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Educación de calidad al alcance de todos
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**INCLUSIÓN
Y DESARROLLO**

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The journal mainly publishes research and review articles written in Spanish, English, and Portuguese; it also publishes reflection papers, articles from undergraduate research groups (semilleros de investigación), and opinion pieces, aimed at the scientific and academic community interested in the processes of exclusion, participation, and the search for alternative pathways of access to the opportunities of the modern world for populations, groups, or individuals who, on the basis of different criteria (education, gender, race, age, religion, disability), have experienced some form of marginalization.

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Economic growth and development Crecimiento y desarrollo económico Crescimento e desenvolvimento econômico

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Economic development, according to economic history, economic theories, global experience, and in general terms, has always been characterized by a profound and significant transformation of the economic, social, and political structure of society, and specifically, of the organization of production, distribution, and consumption. Likewise, economic growth and development have been driven by classes and social groups interested in improving or changing the current economic order with the aim of enhancing the welfare levels of the population, especially the most unprotected, poor, and marginalized segments of society. Economic development is closely related to economic growth, which refers to the increase in the volume and value of wealth generated in a specific place and period.

The transformations in the social and economic structure are directly related to the changes in the composition and distribution of the population in general, of classes and social groups, and of producers and workers. Likewise, they are directly related to the composition and distribution of the economy in general, and of the production, distribution, and consumption of goods in society, as well as the composition and distribution of the wealth generated in society.

Specifically, the level of development achieved by a country or region, according to economic theories, is

manifested in the size of the population living in the countryside (rural) and in the city (urban); of those working in the countryside (agricultural EAP) and of those working in other economic sectors (industrial and services EAP); in the value generated per employed person in the different economic sectors, and in the value generated in the different economic sectors (primary, secondary, and tertiary gross domestic product); in the value corresponding to each inhabitant (gross domestic product per capita); in the levels of education and culture of the population; in the human development index (HDI), among others.

Theories and experiences of economic development in the countryside, worldwide and especially in developed countries, reflect a process of relative decline in the weight of agriculture, and an increase in the absolute and relative participation of the industrial and service sectors of the economy. The decline in the role of agriculture in the economy is evident in the reduction of the rural population and the increase in the urban population; the decrease in the economically active population employed in the agricultural and forestry sector, and the increase in the economically active population employed in the industry and services sectors; the decrease in the gross domestic product of the primary sector and the increase in the gross domestic product of the other sectors, among others.

Economic development in the vast majority of countries, especially in developing countries, is a significant issue. This problem is reflected in regional imbalances, sectoral imbalances, high rates of unemployment and underemployment, low workforce productivity levels, low levels of value added per worker, low income levels, and high poverty rates, among other issues. This process of economic development is currently being directly impacted by major structural transformations and economic integration processes that are taking place worldwide.

In Latin America, there are severe economic development problems, such as economic and social lags, unequal development of different economic sectors, heterogeneous levels of development in the various regions that make up Latin America, among others. Specifically, heterogeneity is observed in the proportions of the rural population, the economically active population employed in the countryside, the gross domestic product of the primary sector, and the per capita gross domestic product across different countries and regions of Latin America.

Likewise, a significant disparity is observed between the weight of the primary gross domestic product

within the overall economy and the weight of the economically active population employed in the primary sector and the rural population.

The disproportion between the economically active employed population and the magnitude and proportion of the gross domestic product of the primary sector generates issues of low productivity, low levels of value generated per worker, low levels of wealth generated per inhabitant, and high levels of poverty in the rural areas of Latin American countries, a sector where the highest levels of migration and poverty occur.

The average GDP per capita of Latin American countries in 2019 was approximately 8,623 US dollars. The countries with a per capita GDP higher than the average are Puerto Rico, Mexico, Argentina, Chile, Panama, Costa Rica, and Uruguay; the countries near the average are Brazil and the Dominican Republic; and those below the average are Colombia, Peru, Ecuador, Guatemala, Bolivia, Paraguay, El Salvador, Honduras, and Haiti, among others. GDP per capita is an indicator that reflects the level of development, among other factors.

Theoretical and methodological keys to understanding research in inclusive education

Claves teórico-metodológicas para entender la investigación en educación inclusiva

Chaves teóricas e metodológicas para entender a pesquisa sobre educação inclusiva

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ABSTRACT

This paper presents some theoretical and methodological keys to understand the ways of conceiving research in inclusive education. The method used has been that of critical documentary review. Inclusive education imposes a structure of knowledge that operates in the register of heterogeneity and interreferencing. It is, in turn, a politically committed terrain. It is precisely the political that defines its existence in the world. For inclusive education to penetrate deeply, it needs a corpus of brilliant and sophisticated ideas, but, above all, it needs to consolidate an intervention at the level of institutional relations. This attribute, together with the definition of the object and many other problems, becomes critically and imaginatively critical. A brilliant and clear idea is not synonymous with a consistent intervention in the structures of the world-system we inhabit. What is at stake is the warning that urges us to understand the ethical-political heart of the responsibility that each of the central arguments that this field indexes contains. The paper concludes by observing that, if we had to think about the type of research it builds, we would undoubtedly have to maintain that it is of a critical nature. Critical in the path of the interest of knowledge that it manufactures, since its genealogical inheritances, which participate in the creation and emergence of its specialized knowledge, demonstrate a marked post-critical character that includes some inheritances and legacies of critical theory.

Keywords: inclusive education; alter-disciplinarity; fields of academic formalization; epistemology; research methodology.

RESUMEN

El presente trabajo expone algunas claves teórico-metodológicas para comprender los modos de concebir la investigación en educación inclusiva. El método empleado ha sido el de revisión documental crítica. La educación inclusiva impone una estructura de conocimiento que opera en el registro de la heterogénesis y la interreferenciación. Es, a su vez, un terreno políticamente comprometido. Es, justamente, lo político, lo que define su existencia en el mundo. Para que la educación inclusiva cale profundamente, necesita un *corpus* de ideas brillantes y sofisticadas, pero, ante todo, necesita consolidar una intervención a nivel de las relaciones institucionales. Este atributo, junto a la definición del objeto y otros tantos problemas, se torna crítico e imaginativamente álgido. Una idea brillante y clara no es sinónimo de una intervención consecuente en las estructuras del sistema-mundo que habitamos. Lo que se pone en juego es la advertencia que nos insta a comprender el corazón ético-político de la responsabilidad que encierra cada uno de los argumentos centrales que este campo indexa. El trabajo concluye observando que, si tuviésemos que pensar acerca del tipo de investigación que esta construye, sin duda, tendríamos que sostener que es de carácter crítico. Crítico en la senda del interés de conocimiento que fabrica, ya que sus herencias genealógicas, que participan en la creación y emergencia de su conocimiento especializado, demuestran un marcado carácter poscrítico que incluye algunas herencias y legados de la teoría crítica occidental.

Palabras clave: educación inclusiva; alterdisciplinarietà; ámbitos de formalización académica; epistemología; metodología de la investigación.

SUMARIO

Este artigo apresenta algumas chaves teóricas e metodológicas para compreender as formas de conceber a pesquisa em educação inclusiva. O método utilizado foi o da análise documental crítica. A educação inclusiva impõe uma estrutura de conhecimento que opera no registro da heterogeneidade e da interreferência. Ela é, por sua vez, um terreno politicamente comprometido. É precisamente a política que define sua existência no mundo. Para que a educação inclusiva crie raízes, ela precisa de um corpo de ideias brilhantes e sofisticadas, mas, acima de tudo, precisa consolidar uma intervenção no nível das relações institucionais. Esse atributo, juntamente com a definição do objeto e muitas outras questões, torna-se crítica e imaginativamente agudo. Uma ideia brilhante e clara não é sinônimo de uma intervenção consistente nas estruturas do sistema-mundo em que vivemos. O que está em jogo é o alerta que nos impele a entender o cerne ético-político da responsabilidade que está no centro de cada um dos argumentos centrais que esse campo indexa. O artigo conclui observando que, se fôssemos pensar sobre o tipo de pesquisa que ela constrói, sem dúvida teríamos que sustentar que ela tem um caráter crítico. Crítico no caminho do interesse do conhecimento que fabrica, já que seus legados genealógicos, que participam da criação e do surgimento de seu conhecimento especializado, demonstram um caráter marcadamente pós-crítico que inclui alguns legados e heranças da teoria crítica.

Palavras-chave: educação inclusiva; alterdisciplinarietà; campos de formalização acadêmica; epistemologia; metodologia de pesquisa.

Introduction

One of the ontological expressions translated as base subjects and subjects under construction are, necessarily, politicized subjects. The delineation established by such a definition emphasizes the notion of *situated intervention*, determining how we can act when addressing specific relational, existential, structural, political, cultural, ethical, and pedagogical problems that affect multiple communities. The substrate of the notion of *intervention* works in direct relation to the heritage of Gramsci's thought. The issue is to rescue the political and critical value of such a notion. Let us remember that one of the dimensions of critical thinking lies in the ability to question those bodies of knowledge with which we interact. Especially, it reinforces its imaginative character, characterized by distorting—translating into other ways of thinking about something—our epistemological performances. If we transfer this interest to my field of work, I will argue that the political power of “critique” is sub-theoretical, metaphysical in nature, focused exclusively on the return of political theories from a post-structuralist perspective.

The nature of the ontological record of inclusive education occurs in multiplicity and imposes a procedural and relational character. Intervention always entails the development of pragmatism, that is, knowledge that embodies the reality of a multidimensional and multidynamic nature. Epistemologically, inclusive education is the result of the assembly, translation, and (re)articulation of constructive resources from an extradisciplinary basis. What I am trying to describe is the co-presence of constructive resources of diverse natures, sometimes originating from completely different academic geographies from each other. We can identify the confluence of various disciplines, inter-disciplines, anti-disciplines, etc. Such a degree of complexity demonstrates that we are in the presence of a territory configured from multiple heuristic convergences. This is presented as a cognitive enclave of mutual unintelligibility and permanent disarticulation. Inclusive education is a space for alterdisciplinarity.

The *interdisciplinarity* emerges from the contribution of deconstruction. It is characterized by altering the discourses that genealogically nourish—and, to a certain extent, differentiated and often unequal positions—the matrices of the constitution of the field, while simultaneously possessing the capacity to alter the dynamics of knowledge production of each of the intellectual formations with which they engage in dialogue. Inclusive education is viewed as a transformative mechanism—henceforth, synonymous with *alteration/alterity*—of the conditions under which knowledge is produced and its respective processes of legitimization.

Inclusive education imposes a knowledge structure that operates within the framework of heterogenesis and interreferencing. It is, in turn, a politically charged terrain. It is precisely the political aspect that defines its existence in the world as we know it. It is characterized by forcefully disrupting it. Unlike cultural studies, inclusive education does encounter a theoretical limit that could potentially hinder and confuse it. This is the preeminence of their Pharisaic reasoning, the one that nurtures the developments of the success of their cognitive failure. I refer to the imposition/transvestization of the epistemic and didactic model of special education to substantiate the theoretical, methodological, and lexical nature of inclusivity. Such a degree of error causes an obstruction in their semiotic systems. In order to delineate the depth that defines such a problem, it is necessary to construct an inquiry of the theoretical ideas and foundational narratives that determine its modes of enunciation and audibility, those which, subsequently, condition the interactions with its objects of analysis. Inclusive education needs to sharpen its commitment to theory. Otherwise, it will systematically be subjected to a system of discursive trivialization. The danger of this lies in the imposition of an analytical framework that operates without objective references to its nature. The commitment to theory is, without any question, a political commitment.

“Inclusive education imposes a knowledge structure that operates within the framework of heterogenesis and interreferencing. ”

Before determining under the logic of the regulations what the potential political commitments of inclusive education might be, it is necessary to examine the possible framework that would define its potential modalities of theorization. It is also necessary to explain how inclusive education could become a pivotal policy for interpreting reality. Let us remember that one of its purposes is to understand the signs of the present, as well as to determine what the political differences are, how they are marked, and the impact of their repercussions. Part of the problem with the theory is constitutive of the traditions of thought in what we call *pedagogy and educational sciences*, as it privileges a false system of intuitionism that neglects the empirical details of what is analyzed. Indeed, what I allude to, in Freirean literature, is known under the phrase *naïve curiosity*, a repertoire of fundamentally articulated statements about an intuitionist apparatus. Frequently, in pedagogy and educational sciences, individuals oppose the theory. They refer to it in a derogatory, caricatured manner, oversimplifying the work of those of us dedicated to it. There is no shortage of those who argue that theorizing is merely a desk job. This is entirely misleading. To engage in theory is to be immersed in reality itself; it means becoming an interpreter of its problems. The degree of simplification inherent in these arguments is out of place.

The trivialization of theory in the area I am examining here is a common occurrence. It can be described under the widely spread global expression: *it's daily bread*. This daily bread is the result of arbitrary elaborations, inherited by intellectual and political liberal progressivism that neglects the proliferation of a web of more sophisticated thought habits to explain issues of inequality, oppression, segregation, the lack of ethical responsibility in educational provision, etc. I will say it clearly, directly, and simply: inclusive education does not admit any kind of *clichés*. We need a theoretical revolution so that it can clearly intervene in the institutional rules of society and, consequently, the educational system.

For inclusive education to take root deeply in the world, we need a corpus of brilliant and sophisticated ideas, but, above all, we need to consolidate an intervention at the level of institutional relationships. This attribute, along with the definition of the object and various other issues, becomes critically and imaginatively intense. A brilliant and clear idea is not synonymous with a consequential intervention in the structures of the world-system we inhabit. What is at stake, through Mowitt's (1992) warning, is the ethical-political heart of the responsibility embedded in each argument that indexes the field of inclusive education. The tension lies here, in who listens and, in particular, how the conditions of audibility are configured for its phenomena of what we know under the label of *inclusive education*. Indeed:

The belief in the necessary efficacy or significance of “speaking clearly,” clearly and popularly, is based on very weak and highly idealistic theoretical foundations. Too often, politics, political force, and agency seem to be interpreted in a grandstanding manner, as if we had a speaker holding a microphone addressing an audience, interpreted as if the audience listens and desires to learn and follow, so that when they hear it, they follow in some programmatically predictable way. Few things are less certain today. However, critical intellectuals continue to concern themselves almost exclusively with *what should be said*, without paying attention to the fact that they are often not heard, or audible, or listened to, or listenable, capable, or even intelligible. Obviously, academics and intellectuals cannot easily interpret that their responsibilities demand more than just discovering and stating the truth. But there are also secondary and complementary truths that should not be ignored either, such as those related to how one “listens” to what is said in any meaningful or consequential sense. As Spivak pointed out, a key ethical-political issue is not only who should speak, but “who will listen?” (Spivak and Gunew, 1993, pages 193-202))

Theory should never be subject to unscrupulous manipulations, nor should it be used to make arbitrary statements or take positions for or against any subject: it is about promoting other ways of relating and thinking about a specific issue. An intellectual politically committed to inclusive education will reject any analytical and discursive trivialization promoted by liberal progressivism, which has strongly hijacked a significant part of its most consequential discussions.

It can be asserted that theory triumphs over something called non-theory because if one compares a well-theorized and politically committed work with a poorly theorized and politically committed work: it is the theoretical analysis [...] that will likely prove to be more 'politically' effective, at least to the extent that it is more aware of the political-institutional factors that affect its operation and development and, therefore, is less likely to be blindly shaped and controlled by them. (Hall, 1992, p. 5)

The construction of the theory of inclusive education does not aim to subordinate its field of significations to certain political ends—this is, to a certain extent, partisan. The phenomena that constitute it are, profoundly, political. The theory is highly relevant to their debates. Indeed, “any effort of empirical description takes place within a theoretically delimited sphere, and empirical analysis in general cannot offer a persuasive explanation of its own constitution as a field of research” (Bowman, 2008, p. 20). This is, in any case, an invitation to think critically. It is about understanding that “knowledge without accompanying justification for its constitution and existence is counterintellectual and, ultimately, counterrational” (Bowman, 2008, p. 23). This is the case of the intellectual circumscription or specific circumscription of truth known as *inclusive education*. The patterns of thought that circulate within the tradition of thinking in this field exhibit a pronounced anti-intellectual interest. This is what underpins Pharisaic reasoning. What is the theoretical necessity of inclusive education? In many cases, it is a condition of possibility. Inclusive education must deploy a critical interrogation mechanism regarding the nature of its political commitment, especially when the appeal becomes a blind commitment to fighting for the hegemony of a particular paradigm within a narcissistic disciplinary space (Bowman, 2008). Such blindness occurs in the record of ignorance.

What is the relationship between *critical theory* and *inclusive education*?

For any critical practitioner of this genre, this relationship is more than obvious. However, this interrelation at the theoretical level demands a detailed analysis of its specifics. The truth is that, within the vastness of its argument, it is possible to observe an oxymoron. Despite the fact that many educational institutions and teachers use some arguments in favor of inclusion to promote the transformation of educational communities, this objective is not always fully embodied. It is also common to observe how various individuals use the term in their diverse political and intellectual projects. The obstructions linked to its index of singularity are expressed through various types of responses, many of which are contradictory.

If we start from the assertion that inclusive education offers us a triple consciousness that disrupts the operating structures of the world-system, this triple consciousness is defined by: a) a political dimension that describes its purposes in terms of a political project aimed at altering the institutional rules of societal functioning and, consequently, the educational system; b) a dimension that describes it in terms of a knowledge project in resistance, an epistemology and an analytical strategy in resistance, which proposes a system of creative disruption to redefine the knowledge structures that help us read the multiplicity of problems that constitute its field of analysis; and c) an oppositional relational system of differential consciousness that recognizes that the ontological center of this movement resides in multiplicity, in the co-presence of multiple selves.

Inclusive education is a way of understanding and analyzing the complexity of the world-system we inhabit. It never reduces its significance to the mere consolidation of inclusive assimilation structures, which keep intact the oppressive structures that affect multiple groups of citizens. Within its analysis, it considers the study of the circumstances of social and political life that are amalgamated into educational practice and the exercise of the right to education. It recognizes that many of the difficulties affecting various communities are due to axes that act jointly and influence each other. This is a premise shared with intersectionality in the study of the diverse phenomena constitutive of oppression, domination, and inequalities. Whether we like it or not, the phrase *inclusive education* is deeply entrenched in the educational sciences. Now, whatever direction and intentionality it adopts is another matter.

One of the characteristics of this syntagm describes its potential in terms of an analytical instrument. As a general rule, inclusion is employed to address the issues faced by various student groups in their interaction with educational structures, which result in different forms of inequality. This is what makes it a resource to deal with the multiplicity of inequalities, violences in plural, silenced discriminations, etc., that affect various groups, and thereby build more just and inclusive spaces. Despite the increasingly intense demands from various student groups for

equal treatment, the reality is that they arrive at educational structures with vastly different experiences and needs. Addressing student differences through the grammaticality of individualism-essentialism imposes a multi-categorical effect that conveniently reproduces various forms of social and educational injustices. The discussion weakens when it refuses to understand that each educational experience can be positioned in more than one category or in more than one marker of oppression. The question is, in what way can inclusion become an analytical tool for considering the diversity of constitutive problems in the world intertwined with the exercise of rights in education, and thereby ensure strategies of equality and equity while respecting the ontological reality of each community? This is about being aware that the specific difficulties of multiple groups continue to be subordinated. Such awareness can only be achieved to the extent that we are conscious of the critique embodied by such an argument.

“Inclusive education is a way of understanding and analyzing the complexity of the world-system we inhabit.” ”

Inclusive education is a critically-deliberative praxis that, as such, demands a better understanding of its essence. The concept of inclusion as an analytical instrument is utilized in markedly different ways when addressing a variety of social, political, and pedagogical issues and problems. Those who practice it seriously argue that one of its fundamental ideas acknowledges that each of the forms of inequality affecting the trajectories of multiple student groups and their markers never operate as independent entities; rather, they mutually construct each other within the context of a specific social formation and, consequently, act together. The use I have made of inclusive education for several years is primarily analytical and/or heuristic in nature, mainly dedicated to solving problems—both material and subjective—with a common interest in the tensions, oppressions, and creative openings faced by diversity, conceived in terms of multiple singularities. The use of inclusive education as a heuristic device means that it can take many different forms. What truly makes our actions genuinely inclusive is not the imposition of the term “inclusive education,” nor its genealogical framework, nor its subjects of analysis or textual references, but rather the way we frame our relationship with specific objects of analysis; in other words, the way we think about something. This is what I insistently refer to as *epistemological performances or habits of thought*.

The foundation of inclusive education lies in what it does rather than what it is. This argument may seem contradictory, as a significant portion of my intellectual work falls within what we know as the search for the *index of epistemological singularity*. The distance delineated by the equation constitutes a call to avoid the normativity of any definitional system that restricts its vast possibilities for creativity. Without a doubt, understanding what inclusive education is becomes urgent to reorient each of its points of contradiction. We must not overlook their creative and thought-distorting capacity. Here, the substantiation *deformation* is employed in terms of creative transformation, which allows rescuing the lexical genesis of the word itself—namely, the action and *effect of disfiguring*. Its epistemic load indicates a system of removal, dislocation. This is the foundation of the word’s prefixation mark, while the action potential is accompanied by the strength of its suffix.

What are some of the analytical uses of inclusive education? To answer this question, it is necessary to revisit one of the defining dilemmas of inclusion, which informs us that it partakes in the power relations and cultural representations it challenges. In this way, some of its dimensions are specified in the interpersonal, disciplinary, structural, and cultural realms of power. Each of these dimensions is crucial for examining how their theoretical contours address specific issues that embody the modes of existence of multiple social collectives. The analysis of the operating patterns of power is in no way an academic whim; rather, it represents a central purpose that we must learn to document in our analyses, beyond the analytical determinants exhausted in their historical function, contributed by classical Marxism. The four dimensions are intrinsically interconnected. Let us not lose sight of the fact that power relations inform us about how people relate to each other, emphasizing which groups or individuals will be (dis)favored within certain socio-educational and socio-political interactions.

The use of inclusive education through an analytical lens highlights the multifaceted nature of individual identities, intersected and positioned in unique ways in relation to specific power dynamics. Each of these markers of oppression and inequality mutually influence one another to shape the biography of

each individual. This is what allows us to assert that there is no single way to understand inclusion and its cultural and political uses. Indeed, inclusive education can be interpreted as “a way of understanding and analyzing the complexity of the world, of people, and of human experience” (Hill Collins, 2019, p. 34).

What makes inclusive education an analytical tool? Fundamentally, its way of thinking about highly complex phenomena that resist any form of analytical or interpretive determinism. At the very least, it acknowledges two things: the complexity of people’s lives and the complexity of the social contexts in which these problems are embedded. A historically established area of analysis among its practitioners is that of social inequality and, consequently, educational inequality. It is common to observe that most of the critical or mainstream works indexed under the label of inclusion or inclusive education place emphasis on this issue. Even many of their current definitions are redundant on this point. Their analytical grammar emphasizes and “adds layers of additional complexity to the interpretations of social inequality, recognizing that the cause is rarely attributable to a single factor” (Hill Collins, 2019, p. 35). The appeal of this statement lies in the recognition of various types of interactions, predominantly of a neo-materialist nature.

Another dimension of analysis pertains to power. We know that it presents a regenerative and performative nature (Ocampo González, 2017). For authors like Hill Collins (2019), this is endemic to the world-system, whereas, for Foucault (1970), it presents a nature that follows the logic of the virus. The analytical interest in inclusion within power relations underscores the particular organization of some of them. The inclusive framework must always take this configuration into account. The understanding of inequalities within a group must be examined through what Lugones (2021) calls *coalition politics*. Power relations are always the result of mutual construction. This allows for the documentation of how the educational and social trajectories of students are influenced by multiple factors, which impact them in diverse and interrelated ways. To a certain extent, the analytical framework provided by inclusive education should teach us to understand how various systems of power operate in an interconnected manner. These relationships must be addressed through their intersections. As a heuristic device, inclusive education serves to examine each of the aforementioned dimensions.

“The distance delineated by the equation constitutes a call to avoid the normativity of any definitional system that restricts its vast possibilities for creativity.”

A third property resides in the relationality that inclusive education constructs. Relationality is the foundation of coalition politics. Thus, it entails a historical commitment to various social groups and divisions. Relationality is an ontological demand aimed at the creation of other modes of relationships, coexistence, and cohabitation. This is the primary ontological demand faced by inclusive education, along with the recomposition of readability criteria for certain groups amalgamated in the ontological exteriority characteristic of modernity. Relationality is what defines the need to conceive education under the understanding of “globally inclusive.” Indeed, the “idea of connection or relationality is important, whether it is the relationality of multiple identities within the interpersonal realm of power, or the relationality of the necessary analysis to understand how class, race, and gender collectively determine global social inequality” (Hill Collins, 2016, p. 36). We must not lose sight of the fact that power always constitutes a relationship. The relational thinking rejects any form of disjunction; rather, it is framed within the strategic conjunction of the one and the other. Its interest lies in the fact that “the object of analysis shifts from focusing on what distinguishes the different elements to examining their interconnections” (Hill Collins, 2016, p. 36). Relationality takes on various forms within the genre and mode known as *inclusive education*.

A fourth dimension of analysis is framed around the social context, whose analytics “emphasize the importance of specific historical contexts in the production of knowledge” (Hill Collins, 2016, p. 36). Indeed, the American theorist argues that this analysis “derives from the impetus that considers social inequality, relationality, and power relations within a social context” (Hill Collins, 2016, p. 37).

A fifth property positions complexity as a critical tool that analyzes “how social inequality, power, relationality, and social context are interwoven, introducing an element of complexity into the analysis” (Hill Collins, 2019, p. 37) of social issues. Let us not forget that inclusion itself is a way of analyzing the complexity of the world we inhabit. Despite having clarity on this matter, it is important to recognize that

“The use of inclusive education through an analytical lens highlights the multifaceted nature of individual identities, intersected and positioned in unique ways in relation to specific power dynamics. ”

social justice alone does not constitute the goal of inclusion. Even so, the relationship is not entirely apparent. Social justice, while serving as an analytical tool that provides insights to understand the complexities of an increasingly uncertain world, and to act within it, does not in itself guarantee its intended purpose. Inclusive education is never a closed intellectual project; rather, it takes different forms of application and is informed by multiple means. It is something that can be utilized in many ways. It is a project in constant construction. This attribute is a clear manifestation of open fields or intellectual systems in permanent construction.

If we had to consider the type of research this constructs, without a doubt, we would have to assert that it is of a critical nature. Critical in the path of interest in knowledge that it creates, since its genealogical inheritances—which participate in the creation and emergence of its specialized knowledge—demonstrate a marked post-critical nature, including some inheritances and legacies of critical theory. Despite its investigative intensity, it becomes a frequently employed phenomenon both within and outside academia; one that defines it in terms of an alterdisciplinary discourse. This means that by coming into contact with various academic geographies, it generates a mechanism that disrupts their knowledge production dynamics. Therefore, it contributes to the decentering of its theoretical, empirical, and analytical languages and objects.

What makes inclusive education frame its purposes and research interests in critical terms is, in part, the desire to undertake a profound critique of certain conceptual frameworks, disciplinary logics, methodological forms, and rationality schemes linked at some point to its main concerns and ethical-political advocacies. The invocations and appeals inherent to this unique intellectual genre aim to challenge the imagination that explains inequality, particularly the types of inequalities that can emerge from critically democratic arguments. This is the foundation of an analytical micropolitics, a substantive attribution that defines inclusive education as a knowledge project in resistance.

Another of its features derived from its critical imprint consists in recognizing that it constructs a critical praxis related to how individuals and social and cultural collectives build an inclusive framework, a diagram of mobile and transitive positions whose manifestations are applied in daily life. This type of praxis is crucial for combating any form of social injustice or oppression. Such recognition allows us to assert that both their research and critical praxis can be found everywhere. This interconnection must always be on our minds. “Research and practice can be effective without explicitly considering each other. However, the union of the two can generate greater benefits than each one separately” (Hill Collins, 2016, p. 41).

A thorny attribute: the scopes of definition of inclusive education

One of the main characteristics of inclusive education is the challenging definition of its uniqueness index, that is, its scientific identity, as well as the assertion that describes the consecration of a complex political project and a knowledge project in resistance. Inclusive education rejects any ontological determinant that emphasizes essentialist forms which are turned into pathologies, disorders, or deficits of certain groups. Rather, it is concerned with the question about the multiple existential modes of the human condition. Characterized by its challenging definition, it informs us why many of its practitioners find it difficult to reach a consensus on its potential core agreements, problems, categories, etc. Even the question about its epistemological foundation remains a vacant topic among its research agendas. Even among those who have posed the question coexist with more uncertainties than enlightening answers.

Much of the intelligibility material that allows us to delve into the understanding of its authentic object stems from methodological changes of a poststructuralist and postmodernist nature in the humanities, sharing, to a certain extent, the anti-humanist predicament that predominantly affects multiple disciplines in the humanities and social sciences. One of the main obstacles faced by this territory is expressed through its epistemological

delimitation, partly as a result of the heterogeneity of thought traditions and objects that do not necessarily share the same language or theoretical and/or political purpose. Adding to this is the methodological diversity and the inequality in the background of practitioners and constructive resources. Studies on inclusive education must be conceived as a spatiality in which it is easy to become disoriented. The constellation of phenomena resists being read from traditional disciplinary frameworks, in part, because the nature of its units of intelligibility is in a state of constant flux. Moreover, none of its convergent resources enjoy a specific location, much less a specific delimitation within a given paradigmatic framework. What we find at the core of its epistemological framework is flexibility and plurality.

The epistemology of inclusive education is always a situated cognitive construction that enhances its interaction with broader issues concerning the localization of its knowledge in multiple and varied sites. The epistemic culture of inclusive education informs about the dynamics of the practices that underlie this field. In simple terms, they are the gears that create and guarantee the emergence of specialized knowledge. The process of knowledge production is always a reflective task. Such an interpretation of a constructivist order aims to understand how cognitive objects are produced. Such a process sometimes involves a deconstructive action.

Studies on inclusive education correspond to what I have termed areas of *academic formalization*, that is, the definition of a primarily epistemological and methodological matrix that aids its practitioners in focusing their attention on the multiplicity of issues that, in some way, are connected to this field, one of a contingent nature, intensely political and with complex levels of definition of its scientific identity. In its critical task, it works to substitute a thought image that induces a universal signifier intended to understand that inclusion — phenomenon — and inclusive education — the specific circumscription of truth — is a set of images that tends to impose a grammar centered on the assimilation of certain groups, without altering the institutional functioning rules of society, that is, those configuring the design of each societal structure. This is what I mean when I argue that inclusion is a structural phenomenon. This conceptual framework aids us in questioning the power relations and cultural representations with which it is involved. Inclusive education, from my theoretical and political standpoint, is expressed through a dispersed multiplicity of theoretical, conceptual, ontological, ethical, political, and methodological roots, and through the recognition of the openness of its knowledge structure and its object towards exteriority. Each of its roots corresponds to critical influences that articulate various practices of inclusion mediated by the psychic desire for social justice. Inclusive education informs us that we are facing a horizon of transformations in the field of practices that produce its cultural and political significance.

Let us not lose sight of the fact that inclusion—a structural and relational phenomenon—expresses a markedly structural, relational, and political nature, as well as a relational and procedural ontology that, by engaging with many fields of research and thought, unfolds an alterdisciplinary action that impacts not only the movement of meanings within each of its fields but also alters, modifies, and interrupts languages, conceptions, theoretical objects, etc. The primary task of alterdisciplinarity is the interruption and/or creative modification of each of the fields it comes into contact with. For its part, inclusive education—a specific jurisdiction of truth—responds to a cognitive organization matrix interested in providing the means to understand its knowledge and ethical, political, and methodological practices. Given the complexity of its phenomena, it acknowledges that these cannot be exclusively confined within the paradigms of each of the disciplines that inform its developments. The above allows us to observe that we are engaging with a body of phenomena that are difficult to define. However, above all, they progressively construct an object whose forms of cognitive control can only be understood in the exteriority of its object, that is, outside and beyond its traditional imputations. Such an exercise clearly establishes a postdisciplinary stance by describing the type of intellectual articulations that emerge from it. The nature of the knowledge of inclusive education is postdisciplinary in character.

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Inclusion, as a phenomenon, constructs a form of relational visibility and generates various cultural meanings that directly and immediately impact different types of epistemological and methodological constructions in each of the dispersed academic geographies it encounters, and which, in turn, nourish its developments in genealogical terms. This phenomenon generates a specific circuit of production and transmission of its most significant contents, which equally affect the meaning of its theoretical, empirical, and analytical objects, as well as its mechanisms of social reception. Inclusive education as an intellectual circumscription should never be reduced to a heterogeneous set of theoretical and/or methodological practices. We must conceive it in terms of an expanded constellation of intellectual practices that ensure inclusion by addressing the diversity of issues that arise within specific cultural practices. It is for this reason that inclusion is intricately linked to a multiplicity of analytical dimensions. Understanding it exclusively in the direction of its signifier mainstream is to condemn it to failure. This appeal entails a profound renewal of the research methodologies and analysis techniques employed when interacting with a specific phenomenon.

Despite the fact that inclusion constitutes an unavoidable reality within academic structures, it has encountered various obstacles in promoting a system that reorganizes its mechanisms and research practices, which delineate what inclusive education studies are or would be. It is a sanctioned trend not to think in this direction in pedagogy. Let us remember that, as a field of study, pedagogy is a space that enshrines accumulated knowledge in practice.

What are some of the dimensions addressed in your discussions? First and foremost, these occur in the registry of the overflow of the positionality of their units of intelligibility. The understanding of each of them is characterized by “opening and indicating spaces of problematization, providing the materials to enrich the debates that could occur within them” (Brea, 2003, p. 6). Inclusive education is a shaky, liminal ground where many of its “[...] foundations crack and wobble, revealing their inconsistencies and weaknesses, their lines of instability and dismantling” (Brea, 2003, p. 6). Research on inclusive education debates its educational dimension by addressing its social and political implications, as well as the forms of power organization and the types of cultural representations it produces. Furthermore, it problematizes the conditions of the ontological shift that implicitly involves access to or understanding of its intellectual authenticity.

Among some of the most recurrent issues inherent to the field is the marked inflationary nature linked to the publication of its works, crossed by a circle of epistemic reproduction, and a certain thematic normalization that leads to an imaginative stagnation. From this, ephemeral and inconsistent debates arise as a result of such obstruction. In addition to this, there is a lack of theoretical and epistemological reflection due to the misunderstanding of its intellectual foundation of a post-disciplinary nature, the complex qualities of its object, and the disorganization of its methodological instruments. Ontologically, there is a set of obstructions linked to recognition policies, particularly to the legibility criteria of certain cultural groups that become systematic objects of analysis. A double challenge then arises: How to avoid reducing subjects to mere objectification schemas? It is about transforming them into subjects of knowledge. The objectification always leads to the creation of abject forms of knowledge.

Inclusive education, as a field of social, political, and cultural practices of an educational nature, is affiliated with a body of knowledge whose morphological regulation operates in heterogenesis and the eventual emergence of a new field of study, under a critical perspective of a post-disciplinary nature. All of this suggests understanding its field of phenomena in terms of: a) sociocultural practical belief, b) specific circumscription of truth that formalizes its cognitive content, and c) academic formalization scenario that enhances the understanding of its assembly and critical methodological regulations.

Table 1. Scopes for defining inclusive education

Practical Belief	A specific circumscription of truth that formalizes its cognitive content	Academic formalization scenario that enables the understanding of its assembly and critical methodological regulations
Inclusion	Inclusive education	Studies on Inclusive Education
Conceived as a phenomenon and field that traverses all areas of human development and alters each territory it interacts with. It is trans-relational and inter-disciplinary, as well as political, structural, and relational in nature.	It corresponds to the type of intelligibility grid of a post-disciplinary nature dedicated to the production of a new object that belongs to no one, despite arising from multiple genealogical entanglements of dispersion. The order of its production occurs within epistemological nomadism and diasporism. It does not subscribe to any particular theoretical or methodological practice. It is a phenomenon that is only audible to the exteriority of each of its constructive resources.	It pertains to the formalization domains of the field, and consequently, to its research practices. Inclusive education practices always generate cultural significance.

Source: Prepared by the authors.

Research on inclusive education reveals an unknown triple heuristic consciousness: social, cultural, and political studies. These seek to intervene cognitively within the field of presuppositions that permeate the phenomenon, as well as to guide their analyses on how each of their presuppositions becomes a relevant social fact. The aforementioned facilitates the description of its object or, henceforth, its objectual network, a mesh of epistemological understanding integrated by phenomena of multiple natures and textures. This raises a critical question: How is the dynamic of a critical relationship with its object established? The difficulty lies in identifying the determinants of understanding its object, which cannot be easily localized through the centering operation within specific academic geographies. Indeed, the constitution of this object is regulated by a social and cognitive articulation accompanied by an affective settlement of its socially instituted practices. Affective settlement is what I describe under the denominator of the *sculptural principle and the audibility of inclusion*, whose impact powerfully affects the minds of its users or practitioners. The objectual network of inclusive education demystifies the insurmountable wall imposed by disciplines, those that dogmatically profess the separation of objects from others that determine their political, aesthetic, ethical potential, etc.

Research on inclusive education can be conceived in terms of a space of mutual understanding linked to the production of cultural, political, and relational meaning. As such, this typology of studies establishes a postdisciplinary research field —intersected by multiple heuristic convergences— and, probably, multimethodological. The methodological status upheld here has the mission of demanding some empirical justification. I use such an adverbial form to position the discussion in the imaginative game, whose interest is not only directed towards producing new knowledge but also reconsidering some of the most thorny issues circulating within the intimacy of this field from other angles of vision. All this allows for the dismantling of discussions arising from other research fields. Now then, what is the critical distance established with the intellectual circumscription called *special education*? Addressing this question involves accepting the no less unorthodox invitation to analyze the foundations and relationships of the discipline designated as special education, its history, and its contents.

“Understanding it exclusively in the direction of its mainstream signifier is to condemn it to failure. This appeal entails a profound renewal of the research methodologies and analysis techniques employed when interacting with a specific phenomenon. ”

This reflection can begin by questioning the roots of knowledge in special education. As a starting point, I will argue that the dominant rationality defining what is known as special education is the subject of a vacuous theory and senseless interpretations. I have sufficiently argued in this document the importance of avoiding the confusion of the purposes of education in terms of general and pompous constructs. The impact regulated by the organic nature of such problems acknowledges that “the intellectual, academic, commercial, and professional structures surrounding the expansion of the special have been responsible for creating barren fields of study and practice” (Thomas & Loxley, 2007, p. 42). In addition to this, there is a problem related to the understanding of the meaning, scope, and nature of special education. Its knowledge is subject to false legitimacy and to an inappropriate and unnecessary reification of scientific knowledge. Many of the advances experienced by the discipline are due to changes in the political and social climate, rather than the actual disciplinary thought processes of its practitioners. This same phenomenon occurs with inclusive education. In this way, the supremacy of extratheoretical regulation over intratheoretical regulation is established. Despite this, there is no significant elimination system observed regarding the type of knowledge we have about other human beings.

Conclusion

I will say it bluntly: the quintessential predicament I observe at the ontological heart of inclusive education, when studied on its own terms, informs us of a chant of an anti-essentialist nature that arises from the critical center of antihumanism. This is the dominant form that should embody its power. When it sings to anti-essentialism, we are in the presence of the ontic salutation of difference, a semiotic system that avoids being captured by any operational technology of the normocentric regime of difference. Inclusive education destroys all expressions of essentialist binaries that solidify the support of mainstream discourse. The conceptual critique and political agency developed by inclusive education work to counteract the progressive advance of the capitalist revolution, which crystallizes various forms of anonymization and social atomization. It is about ensuring uninterrupted conditions of disruption across various fronts of society. Anti-essentialism is, therefore, the foundation of the politics of difference, one that ratifies a completely unknown ontological register.

Put bluntly, inclusive education is the endless demand for justice, and with it, the task of modifying the rules of the dominant discourse. We will name this property, inspired in Bowman (2022) and Laclau and Mouffe (1985), *transformationality* of thought, that practitioners of a singular academic geography crystallize. The anti-essentialist perspective can be explained in terms of a multiple transformation movement that instigates change both within and outside academic structures. The knowledge of things or essences is obsolete. The epistemological articulations of inclusive education occur through diasporism and theoretical nomadism, whose articulations are embodied through “transformation, deformation, alteration, substitutability, combination, reciprocity, translatability, effectiveness, and performativity” (Bowman, 2022, p. 5). Inclusive education is synonymous with the alteration of intellectual practices and systematically opposes the constitution of paralogical territories, that is, a territory intricately varied which, in its very nature, is homogeneous.

The anti-essentialist appeal argues that identities are constructed discursively and that, along with their agencies, they are plural and transitory. The evolving path is its main property. It is about preventing both identities and their agencies from being affected by criteria inspired by essentialist rationalities. Moreover, anti-essentialism does not deny real things—that is, the existence of the referent—but rather structures its analyses based on them in order to promote an analysis of formal logics and to avoid attachment to any system of fixation/fetishization of essences or the forms of reductionism implicit in any interpretative unit.

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Teaching Language Arts with TEDx talks to eighth graders: a case study

Enseñar Lengua y Literatura con charlas TEDx a alumnos de grado octavo: estudio de caso

Ensino de língua com palestras TEDx para alunos da oitava série: um estudo de caso

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ABSTRACT

This article presents the results of an action research study that was conducted for one year in a Language and Literature class with 20 eighth grade students in Chía, Colombia. This research portrays TEDx talks as one of the central strategies of the English Language class, which develops a variety of personal, social, communicative and linguistic skills. The pedagogical intervention fostered class discussions and argumentative tasks that encouraged such skills and promoted students' agency to express their ideas toward topics of interest. The article explains the evolution of this project from when students sketched ideas, wrote the script, and presented their own TEDx talk at a school event to when they received the license to hold an independent TEDxYouth event. Results indicate that students developed critical thinking and strengthened English language proficiency. In addition, the organization of the licensed event helped to promote inquiry. The teacher-researcher improved her relational, teaching and evaluation practices, motivated by the engagement and positive behavior of the participants. The conclusions point to highlight the advantages of using TEDx talks in the language classroom to improve second language proficiency.

Key words: action research; critical thinking; second language; project-based learning; TEDx talks.

RESUMEN

Este artículo presenta los resultados de un estudio de investigación-acción que se realizó por un año en clase de Lengua y Literatura con 20 estudiantes de octavo grado en Chía, Colombia. Esta investigación retrata las charlas TEDx como una de las estrategias centrales de la clase de Lengua Inglesa, que desarrolla una variedad de habilidades personales, sociales, comunicativas y lingüísticas. La intervención pedagógica propició debates en clase y tareas argumentativas que fomentaron dichas habilidades y promovieron la agencia de los estudiantes para expresar sus ideas hacia temas de interés. El artículo explica la evolución de este proyecto desde que los estudiantes esbozaron ideas, escribieron el guion y presentaron su propia charla TEDx en un evento escolar hasta que recibieron la licencia para realizar un evento TEDxYouth independiente. Los resultados indican que los alumnos desarrollaron un pensamiento crítico y fortalecieron el dominio de la lengua inglesa. Además, la organización del evento con licencia contribuyó a promover la indagación. La profesora-investigadora mejoró sus prácticas de relación, enseñanza y evaluación, motivada por el compromiso y el comportamiento positivo de los participantes. Las conclusiones apuntan a destacar las ventajas de utilizar las charlas TEDx en el aula de idiomas para mejorar el dominio de una segunda lengua.

Palabras clave: investigación-acción; pensamiento crítico; segunda lengua; aprendizaje basado en proyectos; charlas TEDx.

RESUMO

Este artigo apresenta os resultados de um estudo de pesquisa-ação que foi realizado durante um ano em uma aula de Língua e Literatura com 20 alunos da oitava série em Chía, Colômbia. Essa pesquisa retrata as palestras TEDx como uma das estratégias centrais da aula de inglês, que desenvolve uma variedade de habilidades pessoais, sociais, comunicativas e linguísticas. A intervenção pedagógica proporcionou discussões em sala de aula e tarefas argumentativas que estimularam essas habilidades e promoveram a agência dos alunos ao expressarem suas ideias sobre tópicos de interesse. O artigo explica a evolução desse projeto desde o momento em que os alunos esboçaram ideias, escreverem o roteiro e apresentarem sua própria palestra TEDx em um evento escolar até o momento em que receberam licença para realizar um evento TEDxYouth independente. Os resultados indicam que os alunos desenvolveram o pensamento crítico e fortaleceram suas habilidades no idioma inglês. Além disso, a organização do evento licenciado ajudou a promover a investigação. A professora-pesquisadora melhorou suas práticas de relacionamento, ensino e avaliação, motivada pelo envolvimento e pelo comportamento positivo dos participantes. As conclusões têm como objetivo destacar as vantagens de usar as palestras TEDx na sala de aula de idiomas para melhorar a proficiência em um segundo idioma.

Palavras-chave: pesquisa-ação; pensamento crítico; segundo idioma; aprendizado baseado em projetos; palestras TEDx.

Introduction

This paper describes a two-year pedagogical intervention that taught Language Arts to eighth graders at a private school in Chía, Colombia. The action research used a variety of TEDx Talks as class materials to introduce study or content units. Students then wrote their own TEDx talks and organized an official and independent TEDxYouth event on a national scale.

The study explored topics that promote critical thinking and discuss global issues. To begin with, it was necessary to deepen our understanding of the class topics through reading and research. This helped to structure our ideas and prepare us to write argumentative papers, answer thought-provoking questions, and participate in debates and class discussions.

The course syllabus proposed three core study units: *Facing challenges*, *Changing the world*, and *From the past to the future*, based on the study topics and pedagogical intervention. The aim was to engage students and encourage their active participation in expressing their views on current global issues and analysing practical proposals with potential for global dissemination.

To achieve this, a range of resources including apps, informative articles, reading passages, videos, websites, and other online materials were made available. However, during the course, TEDx Talks proved to be a valuable resource as a unit or class opener due to their ability to present different perspectives and stimulate creative and critical thinking in subsequent classes. In April 2021, the TEDxGöteborg talk by psychologist Katarina Blom (2022), titled 'You Do Not Find Happiness, You Create It', was used in class to introduce the study unit on Facing Challenges and the subtopic of happiness.

Additionally, the syllabus for the second year included a TEDx component for weekly classes. This provided students with the opportunity to view presentations from speakers with diverse backgrounds from around the globe, who shared their perspectives on global issues and presented their arguments under the banner of 'Ideas worth spreading.' The teacher was motivated to include TEDx Talks more frequently, exposing students to information that could encourage them to think and reflect on global issues studied in class. This would then lead to further discussions with their classmates.

The project's significance lies in having students write their own TEDx talks, think of topics of interest, conduct research to be well-informed, present their own opinions and arguments (for and against), and be able to defend and articulate them clearly. The phrase 'be change makers for others' has been rephrased to 'make a positive impact on others'. Additionally, the use of contractions has been avoided and the text has been checked for grammatical correctness and spelling mistakes. This study aims to investigate how students express their critical thinking about global issues in their TEDx talk process in the Language Arts class. The language used in the text has been made more formal and objective, and the sentence structure has been simplified for clarity.

This section of the article discusses Freire (1968), who supports the ideas behind this research by advocating for the transformation of traditional pedagogy and encouraging teachers to explore the potential of constructivism. This approach challenges the traditional student-teacher dichotomy and promotes a more collaborative learning environment. Following this section, the methodology outlines the gradual process and evolution of this study, from its origins as a class year project to being granted a license to expand the use of TEDx in classes, and ultimately establishing an independently organized TEDxYouth event, broadening its reach to a national level.

Furthermore, the discussion section focuses on the impact of this research on the project's different stages and shapes. The findings will be presented as new objectives for further research related to the importance of studying and analyzing the hermeneutics beneath the students' TEDx writings.

This paper concludes with recommendations and conclusions regarding the use of TEDx materials in language classes. Analyzing teenagers' feedback on their TEDx experience can be a valuable tool for developing language skills and promoting critical thinking in students. This, in turn, can help them navigate the world and become agents of change by inspiring others with their ideas.

Literature review

Teaching involves continuous rethinking of the world amidst ongoing changes. In this context, the renowned educator and philosopher explores the dichotomy between the roles of teachers and students, advocating for the co-construction of knowledge through critical thinking, as proposed by Freire (1970). The initial chapters of the book introduce an innovative approach to education. He opens doors to conceiving learning and teaching from a state of awareness that recognizes every person as an active participant in these two-way processes.

According to Freire (1970), concern for humanization prompts the immediate realization of dehumanization as a historical reality. This perspective on humanizing education is vital in considering what it should promote. Furthermore, the TEDx process in English class is founded on the principles of critical thinking to cultivate an understanding of the humanization of knowledge. As a result, the role of the teacher is transformed into that of an Educator of Hope, who encourages the desire to alter and reform classroom practices, while also undergoing personal transformation. The English Language Arts class's inclusion of TEDx talks provided learners with opportunities to express themselves and their points of view, work collaboratively, value diverse perspectives, and participate freely.

Secondly, following the same premise as Hope, it is important to consider the well-being of others and to be motivated by social action that highlights social responsibility for the purpose of ongoing improvement. Freire (1970) argues that words and actions are closely intertwined, and therefore, an action is truly human when it is both a profession and a concern, as well as a reflection. A positive classroom environment for teaching and learning involves students and teachers being aware of each other's characteristics. The students should be viewed as agents of change who can learn from their mistakes and are willing to adapt. It is important for those who are committed to public service to regularly reflect on their own identity. Therefore, it is important for students and teachers to engage in self-evaluation in order to continuously improve and promote positive learning in the classroom.

“ Everyone is subject to power and therefore narrates their experiences, anecdotes, and perceptions of global issues with critical thinking. ”

In terms of creating a meaningful classroom, Freire (1970) argues that revolutionary leadership should practice co-intentional education. Both teachers and students understand that they are constantly creating knowledge through shared meditation and action in the classroom. The presence of the oppressed in the fight for their freedom should be a dedicated commitment, not just feigned participation. This approach fosters togetherness and facilitates knowledge-building between teachers and students. It also encourages reflection on the process and making necessary changes. The proposal aims to foster a commitment to learning, a passion for knowledge, and an ideal classroom open to dialogue.

On the same page, levels of teacher-student connection, whether inside or outside the classroom, can be examined to demonstrate its narrative nature. A narrating subject is involved in this, making students and teachers visible as subjects of power and changing the dichotomy between teacher and student roles. Everyone is subject to power and therefore narrates their experiences, anecdotes, and perceptions of global issues with critical thinking. In addition, teachers are both classroom subjects and narrators who learn, reflect, and make changes for themselves and others through practice.

Therefore, the content developed for students in their TEDx writings aims to establish a connection with their personal interests in current global issues. Thus, developing an interest in the world involves acquiring knowledge based on their concerns, making it more meaningful and facilitating their ability to make a direct impact on the world and other people. In other words, the students' inner interest in the subject facilitates learning and teaching, as well as dialogical relations with the teacher and peers. Thoughts related to authentic reality only occur in communication, not in isolation.

In summary, *Pedagogy of the Oppressed* (Freire, 1968) represents a symbol of liberation and a departure from traditional thinking. It empowers educators to devise new strategies for approaching students and learning. This is exemplified by the TEDx process, which aims to develop critical thinking skills in students and encourage them to take action. The teacher is no longer a mere instructor, but rather engages in a dialogue with students. As a result, everyone can both teach and learn, and they share responsibility for a process that fosters growth.

Cultural experience

Moran's (2001) Cultural Knowing's Framework describes four essential elements to consider when interacting with any culture: *knowing about*, *knowing how*, *knowing why*, and *knowing oneself*. This framework is relevant to the work of eighth graders as they discuss the differences and similarities in the way speakers address their topics, which often depend on the culture. Moran defines *knowing about* as being aware of the cultural meanings constructed within a community. Additionally, he's *knowing how* emphasizes the importance of appropriate and respectful behavior towards different communities when experiencing their culture. This is particularly relevant when listening to the speakers' TEDx talks and their areas of expertise. In this way, individuals can gain an understanding of other cultural practices and generate new perspectives.

As argued by Moran (2001), understanding the reasons behind certain practices helps to comprehend their significance within the culture. Additionally, he suggests that self-awareness is crucial for comprehending, adapting to, or integrating into another culture. *Knowing oneself* involves being culturally self-aware and open-minded, acknowledging and understanding other cultures, and being receptive to the ideas worth spreading of others.

“ The TEDx platform showcases a diverse range of speakers from around the world, promoting cultural understanding and diversity ”

Culture teaching

Kramsch (1998) argues that comprehending a foreign culture necessitates relating it to one's own culture. Therefore, incorporating socio-cultural aspects into language learning allows individuals to reflect on them in class. Addressing cultural features can bridge disciplinary boundaries and promote the ideas presented by Moran (2001). This approach also facilitates the relationship between culture, language, and teaching, which is essential for promoting cultural awareness in TEDx talks.

Teenagers often communicate across cultures, sharing their opinions and creating awareness about cultures different from their own. Kramsch (1998) supports the idea that culture is created and enacted through dialogue in the foreign language class. This dialogue not only replicates a given cultural context but also has the potential to shape a new culture due to taking place in a foreign language.

As culture plays a vital role in the process of acquiring language, it is essential to have an understanding of the cultural patterns that shape how people live, act, react, perceive, and interpret the world. The TEDx platform showcases a diverse range of speakers from around the world, promoting cultural understanding and diversity. This helps teenagers learn about different cultural practices, traditions, mindsets, and customs, while also improving their English language skills.

TEDx in the language classroom

Garcia's (2019) doctoral thesis analyses the motivation to learn English as a foreign language for public speaking. The study used TED talks as a multimodal pedagogical tool with 151 engineering students at the Technical University of Cartagena in Murcia, Spain. The aim was to achieve meaningful learning and integrate the students' interests with the professional world of electrical or mechanical engineering. The study also addressed the international character that the English language has acquired due to its extensive diffusion and widespread use among the global population (Dewey, 2007). The TED talks were selected to increase students' interest and analyze best practices in terms of verbal and non-verbal language usage. This study aimed to motivate students to view TED talks as opportunities to explore and imagine a range of identities for their future, based on the topics they felt most affinity with. The goal was to increase their motivation and competence in using the English language as a professional requirement for successful performance in their field of work, particularly in public speaking.

Furthermore, Madarbakus's (2021) doctoral thesis implements TED talks and a metacognitive strategy based on tasks for the framework of listening comprehension (task-based metacognitive instruction for listening [TBMIL]) in the English for Academic Purposes (EAP) program. This program is taught prior to the official academic period at a university in New Zealand. This study demonstrates a detailed and intentional structuring of work with students, aiming to develop their English listening comprehension through the framework of metacognitive teaching (TBMIL). As a result, it provides a form of introspection that allows students to become aware of their performance in oral comprehension skills. It also facilitates processes of recognition and self-evaluation regarding their strengths and areas for improvement. This had an impact on the teacher's pedagogical approach, as continuous progress could be established by considering the metacognitive processes of the students. This helped them to improve this skill either autonomously or guided in the classroom.

Method

This study is based on the principles of the Action Research approach (Lewin, 1944). The students have been active participants in the study from the beginning. The inquiry originated from them, and the interventions are made by them, for them, and with their input. Additionally, the classroom impacts future practices through the learners' feedback and experiences. In essence, students play a significant role in shaping their education by actively participating in the learning process, conducting research, engaging in discussions, and developing their TEDx talk paper.

Additionally, action research acknowledges the teacher's role not only as a knowledge facilitator but also as an observer who takes daily action to enhance classroom practices. By becoming part of the research, the educator is self-observed and influenced in the intervention. This makes them an important subject for analyzing and studying professional development and its direct impact on pedagogical practices, classroom results, and student learning and motivation.

Teaching approach

Project-Based Learning (PBL) was chosen as the teaching approach, as the school's principles are student-centered. PBL allows students to explore and learn by doing, encountering a variety of learning environments that prepare them to solve real-world challenges. Therefore, the TEDx idea is valid in promoting the analysis and critical thinking skills necessary to address global issues. Learners found the approach highly interesting and believed it could raise awareness and encourage positive actions towards the presented subject matter. The language used is clear, objective, and value-neutral, with a formal register and precise word choice. The text adheres to conventional structure and formatting features, with consistent citation and footnote style. The structure is clear and logical, with causal connections between statements. The text is free from grammatical errors, spelling mistakes, and punctuation errors.

The PBL approach to teaching targets open-ended questions to be developed over time, providing students with the necessary tools to look for information, analyze, develop content, and answer proposed questions. The PBL approach to teaching targets open-ended questions to be developed over time, providing students with the necessary tools to look for information, analyze, develop content, and answer proposed questions. No changes in content have been made. It fosters students' curiosity and encourages them to seek answers, thereby developing their critical thinking skills. The student is an active participant, referred to as the narrating subject (Freire, 1968), and works alongside the teacher and classmates. They collaborate to develop 21st-century skills, with the teacher and classmates providing active feedback to promote self-evaluation and co-evaluation principles.

Following the commencement of the classroom project in April 2021, the teacher revised the course plan for August 2021 to June 2022, taking into account both national standards and the needs of the students. TEDx talks proved to be effective as unit openers and discussion starters in the classroom. Thus, when adjusting the course syllabus, the primary consideration was the potential impact of implementing the Project-Based Learning approach to teaching (Dewey, 1987) from the outset.

TEDx talks stages of development

In addition, the syllabus designates every Monday as TEDx day. The first task of the lesson is to watch a TEDx Talk related to the central study units previously mentioned. While watching, the teacher asks questions based on the students' reactions. Following the viewing, spontaneous discussions take place among students, teachers, and student-teachers, revealing diverse opinions. Most learners were willing to express their thoughts, provide their perspective, or challenge their peers. This made the class more dynamic, meaningful, and engaging.

After two months of TEDx Mondays, the teacher suggested that students create their own TEDx talk and experience what it is like to be a speaker, rather than just an audience member. This process involved several steps, which are listed and numbered in Table 1.

Table 1. *Stages to creating TEDx in Year 8*

1.	Brainstorming
2.	Topic analysis and selection
3.	Investigation
4.	Scriptwriting
5.	Peer correction and edition
6.	Rehearsals
7.	Presentation day
8.	Final feedback and reflection

Source: Author

Brainstorming

During this stage, students were prompted to consider the essential question: 'How can we make a positive change?' They were then asked to brainstorm topics of interest and record them in their notebooks. There were no restrictions on the number of topics, but the intention was to create a list that would help them select the most important one, as it would be the topic of their TEDx presentation. By the following Monday, the students had already made their decision after having a week to consider their brainstorming.

Topic analysis and selection

This stage was crucial as students discussed their choices with their classmates. Through this process, they shared ideas and helped each other make a final decision on whether to change the topic, adjust it, or stick with their original choice. Additionally, there was negotiation during this stage. For instance, some students discovered that they had selected similar topics and proposed two options: The students either changed their decision for a second topic on their list or chose the same topic but with a different focus. The final topic choices of the students are listed in the Table 2.

Table 2. *Students’ final topic choices*

1.	Radical feminism versus liberal feminism
2.	Political ignorance
3.	Evolution
4.	Perfectionism
5.	Migration from Central America to the USA
6.	Prisoners mistreat
7.	Euthanasia
8.	Beauty and insecurities
9.	Political ignorance
10.	Perfectionism
11.	Sexual harassment
12.	Animal mistreatment in ecotourism
13.	Racism
14.	Discipline as a pillar to achieving goals
15.	Disparity between the amount of money allocated to military spending and the ongoing issue of global famine
16.	General anxiety disorder
17.	Psychological issues affecting adolescents’ lives
18.	Abortion
19.	Social media dangers

Source: Author

Investigation

The research stage lasted for a month and involved students searching for information on the chosen topic both in the classroom and at home. The process included individual work as well as one-to-one sessions between the student and teacher. The accuracy, content, quality, references, and sources of the information were evaluated by both the student and teacher. The student provided ideas and reasons for selecting the information. The teacher provided guidance and direction to the student in case of any inconsistencies. This two-way discussion enabled the student to conduct further research and obtain more useful information for the upcoming session.

Scriptwriting

The writing stage of the study, which lasted for three months, demanded constant dedication, correction, and elaboration from the students. They wrote their scripts both at home and at school, with the latter providing the benefit of having a teacher present to monitor their language use and answer any questions. On one hand, this

process increased students' confidence in their writing, helped them correct mistakes, and structure compound-complex sentences. On the other hand, it allowed the teacher to monitor the student's performance, progress, and understanding of the feedback given in each session.

Additionally, students were able to write in a more peaceful environment at home, taking as much time as they needed to develop their ideas, rewrite, pause, and continue, even the following day. In addition to writing, individuals can also expand their knowledge by researching related content and taking the time to thoroughly read or watch helpful material for their TEDx presentation.

Peer correction and edition

These two processes occurred simultaneously. Students had to continue writing without interruption. The teacher planned peer correction sessions for students to work in pairs, groups, or as a whole group, allowing them to provide recommendations and express their thoughts on the content they were reading. Different types of feedback were planned. Peers provided feedback on the ideas and language used in the text. This included comments on punctuation, grammar, spelling, and vocabulary, as well as suggestions for additional content. At times, classmates also graded each other's work on a scale of 10-100 to identify strengths and areas for improvement. This process was repeated over several weeks to enhance both the language proficiency and content development of the paper for the upcoming TEDx Monday.

Rehearsals

The process commenced once the papers were fully prepared and had received the teacher's final approval. Students rehearsed their talks in various ways, including practicing in pairs or groups of three to provide support and constructive feedback. Additionally, they recorded themselves at home and watched the videos in class to receive feedback from both peers and the teacher. This process enabled the participants to evaluate their performance in terms of English language usage, body language, public speaking, and time management. They practiced in front of the entire class, which provided a larger audience and real-life situations to gauge the public's reactions to the talk and the actual situations the speaker had to face while presenting to an audience. Finally, stage rehearsals commenced. The students' practice session was highly realistic as they rehearsed on the school stage with microphones and presentation slides. Practicing with their peers helped them gain confidence in a safe environment with familiar faces.

Presentation day

The TEDx process concluded with a presentation day attended by primary, middle, and high school audiences. Although it was a simulation of a TEDx event, as the school had not yet been granted a license, it was still a challenging experience for the students. They had to present to a larger audience, including teachers and school administrators. Despite having practiced extensively for almost a year, the students still experienced inevitable fears and moments of anxiety. However, their performance on stage was excellent, and audience feedback praised their thorough preparation and outstanding execution.

Feedback and final reflection

In the final stage, after completing their presentation, students were asked to write a reflection paper. The paper had no evaluation criteria or standards to follow, but rather served as an opportunity for students to express their insights about their overall experience. This process was beneficial for both the students and the teacher, as it allowed them to reflect on what they could have done differently and what they did well. Additionally, students were able to express their opinions, whether in favor of or against the TEDx idea and the annual process. The aim was to assist students in creating authentic writing that allowed them to express themselves freely and provide honest feedback. It also provided an opportunity to consider improvement for the following year.

Results

This study produced three significant results. Firstly, the teacher's intervention had a significant impact on the teacher themselves. Secondly, the students who actively participated in the intervention generated actual results related to their experience and reflection. Finally, the study found that a classroom intervention can have a large-scale impact on the school at a national level.

The teacher has four years of experience teaching seventh and eighth grade at the school. They have encountered various situations with learners and have utilized a range of approaches, materials, and methods to create enjoyable and meaningful learning experiences. Additionally, they have gained insight into students' learning styles, reactions, and emotions in the classroom. Therefore, the desire to innovate in the classroom and the expertise were the motivation behind changing the practices to facilitate more experiential and meaningful learning. This led to an inquiry that later became the pedagogical interest for the school year, resulting in the PBL proposal of TEDx Talks.

“ The teacher was an active participant in the process and became highly involved as a learner. The students aimed to be highly critical and objective in their analysis of the addressed issues. ”

During the practice, the teacher underwent changes due to interventions. The TEDx project involved numerous ideas, proposals, changes, and unexpected variations, which prompted the teacher to reflect on their practices repeatedly. The teacher was an active participant in the process and became highly involved as a learner. They discovered many new things during the study and were influenced by the current way of thinking about teaching. This experience changed their perspective.

The students were active participants and had the freedom to choose their topics and brainstorm ways to answer the essential question: 'How can we make a positive change?' Since then, the perception of the English class has had its ups and downs, including stress, anxiety, and nervousness, but also feelings of challenge, learning, demand, and high responsibility. This essential question prompted significant involvement from the students, who were eager to learn more about the topic. The students aimed to be highly critical and objective in their analysis of the addressed issues. They supported their arguments with evidence and defended their positions, with the goal of influencing their audience.

As active participants in the pedagogical intervention, they were required to write a reflective paper describing their experience. Table 3 displays selected extracts from the students' reflections. These papers are included in the teaching and learning records for further analysis of language use and critical thinking in student narratives.

Table 3. Extracts from students' reflective writing

"This experience taught me about hard work, self-control, and respect."
"When they called me to present, my heart was going to leave my chest, and I was trembling."
"God, I was so happy to be finished that I enjoyed it, but just at the end, saying the TED."
"I am not going to lie; some topics were boring, but others were interesting and got my attention on stage."
"I came out with great results because of my preparation and the knowledge I got when we were writing our TEDs."
"Putting aside the bad moments, not everything was negative when it came to doing this project."
"The final day came, the presenting day after months of practice, and God, it was awful."
"Lastly, it was a very enriching activity. It helped me develop many skills I did not have before."
"Finally, I presented it to the 10th, 11th, and 12th grades. It wasn't as difficult as I thought. However, I wish I could have done it better."
"My strategy was to study with my hamster. It is a good listener and coach."
"I felt very proud of myself because I know that it is not easy to stand up on a stage with a microphone and talk for 5 minutes, but I could, so I was thrilled."

Source: Author

Finally, the classroom was transformed into a Learn-Tech-Space where students actively participated in every proposal brought to the classroom. This change also affected the classroom dynamics, as students proposed ideas to be put into practice in classes or to adjust topics and activities. Furthermore, the small-scale classroom project prompted the teacher to consider taking these practices to another level and giving students a platform to be seen and heard, such as the widely recognized TED official platform. The teacher conducted a comprehensive search to obtain the license required to organize an independently organized school TEDxYouth event. The teacher spent two months pursuing the license after observing the students' active participation and engagement in the learning process.

This license aims to extend classroom practices by providing students with the opportunity to participate in a TEDxYouth event, where their words and actions can be heard by communities worldwide once the audiovisual material is posted on the TEDx channel. It illustrates that classroom practices are not limited and can be expanded through the initiative and willingness of students, directed by passionate teachers.

Discussion

Sharing pedagogical ideas with colleagues and educators in the education field is essential to inspire them to go beyond the classroom and strive for excellence in education. The study was born not only from the teacher's interest and inquiry but also developed and evolved over time from the teacher's intervention with the students, who took a committed and active role.

“ As a result, classroom projects become spaces for learning and teaching, where students can interact with their teachers, peers, and classmates to explore a variety of teaching and learning methods ”

The project was shaped to make it more meaningful for the students by continuously evaluating and checking for adjustments, changes, and adaptations based on the stages of the study. This allowed for the creation of a learning space called the Opportunities Classroom, which mobilizes students and is mobilized by them. The classroom listens to their opinions, proposals, ideas, and thoughts about various social topics of common concern. Furthermore, this project aims to facilitate knowledge sharing and collaboration among educators. The language used in the text is clear, objective, and free from bias or ornamental language. The text adheres to conventional academic structure and formatting, with consistent citation and footnote styles. It can be adapted to meet the needs of different classrooms and areas of study, while prioritizing student input. The grammar, spelling, and punctuation are correct. No changes to the content have been made.

The Problem-Based Learning (PBL) approach is a useful tool that provides ample opportunities for students to practice their English language skills while developing knowledge and skills to become agents of change in global issues. As a result, classroom projects become spaces for learning and teaching, where students can interact with their teachers, peers, and classmates to explore a variety of teaching and learning methods. This approach fosters the development of knowledge, active listening, and mutual awareness, creating a respectful classroom environment that promotes social consciousness. This, in turn, enables individuals to become critical thinkers and take action on global issues that affect people at both local and international levels.

Conclusion

The experience of working with eighth graders for an entire academic year has demonstrated the effectiveness of the PBL approach in creating a TEDx talk that addresses the essential question: How can we make a positive change? The text demonstrates that it integrates various language and cognitive processes, including topic analysis, research, script writing, peer evaluation, and rehearsal for the presentation. This resulted in comprehensive work and a successful presentation that received praise from fellow students, administrators, and teachers.

The proposal for an innovative classroom included the TEDx talk process as an academic project in the English Language Classroom. This fostered a variety of skills, changed students' practices, and facilitated more experiential and meaningful learning. Students were encouraged to express their beliefs, feelings, ideas, opinions, and thoughts about a topic of their concern, showing critical thinking in their narratives.

Then, in their final reflective paper, students can communicate their perspectives on the experience, including what they enjoyed and what they did not. According to their feedback, the experience was mostly positive as it helped them improve their language skills and provided them with the opportunity to freely express themselves on topics of their interest.

Additionally, the TEDx experience had an impact on the teacher as well. As a learner, she was highly involved in the process and discovered new things as the study progressed. She was also influenced by the current way of thinking about teaching English as a means to foster critical thinking processes, which were consolidated in the writing process of a TEDx talk.

The study has some limitations related to class duration and student participation. Some classes were shorter than usual due to school activities, and there were several Monday holidays that resulted in cancelled classes. It was necessary for them to catch up quickly. Some classes were shorter than usual due to school activities, and there were several Monday holidays that resulted in cancelled classes. Additionally, some students were absent on certain days, causing them to fall behind in the process and potentially feel lost.

Further research is recommended on critical thinking to analyze the content of students' TEDx talks and study discourse analysis in three areas. Firstly, the students' narratives in constructing their TEDx talks. Secondly, the students' final narratives to understand their perceptions of all the processes they undertook, from the initial to the final stages. Furthermore, it is necessary to examine the effectiveness of language in oral presentations, including body language, engagement with the topic, topic development, connection with the audience, and most importantly, the ability to persuade and encourage reflection on issues of common concern. Finally, TEDx talks offer a wide range of research opportunities across various fields, from human themes to structural targets.

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Rethinking socio-territorial relations: an urban-rural approach to sustainable development

Repensar las relaciones socioterritoriales: un enfoque urbano-rural para el desarrollo sostenible

Repensando as relações sócio-territoriais: uma abordagem urbano-rural para o desenvolvimento sustentável

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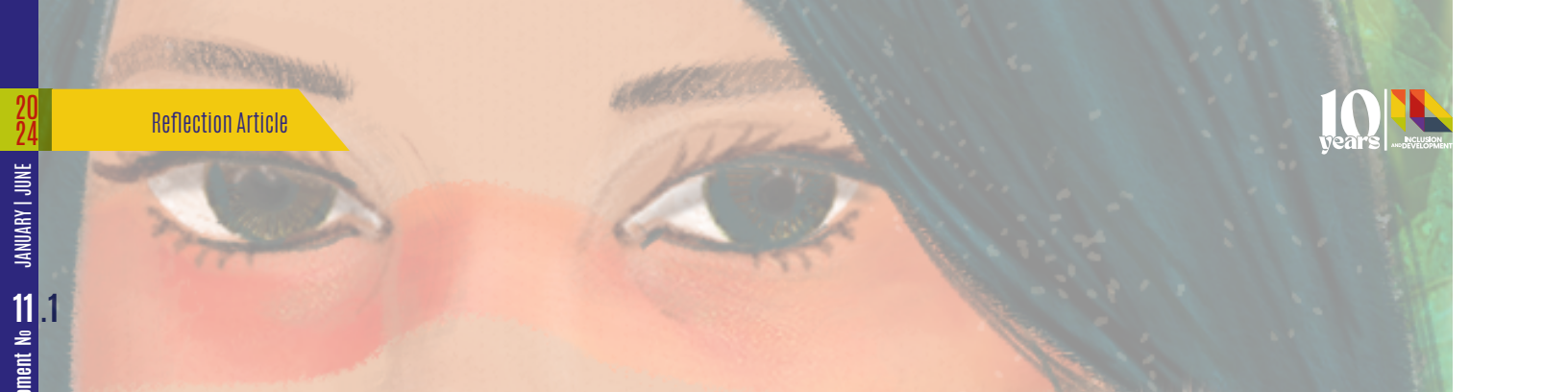
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ABSTRACT

Population growth and continued urbanization put pressure on natural resources, causing significant changes at the territorial level and raising the need for adequate urban and regional planning by local and national governments. To this end, humanity needs to broaden the reflection on the progress of developing nations in order to understand the spatial relationships of societies and how they can increase their knowledge of social, environmental and economic interdependence. In this sense, the purpose of this essay is to present a reflection on the sustainable development of countries through the strengthening of urban-rural interconnections. The approach implies the transition towards an inclusive paradigm that emerges from the understanding of the urban and the rural and their interdependent relationship to guarantee a greater degree of socioeconomic and environmental well-being in the medium and long term.

Keywords: sustainable development; territorial development; rural population; urban population; socio-territorial relations.

RESUMEN

El crecimiento demográfico y la continua urbanización ejercen presión sobre los recursos naturales, lo que causa cambios significativos a escala territorial y eleva la necesidad de hacer una adecuada planificación urbana y regional por parte de los gobiernos locales y nacionales. Para ello, la humanidad requiere ampliar la reflexión sobre el progreso de las naciones en desarrollo a fin de comprender las relaciones espaciales de las sociedades y cómo estas pueden aumentar sus conocimientos sobre la interdependencia social, ambiental y económica. En ese sentido, este ensayo tiene el propósito de exponer una reflexión sobre el desarrollo sostenible de los países a través del fortalecimiento de las interconexiones urbano-rurales. El planteamiento implica la transición hacia un paradigma inclusivo que emerge de la comprensión de lo urbano y lo rural y su relación interdependiente para garantizar un mayor grado de bienestar socioeconómico y ambiental a mediano y largo plazo.

Palabras clave: desarrollo sostenible; desarrollo territorial; población rural; población urbana; relaciones socioterritoriales.

RESUMO

O crescimento demográfico e a urbanização contínua pressionam os recursos naturais, causando mudanças significativas na escala territorial e aumentando a necessidade de um planejamento urbano e regional adequado por parte dos governos locais e nacionais. Para isso, a humanidade precisa ampliar a pensamento sobre o progresso das nações em desenvolvimento para entender as relações espaciais das sociedades e como elas podem aumentar sua compreensão da interdependência social, ambiental e econômica. Nesse sentido, este ensaio tem como objetivo apresentar uma reflexão sobre o desenvolvimento sustentável dos países por meio do fortalecimento das interconexões urbano-rurais. A abordagem implica a transição para um paradigma inclusivo que emerge da compreensão do urbano e do rural e de sua relação de interdependência para garantir um maior grau de bem-estar socioeconômico e ambiental a médio e longo prazo.

Palavras-chave: desenvolvimento sustentável; desenvolvimento territorial; população rural; população urbana; relações socioterritoriais.

Introduction

Modern urban and regional planning seeks to address the social and economic needs triggered by the Industrial Revolution and, today, by the environmental dimension and digitalization (Hall et al., 2019). Sharifi et al. (2023) state that the main thematic areas for planning specialists are related to inequality and socioeconomics, economic growth and innovation, urban ecology and land use planning, and urban policy, governance, and sustainability.

Current conditions are characterized by increasing urbanization, which imposes planning challenges to meet the needs for infrastructure, mobility, transportation, food security, raw materials, access to basic services, etc. In 2007, the world population was split evenly between rural and urban inhabitants. One year later, for the first time, the urban population slightly surpassed the rural population in proportional terms. In 2021, the rural population accounted for 43.52% of the total population (World Bank, 2022), highlighting the trend towards urbanization, especially in developing and less advanced countries.

Despite urban growth, poverty retains a rural face (Kay, 2009). Faced with the challenge of eradicating poverty, sustainable development seeks a social, environmental, and economic balance that promotes the well-being of both rural and urban populations and the environment. However, the accelerated commercial dynamics of this century have called into question the equitable territorial relationships of populations and their activities, and have placed rural inhabitants at a disadvantage in terms of access and coverage of basic services such as health, education, formal employment, housing and sanitation, and Internet access.

Structural changes at the demographic level and in the urban-rural spatial transition can lead to conflicts; thus, a better understanding is required to ensure an optimal transition in land use (Zhu et al., 2020). The ongoing trend of urbanization brings with it artificial spatial configurations, such as transportation networks, paved areas, commercial and industrial zones, sanitary landfills and dumps, and civil constructions in building development. All these factors jeopardize the functional diversity of spaces, making them vulnerable to extreme weather events and pollution (Morgado et al., 2018).

According to Guzmán (2010), cities have been conceived as hubs that import external resources while simultaneously exporting both tangible and intangible waste; this constitutes an economic exchange. However, today there is an increasing need to understand urban-rural relations and their critical importance for sustainable development. This relational approach goes beyond the exploitative or geographical perspective of rural and urban areas and prioritizes focusing on social actors and transformations in the territories.

“ Urban-rural relations are manifested in socioeconomic and environmental interactions among human beings or inhabitants settled in a territory with particular characteristics that allow distinguishing livelihoods and the environment. ”

The “de-agrarianization” of the countryside and the emergence of economic pluriactivity in rural areas (i.e., agricultural and non-agricultural) have altered the relationship between the countryside and the city (Ávila, 2005). These economic transitions must be proactively and comprehensively planned from the urban-rural sphere with the aim of building agro-food and sustainable relationships from a spatial and land-use approach at the regional level (Lazzarinni, 2018). The urban-rural relations are manifested in socioeconomic and environmental interactions among human beings or inhabitants settled in a territory with particular characteristics that allow distinguishing livelihoods and the environment.

Hou et al. (2020) found that the quantity and quality of ecosystem services were being affected by the landscape pattern, associated with land cover and use. Sukhdev et al. (2015) categorize ecosystem services according to their function (climate regulation, habitat, provisioning, and cultural) and place ecosystems and their services as a central axis for the development of human societies and the conservation of biodiversity.

He and Zhang (2022) conclude that the asymmetric power relations generated since the Industrial Revolution (such as inequality in the division of labor) cause urban-rural disparities. In order to create more equitable societies, countries are called upon to change their conception of development, taking into account development hubs and the quality of urban-rural relations. In this regard, this essay aims to present a reflection on the sustainable development of countries through a vision for strengthening urban-rural relations.

Development

In 1987, the Brundtland Report highlighted the need to unite the environment and humanity, emphasizing the necessity for human development that considers temporal and generational dimensions. It also stressed the integration of three pillars: society, environment, and economy.

This report led to the definition of sustainable development as an inclusive, environmentally friendly, and economically viable concept that considers the ability of future generations to meet their own needs (World Commission on Environment and Development [WCED], 1987). Sustainable development is based on the concepts of human needs and ecological limitations, thereby establishing itself as a framework for designing development strategies that transform the economy and society in accordance with the environment.

According to López (2015), the Brundtland report is a precedent regarding humanity’s sustainability challenge. From this milestone, the states organized within the United Nations have established objectives for the global pursuit of sustainable development alternatives. Between 2000 and 2015, countries defined the Millennium Development Goals (MDGs) and, in 2015, presented the Sustainable Development Goals (SDGs) to be achieved by the end of the third decade of the 21st century.

One of the criticisms of the concept of sustainable development is the great difficulty in recognizing its practical usefulness on a territorial scale (Tapia, 2020). Gómez (2017) considers critical elements to be the lack of clarification of goals and objectives, the absence of data, and the precise delineation of responsibilities and commitments. This results in the failure to achieve the goals of the development agenda in a context where the concept of sustainable development has had little penetration in local communities and institutions.

Various countries adhering to the United Nations are committed to reporting their progress on the SDGs, but there is little evidence of achievements, as well as fragile public policy instruments, that is, with little or no coherence in formulation and impact evaluation. To measure progress concerning goals, it is necessary to have clarity on the social, environmental, and economic landscape through describable and distinguishable metrics or qualities, prior to the implementation of policy measures. This panorama or state of affairs is called the baseline, the starting point for executing actions that impact the purpose of public policy.

One point to consider when defining the baseline is understanding urbanity and rurality, two contexts with particular social, environmental, and economic values that maintain a spatial relationship in all aspects.

To address the needs and solve problems on a territorial scale, the context (whether urban or rural) shapes the conditions of human life and its activities, as well as the possibilities for development plans. For example, rural

poverty must be addressed from a different approach than urban poverty, especially regarding its conception and tools.

Current societies are characterized by their level of development according to the Human Development Index (HDI), which considers aspects of health, income, and education. The HDI is a macroeconomic indicator that presents the overall situation of a country; however, there are socio-territorial inequalities within countries. Indeed, the current challenge is to clarify and understand the types of inequality that are barriers to human development and the factors that give rise to them (United Nations Development Programme [UNDP], 2019).

Sky et al. (2018) conclude that, in the face of globalization, changes in urban-rural relations have occurred, particularly concerning social inequality and land-use changes, driven by the rural exodus. The rise of economic activities in urban areas has drawn young inhabitants from rural zones to seek better conditions. This dynamic necessitates that local and national governments plan development on an urban and regional scale (this includes peri-urban and rural areas), because policy measures can lead to positive or negative consequences on land use.

“ The urban-rural relations are manifested in socioeconomic and environmental interactions among human beings or inhabitants settled in a territory with particular characteristics that allow distinguishing livelihoods and the environment. ”

The 21st century has been marked by the intensification of urbanization in countries, the disconnection from nature and rural activities, and the digital and technological revolution, mainly in major urban centers. However, issues such as socio-territorial inequality, climate change, food crises, among others, are beginning to steer humanity towards sustainability. For this reason, societies need to reflect on the importance of recognizing the value of territories and their functionalities to ensure a socio-environmental balance that transcends water, food, health, energy, and economic security.

The term security refers to the absence of risk or danger. At the state level, the preservation of social peace is filtered through the lens of satisfying the population's needs and guaranteeing fundamental rights. However, when discussing water, food, health, energy, and economic security, very few consider the determining factors and their spatial arrangement. For example, the water security of urban areas, which often contain contaminated water sources, depends on the quality of upstream ecosystems, where there is lower population density and demographic pressure. A large part of raw water intake occurs in areas minimally affected by urbanization; however, in practice, is there any form of compensation from urban to rural inhabitants?

It is not about reducing the rural areas to a space of provisioning or linear exchange. In this regard, Martínez (2017) points out that countries must overcome the view of rural areas as merely static reservoirs of resources for the city or as spaces subordinated to urban areas. In reality, it is necessary to value the rural space based on the dynamics within the territory and its horizontal interdependence with the urban area. For example, agricultural activity is no longer just about the production of food and raw materials. Their functions have diversified (structuring rural territories, conserving biodiversity, and controlling the unregulated urban expansion [Guzmán, 2010]). The new visions of rural areas integrate the supply of natural resources, leisure spaces, landscaping, and culture, which has generated greater complexity in terms of interconnection and dynamism (Pérez et al., 2009).

The relationships between urban and rural territories of these times must promote the exchange of human, natural, technological, infrastructure, financial, cultural, and informational resources. While there is usually a gap between urban and rural populations in terms of access to basic services and facilities for human development, it is necessary to overcome these limits and make room for the productive and economic inclusion of rural territories and their inhabitants. An alternative perspective is required that seeks unprecedented possibilities, considering the culture, to incorporate them into national and international dynamics through inclusion and participation (Samper, 2014).

On the urban side, cultural factors have also been decisive in the construction of sustainable cities, as they mitigate the pressure of economic competitiveness of modernity and give way to environmentally friendly patterns. Today, the attraction of city tourism for both nationals and foreigners is focused on public, cultural, and green spaces (Lezama and Domínguez, 2006). Cities with little territorial planning in these areas need to rethink, redesign, and implement projects to create recreational and leisure spaces such as plazas, parks, public markets, pedestrian pathways, and the conservation of local architecture, among others.

The purpose of the connection between territories is to enhance the quality of life for urban-rural inhabitants (children, adolescents, adults, and the elderly), without discrimination based on gender or ethnicity. The problems of development are related to territorial injustices in the social, environmental, and economic dimensions that can engender territorial conflicts related to resources (water, sanitation, precious metals, forests, etc.).

The dynamics and interconnections between urban and rural inhabitants can contribute to the distribution of resources and to the understanding of different realities and world views. Nevertheless, an institutional framework is required to guide and support these actions in order to ensure balanced negotiations that culminate in the socioeconomic and environmental recognition of the contributions made by populations and their territories for the sustainable development of the entire society.

According to Kalfas et al. (2023), the political actions of the State and institutions must manage land and associated resources based on local realities and customs, as well as the effects on ecosystems and social systems. Mensah and Casadevall (2019) emphasize the urgent need to formulate and implement social policies based on tolerance, social cohesion, and justice by enshrining universal human rights, inclusion, equity, and governance.

“ The term security refers to the absence of risk or danger. At the state level, the preservation of social peace is filtered through the lens of satisfying the population’s needs and guaranteeing fundamental rights. ”

Conclusion

Territorial interdependence is an interesting concept for rethinking a country’s socioeconomic and environmental system, considering the population, its territory, and the benefits generated in both urban and rural areas. The approach is based on a scheme of reciprocity that perpetuates a dynamic of social welfare that is fair for the environment, urban and rural societies, and the economy.

There are fundamental functions that emerge and develop in rural areas, such as the production of food, raw materials, untreated water, energy, oxygen, and other goods and services from both managed and unmanaged ecosystems. From this perspective, the current conception of sustainable development must be based on the quality of socio-territorial relations and the goods and services that enable the proper functioning of systems within countries.

The understanding of the satisfaction of needs, depending on who or what provides them, can be an integrative element to foster mobility from urban to rural areas and vice versa. Rural territories also hold potential for attraction in terms of landscapes and natural and cultural resources to meet the needs of urban societies. In the same vein, they require urban leverage for local development and economic inclusion, primarily generated by the potential demand from urban areas.

Given this synergistic reality between the urban and rural areas, it is imperative to make a social recognition of the territories and their contributions to sustainable development. In this regard, local, district, provincial, and national governments play a leading role in urban and regional planning to include reciprocity measures aimed at promoting territorial development in urban, peri-urban, and rural areas. For this, the intervention of the State and local governments is required, as the policy of laissez-faire and the outcomes of the free market cannot be endorsed in a situation where adjustments are still pending, such as incorporating the environmental services provided by ecosystems into the market for social well-being and biodiversity conservation.

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Raising awareness about inorganic solid waste management: an experience in an educational institution

Creando con-ciencia sobre el manejo de residuos sólidos inorgánicos: una experiencia en una institución educativa

Conscientização sobre o gerenciamento de resíduos sólidos inorgânicos: uma experiência em uma instituição de ensino



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ABSTRACT

From an environmental care perspective, a problem regarding the management of inorganic solid waste in the Municipal Educational Institution Ciudad Eben Ezer in the municipality of Fusagasugá (Cundinamarca) became evident. Therefore, pedagogical strategies were sought to promote its reduction, reuse and recycling among elementary school students. The study was conducted under a sociocritical paradigm, qualitative approach and action-research design. For the collection of information, a documentary review, a research workshop and a focus group interview were used, techniques applied to a convenience sample of 15 elementary school students. The results, from the categorical analysis, showed that the institution has developed actions to promote the adequate management of solid waste, but these have remained in the formal curriculum. The conclusion is that it is possible to develop the environmental awareness and commitment of the students through the implementation of pedagogical strategies.

Keywords: environment; education; pedagogical strategies; solid waste; environmental awareness.

RESUMEN

Desde una perspectiva de cuidado del ambiente, se evidenció una problemática en torno al manejo de residuos sólidos inorgánicos en la Institución Educativa Municipal Ciudad Eben Ezer del municipio de Fusagasugá (Cundinamarca). Por ello, se buscaron estrategias pedagógicas para fomentar su reducción, reutilización y reciclaje entre los estudiantes de básica primaria. El estudio se planteó bajo un paradigma sociocrítico, enfoque cualitativo y diseño de investigación-acción. Para la recolección de la información se empleó la revisión documental, el taller investigativo y la entrevista en grupo focal, técnicas aplicadas a una muestra por conveniencia de 15 estudiantes de básica primaria. Los resultados, desde el análisis categorial, permitieron evidenciar que en la institución se han desarrollado acciones para promover el manejo adecuado de los residuos sólidos, pero estos se han quedado en el currículo formal. Se concluye, a partir de la implementación de estrategias pedagógicas, que es posible desarrollar la conciencia y el compromiso ambiental de los estudiantes.

Palabras clave: medioambiente; educación; estrategias pedagógicas; residuos sólidos; conciencia ambiental.

RESUMO

Do ponto de vista do cuidado ambiental, foi identificado um problema relacionado ao gerenciamento de resíduos sólidos inorgânicos na Instituição Educacional Municipal Ciudad Eben Ezer, no município de Fusagasugá (Cundinamarca). Por esse motivo, buscaram-se estratégias pedagógicas para promover sua redução, reutilização e reciclagem entre os alunos do ensino fundamental. O estudo foi baseado em um paradigma sociocrítico, uma abordagem qualitativa e um projeto de pesquisa-ação. Para a coleta de informações, foram utilizadas uma revisão documental, um workshop de pesquisa e uma entrevista de grupo focal, técnicas aplicadas a uma amostra de conveniência de 15 alunos do ensino fundamental. Os resultados, a partir da análise categórica, mostraram que a instituição desenvolveu ações para promover o gerenciamento adequado dos resíduos sólidos, mas elas permaneceram no currículo formal. A conclusão é que, por meio da implementação de estratégias pedagógicas, é possível desenvolver a consciência ambiental e o comprometimento dos alunos.

Palavras-chave: meio ambiente; educação; estratégias pedagógicas; resíduos sólidos; conscientização ambiental.

Background

The amount of solid waste deposited in the world's large landfills reflects what humans have done during their time on the planet and its consequences. Along with population growth, consumption needs have also risen, generating a significant global economic, social, and environmental impact due to the excessive amounts of inorganic waste. "[This] creates a chain where an unnecessary need is generated, as a result of strategies that drive the purchase of products, without considering their manufacturing process and end-of-life" (Escobar and Fontalvo, 2020, p. 6). This indicates that the environmental issue caused by the amount of solid waste generated and its inadequate management requires urgent attention.

At the national level, "in 2021, an average of 33,938.58 tons/day of solid waste were disposed of by the public sanitation service in the national territory, which represents an increase of 4.16% compared to 2020" (Superintendence of Public Utilities [Superservicios, for the Spanish original], 2021, p. 15). This indicates that the production of waste has been increasing, which is concerning due to the impact it can have on ecosystems and the policies that need to be implemented for its proper treatment.

In the same vein, in the municipality of Fusagasugá (Cundinamarca), cases of improper solid waste management, particularly inorganic waste, have been reported. This is one of the most concerning environmental issues due to its high volume, its impact on the city's cultural landscape, and the contamination of water sources (Guerrero et al., 2021). This is also evident in public spaces, such as educational institutions. In these scenarios, educational processes such as the School Environmental Project (PRAE, for the Spanish original) are expected to foster the students' environmental awareness and commitment towards their surroundings (Valencia and García-Noguera, 2024).

In particular, at the Municipal Educational Institution (IEM, for the Spanish original) Ciudad Eben Ezer, the Institutional Educational Project (PEI, for the Spanish original) has diagnosed that students "do not have training regarding solid waste management, revealing the lack of shared responsibility between municipal environmental policies and the school's role concerning the issue" (IEM Ciudad Eben Ezer, 2022, p. 33).

Given the above and in order to provide solutions to the environmental issues caused by improper management of inorganic solid waste, pedagogical actions are proposed to raise the environmental awareness of students. This study seeks to establish strategies to promote the reduction, reuse, and recycling of inorganic solid waste among elementary school students at the Municipal Educational Institution Ciudad Eben Ezer.

Background

To begin with, it is important to consider the paper *Influence of the Management of Inorganic Solid Waste on the Level of Environmental Perception of Families in the Cementos Lima Camp* by Hurtado and Vásquez (2022). They conclude that the application of the strategy of segregation, collection, transportation, storage, and recovery of waste contributes to the environmental recovery of the environment.

The research study *Application of the Three Rs Rule for Raising Environmental Awareness Regarding the Problem of Inorganic Solid Waste in the Daily Activities of Sixth Grade Students at the Libertador Mariscal Castilla Educational Institution in the District of Oxapampa*, by Espinoza (2022), concludes that it is important to stimulate students environmentally through the Three Rs training workshop because it is a practical teaching-learning tool.

And the project *The management of solid waste in the school environment* carried out by Ballinas and Flores (2019) concludes that understanding the current state of waste management is essential in order to suggest management strategies and search for models that ensure that the entire educational community is committed to environmental care. Additionally, it allows documenting the operationalization of the categories indicated in the study.

For conceptualization purposes, the definition of *solid waste* is taken from Article 1 of Decree 838 of 2005, issued by the Ministry of Economic Development, which states:

Solid waste or refuse. It is any object, material, substance, or solid element resulting from the consumption or use of a good in domestic, industrial, commercial, institutional, or service activities, which the generator abandons, rejects, or delivers, and that is capable of being utilized or transformed into a new good with economic value, or sent to final disposal. (Ministry of Economic Development, 2005, p. 1).

This definition applies to the provision of public sanitation services. Solid waste also includes the waste produced from mowing the lawn, trimming trees, sweeping, and cleaning public spaces and roads. The waste that can be used and the waste that is not separated based on their harmfulness (Rivas, 2013).

In the modern world, proper solid waste management has gained increasing importance on a global scale. This is primarily because there is a constant search for sustainable environments that provide fair, viable, and manageable socioeconomic development, taking into account both the environment and society. "The exponential increase in the population also increases waste generation, which in turn reproduces greenhouse gases that contribute to global warming and climate change" (Serna & Serna, 2022, p. 397).

For the above reasons, numerous environmental initiatives have been undertaken to create a more habitable planet for current and future generations. In the same way, the different states have established local-level policies that greatly contribute to achieving the necessary change.

“The exponential increase in the population also increases waste generation, which in turn reproduces greenhouse gases that contribute to global warming and climate change” (Serna & Serna, 2022, p. 397). ”

In relation to the term “environment,” despite the fact that most people continue to use the term (in Spanish) *medio ambiente*, the Panhispanic Dictionary of Doubts of the Royal Spanish Academy (2023) advises against its use and recommends instead (the single word) *medioambiente*, defined as the “set of circumstances or external conditions to a living being that influences its development and activities”. For this case study, this meaning will be used in order to give sense to all the conceptual content of the topic.

Finally, environmental pedagogy (EP) is an initiative that, within the school setting, can contribute to the study of the environment and the proper management of solid waste (Campos et al., 2024). It is part of the educational process and ideally should have an interdisciplinary approach, focusing on specific topics according to the needs of the school context. “The ultimate reason for Environmental Pedagogy, since its origins, is to promote a shift in the model of the human relationship with the environment” (Suárez-López et al, 2019, p. 100). Therefore, it can be concluded that education is fundamental for raising awareness about environmental issues.

Methodology

The study is framed within the socio-critical paradigm, which is defined as emancipatory as it invites the subject to undertake a process of introspection and analysis about the society they are part of and the potential for change they can foster (Orozco, 2016). It also employs the qualitative approach through the use of non-standard techniques, allowing the inclusion of participants' viewpoints and perspectives in the collected data (Hernández et al., 2014). And in relation to the design, it is framed within action research, which motivates reflection processes that, in a critical manner, allow understanding the problem and designing intervention actions (García-Noguera, 2020).

In relation to the study participants, the project was conducted at the IEM Ciudad de Eben Ezer. The chosen population were third, fourth, and fifth grade students of primary education (a total of 105: 58 girls and 47 boys) and as a convenience sample, 15 students (8 girls and 7 boys) were considered, with five from each of the mentioned grades. Literature reviews, research workshops, and focus group interviews were used to gather the information. Each of the techniques was operationalized through instruments designed and validated within the study, via expert opinion (Hernández et al., 2014).

The collected information was analyzed considering the analysis category “Environmental pedagogical strategies to promote the reuse of inorganic solid waste” and the subcategories “Proposed pedagogical strategies for the reuse of inorganic solid waste,” “Knowledge of inorganic solid waste,” and “Lessons learned about the reuse of inorganic solid waste.” The data were recorded, coded, and presented using categorical analysis, and interpreted based on a methodological triangulation (Hernández et al., 2014).

Results

Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste

This subcategory was developed through an analysis of the literature, for which a documentary analysis guide was used as instrument, allowing the collection of the information described in Table 1.

Table 1. Information collected in the subcategory
“Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste”

Category	Subcategory	Unit of analysis	Findings
Environmental pedagogical strategies to promote the reuse of inorganic solid waste	Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste	PEI	EPPRDPI1: The IEM Ciudad Eben Ezer seeks to consolidate healthy and safe spaces for the educational, labor, and social activities of the community, and aims to establish sustainable relationships and strategies for the care of and harmonious interaction with the environment. EPPRDPI2: institutional principles. 1. The guarantee of safety, health care, and disease prevention for students, administrative staff, teachers, and directors of the institution. 2. The order and cleanliness of institutional spaces and the care for the environment. EPPRDPI3: institutional objectives. Adopt the educational approach established in the institutional pedagogical model as a mechanism for improving quality, as well as the sense of institutional belonging.
	Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste	PRAE	EPPRDPR1: campaign for the development of critical thinking habits and responsible consumption in the community “May your consumption reduce the footprint on our planet.” EPPRDPR2: general objective. Generate strategies that allow the educational community to understand the interdependent relationships it maintains with its environment, in a reflective and critical manner, in order to promote appreciation and respect for the environment, especially from the perspectives of values, human rights, peace, democracy, and cultural, scientific, and technological improvement, with local and global projection. EPPRDPR3: specific objective. Encourage waste separation at the source in accordance with the new national regulations (Resolution 2184 of 2019). EPPRDPR4: scheduled activities for the year 2023. 1. Awareness event through a cinema-forum concerning consumerism as a widespread issue due to the excessive use of natural resources and the uncontrolled generation of waste. 2. Sessions on the collection and separation of solid waste at all locations.

Category	Subcategory	Unit of analysis	Findings
Environmental pedagogical strategies to promote the reuse of inorganic solid waste	Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste	Area Plan for Natural Sciences	EPPRDPA1: Basic Standards by Competencies.
			Living environment: I identify structures of living beings that allow them to develop in an environment and that I can use as classification criteria.
			Physical environment: I place myself in the universe and on Earth and identify characteristics of matter, physical phenomena, and manifestations of energy in the surroundings.
			EPPRDPA2: Basic Learning Rights.
			DBA 6, 7: I identify adaptations of living beings, taking into account the characteristics of the ecosystems in which they live.
			DBA 3, 4, 6, 7: I explain the dynamics of an ecosystem, taking into account the energy and nutrient needs of living beings. EPPRDPA3: Basic Learning Rights.
			DBA 3: I identify and describe the flora, fauna, water, and soil of my environment.

Source: Prepared by the authors, 2024.

Knowledge of inorganic solid waste

This subcategory was developed through a research workshop, for which the workshop protocol was used as an instrument, allowing the collection of the information detailed in Table 2.

Table 2. Knowledge of inorganic solid waste

Category	Subcategory	Unit of analysis	Findings
Environmental pedagogical strategies to promote the reuse of inorganic solid waste	Knowledge of inorganic solid waste	Classification of waste	CRTEE008: "I want to recycle because there are many items in the trash that we can reuse."
			CRTEE009: "It is necessary for us to be able to reuse everything again because in this way we help the planet."
			CRTEE0010: "We are not aware of the harm we are causing to the planet." CRTEE0012: "The students have a lot of responsibility for what happens in the school with the garbage, excuse me, the solid waste."
		Characteristics of Waste	CRTEE005: "It is the waste that we throw into the trash." CRTEE0012: "It is all waste that is left on the ground." CRTEE0010: "What we find in the garbage chutes."
		Reuse of waste	CRTEE009: "Reuse; for example, bottles to fill them with something else." CRTEE0011: "Use them to make other objects; for example, cardboard boxes to make trash bins." CRTEE001: "Wash those items and reuse them, such as plastic cutlery."
		Waste that is generated	CRTEE001: "They are the waste materials we find in the trash." CRTEE002: "Waste is everything that people generate. It can be related to food or the materials they use." CRTEE003: "Solid waste encompasses all refuse from human activities." CRTEE004: "Reusing is to use again the things we discard."

Source: Prepared by the authors, 2024.

Lessons learned on the reuse of inorganic solid waste

For the exploration of this subcategory, it is important to consider the educational proposal “*Creando con-ciencia*,” which aims to implement pedagogical strategies that enable the reuse of inorganic solid waste among students in the 3rd, 4th, and 5th grades of primary education at IEM Ciudad Eben Ezer. The implementation of this proposal (see Table 3) was based on the diagnosis constructed from the results obtained in the subcategories “Pedagogical strategies for the reuse of inorganic solid waste” and “Knowledge of inorganic solid waste.”

Table 3. Educational Proposal “*Creando con-ciencia*”

Category	Subcategory	Unit of analysis	Findings
Introductory workshop on managing inorganic solid waste	The students watch videos about the management of inorganic solid waste and, through questions, raise concerns about the topic.	Teacher Students	Create expectations regarding the topic of inorganic solid waste management in order to initiate contextualization.
Workshop “Characterizing the issue of inorganic solid waste management in the institution”	The Problem-Based Learning method is applied as follows: Exploration of deposits and tour of the facilities. Classification and separation of waste into the corresponding bins. Preparation (cleaning) of inorganic waste, which involves drying the waste and placing it in the white container.	Teacher Students	Recognize and characterize the issues related to the management of inorganic solid waste through its classification and separation.
Workshop “Proposal of Solutions for the Reuse and Recycling of Inorganic Solid Waste”	The students watch videos about creating toys and other objects using recycled or reused materials and propose actions to replicate this within the institution.	Teacher Students Interviewed	Develop competencies in the appropriate use of inorganic solid waste to create toys and use them in the classroom.
Workshop “Evaluation and Dissemination of the Results of the Implementation of the Educational Proposal”	1. Presentation of the work done to other grades, emphasizing the importance of proper inorganic solid waste management. 2. Interview to evaluate the learning of concepts and practices.	Teacher Students	Evaluate the management of inorganic solid waste and the impact of the proposal on both the students involved and the educational community.

Source: Prepared by the authors, 2024.

After the implementation of the educational proposal, a focus group interview was conducted using an interview guide as instrument, which allowed for the collection of the information detailed in Table 4.

Table 4. Lessons learned on the reuse of inorganic solid waste

Category	Subcategory	Unit of analysis	Findings
Environmental pedagogical strategies to promote the reuse of inorganic solid waste	Lessons learned on the reuse of inorganic solid waste	Inorganic solid waste	AREGFE0011: "Because this way, less waste is generated." AREGFE002: "Because we do not dispose of so much waste in trash containers." AREGFE0013: "Because this way we do not discard so many useful things." AREGFE003: "They are very important because, in this way, everyone learns to reuse and there is less waste." AREGFE0014: "This way, we all continue with the collection and classification of inorganic solid waste." AREGFE001: "Activities with solid waste can become crafts." AREGFE0015: "The more we reuse, the better the environment will be." AREGFE006: "When we reuse these inorganic solid wastes, we improve the waste conditions in schools, and that is good for the environment." AREGFE007: "The environment is protected when there is not so much solid waste on the ground or in the trash bins." AREGFE009: "When we practice effective solid waste management, we become more convinced that we must help the planet."

Source: Prepared by the authors, 2024.

Discussion

Once the analysis of results was completed, triangulation was carried out to view the findings in a cross-sectional manner, as detailed in Table 5.

Table 5. Triangulation of the results

Category	Subcategory	Information collected			Conclusion
		Literature Review	Workshop for students	Final interview	
Environmental pedagogical strategies to promote the reuse of inorganic solid waste	Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste	EPDRDPI1: The IEM Ciudad Eben Ezer seeks to consolidate healthy and safe spaces for the educational, labor, and social activities of the community, and aims to establish sustainable relationships and strategies for the care of and harmonious interaction with the environment.	CRTEE0012: "The students have a lot of responsibility for what happens in the school with the garbage, excuse me, the solid waste." CRTEE0013: "There is no awareness in the school. We can help with that."	AREGFE001: "Yes, ma'am, now the floor looks cleaner." "There is no paper or waste on the floor." The classmates use the bins, although they still get confused about where to dispose of organic and inorganic waste."	Considering the category "Environmental Pedagogical Strategies to Promote the Reuse of Inorganic Solid Waste" and the subcategory "Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste",

Category	Subcategory	Information collected			Conclusion
		Literature Review	Workshop for students	Final interview	
Environmental pedagogical strategies to promote the reuse of inorganic solid waste	Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste	EPPRDPI2: institutional principles. 1. The guarantee of safety, health care, and disease prevention for students, administrative staff, teachers, and directors of the institution. 2. The order and cleanliness of institutional spaces and the care for the environment. EPPRDPI3: institutional objectives. Adopt the educational approach established in the institutional pedagogical model as a mechanism for improving quality, as well as the sense of institutional belonging.	CRTEE001: "There are trash cans, but we do not use them, and there is a lot of garbage outside of them."	AREGFE003: "We now use the terms better: instead of trash, we say solid waste." AREGFE005: "The three types of bins are already being used, and in some grades they are making objects with inorganic solid waste, such as vases, flowers, ornaments, and other items."	There is very little consistency between the PEI, the PRAE, and the institution's curriculum grid. This is demonstrated by the students' limited appropriation of both the conceptualization and the practices, as well as their low environmental awareness..
	Knowledge of inorganic solid waste	EPPRD3: In the pedagogical proposal, the curriculum design is based on two fundamental elements: Basic Quality Standards (EBC) and Basic Learning Rights (DBA). They involve themes or content, and we find cross-cutting topics.	CRTEE001: They are the waste materials that we find in the trash; CRTEE002: Waste includes everything generated by people, which can be food-related or come from items they use. CRTEE003: Solid waste encompasses all refuse from human activities	AREGFE005: "The more we reuse, the better the environment will be." AREGFE006: "When we reuse these inorganic solid wastes, we improve the waste conditions in schools, and that is good for the environment." AREGFE007: "When we practice effective solid waste management, we become more convinced that we must help the planet."	Taking into account the category "Environmental Pedagogical Strategies to Promote the Reuse of Inorganic Solid Waste" and the subcategory "Knowledge of Inorganic Solid Waste," it was found that, from institutional documents and the perceptions of the students, the initial knowledge was very superficial and there was considerable confusion. However, when the initial workshop was conducted and the proposal was subsequently implemented, the students were able to appropriate it to the point of managing it in context and transmitting it to their peers in other grades.

Category	Subcategory	Information collected			Conclusion
		Literature Review	Workshop for students	Final interview	
	Lessons learned on the reuse of inorganic solid waste	EPPRDPA1: Basic Standards by Competencies. Living environment: I identify structures of living beings that allow them to develop in an environment and that I can use as classification criteria. Physical environment: I place myself in the universe and on Earth and identify characteristics of matter, physical phenomena, and manifestations of energy in the surroundings. EPPRDPA2: Basic Learning Rights. DBA 6, 7: I identify adaptations of living beings, taking into account the characteristics of the ecosystems in which they live. DBA 3, 4, 6, 7: I explain the dynamics of an ecosystem, taking into account the energy and nutrient needs of living organisms. EPPRDPA3: Basic Learning Rights. DBA 3: I identify and describe the flora, fauna, water, and soil of my environment.	CRTEE001: "They are the waste materials we find in the trash." CRTEE002: "Waste refers to everything generated by people and can include food or items they use." CRTEE003: "Solid waste encompasses all refuse from human activities."	AREGFE007: "First of all, we didn't know very well how to say each thing, we didn't know how to classify the waste, or what we could use it for, but with the help of the teacher, the videos, and the activities we did, we learned a lot, and now we want to form our environmental group." AREGFE009: "Just as we did when we went to the classrooms and told the students not to throw everything into the same trash can and especially not on the ground, to use the appropriate trash cans, and that some of the objects they were going to discard could be reused to make better use of them, thereby helping to take care of the school and the environment."	Regarding the category "Environmental pedagogical strategies that promote the reuse of inorganic solid waste" and the subcategory "Learnings about the reuse of inorganic solid waste," the achievement of the objective is demonstrated at IEM Ciudad Eben Ezer. The students learned and relearned in the process, managing to appropriate concepts and practices and transferring them.

Source: Prepared by the authors, 2024.

Regarding the first subcategory ("Proposed Pedagogical Strategies for the Reuse of Inorganic Solid Waste"), once the results were analyzed, it was found that the PEI document (which condenses the PRAE and the curricular framework) is disconnected from solid waste management (specifically, inorganic), as there is no defined pedagogical strategy concerning the environmental topic and, therefore, waste management:

El Proyecto Educativo Institucional (PEI) funge como herramienta de gestión educativa y planeación del currículo oficial de las instituciones en respuesta a sus prospecciones, representaciones e ideales de ciudadanos, en este caso, vinculados a lo eminentemente humano. (Orozco, 2021, p. 295).

While there are objectives and activities within the PRAE that address the issue, it is not sufficient for it to become an institutional policy that sets out guidelines to follow. In this regard, Navarro and Villafañe (2022) state:

The PRAE is an improvement opportunity for the institution, in addition to recognizing it as a pedagogical tool that promotes environmental care and seeks the participation of the entire educational community for its design. It takes into account pedagogical tools and strategies that socialize and integrate the different social actors, each with a role and responsibility that ensures participation in the program. (p. 13).

The lack of a clear horizon prevents the materialization of necessary competencies in students within both pedagogical practices and the teaching-learning process to achieve environmental awareness (López and García-Noguera, 2024). In this regard, Pulido (2020, p. 258) states that “the Environmental Pedagogy Program (PRAE) must have a direct relationship with the context in which it is developed to promote the analysis, understanding of problems, and local environmental potentialities. It must create spaces for citizen participation.”

In this way, the students themselves prefer to involve other groups and grades in the proposal. From this perspective, it is possible that the study participants (third, fourth, and fifth grades) will project future goals that could well serve as a foundation for the mainstreaming of solid waste management within the institution, especially given that the school's emphasis is on health promotion and prevention.

The proposal initiated by the children is fundamental. The Ministry of National Education states that students should propose learning alternatives and build knowledge in a cross-sectional manner, thus generating autonomous knowledge. However, the educational community is also encouraged to participate.

Every educational institution must develop and implement an institutional educational project with the participation of all stakeholders. This project should outline how the educational goals determined by the Law will be achieved, taking into account the social, economic, and cultural conditions of its environment. (Decree 1860 of 1994, Chapter III, Article 14, p. 7).

The regulation is clear on this subject, and in this paper it is demonstrated that, with a pedagogical proposal, students can be involved in such a way that they come to realize the importance of the subject for the entire institution, which suggests a re-signification of the document. As Manrique (2021) says:

The importance of updating curricular frameworks in educational institutions lies in determining the context of the institution and addressing the gaps in the quality of education provided that need to be remedied. (p. 86).

Regarding the second subcategory (“Knowledge of inorganic solid waste”), substantial changes were evidenced throughout the project. At the beginning, students were not at all knowledgeable; one could say that they were not interested. It was important to generate a “reflection on the relationship that humans should establish with the environment, the appropriation of concepts related to the object of study and their application” (Lozano, 2023, p. 3). Thus, when applying the inquiry workshop, general notions about the topic were evidenced in the preconceptions, but there was no coherence in them.

Once the videos were watched, the children displayed greater interest, because they could better relate to the topic and take it more seriously than before. Additionally, they connected it with experiences and aspects of their own environment, starting from meaningful learning. In this regard, Baque and Portilla (2021) state:

Meaningful learning is a teaching strategy that emerges today as a solution to innovation problems in teaching, in which teachers have opted to implement tools as teaching strategies to guide the study to the knowledge of the students. (p. 85).

Upon engaging in the activities, the students identified key concepts and began to handle them comfortably and appropriately, as evidenced in the presentations they enthusiastically prepared. In this regard, Casas (2022) states:

In order for the individual to keep in mind the knowledge, experiences, and encounters related to the environment and develop an environmental consciousness that enables them to act and think in favor of the environment, all dimensions of environmental consciousness must work together (active, cognitive, affective, and conative). (p. 34).

Next, during the sharing session, there were some agreements and disagreements that raised concerns regarding the importance of inorganic solid waste management. This subcategory was possibly the one where the most progress was made, because when the proposal was implemented, the students managed to maintain a conversation using technical terms. In one of the conclusions of Ríos (2021), the author states that “with these strategies, they were also able to delve into and appropriate real situations occurring in their contexts regarding the care and preservation of the environment” (p. 59).

In this regard, in practical activities, the students managed to do a very good job as a team, dividing tasks, delegating functions, and organizing themselves almost independently, despite being elementary school children. In general, collaborative work requires participants to have communication skills, reciprocal relationships, as well as a desire to share in problem-solving (Pascagaza and Bohórquez, 2019). In this way, fundamental competencies are developed for the comprehensive development of the students, especially for building knowledge.

It is worth noting that the students investigated beyond the knowledge they were taught, and transferred it to others, adding value to the entire learning process. The starting point was the problem situation that arose within the institution. In this regard, Mendieta (2021, p. 85) states that Project-Based Learning “improves academic performance, enhances social attitudes, and improves the critical thinking of students.”

Finally, regarding the third subcategory (“Lessons learned about the reuse of inorganic solid waste”), students grasped the concepts, used them in their daily language, and corrected others. The activities were to their liking, as they participated with high levels of motivation, even when things that were not planned were carried out. Regarding the school, there is no longer any solid waste on the ground. The children use the bins, although they still find it challenging to determine which bin is appropriate; therefore, it is necessary to separate and classify the waste. To replicate what they have learned, they have created their environmental group.

Conclusion

In relation to the pedagogical strategies proposed for the reutilization of inorganic solid waste, on one hand, it is evident that the institutional documents interpret and propose strategies, but there is no connecting thread between them. It is proposed to review them and, in light of clear policies, to redefine them and assess the students’ appropriation of the curriculum framework. Regarding knowledge about inorganic solid waste, a review is necessary as students continue to be confused by the terminology. In this regard, it is proposed that the teaching-learning process be more practical than theoretical, an observation that came from the students themselves. When children internalize knowledge in context, their participation becomes much more effective, and there is a greater generation of awareness.

Finally, concerning what was learned about the reuse of inorganic solid waste, the implemented pedagogical strategy was motivating for the children: they embraced it and went beyond its execution, so much so that expectations were surpassed. The educators only led the process. In the implementation phase, significant results were achieved in reducing inorganic solid waste. The satisfaction rate was high, as evidenced by the observations made by the public during the presentations. The students learned the concepts related to inorganic solid waste management, put them into practice, raised awareness about their environment, and projected this to their peers and participants. It is expected that the proposal will become an institutional project and later turn into a significant experience for other institutions in the municipality of Fusagasugá.

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TRANSFORMATIVE CHALLENGES IN INCLUSIVE EDUCATION: SOME CONSIDERATIONS FROM A CRITICAL PERSPECTIVE AND INTERSECTIONALITY¹

DESAFÍOS TRANSFORMADORES EN LA EDUCACIÓN INCLUSIVA: ALGUNAS CONSIDERACIONES DESDE Y LA PERSPECTIVA CRÍTICA Y LA INTERSECCIONALIDAD

DESAFIOS TRANSFORMATIVOS NA EDUCAÇÃO INCLUSIVA: ALGUMAS CONSIDERAÇÕES A PARTIR DE UMA PERSPECTIVA CRÍTICA E DA INTERSECCIONALIDADE

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ABSTRACT

The purpose of this article is to explain why it is necessary to complexify the meaning of inclusion in education from the transformations that should guide school education, due to the fact that inclusion is increasingly seen as a politically correct language. In this sense, a set of arguments is presented that analyzes the importance of intersectionality as a harmonizing element in research on inclusive education. These contribute to overcome the diffuse conception of inclusion from its emancipatory capacity to understand the local reality. The descriptive documentary review method and critical analysis were used to support this articulation, oriented from a critical perspective, away from marginal identities, from the practice derived from prescriptions, from short-sighted normativity and from didactic and methodological specificities governed by the traditional model of special education. The results point out the importance of overcoming some errors in the understanding of inclusion. Research in inclusive education, in addition to breaking the canonical linearities of school contexts, needs intersectionality to broaden the gaze, the forms and objects used to look at the other, highlighting angles that go unnoticed in traditional academic standards.

Keywords: inclusive education; epistemology; research; critical perspective; intersectionality.

RESUMEN

Este artículo tiene el propósito de exponer por qué es necesario complejizar el sentido de la inclusión en la educación desde las transformaciones que deben guiar la educación escolar, debido a que cada vez toma mayor fuerza ver la inclusión como lenguaje políticamente correcto. En este sentido, se presenta un conjunto de argumentos que analiza la importancia de la interseccionalidad como elemento armonizador en las investigaciones sobre educación inclusiva. Estas contribuyen a superar la concepción difusa de la inclusión desde su capacidad emancipatoria para comprender la realidad local. Se empleó el método de revisión documental descriptivo y análisis crítico para sostener esta articulación, orientada desde una perspectiva crítica, alejada de identidades marginales, de la práctica derivada de prescripciones, de la normatividad cortoplacista y de especificidades didácticas y metodológicas regidas por el modelo tradicional de educación especial. En los resultados se señala la importancia de sobrepasar algunos errores en la comprensión de la inclusión. La investigación en educación inclusiva, además de romper las linealidades canónicas de los contextos escolares, necesita de la interseccionalidad para ampliar la mirada, las formas y los objetos que se utilizan para mirar al otro, destacando ángulos que pasan inadvertidos en los estándares académicos tradicionales.

Palabras clave: educación inclusiva; epistemología; investigación; perspectiva crítica; interseccionalidad.

RESUMO

O objetivo deste artigo é explicar por que é necessário complexificar o significado de inclusão na educação a partir das transformações que devem orientar a educação escolar, uma vez que está se tornando cada vez mais importante ver a inclusão como uma linguagem politicamente correta. Nesse sentido, é apresentado um conjunto de argumentos que analisa a importância da interseccionalidade como elemento harmonizador nas pesquisas sobre educação inclusiva. Esses contribuem para a superação da concepção difusa de inclusão a partir de sua capacidade emancipatória de compreender a realidade local. O método de revisão documental descritiva e a análise crítica foram utilizados para apoiar essa articulação, orientada a partir de uma perspectiva crítica, afastada das identidades marginais, da prática derivada de prescrições, de regulamentações de curto prazo e de especificidades didáticas e metodológicas regidas pelo modelo tradicional de educação especial. Os resultados apontam para a importância de superar alguns mal-entendidos sobre a inclusão. A pesquisa em educação inclusiva, além de romper com as linearidades canônicas dos contextos escolares, necessita da interseccionalidade para ampliar o olhar, as formas e os objetos utilizados para olhar o outro, destacando ângulos que passam despercebidos nos padrões acadêmicos tradicionais.

Palavras chave: educação inclusiva; epistemologia; pesquisa; perspectiva crítica; interseccionalidade.

Introduction

Inclusive education as an educational model in today's society has undergone constant evolution in recent years, characterized by perspectives, at times ephemeral, derived from regulatory frameworks that establish actions without solid foundations. It has now ceased to be a specialized and restricted discourse and has become an indispensable topic that delves into the rhetoric of policies, academia, and research agendas.

In Colombia, a statutory bill is currently being debated to regulate the fundamental right to education at all levels, with a status of constitutional protection. The perspective of education as a fundamental right remains under discussion and emphasizes that educational institutions must ensure access and retention for all, based on criteria of diversity, inclusion, and equity, while maintaining quality and territorial relevance. When referring to everyone, it alludes to women, racial minorities, indigenous peoples, people with disabilities, the LGBTIQ+ community, displaced persons, and victims of the conflict (Ministry of National Education, 2023).

The rapid expansion of inclusive education has almost always been carried out through mechanical and normative prescriptions, which necessitates maintaining a careful and critical attitude to prevent inclusion from being reduced to a slogan or a demand for fleeting, superficial, and complacent practices and/or activities in the name of transformations coded in rhetorical-political expressions (Ocampo, 2021, 2022; Barton, 2011; Quiceno and Peñaloza, 2011). It is necessary to take a step back and ask what happens beyond the managerial and technical language that surrounds inclusion.

In its early stages, inclusive education focused on special education. The objective was to integrate certain communities and/or population groups classified as vulnerable, with an emphasis on educational institutions. Subsequently, broader processes were observed and forms of education centered on presence, participation, and achievement were proposed, leading to barriers and facilitators for specific learning contexts.

Ainscow (2007, 2016, 2020, 2024) has been recognized for his extensive research trajectory in the international context. In his works, he has highlighted the need to emphasize what he has termed *inclusive shift* (2007), in which he questions the role of research in promoting inclusive education systems (Calderón et al., 2020). In the face of these concerns, Ocampo (2017, 2021, 2023) had already posited that inclusive education has a dubious scientific status in terms of explaining its nature, authenticity, and identity. The epistemological status of inclusion is a question that this author addresses forcefully in his postulates. He questions and manages to destabilize some of the "truths" that have emerged around the phrase *inclusion* and the concept of *inclusive education*. Specifically, he defines inclusiveness as something that is incomplete, unfinished, and in a state of constant transformation.

According to Ocampo (2021), critical and proscribed intellectual and political projects such as anti-colonialism, de-colonialism and post-colonialism, the philosophy of difference, political philosophy, queer studies, anti-racism studies, women's studies, gender studies, negritude and contemporary feminism, critical race theory, intersectionality, and many more form heuristic planes of inclusiveness that configure their distinctiveness. This author's critical stance invites to break free from the constraints and reductionisms that limit understanding. Therefore, following Ocampo (2023), inclusion is much more than a hegemonic approach. It is a complex approach that, as a device for transforming the world, entails a theoretical, epistemological, and methodological structure that is complex, polysemous, polyphonic, dialectical, dilemmatic, contingent, post-disciplinary, and "characterized by a nebulous quality that affects the modes of approaching the subject" (Ocampo, 2018, p. 4).

The analytical alliance derived from the research seeks to understand its object of study from the current ways of inhabiting educational contexts, aiming to identify proximate conditions to analyze the complexity of singularity. Furthermore, the issues surpass the technical and methodological dimensions, highlighting that “the social and political dimensions are the most significant. These, when taken seriously, invite us to recognize the dangers of complacency and superficiality with respect to our thinking and practice” (Barton, 2011, p. 74).

After addressing the need to expand and complicate inclusion in education based on the transformations that school education must undertake, some analytical conditions are presented that focus on renewing the meaning of inclusive education. This is done by moving away from particular interests centered on categorizations that reinforce marginal identities, from praxis derived from prescriptive measures and short-term regulations, and from specific didactic and methodological approaches to addressing the phenomenon, which are primarily governed by the control of difference anchored to the traditional model of special education (Arroyave, 2024b).

Metodology

To provide arguments that help overcome the diffuse conception of inclusion from its emancipatory capacity to understand local reality and to analyze the importance of intersectionality as a harmonizing element of this understanding, this study is based on a descriptive literature review and critical analysis (Galeano, 2018). The aforementioned required a careful and systematic review of primary and secondary sources with the explicit intention of recognizing and understanding the imaginative articulations and openings that can emerge from intersectionality as a paradigm in inclusive education research.

Firstly, an approach to intersectionality was undertaken in light of Collins' (2009, 2005) postulates, the first to recognize intersectionality as an alternative paradigm in the field of structuralist feminism. She indicates that education is a fundamental parameter for perpetuating or breaking with structural racism and other forms of social inequality.

Secondly, several postulates from Ocampo (2017, 2019, 2020, 2021, 2022, 2023) were taken into account. Ocampo is a theorist of inclusive education who bases his work on the understanding of intersectionality, educational justice, anti-racist education, and post-colonial theories, among others. He defines this type of education as an emerging and creative field of research that challenges the configurations of knowledge production.

In order to achieve the objective, a path of reflection and connection is proposed, delineating voices, positions, and issues that, in turn, emerge as methodological tensions. Among them, the understanding/translation of local knowledge derived from daily practice and the multidimensional analysis of the problem stand out as strategies to interrupt or challenge traditional discourses, in line with the idea of inclusive education as a traveling theory, which forms a constellation of phenomena, knowledge, concepts, and methods in constant mutation (Ocampo, 2023).

The critical analysis allows identifying a thematic network primarily linked to ontological and epistemological tensions. The methodological framework is defined by an exhaustive interpretation surrounding the content that outlines the structure of this manuscript, derived from an approach to certain practices (of research and teaching) that aim to connect inclusive education from an intersectional perspective, “understanding it analytically as a theory and a methodological approach to examine the production of various systems of material and subjective inequality and oppression” (Ocampo, 2021, p. 983). In this regard, after a process of reflection and questioning of conventional practices in the field of education, some considerations emerge to investigate inclusive education in realities closer to Latin America.

“ The perspective of education as a fundamental right remains under discussion and emphasizes that educational institutions must ensure access and retention for all, based on criteria of diversity, inclusion and equity. ”

Results and Discussion

Intersectionality as a political and knowledge project in resistance is configured as a tool of thought that aids in the understanding of the disciplinary structure of inclusive education. It frees itself from old theoretical knowledge anchored to the dilemma of differences, which is very characteristic of special education, as the relationships between empowerment, self-definition, and knowledge significantly expand the cognitive architecture of inclusive education. Collins (2015, 2016) approaches the multidimensional understanding of discrimination and proposes understanding the complexity of deep-seated issues (such as oppression) through factors like race, gender, class, ability, age, and citizenship status, among others. These divisions position all individuals differently and, in particular, shape global social inequality. Furthermore, the author examines how power relations intertwine and mutually construct each other around four domains (interpersonal, disciplinary, cultural, and structural).

Collins' stance opens up the possibility of perceiving and understanding many more spaces of intersectoral interests, which enables an openness to perspectives of continuous change. She posits that all knowledge is political and can be used to serve the interests of specific groups. Intersectionality as an analytical tool fosters a better understanding of the growing global inequality and, in turn, proposes a much more complex map. As an analytical strategy, it provides new perspectives on social phenomena, and as a critical praxis, it informs social justice projects. This is in line with the research needs of inclusive education in Latin America from a critical perspective, considering intersectionality.

“ Inclusion is experienced on an individual basis (just like discrimination), under subjective conditions laden with emotion. ”

Collins (2015) proposes transcending group politics and, to this end, explains that science juxtaposes the Eurocentric and the positivist, being susceptible to objectifying subjects and deliberately denying the validity of lived experience. Furthermore, it proposes intentional ways of validating knowledge (which challenge the status quo); it suggests the use of dialogue instead of contradictory debate, as well as the ethics of care, empathy, and emotion as means of validation, and highlights the importance of personal responsibility.

These principles, due to their plasticity, open up other possibilities of thought and assist in the understanding of intellectual projects, such as finding the meaning of inclusive education through the validation of other forms of socio-scientific research from de-colonial perspectives to understand how social injustice operates and is structured. In turn, by warning how institutions perpetuate hegemony and privilege in their practices and analyzing how the knowledge available in its traditional and dominant conception contributes to the complicit and silent expansion of conditions of inequality that endure over time.

Intersectionality allows us to assume experience and social practice as sources of knowledge. The lived experience refers to situated knowledge, characteristic of those who know from their own experience (Viveros Vigoya, 2016). This principle is crucial for stripping the meaning of inclusion (from the perspective of globalized education) as an absolute and complete concept that seeks to impose a uniform sense of education for all.

Continuing with Collins (2015), lived experience vindicates the educational realities of the Global South as realities that must be studied and understood in their complexity. The use of dialogue instead of contradictory debate implies the presence of at least two subjects; therefore, knowledge is not considered to have an objective existence apart from lived experiences. From the perspective of this principle, the legitimacy of the voice of educational actors is exalted above legal reasoning, allowing for a genuine problematization of the place and meaning of inclusion in educational contexts from various voices and territories.

For its part, the ethics of care suggests that all knowledge is intrinsically value-laden and must be validated by the presence of empathy and compassion. This principle represents for inclusive education a way to give equal

importance and voice to affection, love, emotion, solidarity, teaching, and learning, and to set aside the Eurocentric binarism that separates emotion from intellect.

Inclusion is experienced individually (just like discrimination), under subjective conditions laden with emotion. Here, generalization is a fundamental error, since individuality, identity, lived experience, and local reality are pertinent and interdependent conditions for understanding the meaning (or, if preferred, the meanings) of inclusion in education.

Inclusive education understood from the perspective of recognition and individuality is unworkable without relationships, love, care, and reflection. This statement challenges binary oppositions and asserts the individuality of the collective or the self, beyond the categorization under which some educational institutions recognize their students. At this point, the discussion turns to personal responsibility, another principle proposed by Collins (2015). As knowledge is constructed based on lived experience, its evaluation is simultaneous with the assessment of the character, values, and ethics of the individual who knows.

Lastly, intersectionality helps to understand the depth, complexity, and multidimensionality of inclusive education, by making explicit the spaces of intersectoral interests that broaden the vision based on a multiplicity of factors.

Professionals are often front line actors in addressing social issues that are clearly linked to complex social inequalities, a social position that predisposes them to respond to intersectionality as a critical praxis. Teachers, social workers, parents, policy advocates, university support staff, community organizers, clergy, lawyers, graduate students, and nurses often have a close view and personal relationship with violence, homelessness, hunger, illiteracy, poverty, sexual aggression, and similar phenomena. (Collins, 2015, p. 15).

Inclusive education is sustained by a body of knowledge in constant motion, without a fixed point of arrival, derived from local, present knowledge, whose analysis must generate legitimate transformations in education, pedagogy, culture, and our practices. "Educational realities have complex facets and disruptive elements in which the mastery of inclusion cannot be conceived solely and exclusively in populations categorized by diagnoses" (Arroyave, 2024a, p. 406).

In this same vein, Ocampo (2018) refers to the *historicity of the present*, which allows for the analysis of the how of things and expands new knowledge in use and inherited methodological frameworks, based on new modes of reading and new images arising from the connection between the past and the present regarding educational phenomena.

By presenting other forms of thought and recognizing other voices, other truths related to the intersection of systems of oppression become visible, and more strongly, the particularities of the territory, the aging of populations, the acceleration of climatic, technological, and social changes, conflicts, terrorism, and poverty, which challenge pre-established macrosocial aspects and lead to thinking about improving the relevance of political agendas, considering that these particularities are variable and continue to be an open empirical question.

One of the issues faced by the global south is the assertion of difference, directly linked to decolonizing consciousness, the rejection of hegemonic power-domination practices, and the challenge of binary oppositions. These matters are intricately intertwined with the understanding of inclusive education from the perspective of groups or places that remain unnoticed by academic and research standards. The theory of inclusion derived from local knowledge, far from being useless and particular, removed from universal status and its sense of utility, holds a promising importance. According to Ball (2003), the possibility of seeing, doing, and thinking beyond what is frequent, habitual, or common is thanks to theory. Theorizing about inclusion allows us to think, imagine, and act differently.

There is a type of theorization that is based on complexity, uncertainty, reflexivity about its own production, and its claims of knowledge about the social aspect. This serves as a foundation for thinking differently and thus proposing disruptive hypotheses and distinct modes of thought, far removed from dominant practices

“ Research in inclusive education must prioritize intersectionality in its agenda as an alternative through which the lived experiences of individuals and educational actors can be illuminated and structured. ”

and categories. Viewing the epistemological, analytical, and methodological conditions of inclusion from an intersectional perspective is fundamental to guiding research, policies, and everyday practices. It allows us to be attentive to the demands that arise from social systems that are in constant dynamics and changing, such as those in most Latin American countries.

Having reached this point, it is important to refer to the viewpoint as another necessary aspect for analytical articulation, especially from the perspective that Han (2017) proposes in *The Expulsion of the Other*. Today, the world is profoundly lacking in viewpoints. “Today, the viewpoint disappears on many levels, even control is exercised without the viewpoint” (p. 78). In this field, optics, if approached from a central perspective, leaves blind spots; whereas surveillance from both the center and the periphery ensures that these areas are fully illuminated from all angles, even from within. The research in inclusive education, in addition to aiming to break the canonical linearities of school contexts, needs to broaden the perspective, the methods, and the objects used to look at the other.

Some errors in approaching the understanding of inclusive education as a subject of study are due to the unmediated and untranslated relationship with special education and the impossibility of certain methodological strategies to study this relationship. With the intention of overcoming shortcomings, a series of open and critical questions are posed below, based on Ocampo's (2023) conception, which explains that inclusive education is a heuristic device, and Collins (2015, 2016), who presents intersectionality as a vast terrain where different, opposing, and varied perceptions and perspectives are considered, generating tensions among them. This can contribute to the shift, change, and disruptive practice in the examination of research processes in order to expand and complicate the meaning of inclusion in education through intersectionality.

One must then ask: from the conceptions of inclusive education, who continue to be the recipients of special education? How can education and school institutions challenge stereotypes and prejudices based on differences? Why does the labeling and classification of differences as determinants of educational interaction continue to prevail? Why do school institutions continue to assume disability from a place of inferiority and incapacity? What do school institutions lack in order to recognize the existence of all identities? How do school institutions experience love, affection, solidarity, and care in educational interactions? What is the meaning of inclusive education in schools of Education, what knowledge emerges, and how is it made visible? What are the ways of understanding our educational realities?

On the other hand, the following emerging points from the analysis can contribute to the heuristic dimension of inclusive education:

- The emerging ontological tensions of inclusive education are related to the recognition of viewpoints and voices, both present and absent, within classroom spaces and institutional dynamics.
- The knowledge and understanding of theoretical frameworks and local practices have implications for one's own beliefs, perspectives, and modes of interaction. What is validated as an inclusive practice?
- Intersectionality is based on multiple interpretations to identify, describe, and denounce power relations, a fundamental tool for re-signifying inequalities or injustices that persist over time and are perpetuated under the complacency of traditional stances (Collins, 2015; Ocampo, 2019).
- It is necessary to clarify the meaning of inclusion with respect to everyone, and not just to groups of labeled individuals. “Inclusive education should not be assumed as a methodological alternative for certain population groups, but rather as the *raison d'être* of educational systems” (Arroyave, 2018, p. 181).

Conclusion

Research in inclusive education must prioritize intersectionality in its agenda as an alternative through which the lived experiences of individuals and educational actors can be illuminated and structured, without reinforcing the objectified position of structuralism and positivism, and must move away from deficit discourses that ignore, obscure, and/or render invisible the social, economic, and political conditions and contexts intrinsic to the richness and uniqueness of individuals. The above opens other imaginative possibilities to connect with ontological, epistemological, and methodological dilemmas in new ways of thinking and understanding the meaning of inclusion in education.

The central idea of the research framing this article is to understand the reciprocity of theoretical and pragmatic perspectives in the interpretative and multidimensional forms of inclusive education, in order to analyze its processes and challenges within different educational and cultural contexts. This analysis is done from a broad and transformative perspective and under ethical, political, and social conditions that are in line with the changes in the world. This leads to a deeper examination of issues such as who is authorized to appoint and decide what and how research is conducted in education, and what and how a practice should be declared as inclusive. These aspects pose dilemmas regarding how to approach inclusive educational processes and how to recognize participants as holders of that knowledge.

The analytical conditions for methodologically addressing inclusive education from an intersectional perspective are primarily grounded in the epistemological problem of who, about whom, and about what knowledge is produced. In this regard, the problematization of the object of study must first be expanded, emphasizing elements of connection with frameworks and dynamics related to social inequalities, rather than norms.

Secondly, by changing the understanding of the visible boundaries between categories, epistemological, analytical, and political positions of the objects of study are opened up, which recognizes the urgent need to conduct more research that privileges the everyday, the local, intersected by values, perceptions, and meanings that are constructed in the interactions of a complex thinking and doing. Thus, it is imperative to employ sufficiently sensitive methods and techniques to better capture and understand the multidimensionality of lived experiences.

Thirdly, fostering the actual circulation of knowledge, from various formats and expressions that reject the marginalization of certain production and reception of knowledge related to education and the hegemony of specific academic discourses, emphasizes the principle of reciprocity (so often forgotten in this type of research) to provoke dialogue and culturally understand the meaning of inclusion. The faculties of Education are called upon to generate pertinent knowledge in response to the challenges that teachers and students face daily in the educational realities of countries marked by social inequality. It is necessary to propose in the curricula and micro-curricula various ways of approaching, reading, studying, and understanding educational realities.

Finally, the lived experiences must be central; therefore, the questions and reflections regarding inclusive education should outline a map of analytical conditions that encompass a wide repertoire of situations and possibilities intertwined with other dimensions that challenge dominant, universal, or hegemonic representations, which are at times unquestioned due to their majority status. According to Contreras and Pérez de Lara (2010):

That is why we believe that the investigation of experience is about finding the threads of meaning: those axes that guide us in what we have lived to find the thread of thought. Threads that can be fine, subtle, long, sometimes tangled, interwoven with other threads. They are axes of meaning that traverse the experience, that accompany it, not that break it down or decompose it. Although they are interwoven with others, they stand out because they do not lose their meaning, they do not become lifeless, unlike the categories of analysis, which only regain meaning in reconstruction. Finding the thread—or threads—of meaning, attempting to visualize them in their pathways, observing how they traverse the experience, how they completely run through it, but with their own sense, is the task inherent to signification in the research process, the awakening of pedagogical thought that it brings us. (p. 82).

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INCLUSIÓN
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