

A holistic view for exclusion-inclusion at school and community

Dr. Omar Iván Gavotto Nogales

Centro Regional de Formación Docente e Investigación Educativa del Estado de Sonora

ABSTRACT: *The main objective of the study was to establish the relationship between exclusion-inclusion in the school and community level, based on a holistic approach to promote the construction of a shared vision respectful of diversity. Taking as a guide the following question: Really inclusion can occur without the presence of exclusion? The study responds to a non-experimental, descriptive qualitative design scope of the phenomenon of social exclusion-inclusion. The problem lies in thinking, beliefs and prejudices of the community outside the school and not only within the school. It is necessary to educate the community, to change the exclusionary thinking within the school, so it is in families where needs to be address mainly this problem. Recognizing the differences from a holistic perspective, assimilates that are part of our identity, represent our individuality; also to increase the inclusion between people is necessary to promote collaborative work, it requires communicate ideas, needs, life itself, for the community to act with respect for the rights of all and simultaneously demanding enforce themselves. It is concluded that the holistic thinking, not only geared towards social inclusion, but recognizes all the dialectic complementarity between exclusion-inclusion.*

KEYWORDS: *Inclusion, school, community, interaction, holism.*

I. INTRODUCTION

Humans throughout its existence has built multiple forms of social organization and has had to adapt to certain events according to models of culture, society and family to which we belonged [1]. The current education challenges of our time demand a strong educational background at all levels of the National Educational System (NES), as competent graduates are required in practice and community spirit to achieve human welfare and social development. The initial training of teachers and their professional stage is no exception, as they also acquire a complex and require deep thinking educational event; for this purpose, holistic education offers a comprehensive development in an intracultural, intercultural and multicultural context, since the classrooms are increasingly multicultural, integrating students with more differences than similarities. The United Nations Educational, Scientific and Cultural Organization (UNESCO) estimates that learn to live with people of other cultures must be an essential pillar for education is taught in all countries [2]. The International Commission on Education for the Twenty-first Century, chaired by Jacques Delors in 1996, stressed "the importance of the exchange of teachers and partnerships between institutions in different countries, which provide an essential added value to the quality of education and, while opening the mind to other cultures, other civilizations and other experiences" [2].

Inclusive school life refers to the "social process where all have a place and institutional affiliation and group in which the differences are of all and not a few to be assimilated to the majority, where the participation of all equal opportunity It lets down all obstacles to the construction collegial and individual development" [3].

Gamboa and Mendoza [3] in their investigations have confirmed that most schools barriers to educational inclusion are presented, identifying exclusionary practices at all educational levels in the country, since the discrimination is not only a problem in basic education but it affects the whole person by their social, economic status, health status, ethnic origin, religion, disability, gender, physical appearance, genetic characteristics, immigration status, pregnancy, mother tongue, sexual preference, identity or political affiliation, marital status, family status, family responsibilities, language, criminal record or otherwise. Gamboa and Mendoza, emphasize compliance with the maxim: it is inclusive education or it is not education, say they do not speak of inclusion, if not exclusionary practices present in the school. Based on these arguments, he formulated the following research question: Can really exist inclusion without the presence of exclusion?

General Purpose

Establish the relationships between exclusion-inclusion in the school and community level, from a holistic approach to promote the construction of a shared vision respectful of diversity.

II. THEORETICAL FRAMEWORK

Claudio Naranjo [4] in his book "Changing Education to Change the World" emphasizes the need to develop holistic thinking, since we now live in an era of synthesis, and humans are becoming increasingly interdisciplinary and intercultural. Great thinkers such as Naranjo, emphasize the need to recognize that we are whole beings who are living an incomplete experience in a unified world. Holistic education aims to educate the whole person, this means: body, emotions, intellect and spirit, but in the company of others, of otherness, without which the individual may not know himself, since it is to recognize the other as an individual, that is dialectically opposite, and acts as a mirror that reflects our being. In society ongoing daily interactions among the community are presented in various public places living people with different characteristics in terms of their culture, socioeconomic status, religion, education, sex, age, occupation, profession, among other differences, however, as a result of this social interaction, attachment responses, acceptance or rejection and social segregation they are presented. Contrasting this reality with the work of Michel Lobrot [5] "Institutional Pedagogy" which states that the school is a reflection (mirror) of society, a place where learned behavior patterns out of school are played, can consider otherness school and community. So if it reflects an inclusive society. Why school tends to be a sieve and opportunity to others? Remember that outside school all require others to survive, then why school tends to be exclusive? Because maybe in the same society are labeled samples of exclusion, for example, to sit in a restaurant, we are not willing to share a table with a stranger or when the bus is expected to hardly establish a dialogue with the others, ignoring them as if they were not on our side.

The Dictionary of the Spanish Language of the Real Academia Española (RAE) defines inclusion as the "connection or friendship with someone else" and excluded as "discard, reject or deny the possibility of something" [6] therefore in this analysis it has been considered to be connection with as synonymous for inclusion and as rejection or disconnection with others as a synonym for exclusion. However, in a narrower sense, it is meant by connection as pooling of ideas or interests [6]. Extending the concept of inclusion based on their formal definition can be considered as the interpersonal relationship pursuing a common interest or purpose is a relationship with. Without the element of mutual interest, although there is a physical connection or contact cannot be considered inclusion. No inclusion without purpose.

Inclusion = interpersonal + relation + common interest (purpose).

Exclusion = reject + deny participate+ disconnection.

Based on the definition built by the author of this study, the fact of physical contact with a person or group, not necessarily an inclusive relationship is presented; proximity is a factor in strengthening ties but can also cause rejection and disengagement on the other. Physical contact is an important factor but does not determine the relationship of inclusion, as an interpersonal relationship pursuing a common interest may be at a distance, without having to make physical contact or body. In reviewing the literature on school inclusion, it is repetitive find a desire to disappear exclusion in schools, awarding a pejorative meaning to the concept stigmatizing exclusion as a little scenario desired in this area. The exclusion is considered by most educators as a phenomenon that is related to inequality, discrimination and as an undemocratic practice. However, schools and educational institutions, promote exclusion in an organized manner on the same level who are concerned about generating more inclusive practices, e.g. competitions are targeted to a specific population, the formation of teams and table of honor, they will remain actions that invite identify and classify people according to their features or desired profile.

School dynamics presents a dynamic highly mobile, the exclusion or inclusion does not manifest permanently, and that is no inclusion to last beyond mutual interests or performing the task. The concept of exclusion and inclusion should not be categorically and absolutely, in every concept approach there are different states, so we should consider referring in a more accurate since there is seasonality in the flow of interactions, possibly if there exclusion or inclusion but an ephemeral and constantly changing nature, therefore, is required to mention the exclusion-inclusion partial or permanent. In human relationships, even those that occur between parents with your child, we cannot ensure they will have a permanent inclusion; it all depends on the links or connections to be established. In this vein, the relations seem unbreakable, also have a temporary nature, we can observe the separation of couples in dating or marriage. It is essential to note that people have the option to voluntarily opt out of a group that does not share the same interests.

Although the exclusion-inclusion are complementary and can be considered within a semantic differential, as with the stress-relaxation, where a category cannot exist without the other; this means that the inclusive world is an utopia, resulting in a paradox try to promote inclusion and respect for diversity simultaneously, since diversity is unique in itself. However, the great task ahead is to make schools inclusive activities where all students regardless of their origin or condition achieve a fairly close connection to collaborate to achieve the learning objectives.

Inclusive education refers to all children, girls and young people to study in the same schools; no one is excluded, everyone has a place and achieves the learning set. Inclusive education ensures access, retention, participation and learning of all students, with special emphasis on those who are excluded, marginalized or at risk of becoming, through the implementation of a set of actions to eliminate or minimize the barriers to learning and participation of students; arising from the interaction between students and their contexts; people, policies, institutions, cultures and practices [7]. The problem lies in thinking, beliefs and prejudices of the community outside the school and not only within the school. Based on the argument above "school is a reflection of society," and if the exclusion is presented in school, then surely society is being exclusionary. Therefore, not enough to try to establish an inclusive policy, if the thought of the community does not change, to paraphrase Naranjo [4], it is necessary to educate the community, to change the exclusionary thinking within the school, so it is in families where this issue must be addressed primarily.

To achieve inclusive thinking, it is essential to emphasize that the definition established by the Real Academia Española about what we interpret exclusion "rule, reject or deny the possibility of something" or "remove someone or something her place" [6], therefore, based on the definition, and to act in the opposite way, initially required to have respect for others, the other, understand each other from their differences and not only for its similarities, but to reach this respect, it is essential to consider that we are all part of a community, a society that needs everyone to achieve the common good, where democratically everyone enjoys the same rights and obligations where human equality is recognized, and individual differences. Educate holistically it means educating in, with and for all, and not only at school, in the family, in institutions, in public areas, etc., where education than instruction in schools, thus educating holistically possible when the father and mother raising children, when the older brother gives the example of what is socially correct, when the leader of a group transmits perennial values, when government and non-governmental organizations promote order and respect for property privacy and human dignity.

It should be stressed that educate holistically is to educate everyone and for everyone because social exclusion is a practice of the uneducated and rude therefore so exclusive can be a person with disabilities, as without it, when there is no education. Holism in education requires first develop a collective consciousness, which are all part of the community where we are all important and indispensable, be holistic allowed to act responsibly to the various situations and demands that arise within and outside of school [8]. Based on these arguments, it asserts that the educational exclusion can be subjugated if sufficient reasons to believe in inclusion and peaceful and respectful coexistence of humans were found. In analyzing some historical facts regarded as milestones, you may find that sometimes the human being has faced a threatening situation, directly or indirectly, but has expressed solidarity with others, even offering his own life, while in other cases he is indifferent, at this stage a big question is configured:

Why we exclude humans, when we are gregarious by nature? However, there is a human desire to feel different and stand out from the rest of the social group.

Human societies are integrated and evolve largely of learning, while animal societies do instinctively; therefore inclusive practices can be learned, but it can also occur the same with exclusionary practices. Within the difference between species, there are very similar reactions animals to human reactions [1]. While humans are by nature gregarious, they are also territorial by nature. "The territory is defined as the exclusive area of space that an individual or a group defends against the intrusion of other members of their species. It can be defended by an individual, a couple, a family or a group acting in agreement [1]. Cultural traditions, enforce a principle of profound biological heritage.

III. METHODOLOGY

The study responds to a non-experimental, descriptive qualitative design scope of the phenomenon of social exclusion-inclusion. The study was conducted in two stages: the first consisted of an exhaustive documentary research and the second stage in a field, using the technique of not participant observation in school and community settings. For documentary research, methods of analysis, synthesis and deductive were used. Consultations on primary and secondary sources were conducted through the Internet, and major university libraries in Hermosillo, Sonora, Mexico. The observations were made during the first quarter of 2015 and accounted for 200 hours of observation in school settings and 500 hours in public spaces in the community of Hermosillo, Sonora, Mexico, specifically in a shopping center and a public park. A checklist was used to indicate the inclusive and exclusive actions that were presented simultaneously, with periods covered every 10 minutes, performing in a minute continuous recording of events. The criteria for considering an inclusive action were: eye contact, physical proximity and oral communication. The observations were analyzed to establish categories of actions that were regular and frequent, integrating information in a scheme that allowed establishing an interpretive model of the phenomenon studied. For the analysis of information Atlas.ti and Edraw Mind Map 7.5 program was used.

IV. RESULTS

In the following scheme the categories made and interrelationships that occurred consistently during the non-participant observation (see Figure 1) are represented.

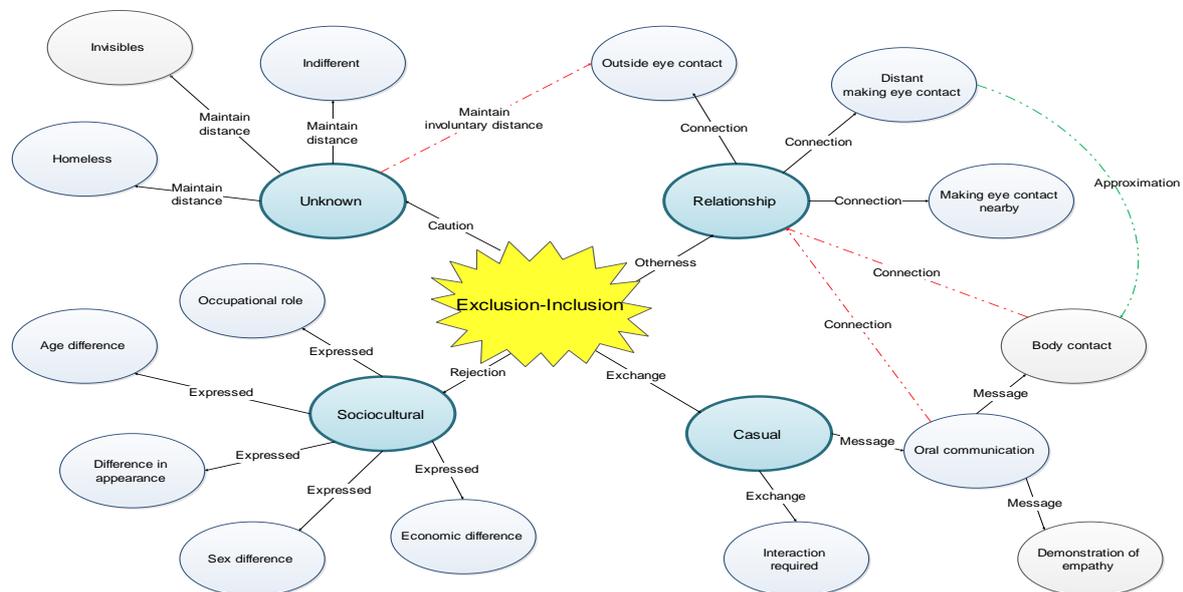


Figure 1. Interpretive model of the dialectical process between social exclusion and inclusion. Source: Author.

Two main dimensions were identified for exclusion: a) strangers, and b) sociocultural differences.

Where the dimension "strangers" only occurs in the community and not in school, which is subdivided into three categories direct (homeless, invisible and indifferent) and indirect (off eye contact).

Homeless: people walking alone, dingy looking and collecting various objects, whose reactions may be perceived as threatening. Invisible: people who are close but their presence is ignored. Indifferent: people observed directly without fear of having proximity but without establishing a physical contact or oral communication. Outside of eye contact: people who cannot be observed or identified by their remoteness with which there is no connection or relationship. In the dimension of "cultural differences" it is presented both in the community and at school and is subdivided into five subcategories: occupational difference, age difference, difference in appearance, sex and difference in economic difference. At school the connections between students arise mainly from the first affinity in appearance, for example, children meet other children gather with other girls in a small age range, where the same is perceived integrated to establish closer relations. Thus exclusion or lack of interest appears to establish a connection with other children who do not share the same cultural elements.

In the inclusion variable, two main dimensions were identified: a) other people or lasting intrapersonal relationship, and b) people not close to which a casual exchange takes place. The dimension "others with a lasting interpersonal relationship" is presented in the school and community context, configuring the following categories: off eye contact, distant people making eye contact, people close to making eye contact, body contact and oral communication. Outside of eye contact: people who cannot be observed or identified by their remoteness with which there is a connection or relationship. Making eye contact distant people: people with a physical connection are established and take into account their gestures and movements, there is a connection. Making eye contact people close: there interdependence and close remote connection is established. Physical contact: there is interdependence; a close connection is established, through physical contact. Oral communication: there is interdependence; a close connection is established through the use of the mother tongue.

The "no people nearby with whom a casual exchange takes place" is subdivided into interaction required.

Necessary interaction: is presented to people where a temporary or ephemeral connection is made.

It was confirmed that the exclusion-inclusion actions occur similarly in school, and in public settings, so the prospect of Lobrot [5] which states that the school reproduces the features of the dominant group is confirmed.

The model represents the dialectical relationship that occurs between exclusion and inclusion, since the present action consequently appears the other, that is, if a couple of people who join, the fact integrated, leaving out others they wish or not to join the group, having an exclusionary effect to others. It is important to clarify that the element of physical proximity or distance between people, is not an absolute indicator of exclusion or inclusion; a person can sit next to each other or accompanied by a group of people and be suffering discrimination and exclusion of the group or on the contrary, it can be found elsewhere in the world and feel the connection with the group and work fully aware of their inclusion. However, to exclude not require two person; a person can remain isolated voluntarily, without pressure group, excluding themselves using their free will. It was recorded that in one episode or fact, whether educational or community, when an inclusive gesture occurs, simultaneously, exclusionary behavior emerge. For example, when a person takes the hand to another, it is a sign of inclusion, but at the same time is an act that excludes others to hold hands (the same hand), since the physical connection has a common purpose: moving in the same direction. When considering the learning problems and violence that the Mexican schools students are required prevailing way to improve educational practices, the interpretive model presented shows the reality seen from a holistic approach with the intention to offer a school organization that provides the optimal conditions for developing the "necessary education" [9]. A process which forms and not deformed, a life experience to establish bonds of brotherhood and does not cause further social inequality.

V. CONCLUSIONS

Consider that the exclusion concept cannot exist without inclusion, are not opposites but qualities of a dynamic process of human interaction, understanding and promote inclusion must start by knowing our exclusive events, if we expand awareness about, we will be able to self-regulate our more primitive or wild reactions. While we are territorial animals, we establish a territory to protect the group, family or community. It is confirmed that the foster holistic thinking increases the chances to subdue social exclusion, since it allows extending our field of inclusion in those who require more attention. Holistic thinking, not only geared towards social inclusion, but recognizes all the dialectic complementarity between exclusion-inclusion. You subjugate possible exclusion by recognizing the behaviors, actions or behaviors of rejection and indifference, to avoid hurting others consciously or unconsciously. Recognizing the differences from a holistic perspective, assimilates that are part of our identity, represent our individuality; also to increase the inclusion between people is necessary to promote collaboration, requires communicate ideas, needs, life itself, for the other to act with respect for the rights of others and simultaneously demanding enforce themselves. In the classroom the teacher should be the main attractor of samples of respect and solidarity among fellow students; holistic thinking look at all the actors, students, and the needs of all cases that require more attention. The teacher who thinks holistically has a collective consciousness identifies the optimum time to develop the necessary and sufficient interaction for the exclusive events, serve as a stimulus to encourage a shared vision between students and teachers, but really inclusion and exclusion are part of the same social phenomenon, where the presence of an inclusive action gives rise to a unique action.

It concludes that the inclusion without exclusion results in a utopian pretense at school and the community. The social dynamics constantly presents a continuous flow of inclusive and exclusive actions, as a mechanism of self-regulation and exchange of mutual interests, people are connected temporarily or permanently to achieve a common goal. The exclusion-inclusion, exceed physical and geographical location limits can be considered as a perception which is manifested by a feeling of being connected to others or be disconnected. There are people in the group not receiving the exclusion-inclusion, but also people that exclude or include involuntary and voluntary. It is recommended that teachers and parents become more involved with community education, developing a collective consciousness of desirable practices in both contexts.

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