

ANALYSIS OF CONCEPT OF INCLUSIVE CULTURE AND ITS SPECIFIC FEATURES BASED ON FOREIGN EXPERIENCES

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Abstract. Article is devoted to semantic contents of the term “inclusive culture” which is actively used today in scientific literature, in mass media, political rhetoric and extensive social discussion. Historical developments meant that in publications of domestic and foreign researchers this term is connected with realization of inclusive approach in education, thus sometimes the maintenance of an inclusion is reduced to private, really sharp problem of providing special conditions for education for disabled people and persons with health limitations.

Keywords: inclusive education, inclusive culture, culture, inclusion, society.

Inclusion is one of the most discussed in the world society, politics and science category. One of the central components of the category "inclusion" is an inclusive culture. In modern publications and in scientific discourse, the concept of an inclusive culture is unambiguously associated with development objectives inclusive society, however, is revealed and understood differently by different authors. In the practical guide "Indicators of Inclusion", developed by T. Booth and M. Ainscoe under the guidance of the founder of the Center study of inclusive education by Mark Vaughan (Bristol, UK), there are three interrelated aspects that reflect the most important areas for improving the situation in institutions: the creation of an inclusive culture, the development of an inclusive policies and implementation of inclusive practices.

In the opinion of British experts, these aspects, graphically represented as sides of an equilateral triangle are “axes” that set the vectors of thinking aimed at reforming not only in the field of inclusion, but also in a broader sense. According to the researchers, “the development of shared inclusive values and collaborative relationships can lead to changes in other aspects”. As for the interpretation of the concept of "inclusive culture", it expands in several directions:

1) a special philosophy, according to which values, knowledge about inclusion and responsibility are accepted and shared among all participants in this process;

2) a part of the general culture aimed at providing support for the values of inclusion, the high level of which contributes to an increase in the effectiveness of the inclusion process as a whole;

3) a unique micro-climate of trust that promotes the development of interdependent relations in society, allowing to avoid conflict situations and potential harm each participant in the process;

4) a special atmosphere in which the implemented modifications are adapted to the needs of a particular organization and organically woven into its overall structure, where employees are given the opportunity to receive a variety of support, both from outside administration, and from other employees, which reduces the risk of many contradictions;

5) the fundamental basis for creating a culture of an inclusive society, in which the diversity of needs is welcomed, supported, accumulated by society, providing the opportunity to achieve high results in accordance with the goals of inclusive education and ensuring the preservation,

acceptance, cooperation and stimulation of continuous improvement of the pedagogical community and society as a whole.

In philosophy, anthropology, sociology, it is determined that humanity can find itself only in culture (N. A. Berdyaev), culture is a hallmark of a person (L. White), it consists of internally contained and externally manifested norms of behavior (Al. Kroeber, Cl. Kluckhohn), internal experiences and their external manifestations (G. Devereux) consists of knowledge, beliefs, art, morality, laws, customs and certain abilities and habits acquired by a person as a member of a society (E. B. Taylor) and forming this society (M. Herskovits). A. Yu. Shemanov, N. T. Popova, A. S. Ekushevskaya, considering inclusion in a cultural perspective, emphasize the special cultural needs of people with disabilities, pointing out the need to create a supportive socio-cultural environment that promotes inclusion and integration people with disabilities.

The authors emphasize that the concept of inclusive culture in modern science is developed based on both the social model of disability and the social constructionist approach to understanding culture. V. N. Yarskaya and E. R. Yarskaya-Smirnova note that the achievement of equal opportunities for all is ensured by special mechanisms social institutions of education, law, as well as through dissemination of values and norms, according to which interaction is built and mutual understanding of people occurs. P. V. Romanov, V. V. Yakovleva analyze the mechanisms of formation of a corporate inclusive culture, which, according to the authors, is provided by a set of measures, procedures, programs, rules and actions that create an environment where the diversity of human needs and values does not hinder, but contributes to success. Description of the conditions for creating inclusion in the workplace, where special emphasis is placed on the willingness of employees to communicate with each other and clients regardless of racial, cultural, national, gender differences or personal characteristics, is given in the guide Equality and Human Rights commission. These aspects allow us to consider an inclusive culture, both broadly and narrowly. For a broad understanding of inclusive culture as a multifaceted phenomenon, researchers suggest using the iceberg model. The “surface” part of the iceberg is those elements of culture that are easy to notice, because they are conscious, visible. The “underwater” part includes unconscious rules of behavior, social norms, values and their hierarchy, norms of non-verbal communication, etc. They are what determine human behavior. “The surface part” – it is the organization of space in accordance with the principles of accessibility and security; adapted programs, special methods of education and upbringing, textbooks, teaching aids, didactic materials, technical means, a team of specialists, etc. The “underwater part” of an inclusive culture is a phenomenon more complex, deeper, since it includes the value-semantic foundations of the inclusive policy and practice of the organization, the norms of relations between the subjects of the educational process.

The formation of an inclusive culture in an organization is considered by researchers and practitioners as a task, the solution of which lies at the basis of inclusion and includes the acceptance of values, respect for diversity, tolerance for differences, cooperation, encouraging the achievements of everyone and building on their basis of the inclusive community.

Negative attitudes towards the disabled, refusal to contact “special” citizens in a number of cases are explained by the lack of knowledge about the characteristics of such people and the lack of experience in communicating with them. Hence, the formation of an inclusive culture (both the individual and society as a whole) implies greater awareness regarding the existence of people with certain forms of disability and moral development in accordance with the principles of

humanism and equality. In psychological and pedagogical research devoted to the problems of social and educational inclusion, attempts are made to define and describe the component structure of an inclusive culture.

Professor at Stockholm University U. Janson identifies three types of culture, inclusion in which is important for inclusion in education:

1) a culture of learning, that is, mastering the rules of behavior in the classroom, teaching methods and knowledge about the features of mastering the material, etc.;

2) care culture, which implies the possession of the norms of behavior in the institution, communication with adults, the adoption of roles characteristic of the child in kindergarten or school;

3) peer culture, that is, development the language of the group of people that prevails in the children's team, the presence of the necessary freedom and autonomy for communication with peers.

S. V. Alyokhina, defining the need to transform the value-semantic field of education in the context of building an inclusive culture of educational organizations, points to such manifestations of an inclusive culture as willingness "get involved" in the process of interaction with others, learn to be open to communication, to see the need for their changes, be able to accept the features and differences of other people. V. V. Khitryuk considers an inclusive culture as an integrative personal quality that contributes to the creation and development of values and technologies of inclusive education, integrating the system knowledge, skills, social, personal and professional competencies that allow the teacher to work effectively in the conditions inclusive education (integrated learning), to determine the optimal conditions for the development of each child. According to author, the formation of an inclusive culture goes through a number of stages, the first of which is inclusive readiness.

A. A. Sinyaevskaya singles out in the structure of inclusive culture five components: axiological (a system of inclusive values), worldview (personal focus on the implementation of inclusive ideas), personal (a set of important for work in an inclusive environment of personal qualities), behavioral (specific norms of etiquette characteristic of social interactions within an inclusive community), psychological (awareness of the laws of those mental phenomena with which you will have to work in an inclusive environment). K. G. Bagdueva, I. A. Gadzhiev, F. G. Gadzhiev, an inclusive culture of an organization is understood as system of principles and values, including the external one (organization of educational space in accordance with the principles accessibility and security; introduction of adapted educational programs) and internal (system of ideas, rules, attitudes, values and behaviors common to the group) structure.

N. V. Starovoit distinguishes superficial (features educational space, material and technical base, applied pedagogical technologies), essential (values, beliefs, norms of relations between the subjects of the educational process, beliefs shared by members of the organization, realized standard procedures and behaviors) and deep (basic theoretical (fundamental) provisions of the inclusive education) levels of inclusive culture. E. L. Tikhomirova and E. V. Shadrova believe that it is necessary to share the inclusive culture of an educational organization as a component of organizational culture and inclusive culture of individual subjects of the educational process (teachers, students, their parents, social partners) as an indicator of their reflection and behavior. S. V. Alyokhina and A. Yu. Shemanov also talk about inclusive culture as an organizational culture that promotes both successful implementation of the goals of the organization, and the creation of

an inclusive environment - an inclusive community in which the basic assumptions of its members contribute to the embodiment of the values of inclusion (acceptance of diversity and ensuring participation).

V. N. Ponikarova, studying the readiness of teachers for an inclusive education, draws conclusions about the value, motivational, emotional attitude of teachers to inclusion, their experiences and coping strategies implemented for inclusion. According to O. A. Denisova, V. N. Ponikarova, T. V. Gudina, components inclusive culture of the employees of the organization are the acceptance of the values and norms of inclusion, the willingness to interact in conditions of inclusion, awareness of the need for new knowledge and skills, social responsibility for the results of inclusion.

Thus, an inclusive culture is a fundamental basis for creating a culture of an inclusive society, in which the diversity of needs is welcomed, supported, accumulated by society, providing the opportunity to achieve high results in accordance with the goals of inclusive education and ensuring the safety, acceptance, cooperation and stimulation of continuous improvement of the pedagogical community and society as a whole.

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