



Cap sur l'école inclusive
en Europe



Resource sheet

The Significant Contribution of Pedagogy

Section D for /Define

1/ Report

The fundamental role of Pedagogy in the elaboration of new educated models based on inclusive logic.

2/ Approach – demonstration

Inclusive education, as defined in the Statute of Salamanca, promotes "recognition of the need to work towards a school that is suitable for everyone and that celebrates diversity, supports learning and responds to individual needs." (1)

Inclusive education systems are those systems that roots in a child-centered pedagogy that can successfully educate all children including those who have serious disadvantages and disabilities. The merit of these schools is not only their ability to provide "quality education for all children, but their structure is crucial in the process of changing discriminatory attitudes, creating open communities, and developing inclusive societies.

(1) UNICEF, The Right of Children with Disabilities: A Rights-Based Approach to Inclusive Education, 2012

In this historic moment in the face of current challenges and changes, education seems to be no longer able to define its contours, its goals and the meaning of its pedagogical action. The feeling of uncertainty characterizing the contemporary world and the economic parameter as a criterion for defining educational and pedagogical models are likely to promote phenomena, feelings of exclusion and intolerance. Today, there is a need for pedagogy to regain its educational intent and to go down in the field to contribute to the challenges of this century. Thus the purpose of education will be to "make girls and children capable of becoming active young adults who are solid, cooperative and able to contribute to a fair and sustainable ecological development of societies, thus finding the meaning, the purpose and happiness of one's own individual existence."(1)

Pedagogy can make a great contribution to the formulation of educational and training models based on logical inclusive only if, as Frabboni affirms, it will be available to re-establish its "canonical" and dusty education theories, based on a Western model of standardized and univocal man, rich white male, to assume intercontinental wings, and to be a 360 ° pedagogy that illuminate the society and is also directed to a black, female, poor and desperate. To do this, Pedagogy must "venture along other epistemological frontiers capable of developing hermeneutical theories (interpretative theories) that can put it within the complexity and poldirection of educational discourse in a complex and transitional society" (2)

Therefore, Pedagogy will have to have an intercultural glance, opening to theoretical hybridisations and cultural contaminations. The current neo-liberal mass culture, with its homologation model, is questioning the value of any form of diversity and thus compromising its inclusion. To promote change, pedagogues such as Paul Freire, Franco Frabboni, Nel Noddings (3) agree that the first area in which we must intervene

is training and specifically the school education. This is the place where millions of individuals, citizens of today and tomorrow are formed and developed.

Training thus becomes the challenge of the twenty-first century that Pedagogy has to gather in favor of inclusion. It must "be able to supply the seasons of life both of cognitive skills, understood as 'form mentis' (as ability to reason with its own head), and of value sensitivities intended as a testimony and collective commitment to the great planetary themes of this complex society and risk: democracy, justice, diversity, cooperation, solidarity, peace"(4)

Thanks to this will be born "a new world that will have to bear a quality leap for the whole of humanity. A possible leap if his model of society will be respectful above all of the ontological root of life. And then of the values of freedom, justice, diversity, dignity and respect "(5).

Training must therefore be based on certain imperatives:

- To promote multicultural knowledge and awareness open to the other by combating ethnocentrism and stereotypes. This is possible only if we abandon teaching models closed as the traditional frontal lesson, that rage across the Italian academic scene and beyond, where the student learns passively knowledge already codified by others. Instead, it will be useful to promote active learning, in which the student becomes co-builder of his / her knowledge and therefore of his / her own training. This type of learning is more oriented to processes than to products and uses didactic methods like search-action.

- To enhance the interculture that is the paladin of diversity. To promote "coexistence of different ways to communicate, to think, to pray and to dream, means aiming at a fruitful pedagogical results" (6). Interculturality creates a community available to allow part of their culture to accept and internalize other cultural elements. This pedagogy of alienity allows the formation of citizens open to dialogue and contamination, able to get out of themselves, to enter other worlds of thought and values by giving them more enriched. Interculturality promotes, as Frabboni says, a multiethnic, tolerant "city of friendship" (7) with a strong democratic climate open to diversity.

In my opinion, the emergence of a democratic and sustainable culture is only possible if each of us acquires an "intercultural" conscience by choosing to abandon our rigid interpretative models that too often do not respect those who are different from us.

- To pursue interdisciplinarity. The deweyan inspirational teaching / learning model declines on transversal, systemic or interdisciplinary cultural lines. It allows you to understand the complexity of reality. Only by the different points of view we can try to describe what surrounds us, with its many facets and contradictions. Here, diversity stems from disability. The presence of a disabled pupil in the classroom becomes a real opportunity for learning new and special knowledge for the whole class. Learning becomes multiple, each pupil can make a contribution. Interdisciplinarity avoids shrinking wide wings of culture often reduced to simplistic definitions repeated as parrots from pupils, fostering, inter alia, interdisciplinary practices that require a learning environment from the multifaceted cognitive and socio-effective modes to measure the cognitive styles of all subjects and particular of the disabled. Thanks to the interdisciplinary nature, the school is dressed in a plural form. Respecting and enhancing cultural and cognitive diversity.

- To develop pluralistic thinking. Thanks to Interdisciplinary and Multiculturalism, pupils acquire the ability to think with their own head, avoid stereotypes and thus become the co-builders of their own, mastering the processes that are the basis of learning. With the plural thought also the concept of knowledge changes. If, at school, attention has been paid only to the micro-set of knowledge, that is to the static knowledge, defined and acquired in a mnemonic manner, because it is useful and expedient in the production system, it now becomes essential that pedagogy promotes the macro Knowledge sets, that is, all those real knowledge, loaded with all their problems (for example, opposing and conflicting theories may all be right because they have different points of view of the object), which can be manipulated directly by the boy. The latter, in fact, allow the pupil to develop a mental opening to the creation of "well-made heads" (8), or heads with intellectual autonomy and pluralistic thought.

With plural thinking, knowledge is not fixed, it is not static, but is the result of continuous creative research because when the "I" learns intervenes, it creates a new knowledge. It follows that no one can claim to have the "right" knowledge and that every human being produces valid, respectable and unique knowledge. Everyone, therefore, thanks to creativity produces unrepeatable knowledge, and it is a challenge for

educators, pedagogues, parents and the social world to connect these knowledge especially if they come from marginalized people.

In order for the school to become inclusive, it is necessary to promote cooperative learning that enhances the capacity of everyone and promotes a solidarity culture. Each one brings his talents, each welcomes the contributions of the other in order to formulate a complex and socializing knowledge. Today's school is based on competitiveness, that is, the "struggle of all against all" to be the best and to affirm its supremacy. Today's competitiveness is promoted by the logic of production and profit, and is poisoning the social and cultural landscape. The school therefore has to promote a cooperative style that, unlike competitiveness, promotes a person's overall growth, the emergence of solidarity acts and a consequent social commitment. Cooperative learning is a useful tool for creating a more welcoming humanity.

The objective of education is thus to create individuals with "well-made heads", people who know how to be "autonomous" or who know how to make informed choices to realize their personal existential project, thanks to a cognitive backpack that allows them to fight the mass-subject that today's society continues to advertise in every corner of the earth.

School education must also promote solidarity ethics because man is a creature in definition, and since he appeared on earth, he intervened on it by taking decisions, choosing whether to be in favor of ethics or to violate it. Today, however, as Paul Freire denounces, the neo-liberalist fatalism is spreading the idea that man can no longer change the world, and that for the millions of poor who cry out their desperation, nothing can be done. For this reason, the freelance pedagogue and "revolutionary" Freire argues that education should also include ethical training, just so individuals will be able to intervene in the world and engage actively in combating injustice.

With this new idea of school education it is possible to develop the society that millions of people are waiting for.

NOTES

(1) Elena Malaguti (a cura di) (2010), "Educazione inclusiva oggi? Ripensare i paradigmi di riferimento e risignificare le esperienze", Monografia pag.12

(2) Franco Frabboni, (2006), "Educare in città", Editori Riuniti, Roma, pag.24.

(3) Paulo Freire was a Brazilian pedagogue and an important theorist of education. In his *Pedagogy of the Oppressed* he reaffirms the emancipating role of the science of culture, of education, this last vision just as a "liberation instrument".

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(4) Franco Frabboni, (2006), "Educare in città" Editori Riuniti, Roma, pagg. 57-58.

(5) Franco Frabboni, (2006), "Educare in città" Editori Riuniti, Roma, pag. 24.

(6) Franco Frabboni, (2006), "Educare in città" Editori Riuniti, Roma, pag 59.

(7) Franco Frabboni, (2006), "Educare in città" Editori Riuniti, Roma, pag 62.

(8) Franco Frabboni, (2006), "Educare in città" Editori Riuniti, R

