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SOCIAL

INCLUSION AND VALUES: A STUDY FROM CULTURE

LA INCLUSIÓN SOCIAL Y LOS VALORES: UN ESTUDIO DESDE LA CULTURA

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ABSTRACT

Nowadays, studies in this area of knowledge proliferate and the criteria in this regard are diverse. In this research, emphasis is placed on the main concepts, their importance and relationship from different points of view according to the authors. There is a series of deeply rooted values in our society, shared values that even make it difficult to accept it from a positive vision of diversity, and it is also recognized by some researchers that it does not have to be an obstacle for a group of people, with specific characteristics learn, but with the right and adequate guidance it can be a motivating and energizing factor for the development of learning of the specific group in question. In order to achieve the proposed objective, a theoretical and descriptive analysis is carried out that shows the different approaches and values that highlight inclusion in accordance with the social demand of these times.

Keywords:

Diversity, social inclusion, values, culture.

RESUMEN

Hoy en día proliferan los estudios en esta área del conocimiento y son diversos los criterios al respecto, en la presente investigación se hace énfasis en los principales conceptos, su importancia y relación desde distintos puntos de vista según los autores. Existe una serie de valores muy arraigados en nuestra sociedad, valores compartidos incluso que dificultan su aceptación desde una visión positiva de la diversidad, como también, se reconoce por parte de algunos investigadores que no tiene por qué ser un obstáculo que un grupo de personas, con características específicas aprendan, sino que, con la acertada y adecuada orientación puede ser un factor de motivación y dinamizador para el desarrollo del aprendizaje del grupo en específico que se trate. En aras de lograr el objetivo propuesto, se realiza un análisis teórico y descriptivo que muestra los distintos enfoques y valores que resaltan una inclusión acorde a la demanda social de estos tiempos.

Palabras clave:

Diversidad, inclusión social, valores, cultura.

INTRODUCTION

Unfortunately, the 21st century has begun with a world crisis, which accentuates the social uncertainty that has already been an alarm for those who have studied the subject for years, but which is becoming increasingly uncontrollable and unpredictable. Hence the proliferation of demands from society in search of solutions to the ills afflicting humanity. Evils that lead to the search for alternatives to find solutions to the problems. Alternatives such as, a call for social inclusion, the strengthening of values that make the human being more integral, efficient and effective in their functions and responsibility to society.

Therefore, in the socioeconomic and cultural context, an environment of empathy and equality is urgently demanded, where equity and respect for the person reigns. The 2030 Agenda for Sustainable Development (United Nations, 2016) has among its goals, to empower and promote the social inclusion of all people, regardless of age, sex, race, ethnicity, disability, religion, origin or monetary situation. In addition, it seeks that they have the same opportunities and resources to participate in the social, cultural, economic and political life of a society.

Inclusion is a fundamental value in any society and it is important to recognize the values that promote it and make it so significant in the current context. This is the reason why the academic society and researchers are making every effort to study this issue. In this sense, different authors (Guédez, 2005; Ávila et al. 2017; Sebastián and Lara, 2020; Espín and Mera, 2019; Herrera, 2022) make mention of key aspects for the understanding and comprehension for its implementation; about the features that typify it, as well as its different criteria in the fundamental features of social inclusion.

From the position of Avila et al. (2017), the term inclusion is associated with quality in relationships, is linked to emotions, affectivity and is related to the ability of people to accept others and live together in harmony accepting differences. For Blanco (2006), in one of his writings he defends the position that a key aspect of inclusion is to achieve the full participation of all people in the different spheres of human life. This point of view shows that inclusion goes beyond poverty, since it has to do with the difficulty of personal development, the lack of life projects, participation in society and access to welfare.

This is why it is inferred that social inclusion seeks equality, equity, rights and a comprehensive improvement in their living conditions. It aims that a person or group of them have all kinds of opportunities and privileges, educational, cultural, social, labor and economic, like the rest of the people of the society in which they live, without forgetting their values, those that make them unique and special in the daily tasks of their lives.

Seen from inclusive education and the diversity assumed in it, according to Molina (2019), they should be taken more as a learning opportunity than as a problem. This postulate is shared by various authors such as Arias (2014); Duk & Murillo (2016); Hernández (2016); Plancarte (2016); Stabback (2016), who defend inclusion as a fundamental value of contemporary democratic societies, whose main axes are the defense, recognition and valuation of human diversity in all social spheres, starting with education (Molina, 2019).

Therefore, we must keep in mind that diversity, equity, values and inclusion are topics of vital interest for contemporary society. These categories not only reflect the progressive values of humanity, but also play a fundamental role in the construction of a more just, equitable world and therefore of better quality of life for its inhabitants, hence the importance and need to be investigated from all areas of knowledge. And it is here the objective of this article, to deepen in the paradigms on social inclusion and values from culture, all of which will allow greater clarity in the understanding of them, especially for their implementation.

METHODOLOGY

In order to implement the proposed objective, the research focused on the search of articles from several databases, specifically SciELO, which allowed the identification of updated research from the last five to 10 years. In addition, a deep and exhaustive description of the positions of those authors who investigate the subject and their most significant contributions was carried out.

All this as a premise for the use of the documentary review and the theoretical methods analysis-synthesis and induction-deduction. These made possible the conceptual analysis of each category from the research logic and created some bases to carry out effective actions that respond to the essence of its content and its cultural dimension.

DEVELOPMENT

At present, there is an urgent need to understand social diversity in relation to values and their perspective from a cultural vision. This need increases in direct proportion to the evolution of humanity, to the interests of different communities, customs and visions from different points of view, biased also in relation to the existence of conflicts and disagreements in correspondence with their social status and acceptance in dissimilar scenarios, as well as, to the consolidation of inequalities and iniquities.

But the important thing is not only to understand and analyze these categories, but also to identify the values and attitudes that allow us to confront the deepest meanings of social diversity and the most prospective scope it may have. In the development of this research, we have

started from the analysis of different definitions that, although somewhat isolated, at a certain point will be intertwined, such as: diversity, social diversity, culture, values.

From another perspective, we highlight the Sustainable Development Goals according to the 2030 Agenda (United Nations Organization, 2016), which proposes in goal 5 and 10 respectively gender equality and the reduction of inequalities those that respond to the intention to develop and increase social and axiological inclusion from a cultural perspective and promote the well-being of the human being.

These interpretations find correlations in the classification of some social groups in which social inclusion should be intentional, groups of people with noble souls and giant hearts, with incredible capacities that only demand more attention and patience in the realization of some activities, but that have even demonstrated the value of their actions and cognitive abilities, only at a different pace that does not detract from their inclusion but rather strengthens it. In this case we refer to the disabled for whom all kinds of actions are developed to insert them in trades according to their abilities.

In this case it is worth highlighting the role played in this process by the behavior and attitudes they should have in the learning process. Attitudes that can be modified and reoriented, it only requires the need for a developmental educational work. In order to achieve equal opportunities, the evolution of human development and access and opportunity to quality employment, diversity is considered as an opportunity for development and learning in a broad sense.

For his part, Guédez (2005) points out that from the socioeconomic point of view we are suffering from inequality and exclusion. From the socio-legal point of view, we are witnessing populism and demagoguery. From the socio-financial point of view we are suffering from rentierism and unproductiveness. Finally, from the socio-cultural point of view, we are invaded by lamentation and begging. Beyond the valuation of these events, it is necessary to be aware of the demands that all this poses to culture and education.

In line with Blanco (2006), inequalities based on socioeconomic origin are the most significant, especially in Latin America, and poverty is associated with other types of inequality such as living in rural areas or belonging to indigenous peoples, which places a large percentage of the population in a highly vulnerable position. Some studies refer to diversity as well as inclusion.

This research assumes, based on Guédez (2005), that diversity is the plural expression of differences; differences not translated into denial, discrimination or exclusion, but into recognition of others who are different. It is

acceptance of the other and the possibility of establishing links of reciprocity, complementarity, co-responsibility and integration. Diversity is accepting the right of each person to be different and to exercise that right to be different.

In his work, Guédez (2005) refers to the interpretation of five possible metaphorical models of diversity. The first is equivalent to a torn and crumpled piece of paper, whose reconfiguration options are very difficult. The second is that of the broken mirror, where the supposed conjugations are the ones that most interrupt and impede the coherence of the totality. Then there is the jigsaw puzzle, whose integration is too orthodox and stiff to ensure margins for innovation and improvement. Then there is the holography that allows each part to pick up the image of the whole. As a tentative hypothesis, we dare to suggest that the diversity and inclusion we are thinking of are closer to the last two models.

For Ariel (2024), in his writing in *Listopro Community*, he analyzes the relationship between diversity, equity and inclusion, describing what he understands diversity to be, accepting the right of each person to be different and to exercise that right to be different. Without the open range of differences, the spectrum of human breadth, plurality and freedom of choice will be smaller.

In this same line of thought, Ariel (2024) also refers to the fact that in this relationship, inclusion implies, in turn, the process of creating a welcoming and respectful environment, where all people feel valued, respected and included. That inclusion goes beyond simply allowing the presence of diverse individuals; it involves actively engaging, listening to and valuing their voices and contributions. An inclusive culture is characterized by openness to dialogue, valuing differences and creating opportunities for everyone to participate fully.

Therefore, it is becoming increasingly clear that attention to diversity requires collaborative, teamwork, with broad and flexible projects that can be adapted to the needs of inclusion demanded by society towards the most disadvantaged groups, marginalized peoples, migrants, without ignoring the fact that they have different norms, values, beliefs and behaviors, but with a general objective, the right to equity, to enjoy the same opportunities.

Therefore, for the United Nations Organization (2016), there are different interpretations and some confusion around the concept of inclusive education, both in publications and in scientific and professional practices and debates and show several ways of conceptualizing inclusion, to which a hermeneutic interpretation is made, and assumed in this sense, being the following:

- Inclusion related to disability and special educational needs. There is a common approach that inclusion refers mainly to the education of students with disabilities

in regular schools.

- Inclusion as a response to behavioral problems. It is very common among teachers the idea that moving towards an inclusive school will mean that in the short term they will have to accommodate in their classrooms a significant number of students with serious emotional and behavioral problems.
- Inclusion as a response to groups at greater risk of exclusion. There is a belief that the inclusive school should attend to those students who are most vulnerable to school exclusion, i.e. those students who, generally due to social causes, may see their access to formal education endangered.
- Inclusion as the promotion of a school for all. Inclusion has also been related to the development of a common, non-selective school, also known as "comprehensive" school and the construction of the corresponding teaching-learning approach. Inclusion as Education for All.
- Inclusion of people with disabilities means understanding the relationship between how people function and how they participate in society, as well as ensuring that all have equal opportunities to participate in all aspects of life to the best of their abilities and desires (United Nations Organization, 2016).

From the position of Avila et al. (2017), the term inclusion is associated with quality in relationships, is linked to emotions, affectivity and is related to the ability of people to accept the other and live together in harmony by accepting differences. However, for Blanco (2006), in one of his writings he defends the position that a key aspect of inclusion is to achieve the full participation of all people in the different spheres of human life. Currently, there is a certain consensus that exclusion goes beyond poverty, since it has to do with the difficulty of developing as a person, the lack of a life project, the absence of participation in society and of access to protection and welfare systems.

In relation to this topic, authors such as Espín & Mera (2019), have shown that in inclusive education, important variables such as presence, participation and progress should be considered, which is assumed in the present research. For this reason, when alluding to presence, it is specifically the place and the educational context, to the extent that it is difficult to learn or develop certain social competencies, as well as certain attitudes and values towards diversity, at a distance. In this sense, Espín & Mera (2019) argue, that the most vulnerable schooling policies and practices in terms of their educational context, are variables referred to inclusion/exclusion.

From the perspective of Espín & Mera (2019), it is assumed that participation is related to the quality of their learning experiences in the process, for an adequate personal and social well-being that claims to know and have their opinion very present. Regarding the last variable provided by Espín & Mera (2019), progress is the quality

of the expected learning outcomes, from a curricular and transformative perspective, "*in each of the areas of the curriculum established for all in the different educational stages and not only of what is achieved in standardized tests or evaluations related to more or less specific competencies.*" (p. 38)

Now, with regard to educational inclusion, these barriers to learning and participation, which are emphasized as an example, according to Booth & Ainscow (2002), as well as the resources to reduce them, can be found in all elements and structures of the system: within schools, in the community, and in local and national policies. Inclusion is linked to any type of discrimination and exclusion, in the understanding that there are many students who do not have equal educational opportunities and do not receive an education appropriate to their needs and personal characteristics, such as students with disabilities, children belonging to indigenous or afro-descendant peoples, children with HIV/AIDS or pregnant teenagers, among others.

Seen from this educational perspective, Sebastián & Lara (2020), consider that inclusive education assumes a transforming and generating role of new and reflexive practices, allowing the whole educational community to participate in the debates on the need to address them in order to achieve a quality education that considers diversity. However, from the point of view and analysis of Ocampo (2019, as cited in Varguillas et al., 2021) it is emerging to change the ideological and political sense of inclusion, since so far they have focused only on the access of diversity of students to educational institutions, when their main goal should be to transform society.

Therefore, an important element to keep in mind is that developing the issue of inclusion from an integral approach or perspective requires taking into account all its dimensions and it is here where it is worth highlighting for its social impact, the educational and axiological dimension, based on its meaning and content, considering the needs of all, under a cultural and community dimension. Talking about diversity is fundamental, when people do not want to recognize that they will also have a physical deterioration and that old age will come, which makes them tend to separate and discriminate against certain people because of their age or disability.

In relation to the previous idea, Herrera (2022) suggests that an inclusive approach to diversity implies understanding and opposition to the destructive dangers that equate difference with inferiority. Similarly, Herrera (2022) argues that language is commonly expressed in an androcentric, even sexist and exclusionary way, so when this happens and becomes an ingrained belief in a culture, we see the emergence of discrimination.

In this sense, authors such as Herrera (2022), state that inclusion requires the basis of the community, and the

values of the community, therefore, it is important to build community; to do so requires the recognition that we live in relationship with others and with a focus on otherness and that otherness, being these friendships, friends, neighbors, peers, are fundamental to our well-being. Based on the studies of Herrera (2022), we assume that we build community through cultures that foster collaboration, i.e. with a collaborative example. An inclusive view of community extends beyond obligation to family and friends, neighbors, to a broader sense of solidarity.

Based on the analyses carried out, the logic led us to conduct an epistemological analysis of social inclusion. Greater social inclusion necessarily, but not only, depends on ensuring full participation in education, which is the value prism that makes it possible to manage the knowledge necessary to understand the processes through which one goes through life and the reasons for them. An efficient education depends on an accurate and timely inclusion that fulfills its true purposes.

As pointed out by the United Nations Educational, Scientific and Cultural Organization (2008), inclusion is a process that guarantees people at risk of poverty and social exclusion the opportunities and resources necessary to participate fully in society. In turn, it seeks to ensure that they enjoy a standard of living and well-being that is considered normal in the country they live in, and that they are an active member of the community.

Similarly, this international organization, United Nations Educational, Scientific and Cultural Organization (2008), establishes that one of the conditions for social inclusion is understanding, comprehension and empathy, a term that has aroused the interest of many researchers in this science, enhancing scientific production. That is to say, that people understand how beneficial it is for society, in addition to the fact that it entails a broad respect for society and for themselves.

Among the aspects that are assumed is the one established by the United Nations Educational, Scientific and Cultural Organization (2021), which states that "inclusion in education consists of ensuring that each learner feels valued and respected, and can enjoy a clear sense of belonging. However, many obstacles stand in the way of this ideal. Discrimination, stereotyping and alienation exclude many. These mechanisms of exclusion are essentially the same regardless of gender, location, wealth, disability, ethnicity, language, migration, displacement, sexual orientation, incarceration, religion and other beliefs and attitudes."

In inclusive education, differences and diversities should be not only tolerated but above all respected, valued, welcomed and celebrated; taken more as a learning opportunity than as a problem Operti, (2013, as cited in Molina, 2019). This postulate is shared by authors such as Arias

(2014); Duk & Murillo (2016); Hernández (2016); Plancarte (2016); Stabback (2016), who defend inclusion as a fundamental value of contemporary democratic societies, one of whose main axes is the defense, recognition and valuation of human diversity in all social spheres, starting with education (Molina, 2019).

For the achievement of the above, it is necessary to recognize the most transcendent of values and their link or relationship with inclusion. As Gende (2018) indicates, there is a growing international consensus that inclusion has to do with the following: the assumption of certain values that should preside over the actions that could be carried out: recognition of rights, respect for differences, valuing each of the students. Inclusion is, above all, a question of values, although its implications must be concretized in practice.

Hence, for González (1998), value is that which makes it possible to see and interpret the world, but this vision and interpretation must arise from personal options, freely chosen and with a full sense of responsibility for their implications, as a manifestation of human maturity. Then it will be up to me to judge to what extent these value options allow me, and allow others, to grow and be more, or on the contrary hinder this growth and search.

This same author later reaffirms, values are lived and reflected in the daily interaction of human beings and it is certainly not possible to transmit them based on a value discourse; in this sense it can be said that, at most, they should be presented for the consideration of students, so that they can be analyzed and, in the last case, they can be chosen or rejected as a free choice (González et al., 2019).

People are often valued not for what they are, but for their degree of approximation to the patterns considered ideal. This is the reason why Del Carmen (2000), expresses that a culture of homogeneity is thus fostered in which difference appears as something undesirable, and therefore constitutes a problem. A reflection of this is the tendency to focus on what the student lacks in order to reach what is considered normal from the point of view of the abilities and learning that every person has.

Hence, we agree with the position of Muñoz et al. (2022), when they say that the values of inclusion cannot be seen apart from human rights as separate categories; inclusion is a right inherent to all human beings, without distinction of nationality, place of residence, sex, national or ethnic origin, color, religion, language, or any other condition. We all have the same human rights, without discrimination of any kind. These rights are interrelated, interdependent and indivisible.

According to Guédez (2005), values change with the times and values change the times. They condition the

relationship of the human being with reality and make reality change as a consequence of the action of human beings. According to this game of reciprocities, it must be accepted that in each epoch a proportional and variable combination of permanent, recurrent, novel and influential values is promoted. The permanent ones are those that come from always and are prolonged beyond any time. Recurrent values are those that are recovered from the past with a breath of renewal. The novels are those that burst in with a force equivalent to the resistance they encounter.

In relation to the previous idea Tejeda (2019), exposes that inclusion is an action that entails values of respect, tolerance, solidarity and acceptance of human beings regardless of their condition. This implies that according to what human rights promulgate, education is a common good and therefore all people should have access to education without any distinction. Based on the above, this essay is allusive to the values of inclusion and social justice in university professional training, which aims to generate arguments and critical reflections on this issue, as a way to understand and comprehend this social phenomenon.

In this same perspective, according to Tejeda (2019), it is here where the role of the culture of a given society becomes relevant, in which different social phenomena converge, as well as, economic, cognitive, axiological. Each community is characterized by its own customs, norms, beliefs and makes its own the values that represent them. It is in these communities where the different referents on the social inclusion of people are visualized, where actions aimed at improving the quality of life are put into practice, acting in correspondence with the global requirements in this regard.

On the other hand, the authors of this research are of the opinion that the theoretical treatment of the concept of culture has a certain complexity due to the existence of a wide spectrum of problems interrelated with it, and even its definition is a reason for divergences in the criteria of the specialists. A logical analysis of the concept of culture refers us to its extension and content. Therefore, we propose that the first refers to the set of objects that can be included in it: economic, business and labor culture; health culture, physical culture, moral culture and others. The second, i.e. its content, is the set of characters to which the concept can be applied; it is common to each form of culture:

- Being synthetic characteristic of the level of socialization reached by individuals and human groups.
- Level of development reached by individuals and social groups that is expressed in their ideas, behavior and actions, as well as in their way of living: habits, customs, traditions.
- Level of development reached in education, science,

art, literature, material production, social conscience and its institutions.

- Set of material and spiritual values created by humanity in the course of human activity.
- Cultural horizon that serves as a value prism and adaptive mechanism of mankind to nature and society.
- It can be said that the change of culture supposes above all changes in beliefs and in their respective values; the dynamics of today's world present us with constant situations of change.

According to Guédez (2005), cultures are more lives that are experienced than texts that are repeated; they are changing solutions to changing realities. Pluriculturalism and interculturalism exist, and the emergence of trans-culturalism cannot be ruled out. The latter would reflect a commitment to identify with the human species, beyond its diversities, complexities and paradoxes. Culture, like any expression of vitality, tends to disappear if it does not evolve. According to this growing sequence, it is understood that a culture is a permanent renewal of culture or it ceases to be culture, and that an education is a permanent renewal of education or it ceases to be education.

Therefore, it is assumed that social inclusion responds in itself to the demands made by society in terms of those shared values that respond and highlight the importance in the current contexts to intend, transform and evolve the actions in this regard. A social inclusion that also responds to a certain culture, region. Although they find in them common aspects. They are always differentiated on the basis of their customs and the interest of the group to be treated.

Now, in the social context, these worked categories pursue a common goal, which is to achieve communities characterized by conscious and harmonious participation in their conception of coexistence and collaboration. From strengthening diversity, promoting respect and understanding among the inhabitants. Seeking that everyone in their actions have equal access to resources and opportunities, reducing inequalities and promoting social justice. Thus, social inclusion creates spaces where everyone can fully participate in daily life and feel identified to the fullest.

CONCLUSIONS

By way of conclusion, it is clear from the above and an exhaustive analysis, that inclusion is a process, which always seeks the most appropriate ways to respond to diversity. It aims to eliminate barriers and to be always on the alert to ensure that certain marginalized, excluded or at-risk groups are not accentuated. And that there are many criteria on social inclusion and the elements that comprise it, given the existing diversity.

The study offers an analysis of the categories: inclusion, diversity, social inclusion, values and culture, from a transversal approach, based on their social interrelation. For this purpose, it was taken into account that values have a concrete historical character, which implies that each social system, according to the historical context in which it lives, has an axiological system that identifies it.

Each community that comprises the socio-cultural, economic, professional scenario is characterized by its own customs, norms, beliefs and makes its own the shared values that represent them. It is in this community context that the different referents on the social inclusion of people and the values that complement them are visualized, where actions aimed at improving the quality of life are put into practice, acting in correspondence with the global requirements in this regard.

A change of culture implies, above all, changes in beliefs and in their respective values; the dynamics of today's world presents us with constant situations of change, which implies a greater demand for social inclusion as a response to social demands in search of solutions to social ills that worsen with so much uncertainty, in a convulsive and constantly changing context.

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