

FENOMENOLOGIA: UM CAMINHO PARA COMPREENSÃO DE PROCESSOS INCLUSIVOS

FENOMENOLOGÍA: UN CAMINO PARA LA COMPRESIÓN DE LOS PROCESOS INCLUSIVOS

PHENOMENOLOGY: A WAY TO COMPREHEND INCLUSIVE PROCESSES

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RESUMO: Esse artigo apresenta um recorte dos resultados de pesquisa financiada pela FAPESP (**Processo Fapesp:** no. 2012/50681-1), que compartilhada por um dos autores com os demais desse trabalho, desenvolveram trabalho sobre um estudo de caso com o objetivo de evidenciar possível contribuição do método fenomenológico para a compreensão dos processos inclusivos. Em realidades escolares pode-se evidenciar movimentos inclusivos de pessoas preocupadas e comprometidas com a causa, todavia, não dão conta do processo inclusivo em sua totalidade, por falta de adesão daqueles que compõem a estrutura e a cultura da escola e da própria pessoa que se quer incluir e que não fora consultada. Supõem-se que compreendendo o método fenomenológico, esse seja um possível caminho para a formação do sujeito inclusivo, por possibilitar a compreensão de processos inclusivos, mais especificamente, o ponto de partida: conhecimento gnosiológico, ontológico e psicológico das pessoas envolvidas.

PALAVRAS-CHAVE: Políticas públicas de educação. Método fenomenológico. Processos inclusivos.

RESUMEN: *Este artículo presenta un resumen de los resultados de la investigación financiada por FAPESP (Fapesp Process: no. 2012 / 50681-1, que uno de los autores compartió con los demás de este trabajo, desarrollaron un estudio de caso recopilado para señalar la posible contribución de método fenomenológico para la comprensión de procesos inclusivos. En las realidades escolares, es posible evidenciar movimientos inclusivos de personas involucradas y comprometidas con la causa, sin embargo, no se dan cuenta del proceso inclusivo en su totalidad, debido a la falta de adhesión de quienes componen la estructura y cultura de la escuela y de la persona que quiere ser incluida y no fue consultada. Se supone que al comprender el método fenomenológico, este es el camino hacia la formación del sujeto inclusivo, porque permite la comprensión de los procesos inclusivos, más específicamente el principio: conocimiento gnosiológico, ontológico y psicológico de las personas involucradas.*

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PALABRAS CLAVE: *Políticas públicas de educación. Método fenomenológico. Procesos inclusivos.*

ABSTRACT: *This article presents an excerpt from the results of a research financed by FAPESP (Fapesp Process: no. 2012/50681-1), which is shared by one of the authors with the rest of this work, they developed an investigation on a case study with the aim of showing possible contribution of the phenomenological method to the understanding of inclusive processes. In school realities it can be evidenced inclusive movements of people concerned and committed to the cause, however, they do not account for the inclusive process in its entirety, due to the lack of adherence of those who make up the structure and culture of the school and the person who wants to be included and had not been consulted. It is assumed that, understanding the phenomenological method, this is a possible path for the formation of the inclusive subject, as it enables the understanding of inclusive processes, more specifically, the starting point: gnosiological, ontological and psychological knowledge of the people involved.*

KEYWORDS: *Public education policies. Phenomenological method. Inclusive processes.*

Introduction

This article presents an excerpt from the results of research financed by FAPESP (**Process Fapesp:** no. 2012/50681-1), which, shared by one of the authors with the others in this work, developed a study on a rich case collected with the objective of evidencing possible contribution the phenomenological method for understanding inclusive processes.

The interest in the method emerges from the field of action of researchers, as teachers of teachers at undergraduate and graduate levels, guiding Master's and Doctorate dissertations. In this professional journey, many educators and young students were interested in the cause of inclusion.

Defining phenomenology is not an easy task and this is not a specific objective of this work, just to understand and study the possible contributions of phenomenology to the human formation of the inclusive subject and the search for the fundamentals of the relationship between people.

Phenomenology started with Husserl, who lived a historic moment in which it was necessary to understand the meaning of the human relationship with the world.

The twentieth century, marked by the crisis of the sciences, which extends to the present day, by materialism, where science moved towards only descriptions, to the philosophy of essences, to psychologism, that is, to the subjectivity that ended in transcendental idealism,

emerges in order to give an answer to the phenomenology that is characterized by being a movement, a philosophy of being that is concerned with ethics.

Husserl experienced that reason in the sciences was unable to understand the *problem of life*, of which man cannot live without discovering and assuming the meaning of his own life.

This is the fundamental questioning of phenomenology, the question of meaning, meaning that defines the essence of man and human history. It is "becoming yourself", being able to answer the question "Who am I?", "What am I", "where did I come from" and "what is my mission". It is to understand your own exegesis, to reflect on yourself as a practical and historical subject, to understand intersubjectivity.

This is the fundamental point for choosing such a method to understand inclusion, since we see it as a process in constant movement in which each person has their unique characteristics, and cannot be considered as equal. The starting point of each person is essential to choose the path to achieve inclusion in its entirety.

Inclusion cannot be seen as the result of a practice and technique, where its success can be assured scientifically. Phenomenology, in this sense, can contribute so that we can learn, or relearn to think about new ways of inclusion, which may, of course, be diverse, however, the act of thinking can find answers to what deserves to be answered.

Having participated and followed Courses and Congresses with professionals from different areas, guided by Ales Bello and Turolo Garcia, on Husserl's phenomenology, followed by Edith Stein and knowing the bibliography of the two teachers in Brazil, a fundamental theoretical framework was identified to answer the problem of training for inclusion.

Edith Stein (1891-1942), German philosopher, follower, disciple and organizer of the manuscripts of Edmund Husserl (1859-1938), founder of Phenomenology, also a teacher of teachers, dedicates all her efforts to get to know the human person in depth in all its dimensions and understands that, for that, it needs to follow a systematic path, based on the analysis of the experiences to arrive at a more complete vision about the human being in its complex totality. She opts for the method conceived by Husserl, whose first principle is to focus attention on things, with a look free of prejudice.

If we want to know what the human being is, we will have to put ourselves as alive as possible in the situation in which we experience human existence, that is, what we experience in ourselves and in our encounters with men (STEIN, 2003, p. 591).³

³ Se quisermos saber o que é o ser humano, teremos que nos colocar de modo mais vivo possível na situação em que experimentamos a existência humana, ou seja, o que dela experimentamos em nós mesmos e em nossos encontros com os homens (STEIN, 2003, p. 591).

Stein refers to a second principle of the method: "directing the gaze to the essential", in relation to apprehending and understanding the meaning of human reality. This attitude, for Husserl, can be understood as a "spiritual perception" or intuition.

There is "an intuition of what the thing is by essence, and this can, in turn, have a double meaning: what the thing is by its own being and what it is by its universal essence" (STEIN, 2003, p. 591).

There would be no way of looking at a given phenomenon, "here and now", if something universal was not captured in it.

According to Stein (2003), a first human characteristic, which is material, the possession of a physical body, as well as a stone, for example, can be identified. However, the human body has movement, a movement driven by its interior and that makes it know that there is life, unlike a stone. In this way, man is both a material being and a living being at the same time. The philosopher continues her analysis demonstrating that "men and animals (but not all animals in the same measure) appear to us from the first moment as beings that are not merely alive, but also and at the same time as sensitive beings".

Still, according to Stein, in the relationship between men there is an "exchange of thoughts", or a "spiritual commerce" that makes human beings not only an animated being, but, above all, a spiritual being or person.

Stein points out the fact that man has in himself all the strata of the constitution of beings, that is, man presents himself at the same time as a material being, as a living being, as an animated being and as a spiritual being, in a whole that confers the identity of being personal.

The philosopher, as she goes on to describe in depth each of the constituent stages of the human being, highlights "the specifically human" of each stage, confronting its constitution with the constitution of other beings, such as material things, the plant world and the animal world. Therein lies the objective of formation, because if man is a little bit of each of these spheres, giving each of them a new meaning, it is necessary to understand and work on them, properly, with a view to the full development of the man as a "person".

While the researchers studied the available texts and realized their importance, she sought to know more and was willing to participate in study groups with colleagues from other areas, found in the Courses and Congresses. Taking advantage of Angela Ales Bello's visit to Brazil, President of the *Italian Center di Ricerche Fenomenologiche* (CIRF) and the *Area Internazionale di Ricerca "Edith Stein in contemporary philosophy" of the Pontificia Università Lateranense - PUL*, the researchers sought to know how they could learn more by interning in some periods in the *Center* and in the *Lateranense*, especially on the occasion of

major international events that brought together scholars concerned with the real issues of Education, and in those trips to Italy, also visit Italian Schools to check existing methods and possibilities for the inclusion of students with special educational needs.

During the year 2013, a bibliographic survey was carried out by Husserl, Edith Stein, Ales Bello, regarding the theme of phenomenology. This research was carried out in the Bibliographic Database of USP, UNESP, UFSCar, as well as in the SciELO⁴ database and in the Digital Library of the Public Domain Portal⁵.

Regarding Edmund Husserl's productions, few works were found translated into Portuguese, French, English, German. Theses and dissertations that had this philosopher as a theoretical reference were also located.

As for the works of Ales Bello and Stein, they were more difficult to find in Brazil, because these authors and philosophers are only recently being divulged in the country.

Edith Stein's works and research on the author came to us through research and events organized by Prof. Dr. Aparecida Turolo Garcia, at the Sagrado Coração University, in Bauru-SP.

The first visit to our country by Ales Bello occurred in 2001 and, since then, she has returned every year participating in Congresses, giving lectures and giving short courses at universities, such as: USP/São Paulo, USP/Ribeirão Preto, UFMG/Belo Horizonte, UFU/Uberlândia-MG, UNIFESP/São Paulo, PUC/São Paulo, PUC/PR - Curitiba, PUC BA/Salvador, CESMAC/Alagoas; among others.

Recognizing the value of the research carried out at the *Italian Center di Ricerche Fenomenologiche*, directed by Professor Ales Bello, there was a need to seek more references from the *Center*, also an opportunity to interact with the Italian professionals who are regularly at the *Center*, as well as to use the rich collection of the Library of the *Pontificia Università Lateranense*, talking to Professors who work in the formation of Professionals in the area of Inclusive Education.

During these stays in Italy, we had the opportunity to observe at the *Istituto Scolastico Paritario Cor Jesu*, which works from kindergarten to high school, the inclusion of children and young people with disabilities or learning difficulties and to talk to their teachers.

In March 2014, "Field research and selection of inclusion cases for the application of the phenomenological method and analysis to understand the inclusive process" began.

⁴ Available at: www.scielo.org.

⁵ Available at: www.dominiopublico.gov.br

Observations and conversations were carried out with the subjects involved in the inclusion process in elementary, high school and private university in which students with disabilities are enrolled.

Of the five cases of inclusion observed here in Brazil and of the children included in the *Istituto Scolastico Paritario Cor Jesu* in Rome, a rich case was selected, from Brazil, for the application of the phenomenological method and the understanding of this inclusive process.

Briefly, it is worth mentioning that in Italy children are guaranteed by law to have a trained support teacher, specialist in inclusion to be with the disabled student in the common classroom.

In the observed reality, it was possible to perceive the involvement and commitment of the support teacher with the child's education and also by the teacher responsible for the classroom and the institution's employees. However, there is a lot of work to be done with the issue of welcoming, raising the awareness of the school community.

The school observed in Rome is very different from our reality. In Brazil, there is even a law guaranteeing support for those with more severe disabilities, but this does not happen. What we found in the schools visited, but not in all, were interns in the Pedagogy course, being used to give this support to students with disabilities, without any preparation, training and guidance. We were able to observe a case of a teacher who, when the intern arrived in the classroom, asked him to take the student with a disability to clean, so that he could work with the others. Walking with the student? If the school is a place of formal education, how can you go for a walk? The school is not a club. It is a place of formation.

With all existing laws, resolutions, decrees, conventions, ordinances, it can still be seen that school inclusion has not actually occurred.

However, it is clear that the Brazilian school has been undergoing a restructuring of the attitude of those involved in the process of implementing public policies for school inclusion, of "simply placing" students with disabilities in the classroom, providing them with abandonment-exclusion. for integration, albeit slow and difficult, with the expectation of becoming inclusion.

However, it is still common to observe in our schools a "different" student, "deposited", in a corner of the classroom without receiving attention, not to mention an adequate education. He remains there, as he did not even exist, invisible and, at times, relegated to repeat the same tasks over and over again, with little or no incentive to advance in his educational path. From time to time, a suspicious look and even a little fear or "repudiation" is sent to the student with

disabilities by colleagues and teacher. The student with disabilities becomes marginalized, inserted in a context of exclusion, but the political discourse declares to be inclusive.

The laws may even represent a change in the conscience of society, as a response that the government gives to a social demand and, at the same time, it is shaping a new way of acting, but this process of change is slow, even at risk of not happen fully.

For the change in attitude and conscience to happen, it is not enough to impose the law. This is so true that it is enough to enter a school that declares itself inclusive, observe a classroom with a student with disabilities, even just one day, and reflect on the attitude of him, the teacher and classmates, to be able to understand how much time he is left aside, forgotten. Some colleagues, the most sensitive ones, even talk to him, but most ignore him, or make him a laughing stock.

As for the teacher, he needs to beat the syllabus. In a room of 35 students, he needs to meet the demand of the majority and, as for the student with disabilities, as he is not prepared to serve him, pedagogically, he leaves him there in the corner of the classroom, doing “something”, repeating something already accomplished and even gives him “freedom”, as long as he doesn't hinder the majority, from practicing the mannerisms - since there is nothing to do, that's what is left. These repeated movements are also a reason for joke on the part of others in the room, bullying.

By inclusion, one should not simply understand it as its own etymological sense suggests, a “being within” pre-fixed limits. “Putting in” a person who does not necessarily belong to the group already formed, only to carry out their insertion at all costs.

Transposing this etymological definition of the concept of inclusion to the current reality of schools that declare themselves inclusive, it means thinking in a closed environment, already built, in a set of normal people who, to apply the law, include the “different”, the “limited”, leaving them at the borders, “ghettoizing” them.

Inclusion is more than that, it expresses more the desire to build together the same relationship that is human, without excluding, but including, whatever the differences, the specificities of the human being itself.

Inclusion is the group, a group that seems open, ready to welcome the varieties of the human and to build a relationship together, not leaving them separated, that is, not separating the “disabled” from the “normal”, but including them in the unique history of the *human community*.

It is easier to think by compartments, dividing students into “normal” and “abnormal”: the former are able to develop any activity, while the “abnormal” have nothing, or almost

nothing. It is simpler, more economical, to think like this, not to look for other strategies, other methods and, thus, use only the little we already know and apply it to everyone. This path is the easiest, however, not the fairest. This attitude that represents “stinginess”, “poverty of heart”, that leads us to a judgment that resembles another condemnation and that leads us to exclude in order not to have the “work” to include.

In addition, this attitude denounces the need to rethink the formation of education professionals, but not only technical training, but human and anthropological formation. How can an educator assume that a human being does not learn?

Method

Such reflection on the transformation of the school, excluding integration and successively inclusion, on the path of empathy, as an authentic approach to the other, by itself, and, in conclusion, as a teaching style, an experience is born by observing students with disabilities in schools. To present these research results, a rich case to be described was chosen among all the observed cases. In order to guarantee the anonymity of the observed female student, we chose the fictitious name of Maria.

This student was as if nobody saw her, she was invisible; a voice that complained, asked for attention to their specific and fundamental needs, but no one listened. She was, and still is, hungry for knowledge. Until, then, in the aridity of indifference present in that school, among the teachers of the different subjects, she meets a teacher responsible for the library who had this sensitivity to see her as a human being.

The teachers at this school are all graduates, some have specialization, but not in the area of inclusion. Participate in continuing education courses; however, it seems that they are not proactive in the search for new knowledge to assist this student with disabilities.

Case description

Maria is a teenager who attends the 2nd year of high school, is 15 years old, hearing impaired and started to lose her vision more intensely at 9 years old, when she was in 5th year of Elementary School II. But since she was a child, at the age of two, she already had difficulty seeing: when a toy fell, she could not find it. That was how his mother began to perceive this difficulty. Therefore, it is still in a period of non-acceptance of her reality, of shame of the situation. She has Usher Syndrome: a hereditary disease, characterized by hearing loss and

progressive vision loss. Vision loss is due to retinitis pigmentosa (RP), a degenerative disease of the retina that usually appears in adolescence, or early adulthood. The sense of balance can also be affected. Symptoms and progression of the disease vary from person to person.

Maria is very articulate, she knows her rights and wants to learn more and more. For this reason, she “complains” a lot with teachers who do not take her into account and also goes to the headmaster to register her complaints. However, the principal does little, as she does not have the specific knowledge of the area of inclusion and has numerous administrative problems to solve, not having much time to dedicate herself to Maria's cause, delegating this task to the only teacher who had eyes to see the student. The other teachers, from the different disciplines of the classroom in which she is inserted, also do not know how to deal with her, they have difficulties in communication, but what is perceived is that they also make little effort, claiming that they need to take care of most students, that they don't have time to study Maria's case, because they need to work both shifts to survive, apart from chores at home; complain about the lack of government support in providing adequate assistance to these students.

With her high degree of visual impairment, Maria needs expanded type material, with a long cane to get around without running over anyone in front of her or running the risk of getting hurt. But she is very vain and resists the use of the long cane. She is prejudiced against the use of the cane.

The mother is the one who accompanies Maria on the way home from school, but is not very involved with her daughter's education in seeking support outside of school. She thinks it is the school's obligation to give Maria full assistance.

Maria is thirsty for knowledge, however, she spends a lot of time in the classroom doing nothing, because the teachers do not pass on activity to her. She is in a corner of the room, with an expression of sadness, but from time to time she charges the teacher to also give her an activity. Most of the time, she is not heard and when there is some activity there is very little. She stays in the classroom for a long time doing absolutely nothing and then goes to the library.

Luckily, in this school that she is attending there is this Teacher, responsible for the Library, who knows the sign language, has a specialization in “Education of the Person with hearing impairment” and who managed to establish a communication with Maria through the typing alphabet (Each letter of the alphabet corresponds to a specific position of the fingers. This is the manual alphabet used by deaf people. Only in this case it is adapted to the tactile version). But this after some time, as Maria, as already mentioned, also rejects her own condition as a person with a disability. For this reason, it took her a long time to accept this new possibility of communication that she established with the Professor.

With the intervention of this teacher, the other teachers became even more comfortable with the search for resources and methods to work with Maria in their subjects. They prefer it to be in the library.

In Physical Education class she always sits in a corner of the court, she is not called to participate. In celebrations during the year she also does not participate and, still, is always put aside in rehearsals.

Observing Maria, we realize that she is curious: in relation to an object, with the unknown, she shows curiosity, but receives little encouragement, stimulation, except from the library teacher.

This teacher at the library, being the only one who managed to establish a dialogue with the student, who has the patience to teach her something new, became her friend, her confidant. On the day that this teacher is missing, Maria's sadness is clear, as she knows that it will be another day without performing any activities and she will be alone.

With regard to colleagues, Maria talks little with them, because as she hears very little, and hardly sees, she finds it difficult to talk to others. Thus, what prevails is for Maria to be alone. Sometimes, some colleagues try to involve her in some activity, play, but it is not always.

The main objective that all teachers should propose to do is, first of all, to practice a real inclusion of Maria in the context of the classroom and to take advantage of those moments when Maria's colleagues and herself are available, prone to perform an inclusive act.

With this observation, it appears that the student with disabilities must also face the barrier of denying the possibility of relating, of the impossibility of asking and receiving an answer, of interacting with colleagues and teachers. Perhaps this is more difficult to overcome than that of your own disability.

It is in this moment of sadness, of anguish for not being heard, isolated, invisible, that the need to feel a person emerges, that her actions appear, her inner world that shows itself in all the dynamics of the spirit for those who observe her with the intention to "understand her".

Perhaps this is what is lacking in people who do not approach her, the intention to "really understand her", the observation of what she does, the attention to what she says, even if it is difficult to understand, her whispers and, in general, interest in her as a human person. An empathetic approach to your individual being is lacking.

Empathy is generally considered an identification with the emotional state of others, compassion, a participation in the feelings of pain, of joy in the other person.

Edith Stein speaks of empathy as "realizing" the state of the other. It is not a full awareness, at the same time, but an intuition, a "feeling inside", penetrating to the bottom of

the other's intentions, desires, hopes and sufferings. When that feeling becomes a participating, then it becomes empathy. However, it must not be a projection of the emotional state itself, of one's hopes in the other.

Empathy is probably born from a deep observation, it is participating without projecting on the other. Edith Stein teaches that it takes selflessness.

Empathy is an authentic way that expresses itself in the desire to get in the dynamics of the thoughts and feelings of the other to the bottom, in order not to ignore, leaving them without an answer to their request for help and the needs expressed within.

Empathy is very important in Education, as leaving a student with a specific need without being heard, seen, a denied relationship, a refused look, can lead to hopelessness, disinterest, suffering and ontic death. Therefore, it is the educator's duty not to abandon his students to themselves and not to discriminate against them, especially if they have a disability.

It is very common for the excluded to become a burden, a nuisance to the classroom and, when they are despised, or worse, “not seen”, in adulthood they are prone to loneliness and frustration.

The educational task and duty are clear, and empathy can be a precious path to a deeper and necessary approach for all people and also for those who have a disability, preventing this disability from becoming a psychological disorder.

Underestimating the ability of students with disabilities and not trying to prepare to intervene in their education, not choosing a method and pedagogical resources adapted to their needs, therefore, can cause serious psychological problems. It is common to pay more attention to disability than to human relationships, and the affectivity of these students is also very important, as they need to feel like people, with the capacity to love, to suffer, to be sad, happy and to be loved.

It is important that the educator never doubts that every human being is capable of learning. Everyone has a different way and time of learning and it is necessary to take into account the specific characteristics of each student to then choose a pedagogical method that is more appropriate to their way of being.

The act of understanding the inclusive process of students with disabilities and, therefore, our love for them, is the desire to search for the truth. The need for truth and love for the other leads us to have the ability to know how to see, to reap the essence in experience.

With this work, it was possible to verify empathy as an instrument, a lifestyle that education professionals must know in their formative process, so that they can become a teaching style.

Attentive observation, without being carried away by one's own emotions, preconceptions, is the basis for an authentic empathy to be born with all relationships, with or without disabilities. Every student has his own life story that must be taken into account in the educational process, for helping the teacher to pedagogically diagnose the starting point of his students and, then, understand how he learns. Therefore, creating an empathic atmosphere in the school environment also helps in the constitution of an inclusive space, in a concrete inclusion. It is believed that the fundamental objective of the school is to guide students beyond reading and writing according to the standards of the cultured language, also towards correct socialization and, more than that, towards a happy life.

Being attentive to students and being able to realize that every student has something more to offer than their visible physical characteristics, providing this experience to everyone in the classroom is human formation, empathy and contact with those who live in a state of suffering, of joy, and provides everyone with the possibility to grow among positive values lived concretely.

In order to build an inclusive space with empathy as an instrument, it is essential that the professional has a man's view as being of relationships, he needs to know how to answer the question: "Who am I?", "Where did I come from, where am I going?", "What is my mission as a teacher for these students" to be able to commit to their education and have a life project for each of them.

Phatos that permeate educational actions are indispensable for a space that wants to become empathic and inclusive.

Empathy is not a mechanism subject to rules, it has no prescription, it is a "feeling inside", since it is in the course of individual experiences, expressed through the language of corporeality, recognized as similar, but not identical, that it can take place the interpersonal relationship.

Empathy, therefore, becomes a deep meeting point of agreement and acceptance, as well as becoming aware of the other's inner state.

Final considerations

With this research it was possible to confirm the need for the teacher/educator to know the student more deeply in order to collaborate, in fact, with their education. And empathy is an effective procedure for formative action. The theoretical support on which this study is based

is evidenced and confirmed, since this is due to the fact that the educator recognizes the student as a “You” who is “another Self”, who lives himself, as well how I live myself.

When the educator, in the researchers' view, shares these premises, he is able to see and consider the student as an “other self”, he conceives the student as an otherness, who has his own individuality, which needs to be discovered, respected.

In the case of Inclusion and Education in general, the educator must also take into account the specific and singular characteristics of the student in his development process, helping him to update himself and move from where he is to another place ahead.

It is necessary that the educator, in a formative process, is an observer to know his student and, with an anthropological and philosophical basis, can also guide him in his formation as a human person. It is necessary to enter the subjectivity of the other to understand it and, eventually, lead it. The educator cannot assume that the student to be included does not learn, judging and condemning him for not actually learning.

For this reason, empathy, which allows one to “get inside” in the experience of the other, is perhaps one of the ways that most allows a greater understanding of the universe of the person and that favors a process of formative accompaniment, because empathy is an act that allows to see the other with a human eye, whether with anger or affection.

The human relationship only occurs where two human beings consider the other as a subject and not an object. Therefore, it is the empathic relationship that allows the encounter with the subjectivity of the other that, starting from the corporal, reaches the spiritual dimension, and it is in this dimension that the aspects of the most genuine individuality of each student, their motivation, their values, their fears, their desires are known.

It is from this educator's empathic gaze that the learner is also able to approach and open up, put himself/herself as a subject, and then get to know himself/herself better, question oneself and reframe his/her stories, accept his/her limitations, but also he realizes that he/she is capable of many other things.

The disabled student who is seen by educators is capable of setting goals and projects that help them to develop their personal capacities and qualities more efficiently and happily.

With this work, the researchers open for themselves a new path to be taken in their formative trajectories as people, educators and teachers of teachers; they invite themselves to deepen their studies in the formation of the subject for life in an inclusive community, since this formation is constituted by different dimensions and, therefore, formation is a process that takes place throughout life.

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