



KATHOLISCHE UNIVERSITÄT  
EICHSTÄTT-INGOLSTADT

# Joint Project

## Inclusive Living and Learning at School

### Sectional Project

#### Inclusion and Educational Justice

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# INCLUSION AND EDUCATIONAL JUSTICE

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## Abstract

In addition to matters of distributive and participatory justice, research conducted within the sub-project on inclusion and educational justice has been extended to cover the topics of epistemological access, pedagogical and epistemic paternalism, and epistemic justice within inclusive education pertaining to children and adolescents with special educational needs.

- Apparent paradox: Inclusion involves a high degree of differentiation (internally differentiated teaching and learning). [According to Boris Vian: “Ce qui m’intéresse, ce n’est pas l’inclusion de tout le monde c’est celle de chacun.”] Is it a matter of acknowledging the limitations of inclusion for it to be possible in the first place? Inclusion as a utopian ideal we can nevertheless draw closer to?
- To whom does one listen? To those who yell the loudest? Those busy breaking their chairs and tables? Or do we devote our time to those who do not participate at all?
- Special rights: “Why can he and we can’t”? Why should autism, Asperger syndrome etc. not be mentioned or made public?
- Central research question: How can inclusive teaching work?

Particular attention has been devoted to the following questions:

What opportunities for learning and for both formal and epistemological access exist for learners with cognitive and physical disabilities? Nobody can be included everywhere or demand unqualified access. But does this mean that one should be able to determine where and how one is to be included? This would be desirable, but it is not always possible.

To what extent is a certain amount of control over the access to knowledge not only justified but also necessary?

How should we deal with the statements made by people with learning difficulties and their levels of acumen? To what extent and at what point can one speak here of knowledge?

The discussion of social epistemological problems and dilemmas of inclusive education concerns, amongst other things, how inclusion (viewed holistically) can work, especially considering the interplay and conflation of world views and epistemologies.

Taking a broader view of inclusion, we also raise questions about the differences between world views and epistemology. How is knowledge legitimised? Moreover, is it fair to marginalise or sideline disputable world views?

During the past two years, research within the sub-project on inclusion and educational justice has also come to include the following:

- philosophical/Socratic dialogues with inclusive teachers and young refugees and, in connection with these dialogues, an in-depth look at the respective terms of integration and inclusion;
- a project that has been conceptualized along largely empirical lines, “Humane education and inclusion: A South African case study“, which is a collaboration with Louise van der Merwe (Humane Education Trust SA, Somerset West, South Africa) and Magdie van Heerden (Cape Town, South Africa). This project concerns the inclusion both of those living with cognitive and physical learning difficulties and of those who have been historically marginalised, as well as those who experience or who have experienced political and socio-economical exclusion (given South Africa’s history and current situation). In the latter instance, special educational needs are defined in terms of a lack of material means as well as a deficit of attention, the modeling of empathy etc. The discussion on inclusive education within humane education initiatives includes environmental justice, the right to a safe and healthy/intact environment, and related ideas and virtues such as caring, empathy, environmental awareness and so on.

## Further Information

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*[For the results documentation of the sectional project \(poster and results documentastion in German and English language\)](#)*

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