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DEBATE RELATED TO SCHOLAR INCLUSION: A BOETHICAL
APPROACH

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Abstract

The objective of this paper is twofold. On the one hand, to approach the topic of School Inclusion of students with Intellectual Disabilities and secondly to measure the axiological variables that intervene in this process, from Bioethics taking into account its principles and theoretical constructs that intervene. As objectives we set ourselves: To know the points of view of the principles of Autonomy, Justice, Beneficence and Not Maleficence, as well as the theoretical constructions of Satisfaction and Evaluation of the Inclusion that three of the groups studied. An applied, descriptive, correlational and transversal study was carried out, as recommended by the research methodology texts. A questionnaire was designed for this research on the ethical evaluation of the school inclusion of students with intellectual disabilities. This questionnaire consists of 27 items on a Likert scale with five possible answers. The questionnaire was applied to a sample of three groups: teachers of students with special educational needs (intellectual disability), parents of these students and co-learners. From the results obtained it can be concluded that there are significant differences in the four bioethical principles (Autonomy, Justice, Beneficence and No Maleficence), and in the constructs (Satisfaction and Assessment of Inclusion) except for the variable Assessment of Inclusion between the Co-learners and Parents groups. The preeminence that in each group studied tends towards one or another principle of bioethics or one of the theoretical bioethical constructs, gives us the measure of the vision that each group has of the inclusive phenomenon in question.

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1. Introduction

In the current panorama of Bioethics there is a very vast space for axiological debate, since it has application in different disciplines, such as Anthropology, Sociology, Psychology and Educational Sciences, among others. Based on the fundamental principles of Autonomy, Justice, Charity and Non-Maleficence, in addition to the theoretical constructs of the Evaluation of Inclusion and Satisfaction of Inclusion, the aim is to provide answers to those questions that in the moral aspect affect man in his very essence, such as being social. Bioethics is not only about the relationships that are established in a health context, between the different actors, with the health professionals and the patients; in this sense, Medical Ethics would be dealt with in a specific way. Bioethics transcends the frontiers of different kinds of knowledge and participates in a cross-border debate, investigating what is or is not morally correct.

Our study approaches different perceptions of this phenomenon from the perspective of different groups: professors of students with special educational needs, parents of these students, and co-learners. A different result is expected in measuring the above principles for each of these three groups. In this research we have tried to look at a recent phenomenon within the educational field: School Inclusion and the repercussions in the social and personal spheres.

This study is based on the theoretical contributions of renowned researchers and academics who both nationally, as well as contributions from prestigious international authors who throughout their academic careers have opted for School Inclusion, which recognize that this is a value in capital letters, an achievement and at the same time a commitment to a right and not just a privilege of a group of people with certain disabilities. These actions transcend the frontiers of pedagogy and claim their social space, demand rights and political and even legislative actions in each nation and progressively countries are responding according to the needs, creating spaces and opportunities for people with special educational needs (Echeíta & Verdugo, 2004; Etxebarria 2013, Ainscow 2005, Booth & Ainscow, 2000), and ensuring that the school accepts each student with educational needs regardless of the aetiology of these; create logistical and real models in each institution, which responds to this task; To create learning spaces of normalization in which all students progress; to promote a true adjustment between resources and specific needs, to adapt an initial and permanent formation of the teaching staff to the specific and collective needs demanded by the different projects of the institution and to revise these Projects starting from and accepting the differences and also to make use of ICT as a resource that facilitates learning and can serve us as a vehicle for exchange that simultaneously enriches and breaks down barriers.

In the axiological plane we have less written on School Inclusion and this is the fundamental reason for our study, which opts for investigating the "Here and Now", after three decades of application of this new paradigm (Cañabate, de la Herán, Izuzquiza, Leal, Rodríguez, 2018).

Among the investigations in inclusive matters, each time an attempt is made to delve deeper into topics related to Didactics, Early Care, also ICTs in the teaching-learning process, the role of the Family has also been abundantly written about, among others, but there is a lack of research within the axiological panorama, where ethical values are at stake (Iacono 2016, Etxebarria & Flores, Amor Pan 2007).

The research group associated with the Department of Didactics of the Faculty of Teacher Training and Education of the *Universidad Autónoma de Madrid* (UAM), has carried out research in which different groups of actors closely linked and committed to the inclusive process have been studied (Cañabate et al

2015, 2016, 2017, 2018), trying to provide answers to these dilemmas that have emerged in inclusive practice.

2. Objective

To know the points of view of the principles of Autonomy, Justice, Beneficence and Non-Maleficence as well as the theoretical constructs of Satisfaction and Assessment of Inclusion that three of the groups studied have within the Inclusive Paradigm: professors of students with intellectual disabilities, parents of these students, and co-learners.

3. Material and Method

An applied, descriptive, correlational, and cross-sectional study was conducted, as recommended in the research methodology texts (Hernández Sampieri, 2010). A questionnaire was designed for this research on the ethical assessment of school inclusion of students with intellectual disabilities. This questionnaire is made up of 27 items on a Likert-type scale with five possible answers. The questionnaire was applied to a sample of three groups: professors of students with special educational needs (intellectual disabilities), parents of these students, and co-learners. The questionnaire was adapted to each of the three groups in a specific way to which it was applied. The participants belong to 12 public schools in the municipalities of Coslada and San Fernando de Henares in the Community of Madrid. Reliability according to Cronbach's alpha was 0.58 in the group of teachers, 0.17 in the group of parents, and 0.68 in the group of co-learners.

4. Results

When we cross-referenced variables such as gender with group, we found that women were the most represented, a number of 372 subjects surveyed from all groups for 63.1%, unlike men (see Table 1).

Table 01. Crossed table of the variable gender by the variable group

		Group			Total	
		Professors	Co-Learners	Parents		
Gender	Male	Reward	57	106	55	218
		Total %	9,7%	18,0%	9,3%	36,9%
	Female	Reward	153	138	81	372
		Total% del	25,9%	23,4%	13,7%	63,1%
Total		Reward	210	244	136	590
		Total %	35,6%	41,4%	23,1%	100,0%

The Kolmogorov-Smirnov test, where everything is significant, $p < 0.001$, showed that no variable is distributed according to a normal probability distribution, so it requires a non-parametric study to observe the differences according to the median and not the mean. (See Table 2) similar in previous pilot study (Cañabate et al. 2016).

Table 02. Kolmogorov-Smirnov test (with significance correction of Lilliefors) to study normality in the six variables studied in the three groups

	Professors (df 210)	Co-learners (df 244)	Parents (df 136)
Autonomy	0,151*	0,168*	0,129*
Justice	0,110*	0,189*	0,128*
Beneficence	0,096*	0,156*	0,144*
No Maleficence	0,135*	0,170*	0,246*
Satisfaction	0,132*	0,200*	0,191*
Assessment of Inclusion	0,211*	0,219*	0,233*

Note: *p<0,001.

In the statistical variables of the Bioethical Principles and the Constructs studied, we observed that the variables Beneficence, Autonomy and Justice presented a high range both in the group of Parents/guardians and in Co-learners and Professors, however, the values for this group were superior in all senses and the Standard Deviation of the group of Co-learners in the case of Beneficence was superior in all senses (See Table 3).

Table 03. Statistics of the Bioethical Principles, Satisfaction and Assessment of Inclusion in the three groups studied (Professors Co-learners, and Parents)

	Autonomy	Justice	Beneficence	No Maleficence	Satisfaction	Assessment of inclusion
Professors						
Mean	12,51	12,17	17,66	7,25	8,10	7,03
Standard Deviation	3,753	3,331	3,261	1,886	2,055	2,639
Median	12	12	18	7	8	8
Range	18	20	17	10	12	8
Co-learners						
Mean	14,67	17,81	29,48	11,24	6,85	3,80
Standard Deviation	2,910	3,267	4,763	2,174	2,027	1,872
Median	14,50	18	30	11	7	4
Range	18	24	28	12	10	8
Parents						
Mean	25,64	25,85	21,02	8,96	5,23	3,65
Standard Deviation	2,578	2,377	2,196	1,347	1,759	1,653
Median	26	26	21	9	5	3
Range	13	12	13	8	9	8

On the other hand, when statistically significant differences based on different tests are analyzed, it is shown that there are significant differences between the three groups studied in all variables except for the variable Assessment of Inclusion between the Co-learners and Parents groups. First the Kruskal-Wallis test, which is an omnibus test, was applied to study the significant differences between the three groups, which indicated the existence of such significant differences. The U Mann Whitney test was then applied in pairs of groups for all variables. (See Table 4).

Table 04. Statistically significant differences according to the Kruskal-Wallis test and of U Mann Whitney among the three groups (Professors, Co-learners, and Parents)

	Kruskal-Wallis	U Mann Whitney Professors-Co-learners	U Mann Whitney Professors-Parents	U Mann Whitney Co-learners-Parents
Autonomy	337,858*	15420*	175*	272*
Justice	422,686*	5211*	116,5*	1201*
Beneficence	399,075*	1740*	5544*	1570*
No Maleficence	285,969*	4889*	6270*	5363*
Satisfaction	152,101*	16188*	3992*	8552*
Assessment of Inclusion	174,462*	9281*	4784,5*	16106

Figure 1 shows the mean scores obtained on the four ethical principles, and on the variables satisfaction and assessment of inclusion. In Autonomy and Justice the group of parents obtained the highest score, followed by the group of co-learners, and the lowest scores corresponded to the group of professors. In Beneficence and No Maleficence the group of co-learners obtains the highest score, followed by the group of parents, and the lowest scores are obtained by the group of professors. In Satisfaction and Assessment of Inclusion the group of professors obtains the highest scores, followed by the group of co-learners, and the lowest scores are obtained by the group of parents.

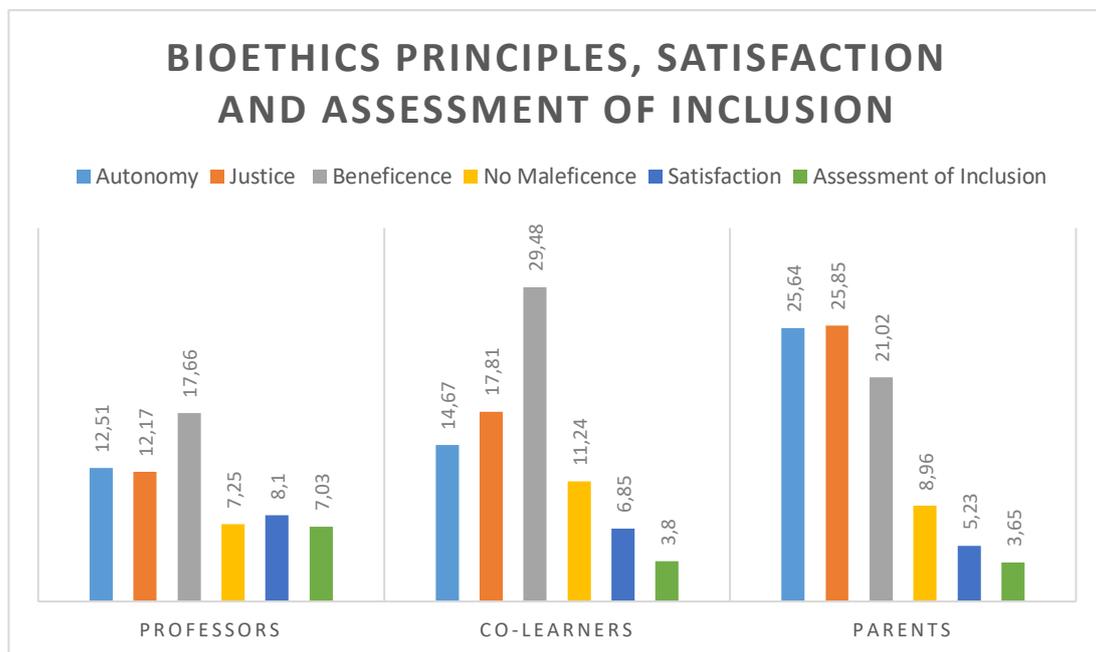


Figure 01. Bioethics Principles, Satisfaction and Assessment of Inclusion

5. Discussion

It is essential to increase the population surveyed, with special emphasis on localities with different social differences and demographic variables. Survey disadvantaged populations, where

inclusion/exclusion is also a problem. Also interview families who escape from traditional models, such as single-parent families, mixed families, parents of the same gender, etc.

The need for a non-parametric study in order to be able to observe more precisely the differences on the basis of the medians of each group in question.

6. Conclusions

From the results obtained it can be concluded that there are significant differences in the four bioethical principles (Autonomy, Justice, Beneficence and No Maleficence), and in the constructs (Satisfaction and Assessment of Inclusion) except for the variable Assessment of Inclusion between the Co-learners and Parents groups.

The preminence that in each group studied tends towards one or another principle of bioethics or one of the theoretical bioethical constructs, gives us the measure of the vision that each group has of the inclusive phenomenon in question.

On the other hand, it is necessary to increase the population surveyed in other areas of Madrid, and even outside the Community of Madrid, in order to compare the results with sites that present different sociodemographic variables.

Increase the study with parents of different parental models such as separated parents, homoparental families, adoptive families, immigrant's parents who can enrich the study.

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