

# HUMANISTIC FOUNDATIONS OF INCLUSIVE EDUCATION

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## 1. Introduction

Today it is becoming obvious that the development of Russian inclusive education is inefficient if only the method of extrapolation is applied - formal transference of the most successful foreign models of educational integration into the unchangeable conditions of education and upbringing of the Russian educational institutions, i.e. without its philosophy and theory comprehension. The lack of inclusive education methodology raises lots of issues connected with the mistrust and criticism concerning even the most humanistic idea.

Although *inclusion* as a scientific concept has appeared relatively recently, the inclusive model of obtaining education is the epitome of the immemorial humanistic dream of the humanity about the equitable world where there is no any group of people isolated from the rest, and the interests of any part of people are not suppressed by the interests and needs of others. The step towards those who are in trouble, who are very dependent on others because the former cannot survive without the latter, makes the essence of inclusion, i.e. the essence of the culture of the humane humankind. We should understand and admit the truth that the *inclusive education is a normal education*, i.e. such which should take place in a cultural, highly-civilized human society. Inclusion is not intermixing and implantation of someone "abnormal" into something "normal"; it is general, adequate for all its participants, education. There is a strong wish to believe that the day will come when we will not use the word "inclusion" at all, and we will say simply *education*, implying that all the best that exists in the system of education has already been integrated into it.

The process of inclusive education is the process within the frames of which this community provides

**ABSTRACT:** The modern day society cannot be regarded full-fledge if any group of people is experiencing discrimination. The process of inclusive education is the process within the frames of which this community provides humane educational conditions to implement the maximum of educational potential and personal needs of each individual of this community. Essentially, inclusive education is the result of humanity ideas development based on the exclusive value of the human personality, their uniqueness, the right for decent life whatever their physical or intellectual state is, the right to enjoy all cultural values of the modern civilization.

These fundamental ideas and concepts of inclusive education are covered in the article suggested. The correlation of realities and practice of the Russian inclusion with the theoretic-methodological bases of the world educational integration should help correct the integration processes in Russian educational institutions, overcome the mistakes having been made and their prevention in perspective.

In this article, there have been revealed new humanistic foundations of education, which teach their participants (children, teachers, psychologists, medical workers) to listen and accept different positions of experts in different profiles, to act in coordination and effectively in favour of the child's interests not on one-time but long-term basis, to be especially responsible and coordinated upholding learners' interests.

The article states clearly that the inclusion is the entire complex of serious changes: changes in the whole school system, in value systems, in understanding of teachers and parents' role and in pedagogics in general.

**KEYWORDS:** inclusive education, inclusion, ideas and concepts, educational potential, humanitarian technologies

humane educational conditions to meet the maximum of educational potential and personal needs of each individual of this community. Essentially, inclusive education is the result of humanity ideas development based on the exclusive value of the human personality, their uniqueness, the right for decent life whatever their physical or intellectual state is, the right to enjoy all cultural values of the modern civilization. "Inclusion is seen as a process of addressing and responding to the diversity of needs of all learners through increasing

participation in learning, cultures and communities, and reducing exclusion within and from education (Booth, 1996). It involves changes and modifications in content, approaches, structures and strategies, with a common vision which covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children" [5].

From the socio-philosophical sense, integration is understood as the form of the joint being of all people - common people and people with limited possibilities of activity. Integration in education is considered as each *pupil's right to choose* the place, method and language of tuition. For pupils with special educational needs in case they choose the general educational institutions, integration assumes creation of conditions adequate to the quality of special educational services, and *full inclusion* in educational process of mass educational institution (*inclusion*). For ordinary pupils educational integration means freedom of choice between the inclusive and common class and the ensured quality and pace of training provided by the educational standard.

The listed above ideas about educational integration and its successful realization have to be provided with specific philosophical positions, corresponding scientific theories and methodological approaches. Therefore, a new educational system meeting civilized challenges is necessary. The inclusive education system has acted as such system. Inclusion, understood in the wide sense as involvement of all children into general education process irrespective of their age, gender, ethnic and religious affiliation, previous educational achievements, development retardation or social-economic status, is one of the main guidelines of the modern education system development methodology.

## 2. Russian Context for Inclusion

It is significant that in the new *Law on Education* of the Russian Federation which came into force on September 1, 2013, the clear definition of the concept of "inclusive education" (Art. 2, item 27) has been given, and there are special articles in it aimed to take into account the educational needs of certain individuals. Thus, item 4 of article 79 states, "*Education of pupils with limited possibilities of health can be arranged both with other pupils and in separate classes, groups or in separate institutions that implement educational activity*".

This article of the Law suggests that inclusive education can be obtained at an educational institution of the general type in case it creates a special learning environment for children with special needs. At the same time, children with limited possibilities of health

can be trained according to variable-based curriculums in specialized classes. Children with severe intellectual disabilities and multiple disabilities of health can be trained in correctional developing rehabilitation centers.

To realize these humanistic provisions of the Law, there should be used the *means and technologies* which should be universal because education is for all and at the same time it is individual because everyone has their own educational possibilities, abilities and needs. In our opinion, the humanitarian *interactive training technologies* have such opportunities that allow to introduce inclusive education in full extent. Interactive ("inter" and "act") means to interact, to be in the mode of conversation, dialogue with someone or the computer.

One of such technologies is case-study. The ideas of the case-study method (a method of situational training) or the case method are rather simple:

the focus of training is transferred not to the acquisition of ready knowledge, but to its development, to the teacher-pupil, pupil-pupil co-creation; hence the fundamental difference between the case method and traditional methods – democracy in the process of knowledge obtaining when the pupil possesses equal rights with other pupils and the teacher in the process of problem discussion;

the case-study method promotes development of schoolchildren self-dependent thinking, the ability to listen and to consider the alternative point of view, to give reasons for their own point of view [3,45].

The "portfolio" technology (from Latin "port" – storage and "folium" – a sheet) also refers to the humanitarian technologies which are actively applied in inclusive training. The purpose of this technology application is to provide conditions for the maximum development of pupils' abilities, satisfaction of cognitive needs, personal competences in the process of education acquisition. In fact, the "portfolio" is a collection of pupils' various creative projects, a description of the main forms and directions of their educational and creative activity, such as participation in competitions, training and upbringing events, studying of additional training courses, performance of different creative tasks, etc. The "portfolio" technology allows to realize qualitatively and delicately the differentiated approach, to carry out the individualization of the educational process taking into account not only intellectual, but also physical abilities of pupils, without focusing attention on their "limited possibilities". Interactive technologies in the system of inclusive training are effective due to the fact that they allow to train each child according to the program which corresponds to their abilities.

### 3. Conclusions

Thus, inclusion is an entire complex of serious changes: changes in the whole school system, in value systems, in understanding of teachers and parents' role and in pedagogics in general. The necessity for the fast, flexible, fine adjustment and response in the interpersonal interaction imposes requirements on personal characteristics of all specialists of inclusive education and their competency. So, it is important that children should not be trained in isolation, but they should integrate into the society of humanist relations (where the main sense of inclusion is the personality involvement in the society), because "every child integrated into the educational process needs educational assistance and psychological support" [4, 58]. From the pedagogical point of view, the most appropriate here is the term "humane education", the basic principle of which is the principle of humanity as far as it concerns the character of the most benevolent relationship between the subject of the education (teacher) and the object (pupil). "The humanistic relations are a special type of relationship where the subjects may be teams..., but the personality of a human being is the direct subject of humanistic relationships" [2, 29]. Besides, the concept of inclusive education suggests application of various approaches, development and use of corresponding curriculums and educational programs, but its purposes - quality and result - are achieved, first of all, through the creation of general humanistic educational atmosphere, necessary conditions for all children without any exception, including children with limited possibilities of health.

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