THINKING ABOUT APPROXIMATIONS BETWEEN INCLUSIVE EDUCATION AND THE DECOLONIAL PERSPECTIVE: A CRITICAL SKETCH

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ABSTRACT

Decolonizing inclusive education is a critical invitation to revise mainstream European ideas on social justice, equity, human rights, among others. This perspective challenges the hegemony of colonial thought, seeking to resignify educational structures that perpetuate inequalities and exclusions. By recognizing and valuing the diverse voices and experiences of all students, especially those who have been historically marginalized. This essayistic text seeks to discuss the possibilities of thinking about the approximations between inclusive education and the decolonial inflection. It is not a matter of presenting this inflection as a final novelty capable of solving the theoretical and practical discussions of the area, nor of postulating it as the only possible way to understand the complexity of this field. On the contrary, it seeks to present, without any intention of exhausting the exercise, a rudimentary outline so that the old problem of inclusive education can find new readings and, perhaps, outline educational projects that allow the production of practices of resistance, of insurgency. To this end, the text, at first, explains, in general terms, some contours of the decolonial inflection to, in a second and central moment, think about the approximations that can be erected between inclusive education and decoloniality. The text ends by betting that decoloniality can present itself as a powerful artifact that goes beyond the mere integration of the subjects targeted by inclusive education, thus being a possibility of building pedagogical practices based on other assumptions.

Keywords: Decolonial Studies. Inclusive Education. Pedagogical Practices.

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INTRODUCTION

This essayistic text seeks to discuss the possibilities of thinking about the approximations between inclusive education and the decolonial inflection. It is not a matter of presenting this inflection as a final novelty capable of solving the theoretical and practical discussions of the area, nor of postulating it as the only possible way to understand the complexity of this field. On the contrary, it seeks to present, without any intention of exhausting the exercise, a rudimentary outline so that, in terms of Ballestrin (2013), the old problem of inclusive education can find new readings and, perhaps, outline other educational projects that allow the production of practices of resistance, of insurgency.

To this end, the text, at first, explains, in general terms, some contours of the decolonial inflection to, in a second and central moment, think about the approximations that can be erected between inclusive education and decoloniality. The text ends by betting that decoloniality can present itself as a powerful artifact that goes beyond the mere integration of the subjects targeted by inclusive education, thus being a possibility of building pedagogical practices based on other assumptions.

DECOLONIALITY ON THE AGENDA

Decolonial thought initially emerged through the formation of the Modernity/Coloniality Group, which gradually took shape over time. Its roots can be traced back to the 1990s, in the United States, when it was "[f]ormated by Latin American intellectuals located in various universities in the Americas" (2013, p. 90) when Aníbal Quijano's text entitled "Colonialidad y modernidad-racionalidad" was republished in 1992, and from it the group initiated a "critical and utopian renewal of the social sciences in Latin America in the twenty-first century" (Idem). Thus, the decolonial movement began to take shape from these initiatives, which were based on Quijano's ideas and expanded through the engagement of intellectuals and academics. According to Ballestrin (2013), this movement brought to light a critical analysis of colonial structures and the power dynamics underlying modernity.

The Modernity/Coloniality Group, established by people from various universities in the Americas, aimed to foster a critical and forward-looking revitalization of the social sciences in Latin America that is deeply intertwined with the experiences and battles of colonized peoples. The decolonial approach rose in relevance in the context of struggles against colonialism and in social movements when intellectuals and academics, including

the aforementioned Aníbal Quijano, as well as key figures such as Walter Mignolo, Ramón Grosfoguel and others, began the development of decolonial theories and perspectives. Most of these thinkers, who mostly originate from Latin America, brought to light questions related to coloniality and emphasized the need to decolonize both thought and social structures.

Ballestrin (2013) addresses the contributions of postcolonial thought to the development of the Modernity/Coloniality Group. The author argues that the group "radicalized the postcolonial argument" by emphasizing the importance of coloniality for the understanding of modernity. The author points out that the term "post-colonialism" basically comprises two understandings. The first concerns the historical time after the decolonization processes of the so-called "third world", from the middle of the twentieth century onwards; the second use of the term refers to a set of theoretical contributions coming mainly from literary and cultural studies, which, from the 1980s onwards, gained evidence in some universities in the United States and England.

Furthermore, despite the labels that preceded the group's problematizations, Maldonado-Torres (2008) coined the term "decolonial turn" to refer to the change in perspectives that this group was proposing in the production of knowledge. For the author, it is possible to affirm that the decolonial turn refers to three central aspects: a) the perception that modern forms of power, at the same time as they produce, hide the creation of technologies of death for subalternized groups; secondly, the recognition that the forms of power are multiple and that the ways of living and producing knowledge of historically invisible groups can present possible ways to confront this colonial system; Thirdly and no less important, it is a differentiation between the idea and feeling on the one hand and the decolonial project on the other. In the author's words:

> The idea of decolonization is as old as modern colonization is as much. It is first and foremost not an idea as such, a sense of feeling and a sense of horror at the unfolding of colonial forms of power in modernity, forms that are in charge of dividing the world between hierarchies of señorío and distinct forms of slavitud based on ethnic or religious differences, but more appropriately in presumably natural differences, esto es, ancladas en la corpolidad misma de susubjects considered as non-enteramente human. We refer to what can be considered as a cry of astonishment on the part of a living subject and donor of meaning before the appearance of the modern/colonial world that plants the dispensability of such human subjects as a constitutive element of its civilizational advancement and global expansion (MALDONADO-TORRES, 2008, p. 66).

In summary, the decolonial turn is not configured as a posture of disgust in relation to the dominant paradigms. It is an attempt to recognize that other modes of knowledge production, ignored by the hegemonic colonial system, can and should be considered equally valid and, thus, present themselves as alternatives so that we can produce new perspectives on old social problems (BALLESTRIN, 2013).

DECOLONIAL PERSPECTIVES AND PRACTICES IN INCLUSIVE EDUCATION

Decolonial perspectives and practices in Inclusive Education represent an innovative approach that challenges conventional educational structures and their colonial roots. This perspective seeks to transform the educational system, recognizing and valuing the diversity of knowledge and cultural experiences. In doing so, it questions the hegemonic norms and systems of power that have historically marginalized certain social groups. Through this approach, Inclusive Education seeks to create more just, equitable, and empathetic educational environments, in which all students are recognized in their full humanity and potential.

Ocampo-González (2022) states that inclusive education is described as an intellectual and political project that focuses its attention on power dynamics and social inequalities. As an analytical category, it is embedded in the power relations and cultural representations that are questioned. Its critical approach instigates us to overcome the limitations and simplifications associated with its onto-semiological function[3] in understanding disability. Inclusive Education is committed to reforming educational structures and, consequently, modifying the institutional norms that govern society and the educational system as a whole, to meet the diverse forms of existence in the contemporary world.

In another work, Ocampo-Gonzáles (2023) makes a critical and conscious invitation to rethink the dominant conceptions about social justice, educational equity, social transformation, and other related themes, all shaped by the colonial mentality. Challenging these ideas entails questioning the ideological and semantic norms that underpin them, while seeking a new understanding of what it means to be human. The global dissemination

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[3] The term onto-semiological refers to the analysis of how the concepts of being and existence are represented, constructed, or perceived through signs. In education, this perspective explores the meanings attributed to the teaching and learning processes as symbolic constructions that ontologically impact the subjects involved. Applied to inclusive education and decoloniality, it allows us to understand how signs and discourses (e.g., public policies) construct the notion of inclusion and how these meanings affect the ontological experience of students, teachers, and other educational agents in contexts marked by coloniality.

of the concept of Inclusive Education is part of a broader humanist project that, without realizing it, perpetuates social differentiation and accentuates the ontological challenges faced by different social groups. This maintains diversity as an objectified feature of the human condition, while differences are socially constructed, which can help us better understand human potential.

Mantoan (2017) addresses how differentiation between individuals results in the creation of identities, comparisons, and categorizations that tend to exclude those who deviate from the average or pre-established norms. This underlying differentiation is one of the main obstacles to the changes proposed by inclusion. Mantoan points out that human beings are shaped by the cultural representations that build the idea of disability. However, she emphasizes that this linguistic construction is incomplete, questioning the stability and immutability of group identities. Inclusion, by challenging the fixity of existing identities, reveals the artificial aspect of these representations, highlighting their unexplored and often idealized facet, accessed for a supposedly superior reason.

Mantoan (2017) points out that the Brazilian school, influenced by a monocultural and monolithic educational model, rooted in colonialist ideals and interests from a political and sociocultural point of view, is reluctant to adapt to contemporary demands. In addition, its production and organization of knowledge are still guided by principles and criteria of Modern Science, whose authority is established in the metropolis, and this reflects a worldview imposed on other realities, considered colonies. The author states that the criteria of validity and legitimacy of knowledge are determined by a specific location in a particular historical moment, anchored in the values of an urban European society and in modern capitalism. Despite the controversies and obstacles, the author reports that voices from the Global South persist, calling for an ethical-aesthetic-political commitment that is supportive, emancipatory and just. Hence the need for a school for all, which challenges the hegemonic, Eurocentric and excluding educational project, causing discontinuities in the history of Brazilian public education.

In this sense, the frequent use of the expression "inclusion student" is the result of the creation of a category that refers to a pre-established model: the ideal/normal student (Mantoan; Lima, 2017). The "inclusion students" are those who do not fit into this model instituted and legitimized by the school. Binary oppositions such as "normal student" and "inclusion students" are based on the assumption and search for models, based on

conventional comparisons. Students who deviate from this idealization are identified as a problem, disabled or as being in the process of inclusion, thus, the authors state that

> [t]he inclusion creates a favorable field for dissonant and (mis)spoken voices to emerge in social spaces, problematizing the genealogy of Brazilian educational thought and the configuration of public schools. We refer to inclusion that is not reduced to a process of insertion of students in a given context and based on specificities, identified through fixed attributes and organized into categories and representations. These categories and representations are instituted by a rationality that operates through a binary logic: identity/opposition (i.e...., this is not...); similarity (this looks like...); analogy (this is as much as...). This *modus operandi*, typical of classical representation, hierarchizes, attributing value judgments to educational subjects and phenomena (Mantoan; Lima, 2017, p. 826).

In this view, Mantoan and Lima (2017) argue that inclusion challenges the Platonic concept of representation and the identity models established by schools and other socio-educational institutions. Students who are considered "different," such as those with disabilities, are often contrasted with "normal" ones, perpetuating the binary that ignores the fluid nature of identity and the multiplicity of difference. Inclusion can no longer be ignored in Brazilian and international society. It is necessary to understand the true essence of the difference underlying inclusive actions: it is a rejection of the values of the dominant society, questioning the social production of difference as a discriminatory value. Inclusion is not just about passive acceptance of the other, but rather a movement that challenges pluralism by embedding differences with conflict and confrontation. It is essential to internalize its concept to ensure an implementation without distortions or ambiguities in our actions.

According to Ocampo-Gonzáles (2023), by limiting Inclusive Education to the simple recognition of certain vulnerable groups, we involuntarily align ourselves with the paternalistic configurations of neoliberalism. This focus reveals how the dominant discourse tends to hide the true political, epistemological, sociocultural, relational, ontological and creative nature of Inclusive Education. Instead of addressing these deep dimensions, official discourse often reproduces existential struggles and situations of violence by using categories such as people with disabilities, marginalized groups, non-normative sexual identities, migrant students, students with disabilities. In this way, simplifications and generalizations such as these not only obscure but also conceal the power relations within these communities.

According to Ocampo-González (2022), Inclusive Education faces five fundamental challenges, namely: ontological, epistemological, methodological, morphological, and semiological. Each of these aspects reveals several analytical barriers that contribute to a

broader understanding of educational inequalities and the various forms of social and cultural injustice. Inclusion, as a complex and relational phenomenon, questions the institutional norms of society. The term "Inclusive Education" can be seen as an intellectual space that brings together a variety of post-critical approaches, inaugurating a new paradigm. Studies on Inclusive Education, in turn, represent a challenge similar to the question of the epistemological basis of the field. The table below conceptualizes the challenges that shape the understanding of educational inequalities and the social and cultural complexities involved in educational inclusion.

Chart 1 The five challenges of Inclusive Education

Challenges of inclusive education	Meaning
Ontological Challenge	It is related to the existential vision centered on classical humanism, which marginalizes other forms of existence by privileging a single Western ontology. This results in a structural binarism that subordinates diversity and prevents full inclusion.
Challenge of an epistemological nature	It highlights the absence of a clear theoretical basis, with inclusive education often being confused and limited by conceptions and epistemes inherited from special education, promoting a deceptive rationality.
Methodological Challenges	It refers to the lack of proper and adequate methods for inclusive education, which often uses approaches borrowed from other disciplines, without fully capturing its complexity.
Morphological Challenges	It points to the difficulty in structuring concepts and tools that recognize multiplicity and diversity, without being restricted to essentialisms or individualisms.
Semiological Challenge	Relate to the construction of visual and symbolic meanings in inclusive education, often trivialized and fetishized, which compromises the understanding of its ontological and cultural depth

Source: The authors.

From this perspective, the analysis of the complexities in Inclusive Education, adding ontological, epistemological, methodological, morphological and semiological issues, is intrinsically connected to the premises of decolonial thought. This thinking challenges the established norms of power and knowledge that perpetuate inequalities, proposing an approach that values and respects the diversity of experiences and perspectives, as pointed out by Ocampo-González (2022). By confronting the ontological challenge, for example, decolonial thought questions the hegemony of classical humanism and advocates a more fluid and relational understanding of existence, as opposed to the rigidity of the binary identities imposed by colonialism, as well as, in the same way, by addressing the epistemological challenge, a deep critique of the dominant rationality that subjugates other

forms of knowledge is sought. defending the plurality of views and the deconstruction of hegemonic narratives.

Regarding the methodological challenges in the implementation of educational inclusion, Ocampo-González (2022) reports that they are also interpreted in the light of decolonial thinking, which emphasizes the importance of sensitive and diversified approaches, respecting diverse cultural and social realities. The fluid and changing nature of concepts in inclusive education, as evidenced by the morphological challenge, finds an echo in the decolonial vision, which recognizes the need to constantly reinterpret conceptual frameworks in response to social and historical changes. The author points out that the semiological challenge of recognizing and decolonizing visual representations in the understanding of educational inclusion aligns with the concern of decolonial thought to challenge colonial images and narratives, promoting a more authentic and inclusive view of the world. Therefore, the issues identified in Inclusive Education find resonance in the approaches and concerns of decolonial thought, highlighting the need for a profound reconfiguration of power and knowledge structures to achieve a truly inclusive and emancipatory education in contrast to patterns of coloniality.

Ferrari (2023) argues that breaking with coloniality is not an instantaneous transition, given its profound influence on the constitution of our society. However, the recognition and visibility of[4] historically marginalized ontoepistemes can contribute significantly to the dilution of this coloniality. The author emphasizes that it is not simply a matter of replacing one hegemonic truth with another, but rather of promoting an ecology of knowledge, in which diversity and plurality are valued. Thus, by understanding disability as a social construction, it is perceived that it is not inherent to the individual, but rather a manifestation of social structures that neglect the characteristics of all members of society. In this sense, considering disability as an identity strengthens the sense of community, offering a support network to resist oppression. This fosters a sense of belonging and solidarity, through which individuals can collaborate in building knowledge and collectively resisting injustices.

Míguez and Persíncula (2023) highlight the continuous influence of colonization on our ways of existing, knowing, and exercising power. By highlighting the persistence of this influence, they emphasize how the social, cultural, political, and economic structures of

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[4] The concept of **ontoepistemes** combines ontology (the study of being) and epistemology (the study of knowledge) to explore how ways of being in the world are intrinsically linked to ways of knowing and constructing meaning. It refers to the historical, cultural, and political configurations that shape the conditions of existence and the regimes of truth in a society.

formerly colonized nations continue to be permeated by the effects of colonization, in a diffuse and pervasive way. This influence encompasses the perception of oneself and the world (being/being), the process of acquiring knowledge (knowing) and the exercise or restriction of power (power). Even after the achievement of political independence, many aspects of life in these regions are still shaped by colonial legacies.

Inclusive Education has been recognized as one of the most effective principles for dealing with issues related to equity and diversity, and is seen as the basis for offering services to all children, especially those with disabilities. Following the promulgation of the Salamanca Declaration in 1994, which proposed Inclusive Education as a key element for the development of an inclusive society, it received support from several international agencies and national governments. Although Inclusive Education is adopted around the world, there are still debates around the concept of inclusion, which influences educational policies in several countries and is supported through political decisions both nationally and internationally. The lack of clarity on inclusion concepts hinders efforts to gather and synthesize knowledge on how to implement inclusive practices more effectively. As a result, teachers and educators increasingly express frustration when trying to adopt inclusive education in their contexts, both within and outside countries in the global South.

Ocampo-González (2022) argues that the praxis of Inclusive Education transcends simply increasing the number of students enrolled at various levels of the education system, accepting any student without modifying institutional structures, or developing specialized practices only for students with disabilities. In addition, it should not be understood as a philanthropic policy. Inclusive Education must engage in a thorough analysis of the mechanisms that involve various groups of students throughout their educational trajectory, ensuring the exercise of their right to education. Its praxis challenges established pedagogical knowledge, seeking to displace the foundations of school grammar, such as temporality and its conditions of spatialization. As an act of reexistence, Inclusive Education breaks with the norms of the ontological code that restrict difference, redirecting these meanings to a subjective materialism that recognizes multiple singularities.

Ocampo-Gonzáles (2022) argues that it is crucial to note that Inclusive Education is not necessarily associated with the concept of special education, because even within this field, the continuous pattern of colonial power can be observed. Thus, Inclusive Education assumes the responsibility of promoting the discovery of new paradigms that challenge existing theories, concepts and categories, and that break with traditional mental

constructions. This includes the revelation of other cosmologies and knowledge that have been historically hidden and silenced. Therefore, Inclusive Education represents a new politics of epistemic-political imagination.

Mignolo (2021) points out that the body-politics[5] reveals the practices of resistance and self-affirmation adopted by those who have been dehumanized by imperial institutions and knowledge. This concept is directly applicable to Inclusive Education, which seeks to challenge and rethink the structures and practices that marginalize and exclude certain groups of students. In Inclusive Education, the body-politics can be seen as a response to traditional pedagogical practices that, consciously or unconsciously, devalue the humanity and dignity of students considered "different". These students are often seen through deficient lenses, in which their capacities and potentialities are underestimated. Inclusive Education, then, must adopt a decolonial perspective, recognizing and valuing the diversity of students' experiences and identities.

Campos (2015) argues that the emphasis on the complexity and diversity of experiences within the disability spectrum highlights the impossibility of generalizing or standardizing this condition. Aspects such as gender, race, social class and geographic location, as well as the different manifestations of disability, exert a significant influence on the individual and collective experience of this reality. Each specific context brings with it a series of variables that shape the experiences and challenges faced by people with disabilities, from the way they are perceived and treated by society to the opportunities to access resources and services. This diversity of experiences highlights the importance of an inclusive and sensitive approach to the multiple dimensions of disability, recognizing the particularities and respecting the individuality of each subject within this context.

> In this sense, it is not the same thing to be a woman with a disability and to be a man with a disability; it is not the same thing to be part of the deaf community and to be part of the population with intellectual disabilities; it is not the same thing to be a black person with a disability and to be a white person; it is not the same thing to be born with a disability and to acquire a disability; It's not the same to be a disabled person from an upper-class family as it is to be a lower-class family, and it's also not the same if you belong to the city or the countryside, and so on, we could go on listing many other differences in the disability experience. In addition, it is not the same thing to be a woman, indigenous, poor, peasant and with intellectual disability,

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[5] [...] The body-politics is the dark side and the missing half of biopolitics: the body-politics describes the decolonial technologies practiced by bodies that realized that they were considered less human, the moment they realized that the very act of describing them as less human was a radically inhumane reflection. In this way, the lack of humanity is attributed to imperial agents, institutions and knowledge, who had the arrogance to decide that certain people, whom they did not like, were less human. The body-politics is a fundamental component of decolonial thought, decolonial action, and the decolonial option. Mignolo (2021 p.44)

than to be a university woman with paraplegia caused by an accident and from a wealthy family (Campos, 2015, p. 187).

Gómez and Ortega (2023) highlight the need to understand the historical context of the beginning of colonialism in the Americas, marked not only by the genocide of indigenous communities, but also by the suppression of their languages, cultures, and ways of life. This colonial process not only organized the world based on its logic, but also imposed specific forms of knowledge, language, memory, and imagery. These colonial dynamics have infiltrated modern institutions and the people who inhabit them, silencing the voices of those who challenge imposed colonial norms.

The different ways of being, organizing society and producing knowledge are subjugated, being considered inferior and associated with a previous stage of development, thus reinforcing the idea of their inferiority within the paradigm of progress. This coloniality is reflected in a particular way in the experiences of deaf people, who are constantly the target of attempts at oralization and correction, resulting in the suppression of their language, community and culture. Thus, the authors argue that colonial power manifests itself in asymmetrical relations that favor phono-sound dominant languages to the detriment of visual-sign languages, such as sign language. This oppression and reorientation is particularly evident in educational structures, in which deaf people are pressured to conform to dominant oralist standards, to the detriment of their identity and linguistic autonomy.

Oliveira (2024) argues that people with disabilities, including deaf people, are placed at the pole of non-being due to their non-conformity with the standard of bodies considered perfect, resulting in a fragmented identity, as if they had a half-full, incomplete body. Within this context, modernity operates the colonial logic in the mental, bodily, linguistic aspects and in the subjectivity of the other that is denied, resulting in a denial and invisibility in its educational, formative and cultural processes. It becomes crucial to approach the other through difference and not through equality, breaking with colonialism/Eurocentrism that established a standard to be followed, from which the other was conceived.

Gómez (2023) highlights the emergence of a new approach that distances itself from the patterns of coloniality, expanding the categories of coloniality (of being/being, of knowledge, and of power). The author argues that in order to promote effective intercultural dialogue, it is crucial to adopt a visual understanding of the cultures or groups that have been subjugated by a modern-colonial and capitalist logic. In this way, coloniality seeks to inferiorize the other, and absences are not merely accidental, while presences indicate a

political act by claiming the right to visibility, invading the visual field of those who, until then, ignored certain invisible realities. Thus, the author argues that the circulation of people in wheelchairs on streets without accessible ramps, or the presence of deaf people in environments without interpreters, among other possible situations, challenges conventional perceptions, generating an attentive look in search of understanding in the face of unknown and uncomfortable situations.

Morán and Tiseyra (2019) point to the relationship between ableist coloniality, which prioritizes vision to the detriment of other senses, and the devaluation of the knowledge of people with disabilities. By emphasizing the supremacy of "eye-sight-sight," this perspective limits research and knowledge by excluding hearing, taste, and proprioception as legitimate forms of knowing. To overcome this bias, it is necessary to recognize and value these senses as integral components of human knowledge. However, the persistence of the coloniality of knowledge, under ableist precepts, maintains a derogatory view of the knowledge of people with disabilities, considering them as irrelevant and disposable. This devaluation culminates in paternalistic conceptions that aim to rehabilitate and normalize people with disabilities, perceiving them as a burden or burden for society.

A crucial aspect to be considered is the role of language in coloniality, as demonstrated by Gómez (2023). When examining the reality of minority groups that use a non-hegemonic language, dynamics emerge that reflect the power relations between the majority and minority languages. This phenomenon is especially relevant when thinking about indigenous populations and also deaf people. Historically, Sign Language (SL) has been devalued, being often considered inferior to oral language and unfortunately, such perceptions persist to this day, revealing a deep division in which SL is associated with primitive, uncivilized or precarious thinking.

However, there are several distinctive characteristics of the deaf community, each of them representing an intrinsic richness (idem). These characteristics include the use of SL, the ability of deaf people to share information within their communities due to the difficulty of receiving information from the hearing environment, the ability to care for deaf children with the help of deaf adults to transmit cultural elements, the tendency to group together in collectives or associations, essential for their social interactions, and a different temporal approach, necessary to focus attention on the person who is communicating by signs, excluding the possibility of performing other activities simultaneously. These aspects constitute a subjectivity distinct from that of the listeners. It is evident that the deaf

community has a unique specificity that shapes their perspective on reality and influences their experience of motherhood. Ignoring these characteristics can result in hasty labels and interventions that, instead of promoting visibility and recognition, end up increasing the vulnerability of these individuals regardless of their singularities.

According to Morán and Tiseyra (2019), ableist coloniality, anchored in the supremacy of "eye-sight-vision", limits research and knowledge by privileging vision over other senses. This perspective prevents the recognition of hearing, taste and proprioception as legitimate forms of knowledge. To overcome the "colonialism of seeing", it is necessary to recover and value these senses. The coloniality of knowledge, according to Grosfoguel (2007), involves an epistemological racism-sexism, to which the authors add the category of epistemological ableism. This helps to understand how the persistence of the coloniality of knowledge, under ableist precepts, devalues the knowledge of people with disabilities, treating them as insignificant and disposable. These derogatory perspectives give rise to paternalistic conceptions that aim to rehabilitate and normalize people with disabilities, perceiving them as social burdens.

Anchored in the supremacy of the "eye-sight-vision", ableist coloniality obstructs an investigation and research practice that incorporates the other senses as legitimate ways of understanding and knowing. Therefore, an attempt to detach colonialism from seeing implies considering hearing, taste and proprioception as meanings in need of rescue and positioning. Within this perspective, Díaz (2012) criticizes the gaze as:

> [c]entral in the valorization of vision, the ability to see and the action of looking in modernity, that is, in the construction of bodies (which see and are seen). We could say that the body acquires life when observed. The hegemonic gaze, as we will observe, constitutes one of the pillars of alterity, if not the most significant (Díaz, 2012, p. 28).

This global understanding allows us to problematize the intricate web of power, in which certain bodies are excluded from forms of knowledge and knowledge, simply because they do not align themselves with the privileged subject of enunciation of colonial modernity, that is, the male, heterosexual, white, Euro-American subject, now considered "qualified". Thus, the project of modernity/coloniality presents a wide range of epistemologies to be overcome. A break with this paradigm implies, therefore, a decolonial revision that adopts, among other things, a critical view of disability.

According to Ocampo-González (2022), one of the broad objectives of Inclusive Education is to establish a web of connections between different identities and their

resistance efforts. Inclusion challenges us to see the world in a new way, involving a complex but crucial process of rebuilding knowledge, in order to open paths to access different realities. In this way, resistance is an operation that transcends the limits of the political and the ontological. It leads us to explore a variety of spaces and ways of living with different ways of being, knowledge projects, territories and educational approaches. (Idem). All of these elements meet and interact in a sphere that goes beyond conventional analyses, challenging the power of established discourse by its failure to recognize diversity within the educational paradigm of special education.

It is important to highlight that Inclusive Education is not limited to being just a specialized version of education, but a series of actions that undermine, undo, disobey and detach this structure, seeking to rethink its meanings and applications in alternative ways. One of the main tasks of Inclusive Education is to promote "liberations" in thought, identity, knowledge, understanding and life, creating spaces of resistance and establishing connections between different regions, territories, struggles and peoples through multiple, contextual and relational actions. This approach aims to build a radically different world, which requires the development of new ways of thinking and significant intellectual transformation. By identifying the heuristic potential in this direction, we can adopt a comprehensive approach that encompasses various forms, options, perspectives, projects, practices, and praxis of an anti-capaticist pedagogy.

To think about Inclusive Education, therefore, is to think of an anti-ableism pedagogy that aims at an integral understanding of the other, in which the nuances of their difference are recognized as an integral part of their identity, without overlapping or subordinating one element over the other and combating "all forms of oppression of modernity/coloniality present in bodies, in the language, gender, class, race and identities of people with disabilities" (Oliveira; Oliveira, 2023, p. 25). Therefore, this approach not only recognizes disability, but also considers other identity dimensions of the person with disabilities, such as their ethnicity, social class, gender, religious practices, language, among others. She perceives the other as a social being, capable of creating and contributing to culture in a meaningful way.

Inclusive Education presupposes a different praxis of living, feeling and existing, and that one of the finalistic attributions of this field consists of the production of unknown modes of relationships and devices for the production of subjectivity. The daily praxis of living becomes a key resource when it comes to thinking about the signs of the onto-

political regime of the inclusive. As a heuristic apparatus, it is characterized by producing an effect of epistemic disobedience, placing our thinking and doing around different mental performances to read the problems of the world. Inclusive Education, "in this sense, is involved in reexistence; both claim a terrain that strives to detach itself from the theoretical principles and conceptual instruments of Western thought" Ocampo-González (2022).

In this way, it is noted that Inclusive Education, as a theoretical and practical field, reflects the tensions of modernity/coloniality by proposing models of access and educational equity. However, under a decolonial lens, it reveals significant contradictions, especially in contexts of the Global South, where its formulations often derive from Eurocentric epistemologies that perpetuate colonialities of knowledge, power, and being (Ocampo-González, 2023). Decoloniality, in this sense, is not only a critique of modernity, but a proposal to dismantle the structures that maintain global inequalities. Mignolo (2017) argues that coloniality operates as a matrix of power that legitimizes systems of exclusion and subordination. For inclusive education to be aligned with decoloniality, it is necessary to deconstruct its Eurocentric bases and reorient them to dialogue with local and pluriversal realities.

Furthermore, it is important to recognize that Inclusive Education, in aligning itself with decoloniality, needs to overcome the limits of abstract universalism. Instead, it must prioritize the uniqueness of local experiences and the multiplicity of modes of existence. This entails creating an educational system that is sensitive to the histories, cultures, and resistances of marginalized peoples (Ocampo-González, 2023). Thus, the articulation between Inclusive Education and decoloniality requires a radical reconfiguration of educational practices and theories. Frontier thinking offers a powerful tool for this transformation, by questioning the foundations of coloniality and proposing alternatives that value plurality and justice. This approach not only includes but transforms, promoting a truly emancipatory and plural education.

According to Mantoan and Lima (2017), the perspective of school inclusion is based on concepts that discourage comparison between individuals by adopting the idea of simulacrum, which challenges the distinction between model and copy, between original and reproduction. By extending this concept to educational institutions, especially schools, everyone becomes unique and singular, multiplying and standing out in diversity. In this educational vision, each student is valued as unique and singular, no longer just one among others. Thus, the inclusive school is an environment that fosters the creation of

relationships between the people who attend it, instead of being just a place of reproduction, obedience and subordination. It is a learning space where one experiences the coexistence between different singularities, allowing the freedom to express oneself in a unique way. In this context, the role of the teacher is to offer updated knowledge and meet the curiosities, doubts and desires of the students. In turn, it is up to students to use this information, along with other available information, to improve their understanding of the world and themselves, enabling them to face challenges more effectively.

Thus, thinking about Inclusive Education from a decolonial perspective is thinking about a hospitable school, since decolonial thinking and Mantoan's (2022) concept of "hospitable school" are intrinsically related, as both emphasize valuing diversity and promoting equal opportunities. Decolonial thinking seeks to challenge and dismantle the structures of power and knowledge that perpetuate inequality and exclusion, promoting an education that recognizes and values the different histories, cultures, and knowledge marginalized by coloniality. Mantoan's "hospitable school" aligns with this perspective by creating an educational environment that welcomes all students, regardless of their differences and needs. This concept challenges the idea of a standardized and homogeneous education, which often reflects and reinforces colonial hierarchies. Instead, the hospitable school promotes an inclusive approach that recognizes and values the uniqueness of each student, ensuring their access to and permanence in education. Thus, Mantoan's approach resonates with decolonial thinking by promoting an educational space that not only accepts but celebrates diversity, combating exclusionary and discriminatory practices. By creating a school that is truly inclusive and respectful, it contributes to building a more just and equitable society, in line with decolonial principles. Mantoan (2022, p. 9) highlights the importance of an educational approach based on encounter and reciprocity, stating:

> [e]nsinate and learn are acts that do not know a greater intelligence of one of the parties involved in the educational relationship. The fundamental thing in these acts is the encounter, the reciprocity, the respectful relationship between teacher and student, in the context of the construction of knowledge and experiences lived in the educational scene. This does not mean denying the authority of the teacher, but, on the contrary, strengthening and expanding it, in the sense that it is not exercised to sanction, to establish only what is correct and expected.

Therefore, Inclusive Education, as an intellectual and political system, aims to transform meanings and create a new project of knowledge. This project supports other imaginaries, visions, knowledge, ways of thinking, other ways of being, becoming, and living

in relation. It is a thinking device that promotes creative actions to replace the known with something new and unknown, disconnecting from the intellectual monologism of the traditional academy. Inclusive Education is a political project that examines and challenges the various forms of inequality and injustice, and impedes people's development and self-determination. It is, above all, a critical sensibility that seeks a new epistemology, capable of building hope for the multiple forms of existence. This includes identities and cultural expressions marginalized by modernity, which has subjugated many forms of being human. Inclusive Education is a struggle for resistance, an academic, political, and ethical project that combats a thought and a network of relationships that destroy the social fabric, including beings, knowledge, lands, and paths of thought and existence that hinder its progress (Ocampo-González, 2022).

FINAL CONSIDERATIONS

Coloniality, in its multiple dimensions (of being, knowledge and power) exerts a profound and complex influence on inclusive education by perpetuating structures of exclusion and hierarchies that are reflected in the way we understand and serve the diversity of students. The coloniality of the being dehumanizes those who do not fit into normative standards, treating them as "others" and making their identities and subjectivities invisible. The coloniality of knowledge, in turn, privileges Eurocentric knowledge, disregarding traditional knowledge and forms of local knowledge, which impoverishes the curriculum and devalues the cultural experiences of students. The coloniality of power, on the other hand, consolidates systems of control and domination that reinforce inequalities, organizing the school in ways that make it difficult for students with disabilities or diverse social and cultural backgrounds to access and permanence.

These three pillars, if looked at from a countercolonial perspective, reveal that inclusive education requires a deeper transformation than simple adaptations; It calls for a new look that undoes the colonial bases of exclusion and that effectively values the plurality of ways of being and learning. If we insist on looking at inclusive education exclusively through the colonial lens, we will contribute to perpetuating some views of pity on its subjects, of welfare and social hierarchization; in this case, the practices of inclusion seem closer to what Walsh denounces as being a mere asymmetrist integration of subjects to respond to the demands of neoliberal capitalism, that is, coloniality transforms inclusive

education and its subjects into mere products that adjust to the "gaps" left by the design of power scales.

Contrary to this meaning and without understanding it as a panacea or the only possible way to think about inclusive education, it was found that the decolonial perspective contributes to an inclusive education that goes beyond the simple integration of people with disabilities in school environments. She proposes an approach that challenges the hegemonic colonial logic and seeks to value local and subaltern knowledge, creating educational spaces that welcome and respect the cultural and epistemological diversity of students. Thus, the concept of frontier thinking emerges as an important resource for building inclusive pedagogical practices that not only promote participation, but also question the normativities imposed by colonial thinking.

In this way, decolonial thinking is fundamental to an anti-ableism education, as it offers a profound critique of the power structures that historically marginalize and subordinate people with disabilities. This approach challenges the colonial view of normalcy and productivity, which treats the human body and mind in a hierarchical manner, assigning value only to individuals who correspond to standards of efficiency and capacity defined by capitalist and Eurocentric logic. By valuing the plurality of human existences and experiences, decolonial thinking questions the intrinsic ableism in educational practices, which often seek to normalize or rehabilitate individuals with disabilities, instead of recognizing their singularities and respecting their autonomy. In this way, an anti-ableism education anchored in the decolonial perspective not only combats stigmas and stereotypes, but promotes a structural transformation that aims to build an educational system committed to dignity and respect for differences.

The relevance of a decolonial approach to inclusive education lies in its ability to respond to issues of social justice and inclusion in a more critical and in-depth way, and to propose a critique of traditional models of inclusion, proposing a more comprehensive and equitable vision. The colonial model, which has been shaped for centuries as educational practices, tends to reduce diversity to a condition that needs to be "corrected" or "normalized", placing students with disabilities in positions of subordination and symbolic exclusion. On the other hand, a decolonial perspective promotes an education that values the multiplicity of knowledge, cultures and experiences, confirming that true inclusion can only occur when these differences are treated as enriching contributions to the school environment. From this perspective, it is hoped that inclusive educational practices can

expand to value the uniqueness of each individual, breaking with the standards of normality and paving the way for a truly humanizing and transformative education.

In view of the above, it is observed that a decolonial approach in Inclusive Education not only challenges the oppressive structures of coloniality, but also contributes to a more just and democratic educational system. By valuing diversity and promoting inclusive and critical education, this approach seeks to create a learning environment that respects and celebrates the uniqueness of all students, fostering a more equal and humane society. This work seeks to inspire educators, managers and all those involved with education to see inclusion as something that goes beyond the adaptation of curricula and spaces. That inclusion is, above all, a humanizing practice, which is committed to seeing the student not only as part of a statistic, but as a being full of potential, whose life experience is enriched by their own diversity.

At the end of this study, Freire's "hope" emerges as an inspiration for the continuity of the reflection on decoloniality in inclusive education. More than a mere waiting for transformations, hope implies acting and actively building an education that welcomes and values diversity, challenging exclusionary norms and building spaces where everyone has a voice, belonging, and the opportunity to flourish. As Freire argued, this active hope requires the commitment of educators, students, and managers to create a learning environment committed to social justice and human dignity. May future research and practices expand these dialogues, transforming education into a terrain of resistance and transformation, where hope is manifested in the commitment to a more equitable and solidary society.

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