or means can be welded that allow a better educational experience.

Speaking in terms of educational practices, leaving aside the uniqueness of each teacher can be a risk. It is important to recognize, from the main organizational structures, the articulation that can be made of their personal and professional life. To reincorporate a path of personal understanding to proposals of teacher training would appear, in this sense, as a holistic construct that would have a significant impact on educational quality.

Given the elucidations that preponderate in this article, it is understood that the issue of the subjectivity of the teaching body is a subject that will have to be re-taken a posteriori, in the matter of educational research and regarding attention to diversity. While it is true that there have been some bases that officiate the behavior of schools to address the course of diversity, privileging the recognition/difference dualism, it is necessary to mention that this opens a completely complex overview that demands to be addressed. That is to say, it is necessary to resignify the historicity of the teaching body, but this in turn requires thinking about the terms in which this goal can be reached. It is not enough only to estab-

lish training and information processes to know how to develop inclusive practices. It is necessary to go further and establish spaces for teachers to have the opportunity to undertake this journey of introspection, which allows them to reflect on their unconscious desires and motivations.

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