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Inclusive Education as a Socio-Cultural Project and a Systemic Educational Innovation

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ABSTRACT

The development process and current problems of inclusive education are analyzed in the context of the development of sociocultural values, in particular, changes in public perceptions of disability and understanding of educational inclusion as the most important way to overcome the processes of social inclusion. The history of the struggle of the world community for the educational rights of children with special educational needs is presented as the history of the movement "from a culture of utility to a culture of dignity".

Keywords:

inclusive education, integration, social exclusion, discrimination, segregation, medical, social model, normalization model, sociocultural project

In most democratic countries of the world, inclusive (inclusive) education is seen not only as an option for educating children with disabilities, children with developmental disabilities, learning difficulties, but in a broader context - as a way to overcome discrimination in all its forms by providing a basic social good - education for all citizens without exception. Moreover, educational inclusion is understood not only as a way to overcome the segregation of children with significant developmental problems, but as a way to overcome social exclusion, that is, the exclusion of certain groups of citizens, children and adults, from the general flow of public life.

In this sense, the definition of inclusive education presented by the University of Manchester Professor Peter Mittler is indicative: "Inclusive education is a step towards achieving the ultimate goal - the creation of an inclusive society that will allow all children and adults, regardless of gender, age, ethnicity, abilities, presence or freedom from developmental disabilities and HIV infection, to participate in and contribute to society. In such a society, differences are respected and valued, and discrimination and

prejudice in politics, daily life and institutions are actively combated."

In almost all developed countries of the world that have adopted and are implementing this new educational approach, inclusion is considered not only as a gift from society or a special educational benefit for children with disabilities, although this is already quite a lot. Inclusive education is understood and implemented in world practice as a benefit for all those who teach such children, who study with them, who bring them up in the family, as a chance for the entire civil society, which gets the opportunity to put into practice the humanistic values of equal rights, freedoms and dignity of every person. This is how inclusion is presented in fundamental international documents such as the Salaman Declaration on Principles, Policies and Practices in Education for Persons with Special Needs and Practice and the Convention on the Rights of Persons with Disabilities.

The world community, scientists, practical teachers came to such an understanding of educational inclusion as a result of many years of struggle for the rights of people, for the rights of children, for the rights

of the disabled, which began after the Second World War and continues to this day. The list and title of international documents allow us to see the main directions of those efforts of supporters of the idea of equal rights to education as the most important cultural good and social right - for all, without exception, children and adults, which testify to the global context of educational inclusion within the sociocultural approach to education. We list the main of these documents, reflecting the history and current state of international law in the field of education in general, and inclusion, features:

- Universal Declaration of Human Rights (UN, 1948),
- Declaration of the Rights of the Child (UN, 1959),
- Convention against Discrimination in Education (UNESCO, 1960),
- Declaration on the Rights of Mentally Retarded Persons (UN, 1971),
- Declaration on the Rights of Persons with Disabilities (UN, 1975),
- Convention on the Rights of the Child (UN, 1989),
- Standard Rules for the Equalization of Opportunities for Persons with Disabilities, UN 1993,
- Salaman Declaration on Principles, Policies and Practices in the Field of Education for Persons with Special Needs (World Conference on the Education of Persons with Special Needs, Salamanca, Spain, 1994),
- Dakar Framework for Action. Education for All: Meeting Our Common Commitments (Dakar, Senegal, 2000),
- Convention on the Rights of Persons with Disabilities (UN, 2006).

Obviously, determining the prospects and difficulties of introducing educational inclusion in Russia requires everyone involved in this to understand the sociocultural context that has been created by supporters of equal educational rights over many decades. It is preserved in the texts of international documents not only as a historical fact, but primarily as an important methodological idea that defines the philosophy, theory and

practice of inclusive education in its modern interpretation.

Let's look at some of these texts in historical retrospect. Article 26 of the "Universal Declaration of Human Rights" already in 1948 proclaims the right of every person to education. "Convention on the Rights of the Child" in 1989 in article 23 fixes that "a mentally or physically handicapped child should lead a full and dignified life in conditions that ensure his dignity, promote his self-confidence and facilitate his active participation in society ", and in article 28 it concretizes this idea by securing the right to an accessible and quality education for children with disabilities.

The 1993 Standard Rules for the Equalization of Opportunities for Persons with Disabilities recommend that States recognize the principle of equal opportunity in primary, secondary and tertiary education for children, youth and adults with disabilities in integrated structures; and ensure that the education of persons with disabilities is an integral part of the general education system. This document introduces "Education" with the following interpretation: "States should recognize the principle of equal opportunity in primary, secondary and tertiary education for children, youth and adults with disabilities in integrated structures. They should ensure that the education of persons with disabilities is an integral part of the general education system." And further: The implementation of the social model in the practice of education suggests that it is, and above all, inclusion that can lead to the recognition in society of the fact that normal development is not an average statistical norm, as well as to the idea that meeting the special educational and personal needs of special children , the creation of a support system for them, including in the form of adequate educational conditions, is possible in a general education school environment. It is precisely for this reason that documents and numerous publications on the philosophy and theory of inclusion prove that educational inclusion, if properly organized, can lead to such positive effects as the development of a child's abilities, his full-fledged socialization,

and, in the long run, to significant positive social and psychological changes in society, such as, for example, an increase in psychological security, social stability, social well-being.

Thus, it is precisely because of the change in the sociocultural in essence, theoretical in nature model of disability (from the normalization model to the social model) that in English-speaking countries the term inclusion (inclusion) began to replace the term "integration", and the practice of inclusion began to replace the practice of integrating children in the educational environment. . If we understand the etymological meaning of the words "integrate" as an association into a single whole, and "include" - as, inclusion, then the word "inclusion" seems to be a term that more reflects a new view of society not only on the possibility of educating children with disabilities, but also to the place of man in society, to the social structure of society. An inclusive school is inevitably a child-centered, person-centered educational space - and not a subject-oriented educational institution, where, as one of the wise seventh graders aptly remarked, "teachers love their skeletons, formulas, maps, or novels - more than children ". It is worth recognizing that an inclusive school is a complex and expensive social and educational project, but if it did not give significant social, moral, pedagogical effects, it would hardly have found such support in political, financial, economic, scientific, pedagogical circles in almost 40 countries of the world. Inclusion is the unity of a special educational culture, inclusive educational policy and modern inclusive educational practice. An analysis of the philosophy of inclusive education, the value-semantic foundations of educational inclusion, the principles of inclusion, makes it possible to understand that this innovation has a wide sociocultural context and cannot be considered only as a special option for teaching special children. Inclusion is a kind of challenge to modern Russian education, which is increasingly losing its educational potential, its humane face, turning modern schools into institutions for preparing children for life.

Thus, inclusive education is a new humanitarian practice that manifests itself today as a systemic educational innovation that requires serious and profound changes in how the lesson is organized, how and with what the educational environment is saturated, how the educational space is equipped, what, how and why. are done in an educational institution by all, without exception, participants in the educational process - children, teachers, directors, psychologists, speech therapists, social pedagogues, parents. It is precisely because of such a high humanistic significance and systemic innovation that inclusive education does not tolerate haste, formalism, totality and universality, but should be organized as a thoughtful, balanced, prepared, purposeful practice of our new school, as a real embodiment of the national strategy in the interests of childhood.

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7