

# PHILOSOPHICAL PERSPECTIVES ON INCLUSION AND SOCIAL JUSTICE

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## Abstract

In this article, the author outlined why it is important to include people with disabilities in the life of society. There are tens of millions of people living in the world with various characteristics of physical and mental development. Like everyone else, they should be able to fully participate in society. Let's understand what inclusivity is and how it can change the entire society for the better.

**Keywords:** Inclusive, inclusive society, limitations, peculiarity, opportunity, mental and physical development

## Introduction

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## Аннотация:

В данной статье автор изложил почему важно включать в жизнь общества людей с ограниченными возможностями здоровья. В мире живут десятки миллионов людей с различными особенностями физического и ментального развития. Как и все, они должны иметь возможность полноценно участвовать в жизни общества. Разбираемся, что такое инклюзивность и как она может изменить к лучшему всё общество.

**Ключевые слова:** инклюзив, инклюзивное общество, ограничения, особенность, возможность, ментальное и физическое развитие

Inclusion as a social idea has become a principle of public policy in Western countries in the process of political discussions and the struggle for the acceptance of the other, the different, the fight against discrimination based on individual differences, and is based in part on the idea of correcting discourse, put forward in the works of M. Foucault, and the symbolic capital of P. Bourdieu. Having become a principle of state policy, this idea has undergone certain changes. Its implementation in education or health care practice has led to the need to actually ensure the right to education for people with disabilities, and not just proclaim the equality of these rights and provide the opportunity to be included in one educational process.

Social philosophy considers social integration as a form of joint existence of ordinary people and people with disabilities, which supports and develops (or does not support) society and its subsystems (including the subsystem of educational institutions), and in relation to the participation of all members of society have the right to free choice. Integration as a form of social existence provides for a person with special needs unlimited participation and freedom to choose its measures, forms and methods in all social processes, at all levels of education, in leisure time, at work, in the implementation of various social roles and functions. This right is legally enshrined in most developed countries of the world. The fundamental socio-philosophical principle of integration and inclusion is the category of freedom of choice. It is implemented in the fundamental principle of the state's social policy in the field of education, enshrined in the state Law on Education.

Integration in education is considered as the right of each student to choose the place, method and language of instruction; for students with special educational needs, if they choose a general educational organization as a place of study - the creation of conditions that are adequate in terms of the quality of special educational services to the capabilities of a special (correctional) educational institution, and full inclusion in the educational process of a general educational organization - inclusion. For ordinary students, educational integration or inclusion means freedom to choose the form of education and ensuring the quality and pace of learning provided for by the educational standard.

Inclusive education is built as inclusion in the existing system of school education (regular schooling), which is considered as an educational institution

that makes extensive use of the exclusion of students and children with “special educational needs.” The answer to the challenges of social inequality in education, according to R. Slee, should be its broad reform, taking into account the complex and conflicting relationships of students’ identities and their right to autonomy and separation and calling into question a policy in which the needs of institutions and their predictability prevail, and not the rights of specific people. It is no coincidence that the introduction of the concept of inclusive education by the Salamanca Declaration of Persons with Special Needs (1994) and the adoption of the UNESCO Declaration on Cultural Diversity (2001) are close in time of their appearance: both of these documents express not only recognition of the heterogeneity of society and its culture, but also changing the attitude in society towards this diversity - awareness of its value, awareness of the value of differences between people. At the same time, the practice of producing the image of the Other in culture and stigmatization based on difference has become the subject of careful study.

The ideology of inclusion (inclusive society), on the one hand, was formed as a result of awareness of the value of human diversity and differences between people. However, on the other hand, the content of the concept of inclusion was significantly influenced by the categorical apparatus used in its formulation, which its supporters called the “social model” of inclusion in contrast to the previous approach, which they designated as the “individual model.”

The policy of inclusion declares the need to change society and its institutions in such a way that they are conducive to the inclusion of anyone else (a person of a different race, religion, culture, a person with disabilities). Moreover, it is assumed that institutions will be changed in such a way that this inclusion promotes the interests of all members of society, the growth of their ability to live independently (including persons with disabilities), ensuring equality of their rights, etc.

This circumstance determines the one-sidedness in the perception of this idea, which often leads to its misunderstanding and to misunderstandings associated with this misunderstanding. The most important problem at the level of perception of the idea of inclusion is the lack of attention to the topic of those boundaries of inclusion that are not imposed from the outside by society and

discursive practices, but are put forward by the participants in the process themselves as their choice and a manifestation of their autonomy.

In modern literature devoted to the education of persons with disabilities (HLD), the term inclusion has begun to displace the previously used concept of integration and, in some cases, to a certain extent oppose it, claiming to be a more accurate expression of the changed understanding of the implementation of the rights of people with disabilities (and HLD in general).

Today it becomes obvious that the development of domestic inclusive education is ineffective if we act only by extrapolation - a formal transfer of the most successful foreign models of educational integration into the unchanged conditions of training and education of domestic general purpose educational institutions, without understanding its philosophy and theory. Correlating the realities and practices of domestic inclusion with the theoretical and methodological foundations of global educational integration (inclusion) should help correct domestic integration processes, overcome mistakes made and prevent them in the future. This will be facilitated by the further development of philosophical and theoretical-methodological foundations of educational integration.

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