

HISTORICAL TRANSIT OF DISABILITY:
FROM CLOWNS, DEFORMED AND
BUFFOONS TO WORTHY HUMANS

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*Tránsito histórico de la discapacidad:
De payasos, deformes y bufones a
humanos dignos*

Trânsito histórico da deficiência:
De palhaços, deformados e bufões
a humanos dignos

Alejandro Moreno Lozano

Instituto de Estudios Superiores de Progreso de Obregón, Hidalgo
aml_iespob@hotmail.com

ABSTRACT

The main assumption of the research is that the past, exercises binding force with subjects who present physical and intellectual characteristics different from the bulk of the population today, and that in that level becomes a past of multiple senses: “The past belongs irreversibly to the previous time, belonged to the events of then, and may yet be now” (Heidegger, 1951, p. 409). Under this guideline, the journey that is part of the year 1800, specifically with physically and intellectually different people who were subject to the rules of Spanish society, which since then assigned them derogatory terms. The problem in research is that it is to solve, or to find out (Sánchez, 1993). In this sense, it is intended to answer the question: How is the historical construction of negative distinction towards people with different physical and intellectual characteristics presented? The question of reality is approached methodologically under the qualitative perspective, with special importance in the contributions that contributed to the construction of a logical narrative, on the derogatory designation of the other at the physical and/or intellectual level that is just the main finding that is reproduced today.

Keywords: Disabilities, Historical transit, Otherness, Education, Buffoons.

RESUMEN

El supuesto principal de la investigación es que el pasado, ejerce fuerza vinculante con sujetos que presentan características físicas e intelectuales diferentes al grueso de la población actual, y que en ese nivel se convierte en un pasado de múltiples sentidos: “El pasado pertenece irreversiblemente al tiempo anterior, perteneció a los acontecimientos de entonces, y aún puede ser ahora” (Heidegger, 1951, p. 409). Bajo esta pauta, el viaje que forma parte del año 1800, concretamente con personas física e intelectualmente distintas que estaban sujetas a las normas de la sociedad española, que desde entonces les asignó términos despectivos. El problema en la investigación es que se trata de resolver, o de averiguar (Sánchez, 1993). En ese sentido, se pretende responder a la pregunta: ¿Cómo se presenta la construcción histórica de la distinción negativa hacia las personas con características físicas e intelectuales diferentes? Se aborda metodológicamente la cuestión de la realidad bajo la perspectiva cualitativa, con especial importancia en los aportes que contribuyeron a la construcción de un relato lógico, sobre la designación despectiva del otro a nivel físico y/o intelectual que es justamente el principal hallazgo que se reproduce hoy.

Keywords: Discapacidades, Tránsito histórico, Alteridad, Educación, Bufones.

RESUMO

O principal pressuposto da pesquisa é que o passado exerce força vinculante com sujeitos que apresentam características físicas e intelectuais diferentes do grosso da população atual, e que nesse nível ele se torna um passado com múltiplos significados: "O passado pertence irreversivelmente ao tempo anterior, pertencia aos eventos de então, e ainda pode ser agora" (Heidegger, 1951, p. 409). Sob essa diretriz, a viagem que se insere no ano de 1800, especificamente com pessoas física e intelectualmente diferentes e sujeitas às normas da sociedade espanhola, que desde então lhes atribuiu termos pejorativos. O problema na pesquisa é que se trata de resolver, ou descobrir (Sánchez, 1993). Nesse sentido, pretende-se responder à questão: Como se apresenta a construção histórica da distinção negativa em relação a pessoas com diferentes características físicas e intelectuais? A questão da realidade é abordada metodologicamente numa perspectiva qualitativa, com especial relevo nos contributos que contribuíram para a construção de uma história lógica, sobre a designação pejorativa do outro ao nível físico e/ou intelectual, que é precisamente a principal constatação foi jogar hoje.

Palavras-chave: Deficiência, Tránsito histórico, Alteridade, Educação, Bufões.

FROM CLOWNS, DEFORMED AND BUFFOONS TO WORTHY HUMANS

The problem in the investigation precisely is: what it is about solving, or finding out, is the creative construction of a difficulty where apparently there is none; something that you want to explain with greater clarity, breadth or depth. There is no research without a problem. The research problem is what triggers the process of generating knowledge. (Sánchez, 1993) Specifically, the statement of the problem in this research is: How is the construction of negative distinction of people with different physical and intellectual characteristics personified?

Disability has gone through a multitude of conceptual approaches that have to do with the look of people who were considered normal. Normality seems to be the label that has accompanied those subjects who do not present visible physical and notable intellectual alterations and who also manage to interact without major difficulties with their peers at a given historical moment.

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The tour that is part of the year 1800, with those people who were subject to the rules of society such as the Spanish, who looked at and classified subjects by physical and behavioral categories. Hence, the physical appearance that came from height, complexion, and skin color, mainly, were the very important classification engines. People of small stature were assigned a distinction derived from their physical appearance. Some of them, with a role that was known as buffoons within the court of the king in turn, who, from the outset, because they belonged to such a select group, were awarded a position of social prestige that was accompanied by the recognition of the authority and therefore of the governed population.

Jesters held a special place in medieval history. They were considered "privileged" at court. Chosen for their sense of humor or their sense of the absurd to entertain royalty. Since the buffoons were given freedom of action to say anything in "joke", they were sometimes the only members of the Court authorized to express an honest opinion about local situations (Gómez, 2019).

Expressing a frank opinion, without filters, was considered dangerous for the rest of the members of the court and, for the common people, since in situations of tension modesty should prevail, in addition to decorum, thus avoiding offending one's own and strangers. Moderation was considered a sign of polite behavior that, despite extreme situations, demonstrated control over emotions that could easily overwhelm.

The ability to remain calm and the reason that, since then, made possible the resolution of conflicts before violent confrontations, were

areas that were cared for above all in those social subjects that were located in positions of power in front of a people that between 1800 he was torn between foreign war and civil war; in the case of the war for independence, a dramatic and traumatic civil war in the period between 1833 and 1840, with a very strong economic and above all human cost, and at the same time it means the readjustment of a State that is crumbling and reorganizing with new operating logics that they shared under the reign of Fernando VII (López, 2022). In these internal logics of struggle, it was sought that this country of subjects of a monarchy be transformed into one of citizens, which was later achieved in the first half of the 19th century.

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In this context of constant tensions and conflicts, aggravated by the agrarian crises that logically intensify with the bout of war in the war for independence and that ultimately lead to talk of the early years of the 19th century, everyday life it was imbued with special characteristics such as the presence of the figure of a very important historical figure for this writing: that of the jester. The approach to the conceptual application of the term buffoon seems to be linked to the Latin word *buffo*, which designated the actors who participated in plays with protruding cheeks to receive slaps, which were accompanied by an exaggerated blow noise with the objective of achieving a more comical effect for the spectators, anxious to momentarily forget the routine of their tasks during the heavy workday.

This figure of entertainment for his contemporaries incorporated a substantial difference with the troubadours of the time, who played musical instruments and special songs to exalt the virtues of some elements of nature or characters. The buffoons, unlike the troubadours, could comment on political issues of the time and climb the social ladder due to the share of ingenuity or frank expression regarding issues of social relevance even in the most difficult situations. They were given the social function of mocking and expressing nonsense in tense environments.

Although life was not easy for them within the king's court and above all to enter that elite, they were considered lucky within the town, despite enduring ridicule and turning their bodies into an object of amusement for others. This distinction is placed in the range of apparent positivity towards your person. Outside of royalty, life passed with a marked sense of suffering, beginning with the scarcity of basic satisfiers due to the inefficient exploitation of the land to achieve an adequate subsistence and the difficulty in obtaining a better quality of life. Think of the painting "Hunger in Madrid", which meant a mortality of more than twenty thousand people between September 1811 and July 1812. In this context, having safe food is an indisputable advantage.

Another additional factor to the hardships of people of short stature and deformations, especially in the face, was the negative distinction from a construct with deep social roots of long duration (Karsz, 2000), which, without a doubt, persist until our time and that manifests itself with the exclusion of people because of their corporeal appearance in frank comparison with those bodies that are considered naturally normal. Now it is known that it is a matter of chromosomes that a body is constituted with the appearance that emanates from them. The naturalistic vision at that time was surpassed by a vision that mixes the mythical with religion. Divine punishment for sins committed even by the parents of the person who has different physical and intellectual characteristics.

The classification of forms has accompanied the human being since his appearance as a species, regardless of where he was born. It is a tool for their learning of the natural and social world. He has learned to differentiate between color, size, texture and taste from his first years of life. These activities have been very necessary and extremely useful to survive in a world that is initially adverse, (Piaget, 1994). The intellectual activity that enables the human being as a knowing subject is the process between coming and going that takes place when an intellectual imbalance occurs. The balance that is achieved later gives rise to learning. As a result, the accommodation of the new situation that caused the imbalance is achieved in an intellectual structure, now more capable of supporting it and that at the same time prepares the mental scheme to face new challenges that are characterized by their increasing complexity.

This process of imbalance seeks to find the point where the stimulus coming, most of the time, from reality finds a point of understanding of its causes from different points of view. Appreciation judgments about what is beautiful and ugly appear later in the life of the subject who is born without appreciation structures but, builds them as he matures. Beauty and ugliness belong to the world of ideas that, through culture, are gradually incorporated into a process imposed by the oldest through interaction with minors who are defenseless and capture the natural world and social through perception schemes that are inherited from them. (Durkeim, 2013), in such a way, when the human being reaches maturity, he has managed to build with solvency what is considered beautiful-ugly, useful-useless, bad-good.

With this medium context, the aim is to reveal: How has this evolution of the process of constituting knowledge or knowledge and its pejorative historical development of lack, dysfunction, failure in subjects with physical or intellectual characteristics different from the

bulk of the population come about? The tour that is carried out with emphasis on the people known as dwarfs, with the function imposed with the term of jesters in the court of the king, has the intention of clarifying how the physical difference has been taken as a negative sign that can, in the best of the cases, offer the nobles the contrast that highlights their perfection and beauty in front of some others visibly different; just as happens with María Bárbola, who appears in the painting *Las Meninas*, by the author Diego Velázquez, who, despite her attentive gaze, dress and dignified posture, her stay is associated with the fun and entertainment of the inhabitants of the royal house .

174 María Bárbola is an exceptional sample, she is the only woman portrayed by the royal artist and even more so because of her physical condition, due to a primordial genetic issue of dwarfism and a possible behavioral characteristic that made her preferable to the king to be incorporated into the house where only nobles lived. It is known that she was Mariana of Austria's favourite, and she even held the official position of "queen's official dwarf".

The treatment that was being done in the Foucauldian position, to those who were different in the Middle Ages, who for physical and intellectual reasons were distinguished from the rest, was under the same category of "sick", due to the incorporation of some element of a physical or psychological order. intellectual that made it possible to look at them differently in relation to commonly normal subjects.

(...) the insane (...) suffered a regimen of boarding schools, until the day they were found in the wards of the General Hospital or in the dungeons of the force houses (...). But it was almost never clearly specified what their status was or what sense this neighborhood had, which seemed to assign the same homeland to the poor, the unemployed, the boys in correctional facilities and the insane" (Foucault, 1967, p. 79).

The recurring practice with people who were physically or intellectually different was their exclusion from society by means of the confinement to which some of them were subjected at that time, due to a thought that was anchored in the myth, with high efficiency insofar as fear generator, which operates mainly in the imagination of the subjects who think them. Although it may seem irrational to us today at that time the way in which people with different appearances and different acting routines was considered dominated, which causes an emotional state of fear, lively by a moral myth about a "rather mysterious evil that could spread, it is said, from the houses of confinement to shortly threaten the cities" (Foucault, 1967, p. 27).

The concept of exclusion always refers to a group that separates itself from another with dominant characteristics. Specifically, it refers to "forms of negative discrimination that obey strict rules of construction in a given society" (Karsz, 2000, pág. 66), such as the one experienced by María Bárbola and whose construction undoubtedly marks an influence even today. days. The concept must be understood in contrast to inclusion. The difference lies in each pole, there is an integrated sector and another excluded (Jiménez, 2008). The phenomenon of exclusion goes unnoticed by the subjects who exercise it and sometimes by those who suffer from it, given its difficulty to "consider itself as a phenomenon of a highly complex, multiform, structural nature, and with deep socioeconomic, cultural and historical roots" (Rivas, 2006, p. 4).

On a theoretical level, (Rodríguez, 2011) thinks about exclusion using a metaphorical comparison alluding to an engine that generates discrimination. The motor has two poles so that the negative distinction is set in motion, with a detrimental effect on people who, for some reason, incorporate characteristics into their bodies that make them identifiable through differentiating categories applied to them by other supposedly normal people with whom they belong. they had to share not only the geographical space, but also the accumulation of beliefs, ways of thinking about reality and ways of influencing it.

The first pole is stigma, as a fundamentally irrational mechanism that places the blame on the corporeal form of the stigmatized person for being looked at and treated contemptuously: as a transgressor of what is considered correct and because of his own evil conviction. This posture transfers, under the stigmatic thought, to the appearance of the stigmatized, the signs and effects that indicate and reinforce what they have initially placed on them, as a burden that they are forced to carry under the model of the scapegoat whom it is necessary to look down upon, expel and curse. The stigma is effective and is reinforced in the gestures, guttural sounds, and irregular shapes with which he moves through the home, streets, sidewalks and paths that he manages to travel, giving a ghostly appearance to his figure that represents the darkest fears of society, but that they also maximize through shameless and lurid communication about them.

The second pole is the prejudice that, without his intervention, the exclusion would not have its profound effects on the subject who suffers from it. It is a construct of social origin; its effectiveness is reached when it has managed to settle in thought in models to which the rest of the people must conform with almost perfect accuracy. This model allows you to exercise pigeonholed thinking about a phenom-

enon of human nature such as physical, intellectual and/or behavioral differences. Prejudice made it possible for María Bárbola to have been her victim, but nevertheless she managed to make her negative trajectory work in her favor due to the closeness that, for some reason, she had with the ruling class of the time. The exceptional case minimized the harmful effects that his contemporaries predicted.

Prejudice becomes visible in the attitudes of those who have it installed and that, depending on the development of the society in question, take the status of laws, making their scope longer and more effective to treat people who coincide with them with contempt. the types that the current law indicates. Today it has been possible to reflect on this aptitude phenomenon that translates into specific attitudes of exclusion and systematic contempt suffered by certain groups, "which have as a consequence the reduction or annulment of the fundamental rights of those who compose them" (Rodríguez, 2011, p. 49).

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Exclusion, at any time, is easily associated with other harmful conditions for those who suffer from it: poverty or culture of poverty, understood from the difficulty that a group of humans has in satisfying basic needs, causing those who suffer from it to use consequently more of their vital time to achieve it, instead of dealing with increasing their social, economic, cultural relations and health care as a good that can eventually be exchanged.

Exclusion is an imaginary of social decline (Karsz, 2000), which occurs at different levels, the most recurrent being low or non-integration of the excluded. social dynamics

it contributes to the segregation of the different ones, by requiring a host of skills that they have not developed due, in part, to their difficulty in the functional organization of psychic activity. Said organization encompasses the necessary adaptive responses to carry out various activities in a structured way to achieve previously determined, agreed or, to a greater or lesser degree, assumed by them.

By failing to comply with the requirements established for the groups, different people experience a mismatch between what society expects of them and what they are capable of giving and demonstrating. Faced with this incessant categorization, they are at a clear disadvantage compared to healthy individuals, which is a consequence of the ideal of person that has been built, and of the cult, youth, both intellectual and physical skill. The required normality is close to perfectionism and deterioration is not accepted. In this sense, the ideal of the community is a model to which every human being must adhere adapt, and constitute himself.

A culture has been built around what is expected, in which everyone who does not conform to the collective ideals becomes a victim of segregation and rejection, which is expressed in different ways: "the old", "the disabled", "the crazy ones" and, of course, "the buffoons"; although they are in the service of the king, they belong to different categories than those to be admired and rejected. These practices, of looking at the other differently, generate the annulment, impairment or restriction of recognition, the equal enjoyment or exercise of rights, fundamental freedoms, and real equality of opportunities for people in a vulnerable state due to their physical appearance or intellectual performance.

Exclusion, throughout history, has a crucial depth in mind; since, due to its characteristic that precedes all current legislation, it manages to remain until today through multiple faces: sometimes forbidden, subtle, hidden, intermittent and other times more visible, without its performers being fully aware of its effects. Suffered by parents and their children as members of a vulnerable population, without a voice that gives them the power to denounce their condition as social custodians of exclusion, the only ones guilty of being born into a nature that is rejected a priori due to unconscious fears of people who consider themselves representative of the best capacities of human beings who achieve the image and likeness of a God who, under the logic of those who represent him on Earth, extol slender, docile bodies and away from everything that contradicts their dispositions .

The evolution of ideas that negatively affected people like those represented by María Bárbola, due to a different genetic issue, metaphorically prepared a breeding ground for the discussion and revaluation of women and vulnerable populations to compensate for what they have historically been denied. , overcoming the abuse of power and intolerance of difference that perpetuates eternal inequalities, which undoubtedly excludes due to retrograde ideas of racism, sexism, classism, homophobia, rejection of disability and any act of intimidation (Tzvetan, 2009).

CONCEPTUAL HISTORICAL EVENTS. TWO INTERSECTING PATHS

Two concrete conceptual tendencies are identified in the historical evolution that define the way in which people with different physical or intellectual characteristics are looked at. The first is a demonological, malefic, and mythical conception, and the second is called naturalistic.

Demonological, malefic, and mythical conception

In the demonological conception or also known as animist, people with different physical or intellectual characteristics are seen as “enlightened or chosen beings, to participate in ritual ceremonies, with divine faculties. From this perspective they are considered as “protected by the gods” even being worshiped; or as beings “cursed by the gods”” (García, 2000, p. 20).

178 Within the demonological or mythical conception is Christianity that encouraged the treatment of these people in two aspects: The first from a perspective of piety, since it assumed that they were prevented from doing anything else, they were also subjects to whom charity and assistance were owed, while the other position was characterized by a stigma by assigning them the bodily existence of a generally malevolent spiritual entity. With the validity of the Holy Inquisition, this position was radicalized when the person with a disability was once again considered as possessed by Satan.

Scientific and natural conception

The second perspective has to do with a naturalistic scientific approach, where the ideas and new methodological approaches enlightened by modern mechanism that have their foundation in the physician-philosophers of Classical Greece such as Hippocrates, Asclepiades, Galen, Soranus and Celsus, fathers of what has later been called psychiatric naturalism, will echo this view. Later, the empirical rationalism of Bacon (1551-1626), influenced to overcome the vision of punishment or gift divine that the subject carried in his body.

Until the Middle Ages, which goes from the 5th to the 15th century, the general term that circulated in some societies to refer to the difference was “crazy” and among them the following denominations: oligo phrenic, weak-minded, handicapped, mentally retarded. development, intellectual deficiency, subnormal, mental deficiency, mentally retarded. Regarding people with specific physical and/or sensory limitations, the following were used: crippled, crippled, handicapped, paralyzed, handicapped, handicapped, mutilated, handicapped, handicapped, handicapped, handicapped, blind, deaf, among many other meanings. Recently the terms were used: atypical or disabled, which denote an effort to characterize the different.

The crazy ones

In the nineteenth century, there is no nation concerned with understanding and caring for people who, for physical or intellectual reasons, could not access the knowledge of their culture. Its categorization within the classification of madmen was simplified, which at that historical moment meant: "The lost nature, the sensible lost, the loss of desire, the time dispossessed of its measures, is the immediacy lost in the infinity of mediations" (Foucault, 1967, p. 54).

The place of the madman seemed to be shared with the homeland of the poor, the unemployed, the correctional youth and the insane (Foucault, 1967), precisely because of the difficulty they had in understanding the natural and social world in which they were placed. It was time to be born the concentration of the insane in a physical space in Europe in the 19th century responds to the fear of the social group considered as normal of those it pointed out as abnormal, in accordance with the demonological tradition of inquisitorial actions.

In the 19th century, financial movements had an influence on the conceptualization of people considered crazy. The expansion of capitalism as an economic system in which individuals and business companies, the production and exchange of goods and services is carried out through complex transactions in which prices and markets intervene, influenced the appreciation of people considered crazy, operating more dynamic changes with a derogatory charge less and less.

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Atypical people

At the end of the 20th century, conceptual changes were experienced in the field related to the way in which people with problems are conceived to integrate into the knowledge generated in the social environment. One of the products was the construction of the concept of mentally handicapped, which refers to the existence of different traits and that also require therapy to bring them back to normality (SEP, 1994), such is the representative case of the so-called Cimarrón child who, through positive and negative stimulation attention, achieved visible changes in behavior and communication (Itard, 1986). This transcendental fact revealed that, through systematized and intentional care, away from demonological and mythical conceptions, a type of education could be provided to people with difficulties in socialization and development of higher-order mental skills.

The discoveries that preceded the advances in differentiated attention have their foundation in the medical-pedagogical contributions

of figures such as Philippe Pinel (1745-1826), Gaspard Itard (1774-1836), Etienne Dominique Esquirol (1772-1840), Edouard Seguin (1812-1880), Willian Ireland (1832-1909), Jhon Down (1812-1896), Johann Guggenbühl (1816-1863), who with their contributions made the treatment of mental deficiency experience a considerable turn and definitively came out of the mythical aura: with its sinful, magical biases, which had traditionally enveloped them, resulting in later incorporation into scientific, therapeutic and pedagogical categories.

The use of revolutionary concepts in the new alternative approach was not matched by the attendance of mentally handicapped children in the same school (Foucault, 1967). The exclusion they suffered because of presenting different characteristics continued to show a reflection acquired in the historical evolution as sick people.

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The places destined for the education of the mentally handicapped in some countries featured as a novel educational attention that led to some specific actions, as in the case of Germany with Georgens and Deinhardt (in 1861) who brought to light *Die heilpädagogik* (Curative pedagogy) for the treatment of the handicapped. In 1874, Sengelmann established the first *Heilpädagogische beratugen* (colloquiums of curative pedagogy) and, in 1898, the *Kinderfehler* and the *Hischule* appeared, periodicals conceived to disseminate advances in special education among teachers and professors.

With this vision in the 20th century, the economically powerful countries added this cause to their flag. One of their most popular actions was holding meetings at the international level to create conditions that would allow them to force through the World Bank the countries that depended financially on them to promote educational measures that would affect, in accordance with their vision, in a positive way. to its population; including of course those that presented different characteristics.

In the 20th century, the World Bank represented a powerful international organization "With the ability to condition loans for both research and innovation projects that lead to reform proposals for educational systems" (Noriega, 2000, p. 37), in each of the countries that depend on it. In this regard, in 1990, a conference called "World Conference on Education for All" was held in Jomtien, Thailand. Its purpose was that people, without exception, benefit from school instruction according to their fundamental educational needs.

Despite the good intentions, on the global scene the humanistic approach has been decentered and the purpose has been distorted in favor of the structural adjustment paradigm shared by the World Bank (WB), the International Monetary Fund (IMF) and the Inter-

American Bank of Development (IDB). Now the “main goal of their efforts is to prepare people for jobs in the global economic supply” (Noriega, 2000, p. 55). With this mentality, they tried to educate children who were once considered as “(...) a predatory and parasitic class incapable of self-support or managing their own affairs” (Marchesi, 1992, p. 29), with the minimum indispensable capacities to develop in some productive activity typical of globalization.

The financial policies of the World Bank influenced Mexico due to its situation of economic dependence, “This situation has contributed, in a particular way, to the dynamics and magnitude that the external debt has acquired: Credits, as a means of imposing the economic model towards which directs adjustment policies, and disadvantageous integration” (Noriega, 2000, p. 55). The loans acquired before him force the indebted countries to accept the policies imposed by said international organization that it manages with the term of recommendations.

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Children with special educational needs

In the 20th century, the education of people with different characteristics was vigorously resumed, especially those with disabilities (Valadéz, 2006). In The Proclamation of Human Rights of December 10, 1948, a series of discussions on the subject are specified. Article 26 stated that every person has the right to education, and that it should also be free, at least with regard to elementary instruction. Soon, these recommendations became part of the legal legislation, which made it possible to materialize what was highlighted in the intellectual discourse of the early 1900s regarding the education of children with different characteristics. This effort resolved some immediate conflicts within regular schools (Padilla, 2011), but continued to maintain the gap between them and special education. However, it represents an advance in the process of including people considered normal with the special ones.

The traveled road changes course in the 20th century with the primacy of capital and the generation of wealth through the exploitation of the land and of man, hence the importance of educating children for the mere performance of a job.

“The minimum indispensable capacities as universal citizens are those required in the current jobs that have arisen with the new technologies that require a massive worker, of a new type, who is not spatially concentrated, nor unified, nor is he subject to homogeneous working conditions” (Noriega, 2000, p. 25).

The meetings called by the powerful countries of the capitalist system are part of this framework that seeks to integrate all people into the labor market regardless of their personal characteristics.

The new jobs are concentrated in the provision of services such as surveillance, accounting and cleaning (Castell, 2001). In this sense, people with disabilities, especially at an intellectual level, are historically assigned to jobs that are not They require high skills to perform. This work destination is glimpsed from the contributions of Alfred Binett and Theodore Simon:

“The important thing is to be able to guarantee that they could be men and women capable of fend for themselves, useful, even if it was in the humblest professions, in the most modest and simple jobs. In short, giving them the ability to perform a job that compensated for their food and clothing was the supreme goal of their education” (Padilla, 2011, p. 236)

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The strategies undertaken by different governments to educate and prepare the subjects required by the economic model in the jobs of the globalized world have one of their banners in the policy known in the educational environment as educational integration of students with disabilities within school spaces. and it is presented as a measure to eliminate the gaze that segregates. Specifically, the special educational needs coined in this educational integration movement are defined by Ismael García Cedillo as follows:

We have pointed out on many occasions that... the special educational needs are not the child's problems, as many people tell me, right? When we ask them, what are Panchito's special educational needs? So, his hearing loss. No gentlemen. Not that, they are not! Yes? It is the support we need to give them so that they learn, so that they reduce the gap between their learning potential and their actual learning (García, 2000, p. 8).

DISCUSSIONS

The construction that has been possible to achieve and settle on the different people today, have obtained the historical construction based on the most visible corporal difference, these are accompanied by conducts that reinforce what was captured in the first instance by other people who share the space and vital time where they develop day after day.

Language as the vehicle that manages to communicate the thoughts of subjects about topics (Prieto, 2000) such as people with auditive, intellectual, motor, and visual disabilities; it has the characteristic of transmitting to its members the thoughts that are held about them: the different physical and intellectual levels and the way

in which disability can manifest itself with some congenital syndrome, hereditary or acquired.

Although it is true that each culture creates its own constructions about the different, either to exalt it or despise it, it has been found that the expression of astonishment about what is considered different is common. In this sense, the sense of exhibition that has Spanish culture has carried out openly from the highest spheres in 1800, it helps to understand, how the exhibition of some different people, highlighted the virtues of royalty, thus confirmed its beauty and sanity which openly contrasted with small sizes and immodest conducts rescued by dwarfs and buffoons.

The clear expression emanated by the good understanding of the events and its historical and cultural context where they have been developed and its consequences that can be derived from them, they were part of the virtue with which kings and their homes were educated. Incorporating people with few or no control over themselves and with the ability to speak spontaneously, it represented a relief for nobles who had it prohibited. The status of buffoons and madmen allowed them to say what was forbidden for others.

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Each speech and the way they are pronounced, generates in the audience a horizon of interpretations as subjects with experiences that are played to understand the facts and take a posture. "They are significant constructs that are interpreted and understood by the subjects who produce and receive them, but also as significant constructs that are structured in different ways and that are inserted in specific social and historical conditions" (Thompson, 2006, p. 407)

Understanding represents a peremptory position in the acquisition of knowledge that it is in constant movement. The vehicle by means where interpretations are done is the language, it builds up the necessary tensions at the different moments in which the perception about those who are different. The construction of the positions in members of a nation in place to express their points of view about the way they think to those who are different among them, it is the spearhead moving towards the future and provoking different depths in the perception of the new generations that are gradually incorporating with different variances. Slowly, it is how the perception which once was of astonishment, stigmatization and negative distinction is changing but, nevertheless... it does not disappear, but rather changes the forms in which the exclusion is presents as the first action that affected and still affects to those who are considered the different in a town, community or nation on the face of earth.

Being different means an entrance, a position that most of times plays against, despite the current legal positions in favor of fair and

just treatment. The main driver continues to be appearance and behavior that reveal some difficulties in walking, special ubication and in the communicative level, some problems to understand and follow an informal conversation; in addition to the most severe difficulties derived from disability, multiple disability and autism spectrum disorder, which without any difficulty are able to mix with each other and aggravate with the origin and social class of belonging.

CONCLUSIONS

184 The social field where the human being develops has a structure of complex interweaving of concepts that has been built historically, where some visions are expressed about people who are different in physical and intellectual aspects that initially had no place in exclusive societies. This perspective has undergone changes derived from human thought in the philosophical, religious and legal fields, which inevitably upset them in the effort to restore the dignity of which they were stripped.

The first status of the different social subjects in the physical and intellectual matter was undoubtedly the exclusion of some social privileges, dignified treatment and of course education, since only the best positioned in the physical, economic and relationship areas, mainly, they could enjoy and have access. Despite the advances, the historical losers continue to be the vulnerable groups, among which are people with some physical, intellectual, or behavioral characteristic that is different.

The vision that excludes is still present even with the validity of important legal and social movements that seek to compensate the serious damage to humanity, granting the same status to all human beings by virtue of belonging to the human race. The Human Rights perspective from which educational inclusion derives is one of these efforts that aims to provide quality educational care, decentering the anomaly of the subject to place it in the context. However, the reflection of exclusion continues to show its far-reaching influence with discreet or openly exclusionary operating practices.

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