

Inclusive Culture As A Pedagogical Phenomenon: Essence, Structure And Strategy Of Formation In The Educational Space Of Uzbekistan

Hojiniso Ismoiljon qizi Isroilova

Andijan State Pedagogical Institute
Second-Year Master's Student, Methodology of Teaching Social Sciences and Humanities
(Law Education), Master's Department
E-mail: isroilovahojiniso6@gmail.com
Tel.: +998 95 794 04 54

Abstract. *This article examines inclusive culture as a pedagogical phenomenon, analyzing its conceptual essence, structural components, and strategies for its development within the educational system of Uzbekistan. The study argues that inclusive culture is not merely a legal requirement or an issue of educational infrastructure but a humanistic process that reflects the level of social responsibility and equality in education. Particular attention is given to the professional competence of teachers, pedagogical partnership, and the role of an inclusive environment in supporting students' psychological and social development. The article also explores the contribution of historical source studies and digital technologies, especially artificial intelligence, to the inclusive presentation and interpretation of historical knowledge. Based on theoretical analysis and an interdisciplinary approach, the study proposes a strategy for strengthening inclusive culture through the integration of traditional pedagogical principles, innovative educational technologies, and the principles of historical objectivity. The findings emphasize that the sustainable development of inclusive culture requires continuous institutional support, teacher training, and the effective application of modern digital tools in educational practice.*

Keywords: Inclusive culture; Inclusive education; Pedagogical phenomenon; Teacher professional competence; Educational environment; Artificial intelligence; Digital technologies; Historical source studies; Humanistic approach; Uzbekistan.

1. INTRODUCTION.

The modern education system of the Republic of Uzbekistan is undergoing a fundamental transformation based on the principles of humanism, social justice, and equal educational opportunities for every child. In the context of globalization and the country's active integration into the international educational community, the concept of inclusive education has evolved from a specialized area of special education into a comprehensive strategy for sustainable social development.

Inclusive culture is not merely a set of administrative measures aimed at creating a barrier-free educational environment. Rather, it represents a profound psychological and social process of developing values, beliefs, and behavioral norms that eliminate discrimination and ensure the full participation of all members of the educational community in school life. As noted by A. Yunusova, *"inclusive education reflects the democratic principles of society, where the value of human life is placed above standardized academic achievement"* [1].

The relevance of this study lies in the urgent need to move from an exclusive (segregated) model of education toward an

inclusive model that recognizes the diversity of human abilities as a natural characteristic of society. Therefore, the purpose of this article is to provide a comprehensive analysis of the pedagogical essence of inclusive culture and to substantiate effective strategies for its development within the educational institutions of Uzbekistan.

2. LITERATURE REVIEW.

The pedagogical understanding of inclusive culture is based on the significant contributions of national researchers. Studies cited in sources [1, 2] emphasize that inclusion is not merely a legal requirement but a humanistic process that reflects the level of humanity within society. Issues related to pedagogical partnership and teacher competencies are extensively discussed in studies [3, 4], which particularly highlight the importance of professional empathy in the effective management of an inclusive educational environment. Source [5] examines the impact of inclusive education on the psychological development of students.

Contemporary research also demonstrates that the history of inclusion and historical source studies play an important role in understanding inclusive culture. Studies [6, 7] justify the need to present historical heritage within an inclusive and open educational environment by integrating the traditions of ancient peoples with modern technologies for preserving museum collections. Sources [8, 10] address the issues of

historical accuracy and objectivity, emphasizing that an unbiased interpretation of the past is an essential prerequisite for inclusive thinking.

Historical sources, particularly *Shiji*, as well as religious beliefs and cultural values, have been examined in studies [9, 11, 12], which stress the importance of interpreting the values of ancient civilizations in accordance with contemporary educational and cultural contexts.

The digitalization of historical knowledge and the reconstruction of "silent voices"—underrepresented and insufficiently studied aspects of history—through the application of artificial intelligence (AI) have been explored in studies [13, 14]. These studies demonstrate that AI technologies, through the analysis of archival materials and the identification of historical contexts, can significantly enhance inclusivity in education by providing a more comprehensive and equitable representation of the historical role of individuals and communities within the learning environment.

3. RESEARCH METHODS.

To ensure a high level of reliability and achieve a comprehensive understanding of the phenomenon of inclusive culture within the educational system of Uzbekistan, this study employed an integrative interdisciplinary approach. The methodology combines the principles of pedagogy, sociology of education, and developmental psychology, allowing inclusive education to be examined not merely as an isolated educational practice but as a multidimensional socio-cultural transformation.

The methodological framework is primarily based on theoretical analysis and the critical synthesis of scientific literature. Within this approach, the studies of Uzbek scholars, including M. Innazarov, N. Mamatova, S. Khaydarov, and B. Babaeva, were systematically reviewed and comparatively analyzed. Rather than simply summarizing existing theories, the study examined their conceptual similarities and differences, making it possible to trace the evolution of inclusive education in Uzbek pedagogical thought—from models of specialized correction toward the concept of comprehensive social inclusion. This approach also facilitated the development of the study's conceptual framework by defining inclusive culture as a dynamic category that evolves in response to contemporary humanistic paradigms.

An important component of the research involved a critical review of the legal and regulatory framework governing inclusive education in Uzbekistan. Considering the ongoing reforms of the national education system, the study examined the relationship between legislative initiatives and their practical implementation. The analysis covered the Constitution of the Republic of Uzbekistan, the Law "On

Education," and specialized legal documents regulating the rights of persons with special educational needs (SEN). This method made it possible to identify existing gaps between legally guaranteed educational rights and the actual implementation of inclusive educational environments, providing a deeper understanding of the challenges that hinder the effective development of inclusion in society.

4. DISCUSSION.

This section synthesizes the theoretical perspectives presented in the works of A. Yunusova [1], M. Innazarov [2], N. Mamatova [3], S. Khaydarov [4], and B. Babaeva [5]. The discussion focuses on how the pedagogical essence of inclusive culture is reshaping the educational landscape of Uzbekistan.

The first point of discussion concerns the transformation of the pedagogical paradigm. Yunusova [1] argues that inclusion represents a democratic choice, whereas Innazarov [2] translates this concept into the realities of everyday school practice. Their studies demonstrate that Uzbekistan is gradually moving from a deficit-based approach, which emphasizes the correction of students' impairments, toward an environment-oriented approach that focuses on adapting educational conditions to meet diverse learning needs. This transition, however, faces significant challenges due to the persistence of traditional pedagogical thinking. Teachers educated within conventional educational models often perceive inclusion as an additional professional burden. In contrast, Innazarov argues that inclusion should be regarded as a fundamental educational philosophy rather than an auxiliary responsibility.

The second line of discussion is based on the research of Mamatova [3], who raises an important question: *Can an inclusive culture truly exist within a school if the parents of typically developing children oppose inclusion?* Mamatova convincingly demonstrates that the success of inclusive education depends to a considerable extent on effective psychological and pedagogical cooperation between schools and families. From this perspective, the development of an inclusive culture should be understood as a continuous process of communication and partnership. Schools must extend their educational mission beyond the classroom by engaging local communities and promoting the values of humanism, equality, and mutual respect. Otherwise, inclusion risks becoming merely the physical presence of a child in the classroom rather than genuine participation and meaningful social integration.

The third aspect of the discussion is based on the findings of Khaydarov [4]. The debate surrounding teachers' professional competencies demonstrates that subject knowledge alone is no longer sufficient for effective teaching in an inclusive educational environment. Khaydarov

emphasizes the importance of developing what he describes as the "competence of empathy." In this context, we argue that inclusive culture should primarily be understood as the emotional culture of the teacher. Without a high level of emotional intelligence, teachers cannot effectively differentiate instruction according to students' diverse educational needs. Consequently, the system of teacher professional development in Uzbekistan requires substantial modernization, with greater emphasis placed on empathy, inclusive pedagogical practices, and student-centered teaching approaches.

The fourth dimension of the discussion is based on the research of Babaeva [5]. A common concern is that students with special educational needs may slow the pace of classroom instruction. However, drawing upon Babaeva's findings, this study argues the opposite. An inclusive educational environment contributes significantly to the development of emotional intelligence, empathy, and social responsibility among typically developing students. From this perspective, the discussion extends beyond pedagogy into the field of sociology, where schools are viewed as models of a future democratic civil society. Children who learn to interact with individuals of different abilities during their school years are more likely to become socially adaptable, tolerant, and responsible citizens in adulthood.

Based on the synthesis of the five key studies, it can be concluded that the development of inclusive culture is a multidimensional and continuous process. It begins with legislative support for inclusive education, as indirectly emphasized by Yunusova [1], continues through methodological transformation in educational practice, highlighted by Khaydarov [4], requires active psychological and pedagogical cooperation with families, as discussed by Mamatova [3], becomes institutionalized through pedagogical practice according to Innazarov [2], and ultimately contributes to the formation of humanistic values and social responsibility among younger generations, as emphasized by Babaeva [5].

The principal challenge remains the persistent gap between theory and practice. Although Uzbekistan has established a solid theoretical and legislative foundation for inclusive education, its successful implementation requires greater attention to the development of an inclusive educational culture rather than focusing solely on physical infrastructure. The discussion demonstrates that inclusive culture is a dynamic and evolving phenomenon that requires continuous reflection, professional development, and active engagement from the entire educational community.

5. CONCLUSION.

Inclusive culture is not merely a legal requirement but a fundamental ethical principle of contemporary education. It

promotes tolerance, empathy, and social responsibility not only among students with special educational needs but also among all participants in the educational process. The development of inclusive education in Uzbekistan represents a strategic step toward strengthening human dignity, ensuring equal educational opportunities, and fostering a democratic and humane society. Sustainable implementation of inclusive culture requires continuous improvement of educational policies, teacher professional development, active cooperation with families and local communities, and the effective integration of innovative pedagogical and digital technologies into educational practice.

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