

BECOMING SUBJECT IN THE INCLUSIVE PEDAGOGICAL PRACTICES CONFIGURATION

Devenir sujeto en la configuración de prácticas pedagógicas incluyentes

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Abstract

In this article a documental review is unfolded which has as a main aim to analyze the paradigm of inclusive education acknowledging the educational act as a fundamental human right. In the conventional education transit to one of inclusive type, various factors occur and circumstances that invite not to ignore the constitution of subject and his inscription into culture. Restoring the function of school implies banishing homogeneous, discrimination and violence practices, tending to collapse the word and social justice. The epistemological tour of this document is built from an interdisciplinary meeting with disciplines such as Philosophy, Psychology and Sociology whose insignia is to reassess the apprentice subject. The movement of transformation towards inclusive practices is a challenge for teacher training spaces and policy educational deployment with substantive equality. In that sense, the establishment of libertarian projects moves away from the forms of institutional totalization that meanwhile systems of control and social classification tend to ratify desubjectivation processes. The apprehension of knowledge and truth production cannot be legitimized as an entelechy, it is inescapable to rebuild education history from unstated angles and from officially obstructed knowledge. The symbolic framework that constitutes the educational link prioritizes an ethic of listening and respect for differences.

Keywords

Inclusive education, social justice, discrimination, culture, ethic, history.

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Resumen

En este artículo se despliega una revisión documental que tiene como objetivo principal, analizar el paradigma de la educación inclusiva reconociendo el acto educativo como un derecho humano fundamental. En el tránsito de una educación convencional a una de carácter inclusivo, acontecen diversos factores y circunstancias que invitan a no soslayar la constitución del sujeto y su inscripción en la cultura. Restituir la función de la escuela implica desterrar prácticas homogéneas, de discriminación y violencia, tendientes a colapsar la palabra y justicia social. El recorrido epistemológico de este documento se construye a partir de un encuentro interdisciplinario con disciplinas como la filosofía, psicología y sociología, cuya insignia es revalorar al sujeto aprendiz. El movimiento de transformación hacia prácticas incluyentes supone un reto para los espacios de formación docente y despliegue de políticas educativas con igualdad sustantiva. En tal sentido, la instauración de proyectos libertarios se aleja de las formas de totalización institucional que en tanto sistemas de control y clasificación social, tienden a ratificar procesos de desubjetivación. La aprehensión del saber y producción de verdades no puede legitimarse como una entelequia, es ineludible reconstruir la historia de la educación desde ángulos no enunciados y desde saberes oficialmente obstruidos. El entramado simbólico que constituye el vínculo educativo prioriza una ética de la escucha y respeto a las diferencias.

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Palabras clave

Educación inclusiva, justicia social, discriminación, cultura, ética, historia.

No podemos decirles a los chicos que tienen que ir a la escuela porque así se ganarán la vida. Decirle a un ser humano que tiene que estudiar porque está trabajando para tener trabajo es contradictorio con darle un sentido a la vida. Porque lo que le estamos diciendo es que su vida solo vale para ser conservada en sí misma, y no para producir algo diferente.

(Bleichmar, 2008, p. 132).

Introduction

Talking about quality in education implies unraveling the set of passions, efforts and idealisms that underwrite the educational act as a fundamental human right, its full presence in training has been important that the desire for improvement in educational practices, cultures and policies must be an inescapable and therefore unfinished process. Through an epistemological journey, it is observed that the school plays a crucial role in the life of the human being, its educational/social function represents a clear opportunity to build fairer and more inclusive societies.

Transition towards inclusive communities implies a profound change in the basic structures and actions that make up the school. Facing the view of a changing world that challenges the way of being and

thinking of students with technological and social ramifications, it is necessary to bet on divergent paths and models.

The discourse of inclusive education cannot be separated from the exercise of practices and ideas of teacher training. From the self-reflection/self-knowledge it is essential to analyze which factors may hinder or favor its free transit in the institutions of knowledge, both the change of terminologies and the development of educational reforms imply a paradigm shift that forces us to think about what direction we want to have in the future (Booth & Ainscow, 2015). What comes into play is the valuation of the teaching praxis, which can succumb to inclusive scenarios where commitment and respect are raised, or in its case, to exclusionary scenarios where authenticity and listening to the very essence of history are denied.

Therefore, the aim of the research is to analyze the rhetoric of the inclusive paradigm shift with the right to education. In the light of the philosophical scaffolding that supports the historical moments where it is possible to trace the discourse of equitable and quality education, the inclusion/exclusion dichotomy is relevant as a space to think about the insurrection or suffocation of the individual. It is based on a core issue that concerns the processes of teacher training and educational policy, its maxim as a guiding thread of knowledge, making it possible to unravel the tangled and murky game that characterizes a society mitigated by the discomfort of this time.

The challenges and problems that can be glimpsed in this process demand to rearrange the educational policies that have a high impact on the teaching praxis, given the resistance and attachment to traditionalist approaches based on a homogenizing educational response, where all students are valued and recognized under the same logic of thought, the lighthouse and point of reference towards which inclusion seems to be blurred in the uncertainty and overflowing denial. On the other hand, Maya et al. (2017), state that the inclusive education approach “seeks that all students receive an education according to their needs, while allowing the participation of the school community to promote the learning of all students” (p. 63).

The configuration of practices and discourses implicit in the teaching practice leads to a dynamic of forced retrospection; the manifestation of inequalities, injustices, discrimination and violence observed offer a panorama within which the condition of vulnerability may be overshadowed and resemble a picture of risks and ephemeral attempts to understand the other. From this perspective, it is permissible to give space to contemplation and have a first approach to the construct of difference,



because as Cornejo et al. (2017) point out, the way this issue is treated in school spaces acquires a normalizing sense, i.e., everything that is off the radar and the spatio-temporal form that surrounds the status quo is prescribed as a timeless and isolated work topic.

This reflection is important because it allows to deconstruct paradigms where education has been transgressed. If considering that the vision of education as a market good outrage the fundamental rights of man, subordinating him to a rhetoric of consumption and acquisition of benefits, which is otherwise undermined by market preferences and social class opportunities, it falls into the logic of reviving the principle of exclusion through which individuals are valued according to what they possess and not what they are (Scioscioli, 2015). In other words, education under an economic approach seems to dissociate itself from the conditions of vulnerability and poverty of the students to place itself in a meritocratic vision and values.

Based on the above and considering that education as a human right focuses on the recognition of people as subjects of rights, the need arises to develop a hermeneutic work to explore and analyze the implications of education as a fundamental human right in the framework of educational inclusion, while the focus of attention is centered on the recognition and production of subjectivities. It is based on an interdisciplinary dialogue that brings together the discourse of pedagogy, philosophy, sociology and psychology. Focusing the vision on people's dignity means reconstituting the role of the State to safeguard the attachments of quality and equality in education and citizen training (Scioscioli, 2015).

In this regard, this article seeks to account for a reflective exercise whose axiom is governed by the deployment of subjectivation processes. The subjective dimension, the backbone of quality education, is linked to the idea that to achieve a transformation of schools, it is possible to question and rethink the contents of the education; if one of the purposes of this profession is to achieve the formation of an integral and socially ethical human being, it would be worthwhile to consider the scaffolding of subjectivity in education.

The transcendence of this thought implies a break with the neo-liberal discourse that only boasts the productivity and competitiveness of the human being, the market logics as investment and consumption are detrimental to the will of people (Plata, 2018), i.e., there is a marked tendency to superimpose the result and the indicators of measurement and classification above the quality of the subject. The need to count with humanistic ideas in the sense of building a culture of diversity (López



Melero, 2006), arises in contrast to dehumanizing mechanisms and sublime forms of inequality and violence that jeopardize democratic coexistence today.

The fact of analyzing quality education represented by the human rights approach generates the possibility of rethinking epistemological models and thus contextualizing the meaning of a paradigm shift. The associative game of each of the sections described intends to capture and intertwine the analysis of the discourse to an introspective exercise that contributes to the production of knowledge, even more, that allows the creation of meanings of the school with the difference.

In order to establish links for reflection and to understand the holistic nature of school life, the organization of this document starts from three key passages: the inter-subjectivity as a process of underpinning the right to education; correlation of the inclusive paradigm; and the deployment of libertarian projects. First, subjectivity is recognized as a fundamental element for quality education with a focus on human rights. Next, the change of paradigm to think about the subjects of education, establishing new plots of knowledge of the traditional institution used. Finally, the importance of considering subjective meanings to the detriment of welfarist perspectives is emphasized, i.e., the organization of the curriculum and the school itself become key instruments to signify solidarity networks that support more humanitarian and inclusive projects where dignity and respect for people are safeguarded. In other words, the need to make a social adjustment while changing the idiosyncrasy and attitude towards differences, lies in underpinning the quality of education towards the deployment of inclusive principles.

The methodology and the treatment of the information are supported by a literature review with a hermeneutic approach, within which sociological, philosophical and psychological texts are analyzed in databases and primary sources (books, theses, scientific journals), on the study of inclusive education as a fundamental human right. The criteria for the selection and analysis of information are limited to the following: 1) international recognition and indexing; 2) contribution to the topic of analysis.

Intersubjectivity as a process underpinning the right to education

The action frameworks of the right to education at the international level can be roughly identified in fundamental historical moments, whose



transcendence supports proactive visions and the struggle against processes of exclusion, discrimination and violence that shake the weakest wills of a society. Its analysis becomes unavoidable as it institutes normative and legal guidelines for the deployment of educational policies.

Following the action framework of Education for All (EFA) and reconstructing the criteria of the Jomtien Conference in Thailand, the meeting held in Dakar (UNESCO, 2000) highlights fundamental aspects linked to the right to education, such as peace and optimal development of countries, with emphasis on ideas aimed at strengthening the concept of educational quality through awareness-raising actions for teachers and cultural reconfiguration aimed at achieving greater social cohesion in humanity. The philosophy emanating from this forum is in line with the guidelines of attention to diversity, given that its priority is “to guarantee that education, at all levels and in all places, reinforces a culture of peace, tolerance and respect for human rights” (UNESCO, 2000, p. 19).

Under the fact that inclusion and equity are fundamental pieces of a transformative education, the Incheon Declaration for Education 2030 held in the Republic of Korea (UNESCO, 2015), is underpinned as a transcendental event whose philosophical foundation is based on the fulfillment of human rights. Its humanistic approach prioritizes an equitable framework of action towards marginalized or vulnerable people. The necessary contextualization between access to quality education and on-site learning for students will be one of the foundations that symbolize the effort to achieve sustainable development.

Education as a right implies recognizing the subjectivity component of the human being, understood as an unfolding of the individuality and collectivity that represent it. Its social function as a set of ethical norms (Kachinovskiy, 2017) is a way of accessing to knowledge, to culture and to the conjuncture symbolized in the transmission of knowledge.

As opposed to a precarious subjectivation and meritocratic training (typical of a welfare and economic approach), education as a fundamental right implies a reconversion of the signifiers that constitute it, i.e., it no longer focuses on the figure of the State but on the individual, recognizing him as a subject of rights. In any case, it seeks to overcome the dogma of social reproduction by placing subjective rights as the primacy of human dignity (Scioscioli, 2015). In this sense, education should be considered as an end and not as a means; its essence sustains an encounter with the other (otherness) that calls for a reconstitution of citizenship and the role of the State to safeguard quality and substantive equality. On the basis of this approach, education needs to overcome



the constraints of neoliberal logic and move away from its instrumental-mercantilist function that tends to ratify the de-subjectivation processes. The adoption of human rights implies reversing that vision typical of the business and welfare elite, which perceives education as an exercise in the reproduction of knowledge, and not as a system that seeks to explore the epistemological dimensions inherent to becoming a subject.

Opening up to difference is equivalent to revalidating the encounter with “otherness” and symbolic constitution (Bravo, 2014). The forms of institutional totalization as systems of control and social classification not only start from a colonial horizon, but also aim to confine subjectivities; the construction of reality from universal principles is a fact that undoubtedly affects educational action, its homogenizing reason indicates the suspension of ethics and the entry of subjects into structures of destruction. Therefore, it is necessary to reconstruct the history of education from unstated angles and from knowledge that has been completely silenced.

The re-conceptualization of educational projects allow to extract bases and actions to narrow the differences and mitigate the impulses produced by the immediacy of the cultural era (Mosquera & Rodríguez, 2018), the construction of subjectivation processes underpinned in the human event represents fertile ground to carry out the work of understanding and articulating which are needed in schools.

If when configuring diversity, transitional paths with dissimilar destinies are superimposed and also lead to a reworking of the natural state of things, it is because it shows the cultural schemes that are uncovered. The general and totalizing character in the apprehension of knowledge and production of truths cannot be legitimized as an entelechy, it is necessary, as Duschatzky (1996) pointed out, an interpellation to the construction of meanings and an open field negotiation. The function of the school in relation to diversity is to make meanings apprehensible. But the codes of humanity are not deciphered on the basis of a simple inventory or in the simple presentation of information, but rather when different rhetoric and ways of expressing are brought into conflict.

Given that the intersubjective nature of knowledge leads to the aesthetic expression of divergence (Pérez et al., 2013), the apprehension of knowledge must be constructed according to a transdisciplinary perspective. Its nature lies in sustaining a broad vision of reality that allows promoting a new way of conceiving pedagogy and the relations of man with his environment, problematizing educational, social and political events will have to be a real purpose for students, since, as the authors state:



... the school must become a space to teach how to think, to find, with the help of the teacher, the way to perceive the difference between what is apparent and what is essential at the moment of systematizing reality; this position also represents to overcome the vision of the fragmentary and to search through the elements that make up the totality as a way of thinking (p. 22).

The social outburst and school unrest represents an attempt to do things differently, and in terms of Bourdieu and Passeron (1996), it transcends the reproduction of social inequalities. As the values of diversity are placed to sediment the foundations of social equity, the veil that surrounds the structures of power and control fades, however, the cyclical game of a double discourse and double standards in terms of Benítez et al. (2016), lets us glimpse that the transcendence of a linear thinking of diversity rumbles in the foundations where discrimination persists: “The search for perfection, economic development or status has generated competitions and confrontations within social groups that devastate the other, violating their human dignity, their value, their identity and essence” (p. 283).

The analysis presented by Ballester and Arnaiz (2001) is also similar, since it shows a different panorama on the ways of understanding the problems of violence in schools, i.e., on the practices and cultures that have to do with the phenomenon of school violence and its correlation with the attention to diversity. The main postulates of his position revolve around a non-observable violence, of a symbolic nature, that is linked in the social system. In this field of study, the effort to look after those students who have not met their basic needs, who are in a state of socio-economic precariousness or who simply lack a stable family is highlighted; it is then a matter of demanding “adequate attention to the diversity of students, especially necessary when it comes to ensuring adequate coexistence in the center” (p. 42).

In order to establish links that allow a better understanding of the situation, it is valid to subscribe to the construct that in the words of Bleichmar (2007) has to do with the construction of legalities. The situations of violence, exclusion and discrimination in today’s society represent new forms of subjectivation and therefore, a deconstruction of the family ideal and educational project. It is necessary to reflect on the role played by the school and particularly by teachers, since the educational welfare and sustainable development of a country will only make sense if it is thought of in terms of the other, since, as the author argues:

The school has to break this mold. It has to help produce subjectivities that not only serve for the application of knowledge, but for the creation of knowledge and knowledge with meaning, not only for the sole purpose of earning a living, but with meaning (p. 12).

In those processes of school exclusion, it is possible to perceive an element that is determinant for the lives of adolescents, the analysis of the affective component in young people belonging to low social sectors allows re-signifying the valuable importance of the teacher-student encounter (Nobile, 2014). Through the biographical record it is highlighted that the personalization with those subjects in vulnerable situations, or with previous experiences of exclusion, is a cornerstone to favor life projects and reduce the gap of inequity of access and social inequality.

In the face of the various problems of social reality, the evolution of educational institutions represents an opportunity to reduce discrimination and exclusion acts; students who are rejected due to various situations in the school and social environment reflect on the absence of inclusive pedagogical practices and of a regulatory framework based on equity and respect (Cifuentes, 2016). It is imperative to reflect on how the construction of identities and the use of language among the educational community is addressed. Fostering a culture that bets on the valuation of particularities implies overcoming the myth and the educational tasks tending to homogenize teaching and thus denying the basis for freedom and social justice.

The effort to lay the foundations for freedom, peace, authentic pluralism and social justice should not lead to collapse or discouragement, but rather to the participation of all in the exercise of a democratic life (Delors, 1996), since what is at the center of the debate and what challenges the political-educational order is the capacity of individuals to become autonomous and reflective subjects with respect to what is happening around them. In this sense, Juárez et al. (2010) call for the construction of an inclusive society that accepts everyone without distinction, where participation in political, economic, social and cultural life can be exercised. Progress towards a society of transformation implies deploying a democratic model that overcomes the vision of a culture of reproduction.

The humanization necessary to process the acceptance of differences is outlined as a state of law of cultures whose intersection point is the school (Acevedo et al., 2015). The coexistence of customs, habits and lifestyles can be the path that illuminates the commitment and ethics of the subjects of education against the inequalities experienced every day.

In view of the recognition of human diversity and the creation of inclusive schools, new scenarios of initial teacher training are demanded. In this sense, Sales (2006) mentions that it is important to redefine the role of teachers through training and updating programs to foster positive attitudes towards diversity; and to develop knowledge that eradicates the fragmentary vision centered on deficit theories and assimilationist models.

Associating diversity to levels of academic performance or achievement is simply a condemnation to emptiness; homogenizing practices, far from being eliminated, are latent (Cajibioy et al., 2014). The need to value differences is nothing more than recognizing the other (teacher subject/student subject) as a social entity within the socio-historical mark that surrounds the person. Thus, the school becomes a space of encounters and misencounters where the values, knowledge and ethical/moral configuration of each person is highlighted.

According to Jiménez and Buitrago (2011), this implies breaking with homogeneous and segregating practices, in which the diversity of students is not visible, and their potentialities and needs are not recognized. The system must constantly transform and reflect, with the objective of innovating the formation of a new historical subject in its pedagogical proposals:

Where the teacher is the operator of the classroom, allowing him to modify his practices by making his role conscious within this new educational process, which implies a change of view of the subject (Jiménez & Buitrago, 2011, p. 242).

Asymmetric approaches come from a deterministic conception of development, which bases its explanations on medical-psychometric models so that learning difficulties are due to biological and innate causes of human beings (Begué, 2017). Under this dynamic of action, the student is straitjacketed with a label according to a supposed deficiency or pathology that leads to maintain the segregation and homogenization mechanisms, leaving the subject without any possibility to change his destiny, “with the understanding that the more homogeneous the groups of students are, the better the results will be...” (p. 44).

In everyday school life, it is common for educational difficulties to be pathologized as problems inherent to students, even more so when this rhetoric serves as a basis for questioning their functioning (Ainscow, 2005). Under this type of grouping, not only students with disabilities or special educational needs (SEN) are segregated, but also those whose unique condition (socioeconomic status, origin, language, gender) makes them problematic.



According to Efthymiou and Kington (2017), a determining factor for including or excluding students with special educational needs and disabilities is represented by the teacher's actions in the classroom; the monologic discourse and pedagogical practices with monomodal characteristics inhibit the acquisition of knowledge and participation of students with SEN. Hence, it is necessary to change from an approach mediated by the negative hidden curriculum to a multimodal perspective centered on the students.

The rhetoric of structural changes lies in recognizing diversity as an inherent feature of human beings and not as a problem; specifying competencies and positive attitudes towards educational inclusion is equivalent to deconstructing the philosophical, sociological, psychological and pedagogical schemes that are attached to the curricular support of teacher training institutions (Ledezma, 2017).

Savolainen et al. (2020) show that teachers' self-efficacy predicts their attitudes towards inclusive education. Therefore, initial teacher education programs should consider the development of courses and professional accompaniment processes where inclusive pedagogy can be safely and solidly practiced, thus giving future teachers the possibility of acquiring mastery experiences that increase their efficacy in the implementation of inclusive education. Stronger efficacy beliefs and more positive attitudes can increase the likelihood that beginning teachers will work successfully in inclusive schools.

Acceptance of diversity requires a context of participation that makes it possible to end exclusions and discriminatory behaviors (Ossa et al., 2014); from the characteristics of the transformational culture, greater recognition of differences, openness to change and performance motivation are expected.

Enhancing this knowledge requires a retrospective examination of the knowledge involved in the configuration of the inclusive paradigm. His proposal requires engaging with other knowledge that helps to understand diversity, giving credit to the semantic networks of education and the inclusion of the subject in culture.

Correlation of the inclusive paradigm

The ideology of inclusive education seeks to achieve a profound change in the way schools are run today, eliminating in the first instance that traditionalist vision centered on people's limitations and on individualism.



For Pujolàs (2003) there are postulates that help to think about the structure of an inclusive life in schools; the fact of valuing differences is the nodal axis for fighting inequalities and injustices; concretizing and grounding educational policies in the principles of equality helps to construct quality education; promoting collaborative and motivational actions frames a pleasant classroom environment; and reconsidering the preparation of students as people who contribute to ethical/moral formation, i.e.: “the school must teach to share and cooperate with others, taking care of mutual affection, satisfaction and success of all” (Pujolàs, 2003, p. 6).

The notion of inclusive school is related with quality education. The service offered to students should be the gateway to participation and learning, but also be the spokesperson for the rights and needs of all students, with priority given to the most vulnerable students (Echeita & Duk, 2008).

From a universal perspective of diversity, the inclusive movement comes with an ideological framework whose premise is the achievement of social equality (Miranda, 2018). This approach implies a change in the policies and organization of educational-social responses, and the effort to make *ad hoc* adjustments to democratic participation must be the responsibility of society and educational systems. Thus, the main aim of inclusion is to strengthen the participation, learning and performance of all students. It is insufficient to create spaces for knowledge; it is necessary to take a step forward and open the field of study to the experiences that take place in the classroom, so that both recognition and appreciation become strongholds of the educational community.

The full inclusion of an individual in the educational context is crucial for his participation in other socio-political systems (Michailakis & Reich, 2009), however, from the sociological systems theory it is legitimate to reflect on those events of exclusion at three levels, namely social, organizational and interactional.

As a pedagogical movement, inclusive education aspires to the well-being of students by recognizing their differences in terms of quality and asserting their right to education, assuming the democratic participation of all as a priority and the need to reduce obstacles in the school trajectory (Muñoz, 2008). In this sense, the vision of the model moves away from a linear practice that prioritizes the access and permanence of students with special educational needs and/or disabilities, to the benefit of the entire educational community that makes up the school culture.

The construction and development of an inclusive quality school must begin by recognizing that inclusiveness is not limited only to groups of students represented by disability, special educational needs, immi-



gration status or learning difficulties (Ocampo, 2015). According to the author, the implicit challenges of inclusion depend “on heterogeneity and the visualization of the totality in all the structures of the educational organization” (p. 21).

This logic of thought finds its common point in the four pillars of education stated by Delors (1996): learning to know, learning to do, learning to live together and learning to be. Although the importance of the first two lies in understanding that their function is intimately linked to the acquisition of knowledge and the development of cognitive processes, the emphasis placed on learning to live together correlates directly with the ideal of fostering respect for diversity:

The discovery of the other necessarily requires knowledge of oneself; therefore, in order to develop a complete vision of the world in the child and adolescent, education, whether it is provided by the family, the community or the school, must first make him discover who he is. Only then can he really put himself in the place of others and understand the reactions (pp. 104-105).



The frameworks for action in inclusive education are condensed in a series of values and beliefs that, according to Dueñas (2010), correspond to the fact that diversity is recognized as a key element in the construction of the educational community and that the substantive equality implicit in all the elements of the curriculum makes it possible for students to receive quality educational services with full attention to their condition.

The purpose of inclusion is to promote values such as solidarity, respect for differences, tolerance and practice based on dialogue, eliminating barriers to learning that are related to the infrastructure of the institution, communication systems, teaching resources, curricula, geographical context and culture (García et al., 2018). In this way, the paradigm of inclusion is transformed and benefits the students that makes up the educational community.

It is important to emphasize that inclusion requires congruence and responsibility (Mendoza, 2018), and the need to implement a model of “school for all” with the characteristics of the immediate context is a fundamental step when formulating differentiating educational practices, which address the diversity of schools and needs in terms of management, teacher training and curricular exercise that complement the central core of the school policy. The establishment of collaborative networks seems to be underpinned as an element in favor of inclusive processes and response to diversity (Azorín, 2017a), networks between

schools and community are a powerful tool for socio-educational change, the success of educational inclusion requires a partnership with social inclusion, for this reason: “Inclusion requires shared educational, political and social responsibilities” (Azorín, 2017b, p. 43).

Teacher training in terms of change and improvement is a watershed in the issue of attention to diversity. Studies such as Medrano (2001); Muñoz (2008) and Molina (2015) point out the importance of opening the way to new knowledge and actions to meet the demands of education. The correlation of these actions with the contexts of education is a nodal point since, as Plancarte (2016, p. 32) states “everyone’s actions, beliefs and values have a multidirectional impact on each other, creating communication networks that can influence each other and therefore change”. In turn, Rebolledo (2017) mentions that one of the main actions in professional preparation institutions is to incorporate and therefore broaden the vision on cultural diversity, gender and disability.

The prevalence of this type of thinking correlates with Galán (2012), who reveals a kind of fragmentation between special and regular schools; the vision on diversity is based on beliefs where difference is equal to disability or learning problems. Although there is a regulation to think about the organization of inclusive schools, a feeling of helplessness and segregation towards subjects with disabilities still prevails. The idea of diversity, difference and inclusion is sustained from the framework of action of special education.

There is no doubt that the school needs to adjust its practices and cultures to transcend to an inclusive model. The subjectivation processes that occur in the functioning of the school aim at narrowing the existing generation gap between teachers and students (Frandsen, 2014). The tension that sometimes leads to school exclusion by students could be addressed from a comprehensive and non-authoritarian vision.

For Pons et al. (2019), promoting the re-encounter with the life histories, desires and motivations of students in vulnerable situations, where exclusion and discrimination prevail, implies deploying a more comprehensive and non-authoritarian vision to deploy a series of actions aimed at establishing pedagogical rapport; although the work of the teacher is not limited to a reproductive and monotonous function, the fact of considering the subjective dimension in school relationships allows transforming the lives of students, while the knowledge and meanings of the actors involved are visible. The possibility of generating meaningful school experiences in contexts where silence has disrupted the category of subjectivity, requires considering the biographical element of being a



teacher, since their professional life acquires meaning and significance from it.

School success in disadvantaged contexts implies reflecting on the ideas of identity inclusion and social justice (Camarero et al., 2020). Segregation practices originated by external evaluations or inadequate policies point the characteristics of the subjects and affect the cooperative work between management team and teachers, increasing their effectiveness and avoiding their efforts in educational praxis. Therefore, it is necessary to emphasize work projects based on the construction of identity and the development of psychosocial skills.

The construction of inclusive cultures relies on the importance of solidifying learning communities based on the curiosity to learn, on the security to develop a dignified life and on the collaboration of all the agents involved (Booth & Ainscow, 2015); the hallmark that characterizes schools is strengthened in the transmission of values and in the collective identity of teachers and students.

To build an equitable society, educative efforts must be targeted in eliminating deficit conceptualizations that transgress the subjects of education (Brennan et al., 2019). In this context, teachers must be prepared to commit to supporting the learning of all students without exception. To foster this commitment, teachers must develop an understanding of inclusive pedagogy for the benefit of the educational community.

It is essential that teachers address students' needs in an appropriate way and not under a one-size approach (Schwab & Alnahdi, 2020). Given the urgent need for changes with respect to educational policy and initial and continuing teacher education, it is important to provide greater managerial autonomy and flexibility so that teachers are aware of carrying out inclusive teaching strategies with students.

The emphasis on teacher training implies a reorganization and transformation of schools to face the challenges of inequality and school exclusion. The concept of inclusive education for all encourages teachers to be able to create meaningful educational spaces for participation and learning (Parrilla, 2002). The transition from a traditional educational model to a person-centered pedagogy represents the starting point for an education according to the differences and needs of each student.

Differentiated and individualized design and stimulation of teaching and learning processes is a didactic approach that attempts to guarantee educational justice in the sense of participatory equity (Lindner & Schwab, 2020). Its implementation requires a specific environment with an adequate and flexible use of resources, curricula, teachers' skills and



knowledge, and an understanding of inclusive education as an opportunity for a beneficial education for learners.

Inclusion often involves a change in the school culture and in the mindset of teachers, as value beliefs can hinder the development towards inclusive practice (Kristin, 2019). While individualization assumes that learning is an individual phenomenon opposing a social view of learning, the focus on the teacher as the driving force does not allow for collaboration between students. In addition, there is a limited view of teacher responsibility, as it prioritizes students' cognitive and academic learning, leaving aside the opportunity to help them develop their social and personal skills.

For Escarbajal et al. (2017), the evaluation of teaching practices with respect to the educational inclusion model is a pressing situation, since this is the only way to advance in a barely illuminated terrain. Through their comparative study, they show how the set of actions for the attention to diversity is deployed in early childhood, primary and secondary education centers. Among the results, there are favorable aspects that strengthen inclusion, such as, for example, the notion of what difference implies. However, this is not at all necessary even when efforts are directed towards equitable attention; teaching practice should not remain only on the imaginary, it should be transferred, as the authors state, to the field of daily life: "self-evaluation can be considered as a self-critical, self-reflection, self-correction and self-renewal process carried out by the educational community in order to establish improvements in the organizational and curricular dynamics of the centers" (pp. 428-429).

The advancement towards inclusive policies and practices is still confusing, since educational centers start from a double functionality (Jiménez & Jiménez, 2016); while they must be prepared to meet the differences of all students, i.e., to integrate diversity and turn it into another learning content. At the same time, they must promote the formation of subjects with sufficient skills to function in a diverse and complex society.

The purpose of tracing new paths in the educational field is, for Skliar (2005), to break with some paradigms, since it invites to think and question the criteria of the norm, i.e., it is imperative to deal with differences from the program of special education and regular education.

Deployment of libertarian projects

The aesthetic concern of schools to cover their image to society or educational authorities leads to experience risks that question their most



faithful attempts to create inclusive cultures (Lugo, 2019). With the aim of providing an educational response to all students and meet the academic objectives, the school generates segregation actions, reflecting a predisposition to create a standard individual who shares the same ways of being in the world as others.

The teaching and formation implicit in the curricular programs are highly transcendental subjects, since they are the source of the knowledge, attitudes, abilities and ways of being necessary for the students. This leads to stagnation, generating disharmony and, in educational terms, and it also leads to questioning whether basic education fosters a libertarian spirit, or simply the fulfillment of a certain number of requirements.

It is possible to see in these lines a thought that according to Bottini and Rinaudo (2016), has to do with a school functioning crossed by the meritocratic discourse of today's society. This kind of organizational mirror that covers the educational institutions polarizes the encounter between adults and young people, leaving minimal and precarious possibilities of symbolic registration, i.e., the children are related to an ambiguity process that gradually leaves them without a solid basis of identification.

The origin of these approaches recall those passages of the young Hans described in Hesse (2015), who when searching meaning faithful to his desires, was condemned to the lineage of some rules and moral precepts that according to his context, would bring him the greatest of successes as he would become a man of honorable knowledge and extensive wisdom; however, his journey to fulfill expectations entirely alien to his intimacy and liberating thought would lead him to assimilate the paths of life under a totally rigorous and obstinate scheme.

It is perhaps the renunciation of desires and the fulfillment of norms the only way to transcend to the terrain of freedom, inasmuch as this is intimately linked to the sociocultural conditions that serve as the basis, as Fromm (1983) points out, for the realization of individuality, or perhaps it is in this recognition process that there is a true transformation of the being that avoids as far as possible all acts of submission and uncertainty whose paths lead to abandonment:

... if the economic, social and political conditions, from which every process of human individuation depends, do not offer a basis for the realization of individuality...the resulting lack of synchronization transforms freedom into an unbearable burden. It is then identified with doubt and with a kind of life that lacks meaning and direction (pp. 58-59).



The media presence of subjective circumstances tends to be an essential factor in the teaching and learning processes, since the students' desire will be configured or inhibited depending on the position of the teacher in relation to his peers and himself, so that the fundamental thing in terms of Martin (2005) is "to leave a place for knowledge" (p. 11).

It is important to highlight that the will for the desire to learn can be concretized according to Steimbregger (2019), by an intellectual emancipation process where authority appears as a key fact in the pedagogical relationship. The question of authority lies in reviewing how it has been established in today's world and specifically in the educational field. Although events can occur that reveal imagination and freedom, there are also externalized facts that, far from encouraging, become oppressive, generating indifference and intimidation. It is then through recognition, trust and differentiation that emancipatory movements towards students can be deployed. Re-evaluating the bond of authority points to think about a problem that revolves around the subjectivation processes.

The activity of thinking as Colella (2018) points out transcends towards the otherness, far from being transmitted through the method of school explanation, the fact of teaching and learning from the pedagogical encounter implies a "thinking-together" of emancipatory education. Thus, the author deduces that: "There will only be a collective subject in education when the members of an educational encounter interrupt knowledge through the implementation of the egalitarian capacity of thought" (p. 49).

Although man is a social being that can form and create culture according to Peiró and Beresaluce (2012), educability as a process of constitution must be reformulated as a human possibility and category, highlighting the inseparable function of subjectivity in the teaching-learning process. In subjectivity, semantic and axiological contents are configured, which construct a meaning congruent with one's own general conception of reality through the processes of thought and reflection.

In this transformation process, a nodal aspect concerning the school management paradigm stands out. According to Quiroga (2017), the feasibility of accompanying all people in an equitable course unfolds as the school is an institution "producer of knowledge, representations, practices, thoughts, opinions, experiences, subjectivities" (p. 233).

In order to favor the inclusive movement in schools, it is necessary to exercise school management capacity and managerial leadership that transcends from the top management to the teaching staff (Fernández, 2013). School management becomes relevant in the sense of understanding and



being aware of the coexistence between the educational space and the social context. The disconnection between these two dimensions has been pointed out as one of the difficulties faced when undertaking inclusion.

The collaboration of schools with the local community is a key aspect that stands out in studies such as Azorín (2018), although, one of the advantages that characterizes inclusion is the educational leadership by the management team, the need to establish links between the center and its community is a pending issue as it is far from the desirable schemes, i.e.: “networking and building bridges for support and collaboration between centers is an essential element for Improving inclusion” (Azorín, 2018, p. 182).

Regarding the recognition of the local context to comprehend the inner life of each of the school institutions, it is necessary to consider the research carried out by Paz (2014) to analyze the set of perceptions and attitudes originated in a teacher training institution. Although the participants maintain favorable perceptions towards the principles and approaches that encompass the inclusive framework, the lack of constancy in addressing theoretical and practical elements that lead to a reflection of teaching practices becomes a circumstantial piece as the training process is not strengthened to respond to the diversity of students.

According to Ferreres (1992), knowing the culture of education professionals goes beyond investigating what happens in the classroom, prioritizing that there are at least three dimensions linked to the social, the institutional and teaching that can be subjected to discussion, so that interest in one or another field should be delimited by what is intended to be analyzed.

Focusing on school culture in order to implement inclusive actions and respect for diversity invites to reflect on the identity of teachers and their commitment to problem solving and improvement processes. In this way, it can be said that an inclusive culture is similar to a democratic culture (López, 2008) based on the principles of accountability, affiliation, diversity, autonomy, justice, control and compliance.

An education thought in cultural terms is an education that allows overcoming its limitations. For Rodríguez (2018) this supposes, in addition to diversifying and articulating the curricular scheme with the micro-social sphere, apprehending an ontological knowledge that has to do with the knowledge about existence itself, generating a reflection on the social and political situation of its context.

Conclusions

The educational practice to address diversity, specifically to assess the framework of teaching actions towards the recognition of differences, has been characterized by segregationist and homogeneous models. This way of proceeding seems to be in a scenario that far from aiming at inclusive cultures, adjusts to needs that are not in line with those of the students (Begué, 2017; Cardona et al., 2017; Mendoza, 2018; Domínguez, 2019).

However, over the last few years, the conceptualization of individual differences has begun a fundamental shift that lays the foundations for a debate on the convergence of socio-political scenarios and interdisciplinary knowledge. While allusion is made to an educational phenomenon that, with the growing globalization of today's world, demands new senses and meanings to study man (Martínez, 2011), the configuration of the social inclusion model calls for the re-signification of the pedagogical encounter and global projects of citizenship training.

This transformation movement, as perceived by some authors (Echeita & Sandoval, 2002; Parrilla, 2002; López Melero, 2006), aims at moving from an opaque and reduced space in terms of educational practices, cultures and policies to a path where a true democratic participation of the agents involved in the educational function is taken into account. According to Cleri and Camacho (2020), this entails adjusting the apparatus or structures that shape school spaces, understood as those places where identities and ways of interpreting reality are connected.

Reflecting on inclusion implies thinking about the progress and achievements of the educational system; however, as Díaz (2013) mentions, it also implies talking about its limits and challenges. The insufficient implementation of inclusive practices generates a fragmentation that evidences the State's inability to intervene in the phenomenon of school violence. This kind of crystallization shown in schools poses a double problem: for students who continue to feel marginalized, and for a large percentage of education workers, who feel overwhelmed and without the tools to intervene effectively in such contexts.

This transformation process needed in schools to think of another education refers to consider not only the voice of teachers, but also the voice of students and parents (Azorín, 2017b). The recipients of knowledge and subjectivities also have a subjective scaffolding that allows them to symbolize what is happening in the outside world and that sometimes is not heard.

In addition to this situation, educational research on attention to diversity as a foundation for the deployment of libertarian projects



has begun to direct its gaze towards human subjectivity (Parisi & Manzi, 2012; Escobar et al., 2015; Manrique & Mazza, 2016; Arreola, 2019).

In this regard, Izaguirre and Alba (2016) argue that subjectivity has been polarized in the educational discourse and school practices due to a banking approach that reinforces the idea of an education based on the will to dominate. This kind of doctrinal blindness collapses the word and one's own desire since according to the authors "...learning is not just an intellectual process, but a subjective process that integrates very diverse subjective senses, which are activated and organized in the course of the learning experience" (p. 4).

According to Korsgaard et al. (2020), taking up the experience of teachers in the educational research on inclusion lies in eradicating that the teachers' judgment is typified under a series of training by being forced to follow the guidelines imposed by politically supported methods, therefore, listening is not only essential to understand other perspectives, but also to sharpen thinking as it creates feedback channels in knowledge and experience.

The vision of articulating experience to academic work as the main device for reflection transcends to spaces and discourses where it is intended to get a more just and democratic society (Di Franco, 2019). It is from this correlation that more active and critical pedagogies can be built in relation to the formation of human beings.

According to Mabel (2007), this necessary reorganization in knowledge lies in conceiving that the subjectivity of the individual is woven according to the social constructions derived from the current family and socio-historical level. The fundamental thing is that human life is not pure immediacy or daily permanence, it is the possibility of projecting a future. The creation of possibilities that enable a future to come" (p. 86).

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