

Thinking: A Diverse and Inclusive Process — An Epistemological Look

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Abstract: Contemporary education has taken on the challenge of promoting different programs aimed at promoting inclusive teaching-learning processes that facilitate attention to diversity. It is evident that the integration of the students with special needs in the regular educational centers, has originated significant changes in the curriculum, infrastructure and formation between the teachers. In the last ten years, educational inclusion has made significant progress, but much remains to be done to expand inclusive spaces.

Key words: educational inclusion, epistemology, inclusive classroom, inclusive teacher

1. Introduction

This article analyzes the main epistemological difficulties that the approach of inclusive education and diversity faces today with public policies of equal opportunities. Initially, it describes a certain epistemic void within the educational sciences and, therefore, an unclear pedagogical knowledge regarding the foundational dilemmas that it has set out to solve. A displacement model is observed that advances over the problems of the new century, evidencing a hybrid or pre-built model or paradigmatic approach, facing the challenges and transformations that postmodern societies demand in times of exclusion. It concludes on the need to advance towards securing a field of curricular, didactic and timely evaluative problematization in the subject.

2. The Epistemology of Education and Diversity

A large percentage of girls, boys and adolescents between 5 to 17 years old are part of the school exclusion. In the 60s, 70s and part of the 80s, the genesis of exclusion from education is in abuse, discrimination, neglect of basic physical and emotional needs, among other factors; at that time only normal children received education.

Epistemological Foundations of Inclusive Education and Diversity The epistemological foundation of inclusive education at the beginning of the 21st century, opted for a transdisciplinary enrichment that allows promoting a genealogical critique of its founding paradigm of Special Education. Ocampo (2015) In epistemic terms, inclusive education must direct the total eradication of exclusion, that is, it seeks the elimination of failure and school exclusion.

This study presents reflections on contemporary education to face traditionalist pedagogy, which impede the development of skills, proposes proposals for epistemological meditation, which contribute positively to overcoming the conflicts faced by students with special educational needs.

“Currently, the scenarios in which inclusive education and education for all are promoted have diversified

and new subjects and new forms of social acceptance and/or elimination have appeared,” Kaplan (2007) that condition social life and multi-student school.

A relevant step is to understand from an epistemic perspective, that inclusive education is a different current model or trend than education for all. Therefore, it is the educational systems and educational policy makers who are more aware of what they are promoting today, because under the model of inclusion, which is poorly constructed, new forms of homogenization, marginalization and some contradictions in the management of institutions and training practices. The challenge now is that programs in this area signify and resignify all our citizens.

Accepting our own history of ways of thinking the world, we should place ourselves in what the different narratives and explanations have called the western tradition of thought, which in addition to its logical types and rationality has proposed the simplification paradigm, this one from Plato to classical science has affected philosophy and science, which would not be a major problem if the field of decision-making were not directly impacted, and therefore ethics, aesthetics and politics. Its aim is to idealize, rationalize, normalize, that is, conceive of reality as something reducible to ordered schemes or concepts and computers, understood from the perspective of identity logic and the principle of disjunction.

As for ethics and politics, they are also presided over by rationalization and the unifying order, so that they reject or exclude the "less developed" or "irrational" forms. It is a thought that is ultimately based on reifying concepts and an epistemological ideal characterized by assuming an absolute point of view, that is, an external, omniscient observer. This epistemological conception implies in parallel the idea of an illusory also absolute objectivity, which is not affected by the subject/observer. Such an ideal of knowledge, typical of classical philosophy and science is impossible. From the point of view of action, it is also shown by social and political history, particularly that of our century, which, when it has tried to determine/unify society, has succeeded at best for a short time.

From the above, we can affirm that our role as educators is to respond to the diversity of the student, the objective of inclusive education, and possibly it is the challenge that the educational system must face, to achieve a quality education that benefits all students at different levels. The changes proposed in education have caused teachers to feel pressured by the demands regarding the constant curricular overload, updating and teacher professionalization, among other factors. For these pressures to be overcome, it is necessary to promote reforms, both in the cultural, organizational and good practices of schools, in order to achieve change in the attitude of teachers and thus guarantee access, relevance, participation that facilitates learning of all students.

Inclusion is a right to education on equal terms; In this sense, people's participation is carried out under the slogan of respect for diversity, to contribute to the advancement of society. It is important to be clear that each individual is a different world, and each one has their own learning style, which confirms that they are all different.

All of the above allows us to socialize the term of THINKING in our students, it is made clear that everyone has this capacity, that is why we will give a perception of Thinking from an epistemological point of view.

3. Philosophy

3.1 Thinking and Philosophy

When one hears the word Philosophy, one thinks of a person, relaxed, who begins to see and think about

everything he does and wants to draw conclusions from all acts. It is seen as something dark and mysterious that few men are able to understand it and not be able to think about its meaning. However, we see that Philosophy is the most natural activity of man, it is something that comes with the essence of it. It is simply man's curiosity about each and every one of his acts and to know how? And for what? you are in this world, as a person.

The man, because he is not born in the adult stage, gets used to some questions being unanswered and seeing things that he may not understand, but this has always been the case. If the man were born an adult, he would ask himself many questions since he would not even know how? why? or for what? it is here, therefore the power to think is restricted. Philosophy is the knowledge that human reason demands immediately and naturally, its definition is the following: Science of the totality of things for their ultimate causes acquired by the light of reason.

For its ultimate causes. This speaks to the fact that he studied all the senses of a subject, not by parts, nor by specialization, but everything in general, in order to have a better understanding. Acquired by the light of reason. This tells us that Philosophy is not based on facts of faith, but on real facts, on matters verifiable to man's reason.

In this sense, we can say that the sciences do not think. This does not mean anything negative; on the contrary, the sciences know much more than thinking. They accumulate knowledge about the world that "is there". Thinking, on the contrary, does not accumulate knowledge, only questions the origin of the world. We do not think because the memory of our essential historical being was expelled from the beginning of history. We have entered history by expelling from memory the original being who opened this history. Due to this forgetfulness, we are not thinking. This forgetfulness of what essentially originates us, this expulsion from memory of the foundation of our essential way of being historical, constitutes a peculiar way that we human beings have of connecting with history.

3.2 Gnoseology, Thinking and Knowing

Thinking and Knowledge. The act of thinking and its results, thoughts are still a complex problem for Philosophy. In fact, to think is to know. But what is thinking? Plato claims that it is remembering. You discard what it is to doubt, affirm, deny, want, not want, imagine, feel. While Hegel affirms that it is the realization for himself of the effective reality of the absolute through human language.

However, diversity, we can characterize thinking as an activity of psychological order, as the act that occurs in the consciousness of a subject in a certain period of time, which can be performed with full attention, distraction, with pleasure or dislike. The result of this activity is the thought that as such is indifferent to whoever thinks it, how and when they think it, maintaining their identity with themselves.

In this sense, thought is spatial and timeless; the Socratic maxim "know yourself", as a thought remains unchanged, regardless of whether you have thought it in very particular conditions. Socrates in the 5th century BC, or think of it now in a different sense. On the other hand, thought is usually accompanied by perceptions or images, I can see something or imagine it; But these elements are essential to our thinking. Every time I read a book, I can't imagine what I'm reading. The expression of thought also appears, the signs that express it as its meaning or meaning. Finally, we can point out that the object of thought, the reference. All thought is thought of something. There are no mere, empty thoughts. We must not, however, confuse thought with its object, because objects as such do not change because they are thought about.

4. Epistemology: Thinking Epistemology

The human being lives inserted in a certain physical and social environment. Throughout space and time, he

has tried to get to know that medium in different ways and using different procedures, each of which has provided him with a concrete explanation of reality. This explanation has nurtured the knowledge capital that has been accumulating. Sometimes, summatively, other times, one explanation has replaced the previous one.

Knowledge is thus a possibility and necessity that all societies have developed in one way or another. In our context, in which social work is located, scientific knowledge is the instrument that we have given ourselves to point out the difference between the true and the false. No one can doubt the importance of science in our society. The development of it is at the base of organization and social life.

We must ask ourselves about its repercussions in all areas of society. Social work, insofar as it is present in a society where science is the dominant criterion in establishing what is true and what is false, must ask itself whether it is scientific or not. Epistemology will be a means for it. Our conception of it would be determined by considering that it consists of an analysis of the conceptual structures of a particular science and of science in general. This analysis is located at a second order level with respect to the scientific reflection itself. His work object would come determined not by limited space-time entities ..., but by the concepts that the specialists of this science use for the development of the same (Ulises Moulines, 1988). Epistemology does not want to impose a priori system, dogmatic, authoritatively dictating what should be scientific knowledge, but study the genesis and structure of scientific knowledge, that is, study scientific production from all its aspects, without forgetting that the concepts used, and science itself, are produced in a context determined by what the relationship between science and society should be analyzed (Mardones & Ursúa, 1982, pp. 41–44).

5. Science: Thinking as A Creative Act

It does not seem that good times are running, it is for philosophical reflection; However, it is urgent that thought be strengthened in these times when scientific and technical development would be able to end the evils that the world suffers. It is neither possible nor desirable to return to a pre-scientific world, from which many can be learned things, but never idealize it; everything that anarchism has already fought since its origins was present in that world: poverty, exploitation, ignorance, prejudice, disease ...; All this can be eradicated at present by deepening the problems thanks to technological progress.

It is up to us to be capable of a renewal of philosophical thinking that helps to rationalize and humanize societies, as well as to seize the power that is perpetuated in the hands of a few, or, being consistent with the libertarian point of view, enable that power is diluted in the whole of society, and that hinder the construction of a decent future for all.

Today, more than ever, we have the possibility to plan the world we want, we can be able to be the legitimate owners of our lives, thoughts and our destiny. It can be concluded that a “philosophy of science” is necessary, although it is difficult to determine what its true mission would be. Some authors have decided that Philosophy must precede science and provide it with a solid base; others, that what he must do is a theory of knowledge, either popular or academic, or a professional language that synthesizes all scientific, technical and practical languages. Habermas, so critical of Marx for subordinating knowledge to the productive forces, considers that the true mission of philosophy is to be critical of science: “To criticize the objectivist self-conception of science, the scientific concept of science and scientific progress; it should deal in particular with basic questions of a social-scientific methodology, so that it does not stop. If not required, the adequate elaboration of basic concepts for communicative action systems”; Habermas (1981) does not deny science as the productive force, but only

admits it if it is accompanied by science as an emancipatory force.

6. Ontology

There is nothing broader than the sum of thinking and being. Everything, both real and unreal, both existing and nothing, is located in one of those two areas, and there is no more. Taking them into consideration is encompassing everything and there is no wider totality. However, the sum of thinking and being is not a totality, in the sense that there is a genus to which two species belong, respectively thinking and being.

It is a totality only in the sense that any “datum” belongs to one or the other field; it is a purely quantitative totality, and therefore abstract. Next, we will begin to clarify what is the relationship between thinking and being. They do not intend to cover all aspects of the matter, but they do touch on the characteristic points. The historical investigation, so important, but so extensive, is left aside and it is limited to trying to show the outstanding features of the relationship to think - be compatible and required by “metaphysical realism”.

I understand by such realism, from a historiographic point of view, the one found mainly in Aristotle and Saint Thomas Aquinas. From a dogmatic point of view, it admits the possibility of metaphysics, that is, of the science of being as such. Of course, within this path there are numerous variants that are incompatible with each other in some minor or minor points.

The “problem” of thinking and being is exercised by thinking. It is a problem for thinking, because being itself does not question thinking. Thinking questions its relationship with being insofar as thinking understands itself as a modality of being, as a particular way of being, and, on the other hand, insofar as thinking is situated on the horizon of thinking the to be, that is, to the extent that thinking wants to be a thinking being. It is, therefore, a problem initially raised from thinking and thinking. It is the entire thinking, from the outset, that is in question, when he questions himself for being.

7. Final Reflection

Epistemologically, education is a diverse and complex process that encompasses all human beings, cultures, religion, ideologies, etc. ... and that allows us to realize that diversity is present in our society.

Although transformational learning is complex, it is possible and necessary, it invites reflection on ourselves and our work as human beings in a world of which we are part, and that of our ability to understand the processes of change and adapt to creatively, our survival will depend neither more nor less.

Thinking as a normal process of the human being and viewed from diverse epistemological perspectives, more so in the case of the human and social sciences, also shows that we are facing different epistemological positions. Thinking is a discipline that belongs to this category. There is a clear difficulty in defining its object or objects of study, which causes a proliferation of theories based on various philosophical assumptions. Teaching has to think implies making those assumptions patent. In this way the different theories can be ordered showing the configuration of the world that they presuppose. Teaching the Thinking process implies influencing the configuration of the students' belief network so that they can place their object of study within the framework of a certain vision of reality.

Epistemology, obviously, is complexity. It is transcomplexity. But, it is authentic rationality. However, all this is best appreciated when it is developed as a work of intellectual craftsmanship characterized by the deep desire to know and, for that purpose, by the desire to find a type of knowledge that, once it becomes conscious, it is diluted

in new understandings. Because this is another feature of epistemological thinking: evolve - this concept applies to itself. Furthermore, it transcends mere grammatical categories, it is transformational and transgressor of all kinds.

Epistemology overcomes the affirmations of opportunity and context and is always open to the scenario where the probable, the possible and the uncertain are combined, once again, in favor of the historical formulation of new knowledge, in direct and proportional relation with the future. of the science. Without neglecting that the epistemology itself takes flight, in such a way that on occasions it assumes scientific leadership.

It has been said that epistemology is a sine qua non condition for all attempts associated with science, in addition to constituting a direct access door to philosophical discernment.

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