Flipped Inclusion, Between Theoretical and Experimental Didactics: 
For an Existential Model of Inclusive Personality

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ABSTRACT

Flipped Inclusion stems from epochal assumptions and has been created to manage, in a simple and ecological way, the world’s complex societies. It uses new instrumental approaches to knowledge and their media advantage. The need for an ecological perspective of development, determined by the recognition of a basic awareness of the unique individual, is the result of a series of relations and relationships that emerge from the multi-perspective contrived as well as utilitarian certainties that are typical of the misleading consumerist multi-perspective societies. Through computational and logical inferences as well as semantic and symbolic recognition, the Flipped Inclusion establishes itself as an ethical socio-educational model based on three points: self-esteem, promptness and community/institutions. It is appropriate for social development and is multidimensional and multi-relational for everyone. Flipped Inclusion transforms data into ontology and at the same time converts inter-subjectivity in relation, re-shaping both sense and context.

KEYWORDS
Circularity, Nonlinear Trajectories, Recognition, Self-Esteem, Self-Mobility

FLIPPED INCLUSION RESEARCH PROJECT AND AUGMENTED CLASSROOM EXPERIMENTATION

Flipped Inclusion research project has been created and developed according to the epistemological experimentation conducted by the interdepartmental PhD in Sciences of Language, Society, Politics and Education.

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In this path of research development, communication stands as the preliminary aspect of predisposition to trans-formative knowledge, by sharing signs and symbols and giving contextualized meanings to them. This way, they originate a vast array of cultural, civil and existential on which one can agree and that will be shared by a community/society responsible for the social value of the openness to the otherness.

The consciousness that the goals of systemic development give rise to a lot of ecological quality processes of well-being generates structural system policies, that take in charge single individuals, which are each special in the process of globalization that globalizes everything.

From the point of view of the trans-formative remembrance, at the same time conditioned and conditioning, education plays a key role in strengthening the construction of those personalities open to the process of reshaping, to the inter-structured relationship and the shared cooperation, in order to deal with complex situations, both real and virtual, in a simple, conscious and responsible systematic circular context of roles and systems.

The research project originates from paradigmatic epochal assumptions: new cross-media approaches, in their potential instrumental advantage as media and as a mediator of relations and co-construction of meaning, significance and knowledge of context and social emergency of ecological development to a simplex management (Sibilio, 2013) of complex societies, aimed at reaching the social-context value such as the elaboration / re-processing by systemic development processes both individual and collective.

Modern society is based on a sense of insecurity and fragmentation, in which everything changes and nothing is fixed; a sense of decomposition and re-composition, structures and superstructures, which transform the individual experience and relationships in an educational community. This situation requires an educational system that generates individual profiles able to withstand and support liquid modernity (Bauman, 2012).

Nowadays everyone can witness a wide-spreading distribution of anxiety, uncertainty, abandonment, emptiness and loneliness, which are expression of the typical post-modern personalities characterized by existential precariousness and mobile identities not embedded in civic cultural and existential values.

This context of globalization is ruled by uncertainty, fears, massifying homologation, with xenophobic tendencies. Therefore, it enhances the demand for a plural identity, based on the protection of the consistency of cultural and human values. It has been identified as an amnesic contemporary disorientation that gives rise to a self-protective behaviour in the present time, resulting in a crucial block against the next future.
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