

Pedagogical and Epistemic Knowledge in Special Education and its Migratory Challenge Towards Inclusive Education

El saber pedagógico y epistémico en educación especial y su reto migratorio hacia la educación inclusiva

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Summary

The purpose of this article of reflection is to share ideas of the comprehensive framework in the pedagogical and epistemic knowledge of Special Education. What it allows, to address the constructions facing the paradigmatic shift of migration towards an Inclusive Education that from the XX century takes a leading character in the pedagogical knowledge of Latin American education. Among the discourses that Inclusive Education involves, there is equality of opportunities, with evident epistemological gaps within pedagogical knowledge, generating hybrid and incoherent subtleties referring to the challenges and dilemmas that the inclusion of students in traditional educational systems tends to. These paradigmatic and epistemological dilemmas that surround this migration of a traditional knowledge in Special Education, is the reason for critical analysis, which is bearable to problematize the inconsistencies that are being generated as a result of the re-signification of a pedagogy, that from its Early considered an education under normalization processes, with exclusionary and even tendencies and that currently presents transforming ideas, on an approach in evolution that seeks an episteme based on Inclusive Education.

Keywords: Pedagogical Knowledge; Special Education; Inclusive Education; Episteme.

Resumen

El propósito del presente artículo de reflexión es compartir ideas del marco comprensivo en el saber pedagógico y epistémico de la Educación Especial. Lo que permite, abordar las construcciones que enfrenta el cambio paradigmático de migración hacia una Educación Inclusiva, que a partir del siglo XX toma un carácter protagónico en los saberes pedagógicos de la educación latinoamericana. Entre los discursos que involucra la Educación Inclusiva, se encuentra la igualdad de oportunidades, con evidentes vacíos epistemológicos al interior del saber pedagógico, generando sutilezas híbridas e incoherentes referente a los desafíos y dilemas que propende la inclusión de estudiantes en los sistemas educativos tradicionales. Estos dilemas paradigmáticos y epistemológicos que ronda esta migración de una tradicionalidad de saberes en la Educación Especial, es el motivo de análisis crítico, que es llevadero para problematizar las inconsistencias que se están generando producto de la re-significación de una pedagogía, que desde sus inicios consideró una educación bajo procesos de normalización, con tendencias exclusoras e inclusoras y que actualmente presenta ideas transformista, sobre un enfoque en evolución que busca una episteme fundada en la Educación Inclusiva.

Palabras clave: Saber pedagógico; Educación Especial; Educación Inclusiva; Episteme.

Introduction

Special Education is a discipline that has traditionally taken care of the school population with disabilities or more severe learning difficulties. From its beginnings, it was closely linked to the sciences of medicine and psychology, disciplines that conditioned its development and evolution from a fundamentally organic and inherent concept of the individual.

This conception, in force during the first half of the 20th century, promoted, on the one hand, the need to detect and classify the "disorder" present in each individual and, on the other hand, specialized educational care for students with special educational needs in a common educational organization.

Progressively, over the last 30 years, new perspectives have been developed around Special Education. This process has been characterized by a gradual shift from a medical or rehabilitative approach to a predominantly educational framework, which not only improves the

conditions of the teaching and learning process for the population with special educational needs, but also for the diversity of students in the school system.

The educational modality of Special Education carries out its action in a cross-cutting manner at the different educational levels, both in regular education establishments and in Special Education establishments, providing a set of services, human resources, technical resources, specialized knowledge and assistance, in order to ensure, in accordance with the regulations in force, that children, young people and adults with greater support needs have access to, participate in and progress in the national curriculum under equal conditions and opportunities (MINEDUC, 2004).

From this perspective, the views that consider general and special education as separate realities began to converge, with the understanding that the latter should be placed at the service of achieving the goals of education for all students, offering a set of specialized support resources to meet the special education needs present in the classroom.

In this sense, the confluences that are taking place are in a process of transition from a segregated education to one for diversity that is more inclusive and inclusive, even though there is still a debate between those who wish to have a single inclusive system and those who wish to maintain a separate education system for the segment of the population with disabilities.

Of the above, Special Education by definition involves contradictory aspects at the social, attitudinal, and affective implications level, involving the actors that safeguard this group. It considers disciplinary aspects of diverse nature from its praxis and scientific level. In this sense, Special Education -characterized by an objective research approach rooted in social theories of regulation- is seen to incorporate paradigms of the sociology of conflict or radical change, by a new way of understanding society and the philosophical currents of postmodernism.

It is complex to carry out an integrated synthesis of the knowledge provided by the historiographic journey that surrounds Special Education. However, it is necessary to specify that in its corpus it is defined in the functionalist paradigm, since in general it is a search to satisfy the needs of a human group, that is, to solve fundamental problems of human beings with a positivist base that influences the creation of their knowledge.

Another aspect is the contributions of the twentieth century, which, in issues of education, is heir to an endless number of ideological, structural and disciplinary transformations, adjusted to the demands of modernity (Apple, 1993; Bauman, 2000), where most nations and States tend to the urgency of managing more egalitarian, inclusive, timely and relevant education systems (Lahire, 2008). For this reason, public policy and education guidelines are designed to operationalize an inclusive ideal built on deficit, also known as disability, difference and diversity (Ocampo, 2014a).

In the twenty-first century, the paradigm that reigns in education shows paradigmatic inconsistencies in relation to pedagogical and epistemic knowledge, essentially articulated with the conditions and dilemmas involved in an evident passivity in the ways of teaching. This reflection requires a radical change in many practices that continue to evidence ineffectiveness of a pedagogical process, where it is taken for granted that the sources of knowledge are unquestionable aspects, assuming that everything is well and that for the masterly teaching it is only necessary to dominate the subject, repeating the same method applied by others (Bedoya, 2014, p. 9).

From the above, the opportunities demanded by education from modernity, encourages to think and talk about non-rational subjects or outside the academy as mentioned (Bachelard and Cioran quoted in Bedoya, 2014) about affectivity and knowledge, understanding a student in his knowledge before learning. All of this is contained in proposals that share scenarios of the

movement for inclusive schools or schools for all, where full integration is assumed, not only of students with special educational needs, but also of the universe contained in ordinary classrooms (Blanco, 2006), which diversify a common space with differentiating characteristics by the mere fact of thinking and being different (Ocampo, 2014b).

Faced with these scenarios, the critical and thematic discussion involves the following questions: Is it necessary to migrate to an Inclusive Education and what are the pedagogical and epistemological knowledge required to be considered an educational model?

A large part of the debates, trends and discussions in the field of education at the Latin American level give an important place to Inclusive Education. It is recognized that it is present at all levels and sections of the system, with greater impetus currently being given to higher education (Ocampo, 2014b).

In this line of argument, Yarza de los Rios, (2008), states that the transformation of society generates prospective considerations in education and the school institution, this implies challenges for educational inclusion which is a transformative model embedded, as mentioned (Gallegos and Rodriguez, 2007 cited in Yarza de los Rios, 2008), in the training of teachers in Special Education, who are no strangers as the main exponent of the modeling devices, which runs the reflexive path as the initial foot, which enhances the trips needed for the transition from a Special Education to an Inclusive Education.

Towards a theoretical construction in Inclusive Education from the epistemic relationship

At the end of the twenty-first century, the crisis and stagnation experienced by the educational sciences in addressing the multiple problems is evident. Certainly, progress is recognized, but with certain degrees of epistemic stagnation in their forms of interpretation and positioning (Ocampo, 2015).

Among the problems that are in crisis is Inclusive Education in Latin America, which faces structural and diversified challenges, based on the need to overcome the epistemological problem (Parrilla & Susinos, 2013), due to the lack of an epistemic paradigm with a scientific nature and status that is internalized in the sciences of education (Martínez, 2013).

From the above, Inclusive Education is recognized to date as not constituting a theoretical model or current paradigm. (Kuhn 1978, Guha and Lincoln 1994, Ruiz 2003 cited in Martínez, 2013), consider that any paradigm must understand a reality and give an account of the three levels of scientific support, composed of the ontological, epistemological and methodological dimensions. This situation is questioned in the model of Inclusive Education. Sanchez (2013), proclaims a pre-construction with foundational challenges, this implies being aware that every circumstance that determines the conception of a problem and the way to try to describe, understand and explain, as well as control or transform is what outlines a reflection, which makes more evident the absence of an epistemic paradigm, appropriate at the reflective level, which supports the theoretical model of Inclusive Education.

In educational terms, Tenti (2008) states that in Latin America new trends for an education of the future are not appreciated, only random actions are visualized within a context of strong transformations. This makes certain problems persist through new models, without epistemological consistency and under other facets in overcoming the classic agendas already worn out, which are discussed in the investigations around education. Therefore, to consider an ontological status to the inclusive approach is one of the activities that we aspire to achieve that safeguard systems of thought that are based on the scope of new educational models.

In this line of argument, De Tezanos (2006), from his analysis of the processes of appropriation of educational systems at different historical moments, states that it is customary to present an absence of criticism, specifically, for the appropriation of knowledge. This includes, universally assuming as valid the training models, leaving aside the evaluation and subsequent revision. Therefore, this training model, centered on the inclusive approach, commits pedagogical actions that must be evaluated, criticized and revised so that it can be a contribution to this education that belongs to a bet on modernity.

Epistemology of Inclusive Education: a knowledge of the present

The epistemology of Inclusive Education, defined by Ocampo (2016) has been thematized and problematized in multiple relationships, objects, problems, methods, objectives and theories, contained in studies of interest for the human becoming and its problems - chronic social pathology of humanity -, framed in a critical-transformative axis of thought. In this sense, the construction of knowledge is oriented to the overcoming of strategies of epistemic applicationism, stagnating knowledge, methods and disciplines to the opinion of a past, which bases epistemes in the functionalism characteristic of Special Education, which was in charge for many years of the circle of reproduction. Bal (2002) in Ocampo (2018) presents a methodological option that (re)establishes a certain field of knowledge with an extensive list of key concepts involved in the epistemological understanding of Inclusive Education, which is not considered to be finished, but rather, in constant redefinition.

Ocampo (2018) proposes that the methodological level of Inclusive Education, is transcended in migration experiences, from a paradigmatic gnoseological conception to the functioning of the deterritorialization of knowledge and patterns of transformation. In short, it implies a key epistemological configuration for a reorganization of the phenomenon, with the analytical and conceptualizing capacity of its knowledge.

As a task, Inclusive Education poses two commitments. The first is to make progress in the construction of a methodology for the production of authentic knowledge, and the second involves the development of a methodology that critically examines the bodies of knowledge that participate in the assembly of its various fields, which are currently presented in a hybrid setting (Ocampo, 2018).

abundant information on the structural character of the inclusive discourse and its epistemic positioning is affirmed in a sort of "discursive transvestism" included in an educational and social process; therefore, when using the term inclusive, it will have to act in the name of diversity as part of an otherness that can be eliminated or denied (Ocampo, 2016). This implies breaking down the boundaries of disciplines, recognizing knowledge that allows for thematization in a new intellectual framework, which expresses its synonymy in transformation, connection, movement, assembly, deconstruction and micropolitics, subject to the ways of theorizing, investigating and modeling educational praxis under the gaze of a critical conscience.

In synthesis, the epistemological construction of this educational model is configured in the bases of the pedagogy of the XXI century and defines in it a specialty of a heterotropic type that implies that it makes the new flourish. In this way, the phenomenon of "inclusion" denotes an encompassing character in itself, with a new way of approaching, investigating and understanding educational phenomena.

On the other hand, Yarza de los Ríos (2005) mentions that historically there have been debates about the existence and scientific legitimacy that pedagogy presents as epistemic construction, leaving a yes a liminal knowledge in problems of modern thought, knowledge and practices.

Inclusion - a contradictory process

The inclusion in its definition by itself, which is part of a source of possibilities and hopes in the construction of a socio-educational system that provides greater accessibility and acceptability. In this sense, Ocampo (2015) mentions that it is necessary to have a system of understandings that escapes the traditional ones and leads the diversity as part of the inclusive or the disability, because they are traps derived from the social justice, which determines a visibility of the needs of action and significance of a paradigmatic approach in contradiction, since today it perpetuates the form of suffering and marginalization in the light of the neoliberal invention of equal opportunities, which provides a possible scenario for questioning the meanings from the deliberation of the structures of social relations, guaranteeing a space for making the subject visible as the starting point of any truly democratic and emancipatory society.

On the other hand, Castro-Gómez (2000), raises that there exist theoretical currents that belong to modernity and are conditioned in diverse scenarios, where the formation of the citizen is "subject of right". However, these are aspects handled to legitimize a concept of homogeneity with regulatory ideals, which lacks in all its aspects a liberating action, how the inclusive approach that is incorporated to the proposal of the educational model of the XX and XXI centuries intends to demonstrate it.

Ocampo (2018) mentions that among the contradictions of "inclusion" is its birth, which is emerged from an inclusive and exclusive system, which analyzes and structures its reparation from the classic neutralization of the other, as another in denial or another in contradiction, where its space of power is limited.

Lyotard (2009) determines that one of the first critical knots of inclusion and its non-transformation, comes from its character of differentiation under a discourse of equality and equity, a situation that does not exist to the socio-contextual and socio-political demands of modernity, since it continues to maintain the epistemic and hegemonic violence that is a project maintained at present. In this sense, Mejías (2015) proposes that there is emergence of an epistemic discourse that confronts the hegemony of the Eurocentric thought, with epistemes that rationalize a complex holistic vision of the world in values of freedom and social equality.

Castro-Gómez (2000) affirms that knowledge is materialized in the identity of citizenship and the invention of the other constructed in the imaginaries that happen to take presence in representative institutions, in this sense, are considered in the speeches of the critical knots of inclusion.

Another contradiction proceeds through a system of understanding that irreducibly seeks inclusion, where all those citizens crossed by disability are recognized, whose emphasis promotes an integrative mechanism under an inclusive discourse that welcomes them in their deficit, understood as a system of subordination, domination and production of a masked inferiority (Ocampo, 2013).

From the above, Inclusive Education from its ethical imperative (Bauman, 1993, Dahlberg, Moss and Pence, 2005, cited in Ocampo, 2016) determines the vision of inclusion not as something we do to a discrete population of children, but rather, as a responsibility towards ourselves. Therefore, from its concrete and educational structures, we must act with changing patterns of Special Education and impose more subtle forms of segregation in the ordinary school, so that later, it becomes part of accepted practices.

It is substantial to point out that the approach of the inclusive is for the universe of people, this is, the character of totality constitutes the main enigma and epistemological obstacle of this approach, since it is not about symbolizing subjects that from a system of cognition and social

classification have been understood as people in social disadvantage, but rather to represent and reduce the immaterial barriers that every person experiences when exercising rights from the primary difficulty of social and cultural status, in a system that by nature shows a certain reductionism on the subjects (Parrilla & Susinos, 2013).

From this point of view, the inclusion reveals a challenge of greater complexity, since it needs a coherent conception of the subject that is going to be legitimized, since in this act resides the potential of meaning and ideographic elimination of all barrier and context of exclusion of symbolic type. In this conception of recognition, the problematization of reality and its dilemmas is not solved, because it imposes a system of recognition only demarcated by the legal rule, therefore, there is still a kind of misunderstanding about their dilemmas, since the reality in the rule is not problematized (Ocampo, 2013). In this regard, there are various discourses that involve rethinking the structures that comprise a critical and social position, as legitimized by the approach based on equality and equity.

Conclusions

Special Education has undergone an extension and specialization, which has been consolidated until now around a predominantly educational framework, allowing for an improvement in the conditions of the teaching and learning process of the population with special educational needs, as well as the diversity of students who are part of the school system.

The disciplinary model of Special Education presents contradictory aspects from its practice and scientific level. These aspects are understood in the approach of the object of study, its place is the positivist paradigm based on social theories of regulation, which are currently moving towards the incorporation of social-critical paradigms in challenges that modernity is promoting.

The educational contributions of the 21st century urgently need to manage more egalitarian, inclusive, timely and pertinent educational systems. For this reason, in terms of public and educational policy, they are aimed at operationalizing an inclusive ideal built on the basis of the deficit, also known as disability, difference and diversity of what is present in the conception of Inclusive Education, however, it still needs to integrate a significant epistemic presence.

Inclusive Education faces structural challenges based on the need to overcome the epistemological problem, on the construction of a methodology of authentic knowledge and a critical examination of the bodies of knowledge that participate in the assembly of its various fields, which currently, are presented in scenarios of hybridity.

The concept of "inclusion", since its birth, has emerged from an inclusive and exclusive system, which analyzes and structures its reparation from the classic neutralization of the other, understood in "critical knots" where its differentiating character of equality and equity, is a situation that does not exist to the socio-contextual and socio-political demands of modernity, because it continues to maintain the epistemic and hegemonic violence that is a project maintained by modernity, where reflection is required, in order not to fall into reproduction of knowledge.

From this point of view, inclusion reveals a challenge of greater complexity, since it requires a coherent conception of the subject that is going to be legitimated, since in the act of legitimisation resides the potential for meaning and ideographic elimination of all barriers and contexts of exclusion of a symbolic nature. In this conception of recognition, the problem is not solved, since a system is imposed only demarcated by the legal norm, which evidences a lack of understanding of its dilemmas, since the reality in the norm is not problematized. According to these discourses, the structures comprising a critical and social position must be rethought, as legitimized by the approach based on equality and equity.

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