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Deconstructing Disability and Inclusion: Moving Towards a True School for All

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Abstract

The debate on the concept of disability perseveres in our society, which continues to be impregnated by an empowering approach that perpetuates the oppression, discrimination and injustice exercised both against this group and other minority groups. At the same time, in the educational field the full inclusion of students categorized as "students with special educational needs" is still pending; but this label, similar to what happens with the notion of disability, responds to the influence of ableism and it prevents progress towards the consideration of human diversity as a plural and enriching vision of the different conditions and individual differences that may exist. In this sense, this article reflects on this problem, proposing the construction of a true school for all that takes critical pedagogy as a reference to offer a fair and quality education that responds to the personal educational needs of each student.

Keywords: *ableism, disability, special needs, inclusion, inclusive education.*

Introduction

Inclusion is an issue of concern within different areas and at different levels. It is increasingly a goal for legislation in relation to education, the media, marketing strategies, political campaigns, as well as in other areas. Nevertheless, inclusion continues to entail a serious problem that is intrinsic to its very basis and definition, given that it contains the same concept that for centuries governed the processes of civilisation and colonisation. That is: some people include whilst others (usually people with disabilities and other minority groups) are included. And it is precisely this approach that, paradoxically, perpetuates practices and actions that segregate as part of achieving the goal. This structural discrimination is one of the oppressions that most renders people with disabilities invisible, legitimising and even denying its existence (CEUMA, 2019). Indeed, people with disabilities are sometimes described as being a marginalised and invisible (Dunn, 2019) minority group, who have suffered a long history of violence, oppression and discrimination (Keller & Galgay, 2010), something that appears to be on the rise (LCCREF, 2009), driven by distorted assumptions and beliefs about disability (Wallace et al., 2003).

In short, bias and prejudice against disabled people takes many forms, often resulting in violent and discriminatory acts in a variety of settings (employment, housing, public facilities, and so on), making it imperative to raise awareness among the world's population that such acts and attitudes are not acceptable (LCCREF, 2009). Furthermore, it is essential to put an end to the ableism that permeates our society's thinking, and which operates as a discourse of power and

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domination that is conveyed at multiple levels.

Precisely, one of the contexts in which ableism is most evident is in education (Rodríguez, 2021), especially in relation to the strengthening of the inclusive paradigm both in terms of legislation and teaching practices. This article will therefore first address the problems arising from the paradigm of inclusive education and empowerment, in which language plays a fundamental role. This issue will then be briefly presented before considering a number of recent models of disability (social model, diversity model, technological and transhumanist model, and radical model). Finally, we will reflect on the importance of education in advancing towards an anti-ableist, critical and personalised educational model that contributes to the achievement of a true school for all.

The problem of inclusion in education

As mentioned in the introduction, the movement towards inclusive education perpetuates the risk of exclusion of certain students by implying (although this is not its real objective) that some include whilst others are included in the education system. Nevertheless, this movement has led to some important advances towards an educational model that takes into account the individual educational needs of each student (GARCÍA-BARRERA, 2013) as part of a school for all (Ainscow, 2001; Arnáiz, 1996, 2003). This movement has therefore helped demonstrate that special education centres are no more effective than ordinary ones and do not encourage their students' subsequent inclusion into society, given that "society hardly admits those it does not know" (Casanova, 2011, p. 15). In addition, this type of schooling limits its students' socialisation and emotional development to a subset that is not representative of society in general. And this also hinders their subsequent integration into society and work (Casanova, 2011).

The needs of students who attend this type of school have been qualified as "special educational needs", a concept that arises from the Warnock Report (1978) and which proposed that the traditional categorisation of disability should disappear. In fact, all students have educational needs, even though those of some students are valued as if they were "special" and different from those of the rest, obviating the logic that seemed to guide his discourse -that is, that all students have educational needs- which would lead one to think that consequently these will always be inherently different in nature. Going further still, it could be said that all education should be "special" in the sense that it attends to each student's characteristics and needs (GARCÍA-BARRERA, 2013; Rodríguez, 2021).

However, this logic did not take hold at society or education level and was transferred into a number of laws, such as the World Declaration on Education for All (UNESCO, 1990), which initiated the inclusive education movement, helping to strengthen the idea that inclusive education goes beyond mere integration in school and aiming to restructure schools to meet the needs of all students (Martínez et al., 2010).

The concept of "special educational needs" was strengthened at international level under the Salamanca Statement (UNESCO, 1994), which also proposed inclusive education for all students (regardless of their individual differences), although it considered the possibility that, where there were "compelling reasons", certain students should not attend regular schools.

That same year, the Convention on the Rights of Persons with Disabilities (UN, 2006) was a historic step forward both for these students and for persons with disabilities as, for the first time, it recognised their right to inclusive quality education (Art. 24), going beyond the mere right to education that the Universal Declaration of Human Rights included under Article 26 (UN, 1948) for all persons, regardless of their socio-cultural, economic, ethnic, religious or other particular features (CERMI, 2020).

Educational inclusion means that all students are educated within a single education system that adequately caters for their abilities and needs and incorporates whatever support and help they and their teachers require to achieve this (Stainback & Stainback, 1991). Thus, inclusive schools encourage all students to learn and view diversity "as an opportunity to learn about what makes us human" (Arnáiz, 1996, p. 30). In other words, this educational model considers diversity as an intrinsic and enriching part of human nature. It therefore focuses on the importance of attending to the different ways of learning that arise from it and the need to transform the education system in order to provide a democratic and egalitarian response to the different educational needs of students and to the uniqueness of each human being (Stainback & Stainback, 1999; Rodríguez, 2021). This transformation undoubtedly involves multiple changes, including in particular those referring to attitudes, resources, training, philosophy, curriculum, teaching strategies, and structural organisation (Arnáiz, 1996). Similarly, educational centres should be configured as schools for all in which a true learning community is established (Flecha & Puigvert, 2002) and offers a fair, high-quality, inclusive education that incorporates all the spatial, material and human resources necessary adequately to meet each student's personal educational needs, helping them to achieve the full development of their individual potential across all areas (academic, social, individual...) (GARCÍA-BARRERA, 2013). To this end and as a first step, it is essential that the initial and ongoing training provided to teachers, managers, education inspectors and other professionals working in this area be strengthened, in order to incorporate the latest advances and acquire solid theoretical and practical knowledge about approaching diversity. Such activities should go hand in hand with the conversion of special education centres into centres for resources, specialist support and counselling for regular schools (Casanova, 2011).

As a result of all these significant and unavoidable changes and actions, we should highlight the changes that need to be made to the nature of the curriculum (Stainback & Stainback, 1991), the structure of which should allow all students access to the knowledge and skills to be developed, aligned with the different learning styles found in the classroom and making more flexible educational responses to each student's needs (Casanova, 2011), in line with the precepts of universal design for learning (CAST, 2008; Casanova, 2011). Inclusive classrooms should also encourage students to work together, cooperate, teach each other, co-assess, and actively participate in both their own and their peers' education (Arnaiz, 1996; Sapon-Shevin, 1994) with whatever individual supports are necessary (Cano & Rodríguez, 2015).

This objective should be taken as a priority in view of the fact that the inclusive education approach seems to contain several flaws that prevent the proper development of its foundations. Proof of this can be found in the available statistics: these show that, despite the "high percentage of educational inclusion, there is a discriminatory structural pattern of exclusion and segregation towards students with disabilities. And this is based on an ableist mentality" (Rodríguez, 2021, p. 9).

This discrimination is undoubtedly a product of the ableist approach which still prevails in educational legislation because, although the inclusive education movement takes current advances in regard to how disability and neurodevelopmental disorders are conceived as a reference and focuses educational attention on the needs of each student, it is still very much based on the psycho-pedagogical diagnosis of students who present certain difficulties and are labelled as "students with special educational needs". Therefore, despite certain educational laws trying to shift the focus to the needs of each student, in reality it continues to be based on students' abilities. And it labels them accordingly. Education therefore continues to perpetuate an ableist perspective for students - one that determines their full inclusion.

Ableism

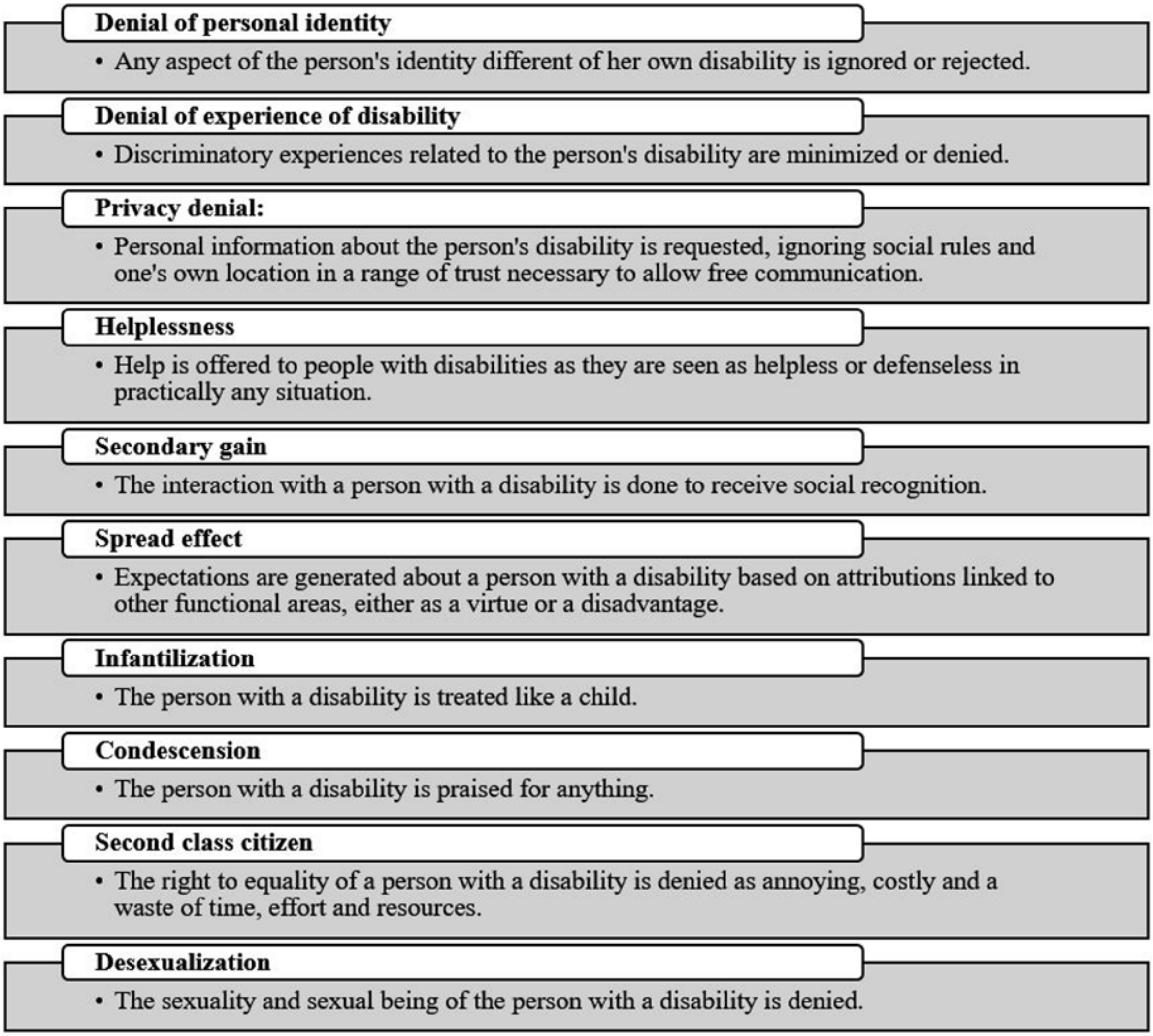
The term ableism stems from the disability civil rights movements in the US and UK during the 1960s and 1970s, driven to highlight and overcome prejudice and discrimination towards people with disabilities (Wolbring, 2010). It can be defined as a system of oppression that leads to microaggressions, biased ideas and assumptions, prejudicial attitudes and discourses, and discriminatory acts and practices, which devalue disability by valuing bodily integrity positively as an essential condition of human normality (Campbell, 2001, 2008; Dunn, 2019; Toboso & Feltrero, 2019, 2020; Toboso & Ferreira, 2021; Wolbring, 2008). This normality is understood as part of the idea of what it means to be a valid person and comes from the hegemonic vision of functionally normal bodies (Moral et al., 2020), meaning that a distinction can be made between disabilities that are visible (physical, sensory, intellectual) and those that are invisible (chronic health conditions, psychiatric conditions and so on). (Bogart & Dunn, 2019). Disability would therefore be a cultural construction under which a "normal" or "normative" body is deemed to be of greater value than that of one with disabilities. And this results in privileges for the former and disadvantages for the latter (Marín, 2013). Unfortunately, this adds to the constant value judgments around ability that permeate our society, and which are so pervasive that their consequences in terms of discrimination are often not perceived or questioned (Toboso & Feltrero, 2019, 2020), rendering them invisible - despite being pervasive and persistent.

Ableism has many ways in which it is expressed, from the apparently benevolent to the openly hostile to the ambivalent or mixed (e.g. paternalistic or condescending). In relation to this, Nario-Redmond et al's study (2019) analysed the experiences of an international sample of people with disabilities (N=185) to assess some of the manifestations of ableism documented in the literature. Among their findings they discovered that experiences with paternalistic forms of ableism were among the most pervasive, followed by its hostile, envious, and dehumanising forms. In addition, some forms of ableism (such as infantilisation, unwanted help and invasions of privacy) were found to occur more frequently with respect to people with visible disabilities.

Regarding the consequences of ableism for people with non-visible disabilities, Kattari et al. (2018) developed a phenomenological study (N=14), the results of which highlighted the multiple microaggressions experienced by this group of people, further highlighting the issue of internalising ableism, the frustration and energy invested in educating others about policies, needs and accommodations, and the "policing of bodies". The latter turned out to be a recurrent discourse linked to the scrutiny that some people make about the use of resources, reserved spaces or assistive devices for people with disabilities that are not easily identifiable or are invisible, questioning their appropriateness (Keller & Galgay, 2010; Moral et al., 2020; Williams, 2020). A clear example of this "policing of bodies" occurred during the Covid-19 lockdown because the way it was managed had a strong impact on people with disabilities (García et al., 2021; Silván & Quífez 2020, 2021; Valle, 2020). They were subjected to questioning and accusations in society and found themselves forced to justify their right to relax requirements around isolation, mobility and social distancing. It was even proposed that they be identified with wrist bands to avoid disapproval from their community (Moral et al., 2020; Vivas, 2020).

In terms of the multiple microaggressions experienced by people with non-visible disabilities, one of the most frequent is the minimising or denial of the experience of disability. This usually happens through comments that are negative or seemingly positive and are often not malicious but, being deeply internalised, produce a normalising of such practices that perpetuates inequality (Conover, 2015; Conover et al., 2017; Keller & Galgay, 2010; Moral, 2021; Olkin et al., 2019; Williams, 2020).

Microaggressions refer to verbal or behavioural conduct that conveys contempt for someone for belonging to a particular social group (Pierce et al., 1978). They may be verbal, non-verbal or environmental and are usually unconscious. This makes them forms of discrimination that are difficult to identify (Bermeo & Rodríguez, 2018). One of the first studies developed in this respect found that people with disabilities had experienced an average of 14 microaggressions during the preceding month (Timm, 2002). Work by Keller and Galgay (2010) grouped ableist microaggressions into the following domains: denial of personal identity, denial of disability experience, denial of privacy, helplessness, secondary gain, ripple effect, infantilisation, condescension, second-class citizenship, and desexualisation (see Figure 1).



Denial of personal identity
- Any aspect of the person's identity different of her own disability is ignored or rejected.

Denial of experience of disability
- Discriminatory experiences related to the person's disability are minimized or denied.

Privacy denial:
- Personal information about the person's disability is requested, ignoring social rules and one's own location in a range of trust necessary to allow free communication.

Helplessness
- Help is offered to people with disabilities as they are seen as helpless or defenseless in practically any situation.

Secondary gain
- The interaction with a person with a disability is done to receive social recognition.

Spread effect
- Expectations are generated about a person with a disability based on attributions linked to other functional areas, either as a virtue or a disadvantage.

Infantilization
- The person with a disability is treated like a child.

Condescension
- The person with a disability is praised for anything.

Second class citizen
- The right to equality of a person with a disability is denied as annoying, costly and a waste of time, effort and resources.

Desexualization
- The sexuality and sexual being of the person with a disability is denied.

Figure 1. Domains of ableist microagressions. Based on Keller & Galway (2010).

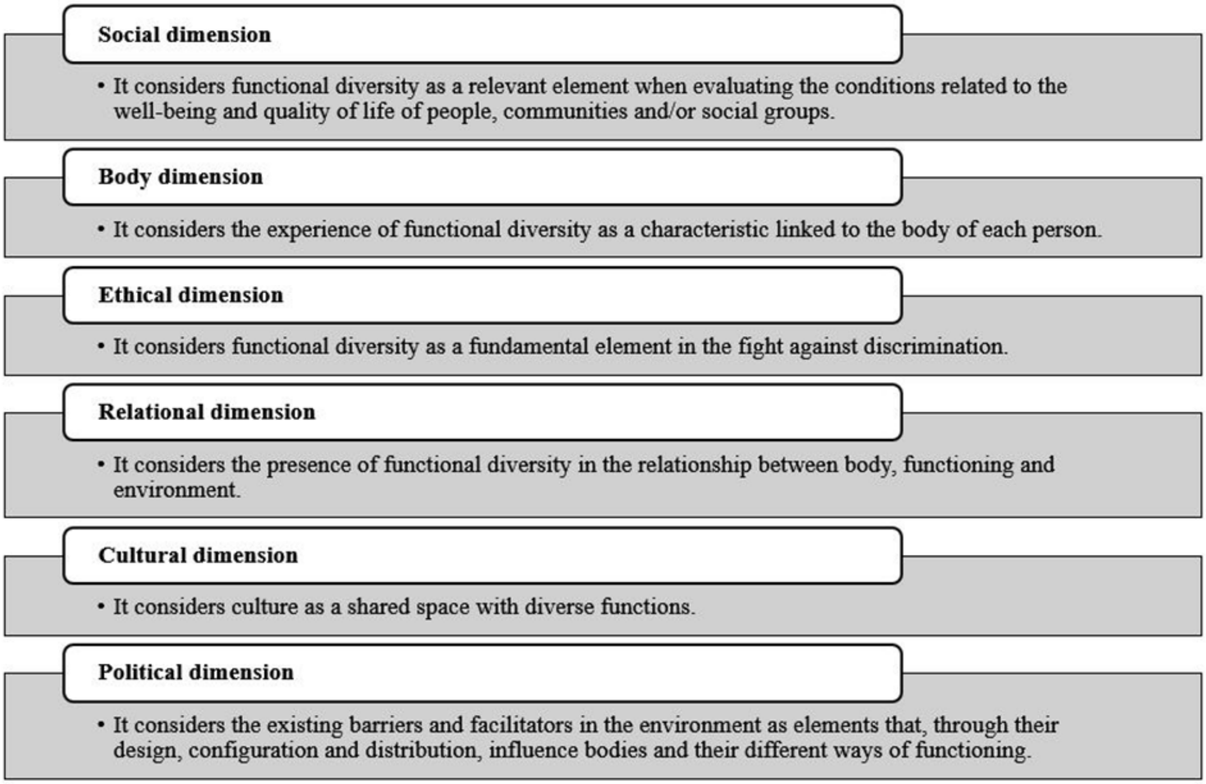
Microaggressions prevent people with disabilities from enjoying their rights and living their life on equal terms with others and have "a negative impact on the development of the identity and self-concept of the people at whom they are directed" (Moral et al., 2020, p. 9). Likewise, microaggressions "can eventually cause impairment in mental health, work-related performance, classroom learning, social relationships, and quality of life" (Bermeo & Rodríguez, 2018, p. 25). In short, ableism permeates our society's thinking and acts as a discourse of power and domination that is transmitted at multiple levels including in particular language (Toboso & Feltrero, 2019, 2020).

Language about disability

One of the most common forms of discrimination against people with disabilities occurs through the language that is used about them on a daily basis. This often includes stereotypes, prejudice, stigma, discrimination, and microaggressions (Olkin et al., 2019). Stereotypes are not necessarily negative, but they become problematic when they turn into prejudices and lead to discriminatory practices. Such practices would include verbal, behavioural, environmental microaggressions (Sue & Spanierman, 2020), educational, financial or political, that convey hostile, negative or derogatory insults targeting the "stigmatised persons" themselves - in this case persons with disabilities (Olkin et al., 2019). This is largely due to the fact that the social representation of disability is still stereotypical and protopathic, and has a clear influence on individual representations of the construct (Moscovici, 1984).

In recent decades, different ways of defining disability have been sought in order to integrate it into a more inclusive system. One of the most successful initiatives was that put forward by people with disabilities themselves at the Independent Living and Diversity Forum in 2005, where they showed their preference for using the term "functional diversity" when referring to themselves (e.g. Palacios & Romañach, 2007; Rodríguez & Ferreira, 2010; Romañach & Lobato, 2005). The purpose of the term is to emphasise the differences between people based on a standard of functionality. Disability is therefore interpreted as another dimension of human diversity.

On this, Toboso (2018) proposed the "functional diversity paradigm" as "a new explanatory framework applicable to the general subject of disability in its epistemic and political dimensions" (p. 790). To this end, he establishes a connection between the diversity model and Amartya Sen's capabilities and functioning approach, suggesting that each person incorporates a unique form of functioning and that this individual experience varies from one person to another, from one body to another and throughout life, at different ages and in the different contexts that we inhabit (Guzmán, 2010). Put another way, this paradigm re-thinks the set of capacities that are normatively and habitually attributed from the perspective of ableism as proper and inherent to anyone's body, proposing to shift the focus to "functioning" as an emerging quality of the dynamic relationship between one's body and the environment. Such a relationship, in turn, produces conditions that can facilitate its functioning or impede it depending on the following dimensions (Toboso, 2018) (see Figure 2):



Social dimension

- It considers functional diversity as a relevant element when evaluating the conditions related to the well-being and quality of life of people, communities and/or social groups.

Body dimension

- It considers the experience of functional diversity as a characteristic linked to the body of each person.

Ethical dimension

- It considers functional diversity as a fundamental element in the fight against discrimination.

Relational dimension

- It considers the presence of functional diversity in the relationship between body, functioning and environment.

Cultural dimension

- It considers culture as a shared space with diverse functions.

Political dimension

- It considers the existing barriers and facilitators in the environment as elements that, through their design, configuration and distribution, influence bodies and their different ways of functioning.

Figure 2. Dimensions of functional diversity. Based on Toboso (2018).

However, from the perspective of the anti-ableist movement, the term "functional diversity" is inappropriate, as it ignores the system of oppression that surrounds it and assumes that discrimination is a consequence of the person rather than the system. Moreover, it starts from the error of interpreting the word "disability" as offensive. There is in fact even a movement called #SayTheWord that aims to reduce the stigma and prejudice associated with the word. This movement considers that "a disabled person is one who suffers from a disability, whether it is due to a physical or neurological condition, etc". (CEUMA, 2019, p. 3). It interprets disability as the result of a person's interaction with a disabling context and, therefore, as a result of the defects within the system. Such disabling situations reflect the barriers that exist in numerous functioning ecosystems that impede the participation of people with disabilities, and which negatively impact the fundamental goal of their equal opportunities (Toboso, 2018). This approach would be in line with that which is advocated by universal design - which seeks to bring about an accessible environment in which all people are able to develop regardless of their characteristics (Crespo, 2017; Feltrero, 2021). This is based on the notion that one is not born with a disability, but that one becomes disabled as a result of multiple factors, among which are the demands arising from a normative ideal that is typically found in an ableist approach.

MODELS OF DISABILITY

This ableist approach is consistent with the "single functioning" model, which considers that "the set of normative capacities that are preferred under ableism constitutes the only possible alternative of functioning" (Toboso, 2018, p. 2). It is also based on the medical model, which classifies people with disabilities through various labels and aims to rehabilitate them and even prevent their birth (Palacios, 2008; Toboso, 2018, 2021), the latter being a consequence of the previous model of non-participation. This model interpreted people with disabilities as unproductive beings who are a burden to society and whose origin is religious, reflecting a divine punishment or warning. The consequences can be divided into two sub-models: eugenic (trying to prevent them from being born) and marginalisation (excluding them from society) (Palacios, 2008).

On this, it should be stressed that the social representation of people with disabilities derives from a hegemonic discourse and that, from a socio-anthropological perspective, the turning point was the distinction between that which is biological and that which is social. Or more precisely, between "illness" and "disability", which in turn meant progress from the medical model to the social model of disability (Gómez, 2014).

The following is a brief, non-exhaustive overview of the most recent models on disability. For a better understanding of the history of disability and its different epistemological models, we recommend the classic works of Aguado (1995), Palacios (2008), Scheerenberger (1984) and Withers (2012), or more recently, Cenacchi (2018), Pérez and Chhabra (2019) and Revuelta and Hernández (2021).

Social Model

The social model claims that the causes of disability are neither religious nor scientific, but instead are social. That is: the problem is not about individual limitations but those of society itself to meet the needs of people with disabilities. Thus, it considers that all human life is of equal worth and use to society, something that is closely related to inclusion and the acceptance of difference (Palacios, 2008). The medical model would therefore focus on the rehabilitation or normalisation of people with disabilities. The social model, on the other hand, would defend "the rehabilitation or normalisation of a society, conceived and designed to meet the needs of all people" (Palacios, 2008, p. 104). That is, the social model considers disability as a social construction, "the result of an exclusionary and discriminatory society that does not take into account people with disabilities and their specific requirements" (Toboso, 2018, p. 785). In short, the social model posits that it is society that disables people with disabilities (Palacios, 2008).

Within this social model, the International Classification of Functioning, Disability and Health ("ICF") (WHO, 2001) takes on a particular relevance, in which the term disability went from being considered to be a person's stable condition to being understood as a dynamic condition determined by the interaction between the person and his or her environment. In this way, it underlines that it is not only the pathology of the person that matters, but the way in which and to what extent their characteristics and their context become an obstacle or facilitator for the achievement of their autonomy, full participation in society and quality of life. That is, its interpretation is that people with disabilities become "disabled" (lose their abilities) as a result of their interaction with the socio-educational, economic, environmental and cultural barriers they face in their daily lives, within a context that has been designed without taking their needs into account (Palacios, 2008; Toboso, 2018). Accordingly, "disability ceases to be an unchanging entity and becomes a relationship that can be transformed and even eliminated" (Toboso, 2018, p. 120).

However, in spite of the fact that, viewed from the perspective of the medical model, action is taken on the disabled person's physical characteristics, and viewed from the social model, action is taken on the characteristics of the environment and the social surroundings, both models share a clear enabling bias, expressed under the common objective of "de-disabling" or enabling people with disabilities (Toboso & Guzmán, 2010).

Lastly, in implementing the social model, the Convention on the Rights of Persons with Disabilities (UN, 2006) is noteworthy as a tool for vindicating the right of persons with disabilities to equal enjoyment of all human rights and fundamental freedoms. It also calls for a paradigm shift in attitudes and approaches to disability, and this is reinterpreted as another dimension of human diversity. Specifically, it seeks to promote "respect for difference and acceptance of persons with disabilities as part of diversity and the human condition" (Art. 3d). This point encourages a move away from the social model that runs throughout the Convention towards a perspective more akin to the diversity model.

Diversity Model

The diversity model emerged as an extension of the social model and as a starting point advocates the use of the term "functional diversity" as a positive expression of the situation of disability, viewing it as inherent to human life. Secondly, it claims the acceptance of this functional diversity as another example of the diversities that enrich and make up humanity (race, religion, gender, sexual orientation, nationality, etc.). Thirdly, and finally, it calls for full dignity to be recognised in regard to functional diversity, based on the idea that the lives of all human beings have the same value and that everyone should enjoy the same rights and opportunities (Guzmán et al., 2010).

In other words, the diversity model proposes the construction of a society in which diversity is seen as a difference with value and not as a burden related to a lack of capacity. Consequently, the main difference between the social model and the diversity model lies in the fact that the former is based on the capacity of individuals and their ability to contribute to society, while the latter is based on human dignity and diversity as an integrating framework for all individual differences - since "all diversity is expressed in terms of difference" (Feltrero, 2021, p. 90). The diversity model therefore diverges from previous approaches to disability (non-participation model, organicist model, welfare model, medical model and social model), no longer using ability as a measure and objective of a non-existent and unattainable normality. That is to say, it leaves behind the vain attempts to "become like the other", placing itself outside the core discursive ideas of ability and disability (Feltrero, 2021; Palacios & Romañach, 2006; Toboso, 2018; Toboso & Feltrero, 2019, 2020).

Technological and transhumanist model

The technological model of ultra-training aims for the technological environment to respect and encourage diversity in a way that no one is excluded from taking advantage of the benefits of that environment (Goodley, 2013; Dolmage, 2022). The advantages offered by 4.0 technologies in areas such as biomedicine and biomechanics facilitate the manufacture of devices adapted to the particular needs of each person, introducing an individualised and appropriable design into traditional universal design. In other words, the technological model is committed to the creation of a functioning ecosystem without barriers for anyone, in which each person can choose the technological devices with which they wish to "empower themselves" - both physically and in terms of information (Feltrero, 2021).

However, this technological model, in its most radical version again seems to lead us towards a rehabilitative and enabling approach (Buetow et al., 2019), as it aims to define new standards in terms of human capabilities that seem mandatory for all of us to reach. In reality, though it lays the foundations of a transhumanist model that reveals new thinking about the body and overcoming the concept of normality. In other words, if technology maximally empowers individual preferences, a single normative framework of capacities loses its relevance (Campbell, 2021). By enabling tasks to be performed in ways different from what is considered “normal”, it does not rehabilitate but rather enables new forms of functioning for everyone (Goggin & Ellis, 2020; Goodley, 2013).

Therefore, from the point of view of capacities and functional possibilities, 4.0 technologies renew the concept of what we are and what we can become, breaking with traditional ableist thinking (Serra, 2022).

Radical model

Additionally to the technological model, the radical model is arguably the next frontier of the disability movement (Ralph, 2017). Following Withers (2012), such movement seeks to redefine what disability is and to redefine who can claim its definition. It arises in response to the shortcomings of previous models of disability, which do not encompass the broad spectrum of oppressions that people with disabilities face in their everyday lives, with overlapping between these oppressions being one of the main components of this model. Such overlapping refers to addressing multiple oppressions together and in conjunction with each other, based on a recognition of, and engagement with, the interlocutory nature of these oppressions. In short, the radical model problematises the whole process of labelling disability and seeks to eliminate it as a device of oppression and, at the same time, recognise it as an invaluable form of difference. Thus, Withers (2012) considers that the notion of "disability" has been shaped by the interests of the medical-industrial complex and needs to be argued for as a concept that should be kept free and for those who self-identify as such, redefining and revaluing differences as positive.

On the other hand, one of the radical model's important differences compared to previous models is the emphasis it places on the influence and power that politics play in disability (Ralph, 2017). In addition, the radical model draws to some extent on the contributions of anthropology, critical theory and crip and queer theories of disability.

Social and radical anthropology considers disability to be a social construct institutionalised within cultural systems. Under this perspective, the social model would present two limitations: the tendency to ignore the experiences and knowledge of people with disabilities, and the inclination to omit the mechanisms of power that operate on disability (Gómez & Roca, 2016). The radical anthropological approach could make significant contributions to this field, contributing to overcoming such limitations by taking as a reference the new social movements that have been deeply influenced by radical political theories (Graeber, 2004; Nash, 2008) and which would help to rescue the subordinate knowledge and experiences of people with disabilities (Gómez & Roca, 2016).

For its part, critical disability theory opposes traditional discourses and assumptions that oppress and infringe on the rights of people with disabilities (Gillies, 2014). It therefore sees disability as an issue closely related to power and politics, going beyond the medical and social models by interpreting it as not merely a question of medicine or health, or of sensitivity and compassion (Devlin & Pothier, 2006).

And as for crip and queer theories, both movements are related to disability studies that share a historical struggle against normative ideas of the human body and its functioning derived from ableism (McRuer, 2006). Both movements therefore seek not only to celebrate difference but to connect all forms of injustice, discrimination and oppression under the perspective of intersectionality as discussed above. This means they have criticised racism, colonialism, sexism and capitalism. And they interpret inequality as a problem that is constructed under economic, racial, gender and other systems and goes beyond individual prejudices (Moscoso & Arnau, 2016).

The importance of education

In relation to the different models of disability, it should be noted that, with each new conception, part -if not all- of the previous models remain. Therefore, if we wish to achieve the goal of a real change in terms of the conception of disability as an intrinsic and enriching part of diversity, we must commit to a change that emanates from the education the population receives and which is experienced from that same perspective. That is, within the framework of a school for all (Ainscow, 2001; Arnáiz, 1996, 2003) that is truly inclusive and advocates for a universal learning design (CAST, 2008).

Furthermore, as we have seen, language conditions our thinking, meaning that schools become leading places for any changes in this area, leading society to progress or regress in its treatment of people with disabilities. Schools' interpretation of disability and the related conditions that are established in terms of their academic approach will undoubtedly influence students' future conception of diversity. If we continue to label children according to their individual differences and put into practice segregating initiatives, -such as educating them outside their leading classrooms or designing curricular changes that limit the knowledge and skills to be learned-, then inequality and injustice will continue to exist in education.

Diversity should, in any context, be viewed in all its plurality and richness. Under this approach, schools should be inclusive places where all children have the same rights and opportunities, but are not necessarily treated the same or receive the same educational attention. That is to say: in the classroom, each student's personal educational needs (García-Barrera, 2013) must be addressed and enhanced based on educational and teaching alignment, as part of a universal learning design that allows all students to work to maximise their individual potential, banishing the hackneyed idea that all students must do the same thing at the same time and in the same way (CAST, 2008). It is essential to make the perception of teaching and learning more flexible as two unique and identical processes and abandon the perspective of diversity as a limited dimension of individual differences that are associated exclusively with disability. The notion of disability, special educational needs and related terms that burden students who receive such labels must be abandoned (García-Barrera, 2017) and the focus shifted to the individual as a unique and unrepeatable being. For this, it is essential to understand that we all have needs of all kinds (Maslow, 1943) and that all students have their own personal special educational needs that are as individual and different as they are (García-Barrera, 2013). Similarly, any barriers to learning and/or participation that may impede or hinder a student's school life should be addressed (Ainscow et al., 2000).

At the same time, it should be emphasised that educational centres are not merely places in which to acquire knowledge, but that this knowledge is also generated from the social context around them and the cultural practices within them. In fact, such knowledge "enters the circle of the construction of the 'self' and provides young people with data about (among other things) who they are, the degree of acceptance they get from others and the socially desirable ways to relate to authority and peers" (D'Antoni et al., 2012, p. 93). Here, critical pedagogy rethinks the relationship between school and society and commits to developing forms of community life that fight for democracy and social justice in order to transform society (McLaren, 1997) and generate a counter-hegemonic resistance within both the school and socio-cultural spheres. Such resistance implies a reaction or questioning attitude by individuals in a collective setting to oppressive and hegemonic situations that involve some form of inequality or abuse (Habermas, 1968). It is therefore understood that hegemony is not usually exercised through coercive force, but through forms of power that are established by moral and intellectual persuasion (D'Antoni et al., 2012). In educational contexts, this persuasion often takes place under the umbrella of vertical teaching that produces not knowledge, but unreflective learning that reproduces inequalities. Didactic vertical alignment allows teachers to ideologically appropriate the student, reducing him or her to a "mouldable object" that simply memorises and internalises what the teacher conveys (Freire, 2003). Hence the need for a culture of resistance and emancipation that helps students to (re)construct alternatives, make counter-hegemonic proposals, re-signify their spaces and endow them with content, expectations, interests, dreams and hopes of their own (D'Antoni et al., 2012).

On this, it should be stressed that the cultures of resistance and emancipation correlate and represent a continuum on which different aspects of the same process are framed, where resistance is the beginning of the liberating process (see Figure 3). This follows from the fact that, when impositions alien to society's evolution are rejected, we face a culture of resistance. Meanwhile, when attempts are made to overcome the circumstances that are conducive to domination, we face a culture of emancipation (D'Antoni et al., 2012). Without question, the latter forces teachers and students to learn together and mutually as part of an educational process that consists equally of teaching and learning, since "one learns as much by teaching as one teaches by learning" (Freire, 2003, p. 40). Both agents establish a reciprocal relationship in which they form part of the educational process. Furthermore, this process should form part of a horizontal communication that promotes interculturality and equity, as well as the construction of a democratic, participatory, problematising, dialogic and critical conscience, committed to the development of a fair, supportive and inclusive society (D'Antoni et al. , 2012). In order to build such a society, schools must empower students and develop their autonomy so that they are capable of resisting coercion and are able to question and confront any form of oppression or hegemony that violates or impedes the transformation towards such a situation. Because education should promote people's praxis, reflection and action in the world in order to transform it (Freire, 1980). Thus, critical pedagogy emerges as an alternative and collective medium and implies "forms of communication beyond that which is enunciated, the word itself and instrumental reason", incorporating "new ways of creating meanings and appropriating existing ones" (D'Antoni et al., 2012, p. 55).

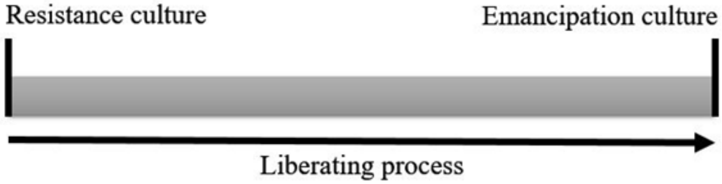


Figure 3. Liberating process continuum. Self-elaboration.

Critical pedagogy would therefore be a fundamental axis in a school for all, designed as a learning community capable of serving all students' personal educational needs with quality, equity and justice. This approach would undoubtedly connect and contribute to the debate about the term "disability", leading to students living together and being educated under the prism of human diversity as a plural and enriching way of contemplating any individual difference.

DISCUSSION AND CONCLUSIONS

History has shown that the inclusion and acceptance of persons with disabilities, as part of diversity that includes every human being, does not depend on their ability but "on the needs of society or, to be more precise, the social context" (Aguado, 1995, p. 265).

The progress made in recent decades in regard to the educational inclusion of people with disabilities and students with "special educational needs" is clearly insufficient and incomplete, and maintains its basis within "a structure of practices, representations and enabling actions that continue to naturalise the segregation of people who do not correspond to the normative ideal" (Rodríguez, 2021, p. 16).

If we continue to adhere to an inclusive paradigm under which some include and others are included, -taking the normative ideal of the body and its functioning as a reference for this distinction-, we will not be able to advance towards an anti-ableist, fair and equitable educational model. A change of direction is required in institutional policies that foster a change of mindset and attitude among teachers (Forlin, 2010) as well as society at large, helping them to understand the complexity of difference and recognise discrimination and identify prejudice (Sapon-Shevin, 2017) - both their own and others. To this end, it is essential to live with difference in all environments and contexts, as this offers us the opportunity to learn and get to know each other. However, inclusion requires conscious action given that "the approach towards disability - as towards other differences that tend to derive from prejudice - requires perspectives that generate open spaces for critical thinking" (Moral et al., 2020, p. 25). It is therefore essential to go beyond the inclusive paradigm and move towards one that is holistic, characterised by a school for all (Ainscow, 2001; Arnáiz, 1996, 2003) that offers fair, high quality education that responds to the personal educational needs of each student to enable them to develop their full potential (García-Barrera, 2013); functions as a true learning community (Flecha & Puigvert, 2002); and is based on a critical pedagogy (D'Antoni et al., 2012; Freire, 1980; McLaren, 1997) that makes it possible to break, once and for all, with ableism and any other form of human discrimination.

However, both the achievement of this goal and its proper implementation ultimately depend on the initial and ongoing training that is offered to teachers (Pinelli, 2015; Rizzo et al., 2021), as well as on the widespread change in inclusive cultures and values that should characterise it (Camedda & Santi, 2016; Martínez et al., 2010).

Therefore, as a main focus for the future, the notion of diversity needs to be expanded such that society understands that diversity is not only made up of disability, but that it covers all people and their individual differences, and views them as positive and enriching. In building this diversity perspective, it is crucial for people without disabilities to stop seeing those who do have them as being different, and to see that the path of differences (García-Barrera, 2017) is correctly interpreted as two mutual-return paths. Further, it is necessary to work hard in all areas (educational, social, political and so on) to put an end to the "intolerance towards difference" (Ainscow et al., 2000) that results in its genesis and is maintained through attitudes and behaviours that increase and perpetuate inequalities, discrimination, oppression and injustice towards people with disabilities. In this respect, as has already been stated in this article, the education that the public receives becomes the key to opening the door to ending "intolerance towards difference" and, with it, to a future in which we all form part of diversity, regardless of our abilities, functioning, sexual orientation, or any other condition that may be noted here. A future in which we are all considered persons, at once simple and complex. To achieve this, it will be necessary once again to strengthen initial and ongoing teacher training, which serves as a key agent in this and many other battles and which, in reality, is so often overlooked in systems and institutions, and insufficiently valued or supported to help them do their essential work correctly.

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