

History of Education for People with Disabilities in the World

Galiyev Salavat Vildanovich

Assistant teacher at Gulistan State University

galiyevsalavat@gmail.com

Abstract: The article covers the history of education of people with disabilities and the evolution of society's attitude towards it. The author analyzes how the role of people with disabilities in society and their educational opportunities have changed from ancient times to the European Renaissance and the 20th century. He also provides detailed information on the emergence of special educational institutions, the formation of the concept of inclusive education, and the processes of integration of children with disabilities in modern education systems. The study analyzes international legal instruments, in particular, UN Conventions and international initiatives in the field of education. The current state, problems and prospects of inclusive education are highlighted, and the importance of reforms in the education system in ensuring social equality is emphasized.

Keywords: inclusive education, special education, integration, social model, segregation, people with disabilities, history of education, international legal instruments, inclusive schools.

INTRODUCTION

A person with limited abilities (disabled) is a person who is partially or completely unable to independently provide for his or her personal needs and social life deficiencies. According to the accepted classification, disability is interpreted as a social weakness that leads to permanent disorders in the body, causes limitations in life activities, and creates the need for special social support.

As is known, the issue of disability and the attitude towards it has long attracted the attention of people. In ancient times, this issue was viewed from a religious and mythological perspective, when people with physical disabilities were discriminated against and humiliated by society, and disability was considered a punishment sent by God for some sins[1]. There were also ideas about the mentally ill that “the devil entered and ruled them”[2].

This issue also attracted the attention of ancient authors. Even during this period, the attitude towards people with disabilities was negative, and people with physical disabilities were considered “unclean”. Physical abnormalities were perceived by members of ancient society as punishment for sins by the gods. Society even feared the disabled.

In ancient times, a fully developed and beautiful human body was glorified, so there was no place for the disabled in this society. Examples of the physical destruction of the disabled can be cited from history. For example, in ancient Sparta, disabled children were thrown into a bottomless pit and the elderly were killed. In ancient Rome, as in ancient Greece, it was considered the norm to kill babies with disabilities. The Roman philosopher Seneca wrote that it was necessary to kill the insane and drown children born weak and defective[3].

By the Renaissance in Europe (14th-15th centuries), as a result of the development of science and technology, new attitudes were formed in people, and on this basis, the causes of disability began to be analyzed from a scientific point of view[4]. However, people with disabilities were kept in specialized institutions, separated from society. They were not given the opportunity to receive an education, acquire a profession, and work on an equal basis with others.

The need to prevent any discrimination in education, ensure equal relations, recognize the unique characteristics and capabilities of each child, and pay serious attention to them was reflected in the works of Al-Farabi, Ibn Sina, Al-Biruni, Imam Ghazali, Yusuf Khos Hajib, and A. Avloni. In particular, Al-Farabi, as a great humanist and humane philosopher, opposes a society that degrades human dignity. His work “The City of Virtuous People” reflects elements of a social model of attitude towards people with disabilities[5]. In his views, it is shown that the well-being of people living in a just society is ensured by the fact that they are educated and receive education from a young age, regardless of their disabilities.

In the early Middle Ages, mosques and madrasas in Central Asia provided shelters for the poor and needy, and meals were also provided by neighbors living nearby. Most importantly, the introduction of benefits for the disabled during the reign of Amir Temur shows that this group was not ignored.[6] In the Middle Ages, attitudes towards the disabled began to change in Europe. One of the founders of pedagogy, the Czech thinker Jan Amos Komensky (1592–1670), put forward the idea of the need for education for all. The humanist scientist, who believed in the possibility of changing the world through improving the upbringing and education system, was the first to express the idea of teaching mentally retarded children. Comenius believed that education could overcome their natural sluggishness and lack of intelligence: “After all, who doubts the need for education to help stupid people get rid of their natural stupidity... Those who are naturally sluggish and irritable need more help to get rid of their senseless inferiority and stupidity. And it is impossible to find such a weak mind that education cannot completely help”[7].

METHOD AND METHODOLOGY

Special schools for children with special educational needs generally began to take root in the mid-18th century as charitable institutions for children with visual impairments, deafness, and later learning disabilities. One of the first special schools in the world was the Institut National des Jeunes Aveugles in Paris, founded in 1784. It was the first school in the world to educate blind students. At the end of the 18th century, a school for the blind was also established in Edinburgh by the Scotsman Thomas Braidwood.

However, until the end of the 19th century, the issue of educating children with special educational needs did not gain much importance. For example, in Great Britain, until 1870, very few not only disabled people, but also healthy children, had access to education. Of course, one of the main reasons for this was that these schools were largely funded by volunteers or run by churches and could only accommodate a very small proportion of children. Even with the introduction of compulsory education and new systems of assessment from the late 19th century, the education of disabled children was somewhat neglected.

However, in Britain, through the Royal Commission in 1889 and subsequent legislation, local education authorities began to be given a number of responsibilities. In 1892, the first special school for “weak” pupils was opened in Leicester, in 1905, the first special school for “handicapped” children in Manchester, and by 1918 there were 60 day schools and 35 boarding schools for physically “defective” pupils. The legislative initiative belongs to England, which in 1913 adopted the Act on the further improvement of care for mentally retarded and other mentally retarded persons[8].

Our study of the evolution of the attitude of the state and society towards disabled children from ancient times to the present day allows us to delimit the crisis points - precedents for changing attitudes towards disabled people, five periods of the noted evolution. A documented

retrospective analysis of the evolution of the attitude of Europeans towards disabled children confirms that positive changes in their fate (the right to life, the right to care, the right to education and, finally, the acquisition of full civil rights) were possible only in the past. It is in the context of changing the attitude of the state and society towards any minorities. The path measured over thousands of years from hatred and aggression towards others (especially children with disabilities) to tolerance and compassion towards them, at the end of the 20th century, humanity adopted social inclusion, which led to inclusion in education. The evolution of attitudes towards people with disabilities can be conditionally divided into five periods. Taking the changes that have occurred as a boundary, it can be seen that similar processes have occurred in all countries, including Uzbekistan. Each of the five identified periods of evolution is clearly and unambiguously associated with a certain stage in the development of national special education systems.

ANALYSIS AND RESEARCH RESULTS

Despite the above initiatives and reforms, the level of exclusion (children with disabilities who are not included in education, i.e. children with disabilities outside of education. Such children are not involved in education and their rights to education are not automatically ensured) was quite high all over the world.

In general, in the world experience, 3 periods can be distinguished with different approaches to the inclusion of students with disabilities in education in developed countries:

- Segregation of students until the 1970s (separation of children with special needs from general education and education in special schools and boarding schools);
- Integration of students during the 1970s-1990s (organization of separate classes in general education schools for children with special needs);
- In recent years, inclusive education (children with special needs studying in the same class as other children in general education schools)[9].

For a very long time, it was considered effective to educate children with special needs in special segregated educational institutions compared to general education institutions. By the 1970s and 1980s, the promotion of the idea of humanism and non-discrimination on a global scale led to a further improvement in attention to children with special needs.

Special education developed as an educational system for children with disabilities. This education is based on the assumption that the needs of children with disabilities cannot be met in general education institutions. Special education operates all over the world in the form of schools or boarding schools, as well as as small parts of general education schools. The education of children with disabilities in special education systems makes it difficult for them to adapt to society after graduating from school. It also forces them to be away from their families. This category of children becomes accustomed to dependency and has difficulty in providing for themselves. In addition, many children with special needs are excluded from education. Currently, in our Republic, an inclusive education policy is being implemented in order to provide education in the special or general education system for children with special needs, taking into account their level of development, opportunities, disabilities and abilities.

Integrated education is the process of a child with special needs attending school, where the focus is precisely on the child's access to school.

In integrated education, the child is considered as a problem. There are the following forms of this education system:

Physical integration. This form of integration is aimed at reducing the physical difference between children with disabilities and those without disabilities. A special section or class for children with disabilities can be organized next to a regular school.

Functional integration. This form is aimed at reducing functional problems between disabled and non-disabled children.

Social integration. This form of integration is aimed at reducing social problems and supports interaction between disabled and non-disabled children.

From the 70s of the 20th century to the present day, a social model of attitude towards people with disabilities has been formed. The most important laws of the social model are that people with disabilities can engage in labor activities not in separate enterprises, but in all organizations with healthy people, and they also have the opportunity to receive education not in special boarding schools, but in general schools adapted for inclusive education, along with healthy children.

The UN Convention on the Rights of the Child[10] provides for the obligation to integrate children with disabilities into the life of society, to promote their personality development, to help them live a full and decent life (Article 23), and also includes the right of every child to enjoy social security benefits (Article 26). The UN Convention on the Rights of Persons with Disabilities[11] recognizes the enjoyment of all human rights and entitlements by children with disabilities. It imposes obligations on the state to ensure fundamental freedoms on an equal basis with other children, and to eliminate obstacles and difficulties that a child with disabilities faces in their exercise. The basis for the emergence of an inclusive form of education for children with disabilities can be logically linked to the Universal Declaration of Human Rights. Article 26 of this declaration states that everyone has the right to education and that there should be no restrictions on it. Later international instruments, such as the Convention on the Rights of the Child (1989), the Declaration on the Rights of Persons with Disabilities (1975), the Universal Declaration of Education for All (1990), the Salamanca Statement and Plan of Action (1994), and the Dakar Declaration (2000), played an important role in establishing the framework and legal framework for this new type of education. In the United States, the Regular Education Initiative (REI) movement gradually began, calling for the integration of special and general education into a single system where all children would attend regular public schools. However, in some countries, this issue has been controversial, and in some countries, such as Australia and New Zealand, the issue has been left open, but with greater emphasis on parental choice. At the same time, another social movement, the "Inclusive schooling movement," has emerged in the United States, aimed at creating equal educational opportunities for all children.\

DISCUSSION

Advocates of inclusive education advocate for the restructuring of schools to include all students and for radical changes in the curriculum, as existing curricula continue to divide students into categories of those who are able to move independently and those who are less able. However, another open question is whether teachers and students are ready for this new type of education. In the early 1980s, UNESCO conducted a survey on teacher education in 14 countries covering all regions of the world. The research showed that regular classroom teachers are ready to take on responsibility for children with special needs, but they are not sure whether they have the skills to do so. Most teachers, however, believe that they need to improve their skills in teaching children with special needs. These results highlighted the need for teacher training for mainstream teachers. UNESCO therefore launched a project, led by Professor Mel Ainsworth, now at the University of Manchester, to develop materials and teaching strategies that would meet the needs of teachers in inclusive schools. In 1994, the World Conference on Special Needs Education in Salamanca endorsed the idea that inclusive schools should "ensure effective education for the majority of children and increase the efficiency and ultimately economic effectiveness of the entire education system." Since then, inclusive education has become a major goal and a major challenge for education systems in developed and developing countries.

According to the Salamanca Declaration, it is seen as a reform that supports and welcomes the differences and characteristics of each learner. Its goals are to prevent social segregation due to

differences in gender, race, culture, social origin, religion, individual opportunities and abilities. However, this concept has turned out to be unsuitable for universal use. In schools around the world, inclusiveness is often considered as the education of disabled people in general education schools along with their peers.

However, knowledge and information about the content and essence of inclusive education are still insufficient in society. The terms “inclusive” and “integrated” are often used interchangeably. However, in philosophy there is a significant difference between these concepts. Placing a disabled child in ordinary conditions is the first step towards integration. The inclusion of children with disabilities in general education institutions is called “inclusive” or “integrated” education worldwide.

In order to define the term “integration”, we turn to the dictionary of Kajdasparov “Pedagogical Dictionary”. It considers “group integration” as “regulation of interpersonal relations in a group”, and also emphasizes that integration can be implemented only with the creation of humane relations in the team and positive public opinion in this group. In recent years, serious attention has been paid to the education of children with disabilities in the general education system along with all their peers, and inclusive education is widely promoted to the public through the media. In this regard, parents also express their desire for their children to receive education in integrated and inclusive groups and classes in the general education system.

CONCLUSION

The article extensively covers the history and evolution of the right of persons with disabilities to education. As a result of the development of science and the development of humanistic views in society, attitudes towards people with disabilities have changed dramatically. The inclusive education system is a logical continuation of this process, and today it is widely used internationally. However, there are still a number of problems for the full implementation of inclusive education. In particular, factors such as the lack of special qualifications of teachers, the lack of necessary conditions in educational institutions, and the lack of full readiness for inclusion in society are hindering this process. Therefore, in the author's opinion, the state and the education system should continue reforms in order to fully integrate children with disabilities into society, as well as comprehensively support inclusive education.

REFERENCES

1. Pritchard, James B., In the Ancient Near East: Volume II. A New Anthology of Texts and Pictures. – Princeton, NJ: Princeton University Press, 1958. – P. 220–221.
2. Nussbaum, Martha C. Human Functioning and Social Justice: In Defense of Aristotelian Essentialism. Political Theory 20(2): – Cambridge, UK: Cambridge University Press, 1992. – P.202–246.
3. Киселев М.И. Генезис отношения к детям с ограниченными возможностями // Молодой ученый. 2012. № 12. С. 412-415.
4. Карлсон Р., Батчер Д., Минека С. Аномальная психология. – Питер: СПб., 2000. – С. 1167.
5. Abu Nasr Forobiy. Fozil odamlar shahri. – Toshkent: Yangi asr avlodi, 2016. – 320 b.
6. Темур тузуклари. Форсчадан А.Софуний ва X. Кароматов таржимаси. –Тошкент: F.Фулом, 1996. – Б. 67.
7. Коменский Я.А. Избранные педагогические сочинения. – М.: Учпедгиз, 1955. – С. 206–207.
8. Малофеев Н.Н. Специальное образование в меняющемся мире. Европа: учебное пособие для студентов пед. вузов. 2-е изд., перераб. – М.: Просвещение, 2018. – С.

9. Малофеев Н.Н. Социо-культурные контексты становления практики помощи детям с тяжелыми и множественными нарушениями развития // Альманах Института коррекционной педагогики. – №41. – 2020. – С. 1–23.
10. Конвенция о правах ребенка от 20 ноября 1989 г. Вступила в силу для СССР 15 сентября 1990 г. / Сборник международных договоров СССР. 1993. Выпуск XLVI. – С. 242-257.
11. Конвенция о правах инвалидов от 13 декабря 2006 г. // Свод законов РФ. – 2013. – № 6. Ст. 468
12. Galiyev, S. (2024, September). O 'ZBEKISTONDA IMKONIYATI CHEKLANGAN BOLALAR MAXSUS TA'LIMI. In CONFERENCE ON THE ROLE AND IMPORTANCE OF SCIENCE IN THE MODERN WORLD (Vol. 1, No. 8, pp. 110-114).
13. Galiyev, S. (2024). O 'ZBEKISTONDA INKLYUZIV TA'LIM ASOSLARINING O 'RNATILISHI VA RIVOJLANISHI. Journal of science-innovative research in Uzbekistan, 2(9), 70-74.