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REFLECTION OF
INCLUSIVE EDUCATION
OF THE 21ST CENTURY IN
CORRELATIVE
SCIENTIFIC FIELDS
(HOW TO TURN RISKS INTO CHANCES)

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INTRODUCTION

Inclusive education is a dynamically expanding field of education of children with disabilities in mainstream schools (mainstreaming). After the ratification of the Convention on the Rights of Persons with Disabilities (UN in 2006), which includes an explicit request for inclusive education in Article 24, the experts in most countries of the European Union have been seeking to achieve it. It is necessary that experts from related fields participate in the implementation of inclusive education.

This monograph reflects this fact from an interdisciplinary point of view (among the authors are special pedagogues, social pedagogues, doctors, psychologists, philosophers, pedagogues, legislation specialists) and from an international perspective (the team of authors consists of experts from the Slovak Republic, the Czech Republic, Poland, Hungary and Germany). The monograph is founded upon several research projects, whose organic part was formed by partial research focused mainly on the success and failure of inclusive education in the Central European region; on individual dimensions of inclusive education and the quality of life of persons with disabilities. The outcomes of the research, which were parts of individual projects, have been published in several publications by various publishing houses in Slovakia, the Czech Republic and Poland. The most significant is considered the publication published under the editorship of V. Lechta *Fundamentals of Inclusive Education* in 2010 (435 p.), which was published by the publishing house Portál in Prague is the result of the activity of the authors from four Central European countries.

The submitted publication is the result of more than 6 years of research into the issue of inclusive education. Its focus is the synthesis of existing knowledge resulting into perspectives of dealing with inclusive education in the 21st century. The content of the first part is formed by a reflection of inclusive education through the lens of several scientific fields: educational sciences, psychology, ethics, law and applied educational disciplines (school politics, school management, non-formal education, leisure time education). The content of the second part is formed by a reflection of inclusion in the context of education of children with the most frequent types of disabilities, disorders or endangerment.

We hope that the publication will evoke discussion among specialists concerned as well as the wider public.

Trnava 26th August 2013

Editors

Inclusive Education and Its Bipolar Character

(Introductory Reflection)

Institutionalized/organized education of persons with disabilities has been taking place for almost 250 years¹. An interesting fact can be discovered while analyzing them in detail from the perspective of inclusion. Although, as it is known, it was mainly a trend that was parallel to the development of special anti-inclusive schools, during these two and half centuries the educational approaches to children with disabilities implied certain apparent inclusive perspectives. There existed certain bipolarity inside the congruent educational approaches to children with disabilities: “inclusive vs. special education”. Essentially, this bipolarity manifests itself (just as it does at present) as a conflict between classical universalistic philosophical paradigm and the paradigm of difference (A. Rajský, 2012), or even more precisely and more generally: a demonstration of the **timeless**² bipolar conflict “universality vs. particularity”. In our case, this conflict is “inclusive vs. special education”. Such an inner contradiction in the field of education of children with disabilities, which is also confirmed by S. L. Ellger-Rüttgard (2008), however, has the character of complementariness in the way of the well-known Chinese “yin and yang”. Both poles have their positives: in the universalism it is the general equality of people as a foundation leading a moral imperative of solidarity and responsibility for each human being; in particularity it is the possibility to vary the rules and modules of educational provisions in an action-like manner (A. Rajský, 2012). This bipolarity can be noted in several concrete educational approaches to children with disabilities.³ The most significant accounts will be characterized.

Education of children with disabilities in special vs. mainstream schools

Even if it sounds surprising (since the current inclusive trend has been put to an absolute opposition to the dominant method of education of children with disabilities in the past), it needs to be stated that many special-educational, medical-educational institutions founded for the education of children with disabilities also admitted a priori non-disabled children. For instance, Georgens and Deinhardt were schooling children with disabilities together with non-disabled children in their renowned institute in Baden near Vienna, called Levana, already in the mid 19th century. And in contrast, many children with various disabilities and disturbances were traditionally included in mainstream schools (e.g. Pestalozzi’s institute in Neuuhof admitted

¹ It is believed that the first institute (for the deaf) was founded in 1770.

² “Everything has two sides that are irreconcilable and that are mutually exclusive. Nevertheless, they are here, coexisting at the same time side by side.” (L. Kushner)

³ The project of inclusion has been essentially bipolar since the beginnings of its designing: it implies, on the one hand the indisputable humanistic orientation of modern education; on the other hand, clear danger that in case of the an inappropriate or premature application it may actually hurt those whom it wants to help – children with disabilities, disturbance or endangerment (V. Lechta, 2009). There lie its risk and its chance.

children with disabilities; many children with a communicative disability have been schooled in mainstream schools since then). Even though, of course, it was not a systematic, organized, institutionally and foremost legislatively anchored inclusive educational form, it is beyond doubt that there were clear elements of inclusion. However, in the sense of the above-mentioned bipolarity, the process of formation of special educational theory of children with disabilities took place simultaneously. The reasons for this were described by O. Speck (2008): in the beginning a synthesizing approach in terms of outlining a distinctive education did not exist. The elaboration of proper theories in order to differentiate special educational theory from general educational theory, which took place throughout the 19th century, was connected to the heavy workload of teachers at mainstream schools. As J. Oelkers (2012) states in his detailed analysis, already in 1806 Herbart promoted the term “general pedagogy” in his monograph “Allgemeine Pädagogik aus dem Zweck der Erziehung abgeleitet”, while he excluded education of children with disabilities from his concept of general educational theory. Two centuries later Oelkers endeavors to correct this conception and strives for unified educational theory.

Fragmentation vs. limitlessness

At the very beginning of institutionalized education of children with disabilities the type, degree or form of a given disability were not strictly determined; actually, in some institutions education of children with various disabilities occurred⁴. However, further development was marked by a growing fragmentation (V. Lechta, 2010) i.e. gradual constitution of educational institutions aimed at more and more specific disabilities. For instance, in the field of education of persons with hearing disability there existed schools for deaf pupils; for the hard-of-hearing and for those with hearing remnants; in the field of education of persons with visual disability there were schools for the blind, for the purblind and for the amblyopic (V. Gaño, 1963). It is interesting that at present, in terms of the bipolarity “fragmentation vs. limitlessness”, besides the obvious limitlessness which is the declaration of inclusive heterogeneous environment of mainstream schools (the well-known thesis “School for All!”), this trend can also be noted in schools for children with disabilities. Many special schools educate pupils with various degrees/forms of a given disability jointly (e.g. the blind with the purblind, the deaf with the hard-of-hearing); moreover, in some of our special schools, within the trend of a sort of “reverse integration”, there are also non-disabled children (e.g. in schools for the deaf, there are also hearing children).

Biologizing vs. transdisciplinary trend

Education of children with disabilities was initially naturally affected by considerable biologizing influence acting on the part of medicine. Directors/founders of institutes for children with disabilities were not sufficiently knowledgeable (university study did not exist); therefore,

⁴ For instance, “Heinicke institute” (founded in Leipzig in 1778), which is believed to be an institute for the deaf, admitted deaf children, but also children with other “disabilities of speech”, who were not hearing impaired; in the institute for mentally retarded children, founded in Hallein, children who spoke incorrectly as well as children with hearing impairment were admitted (V. Lechta, 1994).

they often had to turn mainly to doctors in important decisions, who, logically, perceived individual disabilities primarily as nosological entities within medicine⁵. Moreover, even some of the most influential special pedagogues (e.g. in Italy M. Montessori, in Czechoslovakia M. Sovák, in Hungary G. Bárczi, in Poland J. Korczak). In addition, in the second half of the 19th century the general preference for natural sciences and positivism significantly influenced the field of education of children with disabilities both negatively and positively (V. Lechta, 2012a) - i.e. in a bipolar manner again. Concerning the positive, it was demonstrated in the effort of objectification of the status of disability and leaving the obsolete practicistical positions (M. A. Winzer, 2002); at the same time, however, one-sided accentuation of the biologizing perspective gave rise to the risk of understanding disability strictly from the medical point of view; the trivialization of the impact of environment and the educational and psychological determinants of development (V. Lechta, 2012a). Such a biologizing influence was consequently demonstrated in concrete educational approaches, where the foundation was a one-sided understanding of disability as a deviation, i.e. deviation from the statistical norm, analogical to medicine and treatment of diseases. Sometimes this trend was called, somewhat euphemistically, an 'individual approach'. This one-sided biologizing perspective, or a one-sided medical approach, present even in later phases of historical development, had an anti-inclusive character. Inter/multi-disciplinary trend, at present translated as trans-disciplinary trend, i.e. one field of the transcending approach to education of pupils with disabilities that is typical mainly for their inclusive education, was championed as a bipolar trend to the one-sided orientation especially in the second half of the 20th century.

“Scientific” racism vs. reform pedagogy

“Scientific” racism and its extreme anti-inclusive tendencies negatively impacted special and therapeutic pedagogy at the beginning of the 20th century. Ultimately, it was an effort to select so-called problem children from the mainstream education so that they would not “contaminate” the educational environment of non-disabled children and thus decrease the education standard of mainstream schools (M. A. Winzer, 2002), or to sterilize them (M. A. Winzer, 2009)⁶. For instance, according to the then-popular Ellen Key, education should not be granted to such “weak individuals” of human race who cannot biologically adapt to existing conditions (S. L. Ellger-Rüttgardt, 2008). As it is well-known, these trends finally led to euthanasia of children with disabilities in the fascist Germany. Socialism was well-known for ma-

⁵ For instance, Ch.A. Heinroth, the founder of the first Department of Psychic Treatment (Psychische Heilkunde) in Leipzig, required, on the one hand, educational institutes to be founded for children with mental disability that will provide them with more than just medical treatment; on the other hand, management of these institutes was to be exclusively assigned to doctors solely (J. Oelkers, 2012).

⁶ Unfortunately, this trend still exists even nowadays – for example, in the sense of the so-called Singer discussion, the opinions of P. Singer (a representative of preferential utilitarianism, e.g. in the work Practical ethics) and their contradiction to humanistic directions actually confirm my thesis about the permanent historical bipolarity of basic approaches to education of pupils with disabilities. S. L. Ellger Rüttgardt (2008) writes, in accordance with this thesis, about permanent balancing between utilitarian ideas of problematic inclusion of “outsiders” into society and humanistic-educational movement for the general right to education.

nipulating various statistics in order to whitewash the reality⁷. The growth of special institutes in USSR used to be therefore interpreted in an anti-inclusive sense, too (so that the children with disabilities were not to be seen too much). The current trend of inclusive education of children with disabilities, disturbances and endangerment diverts the imaginary pendulum of educational ideas in exactly opposite direction (V. Lechta, 2012a). However, it has to be stressed that already in the period of “scientific” racism, reform pedagogy as an a priori inclusive educational platform created a bipolar counterpoise to the above-mentioned anti-human trends: children with disabilities were commonly educated in Montessori and Waldorf schools. Klein even stresses that for example Waldorf pedagogy is by its very nature inclusive pedagogy (F. Klein, 2012). L. Anderlik (2011) states the same about the pedagogy of M. Montessori. Other representatives of reform pedagogy like M. Grzegorzewska, J. Korczak, P. Petersen were greatly in favor of education of children with disabilities.

Postmodernism vs. worldwide trend of inclusion

Postmodern thinking of the 20th century, with its value relativism and simultaneous declaration of opinion pluralism and diversity, impacted pedagogy as a whole and, undoubtedly, approaches to education of pupils with disabilities also. Educational skepticism and value relativism are at present in bipolarity with the current trend leading to inclusion. Inclusive education has been explicitly promoted since the UNESCO congress in Salamanca in 1994 and consequently, the UN Convention in New York in 2008 demanding acceptance of the concept of inclusion worldwide. Bipolarity is demonstrated at this relational level in extreme cases in the promotion of heterogeneity of educational environment on the one hand, even though it is not yet possible due to objective conditions (e.g. equipment at mainstream schools) or personnel constellation (e.g. readiness of pedagogues, attitudes of parents of both children with disabilities and non-disabled children); on the other hand, in the rigid thinking of many pedagogues who reject the inclusive trend a priori (V. Lechta, 2012a).

Competence vs. cooperation

Today competitiveness is present in almost all fields of life. In the segregated model of education of pupils with disabilities in special schools it influences the competition among members of an education community of pupils with a given disability and afterwards, after graduating from special schools, the persons with disabilities are confronted (often dramatically) with the competition from the members of majority society. Competitiveness is probably a justified demand from the economic aspect; however, from the educational-psychological perspective in daily routines it proves that graduates are actually not completely prepared for the reality of life. The ability not only to compete but to cooperate with other people is an inevitable precondition, needed for the harmonious development of a human being. Cooperative

⁷ In this sense it was possible to read the following, e.g., “In the USSR a natural decrease in the number of anomalous children is taking place.” (A. I. Djačkov, 1970).

learning is in fact one of the main attributes of inclusive education. The task at hand is to apply didactic principles of cooperative learning to educational practice in the area of extra-tuition (V. Lechta, 2011). However, the bipolarity cooperation vs. competitiveness is transferred to inclusive practice, too, as a possible way of co-existence between special institutions and institutions providing inclusive education. A. Perlusz (2012) proved in her research that both forms were justified with regards successful inclusion.

Homogeneous vs. heterogeneous education environment

It is well-known that while a homogeneous education environment was one of the basic attributes of segregated education of persons with disabilities in the past (with a justified argument of easier educational approach to pupils with possibly the same abilities), inclusion prefers a heterogeneous educational environment (with another justified argument, i.e. better development of prosocial skills, or imitation of family environment, which is actually a heterogeneous siblings community, concerning the age, giftedness, skills, etc.). Bipolarity is demonstrated also in the fact that a homogeneous educational environment is never completely homogeneous and members of its community naturally manifest features of heterogeneity. In contrast, group work, where the groups tend to have homogeneous structure, is commonly applied in heterogeneous education environments in everyday educational practice (e.g. speech-language therapy). Ch. Lindmeier (2012) outlined a schematic historical development of paradigms of the approach to education of children with disabilities from the beginning to the present paradigm of the right of pupil with disability to participate in education in a heterogeneous education environment: universally perceived educability (circa 1770 -1860) → pathologic limitation of educability (circa 1860 - 1960) → special learning and development needs (circa 1960 - present) → participation and inclusion as a human right (circa 1990 - present).

Inclusive teaching vs. inclusive education

Among the obstacles of successful application of inclusive education there is a one-sided preference for a didactic component of inclusion and insufficient acceptance of its educational component. Narrowing the issue of inclusive education only to questions related to techniques of teaching-learning process (e.g. forgetting about leisure time education also being inclusive education) is the frequent causes of its failure. Apparently, inclusive education is a far more complex issue than just an issue of concrete teaching techniques (V. Lechta, 2011). Fortunately, the first signs of improvements have already appeared, for instance, through designing programs of inclusive education in school clubs (N. Bizová, 2012). Even though the statement that “real inclusion starts only behind the classroom door” can be approved of, the solution is the *transdidactic approach*. Although it goes only beyond the narrowed didactic direction of inclusion, both poles of inclusive education are equally accepted. One of the groups in acute need of this broadened approach are pupils with disabilities coming from a culturally/linguistically different environment. On the basis of the analysis of the European Agency documents for the development of special education and on the basis of her own experience K. Vitásková (2012) suggests the cooperation of pedagogues, special pedagogues and social pedagogues. The aim is

the maximum participation of pupils with disabilities; therefore E. Žovinec (2012) legitimately suggests participation becoming one of the basic evaluation criteria of the quality of inclusion.

Vertical versus horizontal limits of inclusion

Limits of inclusive education at the beginning of the third millennium from “non-educational” positions are aptly presented by A. Rajský (2012) who illustrates them with the polarity of vertical and horizontal limitations. Vertical limits lie in the fact that inclusion is not sufficiently historically rooted in European cultural tradition yet; horizontal limitations lie in various political, economic and social barriers restricting the consistent application of the principles of inclusion in practice. “Defensive versus supportive social climate” (see J. Gajdošková Zeleiová, 2012) represents limits of inclusion and at the same time possibilities of their breaking through. However, Rajský emphasizes that even though inclusion is a challenge coming from social practice, its basis is “an anthropological and axiological scheme expressed by moral means” (A. Rajský, 2012).

Special versus inclusive education

A complementary relationship of special and inclusive education is the only appropriate way for their coexistence in favor of children with disabilities (V. Lechta, 2009). The concept of inclusive education cannot be successfully implemented in practice without special pedagogues: however, at the same time, it represents a possibility of an extraordinary boom for special education – in the optimal case its expansion into a network of mainstream schools that is binding, economically provided and legislatively anchored. Therefore, Tarciová justifiably proclaims the support of inclusive education among the roles of special education (D. Tarciová, 2012). This support, concerning the already mentioned bipolar correlations, will logically assist with the development of special education. However, as L. Požár (2006) correctly stresses, not only a pedagogue in mainstream schools, but a special pedagogue, too, needs to have special training for inclusive education conditions, since teaching in these institutions is different from teaching in special schools.

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1 *Transdisciplinary Approaches to Inclusive Education*

1.1 *Educational Sciences*

1.1.1 *Reflection of Inclusive Education in Educational Anthropology*

Educational anthropology tries to clarify the phenomenon of education and its development throughout history in connection to the phenomenon of man and his holistic understanding, taking into account biological, social, cultural, psychological and any other knowledge about man. According to A. Bernhard (2007), practical educational thinking is inconceivable without anthropological knowledge, because in its core it is significantly influenced by the understanding of men. From the perspective of the relationship of inclusive educational theory and educational anthropology, attempts will be made to answer two questions. The first one is connected to a dilemma, frequently discussed in educational sciences. To what extent do man and education belong together? This general educational question finds its legitimate justification also in the relationship of a man with disability and education, which is the subject of our interest. The second question is whether education of a person with disability is a specific phenomenon or a part of education as such. This fact is related to the question of the phenomenon of a person with disability, in that whether it actually is a specific phenomenon.

Educational anthropology originated at the turn of the 19th and 20th century when, according to M. Buber (1997)⁸, the anthropological problem was recognized. This grew into an individual philosophical problem. However, the question *Who am I and what is my place in the world?* has accompanied man as “an individual from the first baby steps to the grave and as a member of human race from antiquity up to present” (N. Pelcová, 2010, p. 14). According to B. Malík (2011), this is a problem of European continental thinking: thinking that needs justifications. Problems are thematized through the question *why?* while the Anglo-Saxon thinking moves more in the matters of *what?*, and possibly *how?*. The problem of educational thinking has been influenced from the position of philosophical anthropology mainly by three European thinkers: W. Dilthey (1833 – 1911), M. Scheler (1874 – 1928) and M. Buber (1878 – 1965), each of whom introduced a certain concept of man that was projected to a specific form of education.⁹ Anthropology shifts forward the fundamental philosophical question *What is a man?* It opens up its new horizons and relates it directly to its bearer who asks: *Who am I? Where am I going? What can I do? What is the meaning of my life? What are my limits and possibilities?*

⁸ It is the work *The problem of Man* (orig. *Das Problem des Menschen*, 1948; in Hebrew, 1942).

⁹ Dilthey understood man as *homo historicus* inserted into a hermeneutic situation and he based education on empathy. Scheler understood man as a loving and wanting being (*ens amans a ens volens*) and he based education on sympathy. Buber created one of the concepts of man as a person and he understood education as the meeting of Thou and I.

Person with disability versus education

Let us return to our first question: on the one hand, there holds an axiom that a man and education belong necessarily together (e.g. L. G. Gutek, 1995; Š. Woloszyn, 2006); however, in case we start to examine these phenomena empirically and put them in a more exact form, according to B. Malík (2011), problems emerge. This issue did not originate until modern times, when a new type of human activity can be noted – exact science accompanied by the rise of critical-empirical thinking associated with the loss of certainty of man in the world, which the philosophers address as “the turn to the subject” (for more see N. Pelcová, 2010; B. Kudláčová, 2007). One of the factors of this paradigmatic change in the perception of man is that beside philosophical anthropology, which understands man in his whole complexity and meaningfulness, from the second half of the 19th century new special fields of science emerged which examine man from a partial perspective – biological, cultural, sociologic, etc. (collectively referred to as *non-philosophical anthropology*). These fields deal with a certain aspect of man that is related to the subject of a given science. Consequently, special fields cannot be reflective of man as whole (B. Kudláčová, 2007). In the second half of the 19th century pedagogy starts to shape and form, becoming independent from the union of philosophy as an independent scientific discipline with its independent subject, theory and gradually methodology of examination of its subject: education. With regards to special education, according to V. Lechta (2012), at the beginning no effort was put into developing a separate theory of education aimed at people with disabilities. In the publication by German authors Georgens and Deinhardt *Therapeutic Pedagogy* (Heilpädagogik) in 1861 (Volume 1) and 1863 (Volume 2), where the term *therapeutic pedagogy* was defined for the first time in history, it was still considered a part of general educational theory (O. Speck, 2008, in V. Lechta, 2012). Under the influence of the development of natural sciences and critical-empirical thinking, special educational methods and approaches to persons with disabilities began to be differentiated (from the final third of the 19th century up to the 1970s). Special education, similarly to other special sciences, developed dynamically, creating its own structure of disciplines and empirically verifying knowledge related to its subject. Thus, an apparent separation of education and a person with disability as a whole took place, since special education as a special discipline also brings only partial knowledge of man. On the one hand, it provided answers to many questions that had been impossible to answer previously, connected mainly with the causes, identification and correction of various types of disabilities; on the other hand, when we look at a person with disability as a whole, these answers can hardly be used to determine who he/she is and what his/her meaning of life is. Thus, individual special sciences and philosophy, and philosophic anthropology, start to separate. It is, however, a certain stage in the development of sciences, “holistic” and “analytical” approaches have their positives and negatives. A. Rajský (2012) indicates that universalism is based on human nature which is the ontological foundation of human dignity; general equality of all people, who have the right to be treated with dignity, is based upon it and projected into the principle of responsibility and solidarity. Particularity, individuality and pluralism are evident which creates space for flexible application of approaches to particular man whether it concerns education, treatment, therapy, etc. Both of these approaches have, according to the above-mentioned author, their risks, too: universalism in its modernist anthropologic conceptions of the end of the 19th century and the beginning of the 20th century created breeding ground for various collectivization and segregation

efforts (Communism, Nazism, etc.). Particularism, since it lost its ontological base, eliminated the foundation for moral order of responsibility and solidarity (A. Rajský, 2012). Rationality of modern age as a typical feature of European culture “hit its limits and could not provide the man with answers to basic questions about themselves and the meaning of existence” (B. Kudláčová, A. Rajský, 2012, p. 286). This is not to say, however, that it did not move this thinking forward. After the two world wars and existence of various variations of totalitarian regimes in Europe of the 20th century, which did not always consider a person with disability to be a fully valuable human¹⁰ (in some cases disability was even a reason for their extermination), many open questions rose that foreshadowed the arrival of a new stage in European thinking. The above-mentioned problem of the “loss of bond” between humanity and the man himself reached its peak in the period of the rise of postmodern thinking (1970s in Europe). W. Carr (2004) sees its cause in the isolation from philosophy, which according to B. Kudláčová (2012a) led to a crisis of education in general and was connected to the fact that education did not provide man with answers to fundamental questions which were being asked. Well-known theories of deschooling and anti-oppressive pedagogy were the consequence. In the area of education of people with disabilities, this period is marked by a climax of the segregation approach to individuals with disabilities and the crisis of special education. Specialization in the field of education for each type of disability brought its positives, but lost sight of man as a whole. In 1970s it formed preconditions for principal change in the approach to persons with disabilities: a space for an integrative approach that later transformed itself into inclusion in developed countries¹¹. It can be stated that the development of special sciences in the 19th and 20th century brought a significant amount of new knowledge about man (medical sciences, psychology, sociology, education, special education)¹²: many causes of illnesses are known and can be treated, human psyche is known much better and man can be helped in solving many problems, the social environment is known in more detail and its impact on man is also known. However, this is specialized knowledge that due to its detailed specification lost connection with the whole, which R. Lassahn (1992) labeled as the problem of particularity. Another problem within educational sciences, which G. McCulloch (2008) writes about, is related to the problem of particularity and actually it is related to humanities as such: basic research was pushed aside by applied research in the last third of the 20th century.

The above-mentioned facts require a change and the return to a holistic perception of man. That means integrating knowledge from individual disciplines, the return to basic research in individual sciences, which encourages philosophical reflection. Special education, too, needs to transpose emphasis from concrete competences in specific aspects of education (how to educate, how to approach individuals with disabilities, etc.) to the reflection of education in relation to the understanding of a person with disability (cf. B. Kudláčová, 2012b); however, this exceeds its capacity. And this is probably the challenge for inclusive education, which requires the integration of special and general education knowledge, but already on a different

¹⁰ M. A. Winzer (2002) labeled the period of the last quarter of the 19th century up to the 1920s in relation to children with disabilities as the period of the origin of “scientific racism” based on social determinism and eugenics.

¹¹ A question may be asked whether and to what extent the new trend reflected wider global “integration” changes, which occurred in the 1980s in various forms: a more explicit integration of European nations, termination of Cold War, the fall of Berlin wall, integration of “Eastern” and “Western” Europe, etc.

¹² In the context of the subject of this chapter I am interested mainly in sciences of man, thus not paying attention to other sciences (B.K.).

level of understanding. The basic foundation of inclusive education is the man as a whole and not a concrete disability, which means that it is based on a new perception of persons with disability who are considered to be fully valuable men, or, it does not make any difference between a non-disabled person and a person with disability. Similar conclusions were reached by the Russian psychologist L. S. Vygotskij (1983) in the 1930s; he claims that a child whose development is complicated by a disability, is not less developed, but developed in a different way; or Slovak psychologist L. Požár (2006) who on the basis of his research and practical experience writes that in the first place it is about man, only in the second place about the fact that this person has a certain disability. Philosophical reflection can help us answer the questions which are proposed by inclusive education: *how to educate at present, what are the possibilities and limits of education, what requires special approach and what does not, etc.* Concerning the education itself, it succumbs to a certain paradox: on the one hand, it can be empirically examined (and it is inevitable), on the other hand, it is not completely empirically graspable (J. Pelikán, 2007). It is bound to man, to questions which cannot be answered always by empirical research which is why we also reach for philosophy. The interconnection of new scientific knowledge and consideration of current educational anthropology can create a new framework for the approach to persons with disabilities.

Education versus special education

The second question I would like to deal with is as follows: is education of a person with disability a specific phenomenon or is it a part of education as such; which is related to another question, namely, if a person with disability is a specific phenomenon. This question, too, arose only in the modern age, paradoxically, when the causes of individual types of disabilities began to be examined; special institutions for education of persons with disabilities were established; theory of education of persons with disabilities started to shape and society started to take notice of this category of people.

Until modern age persons with disability were approached differently by philosophy and by religious thinking. Pre-Christian philosophy did not recognize the term *person*, though it differentiated man from other living species due to his *logos*: mind as well as speech. A more considerable change can be observed with the rise of Christianity¹³ when various systematic charity activities aimed at persons with disability, seen as an expression of God's mercy and love to man as such, can be noted. However, the opinion that illness and disability are divine retribution for bad behavior of man persisted in Christian thinking. Trinitarian theology of the early Middle Ages comes with the innovative idea of *personality* that is perceived as the basic ontological principle, which emphasizes uniqueness, dignity and relational basis of each man (cf. A. Rajský, 2011). Similar ideas can be noted in the field of philosophical thinking no sooner than 20th century, when the so-called “personalistic turn” emerged. A human person, their

¹³ After publication of the so-called Edict of Milan, in which Emperor Constantine I officially permitted Christian religion (313). Constantine I (ruled 312 – 337) forbade to dump children, which he considered to be murder and under the threat of the death penalty issued a ban on the killing of persons with disabilities. Their killing was nevertheless practised illegally. He also offered financial assistance to families who wanted to dump or kill their newborn children (B. Kudláčová, 2010).

value, dignity and physical-psychic-spiritual constitution were in the centre of attention of this school of thought. It tried to find a midpoint between two extremes which originated in the 19th century and were fully implemented in the 20th century: the ideology of totalizing systems (totalitarianism) and individualistically focused conceptions (individualism). The essence of personalism is an axiom that every man is worthy of love and has inalienable human dignity, objectification and reduction of which (in whatever field) is the expression of human immaturity, narrowness and aggression. However, the representatives of personalism (M. Scheler, M. Buber, G. Marcel and others) separated personality from the subject and their idea did not find actualization in real life. The separation of ideas of personalism from real life probably caused that they were pushed into the background by the rising postmodern thinking. In the mid 20th century an opposition platform against modernism and universalism in philosophical thinking was born through the philosophy of difference (e.g. G. Deleuze, P. F. Guattari, J. Derrida, M. Foucault). This school of thought, which is dealt with in relation to inclusive education by J. Allan (2008) in her publication *Rethinking of Inclusive Education*, stresses in contrast the universal values of uniqueness, discontinuity and relativity of life stories. According to A. Rajský (2012, p. 57), the idea of difference prepares the ground for inclusion in terms of “freeing the individual from the inevitability to adapt their own identity to the identity of majority culture and society”. However, it does not have ontological foundations; therefore, it cannot provide substantial dignity of each human being, which has its consequences.

Similar conclusions are reached by both personal philosophy and contemporary psychology, the psychology of personality in particular. According to the latest theories, man is not only a bio-psycho-social entity. This establishes a platform for the fact that if man is beyond the norm in one of these areas, he is not a fully valuable man. For instance, D. Kováč (2007) talks about a bio-psycho-social-spiritual entity, where the spiritual side can regulate the other three entities: to cope with certain physiological deficits, to direct sensuality, to manage harmful impacts from the environment, to direct relationships with others, to develop prosocial behavior, etc. or V. E. Frankl (2007), according to whom transcendence is a dimension that the contemporary man needs so that he manages the opportunities open to him by mind and freedom. In such a perspective man has value in any circumstances and there is no space for exclusion. Persons with disability, too, ask the same questions as non-disabled individuals: *Who am I? What is the meaning of my life? What are my limits and possibilities?* etc. At present, various transhumanistic theories stand in opposition to such orientations; these theories want to “modify”, improve the biological side of man through anthropotechnology, which they reduced him to and they want to “optimize” him through e.g. nanotechnologies, genetic engineering, etc. (Z. Sitarčíková, 2012). The question is whether this optimization will bring contentment and help to find one’s place in life, i.e. answers to questions above.

Separation of education from philosophy and special education from education resulted in education no longer being reflected on philosophically and thus, it could not fulfill its original function in the sense of ancient *paideia*. Back then, humanities started to deal with very narrowly defined issues of man. This approach ceased to function in the 1970s, when the approach to persons with disabilities no longer met the needs of postmodern man and their thinking. Lack of special educational approach can be noted, which culminated in an integrative approach that still presupposes the existence of two parallel systems of education: the mainstream and the special. However, a new trend called inclusive education emerged, which does not deny special education, but is founded on a different perception of man, which can be

labeled as a paradigmatic change in the approach to individuals with disabilities. According to G. Thomas and A. Loxley (2007), the essence of the inclusive approach is the fact that children who are disadvantaged in any way are not excluded from mainstream schools and institutions despite the fact they are different and have different needs. Thus, a perspective of one single system of education is formed, since the special system of organization of schools loses its justification, however, not the special-educational approach. G. Thomas and Ch. O’Hanlon (2007) called the inclusive approach a general ideal in education that is bound to the idea that each man has his own unique dignity and value. However, applying this idea into practice, it is important not to repeat the same mistake that took place at the beginning of the implementation of individual special educational approaches, which dealt with restricted and well-defined problems of persons with disability and often forgot about him being a whole. An opposite problem can occur in our case: since we perceive man as a whole, we can lose sight of his specific problems. The risk lies in a certain dichotomy of man: if we look at him as a whole, we cannot see details and on the contrary, when we examine the details, we do not see the man as a whole. Concretely, if we focus on a single aspect of man and his development, strengthening or intervention and we lose sight of man as complex, we can help him with certain issues, but it does not help to solve his overall state; and on the contrary, when we focus on man as a whole, we often cannot help him or solve his specific problems. An optimal approach can be found right in the middle between universalism and particularity, which is not technology, but art.

Conclusion

The development of perception of man influences educational practice. This requires changes in the approach to man and also changes in the development of educational theory, whose expression is the change of the relationship between *general education*, *special education* and *inclusive education*. The issue of education of persons with disabilities, which separated from mainstream education at the end of the 19th century and especially throughout the 20th century and caused separation of special education from education, has been constituting itself as inclusive education due to the origin of a new paradigm in the approach to persons with disabilities; inclusive education is becoming a new educational discipline with an interdisciplinary character. The relationship between inclusive education and general education is qualitatively different from that between general education and special education. While special education has “delimited” itself from general education and formed its own subject, theory and structure; inclusive education wants to derive as much as possible from general education (V. Lechta, 2010) and from other special disciplines (mainly psychology). Based on L. Shulman (1986), the analysis of possible relationships in the field of educational sciences,¹⁴ and of the relationship between general education and inclusive education seems to be complementary¹⁵.

¹⁴ It concerns four possible relations: competence, coexistence, integration and complementation.

¹⁵ Similar conclusions were reached by Vygotskij (1983), according to whom, from the psychological perspective there does not exist a reason for the existence of independent education of children with disabilities (special education).

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1.1.2 Reflection of Inclusive Education in Philosophy of Education

Introduction

The philosophy of education is one of the fundamental disciplines within educational sciences. Its principal interest is in revealing structural elements of intentional, goal-directed development of man in correspondence with fulfillment of what is humane (*humanum*). If inclusive education is perceived as a specific approach to developing the humane, it is necessary to analyze this specificity from the philosophical perspective and to assess its importance within education in general. The aim of this chapter is to grasp wider and deeper philosophical and cultural connections, in which the inclusive concept of education is constituted, and to briefly introduce the ideas and axiological sources which stimulated the origins and development of inclusive thinking systemically. At the same time, the focus is also on situating the inclusive foundation in education, looking over the forming cultural development of the 21st century.

In spite of the fact that the explicit concept of inclusion originated approximately two decades ago for practical reasons in the field of education and social politics, it cannot be perceived as a purely innovative methodical experiment: its implications as well as roots reach to the field of value and worldview patterns of thinking and acting which a “Western” man both defines himself by, and identifies with implicitly. Actually, as several contemporary authors¹⁶ demonstrate, the model of inclusion, understood strictly as didactics, methodology and social mechanics, is meeting with problems that can be described in a simplified manner as a reduction in its competence: in the vertical direction it meets with shallowness of its own foundations (inclusion as a pragmatic strategy of a fast solution in the environment of problematic multiculturalism); in the horizontal direction it hits many political, economic and social circumstances that narrow the possibilities of its consistent application (up to the boundary experience of “inclusion as an illusion”). In order to beware of this reductionist viewpoint on the phenomenon of inclusion, it is necessary to *include it* (sic!) into a broader context of culture, with respect to its historical and systemic formation.

This part of the monograph approaches an explicit justification of some philosophical foundations of inclusive culture that are also reflected in inclusive education. An analysis of the advantages and limits of two paradigmatic sources of inclusive culture (more in A. Rajský, 2011a) will be introduced (subheadings 1 and 2) and the contribution of dialogical-personalistic philosophy for a sustainable and value-funded model of inclusive education will be outlined, with discussion on educational, ethical and moral-educational impulses of the education of the 21st century (3rd subheading).

Paradigm of universal humanity

Western (Euro-Atlantic) culture has formed itself with the awareness of certain exclusiveness among other cultures and civilizations since its beginnings. It was the highest Greek An-

¹⁶ E.g. Kuffmann and Hallahan, Kavale and Mostert, Barton, Slee, Dyson, Warnock and others., In Allan, J.: *Rethinking Inclusive Education*. Dordrecht: Springer, 2008, pp. 9 – 23.

tiquity that brought logical thinking (*logos*) to the predominantly mythical thinking (*mythos*), which enables us to look at the world from a distance and to create an objective image of it. Wholeness and universal validity of knowing became the reason and the aim of intellectual effort, expressed in the term *philo-sophia* (Pythagoras cca 580-490 B.C.). However, Hellenic cultural hegemony contained an intellectual “brake”, a warning against dogmatism that is illustrated by the statement of Socrates in front of the Athens Tribunal, “Neither of us appears to know anything great and good; but he fancies he knows something, although he knows nothing; whereas I, as I do not know anything, so I do not fancy I do. In this trifling particular, then, I appear to be wiser than he, because I do not fancy I know what I do not know” (Plato, 2006, 21d). Enthusiasm for the truth and, at the same time, for humility while seeking, are the two original elements of Western dialectics. It was further enhanced by the establishment of the medieval religious belief about the created and the knowable *ordo mundi* that is the source of objective and general human knowledge, while the inevitability of intellectual humility is guaranteed by the transcendence of the divine Logos. Epistemological and axiological universalism is based on the axiom that *thinking is preceded by being* and it is an objective source of value knowledge. A mistake (scientific or ethic) can occur only on the side of the subject, resulting from insufficient accordance of his intellect with the matter.

What is the connection between this premise and inclusion, both fundamentally and literally? Inclusion (even though not labeled thus) is a desired moral and social consequence of philosophical and religious belief about *substantial* equality and worth of all people with no regard to their *accidental* characteristics (health, property, power, social position, moral status, origin, affiliation, etc.). In Greek and Roman Antiquity the perception of human foundations had a limited range (a fully-valued man was only a citizen, i.e. a barbarian, slave and the “inferior” were not attributed with humanity in its fullness). Only the epoch *Christianitas* applies human nature fully universally, i.e. inclusively in principle (cf. B. Kudláčová, in V. Lechta, 2010, pp. 56 – 61). The foundation of a man, referred to as his *physis* in Antiquity, as *natura* in the Middle Ages and in the first era of Modern Times as *humanitas*, provides a sufficient reason for the universal value of individual human dignity. However, deplorable paradoxes occur in the history of the West, when in the name of “universal truth” factual and inhumane exclusion of individuals and groups from the community of those who “deserve” *dignitas humana* (colonialism, modern-day slavery, exploitation, wars of conquests, genocides, pogroms, etc.) took place. The original idea of anthropologic universalism (a man has *natura humana* thanks to being *imago Dei*) has been abused many times by power/ideology in a degraded form as a tool for cultural hegemonization.

Strengths of universalism in relation to inclusive culture can be summed up in several features. Mainly, it is the *notion of human nature* that is an ontological foundation of human dignity and his ethical demands regardless of individual differences. *General equality of people*, not only in front of the law, but also in front of the eyes of God, i.e. from the perspective of transcendent, objective and metaphysical perception, is based on it. Moreover, personal divine guarantee gives *human dignity* to each individual and extends into *existential space* of daily life. The claim of a neighbor or a fellow citizen for equal and dignified treatment is directly projected into *moral imperative* of responsibility, loyalty and care. The theory of universal human rights and the Universal Declaration of Human Rights (1948) were founded on these principles.

The limitations of universalistic paradigm came to the fore only in the second half of the 20th century, even though their presence can be observed in previous periods, too. The univer-

salistic idea of human nature got into a whirlwind of *reduction metamorphoses*, from which the modernistic anthropologic conceptions, demanding unconditional explanation of the world, grew. Their originator was a rationalistic turn for the subject, which *eliminated transcendental guarantee* of nature and *subjectivized perception* of the world and man. The so-called great narratives of modernism (enlightenment emancipation, idealism, historicism, Marxism, Freudism, etc.) have proved to be *homologizational, centralistic and violent* from the contemporary perspective. Instead of an inclusive perspective, integrative collectivistic approaches were promoted by them, or even the social mechanisms of extreme segregation and elimination (Nazi eugenics, Stalin genocides, regulation practices of Communist dictatorships, etc.).

Paradigm of pluralism and difference

The theme of difference that prevents a man from exhausting the richness and the depth of his intellect is as old as philosophy itself. For instance, already in Thomas, a clear intellectual distinction between the being itself (existence) and the being accessible by intellect (essence), which would guarantee imperfection and plurality of knowledge, can be found. The importance of this difference began to emerge in modern times in favor of the power of autonomous reason. However, the tradition of humanistic and enlightened reliable rationality (universality) proved to be naively optimistic in the second half of the 20th century, especially after our experiences with war and totalitarian regimes. The seemingly guaranteed scientific steadfastness of human spirit (from Hegel to Marx or Husserl) met with strong scepticism and massive resistance to uniformity, homogeneity, totality and the type of thinking, in which particularity and an individual, difference and originality, marginality and personal testimony perished. A significant wave of thinkers, who emphasized individuality, discontinuity, relativity of life and the idea “narratives”, and who aimed to reveal the powers behind explanatory theories and the political and social institutions founded on them, was born. Starting with Heidegger and his ontological difference (*Sein/Seiende*) through to more socially-oriented theories of French “philosophers of difference” (J. Derrida, M. Foucault, G. Deleuze, F. Guattari) to further representatives of postmodernism (J.-F. Lyotard, K.-O. Apel, R. Rorty, G. Vattimo and others), the so-called “great narratives” of modernism, together with their ideological excuses of social solidarity and progress, were being deconstructed and disarmed. According to Lyotard, the great narratives or meta-narratives (especially Enlightenment) lost their persuasiveness in the postmodern age and thus, *the crisis of metaphysics* in philosophy occurred with its demand on universal validity. According to him, the liquidation of the project of modernism can be given the name Oswiecim (because it symbolizes the collapse of the ideal of freedom and emancipation of a man). However, these narratives met with fractures that were brought to unifying dialectics by the phenomenology of the other/Other (the incomprehensible, the incognizable, the hidden, the unpredictable, the mysterious etc.). And thus, in the womb of modernism itself the requirement of post-modernism: *fracture and detachment* of the subject from referential, unification and orientation structure of being paradoxically, is born. Post-modernism does not require a historical or meta-historical base any more, but is contented with a temporary self-understanding on the background of a minimal, historically situated horizon of the meaning. On the other hand, post-modernism does not represent any “clear alternative” to modernism, because it is constantly moving in the horizons of meanings that were historically bequeathed

to it by modernism. The difference between them lies rather in “lightening” and dissolving the emancipation dynamics, which made modernism an epoch of homogeneous world images (cf. A. Rajský, 2009).

The idea of difference *prepares the ground for inclusion* in the sense that it frees the individual from the necessity to adapt his own identity to the identity of the majority culture and society, which, supported by legitimizing mechanisms, unifies all thinking and acting into a generally set templates of normality, making use of all means of more or less hidden physical, legal, political, ideological and moral manipulation. Post-modernism fragments this cultural continuity and social monolith in the name of pluralism, relativism and diversity. This, it may be said, contemporary cultural paradigm brings with itself certain advantages, as well as disadvantages, strengths and weaknesses, in its relationship to inclusion.

The advantages of postmodern patterns of thinking can be divided into several aspects. Chiefly, general *pluralism* of life philosophies and *tolerance* to differences in opinion and life styles allow a free choice of values and criteria for acting, without the pressure of subordinating to a dominant and selective imperative. Each individual is incomparable with another individual, as his own *individuality* offers him sufficient means to realize meaning. *Otherness* is not perceived as abnormality but as a legitimate status of each man. This range of many differences creates *diversity*, variety and multicultural societies. Unlimitedness or *flexibility and variability* of norms, rules and modules contribute to action, movability and situational character of provisions and solutions.

Limitations of this paradigm result from the same assumptions as its advantages. Mainly, the *ontological fundament*, which would ensure essential dignity for each human being regardless of circumstances and particularities, *is getting lost*. The *absence of a unified moral imperative* or moral rule, by which we would be encouraged/urged to act with responsibility, solidarity and care for the other, results from this fact. Every act of this kind rests more on a situational, emotional or conditional setting (mood) or to legally-conditioned (non-sympathetic) duty. *Relativism* as cultural axiom stops being relative itself (facultative), it becomes prescriptive (so called “dictate of relativism”) and leads people into *secondary global homogeneity* (all of us are “compulsory relativists”). The original idea of difference, therefore, leads to *auto-contradiction* and *indifference*: inclusion becomes a matter of situational self-willingness or it is a consequence of centrally prescribed administrative provision.

Inducements for education to adopt inclusive culture

The presentation of the above-mentioned paradigms of inclusive culture is necessarily simplifying and intentionally schematic.

Elements of both cultural-axiological traditions are present in the current concept of inclusion, even though certain trends and tendencies can be observed there. It seems that a “clear” model of inclusive culture and education, with no contradictions, limitations and risks, is not realistically sustainable, but more importantly, not even theoretically coherent. Just like in all “matters regarding man” (Socrates: *ta anthropina*), where a very specific grinding and re-grinding of ideals in free *praxis* of individuals take place, inclusion also needs to deal with the constantly changing, even permanent dialectical form of its own implementation in order to avoid becoming a sterile idea. Certainly, with such a model of inclusive culture, our concern

is that it would respect requirements of freedom and autonomy and, at the same time reflect the need for several value pillars capable of provision for anchored and sustainable inclusion. Personalistic philosophical foundations appear to be an appropriate anthropological basis for framing inclusive education (cf. B. Kudláčová, 2011; A. Rajský, 2011b). The ambition is not to submit a structured presentation of a certain complex conception, doctrine or philosophical school, but rather to refer to potential movements within educational reality at the beginning of the 21st century. These reflect fluidity, uncertainty and dynamism of postmodern cultural context, but at the same time, they result from a way of thinking that is associated with a distanced tradition in thinking. Due to the emphasis that it places upon *dignity of human person* and on constitutional social space, which is a *dialogue*, this philosophical platform is labeled as dialogical-personalistic.

The paradigm of difference, which is actually implemented in the possibilities of postmodernism, evokes an existential question: is current culture in a state of inconsolability and an impasse or can it be perceived as an epoch with its own risks and promises? Although we have expressed skepticism elsewhere in this paper, realistically and as a devoted educator, I am inclined to support the second option. I try to apply the message of Hannah Arendt, who encourages us to “love this period, but [do] not [to] get used to it” (cf. H. Arendt, 1994). The following paragraphs offer several reasons for appreciating and developing the potential that is presented by postmodern thinking in connection to inclusive culture:

a) Return of the “sacred” to individual lives – a challenge for transformation of life style

At the end of the 20th century the modernist project of purely human, immanentist rationality is crumbling away. Together with the rejection of unifying explanations of the world; the return of the sense of the mysterious, the transcendent, the mystical and the other, unexplainable by the purpose-built scientific mind, emerged. This openness can be projected into educational projects in the form of personality-developing spirituality, including its particular demands on the transformation of life style.

b) Personalization of individual life curricula (positive difference)

Mass consumption means uniformity of behavior on the one hand, but at the same time, excessive offer enables personalization, choice of personal particularities and radical differentiation of human activities, attitudes, preferences and tastes. The consumption age has multiplied models and patterns and it has removed imperative recipes for life and has reduced differences between sexes, generations, ethnicities and religious beliefs that have existed forever (G. Lipovetsky, 1999). The possibilities of difference create a legitimate space for a positive, conscious, active difference resulting from the awareness of one's own originality and value. The project of life often requires the choice of one's own nonconformist way.

c) Hypertrophy of communication forms – requirement of substantial dialogue

The current period can also be characterized as a communication age, the era of the ever-present ICT enabling us to be online almost always and everywhere. Digital technologies accelerate the exchange of information of any kind and enable us to experience modalities of physically unbound areas. This is a timeless and non-material state of virtual existence. Together with the immense possibilities of communication forms, however, we can also witness the phenomenon of the thirst for personal, non-mediated and authentic dialogue between people. This requirement is transposed to the educational plane as a challenge for the appreciation and development of personal relationships on the axis of the non-reducible ME - YOU (cf. M. Buber, 1969).

d) Awakening the sense of the “useless”

Overcrowding and the emptiness of market relations, in which each contribution is conditioned by a retribution, finds its counterpart in awakening the sense of “useless”. The usefulness of the “useless” is the usefulness of life, love, desire and creation. The useless creates the most useful for us; things that are created without short cuts, without time saving, without the satisfaction of consumption, which is in contradiction with utilitarian logic (cf. M. Benasayag, G. Schmit, 2004). It is demonstrated by a developing phenomenon of many types of volunteering, the care for community and various forms of youth activism. Into such soil a teacher can sow the seeds of inclusive mentality.

e) From individuality to personality, from individualism to inclusion

Individuality is understood as an attribute of a man expressing his uniqueness with set of characteristic features excluding an individual from others. Individuality means distinctiveness and peculiarity, but it does not necessarily have to include the relationship to the other and the whole. Individuality is only a possibility for the cultivation of a higher quality, i.e. personality (Maritain, in V. Melchiorre 2007, p. 48). Personality is a dimension of a man as a person that is constituted in relationship and through a relationship (implies individuality as a “matter”). The focus on individuality, promoted by several educational schools, is transformed to include the development of a personality by an inclusively-oriented pedagogue. He/she helps learners to overcome, analogically, the postmodern individualism, to focus on self-celebration and self-actualization, and on inclusion, i.e. on dignity and value of each man, on his uniqueness and difference.

f) “The stranger” becomes “the other” – favorable conditions for inclusive ethics

Inclusion would lose its sense if it was founded on cardinal “deategorization”, homogeneity and mass amorphousness of human individuals. However, how do we keep the status of individuality, specificity, difference of individuals and not dehumanize and stigmatize “the others” as “the stranger”? Phenomenological analyses of “the other” (E. Husserl, E. Lévinas, M. Merleau-Ponty, B. Waldenfels, A. J. Steinbock) provide us with a fecund interpretation framework to grasp the phenomenon of the other and the stranger without disturbing the continuity of the human and at the same time with a strong ethical message of the care and responsibility for others (cf. A. Rajský, 2012). A dialogue (relationship) relates to the mutual accompanying of the own and the strange (Merleau-Ponty); a relationship to the otherness is always an asymmetric relationship, a man only “traces” the other man (E. Lévinas); in a dialogue we always sense a kind of “excess of otherness” (M. Bachtin), which disturbs the territoriality of the own and the strange and thus it remains a never-ending challenge.

g) How to answer the demands of “the other”?

How to answer to the other so that our answer is authentic, i.e. respecting his/her being and at the same time “caring” and ethical? The answer and demand of the stranger that we meet in a relationship is an asymmetric and anti-homogenization event: we still owe the other something. The so-called responsive phenomenology (B. Waldenfels, 1998, pp. 255-268) teaches us about the strange demand as a “non-substantiated” challenge that does not make sense because it disturbs our common styles of meaning creation and customary rules of thinking. The answer is thus not supposed to be the answer of our contents, because it would cover up the difference of otherness, but it is supposed to be an answer of acceptance of the demands of the other that are strange to us. Responding is always an act of giving not from an excess but from a need and it can never be the outcome of an algorithm set beforehand in the manner of

an answer machine. Inclusive ethics, responding to demands of the other, includes itself in the responsive attitude that does not have over-fabricated solutions in reserve. An ethical antipole to Aristotle's definition of a man as "an understanding and talking animal" is the definition of a man as "an animal that gives answers".

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1.1.3 Reflection of Inclusive Education in Contemporary Theories of Education

Inclusive education is a discipline of educational sciences that makes the subject of its research optimization, in the course of school and extracurricular education, of the process of education of people with disabilities who, due to different types of dysfunctions, are in a less favourable situation developmentally. Inclusion refers to all children who, despite a certain type of misfortune, should have opportunities to find a positive sense of their own lives thanks to education and, at the same time, feel that their presence among non-disabled people also enriches them with new values and experiences. Therefore, it is worth thinking about the contribution of inclusive education to the contemporary theories of education.

Critical analysis of the existing state of research

When we talk about the theory of education, we most often place our approach within the framework of thinking, within which its objective is the discovery and systematization of the regularities and variations of education and self-education of a human being relatively unrestricted in time (this phenomenon can be found not only today but also in different time periods in the past) and relatively unrestricted in space (it does not appear only in Poland but also in other countries, other cultural circles and circles of civilization). In this light the theory of education is a scientific discipline, whose subject of analysis is the progress made by all sciences with regards to education which is theoretically and practically-oriented towards solving important social and moral issues of young generations. In Poland this discipline of science came into being after the World War II to research the positive influence of various factors on the educational activity on the one hand, and to inspire humanistic and social thought to analyses and empirical diagnoses of the process of education in various educational environments on the other hand.

The subject of pedagogical research is education, and the subject of education is a human being. *However, if we asked how to understand a human who is a subject of education, looking for answer may pose many difficulties. Pedagogy does not have any notional tools to answer the questions about the ontic status of things; therefore it should refer to philosophy as a field sharpening the paradigm of theory of education* (M. Krasnodębski, M. Zembrzuski, 2009, p. 53). The issue of education of persons with disabilities has been outside the scope of the research on the basic sciences in pedagogy, to which also the theory education belongs, since it focuses only and exclusively on people with full developmental potential. It is special education that has dealt with the processes of inclusion of children with disabilities in educational environments in Poland and in most democratic countries. Isolation special education from general education has resulted in a failure to see the previous scientific integration of thought and the state of research, hence no one but the ombudsmen for children together with the politicians forced on education the necessity of getting interested in people with disabilities as human beings of equal value who are fully entitled to be among the majority. It was not until the last decade of the 20th century that, as a result of the implementation of inclusive solutions to the education system by politicians, general teachers and education theoreticians started to see the need to recognize the conditioning of educational processes to include also the presence of people with disabilities. These solutions implemented amount to the systematic and gradual inclusion of

children with various impairments into public, generally accessible nursery schools, schools and educational care facilities.

International conferences organized regularly in Poznań by professor Iwona Chrzanowska and Beata Jachimczak under the meaningful title DIFFERENT in the educational sciences had a vital significance in the process of integration of special education and general education. The time of Polish transformation was the time of freedom of scientific research, including the dissemination of their results which were censored or not admitted for printing during the Polish People's Republic. According to Ewa Rodziewicz (1996, p. 3) *The time of transformation was becoming at the same time the prompt of "universalism of the borderline", "the political opposition" – and "its challenges for education", search for the meaning of freedom and its limits in various changes of thinking – modernist and postmodernist. The present time, time of controversies around pedagogy and education is still revealing the discourse of the ones absent "here" and present there, "somewhere else". What is important, it is all about building democracy "here" – and this is the task – as it turns out – which is neither easy, nor unambiguous, always complex, especially, when we realize different approaches of understanding this idea, "different practices of democratic thinking."*

In the second half of the 1990s the time was opportune to convince not only the environment but also teachers, tutors, childminders and young people themselves that giving much consideration to the essence of the process of education, to its axiological, anthropological and ontological premises and including in it also children and adults with special educational needs and the people with disabilities, may strengthen their previous educational efforts spiritually. In the year 1990 it also became possible to conduct research and disseminate its results freely, which is so important for this discourse. At that time Z. Kwieciński (1990, p. 9) stated: *Pedagogy faces great effort of social and cultural transformation. We have to start many paths from the beginning. Close the door behind us and begin the work from scratch. We need to resume the broken and forgotten discourses, catch up, explain, remind the fact that we were put on the side-line of the achievement, create preferences for general education, for the philosophy of education, open ourselves for the basic theories of human, society and culture, for the global problems, open the way and the world for the young people and the way to us for texts and knowledge from the world, be closer to the new practice, courageous innovators and the authors of educational practice. We need to help pedagogy, which was previously adapted to – bad memory – the former system to be heard no more of.*

During these over 24 years of social and political transformation, a peculiar "epidemic" or inflation of pedagogical theories, their fragmentation or many-sidedness has caused the older generation to feel the loss of the ability to differentiate between pluralistic maps of thought for the benefit of constantly coming back to building key oppositions of the dualistically perceived world, (...) *which always, on the one hand, indicate the true value, and on the other hand, through confrontation, establish a set of non-values, or oppositional values. How to assess what is beauty, what is ugliness, what is truth, and what is falsehood, good, and evil in such excess of diffuse values? When too many values attack us simultaneously and their do not have any reference in reality, because they only remind former real dilemmas, the whole system just disappears, it can't be established* (W. J. Burszta, W. Kuligowski 1997, p. 97).

Pluralism of the theories of education is, however, for the generation of new teachers of 21st century obvious, natural, although at the same time not easy at all or willingly accepted (B. Śliwowski, 2009). Not everybody is convinced yet that the state of rapture, radical cutting off

of the Polish humanities from monistic, ideologically degenerated socialist education, or the attempts to substitute it with some other theory of education appearing on the horizon will be a long-lasting achievement of the future social and political transformation. Polish education became science-oriented on the values of pluralism and democracy, on open society, on differences, multiplicity and foreignness, on respect for individual freedom and socializing at the beginning of the 1990s at the time of the political turning point.

Undoubtedly, some of the new generation of researchers took advantage of this opportunity to immediately reveal and transmit to the society the knowledge gained in their own private research, with the help of international contacts from countries free of regimes or totalitarian rule. The achievements and contribution to the development of science made by those who are today referred to as classics, were also not forgotten. During the last ten years education has been enriched with a number of scientific dissertations whose authors focus on a particular interpretation of the works of classics. The theses of outstanding humanist teachers of the interwar period, e.g. the works of Maria Grzegorzewska, returned to the monographs in updated versions. For these teachers the fate of persons with disabilities and disadvantagedness in their lives was important from the perspective of credible social education.

Every theory of education currently constitutes a system of organized procedures for creation, regulation, distribution and working of specified forms of truth. It is no longer a reflection of external reality and it becomes social practice, through which reality takes new meanings and significance. In this social context there is also no possibility of a final "interpretation" or performing any final critical review towards it, because their character is open. A teacher, referring to a philosophy of education, sociology or psychological theory, becomes a ruler armed with it; he possesses at his disposal some amount of power and is the prime mover towards the recipients of his thought or his social and behavioural practices. Therefore, in teachers' hands theories lose their innocence when they can be used in social practice. Their interpretation, classification and comparison may make it easier to create their own pedagogic system.

The potential of development of inclusive education from the perspective of meta-theory of education in the 21st century

Palka's proposal to create a metatheory of education which could lead this discipline out of the overwhelming research chaos and give it a uniform scientific character and at the same time to exclude the inclination to revitalise fundamentalist theories of education, constituted an attempt to introduce some order into the theory of education. "*Building of metatheory would serve both lifting pedagogy to a higher scientific level, making from it a discipline equivalent to other humanist and social sciences, and it would also serve the practice, giving it a broader insight in the phenomena of education and self-education of a humane – both in the aspect of space and time*" (S. Palka, 1987, p. 22). This author claimed that it is possible to build theoretical pedagogy, which would be:

- *a method of education, self-education of a humane, therefore it should subject to theoretical analysis various theories of pedagogic processes and various types of systematic pedagogy, currents and pedagogic directions;*
- *a discipline discovering and systemising the regularities and invariants of education and self-education of a human being relatively unrestricted in time (it does not appear only*

contemporary but also in different time periods in the past) and relatively unrestricted in space (it does not appear only in Poland but also in other countries, other cultural circles and circles of civilization);

- *a discipline which analyses and orders the scientific achievement of the pedagogy, which is practically-oriented [...], planning the directions of the main pedagogic research and expressing teachers' positions about important social issues (social function);*
- *a discipline which is relatively independent from temporary aspects of outlook, culture and ideology, on which practical pedagogy and practically-oriented pedagogy are sometimes dependant (S. Palka, 1987, pp. 21 – 22).*

Meta-theory of education was to be a scientific reflection over the current state of theoretical and practical education, including special education, transmitting some philosophical and religious outlook and sociological currents to educational theory and practice. Postmodernists are convinced indeed, that there is no “single” metatheory, no single metalanguage since every attempt to create a universal project or metanarrative becomes an invalid interpretation of phenomena or theory and a wish to acquire power. Not one single interpretation can be superior to another; there are also no “better” or “worse” theories, more or less valuable pedagogies. One may only accept the existence of personal, decentralized, heterological and locally specific forms of truth, from among which each can be a truth for “another version of the world”. In contemporary sciences of education there remains a fight of theoretical discourses about their place in the “centre”, a fight which is situated within the continuums crossing each other, set by antinomies: objectivity-subjectivity, universalism-relativism, adaptation-transformation, order-conflict, free action-structural enslavement, axiological neutrality-value as a basis for involvement (Z. Melosik, 2007; B. Śliwerski, 1998).

The postmodern times give up metanarrative, the super-project in the singular, which is mandatory for multiplicity and diversity. *Today we live the lives of projects not a project. Planning and the procedures, which need to be fulfilled for the projects got privatized, deregulated and fragmented* (Z. Bauman, 1995, p. 19). According to the postmodernists no educational theory (including postmodernist) can be perceived as a distanced, objective form of insight and assessed through social reality. Pluralism and multidimensionality of social and cultural reality do not allow the postmodern discourse to take back from any of the already scientifically acknowledged modernist discourses the modernist basis for the claim of recognizing the universality of their analyses and value systems. Since, if postmodernism abolishes universal values, pedagogic action projects should find their ground in the idea of “local” emancipation. It means opening of the authorities and the society to the articulations of individual and group subjective positions, which would have the right to create and cultivate differences as vital elements of educational environment, and at the same time to create separate pedagogies addressed to individual areas of the social differentiation. Such articulation of the transformations based on the politics of differences and multidimensionality would require treating teachers as *transformative intellectuals*, who serve a duty in emancipation practice and freedom discourse.

In this context educational theory would take a conscious risk of fight for the form of narrative typical of a given society. It would come from the values characteristic for people, who live in it. Educational project would not be based on the essentialist values and concepts and a teacher would not have any aspirations to “introduce” them to the people’s conscience. The starting point for constructing them would be the aspirations and convictions typical of the given society.

A teacher would at the same time realize that the world and its truths (this way or another) are socially constructed and because of it would take an approach of a conscious participant of the fight for the form of "the current version of reality" (Z. Melosik, 1995, p. 279).

Despite long-lasting processes of pedagogic fundamentalism which was bound in socialism, we still have not broken off with the remains of the homo sovieticus syndrome, in order to be open for heterogenic theoretical reality, in particular for the contemporary currents of anti-fundamentalism. Inclusive education needs pedagogic antifundamentalists that are intellectuals who would in an active and potent manner resign from fundamentalist pedagogic issues which exclude some theories and discourses. Therefore, they would either claim the fruitlessness of a fundamentalist education or take a passive position, resigning from touching upon the issues connected with it in their thesis. However, the weak reaction of general education to the political, social and economic transformation and the theoretical and methodological transformation is evidenced in the fact that it still sustains hegemonic thinking with elements of claims for other orthodoxy, in spite of different socialisation, educational, cultural or scientific reality.

Fundamentalism in humanities and especially in education is dangerous, when promoting its statements and rules as the only true ones or the only valid ones, the best ones. Often confrontational and against others, fundamentalism claims that there is no need to give the floor to other scientific schools, and its theses have to be binding for everybody, regardless of their acceptance (J. Kmita, 2008; L. Witkowski, 2009). It excludes the fate of people with disabilities from the area of our knowledge and practical care and at the same time hampers the development of educational sciences. This type of dominating approach leads at the same time to the dogmatization of the main premise of a given current, claiming its exceptionality. Since fundamentalism and dogmatism are often connected with epigonism, which amounts to the fact that all critical opinions about the representatives of a given theory are treated as a blunder, holding nothing sacred, so they oppose them radically. *The students are so attached to their master's opinions, that they do not step outside of them and forbid the others to do it, occupying the same subjects, methods and ways of perceiving reality. They exclude other aspects of insight into what is researched. Criticism of the scientific environment is rejected and despite of it the decline of the school takes place* (J. Kmita, 2008, p. 48). Lack of tolerance towards diversity and hatred of the language of its criticism are to provide success in this competition to the appropriate side. The state authorities get involved in this process. The authorities' task is to cause the society to be governed by the same value system as they have.

There is no better or different pedagogy, there is only the worse, evil or undesired in comparison with the only right one. You cannot subject to the temptation, expressing the longing for the absolute, where the truths are available to the initiated who have a better insight into real morality, the only right paradigm at the same time becoming the mandatory law. The state and law should not deal with the incorporation of any metaphysical conception, paradigm, current or direction of education, in order not to cross the limits leading to fundamentalism and despotism. If any involvement of state authorities or of law is to take place, their role should be one of protection, if not support, of the state of difference of opinion, in order to enable search for the absolute values of truth, good and beauty thanks to the research conducted and its implementation.

Moving straight from politics into pedagogy the model of antagonistic division of the existing doctrines, currents and directions into "our" and "foreign", into "friendly" and "hostile" will

always mean the return to the cold war, totalitarian game in order to destruct, suppress, and totally liquidate the doctrines which do not fit the category, which suit the authorities, that is the categories of “we”, “our”, “our own” in terms of politics, axiology and ideological “correctness”. It is such antagonistically constituted discourse and educational practice where every “different”, “strange”, “foreign” is an enemy, a danger, undesired by the authorities, a theory or direction which is not to be discussed but it is to be destroyed, so that they would not reach for power and challenge the dominating identity. It is not worth agreeing on such constructed reality, in which there is no possibility to cross the division between “we-they”, because beside the antagonistic logic there exists also the non-antagonistic one, reflecting the games between individual currents and theories of zero value, in fact non-antagonistic ones.

Therefore it is not true that it will be impossible to remove the antagonisms constituted and selected by the structures of authorities, and that the faith in the arrival of a society where antagonism would be eliminated is a utopia, because in the world of identities constructed discursively and of educational practices there are already examples of non-antagonistic relations. It is worth thinking about what to do, so that the discourses sharpened by the leaders of particular intellectual formations do not lead to discrimination practices towards others, do not interfere into the collective life, attempting to capture it and to impose on it the only right, true and mandatory canon. *Intellectuals differ from ordinary scientists because of the conviction, that the truth can be achieved not only by means of cumulative increase of knowledge, but through debunking old opinions, invalidating the commonly accepted prejudices, rejecting authorities, who become obstacles on the way to achieve autonomy* (M. Surmaczyński, 2002, p. 136).

Pedagogy indeed is a science about practice and for educational practice, rather than about the ideas, directions or educational models. It is, however, anchored in practice. In reality it should explain the process of education, becoming a form of social and cultural criticism. On accepting the challenge of social practice, we may at the same time support the understanding of life, increase sensitivity towards developmental needs of humans, their empowerment, and create for them conditions to build competences for the benefit of social perspectives and personal development. Since those, who bring up, educate and teach others, bring about change, one needs to ask who they are and how they do it, why they do it and with what effect.

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1.1.4 Reflection of Inclusive Education in Special Education

International resolutions and documents (World Programme of Action Concerning Disabled Persons, 1982, Standard Rules on the Equalization of opportunities for Persons with Disabilities, 1994) were aimed at improving the position of persons with disabilities generally which was visible also in an effort to make the conditions for education equal. It is very closely connected with the idea of inclusion in education, which from 1980s was represented by integration while since 1990s and especially the beginning of 20th century it has been represented by the idea of inclusion (P. Farrell, M. Ainscow, 2002). We have been confronted with the concept of inclusion and its enforcement mainly after the Convention on the rights of the people with disabilities was accepted. In the article 24 – Education the document speaks about the “school for everybody“. It is very often not interpreted correctly as a demand to abolish special schools and to stop the use of specific communication forms (e.g. for the people with hearing impairment). This fact has evoked (and still evokes) negative reactions from special needs teachers and professionals and it is clear that nowadays special schools are under heavy pressure because of this, and other reasons. The discussion about the Convention has started although the concept of inclusion is understood in a different way in European countries (M. Hornáková, 2006; V. Lechta et al., 2010; Evropská agentura pro rozvoj speciálního vzdělávání, 2011; V. Lechta, 2012a).

The idea of inclusion has brought the start of inclusive education – a concept “which deals with the possibility to optimize the education of people with disabilities, disturbance or endangerment within the conditions of the mainstream schools and institutions“ (V. Lechta et al., 2010, p. 29).

Comparing the definitions of special and inclusive education (e.g. J. Jesenský, 2000; Š. Vašek, 2003; V. Hájková, I. Strnadová, 2010) we can see that both of the concepts are aimed at social and labour inclusion as much as possible, which is also very closely connected with the opportunities to be educated.

Even nowadays we can see bipolar perception of inclusion. On the one hand, there is no criticism; on the other hand, it is refused. To create equal conditions for all children and pupils is required, but on the other hand, there is also a fear as to whether this is possible to carry out in real life. V. Lechta (2012b) focuses on the fact that heterogeneity, understood as one of the most important benefits of inclusion, is, at the same time, a risk for its realization as it is related to the training of teachers and conditions at schools. Inclusion is the co-part of the political changes of the 1990s which were completely accepted at the time but today extensive discussions are taking place. There are many authors (e.g. S. Powers, 2002; I. Chrzanowska, 2012; B. Kudláčová 2012; V. Lechta, 2012a) who think that polemics has been caused by exaggerated and not very well thought-out integrative education without any relevant conditions. This has very often resulted in unsuccessful inclusion/integration and consequently pedagogues were (are) confronted with them.

Inclusive education does not exist as a monolith, it consists of different components (V. Lechta et al., 2009; V. Lechta et al., 2010) and one of them is the professional. G. Thomas and A. Loxley (2007) write that the discussion about inclusion is not discussion about education, but it is more about the political and sociological aspects of coeducation and the individual needs of children and pupils are only secondary, while also the special needs teachers with varied practical experience think that their opinions have been ignored in this process (S. Powers, 2002).

Inclusive education, which has already been set out, has logical influence also on special education as its scope has widened since the second half of the 20th century. Today it does not involve only classic special pedagogical disciplines (sensoric, cognitive, motoric) but it involves a much wider population: disruptive children (special disorders, behavioral problems but gifted children as well, etc.), children from disadvantaged background, socially disadvantaged children (by gender, nation, ethnic group or economic conditions) and those endangered. The fact that the population of the children with special needs has risen is reflected also in the training of special needs teachers and their specialization, although we have to underline the fact that each group of children does not have new, predominantly specialized institution just for them. In mainstream schools there are already some children with e.g. learning disorders or speaking problems. What the conditions are like for them and what else is necessary is a question for further research. We can not speak about inclusive education and schools in Central European area very often (e.g. G. Biewer, 2010; A. Leonhardt, 2012). It is just rare. Mostly we can speak about the integration. And at the same time, even among the professionals of the classic special pedagogical branches and the people with special needs themselves there are different opinions about the most advantageous environment for education. There is, for example, discussion among deaf people regarding the use of specific communication forms, mainly the sign language (M. Pospichil, 2012; European agency, 2012) and we can see that to fulfill the needs of some groups of children in real practical school life is very hard. The fact is that this situation is influenced by the traditions of the state, as well as the specific attitudes on education of different groups of persons with disabilities and, last but not least, also the traditions in the training of professionals.

Today it is clear that to make inclusion real is not easy in a short time, that some groups of persons with disabilities have to be or want to be educated at special institutions and at the same time, special education and its professionals have proved the worth of inclusion, too. For example, J. Horvath (2008) says that inclusion in Germany was not a vain effort and it did not cause the end of special needs education, but has deepened its working and action radius. V. Lechta (2012a, p. 17) writes that “the complementary relation between special and inclusive education is the only suitable way of their coexistence beneficial for the children with disability.”

For both scientific disciplines searching for common fields of collaboration as well as their discovery is important. In what way? In our opinion it manifests itself in the way in which an individual region or country has implemented the concept of inclusion into its projects (Ainscow et al. in European agency, 2011) because no explicit solution exists which would function in every country, region or school.

Today, without any doubt, one of the main questions is the training of inclusive pedagogues and the competences of such special inclusive pedagogues (J. J. Gallagher, 2006; A. Leonhardt, V. Lechta, 2007; G. Thomas, A. Loxley, 2007; J. Horvath, 2008; V. Hájková, I. Strnadová, 2010; D. Tarciová, 2010; K. Vitásková, 2012; *Vzdělávání učitelů*, 2011; K. Vladová, 2012). This question is being solved also on the European level and the most important fields which are analyzed are: personal and professional competences of an inclusive pedagogue, training of inclusive pedagogues (K. Vitásková, 2012; *Vzdelávání učitelů*, 2011; K. Vladová, 2012).

Within the framework of the European project (Teacher education for inclusion - TE4I), these fields of competences have been agreed (European agency, 2011; K. Vitásková, 2012):

- respect to the values and diversity of the pupils,
- support of all the pupils,

- collaboration,
- personal professional development.

For each field of competences, attitudes and personal confidence, knowledge and skills are given, while at the same time the profile is defined very widely so that each country could adopt them according to their individual conditions. We agree with the opinion of V. Lechta, A. Leonhardt, et al. (2007), that a special needs teacher is a specialist within the inclusive education while an inclusive pedagogue is a specialist for both non-disabled and people with disabilities and it is not only a simple summary of the special competences of a special needs teacher and inclusive pedagogue (K. Vladová, 2012), but a completely new quality.

To implement inclusive education requires trans-disciplinary collaboration of many professionals. Their interaction is considered one of the most important predictors of successful inclusive education (P. Janoško, in V. Lechta, 2012a). Even nowadays in the special pedagogical counseling system the demand for trans-disciplinary attitudes is voiced, but personal, material and financial conditions do not always exist for such a model and therefore the attitude is sometimes only formal.

The field of special education aims to solve not only the problems of education but also the problems of upbringing, while it is clear that in inclusive education more attention was and still is given only to didactic points of view. N. Bizová (2012a, 2012b) confirms that the right for inclusive education is not limited only to the teaching and learning process but is related also to the other educational activities which are realized at schools and other institutions. It is demanded also in the article 30 of the Convention mentioned above. Here not only the preparation of programs is important, but also the preparation of professionals. The need to focus on this field comes also from the results of research aimed at the social inclusion of children and pupils in mainstream schools. They inform us that they are very often at the edge of the collective and they do not attend any after-schools activities (e.g. V. Lechta 2012a; A. Leonhardt, 2012b). But even these changes are not enough for inclusion in its wide meaning. What is necessary is not to speak about an inclusive school but about inclusive environment, which is connected with the realization of the general accessible design, utilization of ICT and compensating aids, as well as the further education at all levels of society. These arrangements are aimed at all the people educated in an inclusive environment, as well as in special schools because they should aim to create inclusive conditions in everyday life.

In the future, not only are the attitudes of the pedagogues important, but also the attitudes of the non-disabled pupils and their parents. They cannot be merely 'tolerated' but they should believe in their possibilities and influence each other. It is not always easy, especially in those cases when not even the pedagogues are convinced about the positive features of such an education, possibilities of further education or ability to prove competent at work. Even the parents of children with disabilities doubt if the choice was the right one because it is clear that they are most often confronted with the problems the children have to overcome. Very important premise is also suitable communication which is a big problem among many pupils and also influences education as well as participation in after-school activities. We think that special attention needs to be paid to this field and in some cases it will lead to the creation of other labour opportunities.

Furthermore, it is important to define the content of the concepts: integration and inclusion. Then it will be possible to analyze and compare the results of research, examples of good practice, educational methods; i.e. to focus on the practice of inclusive education and not to explain again and again the basic concepts.

Inclusive education and special education are in a mutual relationship, they influence each other which can be proved by the following changes:

- in some countries the transformation from special schools into resource centers has been or is being carried out. They are available to many professionals and people with disabilities from special schools as well as from mainstream schools;
- changes in school collectives at special schools (there are much more children with multiple disabilities) have sparked the necessity to have new intentions, to use new methods and to involve other groups of professionals into the process;
- new counseling activities are created and supported, mobile services for children, pupils, their parents and pedagogues;
- countries and their governments have to solve the problem of financial support to services for special but also inclusive education;
- ICT are involved in the teaching and learning process; it has two functions for the children with disabilities (didactic and compensatory);
- inclusion is being focused on even at early and preschool level;
- didactic aspects of education are underlined and stressed, transfer of positive experiences from special to inclusive schools and vice versa.

The education of children with disability, disturbance and endangerment is a task for the whole society. Its quality in special but also inclusive conditions is very closely connected with the quality of pedagogues. Their adequate role and financial appreciation is one of the important predictors of the enforcement of inclusive education in praxis. It is related also to reforms in education, which are motivated by the results of pupils in international measurements. On the other hand, it is important to point not only to examples of good praxis, but also to name the fields with problems, in cooperation with the people working in these fields, in order to discuss and attempt to find strategies for solving them.

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1.1.5 Reflection of Inclusive Education in Therapeutic Pedagogy

Educational concepts that are not focused on a certain age or problem group have ordinarily formed as a result of reform efforts to change the practice of educational reality of a given period. They had an ambition to offer more effective models of educational problems solution and to react flexibly to social problems as well as to the level of knowledge. The requirement of education for all, emphasizing human dignity, can be found in the history of modern education since its beginnings. For instance, J. A. Comenius (1592-1670) asked for education for all in his *Didactica Magna*, because there is always an approach to a reasonable soul and a mirror is never too dirty to be cleaned. However, it was the democratic changes after the French revolution that led to recognition of equality and human dignity of people with disabilities. Their rights were returned to them and they ceased to be dependent on charity. Opportunities for their education started to be looked for. Therefore, frequent inclusive thinking and acting can be found in theories and practice of the forming therapeutic and social pedagogy. E. Seguin (also under the influence of French revolution) founded the first educational centre for people with severe disabilities in Paris in 1839 and he promoted the right to participation and education of all people. He was a model example of creating the “unity in humanity”. However, he was often refused and pursued by his contemporaries. He had to move and thanks to that he gradually founded institutes in several towns and countries and, as a result, influenced the thinking of a broader range of his contemporaries.

Already before him, in 1829 (F. Klein, 2009, p. 35), a Bavarian school counselor Graser requested that each teacher teach children with sensory disability. Each child should be educated in the place of their permanent residence and in their family environment and they should be taught the language of the people around. However, these requirements were not executed. Later (1857), Georgens and Deinhardt founded the Levana institute, close to Vienna, which would be a model for inclusive education even nowadays, because it educated children with disabilities (neglected, mentally disabled, blind, deaf) together with healthy children. The education finished with the training for a profession. The pro-inclusive model included the fact that various specialists worked there: in addition to teachers, there were doctors, therapists, caretakers. The education was socially-integrative in “service to children” (O. Speck, 1991; F. Meinertz, R. Kausen, F. Klein, 1992).

M. Montessori (1870-1952) built principles in her education that were very close to inclusive education. It is known that as a doctor she was deeply affected by the fate of children with disabilities in psychiatric clinics and children’s institutes, where “they sat motionless on benches like butterflies pinned to a mat”. They led her to take an interest in the work of doctors and therapeutic pedagogues Itard and Seguin. She founded her work on their experiences and knowledge (W. Eitle, 2003; I. Hedderich, 2001). She stressed **respect for a child and respect for their development**. It was also expressed in the idea that a child is a master of building “the man himself” and a creator of the future. Concerning the development of a child she believed it was inevitable that a pedagogue would be constantly aware of the irreplaceable value of a child and would respect them in their situation and possibilities. The awareness of the value of a child in education was considered inevitable also by a contemporary Dutch therapeutic pedagogue J. Rink (2005) and he perceived its lack as a basic form of educational neglect. Demands for respect and the consideration of the needs and possibilities of each child within education are also fundamental in inclusive education.

Examples of inclusive action can be found in Slavonic region, too. In the second decade of the 20th century a Czech teacher Bakule (B. Titzl, 1998) created an inclusive model of education

in a mainstream school, but he had to leave because he was not understood by the management and later (1913) he became the first headmaster of the Jedlička Institute for “cripples” in Prague. He proclaimed “freedom for a child” and promoted the necessity of education in the manner of each child’s social ability and making living. Gradually, he introduced not only handicrafts lessons, but also fine arts activities lessons. He enabled the pupils to draw without templates, to try out caricatures, to write essays, satirical plays, to perform theater and to sing polyphonically. He taught by the means of discussions and dialogues. He edited a magazine “*Beautiful Reading*”, where he published the works of the children. After three years he had to leave, because he was made redundant because of “conflicts” with his colleagues. Some of the children (12) left with him, because they understood what he as a teacher offered them. He established a humanitarian children’s home for them, which was at first situated in three rented rooms. They had a workshop there and they made a living. After losing this opportunity, they traveled around the inter-war Czechoslovakia and performed puppet theater. They also created an excellent choir and visited several European countries. The beginning of the WWII and illness ended Bakule’s activity, but he and his life demonstrate that new visions and conceptions are pursued only at the cost of great sacrifices and they need personalities that persevere in the face of adversity.

Similarly, a Polish doctor Korčák founded a children’s home “Our house” in 1919 and developed “education of respect”. All of the children regardless of their disadvantages lived there together. He demanded unconditional love for children and asked adults to fight for their rights. His school was the school of life: to see, to ask and to give answers. That was its content... “Children want to experience their joys and disappointments, successes and failures and thus be stronger and develop their personality.” This children’s home was also visited by Piaget in 1930 and he branded it the greatest success of education. Close to the end of the war Korčák and his children died in a concentration camp. He bequeathed a powerful message (F. Klein, 2012) for inclusive education.

Despite these impulses from the past and current challenges for inclusive education, one may meet in practice in school environment with rather ambiguous attitudes and perception of inclusion as a rather distanced vision. It is entering study programs of educational fields very slowly, too. For instance, in the Bachelor degree study program on therapeutic pedagogy at the Faculty of Education, Comenius University in Bratislava, the subject matter of inclusion has been on offer as a compulsory course since 2008. The course was called “European trends in the care for people with disabilities”. Students dealt with legislation as well as pro-inclusive efforts in individual countries and tasks of therapeutic pedagogy in the context of inclusion. Other courses in the field have also reflected the requirements of inclusive approach. However, inclusion has not been included in other teacher training educational fields at this faculty.

Inclusive ideas in therapeutic pedagogy

Since its beginnings therapeutic pedagogy¹⁷ has built its theories and conceptions of educational assistance for people living in difficult life conditions on ideas and experiences of the

¹⁷ Therapeutic pedagogy does not have an equivalent in English. In German it is Heilpädagogik or Klinische Heilpädagogik, in Dutch Ortopedagogiek, in Hungarian Gyógypedagógiai. In Slovakia it is translated as therapeutic pedagogy, since the term curative pedagogy, which is more appropriate, is already used for anthroposophically oriented therapeutic pedagogy.

above-mentioned personalities of education to such extent that today, without a change of basic paradigms, it can be the bearer of ideas and creator of concepts of inclusive education. It concerns mainly these foundations:

- **education of man requires respect:** it is the basic presupposition for growth, change, courage to learn, to expose oneself to the risk of failure, to overcome obstacles. Respect is the expression of the awareness of the value of man and it has to be interiorized by a word (e.g. greeting, address, assessment), act (movement, activity, form of assistance), as well as by attitude (expectation, trust, patience, respecting of possibilities, etc.). If an adult “**misses the awareness of the value of a child**” (J. Rink, 2005, p. 58) and he/she does not want to be available for a child, then, he/she does not have the need to guide the child. It is connected to “**insufficient interaction**”, when adults are close to a child, but they do not notice him/her, because they are absorbed in other interests and needs. “If someone does not realize at least the presence of a child, it is the basic and essential form of educational neglecting.” (J. Rink, 2005, p. 58) Negative attention (if a child is considered a burden, a distracting element) creates social stress that weakens the ability to learn and weakens the health of the child. According to W. Mal (2003) for a child to develop healthily, the processes of his interaction with the environment have to be supported by perceptive treatment from the side of other people. A child as a learning and social being depends, without doubt, on assisted communication between the internal and external environment. Disturbed interaction leads to the fact that the environment understands the child less and less and the child has fewer expectations to be understood. A child is specially equipped for “mirroring”. Called “mirror neurons” (O. Speck, 2008, p. 138), they enable him/her to react to what others do, feel and think – to understand the others intuitively and spontaneously, their movements, statements, experiences. They activate the observed models of behavior in the brain, which can be further imitated, predicted and developed by the child. If something that is genetical and given on the basis of abilities is not used in activities, i.e. it is not built in the neuronal manner, it disappears. Behavioral disorders are developed. Therapeutic intervention in accepting the environment supports creation of new connections and increases preconditions for prosocial behavior.
- **unconditional acceptance of a child with his/her possibilities and abilities** is the basis of education. Moor (O. Speck, 2008, p. 140), the founder of therapeutic-educational psychology, proposed a requirement that in education a child needs “to be taken from where he/she stands”, the way he/she is, with his/her social environment, because the rejection of social inclination leads not only to psychic, but also to somatic diseases. It is also necessary to focus on sources and positive reserves and to “cause impact not against (shortage, child), but in favor of the child.”
- **man exists only in their unity – as a being**, therefore their participation in life in the natural environment has to be supported. The complex view on a child is not only about roles, it is about systems in environments (biological, social, psychic, relational...), where he/she functions and where he/she needs to be respected as an **ultimate being. It means that he/she needs the opportunity to co-decide, to choose what is important for him/her.** The inclusive aspect concerns giving the space for perception, learning and co-existing. This can be, for instance, through preparing the environment, stimuli and situations for learning and play. Safety, certainty and sufficient trust help him/her survive.

Problems of a child can be understood only in the context of his/her experiences, relationships and qualities of environment. However, there is no a direct relationship between cause and effect. As O. Speck (2008, p. 100) states, the brain of a child is created individually on the basis of abilities and experiences and works in a unique way. A child can only learn from their own experience (N. Doidge, 2012) and on the basis of the preceding. Negative experiences, stresses, as well as lack of continuity of experiences worsen the impact of differences in neuronal equipment of a child. Ordinarily, he/she has problems with predicting and discovering meanings. Barriers that are created in early childhood later appear as biologically given and require a lot of therapeutic-educational interventions so that a change is achieved (O. Speck, 2008, p. 102) and so that a child achieves better preconditions for learning and acting. Certain changes are possible and difficulties are not a reason for exclusion. The therapeutic pedagogue is often confronted with a situation that for a regular pedagogue it is difficult to understand a child's behavior that was developed differently (not worse) as a result of central nervous system disorders or sensory organs disorders. They need not only information, but also experiences. Much can be understood intuitively if prejudices and the fear of the unknown are put aside. Inclusive education always requires the support of a team of specialists who have diagnostic tools and assistance. Unjustified reduction of requirements (because the child "does not have what it takes", he/she is lazy) can lead not only to the loss of his/her motivation to expend effort, but also to other damages. If the child exerts great effort and does not achieve success, the dynamic balance between tension and release is not created and overburden occurs. Stress hormones block memory, the child concentrates even less. Similarly, concerning insufficient workload, the child looks for "alternative success", romps, draws attention to himself/herself, exposes himself/herself to risks. According to H. E. Utz (2006) endeavor and overcoming obstacles protect from dysregulation of brain and support healthy development.

- **help can only be based on understanding the situation of an individual, on the basis of relationship and cooperation:** No disorder exists in isolation, but it exists as a complicated system of factors and connections; nothing is without meaning. Each behavior is information understandable only in the context of life experiences. It is immensely important to realize that a teacher, classroom and environment, are also part of the system of the disorder. Any change toward good changes the whole system toward better. As a rule "**help to self-help**" is always appropriate. Montessori is well-known for her phrase "Help me to do it myself".
- **education should support health:** it should contain diagnostics as well as therapy. In education, the term "therapy" means in addition to the original Greek *terapeuo* (paying respect, serving, custody, care and treatment) also remedy of educational shortcomings, support of development, health and assistance in social integration. Kobi (1978, according to K. Bundschuh, 2002, p. 302), in order to define therapeutic-educational therapy, used the following terms: restoration, reconstruction and reparation. He named three aspects within therapeutic pedagogy, which need to be followed:
 - constitutive (building) aspect, possibilities are fulfilled; how to turn the possible into real in education;
 - reconstructive (rehabilitative) aspect, exercises help to recreate and improve the distorted abilities;

- emancipative aspect, where self-determination and self-realization are emphasized. It does not concern individual functions and abilities of a man, but a man in his life situations in a complex manner. According to O. Speck (1998, pp. 98 – 125, 138), people are understood here as **subjects of help who learn and develop in co-existence with another man**. It deals with forms of intensive support of positive abilities on the basis of understanding the individual's individuality.
- **therapeutic pedagogy in terms of fulfillment of being, the individual meaning:** each activity is used for the improvement of interaction in the therapeutic process. Man is given stimuli and answers which he can understand, he is given support in creating his own competences of acting, in acquisition of values. It is a dialogical action. Development is conditioned by the interaction with the environment, which enables progressive structural changes, but this impact is not determining. It is the being itself who decides which changes will occur. The human being constructs the world according to their experience and will. What appears essential is the sense, the meaning that is ascribed to what is being experienced on the basis of the experiences with his/her existence. The task of a therapeutic pedagogue is to support man in taking over the responsibility for his life, while he respects him as an autonomously self-regulating being. This personal service to a man: **assistance in orientation, provision of trust and creation of a framework for decision making and individual life plan** was considered by D. Lotz (1997, p. 74) as the main task of therapeutic pedagogy. He saw its application wherever the level of suffering is too high, where a man does not know how to move forward on his own, where the way to values is hardened and he has trouble to perceive his life as meaningful (D. Lotz, 1997, p. 117). From this perspective every stigmatization and distrust of the surroundings based on rejection of look or markedness in behavior is an impending factor. Greater openness and tolerance in terms of inclusive culture of thinking is inevitable. Sanders (in K. E. Nipkow, 2005) formulated it as "inevitability to accept normality of difference". It does not mean rejecting that each individual is different and has different abilities and preconditions for education, work and interests. Equality can be understood on the basis of philosophy of respect to man as a being and on respecting the value of each individual. Equalization is also possible on the basis of recognition that all attributes of life are common to us and that suffering is the fate of mankind. Each man has his shortcomings, is imperfect and needs this freedom: I may be the way I am, I have my place here, I can be useful.

Therapeutic pedagogues perceive inclusion as part of their professional activity. An Inclusion Roundtable was held in Bratislava in April 2013, bringing together representatives of professional organizations associated in IGhB (Internationale Gesellschaft heilpädagogischen Fach- und Berufsverbänden) and specialists from practice, the ministry and universities. They resolved that it is needed:

- to discuss inclusion in all environments and on various levels and to persevere;
- to make specialists sensitive to perception of the needs of disadvantaged persons;
- to create interdisciplinary teams in schools and school institutions; to create space for application of possibilities in the support of disadvantaged people;
- to built forms of assistance for teachers;
- to modify legislation in favor of fulfillment of human rights at all levels of life of disadvantaged persons to enable them participation;

- to form opinion of society, to begin with the preparation for life in inclusive environment already in kindergarten;
- each new task requires pre-financing, government support and support of people in charge;
- it is necessary to search for positive examples of inclusively active teachers and other specialists and to learn from them.

It cannot be expected that as a result of pro-inclusive proceedings inequality will be removed and equitable social environment arise. U. Haerberlin et al. (2008, p. 31; F. Klein, 2013, p. 57) pointed out that that it touches chiefly the recognition of conflicts, their revelation; to endure what cannot be changed, without losing faith that it all makes sense and is morally right. Moral good can never be secured by organizational procuration. It depends on everyone being given their opportunity and decent living space.

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1.2 Supportive Educational Disciplines

1.2.1 Reflection of Inclusive Education in Ethics

(About Integrated Education and Inclusion of Students with Disability in the Context of Chosen Ethical Issues)

In his numerous publications, the author of the text expresses his strong belief that from the ethical point of view, it is beyond any doubt that people with even the most severe disability should fully participate in the 'normal' social life (A. Mikrut, 2010, pp. 122-134; 2011, pp. 22-29; 2013, pp. 45-56). What lies at the core of such a conviction is the fact the every human being is entitled to inviolable and inalienable human dignity. It serves as the grounding for all human rights, including right to life, which according to M. Kościelska (1996, p. 15) is strictly connected with the right to be included in the community. Community in this context should be defined as human relations that have value in themselves and as existing for the purpose of benefiting those who participate in it (F. Stippel, qtd. in: M. Nowak, 2005, p. 235). Authentic dialogue between members of a community is a primary component in the approach to eliminate all subject-object relations where no one is treated instrumentally, thus no one can be marginalized for any reason. It applies to people with even the most severe developmental disorders and the most severe functioning difficulties. The person with a disability is not yet - as John Paul II strongly accentuates "(...) a person in another way as other people are" (<http://www.opoka.org.pl>, 27 March 2013), which is why their rights should be equally recognized and protected. A widely understood right to life includes the right to conditions of existence that enable full and free development of human personality (J. P. Mazurek, 2001, p. 233) and are free of any external limitations and discrimination regardless of any biological, psychological or social position of a person. Recognition of this right requires creating equal possibilities and access to all social roles and positions (A. Mikrut, 2010, p. 125). The idea of equal opportunity is closely connected to the concept of social equality (J. Baker, G. Gaden, 2000, p. 30). One version of this concept called "fair chance" states that "(...) those who have the same level of talent and ability and the same willingness to use these gifts should have the same prospect of success regardless of their social class of origin" (J. Rawls, qtd. in: *ibidem*, p. 30). Obviously, such a strict definition of the principle of equality promotes only people who, thanks to their talents, are predisposed to achieve educational, social, financial or political success. It fails to include those individuals who do not possess such abilities; therefore it excludes people with disability, especially those with mental disability. For this reason, J. Baker and G. Gaden (*ibidem*, pp. 30-31) propose a different formulation of the issue: one that is concerned with fair chance based on the principle of egalitarianism. Thus, it becomes crucial that every person is provided with the conditions that, according to their needs and abilities, enable them to develop their predispositions fully and satisfactorily. Since people differ in terms of their needs, abilities and skills, it requires a more personal approach to every individual.

S. Sadowska claims that we can speak of full social integration of persons with disabilities only if we all accept their disability and what that acknowledgement entails; that is the necessity of positive actions conducive to social inclusion that is aimed at elimination of discrimina-

tion (S. Sadowska, 2005, p. 31). Alongside those positive actions, serious consideration should be given to adequate financial support, including grants for special education that could enable people with disability to fully participate in society. In Poland a substantial amount of the educational part of the general subvention for individual territorial self-government units is allocated for special education. Distribution of the state budget funds depends on the number of students and is determined on the basis of an algorithm. The formula takes into account not only the real number of students but also specific conditions and specific educational tasks. Consequently, the aforementioned allocation formula is proportionately increased by a system of so-called “weightings”, the amount of which plays a fundamental role in addressing the educational needs of children with different types of disability. It bears mentioning that in 2013 the weightings in terms of the implementation of educational tasks are as followed: 1.40 for students with mild mental disability; 2.90 for blind students, visually impaired, physically disabled and with psychological disorders; 3.60 for deaf, hearing impaired and those with moderate or severe mental disability, and 9.50 for children and teenagers suffering from a profound mental disability who attend schools or have an individual remedial and educational program, as well as pupils with multiple disabilities and autism including Asperger syndrome. Additionally, 0.80 weighting is assigned to students with disability who attend integrated units in primary, lower secondary and upper secondary schools (as defined in the Regulation of the Minister of Education of 20 December 2012; Journal of Laws of 31 December 2012, item 1541).¹⁸

The aforementioned weightings are to be understood as a multiple of the amount of money the Polish government allocates for children with special education needs as compared to students who do not require any special assistance. The amount of the educational part of the general subvention is strictly fixed; therefore the question arises as to the ethical side of such a distribution of funds. Since allocation of more funds for special needs education influences the amount of money that is spent on students without disability in mainstream schools, it could be argued that such approaches to funding are incompatible with principles of social justice. This is especially the case if we assume that allocation of funds should be adequate to the anticipated contribution of a student to national output in the future. In this regard, some people with disability will never be economically ‘productive’. G. Fairbairn and S. Fairbairn (2000, p. 16) outline an approach prevailing in corporate culture; namely that more funds should be given to healthy students, as the best way to assist disadvantaged people is to support more advantaged individuals so that they could in turn help those who are in need. On the other hand, the distribution of the budget for special needs education seems to be well-founded from the perspective of social justice defined as justice based on “equal access to social benefits, creating equal opportunities and protection of poor or vulnerable individuals” (T. Sienkiewicz, qtd. in: B. Szczupal, 2005, p. 182). Thus, principles of social justice find its expression in providing all disadvantaged people (those who are ill, disabled, vulnerable and socially excluded) with universal access to different social services, including equal rights to

¹⁸ There are also weightings in the field of pre-school education, they are assigned to children with disability who are deemed eligible for preschool special education services in kindergartens or kindergarten units in primary schools; they are as followed: 4.00 for deaf, hearing impaired, blind or visually impaired, and physically disabled children (including aphasia) and all those with mental disability of any type; 9.50 for autistic children (including Asperger syndrome), those who are in special therapy units and children who suffer from multiple disability (as defined in the Regulation of the National Minister of Education of 20 December 2012, item 1541).

education. As pointed out before, special education is connected with higher cost due to administering and organizing educational assistance in terms of “technical requirements, materials and methods used in a didactic process, creating good social relation and cooperation with families” (Jak organizować edukację ..., 2010, p. 90). Hence the fact that more money is spent on special needs education should not be perceived as an unfair form of protection of pupils with disabilities. Quite the contrary, any negligence within the framework of special needs education could be viewed as socially unfair, as it would result in widening the gap between non-disabled and disabled students.

In accordance with the article 71b of the Act of the System of Education of 7 September 1991 (with further amendments of 19 March 2009) every student with special educational needs should receive appropriate educational services. Special education can be provided in mainstream schools, inclusive schools or classes, in special schools or classes or in special educational centres. On the basis of the statistics collected by the System of Educational Information (SIO), it could be stated that in the school year 2012/2013, of the total number of 158 748 students registered as having special educational needs 77 432 (48.78%) do not make use of a special educational program. A large number of students with physical disability (including those with aphasia), as well as those who are hearing and visually impaired and students with autism (including Asperger syndrome) are educated in non-segregated settings (the term applies to mainstream schools, schools with integrated classes and integrated schools).¹⁹ Pupils with mild mental disability constitute the largest group of children with statement of special educational needs; 27 968 of them are educated in special schools, whereas 24 135 attend non-segregated schools. Compared to 2012 we can notice a slight but significant increase in the number of students attending mainstream education. In 2012 the percentage of those students amounted to 47.57%. Taking into consideration only those pupils attending primary and lower secondary schools, they constituted 52.80%, whereas in 2013 the percentage is estimated as 53.80% (<http://www.cie.men.gov.pl>, 12 July 2013).

Although the development of inclusive and integrated education still leaves a lot to be desired, it can be noted that even over only last two years much has changed in terms of the public attitude towards disability. Emphasis is now on the belief that every human being, regardless of their developmental or functioning impairment, has the right to live in the society of mutual understanding, acceptance and support. At the heart of these changes lies a heightened social awareness among individuals and different social groups which is the consequence of social, political, cultural and economic transformations, propagation of humanistic values or better knowledge about people with disability. New laws and legislation referring to the concept of human dignity, as well as the development of inclusive policies illustrate a significant step in the direction of providing students with special educational needs with the right to be educated within mainstream schools. On the other hand, it could be argued that there might be another explanation for all the positive changes in the field of inclusive education. In his article published in *Gazeta Wyborcza* from 31 January 2012, A. Pezda states that children with disability ‘provide’ financial help for all other students (<http://wyborcza.pl>, 15 July 2013). Despite the fact that the final amount of the educational part of the general subvention for individual territorial self-government units is determined on the basis of the number of students, it does

¹⁹ The most favourable proportions of students attending non-segregated education refer to children with psychological disorders, but they constitute only 0,09% of all children registered as having special educational needs.

not necessarily mean that funds are 'tied' to students. Therefore, it is for the self-government units to decide how much of their delegated funding will be allocated to students with special educational needs. Thus, it is not surprising that with the lack of any effective monitoring of how these funds are distributed, most mainstream schools are eager to have these students within their walls as it entails a higher amount of educational budget. What is more, in the light of educational jurisdiction, mainstream schools do not have any obligation to employ special education teachers and specialists, as opposed to integrated units which obtain additional financial support (so-called weightings) to address the educational needs of children with disability (regulation of the Minister of Education of 17 November 2010; Journal of Laws 228, item 1490).

All these arguments seem to hold true as to the underlying cause of the inclusive policy. As stated by A. Krause, the participation of students with intellectual disability in mainstream education is more than often connected with "a hidden programme of saving on education" (2004, p. 238). Quite obviously, the fact that inclusion of students with disability seems to be more connected with the financial situation rather than with a genuine belief in equal access to mainstream education does not appear to be right from the ethical point of view. It is worth mentioning that there are still many factors of organisational, didactic and educational nature that can be perceived as barriers to special needs education. A great deal of information on the aforementioned topic can be found in publications of A. Zamkowska who, by referring to Polish and English-language sources, sums up all the issues connected to special needs education (2011, pp. 25-27). At an organizational level difficulties are seen to arise as a result of lack of time that could be devoted to a child with disability, class sizes that hinder individualization of teaching and lack of potential to employ a special pedagogue who would serve students with special educational needs (which is usually the case in Poland). One of the main problems of didactic nature is the fact that teaching methods are not adapted to meet individual needs of students who require special education. Teachers do not receive adequate training concerning special education; therefore they do not have appropriate knowledge and skills necessary for providing special needs education facilities and consequently they are less willing to assume more duties and responsibilities. Another important concern in non-segregated education relates to behaviour problems. Both parents of children with disability and parents of their healthy peers often voice their fears over sustaining positive relations between their children who might be influenced by different stereotypes and prejudices. Since children with disability require more assistance from teachers, parents of children who do not have any special educational needs often express their concern that it may negatively affect the quality of teaching. Another common controversy stems from the fact that in most cases, as stated by M. Pachowicz (2011, p. 126) integrated units in mainstream schools are not adapted effectively to the range of students' needs. She argues that often the buildings are not adequately adapted for children with disability, there are too many students in classes and there is lack of appropriate didactic tools; what is more, teachers have insufficient knowledge regarding pupils' individual needs. Finally, different prejudices and erroneous opinions about students with disability might to a great extent affect inclusion process.

One issue which often generates a lot of criticism in ethical context is that of ways of funding special education. A. Waszkiewicz and K. Dumnicka assert that many schools attempt to obtain additional funds to finance the education of students with special needs, but they are usually ineffective (<http://www.brpo.gov.pl/pl>, 15 July 2013). As mentioned before, the in-

dividual territorial self-government units have considerable autonomy in the distribution of the educational subvention, which is why they often implement a teacher-bound calculation model based on the conviction that a teacher with the biggest number of students with disability is the most cost-effective. As expected, the largest part of the educational subvention is allocated to special schools (which seems reasonable, but only with reference to those students for whom special education is the best option due to the type and severity of their disability), then to integrated schools and units and only then to mainstream schools. As a consequence, such approaches to funding contribute to a situation where students with disability are 'pushed out' from mainstream to segregated education (*ibidem*). In this way, the money that would otherwise be spent on education can be utilized on the implementation of other, often non-educational tasks. Despite the fact that, due to insufficient funds provided by the state, many territorial self-government units cover the educational expenses from their own budget, the problem does not lie in the present difficult budget situation but rather in the mentality of those who are responsible for such a distribution of funds. Lack of knowledge about the needs of children with disability as well as stereotypes and prejudices towards this group of people ingrained in people's minds often lead to a situation where expenses on renovation of schools, building gyms or swimming pools take precedence over expenses related to special needs education (*ibidem*).

What needs serious attention is the fact that decisions made by both schools' management and self-government bodies are at the expense of students with disability as they often only pretend to be dictated by needs of inclusive education. They are in contradiction with the principles of equality and social justice and there is therefore the need to examine them in the ethical context.

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1.2.2 Reflection of Inclusive Education in Law

Inclusion and human rights – analysis of contemporary state

Inclusion as a social phenomenon affects a wide spectrum of areas of private as well as public life of persons with disabilities. The main contemporary foundation is the creation of equal opportunities and possibilities to enjoy social (material and non-material) goods for people who would find it difficult to access to them due to their disability.

From the perspective of law, the inclusive trend is bound foremost to basic human rights and freedoms. If respected, these ensure equal possibilities for all people. Adoption of the Universal Declaration of Human Rights in 1948 enabled dissemination of legal standards of human rights, emphasized the position of human rights in habits and practice of states and international institutions began to deal with norms of human rights (J. Castellino, 2013). When discussing inclusive education and law, examination of the following terms appears to be the most important: human dignity, prohibition of discrimination, right to education, as well as right to inclusion. This chapter will study some of the international documents of the UN, the Council of Europe and European Union: the Universal Declaration of Human Rights (UDHR), European Convention on Human Rights (ECHR), the UN Convention on the Rights of the Child (CRC), the Charter of Fundamental Rights of the European Union (CFREU), the UN Convention on the Rights of Persons with Disabilities (CRPD).

Human dignity

Human dignity is perceived as one of the universal ethical principles associated with the uniqueness of each human life and is attributed to each person without difference. Similarly, human dignity is a category closely associated with human rights. It is perceived as the source of human rights and at the same time as one of the human rights (L. A. Baser, 2011). The perception of human dignity as a human right is rather complicated. It is connected to the fact that human dignity does not have its legal definition and the content of this right is perceived more or less intuitively. In spite of this, Schachter (1983, in L. A. Baser, 2011) considers the fact that a violation of human dignity can be recognized even if its legal definition does not exist.

References to the importance of human dignity can be found in the Preamble of the Universal Declaration of Human Rights, “Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person...”, while in Article 1 human dignity is equally attributed to all persons, “All human beings are born free and equal in dignity and rights.” Human dignity is similarly treated also in the Preamble of the Convention on the Rights of the Child. Topicality of this category is confirmed by incorporation of human dignity to Article 1 of the Charter of Fundamental Rights of the European Union, where human dignity is perceived as inviolable, to be respected and protected.

C. McCrudden (2008) states that international as well as national legislation uses human dignity in connection with the provision of specific treatment of people with disabilities, children, working conditions, education, violence against women, biomedical research, the pro-

hibition of torture etc. He believes that there exists a certain minimum in the interpretation of the notion of human dignity that is generally acceptable. It resides in the fact that each human has natural value as a human being (ontological requirement), and this should be respected and inviolable by other persons (relational requirement). Finally, the last requirement is based on the perception of the relationship of an individual to state, where the state exists for the individual. Thus, concerning individual requirements of an individual, it should hold that a state exists for the individual human being, not vice versa.

Prohibition of discrimination

Based on the previous ethical principle and at the same time on the principle of equality of all persons, the prohibition of discrimination may be considered one of the most important mechanisms that is supposed to ensure utilization of attributed rights by all persons. It is contained in Article 7 of the Universal Declaration of Human Rights and its content is aimed chiefly at the provision of equal position of all before law and provision of protection against discriminatory behavior disabling implementation of human rights. The first version of the European Convention on Human Rights (ECHR) from 1950 contains the prohibition of discrimination in Article 14, which was, naturally, associated with the rights contained in it. Later, the prohibition of discrimination became an independent right within Additional Protocol No. 12. Persons with disabilities are not explicitly stated in the prohibition of discrimination in ECHR. The conclusion of Article 14 contains reasons on the basis of which discrimination should not occur, as well as the term “other status” that enables the European Court for Human Rights (ECtHR) to judge the reasons contained in other directives, i.e. also health disability, sexual orientation or age. Health disability is not defined and its determination was usually acknowledged according to national courts in the facts of the case referred to the ECtHR (Handbook on European Non-discrimination Law, 2010). At present, attention is naturally paid to the definition from the UN Convention on the Rights of Persons with Disabilities referred to in Article 1.²⁰ In practice, the ECtHR adjudicates disputes based on nationality discrimination or religious discrimination more frequently than health disability discrimination. The Charter of Fundamental Rights of the European Union, Article 1, contains, among others, reasons of prohibition of discrimination genetic characteristics and health disability.

Specifications of discriminatory reasons in further conventions and guidelines represent a contemporary trend in international law. In the past, it was mainly the equality of employment opportunities that was monitored; at present, the attention has moved to other areas (health care, social provision, education, access to goods and services).

Right to education

Right to education is a human right of second generation, which is associated with inclusion very frequently. It is provided already in the UDHR, Article 26, “Everyone has the right

²⁰ According to the UN Convention on the Rights of Persons with Disabilities, a person with disability is a person with long-term physical, mental, intellectual or sensory impairments, which together with other adversities may hinder their complete and effective participation in the life of the society.

to education...”, in ECHR, which declares in amendment Protocol, “No person shall be denied the right to education.” and similarly, also in CFHR, Article 14, “Everyone has the right to education...”; the formulation “everyone” and “no person” expresses the fact that this right is not assigned to a specific group, e.g. children. It is specifically declared in CRC, Article 28.

The declaration of the right to education contains three components in the ECHR: prohibition for the State to interfere with the exercise of the right to education so that this intervention should deny the exercise of the right; the right to choose any form of education, the State has to guarantee this right within its limits, i.e. does not need to provide education according to everyone’s choice; and the right of parents of children to respect for their religious and philosophical convictions in the education of their children (J. Svák, 2006).

One aspect of this right will be focused on: *provision of the right to education by the State within its limits*. This particular aspect seems to be crucial regarding inclusion. Two points can be studied here.

The first point, acceptable for inclusive education, perhaps, is the fact that not all types of education, including also achieved education, are accessible to all who have the right to education. This statement may look discriminatory at first sight, but it protects the condition that certain occupations will be practiced only by people who meet the required criteria (educational, manual etc.). ECtHR declared that “the State shall create and make accessible for all such a system of public schools that suits it regarding its cultural, social and other traditions and the subject of the right to education does not have the right to an ideal system of education, but to such a system that objectively exists in the State” (J. Svák, 2006, p. 945).

The declaration of the importance of objective conditions of schools and education leads us to the second point. The execution of the right to education by the State is usually examined in terms of assessing whether it complied with the national legislation. Even though ECtHR decides within the bounds of the interpretation of the right to education, examination of discriminatory action in practice is beyond its reach. One of the examples is the decision No. 57325/00 in the case *D.H. and Others vs. the Czech Republic*.

The applicants believed that their children are treated differently than other children who are not of Roma origin. This treatment was manifested in their placement to special schools. The applicants also questioned psychological tests that placed their children to special schools; the reason being the fact that they are adapted to Czech cultural environment and language and there is no uniform set of rules for their implementation. Concerning this part, the ECtHR declared that the placement to special schools was not based on racial or ethnic origin of the pupils, but due to learning problems that were discovered in the psychological tests. The Court did not express itself to the professional level of the psychological tests, because these fall within the competence of the State.

The Court ultimately held that, in the present case, there was no discriminatory action against these particular applicants. From the perspective of inclusion one of the declarations of one of the judges, who drew attention to the existing situation in the country, is interesting. The statistics he presented, according to him, showed discriminatory behavior against one group of population, because of the total number of pupils placed in special schools, 80% - 90% are Roma. Yet, the applicants’ children placed to schools for children with mental disability in 1996

– 1999 reached average or even above-average intelligence test results. His case highlights the fact that *real inclusion and non-discriminatory approach to education are dependent on conditions created by national legislation.*

It seems that in recent years in European countries the tools for ensuring the right to education have been supported to allow for the fulfillment of the most fundamental elements (Tomasevski, 2006, in M. Jones, 2011) availability (nobody is excluded), accessibility (non-discriminatory, physically and financially accessible), acceptability (expressing acceptance of human rights) and adaptability (meeting special needs of all pupils).

States that ratified CRPD committed themselves, in the field of education (Article 24), to the creation of conditions for access of persons with disability to general, free and compulsory primary education; for access to secondary education, tertiary education, vocational training, adult education, life-long education; and to the provision of appropriate adjustments and individual support.

Right to inclusion as the anticipated trend

The notion of inclusion is often explained in terms of rights, e.g. the right of a child with disabilities to be included in the system of mainstream education; the right of adults with disabilities to practise their occupation within the mainstream population and not to be discriminated based on their disability.

One can already come across a term *right to inclusion*. It can be interpreted as a right to be a fully valued member of the society, which means that people with disabilities have the right to material and non-material goods, which enable a full participation (M. Jones, 2011). Certainly, the right to inclusion could be understood as the prohibition of discrimination of a certain group of population in the access to various areas of private and public life, but the prohibition of discrimination does not require any active commitment of the State to this particular group of population. As for the right to inclusion, it is connected not only to equal access to rights, but the elimination of all objective obstacles that a person with disability could encounter during their right and active participation.

The commitment of the state to overcome these obstacles is nothing new. It was called upon already by e.g. the Council of Europe in Action Plan²¹ 2006 – 2015. Member states are recommended to implement actions incorporated in the Action Plan aiming at the promotion of the rights of persons with disability and their full participation in the society and improvement of the quality of life of persons with disability. However, this document has only the character of a recommendation. Thus, it is the UN Convention on the Rights of Persons with Disabilities from the 1st December 2006 that has the greatest impact at present. Optional Protocol is a part of the Convention and if a state ratifies it, persons with disabilities gain the opportunity (after fulfilling specified conditions) to submit a notice related to breach of the provisions of the UN Convention on the Rights of Persons with Disabilities.

²¹ Unabridged title of the document: Recommendation Rec (2006) 5 of the Committee of Ministers to member states on the Council of Europe Action Plan to promote the rights and full participation of people with disabilities in society: improving the quality of life of people with disabilities in Europe 2006-2015.

In the future attention will probably be paid in particular to ensuring *the right to live an independent way of life and the right to be included into society* as defined in Article 19 CRPD. These rights are considered two of the platforms of reaching the objective of CRDP. They are also closely connected to equality, non-discrimination, physical and mental integrity, family rights and freedom of movement etc. The final result should be the elimination of the isolation of persons with disabilities and the loss of control over the life of an individual (CommDH/IssuePaper(2012)3).

The way to achieving this right will be the so-called deinstitutionalization (e.g. Hammarberg, 2012), which could minimize the isolating influences of institutions where one's entire life happens in one place and under one central authority; in a place where man cannot decide about the most simple things – what to eat, when to get up etc. (Goffman, 1959, in CommDH/IssuePaper(2012)3).

Looking at the inclusive trend critically, an uncertainty associated with human rights emerges. In the current fight for prohibition of any discrimination and attribution of human rights to all persons, inclusion may support extreme positions such as “all rights for all without distinction”. Therefore, we will have to face the question of which human right we want to protect more. Regarding the protection of rights, a complex perspective and explicit determination of their content will be inevitable.

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UN Convention on the Rights of the Child (CRC)
UN Convention on the Rights of Persons with Disabilities (CRPD)
European Convention on Human Rights (ECHR)
Universal Declaration of Human Rights (UDHR)

1.2.3 Reflection of Inclusive Education in Neurobiology (Reflection of Inclusion in Neurobiology)

Analysis of contemporary state

Brain, together with other parts of body, is mutually functionally interconnected so that the human organism can function as an integrated system capable of constant adaptation and survival in changing life conditions. Brain, as an organ, works on the principle of a hierarchical arrangement. Complicated actions and forms of behavior are carried out through various levels of the nervous system, while the lower and less complicated parts are functionally subordinate to higher structures. This principle of vertical building of the functional system was already noted by A. R. Lurija (1973). The lowest levels represented by the spinal cord and brain stem provide reflexive activity. This activity is the foundation of all mental and psychic activity and produces immediate reactions when endangered. The second, higher level of the above mentioned vertical hierarchy is represented by subcortical clusters of neurons and the stem of the oldest parts of the brain on the inner surface of brain hemispheres. They represent unconscious activity associated with emotions and instinctive reactions providing survival of an individual as well as survival of the human kind. They are manifested as spontaneous intuitive reactions mediated by eye contact, mimics, body language, which is a very important aspect of the creation of interpersonal relationships. The cerebral cortex is at the top of this hierarchy; the inputs from all levels are integrated there and consequently, they form adequate intelligent answers. Intelligence as an inherent capacity of processing information, which facilitates the choice of relevant information inputs, consideration as well as decision-making, is the presupposition of achievement of personal intellectual potential. However, it does not have to be the measure of the absolute ability to learn. *Each individual is educable, but the level of educability reflects the speed of learning and the level an individual is capable of achieving.* The critical part of the cerebral cortex as a residence of intelligence and abstract thinking is the frontal lobe, the place of vast neuron networks and the integrated component of emotional, motor and cognitive functions. The youngest prefrontal parts of the cerebral cortex summarize external and internal information for complex assessment and consequent adequate behavior; it is the residence of executive functions. It represents the peak of brain hierarchy, the integrator of emotions and rational understanding, learned experience and memory and consequently, adequate answers are formed.

Impairment of prefrontal cortical areas causes a dysexecutive syndrome, which is not demonstrated clearly on the outside. On the contrary, its demonstration is a silent cortex with the loss of cognitive control and coordination of behavior in terms of aims, personal plans, moral principles and social conventions, learnt in the process of personality development (E. K. Miller, J. D. Wallis, 2013). The process of intelligent decision-making requires, among other things, the inhibition of impulsive decisions with the consequence of affective behavior conditioned by emotions. Increasingly detailed understanding of the interaction of emotion and cognition extends the understanding that feelings and reason not only provide a different way of knowing things and phenomena, but they also form an interactive environment for adaptive behavior, where we adapt to life in communities of various cultures. *And it is a prerequisite for*

understanding people with different emotional and intellectual equipment and their inclusion in the human community.

The structure and function of a brain influence each other and are highly modified by the environment, which is called neuroplasticity. Hormones and signaling molecules serve as a code for communicating information. Hormones influence motivation, feelings, emotions, sympathy, affection, learning, memory and behavior. Hormones shape our personality, change our capacity for communication with the outer world, and immensely importantly, they regulate the interaction between brain structures and the internal environment. All happens through the remodelling of the structure and function of the nervous system. Vice versa, emotions, thinking and behavior change hormonal levels and thus influence the plasticity of the brain. Several modifications that originate in the nervous system within physiological processes are temporary and they are reversible from the structural and functional perspective, however, it never means a return to the previous state. Processes that take place throughout the development of the brain can simplistically be called organization and subsequent reorganization, while the organization in early development presupposes the production of neurons, their maturing and process of migration to those areas where they are genetically predestined. Here, in their final destination, temporary synaptic connections with the surrounding neurons start to form in the process of their maturation; they are tested and gradually reorganized in the following life period. This process of organization and reorganization represents an incredible transformation of the human brain to a highly complex and sophisticated biological system that is in constant development. It needs to be noted that nerve cells, except for those that reside in the hippocampus and olfactory brain, do not renew during postnatal life; on the other hand, glial cells are generated continually. In the process of cell replacement, new cells are created in support of neurons grouped into existing neuronal networks (L. M. Garcia-Segura, 2009). Fetal and early postnatal period is the key period of the impact of genes on the primary construction and function of the brain substrate, which creates the biological foundation of personality cognition as well as intellectual development of an individual (T. Paus, 2013).

The structural remodeling of the brain takes place not only during the period of an individual's development, but throughout their whole life. The development of the brain is associated with life stages and changes such as circadian and other biorhythms; with regards to women, these changes are connected to monthly reproduction cycle, gravidity, maternity and lactation. Globally, plasticity is linked to social interactions as well as to social and cultural changes during an individual's life cycle. From a long-term perspective, these small modifications in the structure and function of neurons result in macroscopic changes such as modifications of receptor fields of neurons, or functional specialization of cortex areas. Both forms of brain plasticity, the changes of shape and cell renewal, contribute to functional plasticity of nerve tissue and consequently, to its functional modification. *Neuroplasticity is a precondition for the change in opinions, understanding and assessment of perceived phenomena, including social phenomena. It is a base for the extent of acceptance of minority population groups and their specific problems and demands. Therefore, plasticity of human brain influences understanding and implementation of inclusion in a direct manner.*

The developmental conception of mental health is perceived as a long-term continual process. According to N. Greenspan (1997), emotions are the primary architect of our mental abilities. Chemical changes in the environment where nerve cells are developed influence feelings and behavior much faster than our understanding and cognition. *The development of a healthy*

judgment depends on the development of structures in the fore parts of the cortex of frontal lobes, which are connected to emotions. Should their damage occur, put metaphorically, we cannot see the wood for the trees, which validates the inevitability of emotions for the creation of a complex judgment of reality, as opposed to critical thinking, which is not dependent on emotions. In fact, intellect, academic abilities as well as morality have a shared origin in our early emotional experiences. Thus, emotions can be seen as real creator-architects of a whole range of cognitive operations and furthermore, they are a precondition for any creative thought. Developmental stages have four domains: physical, cognitive, social and emotive domain. Even though each of them can be perceived individually, all four of them develop in accordance to the development of each individual; their development influences the development of all the remaining domains.

In general it holds that during the critical developmental period a very sensitive and mild interconnectedness between genetically programmed abilities and life experience influences the development of specific brain structures. Thus, the biology of a specific child adapts to its unique environment and through the influences of the things experienced it adapts to the specific development of neural circuits. Naturally, not each life experience is equally significant. *In regard to the inclusive aspect, it is necessary to note that emotions are outwardly expressed by the means of eye contact, mimic muscles and body language, which is very important for the intuitive creation of interpersonal relationships.* The support of the theory of the connection between the affective and the intellectual is based on neurological research. It confirms that early emotional experiences influence the development of the structure of the cerebral tissue itself. Primary thoughts are affective. The emotions experienced and reactions to them are followed by the logical analysis of initial answers and complex intelligent thinking. However, no nerve cell works in a vacuum. Everything in a brain is interconnected, so the activity of each and every nerve cell reflects a dynamic reaction with other neurons and other neural circuits.

Awareness of sexual differences in emotive and cognitive aspect of every man is an important neurobiological aspect of inclusion. Certain stable concentrations of sex hormones in the course of adulthood are necessary for the maintenance of male or female type of thinking and behavior. There is a greater tendency in boys/men to demonstrate aggressive and adventurous behavior. Girls/women are attributed more with conformity and susceptibility, which may be based on peacefulness; a woman is more emotional, more empathic, she thinks more globally than a man. Concerning cognitive abilities, women have, on average, better verbal abilities; they are more successful in perception speed and in soft motor activities. On the other hand, men have better orientation in three-dimensional spaces, they are more successful in solving logical-mathematical tasks and they are more precise in motor performances connected to orientation in space (E. Hampson, D. Kimura, 1992). These differences occur in specific cognitive abilities despite same results by both sexes in tests of general intelligence, and furthermore, from the socio-cultural perspective, despite the same possibilities for education and professional fulfillment of both sexes in developed societies. Several factors are responsible for sexual dimorphism. Apart from social and cultural environment, the level of lateralization of brain hemispheres needs to be considered. Female brain matures earlier and the slower maturation of men's brain may lead to a more distinct lateralization. According to the theory by N. Geschwind and N. Galaburd from 1987, higher concentrations of testosterone during intrauterine life slow down the growth of the left hemisphere and thus, they enable a relatively faster growth of the right hemisphere, which consequently conditions sexual dimorphism in brain functions.

In general, women are less lateralized than men, i.e. the distribution of functions in the right and left hemisphere is less significant. It is probably caused by better developed connections between both hemispheres. Apart from the traditional judgment of the theoretical differences between sexes in specific cognitive abilities, the ability of systemization and empathy in regard to gender has been assessed. Systemization is a tendency to analyze systems and reveal rules according to which the systems work in an effort to predict their behavior. *Empathy* is an effort to reveal and understand the mental state of another person in order to predict and react to their behavior. Outcomes of studies (S. Baron-Cohen et al., 2005) have demonstrated higher empathy in women and higher systemization in men. *In general, the left hemisphere of the brain is more systemized, while the right hemisphere is more emphatic. Probably, concerning women, the right-hemisphere structures conditioning empathy are more developed at the expense of spatial-orientation abilities, for which the right hemisphere is also dominant.* The development of the left hemisphere is connected to language functions; there is a presupposition that the more developed parts that are linked to verbal abilities of women are developed at the expense of the ability to systemize. Gender differences in abilities may be associated with the genetic impact of brain maturing or with inherent spatial talent. The convergence of all information channels to the prefrontal cerebral cortex enables the synthesis of information and coordination of attention and thinking with consequent activity. If it is under a significant influence of the left hemisphere, the activity is systematic, emotive affective processes are suppressed, which enables competitive cognitive behavior. Systematic thinking is the base for critical thinking and assessment. The participation of the right hemisphere in processing of information channels from the outer as well as inner environment creates presuppositions for emphatic thinking and behavior.

Potential of the development in the 21st century

Brain functions are influenced by various factors. Genetic predispositions, gender, environment, sex hormones – all of these are interactive factors that determine the development of abilities. Healthy emotional development in a healthy family is a presupposition of healthy interpersonal relationships and the respect for human beings with or without disability and for life as such. A healthy family can be described as one where mutual love and the respect of father and mother as primary model examples of tolerance, love and understanding can be found. Only in such an environment where a child feels protection and security, can he/she form healthy judgment and cognitive abilities necessary for problem-solving and intellectual challenges in the future. The moral decline of the society, its excessive economic focus at the expense of the cultivation of social relationships and mutual solidarity and support, endangers healthy functioning of the society as well as the inclusion of individuals with disabilities. If the risks are to be transformed into chances, it is necessary to support families and to create an awareness of community of people with various abilities in order to enrich one another.

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1.2.4 Reflection of Inclusive Education in Developmental Psychology

Similarly to other fields of psychology, developmental psychology is a relatively young science, since its beginnings date back to the late 19th century. It still holds that the most studied period is the period of childhood, while the period of adulthood (so-called adult psychology), in terms developmental changes taking place in it, and the period of old age (so called gerontology psychology) are much less studied. I believe it is determined by a long-term concern for and focus of developmental psychologists on the period of childhood (mainly on school age), since knowledge about psychic development from this period is utilized by pedagogy in the educational process of work with a child at school. Consequently, this knowledge may enable us to regulate the development in terms of allowing the optimal actualization of a child in the school environment from the cognitive, as well as emotional, social and somatic side, which concerns each child whether they are non-disabled or with any form of disability. This is the principle behind inclusive education, a concept which is fairly new as it originates in the late 1990s.

The concept of inclusive education or inclusion as such does not mean only a new approach to children with some form of disability, but it also directly affects the change in thinking and looking at all the components involved in the process of education. However, it is far from being easy. I believe that it is an inevitable precondition to a flexible reaction of the process of education to the relatively fast changes in the society. These changes have been enormous especially in the last few of decades. They bring changes to our lives which are causally reflected in ourselves, in each one of us. How can developmental psychology help? Is it needed in the issue of inclusive education, inclusion, at all? What can it be helpful in? And how can the implementation of the concept of inclusive education to common educational practice in schools help? Let us consider it for a moment.

Psychic development may be characterized as the process of origination, development and natural changes of psychic processes and characteristics, their differentiation and integration within the whole personality. It is manifested in quantitative and qualitative changes, it includes increase and decrease as well as changes in various functions that can develop fluently, but also in so-called developmental leaps (M. Vágnerová, 2010). Empirical information about changes and characteristics in the psyche of man in the different stages of development (including all four components: somatic, cognitive, social and emotional) enable us to know the psyche of a child in a given developmental period. In the contexts of inclusive education subsequent adequate stimulation of children with any forms of disability in early childhood is immensely important. However, we must not forget that a man acts and lives complementarily throughout his whole life, hence his experiencing is determined by the physical (somatic) component, cognitive component, as well as social, personality and emotional component. A change in development or any disturbance in any of them evokes a change in other components, too. It cannot be said that a change or a disability in the physical component impacts this component solely. It is also manifested in cognitive and emotional component in the development of personality.

The so-called sensitive periods are a certain particularity in the development of a child, which are typical for increased sensibility to the effect of specific stimuli from the surrounding environment. A child is in a specific state to acquire a certain skill, experience or knowledge. However, maturing is its presupposition. These periods, sometimes called “critical periods” then always depend on two factors: genetic or neurobiological factor, which conditions matur-

ing; and stimulus factor, which means concrete exposition to specific stimuli in a given time. This includes personal experience. If it does not happen, a problem in the form of insufficiently acquired skill occurs. This is very important in the context of inclusive education. If we enable children to experience such stimuli in the process of education, adequate cognitive, as well as emotional, social and personality development occurs, which is what we expect from inclusive education. And this change occurs both in a child with a certain form of disability as well as in non-disabled, healthy children.

Another psychological problem of inclusion is self-assessment and the development of ego. Already A. Adler (1995) says that each man acts in their life according to what they think of their strengths and abilities, or to put it simply, their behavior is based on what they think of themselves, what is their perception of themselves, i.e. self-assessment. He concludes that each man carries with themselves a certain opinion about themselves and tasks that are assigned to them in life, not knowing why and not contemplating it. The beginnings are in their childhood. Direction and pointed utilization of the stimuli of the surrounding world and education is a real work of art created by a child. This needs to be understood, not from the perspective of psychology of dispositions, but from the perspective of “psychology of utilization”. In another work of his, “Psychology of Children – Children with Educational Problems” A. Adler (1994) describes detailed case reports of children with excessive self-esteem and self-assessment. Erikson’s theory of development, also generally well-known, holds that normal, healthy development of ego occurs only when an individual appropriately adapts to the requirements of a concrete crisis of a concrete developmental stage (it is known that he divided the development of psyche into 8 stages). If the child subsequently does not resolve the conflict in a satisfactory manner, they continue to do so also in the future and the healthy development of ego is suspended. There occurs consensus amongst psychologists that our experiences from the period of early childhood, or in other words, our early experiences, have a major impact not only on the development of our self-assessment or ego but they probably determine the change of creation structures of neuronal tissue of our brain. Experiences from the surrounding environment thus significantly participate in the development of our psyche. Neurobiological correlate determines outer behavior and our reactions; as well as our reactions and outer behavior determine or modify neurobiological correlate. It has been proven by the latest neuropsychological scientific studies or studies on the effects of psychotherapy on changes of brain (e.g. P. Minárik et al., 2011). These point to a considerable interaction of exogenous and endogenous factors as determinants of psychic development. It seems at present that the given interaction is even stronger than it was supposed before. Who or what thus participates in the development of our self-assessment and the development of our “I”? As it is shaped already in early childhood, then it is the parents in the first place, or more precisely, key relational persons, in case a child is brought up by grandparents or someone else. It is these people who without even realizing it determine the development of a child’s self-assessment. They represent key persons for the child in their early childhood, who the child depends on materially, socially and psychically. In case these persons do not provide the child with relevant feedback, and importantly, if they do not saturate the child’s elementary needs, the child experiences anxiety. The anxiety experienced subsequently impacts the child’s perception of the surrounding world as well as their further experiencing and outer behavior, but it affects neuronal changes in their brain, too. Therefore, it affects their further development. Consequently, other persons participating in the development of our self-assessment and the development of our “I” are teachers. At first

it is the pre-school institution, later primary and secondary schools, possibly universities. A teacher becomes another key person in the life of a child. His/her professionalism/non-professionalism, competence/non-competence, but first of all humanity/non-humanity, machine-like and mechanistic approach to work, kindness/unkindness and willingness to help/unwillingness to help are all manifestations that affect us in early age immediately and permanently. Here the issue of inclusive education emerges again. The necessity for an adequate readiness of all components participating in the process of education, mainly teachers, was mentioned above. It needs to be stressed again that this is far from being easy. I believe that these facts should be focused on already in pre-service teacher training of future teachers. It is not only a matter of the epistemic and specialist abilities of teachers, but also their personality and psychological abilities. In this context a report in the media dealing with the number and rightfulness of complaints submitted by parents of school children about school inspections is interesting. The subject of complaints is not exactly specified, but it is always concerned with the person of a teacher. The report dealt with the statistical evaluation of these complaints and stated that out of the total number of complaints it was consequently verified that 70 percent were factually substantiated. Out of this number 90 percent concerned kindergartens. This ratio is startling at first sight. It is easier to understand when we consider that it is during this period in our early childhood education when adequate development is essential to our later life. It is not “only” about learning to walk, being able to take solid foods, gaining control of secretion, acquiring hygiene habits, realizing sexual differences, acquiring language in order to describe physical and social reality, but it is also about the adequate development of conscience and differentiating between Good and Evil. Moreover, it includes the adequate development of one’s identity (in infancy it is awareness of one’s body, awareness of one’s emotional experiencing as a part one’s self, awareness of permanence and continuity of one’s existence. In the toddler period it is awareness of one’s autonomy, awareness of one’s self in terms of development of one’s “I”, identification with one’s self and acceptance of the relevant role status, the beginning ability of self-control and sensitivity to failure. In the pre-school period it is identification with one’s sex, identification with a sexual role, development of conscience in terms of realizing one’s duty, the necessity to provide the child with so-called identification model, while the manifestations of identification include a desire to always look as the one the child identifies with or a wish to take the role of parents or origination of conscience in terms of taking over parental norms, origination of the feelings of guilt for deeds that are in contradiction to the norms, which initiates experienced internal conflict. Consequently, if the conflict is adequately resolved, it brings encouragement to later life initiatives; however, in case of the feeling of guilt for any act of one’s own in this period of development endures, it brings to further developmental periods as well as to adulthood a fear for act, expressed by permanent diffuse indecisiveness and pathological self-assessment). After the period of early childhood, development continues further in early school age with the development of child’s own identity in terms of awareness of stability as well as awareness of originality, awareness of one’s affiliation to certain social groups, creation of one’s identity on the basis of his/her experiences with himself/herself, with his/her success or failure (at school in the learning process, at school in the relationships with classmates, outside school in the relationship with contemporaries, at school in the relationships with teachers, outside school in relationships with parents or other adults). This creation of own identity occurs always on the basis of the perception and interpretation of outcomes of individual social contacts. Emotional acceptance or non-acceptance follows. In

Erikson's perception it could be said that the main role lies in the necessity of gaining the feeling that one's diligence makes sense and consequently, starting to trust in one's abilities to manage the requirements placed on the child. Otherwise, regarding repeated feelings of failure (let us note that it is not the factual state of failure that is of importance, i.e. whether it was an objective failure of the child, but it is the feeling of the child that they failed that is of existential and crucial importance, thus, it concerns a clearly subjective interpretation by the child, which is always emotional, as a feeling is emotional), the impossibility to cope with problems takes over. The child develops feelings of inferiority, which are shifted to other developmental stages as well as to adulthood, where they set off feelings of incapacity and uselessness. In later school age (pubescence), self-assessment is determined often by external appearance, affiliation to a certain group of contemporaries and by negative and positive experiences in it or by searching for one's place in the world. Later, in adolescence, the climax of the fight for identity takes place. This period is also the sensitive period for finding one's identity and correct self-assessment, certainty with one's self and the correct assessment of one's abilities. Necessarily, we encounter and will encounter all of the above-mentioned in the process of education within inclusive education: not being sufficiently prepared means an uncertain outcome and failure in fulfilling the aims of inclusive education.

Let us return for a while to the period of early school age. In her work, "Understanding Child Development", S. Meadows (2001) states that the period of first seven years, i.e. the early childhood, marks our life in the most significant way. She explains and analyzes individual theories of child development. This part of life is, according to the author, influenced in the easiest way. The rate of the importance of these early experiences is relatively hard to assess relevantly. Traumatic impact on a child in case of separation from one or both of the parents (even in the case that the parents discuss divorce but finally stay together on the basis of an agreement that it would be better "in the interest of the child") has been clearly proven. J. Oates et al. (2006) analyze in detail behaviorist theories of development from the perspective of the significance of the impact of the environment, as well as theories of social learning, from the beginnings of classic Pavlov's experimentation, where the development continued in Skinner's operant conditioning. In contrast, theories of social teaching and learning are different from traditional behaviorism in their acceptance of the impact of different genetic dispositions emphasizing the primary importance of experiences of social character and individual's activity itself. According to these theories man is not only a passive recipient of outer stimuli from the surroundings, but they process this information individually (in their own way), interpret them and consequently, react to them. Thus, it includes the specificity of personal experience. While assessing the theories of social learning, Oates focuses on Bandura's interpretations, according to which, social learning is based on observation and imitation of the behavior of other people. The factor of imitation is thus impossible to overlook.

When we talk about the care for children with disabilities in the contexts of inclusion from the perspective of developmental psychology, it needs to be stressed that it is extremely important that this care starts already in the period of early childhood if we want to reach effective results. In developmental psychology this period is defined up to the fifth or sixth year of a child's life. This holds in cases of children who already "have" one of the diagnoses of disability as well as in cases of children where there is a suspicion of the presence of one of the forms of disability. The type of disability (classification of disabilities is provided further on) does not play any important role. A timely beginning of the care for children with disabilities

is thus absolutely essential, since the quality and final effect of work decreases with time spent without specialist care. From the perspective of ontogenesis it holds that as every non-disabled child possesses certain developmental potential, every child with disabilities also possesses the same potential. If the child lacks timely intervention, they start to fall behind in some mental or somatic components markedly. Here, the need for stimulation programs for children with various types of disabilities is approached. The importance of early stimulation in the development of children with disabilities, in other words, the need for application of stimulation programs of development already in early, or pre-school, age is absolutely vital. According to the type of disability, mental, sensory or somatic disability is usually talked about. Children with communicative disability, autism and pervasive developmental disorders, developmental learning disabilities, attention deficit hyperactive disorder are distinguished, too. When we think of the question of psychic development versus possibilities of psychic development, we meet the issue of regularities of psychic development. Developmental regularities of children with disabilities are different. The difference exists not only from the perspective of one or two bio-psychological laws of human development (law of differentiation and integration, law of developmental irregularity or law of developmental retardation), but from the point of view of regularities of psychic development as a whole. For instance, concerning children with mental disability, the development of speech is mostly rather delayed, while it holds that speech disorders are proportional to the overall intellectual level of a child; the same holds in the case of the development of thinking, (e.g. decreased ability to deduce logical relations), which is developed differently from non-disabled children. Similarly, regarding the development of memory, significant differences in terms of mechanical and mainly logical memory can be found. C. Wood et al. (2006) discuss the understanding of specific learning problems in terms of individual learning disorders such as dyslexia, dyspraxia, dyscalculia, Asperger syndrome, dysgraphia and hyperactivity disorders. He wonders if we would actually talk about dyslexia if we lived in an illiterate society. He points to an important phenomenon, namely, social conditioning of some disorders that concern mainly learning. Thus, if we talk about the possibilities of psychic development of children with disabilities, we have a chance to make corrections in this development through stimulation programs for children with a concrete type of disability. There are programs for development of speech for children with mental disability; specific programs aimed at concrete psychic modality such as auditory perception, visual perception, space perception, perception of time or memory abilities for children with sensory disability. There are, for instance, psychomotor games, a stimulation program for development of speech, graphomotorics for pre-school children etc. for children with somatic disability.

The emotional component of development plays an important part in the context of inclusion. Emotional experiencing of a child always participates significantly in the process of education. Correct development of emotionality in terms of predominant positive emotions is a presupposition for successful inclusion in the process of education. On the other hand, significant emotional problems, which are not eliminated in the given developmental period, are automatically transferred to next periods of life. In other words, emotional problems of a child become emotional problems of a pupil and later on even of an adult individual. If they affect a pupil, we necessarily encounter them in inclusive education, too. It concerns a two-way flow, i.e. emotions of pupils with disabilities versus emotions such a pupil evokes in non-disabled children. Thus, it is both about experiencing emotions by a concrete individual and their “transfer” to other pupils. G. Zgourides (2000) in his publication *Developmental Psychol-*

ogy deals with some negative emotions in early childhood such as fear, anxiety, hostility and aggression. He states that these negative emotions in experiencing of a pre-school child occur due to their inability to distinguish between actual reality and their perception of the world. Pre-school children (aged 2-6) are usually afraid of animals, threats to health, dark places, loud sounds, strangers and separation from their parents. Such fears are usually temporary and with passing time they vanish; however, sometimes they endure and should then be evaluated by a specialist. Child aggression has been an issue of intensive study in the last couple of years. Aggressions that appear after the third year of life may include deliberate activity aimed at hurting others (e.g. biting another child) or they demonstrate hostility intended to reach concrete aims (e.g. ways in which to take a toy from another child). Fortunately, aggressive behavior decreases after the sixth year of age in the majority of children. It is supposed that in pre-school children aggression is developed as a reaction to the development of own egocentrism.

How may developmental psychology be helpful and useful for inclusive education? Firstly, the practical utilization of knowledge about psychic processes, states and characteristics which develop differently in different developmental stages may be used in the education process of inclusion. The process of inclusion will be sufficiently successful only if we always take into account and work with each pupil's cognitive, as well as social, emotional and personality component. I believe that within the process of education we should avoid constant comparison with a norm (which is often perceived as a "superchild") and we should try to utilize the potential of each child.

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1.2.5 Reflection of Inclusive Education in Psychology of Persons with Disabilities

The essence of inclusive education is interdisciplinary. Psychology of people with various types of disabilities belongs undoubtedly to those scientific disciplines that are instantly related to the scientific discipline of inclusive education. Findings of psychology of persons with disabilities (which is labeled with various names in the world [special psychology, special educational psychology, psychology of children with limited possibilities of health, and others]) have been utilized since the early efforts for school integration/inclusion.

Analysis of contemporary state

It is remarkable that it was already S. L. Vygotskij who began to look at the problems of integration/inclusion from the perspective of psychology of persons with disability. In his early works, in accordance with his theory, he wrote, *“any physical deficiency, whether it is blindness, deafness or congenial mental disability, not only changes the relationship of a man to the world, but it is manifested primarily in the relationships with people. Organ defect or deficiency is realized as social abnormality of behavior”* (S. L. Vygotskij, 1983, p. 62). He was aware of the fact that children and young adults with disabilities can hardly acquire social skills at special schools. Thus, he further wrote, *“We must not think about how to isolate and segregate the blind from life as soon as possible, but we must think about how to integrate them into life sooner and more closely. A blind person will have to live a shared life with the sighted and thus, they need to be educated at mainstream school.”* These considerations were first written down by him already in 1924. However, he did not last to see the implementation of these proposals. Their implementation started only later in Sweden, Norway, Denmark, the USA, Great Britain and other countries and since the 1990s also in Slovakia.

Attitudes of society to persons with disabilities

Positive attitudes of the society to people/pupils with disabilities and to integration/inclusion, as well as positive attitudes of pupils with disabilities themselves to integration/inclusion, are among the inevitable conditions of successful integration/inclusion. M. Špotáková (1995) found in her research that teachers at mainstream schools showed relatively positive attitudes to integration; however, these were not created on the basis of direct experience with teaching pupils with disabilities. Less positive were the attitudes of special pedagogues, who were convinced that an adequate education for pupils with disabilities could be provided at special schools. A relatively positive tendency of the public toward integration was verified in a research project on social climate in an integrated class, which was conducted by I. Učeň (1998). However, the author discovered that primary school pupils judge the classmate with disabilities to be less successful, less perceptive and weaker in comparison to non-disabled classmates. Some years later a certain positive shift occurred. In a research project, conducted under my supervision by J. Mihaľčíková (L. Požár, 2006), applying the method of attitude questionnaire on a sample of 235 pupils of secondary vocational schools, it was discovered that 62% of boys in the first grade and 76% of pupils in the fourth grade would agree with the idea of having a student with a visual disability in the same class with them. 64% of girls in the first grade and 76% of girls in the fourth grade expressed similar opinions. Further on, it was found out

that 59% of boys and 77% of girls would be willing to help the classmate with disability also after class. Concerning the emotional component of attitude, the fact that 24% of pupils feel understanding and admiration for pupils with disability is considered positive. It means that pity and compassion, which were present in our country mostly in the period before 1989, are retreating. All in all, it can be stated that the attitudes of students of the secondary vocational school to pupils with disabilities are relatively positive, though far from being optimal yet. Nevertheless, attitudes to people with disabilities are not stable, they can change. J. Jesenský (1994) pointed to this variation in the interest in people with disabilities and their integration/inclusion while defining characteristic features of integration. One of these features is that integration has a dynamic character, i.e. it is not constantly in its prime and it is permanently threatened by regress.

Attitudes of parents to their own child with disability

Apart from positive attitudes of the society (especially of teachers, non-disabled pupils and general public), the attitudes of parents toward their own child with disabilities are extremely important. V. S. Sommers (1994) dealt with these attitudes some time ago; she introduced 5 basic attitudes (acceptance, overprotectiveness, rejection, hidden condemnation and open condemnation). On the basis of experience and interviews with parents and pupils with disabilities, these attitudes were extended to two more, labeled as *idealization* of own child with disabilities and *abuse*. The last one occurs mainly with parents from socially disadvantaged backgrounds. It is connected mainly to misuse of social benefits by parents, inducing children with disabilities to beg, steal etc. (cf. M. Bardiovský, L. Požár, 2011).

Self-assessment of pupils/persons with disabilities

Another field that can contribute to successful inclusion significantly is the field of self-assessment of persons with disability. This field has been dealt with not only from the theoretical perspective, but also in research. Minimal attention is paid to this field in our country (and not only in our country), although nobody doubts the importance of self-assessment.

In the research of I. S. Kon (1989) it was discovered that the wish to have a positive image of “I” often leads an individual to exaggerate their strengths and minimizing their imperfections. This is evidence of inadequate self-assessment, which can, however, play the role of psychological protection (it occurs quite frequently in case of persons with mental disabilities, but also people with hearing disability, less frequently in the case of people with visual disability).

F. Jervis (1959) while comparing blind and sighted adolescents, used the term of I, which he considered the core of personality. He believed that self-assessment influences behavior and adaptation of man significantly. To gain quantitative data he used *Chicago Screening Test* and to gain qualitative data he used *interviews*. In the interview he was interested mainly in how the probands described their person to someone unknown, what they think they excel in, what they will do in 5 years time, in 10 years time, etc. He discovered that the blind, in comparison to the sighted, think about their future more and that they assume that people accept them inappropriately. No significant differences were found in the current understanding of self and the term of ideal “I” (what they would like to be like). It was discovered that the blind suffer from strong inner tension, which results in them rejecting their negative characteristics and trying to maintain the most positive image about themselves. In contrast, in case the blind assess themselves markedly negatively, this situation does not have to create any extraordinary

tension if they simultaneously feel that their understanding of their own I is in accordance with the attitude held by the surroundings. Jervis saw two problems clearly: the attitude of the blind about themselves (the problem of self-assessment) and the problem of the attitudes of the society towards the blind, which was mentioned above.

A. Suslavičius (1978, in I. N. Nikulina, 2008) examined the social attitudes of people with visual disability. Meanwhile, he also noticed the attitudes of a person/pupil with disability to one's self and he discovered that the attitude of a person to one's self (self-assessment), together with the focus on social compensation and work, plays an important role in the processes of compensation and rehabilitation. He found that self-assessment correlates with all other foci of a man and has the closest relationship to the focus on social compensation. This fact enables the assertion that a person with a deep visual disability (and other disabilities, too), who assesses himself/herself adequately and trusts his/her strengths and possibilities, is more active in the social sense.

The latest research into self-assessment of pupils with disabilities was conducted under my supervision by G. Vodehnalova (2013). The research method was an adjusted questionnaire by I. N. Nikulinova (2008) for finding out the level of emotional component of self-assessment of pupils with mental disabilities and a semi-structured interview with educators of chosen schools. The outcomes suggest that self-assessment of pupils and young adults with mental disabilities aged 12-16 influences their socialization positively.

In the given three fields (attitudes of the society to persons with disability and integration, attitudes of parents to their own child with disability and self-assessment of pupils with disability) certain risks can be seen concerning contemporary integration, which is often carried out without the fulfillment of basic inevitable conditions, which have been discussed elsewhere previously (cf. L. Požár, 2006).

In conclusion, I have attempted to indicate some fields of inclusive pedagogy to which psychology of persons with disabilities contributes currently. It is clear that not all the possible scientific fields in which this scientific discipline can be important are included. For example, psychological diagnostics can be stated, too, because there exist certain particularities in this field that are not examined by the so-called "common" psychology. These include mainly determining "zone of proximal development" and the cultural-historical theory of Vygotskij, which is directly concerned with people/pupils with disabilities. Nevertheless, discussion on these issues can be found elsewhere (cf. L. Požár 2012a; L. Požár, 2012b).

Potential of inclusive education development from the perspective of psychology of persons with disabilities

This part is devoted to some issues that have not been sufficiently solved yet. The focus is mainly on the elimination of non-physical barriers which make inclusion difficult or even impossible.

Elimination of inclusion barriers

There are a number of barriers that hinder inclusion. Only some of them that are being currently inadequately addressed have been included.

Inclusion does not concern only children with disabilities, but also so-called non-disabled children that can have similar problems (e.g. isolation from a group). Only a few specialists have addressed the issue of inclusion in children and juvenile organizations so far, while from the perspective of inclusion these organizations (school clubs, too) are immensely important. Inclusion should be then aimed at the elimination of loneliness of a child as a discrimination factor, which hinders or slows down development and where there is some development at all, it leads to a contrary process: degradation. This has been aptly pointed out by the deaf-blind professor A. V. Suvorov (2013). Another barrier is seen in prejudices against people with disabilities, which are still present. Another problem that remains is meaningful communication with people with disabilities.

Professional help to families

Education within a family is of tremendous importance in the socialization of every child. It is in family that the child acquires first social skills, knowledge as well as habits of behavior. As many works on family and its functions can be found in specialized literature, they do not need to be repeated in this study. However, when there is a child with any type of disability in a family, the role of the family is more difficult and includes also other functions, which currently cannot be found in specialized literature. Even if such a family tries to fulfill all of the known roles which every family should fulfill, it is necessary to focus on other roles, too. This is often something that the parents do not manage without the help of specialists. It is in the help to families with children with disabilities where I see another perspective in the implementation of inclusion. It concerns these three functions: a) habilitation-rehabilitation, i.e. the renewal of psycho-physical and social status of a child with disability, their inclusion to social environment, habituation to normal life and work within their possibilities; b) correction, which consists of correcting, moderating or blurring deficiencies of psycho-physical development of children with disabilities; c) compensation, i.e. replacing or rebuilding the disturbed or insufficiently developed functions of organism, in adapting the organism to negative life conditions and in the effort to replace the disturbed, nonfunctioning or nonproductive working structures by structures that are relatively preserved, by compensation mechanisms (S. A. Zavražin, A. K. Fortova, 2005).

The main role of a family with a child with disabilities is the implementation of prevention of the stigmatizing image of “I” as an “ill” person, as a person with limited possibilities, with socially defined aspirations. If it fails, then there is a danger of the occurrence of undesirable behavior responses, discomfort and frustration. Obviously, in most cases a parent cannot manage all of this and therefore, the need for specialists who would work directly in a family, especially psychologists, special pedagogues, speech therapists, but also social pedagogues and others, emerges. Naturally, each educator and teacher should help parents with the development and education of their children, with their integration and sociocultural adaptation. However, further increase in the preparation of specialists is required to ensure productive cooperation with families and their professional preparation in the field of social activity. A specialist should be aware of the influence of positive and negative marriage relationships on the creation of child's personality and of the causes and possibilities of prophylaxis of marital conflicts. They should master the methods of diagnosing interpersonal communication practices among parents and children with the aim of being able to provide individualized support and effective and timely assistance.

Self-rehabilitation of persons/pupils with disabilities

J. Jesenský (1994) assumes that a successful sign of integration/inclusion is a high degree of self-rehabilitation, self-education and self-actualization. This is, naturally, a task of the persons/pupils with disabilities themselves. In this part, I will rely mainly on considerations of the deaf-blind professor A. V. Suvorov. In his dissertation thesis (1994) he writes that he realizes more and more often that he has to be thankful to absolutely all people he has ever met, whether they caused him suffering and sorrow or joy. "If I hadn't been through suffering, I would have never been able to value everything positive" (ibid., p. 13). Suvorov began to write poetry very early. Commenting on this, he writes, "I reached an opinion that while writing I have to rely on sensory and general-cultural material available to me, in any case, on what I know well, what I've been through, suffered through, otherwise, I would just imitate the others" (A. V. Suvorov, 1994, p. 14). He continues, "Despite everything, I consider the question of ways of existence without the sight and hearing to be secondary, although very important in order to assess cognitive possibilities regarding deaf-blindness. I focused my main research attention (the subject of his dissertation thesis was the examination of his own self-development; note L.P.) on how a man becomes and remains a personality, what it means to be a fully-valuable personality in an extreme situation of deaf-blindness. It regards acquisition and maintenance of human dignity in any conditions, in any role; in the role of a subject of knowledge as well as in the role of a subject of social communication..." (ibid.). Let me present one more quotation from his work, where the author expresses his opinion about so-called "subcultures". A. V. Suvorov (ibid.) writes in this regard the following. "When I became a "self-researcher", I realized deeply, almost tragically, that the outside world is not suited to me, a deafblind person, almost in no sense, apart from a single thing, by the way, ultimate – it is humanity of individual people. It is not my world. It is simply a strange world. But no other world exists and *it is possible to live in this world only with the help of people, who live in it*" (italics L. P.). I agree with the opinion of the quoted author that "self-isolation" is similar to death. It is not necessarily only a question of individual isolation, it also concerns group isolation. Therefore, Suvorov rejects the idea of various "subcultures" of the persons with disabilities. He writes that it is necessary to live together with the non-disabled in their world and to transform their world together into the world of the persons with disabilities. "It is necessary to examine the originating difficulties closely and peacefully together with the non-disabled and to search for the ways of their conquering together. The responsibility of the non-disabled in relation to people with disabilities is not to leave them to their fate or to do everything for them without their participation, but to help them orientate themselves and by the means of joint forces (definitely joint, in the course of human cooperation) to get out of any troubles and complications" (ibid., pp. 19-20). I believe that these words are the real challenge for real inclusion.

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1.2.6 Reflection of Inclusive Education in School Psychology

Educational and school psychology deal with current issues of inclusive education from the perspective of the examination of psyche changes under the influence of education (L. Ďurič, J. Grác, J. Štefanovič, 1991) and look at specific **psychological relations emerging from inclusive education. It focuses on the particularities of pupils with SEN (Special Educational Needs) and those aspects of school knowledge applied by teachers that are associated with education of all pupils including pupils with SEN and its connections.**

Psychological aspects of inclusive education that are dealt with in educational and school psychology may lie in the examination of the following aspects:

- learning, guided learning and teaching;
- requirements, conditions and means of learning;
- content aspect of learning and teaching;
- pupil's personality: self-concept, social-emotional development, performance, performance motivation and tiredness of pupils, success and failure of pupils;
- teacher's personality, teaching approaches of teacher and selection of methods;
- peer relationships and social preference, social acceptance and loneliness;
- classroom climate, social context of inclusive education;
- efficiency of inclusive education and its influences upon healthy development of pupils' personality;
- indicators of the inclusion level (Index for Inclusion).

Research, assessment and evaluation of the psychological aspects of inclusion and inclusive education from the perspective of educational psychology are relatively poorly included in professional and scientific publications. The same holds for the evaluation of the level of inclusion (Index for Inclusion) in relation to specific psychological aspects of inclusive education. Elaboration on psychological aspects of inclusive education and, mainly, comparative studies on education of children with SEN in inclusive environment and in mainstreaming are missing. G. Lindsay (2007), while discussing this fact, states in her study that educational psychology can contribute to the conceptualization of the nature, appropriateness and effectiveness of education for children with disabilities and special educational needs. The author focuses on the latter and the role of educational psychology in providing evidence regarding educational practice with particular reference to inclusive education/mainstreaming. The author reviewed literature on the effectiveness of inclusive education/mainstreaming from the point of view of educational psychology. The focus was on the evidence of effects in terms of child outcomes with examination of evidence of processes that support effectiveness. The review covers a range of SEN and children from pre-school to the end of compulsory education using the method of historical review of evidence on inclusive education/mainstreaming. The core of the paper is a detailed examination of all the papers published in eight journals in the field of special education from 2001 to 2005 (N=1373). Only 14 papers (1.0%) were identified as comparative outcome studies of children with some form of SEN. The measures used varied but included social as well as educational outcomes. Other papers included qualitative studies of inclusive practice, some of which used a non-comparative case study design while others were based on respondents' judgments or explored process factors including teacher attitudes and the use of teaching assistants. Inclusive education/mainstreaming were promoted based on:

1. rights of children to be included in mainstream education,
2. proposition that inclusive education is more effective.

According to G. Lindsay (2007), qualitative studies in the field of inclusive education were used to investigate the progression of children but some did not provide sufficient data to allow assessment of the findings. Case studies claim a variety of gains for students with significant SEN, but no data are presented to support this conclusion. Other studies typically focus on processes rather than child outcomes, often using very small samples. M. J. Hanson et al. (2001) found that only about 10% out of 25 children educated originally in inclusive preschool settings remained in inclusive settings five years later. They identified five factors influencing this change:

1. professional influences;
2. ability of families to access information;
3. influence of advocates;
4. match between family and school needs and expectations of a child;
5. family characteristics.

This qualitative study based on annual interviews and observations reveals the tensions between a desire for inclusive education and the problems of meeting children's needs with the resources available. Other case studies have focused more on the processes operating within schools rather than on the children, suggesting possible areas for development, but in the absence of child level data these findings are speculative (e.g. S. Carrington, J. Elkins, 2002, in G. Lindsay, 2007).

One of the areas that educational and school psychology deals with in respect to pupils with SEN is attitudes of teachers to these pupils and inclusion as such. It has been demonstrated by foreign research projects aimed at the examination of teachers' attitudes toward inclusive education and children with SEN (F. L. Wilczenski, 1995). The authors P. Subban and U. Sharma (2006) report on the findings of a study designed to explore the perceptions of primary school teachers (122) toward inclusion of students with disabilities into general education classrooms in Victoria, Australia. Specifically, the study investigated the relationship between particular demographic factors and teachers' attitudes and concerns about inclusive education. The ATIES – Attitudes Toward Inclusive Education Scale (F. L. Wilczenski, 1992), and the CIES – Concerns about Inclusive Education Scale (U. Sharma, Desai, 2002, in P. Subban, U. Sharma, 2006), were utilized to determine participants' attitudes and their level of concern about the inclusion of students with disabilities into mainstream settings. Participants who reported having undertaken training in special education were found to hold more positive attitudes and to experience lowered levels of concern about implementing inclusive education. In addition, participants with a family member with a disability, and those who possessed some knowledge of the Disability Discrimination Act (1992) exhibited more positive attitudes toward including students with disabilities, while participants with a close friend with a disability and those who felt more confident about their roles as inclusive educators, experienced fewer concerns about implementing inclusive education. It can be stated that attitudes toward pupils with SEN are connected to the change of the way of thinking and change in the behavior towards pupils and dealing with them. However, the problem may be represented by the current multivalent, even opposing opinions of parents, teachers and specialists on inclusive education. L. Požár (2010, p. 78) notes that if we want change attitudes, it is necessary to influence the holder of information, an opinion. According to the author the

research outcomes confirm that attitudes of the society toward people with SEN are changing in a positive manner, but they cannot be considered optimal yet. Present-day civilization works with no regard to the “weak”, it is largely dominated by the reluctance to do something for people with SEN and people with SEN have a very low social status and many problems with school, social and work integration. There are numerous personality and professional demands made on an educator in inclusive education and quality undergraduate and post-graduate study in the field of inclusive education is vital. As J. Gajdošíková Zeleiová writes (2012, p. 252), “professional way of handling specific situations is associated with the pedagogue’s ability to provide clear, comprehensible, age appropriate, gradual, specific and partner’s communication channel adequate instruction for all participants of the process, which ensures equal distribution of power in a group”. According to research by E. Avramidis et al. (2000), attitudes of mainstream teachers towards inclusion of children with special needs in mainstream schools were surveyed soon after the release of the Green Paper. The survey was carried out in one Local Education Authority in the south-west of England and the sample consisted of 81 primary and secondary teachers. The analysis revealed that teachers who had been implementing inclusive programs, and therefore had active experience with inclusion, possessed more positive attitudes. Moreover, the data showed the importance of professional development in the formation of positive attitudes towards inclusion. In particular, teachers with university-based professional development appeared both to hold more positive attitudes and to be more confident in meeting the IEP requirements of students with SEN. The role of training at both pre-service and post-service levels in the development of teachers’ support for inclusion is discussed.

Educational/school psychologist and inclusive education

School psychology is closely connected to the direct application of knowledge of psychological sciences in inclusive environment and inclusive education through its theoretical-applicatory foundations and the activity of *educational/school psychologist*. For an *educational/school psychologist* a pupil with SEN in an inclusive environment is a pupil situated in a specific educational situation just like the other pupils and he/she can become a psychologist’s client, as well as the whole class or group where the pupil with SEN is situated. The pupil is approached with regard to inclusion, inclusive environment and inclusive education. According to P. Hick (2005), inclusion is a central issue for educational psychologists today, yet they have often been portrayed as gatekeepers to special provision. One approach for educational psychologists is to promote more inclusive practices in schools through the Index for Inclusion as a tool for consultation. The author presents a study of educational psychologists acting as “critical friends” to schools during a pilot project to develop the Index for Inclusion in 1999. The role of a critical friend was investigated through interviewing educational psychologists and others. Educational psychologists’ experiences may be helpful to colleagues interested in developing approach to more including practices. At the same time, the educational psychologist has an irreplaceable place in intervention activity with children who are being victims of bullying at school. According to research, children with SEN become victims of this specific form of violence more often than their non-disabled contemporaries (S. Modell, 2005, in J. Raskauskas, S. Modell, 2011). The risk that pupils

included in mainstream schools will be tyrannized, e.g. meeting with various forms of social exclusion or facing non-physical forms of bullying, is relatively high. The majority of studies dealing at present with the issue of bullying of children with SEN, especially disability, show that a child with disabilities has a two, even three, times higher chance to become a victim of bullying from the side of non-disabled children and up to 85% of children with SEN have personal experience with bullying (Ability Path, 2012). C. Forlin (2010), an expert in the field of educational psychology who deals with the questions of inclusive education and inclusion, talks about the specific role of a school psychologist who can provide a case study of the tensions experienced by a system in transition between a very traditional, highly segregated education system, to one that is actively promoting the whole school approach to inclusion. He deals with the questions of the development of inclusive education and the identification of quality learning outcomes for students, the changing role of the educational/school psychologist. He points to the fact that educational psychologists find themselves caught in a web of conflicting demands, while they continue to struggle to create a role for themselves within the network of special education. Inclusion has had an enormous impact on the role of the educational psychologist in supporting the changed practices. The educational psychologist as a specialist at school has to face a problematic position despite their legislative anchoring within educational counseling, often due to a disunity of approaches and requirements laid on their work. This affects both diagnostic and intervention work with pupils with SEN. A school has the opportunity to employ school psychologists as well as special pedagogues as components of the system. Educational counseling and prevention with a specific content and plan of the work may take place, while both meet pupils with SEN on a daily basis in practice, in the classroom groups of the integrated or those led by a so-called individual approach on the basis of recommendations of corresponding Centers of Educational-Psychological Counseling and Prevention. They work with them, their parents and teachers. Their diagnostic, counseling, consultation, prevention and intervention activity in connection to these pupils is inevitable. In spite of this fact, their formal powers and possibilities may be limited and the binding written declarations on school integration can be issued only by authorized counseling institutions included in the network of schools and school institutions. In order to increase inclusion in school environment M. McKeen (2012) recommends the following points in connection with the positions of specialist employees of a school (school psychologist):

1. support and development of social skills of the pupils as well as skills of self-assertion and self-advocacy;
2. helping a child to improve and learn non-confronting verbal responses, improvement of speech and language skills;
3. support from the side of the employees of a school (personal involvement in relation to school);
4. education of peers of pupils with disability, support of empathy and understanding;
5. support of peer relationships and contact with mentors;
6. provision of “safe” environment for the pupil, regular contact with a school psychologist, school special pedagogue, educational counselor and a class teacher.

Educational psychologist and pupils with conduct disorders

Among pupils with SEN who the educational psychologist works with are children with conduct disorders, including children with the ADHD syndrome. Diagnostics of conduct disorders can be questionable due to unclear borders between a clearly expressed conduct disorder and problem behavior of a child as a less accentuated problem expression. Apart from the term 'conduct disorders' the terms 'behavior problems' or 'problem behavior', 'educational difficulties', 'educational problems', 'disturbed behavior', 'deviations in behavior' appear in literature and expert discussions, while their meanings more or less overlap. They denote deviations from normal behavior, which causes educational difficulties and problems in social relations. Educational problem behavior is understood as a socially negatively assessed way of behavior and experiencing, i.e. disturbing the social and legal norms as well as emotional disturbance, while familiarity with these norms is expected, as well as mental health and developmental inadequacy. It means the undesirable demonstrations of behavior characterized by social nonconformity, i.e. behavior that does not respect the settled social norms, while it may range from deviation in behavior manageable by adequate educational methods to more serious conduct disorders that can take a social dimension. The disunity in judging and assessing demonstrations, psychic changes in children and expected patterns of behavior is reflected also in the fact that within psychological sciences a classification of conduct disorders that would be generally accepted in relatively different conditions of applied disciplines has not been created yet. According to M. Vágnerová (2004) three basic conduct disorders of a pupil at school are differentiated:

1. Children who do not do well and who do not perform according to the requirements of the school. It is necessary to find out whether a child is actually capable of reaching the required performance. From a teachers' perspective children who have specific conduct and learning disorders are disadvantaged. The teacher considers their abilities normal, however, their motivation or willingness is considered problematic. Frequently it may happen that a child cannot influence his/her attention by his/her willingness.
2. Children with problem behaviour. They are aggressive to other children around; they disturb classes with their scenes. The peculiarities in the field of behavior can be influenced by a range of physical or psychic causes.
3. Children with problems with emotional experiencing. The child demonstrates excessive anxiety, over-sensibility and attracts attention also by their dissimilarity from other children. In addition to these demonstrations the most frequent conduct disorders also include defiance, disobedience, childish lies, thievery, escapes, roving and others.

The ADHD syndrome is the most frequent neurobehavioral childhood disorder (C. J. Homer et al., 2000) and it is the most frequent chronic health disadvantage which influences school-age children. It is a frequent cause of problem behavior at school. The basis symptoms of ADHD include subtleness, hyperactivity and impulsivity (M. I. Reiff et al., 1993). Children with ADHD display other significant problems such as school problems, insufficient results (S. S. Zentall, 1993), problematic interpersonal relationships with members of their family and peers (B. W. Almond et al., 1999) and low self-esteem. Early recognition and diagnostics of ADHD can significantly influence the educational and psychosocial development of the majority of children with ADHD (A. Baumgaertel et al., 1995) at primary school. Diagnostic criteria of ADHD are formulated in the 4th version of "Diagnostic and Statistical Manual of

Mental Disorders” (DSM-IV, 1994) and they include demonstrations in the following categories, characterized in detail: Attention, Hyperactivity and Impulsivity. No tools used in the primary treatment of a child with ADHD can assess the character or a degree of functional damage of these children reliably. Information about behavior gained from parents and school are evaluated by a doctor (neurologist) as attached symptoms. The task of a school psychologist in an inclusive environment, within the identification-diagnostic activity, is to diagnose psychic dispositions of a pupil with ADHD, his/her psychic processes, features and functions in a complex manner. At present, the dispute between psychometric and clinical diagnostic strategy has been restrained and both strategies find their actualization in a school psychologist practice. The application of psychological diagnostics is “reasonable even when the aim is not only a selection of people, but their formation, too” (J. Vonkomer, 1990, p. 164).

The systematic formation and development of individuals is taking place especially at school and school environment, thus, psychodiagnostics in the school psychologist’s work at school is of critical importance. Its contribution is in the recognition of the individuality of the personality of a pupil with ADHD by the means of psychodiagnostic methods. Other tasks of a school psychologist include consultation and counseling activities with parents and teachers within the improvement of the quality of education of all pupils, not excepting the pupils with the ADHD syndrome in any case. Loneliness is the problem of these children; they are often unacceptable, not fully valuable partners for their peers. It is necessary to work with the whole class to create an inclusive environment that can express support for each pupil. In this case, we are already talking about intervention activities: the implementation of training programs for the acquisition of social skills. The training is focused on the elimination and removal of negative demonstrations of behavior, for example, by means of the technique of desensitization, modeling or the strategy of self-control and self-strengthening, or the control (monitoring) by other persons, schools psychologist or teachers. The close cooperation with a school psychologist devoted to the psychological development of personality, social skills and emotional intelligence is vital (Ž. Mácová, 2006).

Conclusion

The core of inclusive education lies in a healthy social environment; which is beneficial to all children; whose creation requires pointed effort of all involved, including specialists in possession of high-quality knowledge and experience: special pedagogues and school psychologists. Inclusive environment and inclusive education as a goal, on the other hand, from a psychological point of view, provides all participants with value that is included in inclusive education and enables the development of fundamental positive features of a personality. K. Janiš jr. (2012), in connection to inclusion, mentions an interesting term; he speaks about the so-called “learning dividends” explicitly as one of the goals of education in the Norwegian educational system. It is a kind of added value which brings more to its participants than just acquisition and application of information. In inclusive education, precisely, participants gain value that is associated with stereotypical images about other groups. The pupils should be aware of the fact that their responsible approach to learning will have a positive impact on their future life. School psychologists build their activity on this premise, too, within the diagnostic and intervention activity in classrooms where pupils with SEN are present. School psychology in the context of

inclusive education applies the knowledge of all psychological sciences, and related sciences, which have a certain relationship to school and education practice, to inclusive education. It includes specialist psychological practice as well as educational practice and teacher practice. The knowledge of educational psychology, which examines the psychological aspects of education in general, is not sufficient. According to M. Valihorová (2009), it is the application of applied psychology to school environment and the tendency to apply all knowledge, which offers support to schools and thus also to inclusive education. One of the main pillars is the specialist, the expert, the school psychologist, who, through their presence in the school environment, offers substantial support to inclusive education. He/she is not just a psychologist involved in diagnostic and intervention activities for children with SEN, but a psychologist of the school and its participants, i.e. of a place where inclusive education is being implemented and therefore, he/she has an important position within inclusion.

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1.3 Applied Educational Disciplines

1.3.1 Reflection of Inclusive Education in School Management

(Cooperation or/and Competition between Special and Mainstream Schools for the Education of Pupils with Special Educational Needs)

Introduction

In Hungary the situation with special and integrated education of pupils with special educational needs (SEN) has been that of equal opportunities since 1993. The parents have the right to choose the institution they like. Before 1993, the majority of children with SEN attended special institutions. In Hungary, a large and highly professional institutional network is available. Since the Education Act of 1993 was passed, the proportion of pupils with SEN participating in integrated education has increased gradually and we can now say that there are more pupils with SEN in mainstream institutions than in specialised institutions. At the same time, the number of pupils in special institutions has decreased, and the needs of the pupils attending these are more serious and complex. There are several reasons for this situation: on the one hand, the gradual acceptance of the approaches of inclusion; the continuous decrease in the school-age population, and the policies and regulations of the governments which support integration. Parents of children with SEN have also experienced strong pressure.

The challenges facing special institutions today are how to meet the changed circumstances and how to provide their services in the integrated education framework.

The main topic of this paper is to share our 20 years of experience in the development of the institutional system which provides services for integrated pupils with SEN and cooperation and competition between the special and mainstream schools in the education of their students. The focus is on the aspect of the school management, how they can manage their school to get the best position, how they can provide the services in the best possible way and what the attitudes of the participants of the process are.

Historical overview

In order to understand the current situation in Hungary, it is essential that the institutional system which is responsible for the education of pupils with SEN should be presented. Since the 1800's several special institutions have been established for the different types of pupils with SEN throughout Hungary. A widespread, well-differentiated network of varied institutions was built up, a process which is not finished yet since there are new groups and classes especially designed for example for pupils with autism spectrum disorder. The changing role of the special institutions took place at the turn of the 20th and the 21st century. Well-established institutions have lost more than half of their students in the past two decades. With the increasing rate of integrated education, it became clear that it was of utmost importance to provide a wide

range of services for pupils with SEN at local schools, which resulted in the dissemination of knowledge accumulated in special institutions. In western countries the so-called special educational centers or resource centers have been set up. In Hungary they were independent of the special institutions. One important characteristic feature is that they provide exclusively special educational services (Y. Csányi, 1990; G. Papp, 1995, 2004; Gerebenné, 1996; Zs. Mesterházi, 1998). In Hungary, however, institutions for children with hearing and physical impairment were established in the 1970's. These formed the basis from which today's Unified Special Educational Methodology Centres emerged (M. Kőpatakiné, 2004, 2006, 2009; M. Faragóné Ész, G. Papp, 2011). Earlier, these centres only had a special institutional profile, but nowadays they provide both special educational and integrational services. The Unified Special Educational Methodology Centres with a wide range of services aim at helping mainstream schools to integrate pupils with SEN to handle their special needs. On the one hand, the primary target group of their services are the pupils with SEN (specific development, therapies, equipment rental); on the other hand they also support mainstream teachers and communities (inclusive attitudes, special methodologies, technics, differentiation, retraining, etc.). The cooperation with mainstream institutions and teachers created an absolutely new learning situation, which meant challenges for the special teachers at the Unified Special Educational Methodology Centres, and not only was this cooperation a burden for them, but also a change in their working conditions (A. Mile, G. Papp, 2012).

Cooperation – competition processes

Undoubtedly the principals of these institutions had to face different challenges (such as the decreasing number of pupils, partial change of profile, need for cooperation with mainstream schools, etc.). They had to consider how they could survive in the changed circumstances and secure a position for their institution among those providing services for integrated pupils with SEN. At the same time mainstream schools began to accept pupils with SEN as a result of extra public financial support from the government for these students. However, the mainstream schools needed special teachers who could provide special services for students with SEN. For this reason there was both cooperation and competition simultaneously among the two types of institutions. The picture is slightly ambiguous because neither the process of cooperation, nor that of competition is clearly positive or negative. Cooperation among partners can be formal, if the intensity is low, or there is a lack of partnership. Similarly, the competition processes can increase the activity of participants and the quality of their work. Competition, if both special and mainstream schools undertake to educate pupils with SEN, could move the system in a positive direction by increasing more flexible services responding to individual needs and continuous and flexible adaptation. Paradoxically, competition can have a positive impact on the inner processes by increasing efficiency, such as the cooperation of participants (pupil, teacher, special teacher, parents, caregivers) in the development process. And as such it is both a challenge and an opportunity for the participants to find a balance between the cooperation and competition processes, and to benefit from them.

Strategy of winner institutions

The successful institutions have established a strategy responding to the changed conditions. They have developed many new services with which they can supply the pupils with SEN integrated into mainstream institutions. They perform a wide range of activities such as providing peripathetical teacher service, in-training services, professional courses, development and dissemination of professional methods and materials, direct support to the mainstream institutions and parents, special individual or group therapies for pupils with SEN, counselling, etc. (D. Johnstone, 1999). The aim is to accumulate professional knowledge and experience in these institutions, as well as to safeguard the working conditions of competent special educational teachers (G. Papp, M. Faragóné, 2007; G. Papp 2008; M. Kőpatakiné, 2006).

These institutions are characterized by a high level of innovation, for example in the adaptation of school materials or in equipment rental. There is intensive and varied cooperation between mainstream and special institutions. These processes fit into the general European trends (E. McPherson, 2011; Réthyné 2002). The most common ways of cooperation are team teaching; common planning and evaluation among the special and regular teachers; common programmes between the mainstream pupils and pupils with SEN, and initiatives to involve the parents. The fourth characteristic is connected to cooperation which is called interoperability. This means that pupils with special educational needs are educated in the school that is the most optimal for them. Although the Unified Special Educational Methodology Centres have partially retained their original special educational profile, they also supply integrated pupils in partner mainstream schools, and there is a possibility to find the most flexible forms of care for pupils with SEN, such as partial integration, changing institution during the school year, increasing the intensity of services, etc. These flexible forms are consistent with the concept of the least restricting environment.

Hindering factors

In order to understand the present state and the different developmental level of Unified Special Educational Methodology Centres, it is important to note that the aim of the establishment of the Unified Special Educational Methodology Centres was survival. Targets, values and rhythm of changes were different, and the acceptance of changes inside these institutions evoked many emotions. The primary drives of the transition were the considerable decrease in students in the special school side; meeting the requirements and expectations of the Education Act; the availability of sources intended for programs supported by the European Union; the pressure of the Education policy as well as parental needs with regards to getting access to and extra help in local mainstream institutions. Some other motives, mainly on the part of mainstream institutions, also emerged. These included reducing learning difficulties of normal students and meeting the challenge of integration. According to the results of our survey (P. Zászkaliczky et al, 2012; G. Papp, A. Perlusz, 2012.) on Unified Special Educational Methodology Centres in Hungary, the transition was not accepted in a unanimously positive way either in special institutions, or in mainstream schools. At the beginning of the process several special teachers claimed that mainstream teachers would be incapable of teaching pupils with SEN due to a lack of human and infrastructural facilities. They were worried both about pupils with

SEN getting into mainstream institutions and about their own status. They were partly right, however, as it is the special teachers that should have taken on the task of supplying the missing services, and helping to create the required conditions. Mainstream institutions were supposed to give account for the missing conditions that principally special teachers were entitled to do.

At the same time it was a significant recognition. If participation in integration is unavoidable, then special teachers at the Unified Special Educational Methodology Centres should be in charge of this field with their expertise and professional knowledge. It can be stated that many institutions extended their profile with integrational services due to external circumstances, i.e. the process was not based on deeply rooted principles.

We expected a sense of instability among mainstream institutions connected to how they could provide the conditions required by the law for the integration. Several public institutions did not intend to cooperate with Unified Special Educational Methodology Centres, but they tried to establish the human conditions inside their own institution. Obviously, this solution has several advantages, e.g. faster reaction to problems in connection with pupils with SEN and a better partnership with mainstream teachers, etc. At the same time a lack of exchange of expertise and of supervision may emerge. It also meant some further problems among teachers who had no previous tradition of sharing information and knowledge with each other. In addition, horizontal learning was not common so they did not help each other with new methods. This is what makes it difficult for mainstream teachers and special teachers to cooperate. Both of them are used to taking responsibility for their own classes alone and being independent within certain framework.

Head of school dilemmas

The survey mentioned above (P. Zászkaliczky et al, 2012; G. Papp, A. Perlusz, 2012) discovered many factors causing difficulties mainly for the headmasters of Unified Special Educational Methodology Centres and mainstream institutions. The most important are the following:

- Personal and professional conflicts, arising between the two profiles of Unified Special Educational Methodology Centres. While the external acceptance of the newly established services was on the rise, more and more mainstream schools made use of the services, which caused conflicts and frustration among the special teachers working in the old, special school profile. The heads of schools had to handle these conflicts and those coming from the different way of managing work. Which way of special educational work is harder? While the special teachers in the old, special school profile work with smaller groups of pupils, the state of these students is more severe, their needs are more complex. They have to find more and more new methods to be efficient. Special teachers working in the integrated system have to work in new places, new institutions, in a system of new relationships. Their working conditions are also significantly more uncomfortable.
- There has been tension caused by the difference in the numbers of catered pupils, because the successful Unified Special Educational Methodology Centres help considerably more pupils in integrated setting than those in the traditional special school profile.
- Stress was experienced among the colleagues who had more working experience and those who were new graduates. The knowledge of the newly-qualified professionals is more up-to-date, they are open to innovations, motivated and want to try out what they

have learnt during their special teacher training. Although they have learnt the most advanced methods and procedures in helping integrated students both in theory and practice, they have no working experience and have fewer strategies for handling daily problems. They are more idealistic, they believe that it is possible to apply the theoretical knowledge or school experience they received during their training in exactly the same way in the real world of school.

- Those colleagues who have much professional experience can easily manage daily situations as they have more experience in the cooperation. However, their earlier experience comes mostly from the special school's profile, which in most cases leads to their being pessimistic concerning integration. Negative experiences make them cautious and, in addition, they are not necessarily familiar with the new methods and integrational practice, etc.

Linking the two separate yet complementary forms of knowledge, harmonizing the effective elements from both of them can result in efficient team work, and this is the key to successful and effective care of pupils with SEN.

- The school staff is divided because of the burden of integration. This is mainly characteristic of mainstream teachers, some of whom are open to new ideas and innovation, and others who are not. On the one hand, there are those who regard any new tasks, e.g. those in connection with integration, as a challenge, whereas these tasks mean an obstacle for the other half of the staff, because they do not feel competent enough.
- Mainstream institutions feel the difficulties of meeting the expectations of both the clients and local authorities, which pressurizes the schools to set up more homogenous groups with students with better skills, which hinders the process of integration.
- Mainstream teachers do not have sufficient means to handle individual differences, i.e. they lack knowledge and experience with the use of the methods of differentiation. As a result they have to cope with many practical problems.

It is a big challenge for the heads of institutions to adapt to the needs of parents, partner schools and authorities as well as to the changes of education policy on a daily basis. Furthermore, they are supposed to pay attention to harmonious internal relations. This requires a flexible personality open to innovation and changes, capable of building an adequate strategy for handling processes in a global way.

Self-definition and future

Finally, it is worth overviewing what self-definition and the future of Unified Special Educational Methodology Centres heads are like in 2012 at the beginning of the changes in the Education Act. According to the results of the survey mentioned earlier (D. Zászkaliczky et al, 2012; G. Papp, A. Perlusz, 2012), the need for development touches upon two areas: first, they need methodological changes in the special school profile, as a result of the deterioration of pupils' condition. In terms of further development, there is a need to go in the direction of individual help and therapies, instead of education in groups. This raises the need to employ even more special teachers. The second direction of development specified by heads of schools is that of improving and optimizing the integrational services. There is a clear need for scientific, evidence-based examination and evaluation of special needs education too.

According to the self-definition formulated by heads of institutions, the main profile of the Unified Special Educational Methodology Centres today is that of helping pupils of SEN both at special schools' and in integrated settings. Our research has shown that both profiles have legitimacy and neither form can be considered more valuable in itself. We should take many factors into account either together or separately in order to find the best way for education of pupils with SEN.

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1.3.2 *Reflection of Inclusive Education in Leisure Time Education*

Leisure time education as an applied educational discipline focuses on questions of non-formal education of individuals with disabilities in an inclusive environment. On the basis of empirical findings and current scientific knowledge it provides theoretical basis mainly for the creation of inclusive programs.

Critical analysis of current state

The existing development of inclusive education has been dominantly oriented toward questions associated with teaching-learning process since from the perspective of practice it required primary attention. Implementation of inclusion into other educational fields, except into special-educational counseling, has fallen significantly behind until recently. It is evident not only in a considerably lower number of professional sources on non-formal inclusive education in comparison to formal education, but also in the absence of official statistical data about participation of pupils with disabilities in extracurricular activities, either within schools or school institutions. These, as well as other factors, which will be discussed later, add to the fact that the inclusion of pupils with disabilities in non-formal education does not currently meet the requirements of the UN Convention on the Rights of Persons with Disabilities (2006, Article 24, 30). Despite the existence of international pro-inclusive documents that contribute to the legislative promotion of inclusive education in signatory countries, the application of inclusion in school organizations depends mainly on school policy at the lowest level, i.e. on the management of the organization and involvement of specialist personnel. It holds especially for the countries of the central European region, which are at present, according to V. Lechta (2010), situated in an inter-stage of integration and inclusion. The situation is rather different in the countries of Western Europe and transatlantic countries due to earlier application of inclusion to practice as well as strong legislative support (e.g. school act in the USA *No Child Left Behind* (2001), which demands consideration of educational needs of all pupils in all educational environments (R. Villa, J. Thousand, 2005).

While applying inclusion to leisure time organizations (similarly to application of inclusion to mainstream schools), crucial role was played by parents as well as by the non-governmental sector. K. Miller and S. Schleien from Greensboro University (2000) in the introduction to the information guidebook *A Community for All Children* (A Guide to Inclusion for Out-of-School Time) state that the lack of opportunities for leisure time activities for children with disabilities in the state of Carolina was led to a parent-specialist cooperative initiative aimed at solving this problem. Their first official meeting was held in September 1998 and its outcome was a foundation of *School Age Solutions*, an organization which started to promote the ideas of inclusion to leisure time institutions and to promote the need to create inclusive programs for children with disabilities in the state of Carolina. The organization *Kids included together* (state of California), already well-known at present, originated in a similar way. Its aim is to “provide learning opportunities that support recreation, child development and youth enrichment programs to include children with and without disabilities”. Organizations of this kind have been founded in other countries of the world and play an important role in spreading the ideas of inclusion in the field of leisure time.

Parents of children with disabilities play an important role in the process of non-formal inclusive education at present, too, mainly at the individual level. Research indicates that diversity of activities and the environment where they take place are impacted by family income, completeness versus incompleteness of a family and the education of parents. In the research by M. Law et al. (2006) children of parents with low income, low education and children from incomplete families showed lower level of diversity of activities than children from complete and well-situated families. On the other hand, C. Imms et al. (2008) found that children with disabilities take part in the majority of their leisure time activities with their parents or relatives regardless of the demographic characterization of the family. International research focused on the examination of leisure time activities of families with a child with disability and their impact on quality of life (International Family Quality of Life Project, B. Čagran, M. Schmidt, I. Brown, 2011) indicate that families of different nationalities have different possibilities of spending leisure time and receive unequal support from institutions in their countries and thus assess the quality of life from the aspect of leisure time differently. S. Schleien, a prominent specialist in informal and non-formal inclusive education in the USA, who has been dealing with inclusive education since the 1980s (with the focus on integrative education first), on the basis of numerous empirical findings, points to the truthfulness of a well-known proverb in western culture: “The Family that plays together, stays together.” (S. J. Schleien et al, 1997), i.e. common leisure time activities support cohesion and satisfaction of a family (J. Mactavish, S. J. Schleien, 1998).

Barriers of non-formal inclusive education

Participation of pupils with disabilities in recreation and leisure time institutions is hindered by various obstacles. In specialist literature these are labeled as barriers of inclusion. Identification of these barriers and attempts at their removal have been the subject of empirical studies and professional discussions since the 1990s. Despite the efforts of competent specialists have identified a number of these barriers and proposed effective strategies to address them (cf. S. J. Schleien, P. Germ, MacAvoy 1996; J. Pivik, J. McComas, M. LaFlamme, 2002), they persist in some measure even today (L. Anderson, 2012). The providers themselves are aware of this problem, too, which is demonstrated in official documents where they state their attitude to inclusion. National Recreation and Park Association Position Statement on Inclusion (USA) points, among other things, to difficulties with the removal of environmental, physical and attitude barriers (in M. J. Carter, S. P. LeConey, 2004). The majority of authors agrees that the most significant barrier is attitudes, which can have negative, even discriminatory character; they can express fear and uncertainty emerging from lack of information. L. Anderson (2012) talks in this connection about a medical model of disability that helps maintain of these attitudes. I assume the ambivalent attitudes to be negative to a certain extent, too; they can change against persons with disabilities due to negative experiences. Inadequate attitudes often result from the lack of social contacts and interactions with individuals with disability and they are partly connected to inappropriate assessment of abilities and particularities of persons with disabilities. E. Tsai and L. Fung (2005) state, on the basis of available research findings, that from the perspective of people with disabilities social barriers are a more significant barrier than physical limitations arising from their disability. This research finding was at the same

time verified in a research project on barriers of implementation of sport activities of 149 pupils with hearing disability carried out by the above mentioned authors. On the other hand, intrapersonal barriers of people with disabilities connected mainly to the lack of skills and motivation need to be considered, too; interpersonal barriers like the absence of a person who the individual would attend the given activity with; as well as structural barriers connected to the lack of information and inadequate or absenting adaptation to the environment and the process of activity (E. Tsai, L. Fung, 2005). Finally, it is important that the implementers of non-formal inclusive education themselves identify with the principles of inclusion and do not prefer participants without disability. J. Herbert (2000) found that experiential therapists (N=159) perceived disabled and non-disabled participants equally, but preferred activities with non-disabled participants more than with those with physical disability. The outcomes of a nation-wide research project in Minnesota (S. J. Schleien, P. Germ, MacAvoy 1996) discovered that insufficient skills of personnel as well as “participant-to-staff ratio inadequacies” were the second most significant barrier in the organization of inclusive activities (for the completeness of information, it should be added that financial barriers, i.e. insufficient funds for hiring disability specialists and securing additional equipment, were found to be the most important).

Potential of the development of inclusive education from the perspective of leisure time education

While considering the perspectives of the development of leisure time education in the field of inclusive education, we should not omit examples of good practice, a valuable source of tried and tested strategies as well as a challenge for standardization. Successful projects described in the works by G. Kassing (2010), S. Schleien, K. Miller, M. Shea (2009) and many others (not mentioned here due to the limited range of the chapter), determine the direction of further progress in non-formal inclusive education. The application of inclusion in all educational environments currently requires a transdisciplinary approach, which lies in the cooperation of specialists and parents of children with disabilities. Taking into account that parents play a crucial role in choosing leisure time institutions for their child as they usually provide them with transport and other services, I hold the opinion that greater involvement of parents in the decision-making and planning process of non-formal inclusive education might be the perspective for the future. This approach was also certified in mainstream school where parents are active members of specialized teams and together with specialists they regularly plan and assess the progress of inclusive education (cf. M. Vágnerová, 2013). The institutions can invite parents from inclusively focused organizations or address them directly through schools. Consideration of creating a support service (e.g. transport service) for children whose parents cannot provide the transportation to the institution could be worthwhile.

Even though my intention is to highlight the perspectives of non-formal education from a scientific point of view, I have to address, at least marginally, economic aspects, without which it is impossible to provide fully valuable inclusive education. Non-formal education, in contrast to formal education, has an activity character and it is based on the implementation of leisure activities of diverse orientation, which require specific expenses in terms of aids and equipment. If subsidized institutions do not dispose of sufficient sources for the adjustment of the environment and material equipment necessary for the participation of individuals with

disabilities (debarrierization, provision of special aids, etc.), they cannot create adequate conditions founded in the UN Convention on the Right of Persons with Disabilities (2006). In this connection the financing of assistant inclusive personnel also needs to be mentioned, who, as I. Patterson (2007) and S. Schleien, K. Miller, M. Shea (2009) state, take part in the organization and implementation of activities as well as in the management and supervision of educators. Such an employee also plans and coordinates the process of inclusive education and cooperates with everyone involved, i.e. management, specialist personnel, parents and children.

Awareness programs certified in formal and non-formal education have proved to be effective in removing attitude barriers towards non-formal inclusive education. The essence of these programs is that they bring the particularities of disability and associated difficulties closer to non-disabled pupils through experiential form. The majority of experimental studies points to their contribution at least in cognitive plain, which was also verified in the implementation of a medium-term program in a school club (see V. Javorská, 2012). The interviewed participants disposed of accurate knowledge about selected types of disability (visual and hearing disability) after the program was over; they were able to state examples of assistance to potential classmates with disability; they reevaluated their attitudes to inclusive education and realized the importance of inclusive training, which they considered important for the pupils with disabilities, too. In inclusive groups, where a child with disability does not have a good social position or his/her personality characteristics hinder establishing social interactions, it is necessary to implement supportive programs through which the strengths of a child with disability and particularities of communication with him/her are brought closer to non-disabled pupils. Peer programs focused on engaging such pupils in social interactions are appropriate for systematic effect (N. Bizová, 2012). Thus, from a prospective aspect it is considered necessary to implement similar programs in all educational environments, which would remove negative attitudes emerging from the lack of information and knowledge about the particularities of people with disabilities.

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Non-formal education represents great possibilities for the fulfillment of the ideas of inclusion. It is one of the indicators of inclusive education successfulness, since, according to youth with disabilities, real inclusion begins behind the classroom door, outside school (V. Lechta, 2012). This fact is also verified by research conducted by C. Wendelborg a Ø. Kvello (2010), according to which social acceptance of a pupil with disability and peer intimacy in a school classroom depend on social participation of a pupil with disability with non-disabled peers in leisure time activities. Therefore, creating opportunities for non-formal inclusive education contributes to making inclusion not a social or political requirement, but a matter of course.

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1.3.3 *Reflection of Inclusive Education in Non-Formal Education of Children and Young People*

Non-formal education of children and young people may be defined as education that takes place in the leisure time of children and young people, out of their school time or out of work. Its main principle is voluntary participation of children and young people and the participation is influenced and driven by their interests. Therefore, non-formal education of children and young people covers a wide range of thematic areas (e.g. arts, sport, technology, nature, humanities, etc.) and is realized in various forms (e.g. regular group meetings, occasional events, summer camps, project group work, trainings, workshops, etc.) (see E. Kratochvílová, 2010). It is important to stress that non-formal education consists of organized educational activities which means that the activities are planned, they have set aims and goals, the methods used are carefully chosen or designed to serve their purpose and that evaluation is an integral part of them. But in non-formal education, the planned program is an equal educational strategy to the carefully designed setting with an open end that stimulates thinking, reflection, debate and the activity of children and young people themselves.

In comparison to formal education, non-formal education is a “much broader and thus less clearly defined concept” (M. du Bois-Reymond, 2003, p. 9). There are different traditions of non-formal education in various countries known under several names like youth work, out-of-school education, out-of-school time education, leisure time education, informal education, socio-cultural animation; each stressing different parts of the general concept of non-formal education which it consists of (e.g. school setting versus non-school setting, individual versus group work). My aim is not to provide a rigorous examination of the concept and term of “non-formal education” but *to set a general framework that enables us to reflect upon non-formal education in demands of inclusive education; we will understand non-formal education in its broadest sense as it has already been defined above.*

However, I would like to point out two main interconnected dimensions of non-formal education of children and young people: individual development and collective empowerment. D. Fusco (2012, p. 223) summarized various understandings of non-formal education/youth work by saying that it “is not only about supporting individual development, it is about using the tatters of individual woes to challenge and change power dynamics in society to better lives of all.” The aspect of positive individual development of non-formal education is prevailing in the educational sector and the social and societal aspect is more emphasized in the social work sector.

While non-formal education strives to provide opportunities for individual development, group empowerment and community advancement in often challenging activities, taking into consideration individual abilities, interest and talents, it represents psychologically and physically safe and secure environment for all involved. Therefore, it is a great opportunity for inclusion - both social inclusion and inclusion of children and young people with disabilities. The key is its founding principle: non-formality.

By non-formality in education we understand that it is learner-centered, therefore, the needs and interest of a learner determine the nature educational efforts and it is not dependent on formally prescribed curricula. This allows to expand the time frame of learning experiences and to adjust it to the actual needs of a learner. Non-formal education uses evaluation to provide feedback for learners concerning their progress but it does not en-

force formal and standardized testing of achievements and their measurement towards the prescribed standards. *The learning environment in non-formal education is collaborative not competitive, which allows learners to cooperate in order to achieve learning goals and it does not rely on sole abilities of an individual.* Non-formal education takes place mostly in groups that are rich in social interactions, which allows for more contact between children and young people with and without disabilities. In non-formal education a failure represents a good learning point; therefore, the stress of not being right and successful to begin with is lowered to a minimum. Further, the educational forms and methods used are very flexible considering both the educational goals and abilities of learners; therefore, non-formal education is very learner-friendly (for more aspects of non-formality in education see H. Colley, P. Hodgkinson and J. Malcom, 2003).

In critical examination of the situation in non-formal education with regard to its inclusiveness from the point of view of its concrete application in real life, it is helpful to distinguish between social inclusion and inclusion of children and young people with disabilities.

Social inclusion is in non-formal education more advanced than inclusion of children and young people with disabilities, even though both of them may be regarded as being far from reaching their potential. The very influencing factor that boosts the practice of social inclusion in working with children and young people is its current policy mainstreaming accompanied by the allocation of financial resources (we should hope and advocate for the same importance to be given to disability mainstreaming with corresponding financial allocation for measures needed to be taken).

For children and young people coming from socially disadvantaged or less favorable environments some specific non-formal education provisions were designed such as low threshold centers, drop-in centers, open youth work, street work, etc. in order to reach them better. Undoubtedly, in this case we cannot really talk about inclusion as it keeps these children and young people in their own environment but we can certainly recognize the targeted effort to integrate them into the mainstream society. The situation in social inclusion of children and young people in practice is not as easy as it may seem from the theoretical, or rather political point of view. The non-formal education/youth work of children and young people coming from mainstream society does not appeal to children and young people coming from socially less favorable environments and even though when they join provisions designed specially for them and they are doing well in there, they are reluctant to join provisions that are attended by children and young people from the mainstream society. And if some do so, most of them leave soon (see F. Cousseé, 2008). On the other hand, we should not offer a unilateral perspective but we should also ask questions like to what extent is non-formal education of children and young people that is performed in the mainstream society ready to accept and provide space for social inclusion of children and young people coming from socially less favorable environments?

Focusing on non-formal education of children and young people with disabilities we can say that there exist various activities but the number is significantly lower in comparison to the activities of children and young people from mainstream society and also of the socially disadvantaged. These may be caused both by the effort made by the mainstream society towards people with disabilities but at the same time by their demographically (and statistically) lower representation in the society. Children and young people with disabilities have their own non-formal educational activities, clubs, organizations, usually divided according to specific dis-

ability. The common activities of children and young people with and without disabilities are rare as well as activities of children and young people of mixed disabilities. Fortunately, we cannot say that they do not exist - there exist individuals, organizations and institutions that recognize the need and the importance of these activities and make an effort to organize them. When considering the question of inclusion of children and young people with disabilities into the non-formal educational activities we should focus on a recommendation made by R. Tormoehlen and W. E. Field (1994): "...disability does not mean being unable to be involved. Often an adult will discourage or deny a child with a disability from participating as a safe way to 'protect' the child from potential failure. When this happens, everyone loses."

When promoting greater participation of children and young people from socially less favorable environments and children and young people with disabilities in mainstream non-formal educational activities we can follow several recommendations. Most of them are applicable to both groups; some are specific for children and young people with disabilities. As the recommendations for children and young people with disabilities on a general level cover also the needs of children and young people who are socially disadvantaged and taking into consideration the limited space given, I will focus on measures needed to be taken into account in order to enable inclusive non-formal education for children and young people with disabilities.

First of all, inclusive non-formal education is not possible without changing the philosophy or the paradigm; that means enabling all children and young people regardless of their (dis)ability to participate in non-formal education. We tend to forget that non-formal education takes place in the leisure time of children and young people. A time normally rich in social interactions among peers that is very important for healthy psychosocial development from which the persons with disabilities are more likely to be excluded as they tend to spend a lot of time alone or with family members, which can create additional pressure in relations on both sides (P. Murray 2002; C. Tregaskis 2004). I agree with R. Tormoehlen and W. E. Field (1994) that this does not "mean that every activity must be made accessible to every individual with a disability... but there needs to be demonstrated a reasonable effort to accommodate an individual wanting to participate."

Currently, the recognition of rights of people with fewer opportunities and with disabilities is slowly growing in public policy. So that it is not just a useless proclamation, several things have to be done: 1. It is necessary to define every specific group and to name the measures to be taken in order to meet the needs of this group. To call for inclusion of all in all areas of life is too general, preventing the real implementation in practice. 2. It is necessary to identify benchmarks according to which the progress will be measured and according to which the implementation of public policy will be regularly assessed. 3. It is necessary to allocate proper funding to proposed changes and solutions that is, especially in the case of people with disabilities, quite demanding.

Even if we had the best public policy, the keys to inclusive non-formal education are information and human factor. Without the effort of each individual, both with and without disabilities, the change will not come. Information is the first precondition of every act of participation. Children and young people with disabilities as well as their parents have to be informed about their possibilities to participate in non-formal education. In most cases the organizations and institutions of non-formal education do not think about people with disabilities as their participants, clients or customers but when approached with the requirement to accept them to their programs and services, in some cases they are able to accommodate

them without any special and sophisticated demands and changes. There is no space to be hyper optimistic but at the same time one cannot resign before even trying.

Frequently, the protective attitude and behavior of parents is the first barrier that needs to be overcome in order to enable children and young people to participate in non-formal education. But at the same time, it is also the fear of organizations or institutions providing non-formal education and their employees, be it professionals or volunteers. The full participation of people with disabilities in society including non-formal education is their right and we should find every possible means to allow them to take part. Generally, it means adjusting the setting and the program to their needs and abilities and providing special assistance when needed. I am aware of the increasing demands of this policy on resources, both human and material, but this recommendation needs to go hand in hand with setting political priority to inclusion of people with disabilities in public life with appropriate budget as it has been already described above.

Both the organizations and institutions providing non-formal education as well as children and young people themselves are important players in creating inclusive non-formal education. They have to see themselves as actors of social change and integrate inclusive approach to organizational culture proactively and, consequently, to inform proactively that they are ready and able to welcome children and young people with disabilities in their non-formal educational activities. The non-formal educators have to be informed about various needs of children and young people with disabilities and trained in providing accurate assistance to them. At the same time they have to know appropriate methods suitable for the work with groups of mixed abilities or to think about the adaptation of those that they are used to applying in their non-formal educational activities when working with children and young people without disabilities. While this may not be very costly, requiring only a small change in the preparation and training of non-formal educators, which the organization or institution does anyway, sometimes the adaptation of the setting and space may be more demanding in terms of financial resources. It may include building a barrier-free access to a building and barrier-free facilities inside the building, adjustment of furniture and equipment, signs in Braille, big letters and pictograms, using good quality audio and visual system, etc. (for detailed recommendations on the adaptation of youth work activities to young people with disabilities see K. Chupina, P. Mucha and M. Ettema, 2012).

In conclusion, I would like to stress that non-formal education is an ideal place for bringing together children and young people with and without disabilities. The opportunity of being together and working together regardless our (dis)abilities is an enriching experience for all involved; it is a precondition for building an inclusive society, to which non-formal education can significantly contribute thanks to its core principle of non-formality.

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2 The Most Frequent Disabilities, Disorders and Endangerments in the Context of Inclusive Education

2.1 Reflection of Inclusion in Education of Children with Hearing Disability (cochlear Implant)

Introduction

Integration of hearing and hearing impaired children under the same school system, either consciously, e.g. the generalization movement of the 19th century in Germany and the Pressburg experiment in the former Austria-Hungary (Slovakia), or unconsciously (undetected hearing impairment), is nothing new.

The success of these experiments and subsequent experiments has been limited due to a lack of basic prerequisites essential for successful integration. These would include early detection of hearing impairment with immediate remedial intervention, provision of a hearing aid, qualified remedial school visitors and suitable training for mainstream teachers, as well as acoustically designed classrooms. This ideal is examined below in the light of current practice.

Analysis of the Situation for Inclusion of Hearing Impaired Children

The UN Disability Rights Convention has triggered a wave of renewed commitment to inclusive education for all handicapped children and adolescents throughout Europe. In the case of the hearing impaired, the tendency towards mainstream school and nursery school education was apparent long before, increasing steadily over the last few decades as conditions affecting the welfare of these children improved.

In the second half of the 20th century highly qualified service for early child remedial intervention was available. Early child intervention proved vital for a positive development in hearing impaired children. Another momentous step was the implementation of the comprehensive neonatal audio screening program, now compulsory in many countries. This enables hearing problems to be detected immediately after birth and further diagnosed within the first three or four months of life. A hearing aid can then be administered and, if necessary, supplemented with a cochlear implant (cochlear implantation is now done within the first year of life). Neonatal audio screening means that the child can benefit from remedial intervention at a much earlier stage in life (immediately after the detection of the hearing disorder, i.e. within the third or fourth month), thus extending the period of early intervention (i.e. gaining time). Early detection of hearing impairment also forestalls any guilt burden previously experienced by parents who failed to detect the hearing condition at a timely age.

Nowadays many children with hearing impairment attend a crèche which is always inclusive, since there are no special crèches for children with hearing disability. Likewise, most kindergartens are mainstream or inclusive; very few nursery children attend special units for the hearing impaired.

Hearing aid technology has advanced considerably. Nowadays, digital hearing aids, cochlear implants, brain stem implants and mobile frequency modulated units (FM) are all on offer.

Digital hearing aids have a mini computer (microchip) which acts as a loudspeaker, enabling an exact adjustment to individual hearing needs. Within limits, the microchip is able to detect acoustic signals so that the device can distinguish between sounds which are useful, requiring amplification, and sounds which are disturbing, thereby compensating hearing loss and suppressing noise.

Nowadays, children who are unable to hear adequately with a hearing aid undergo cochlear implantation (CI) at a timely age. Bilateral cochlear implantation is now standard procedure. Many CI children are able to acquire speech through normal auditory speech development. Over the last two decades, the cochlear implant has had the most profound influence on the education of the hearing impaired. Since the first cochlear implantations in young children towards the end of the 1980s, the CI procedure has gained momentum. Almost all hearing parents (ca. 90% of all hearing impaired children have hearing parents) opt for cochlear implant provision for a profoundly deaf child. As studies confirm (A. Leonhardt 2008, 2012) the number of deaf parents desiring cochlear implant provision for their child is also growing. The brain stem implant, whilst an alternative for retro-cochlear hearing disorders, has less appeal as a therapeutic option for deaf children.

The portable induction loop system enables direct communication between the speaker and listener. The teacher operates the transmission unit and the pupil controls the receiver unit. The disadvantage of this system is that only a one-way communication between teacher (or speaker) and pupil (or listener) is possible. On the other hand, the signal-to-noise ratio is positively enhanced for the speaker communicating with a hearing impaired pupil, whose listening situation is thereby considerably improved.

What are currently lacking are acoustically designed classrooms. Whilst state-of-the-art hearing devices can considerably improve the hearing situation of hearing impaired children, they cannot replace normal hearing. Nursery schools and schools have no noise filters for the benefit of the hearing impaired. Optimised room acoustics would not only facilitate better understanding for both teacher and hearing impaired pupil but also provide a quieter and more relaxed learning environment.

Meanwhile, every country has a visiting support service of remedial specialists, providing parental and pupil inclusion support at schools and nursery schools. In view of the marginal number of hearing impaired pupils, the mainstream teacher can hardly be expected to possess the specialised knowledge and skills required for the teaching of and communication with hearing impaired children and adolescents. Employment of teachers of the deaf and hard of hearing at mainstream schools and nursery schools is not an option since the inclusion of a hearing impaired child at any given time cannot be predicted. Even if, in the distant future, this were the case, it is questionable as to whether the specialist teacher might possess the relevant state-of-the-art skills or methodology. An *inclusion teacher*, under consideration in some countries, or polyvalent special education teacher, will hardly be equipped with the expertise required for the teaching of hearing impaired children and adolescents. Such expertise would

include, among others, audiological awareness, technical knowledge concerning hearing devices and CI technology, pedagogical expertise and methodology in the teaching of hearing impaired pupils, awareness of varying degrees of hearing disorder, speech correction skills or e.g. awareness of the effect of a hearing disorder on verbal- phonetic/phonological production, as well as the lexical/semantic and morphologic/syntactic effects or reading and comprehension ability and writing ability.

Special attention should be granted to deaf children whose primary means of communication and comprehension is sign language. Contrary to integrative schooling for hearing impaired children, whose technical aids enable them to participate in mainstream education, integrative schooling for deaf pupils using sign language defies any theoretical or empirical research. Only recently have there been isolated cases of deaf children attending mainstream schools with the help of a sign language interpreter. These are primarily but not exclusively children who have acquired adequate sign language competence through their deaf parents. Transferring this special learning situation to an inclusive setting would prove extremely difficult. Furthermore, the Deaf Associations fall into two categories: those who demand instruction (for every hearing impaired child) in sign language, necessitating a high degree of language competence for pupil and teacher alike, and those who feel that Deaf culture and identity should be given adequate consideration at school.

A comprehensive research program conducted at the University of Munich, Germany, (A. Leonhardt, 2009) highlights the school career of hearing impaired pupils included in mainstream education. The studies show that the majority of pupils attending mainstream schools remain at these schools from the first to the last year of school. Only a few pupils change to a school for the hearing impaired after several years of mainstream education (B. Lindner, 2009) or repeatedly oscillate between the two systems. The reasons are multifarious. Inclusive education is considerably more demanding for the hearing impaired pupil and success often depends on the commitment of the parents to the inclusion program by way of intensive coaching to keep up with the school syllabus. Indeed, a large part of inclusion success is borne by the parents (A. Leonhardt, K. Ludwig 2007; K. Ludwig, 2009).

The J. Lönne surveys (2009) on social integration (interaction with fellow-pupils), motivation-related performance (focusing on personal ability) and emotional integration (reflecting level of well-being) highlight the problem of emotional well-being. From the third to the seventh grade an increasing decline in well-being is observed in hearing impaired pupils attending mainstream schools.

The critical phases of inclusion are the beginning of the third grade and onset of puberty. In the first two years of school learning is facilitated through the use of objects whereas in the third grade verbal communication is the main vehicle for presenting subject matter, whereby possible experience deficits on the part of the pupil become apparent. Puberty, being a difficult stage of life in general, is even more likely to cause conflict and stress for the hearing impaired pupil.

Investigations on social inclusion (A. Leonhardt, C. Gräfen, 2011a, 2011b) confirm that both hearing and hearing impaired pupils are among the popular or less popular members of the class. Pupils with hearing impairment generally come off worse than their hearing peers. They are less often referred to as friends, less frequently chosen for group work and less frequently invited home by other pupils. They are more likely to be victims of bullying than their hearing peers.

Finally, another study conducted by A. Leonhardt and G. Kellermann (2009) is mentioned. This reports on the willingness of mainstream teachers to guarantee the special conditions required for the hearing impaired pupils. Willingness declines in proportion to increasing demand. Whereas 95.5 per cent will guarantee a suitable classroom seat for the hearing impaired pupil, only 13.6 per cent are willing to prepare the lesson content in text form.

In the light of the combined situational analyses and empirically proven data, certain presumptions can be made with a view to the future.

Visions for the Future

Nowadays, inclusion is taken for granted and never questioned. Notwithstanding, current and future success will depend on issues which still need to be addressed. Issues defining professional content and logistical scope still demand clarification.

Schools for the hearing impaired, existing alongside mainstream schools, have been on offer for some time. To meet the needs of all pupils with hearing disorders, the existence of these schools will be both necessary and valuable in the near future, as highlighted in the University of Munich Research Program mentioned above. However, it is hoped that in the interest of all pupils with hearing disorders, a more extensive and improved cooperation between the two types of schools will be fostered.

Schools for the hearing impaired have never had a negative image (compared with other schools for special needs). They have always represented all levels of society, providing academic and social education for all children with hearing disorders or congenital and acquired deafness, with the aim of integrating or including these children in society at large.

The greatest challenge currently lies with pedagogic training. Mainstream school teachers require a basic grounding in the nature of various disabilities. There is a demand for highly specialized teachers with comprehensive know-how and skills. The teacher working in an inclusive setting for the hearing impaired is faced with a task formally undertaken by the combined skills of the school staff as a whole. In the absence of qualified staff for all pupils with hearing disabilities, such provision will evolve outside the school environment, e.g. health institutions or facilities for varying forms of speech disorders.

In conclusion, the core issues outlined in the analysis may be highlighted as follows. Early detection of hearing impairment is now realized with the implementation of neonatal audio screening. Early child intervention is a highly valuable service which should nevertheless be optimized and professional for example through degree courses for remedial specialists.

Considerable advancements in the field of hearing aid technology (hearing devices, portable hearing units, CI and brain stem implants) over the last decade will continue to progress at a faster pace in keeping with modern technologic progress. This will undoubtedly enhance the hearing situation for many people with hearing disorders.

More thought needs to be given to the concept of barrier-free institutions, which in the context of hearing impairment would mean enhanced classroom acoustics, providing noise relief, otherwise a considerable handicap for learning. Acoustic guidelines in new school buildings need to be enforced and in the case of old buildings brought up to modern standards.

The vast diversity of educational provisions for inclusion would also include compliance with parent demand for sign language for deaf children.

Furthermore, the inclusion procedure should be assisted by a mobile service of highly skilled professionals providing visiting support for both parents and hearing impaired children.

The empirically based statements describing school career, effort and input of pupils with hearing impairment, the parents, emotional well-being, critical phases and social integration in inclusive settings, highlight not only the need for further research but also the extent of clarification imminent in current practice.

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2.2 Reflection of Inclusion in Education of Children in Multicultural Environment

Critical analysis of the current state – weaknesses and risks from the perspective of children in multicultural environment

At present, one meets with either critical or positive approaches to the philosophy and direction of multicultural or intercultural education. Moreover, the label used for people from multicultural backgrounds, “culturally-linguistically diverse” persons, has been replaced by the term “linguistically and ethnically diverse” (cf. e.g. K. Vitásková, 2010a); in Europe there has been discussion on the justifiability of multiculturally-based educational approaches, their effectiveness and impact on school and the society as a whole. In addition, in an inclusive educational environment the attitudes toward understanding, acceptance and real grasp of multiculturalism of pupils, students and their families in an inclusive system or in the context of inclusive philosophy need to be considered. A typical example is the culture of the deaf (see e.g. Scott, 2002).

Culture and language are closely interconnected and according to some authors the connection is inevitable. Language represents communication; its competence or proficiency determines to large extent the assessment of quality of learning outcomes by teachers and the environment (cf. K. Vitásková, 2010b). D. Battle (2002, p. 4), one of the greatest specialists in the field of multiculturalism and ethnicity in relation to communication and its deviations and disorders, states that “communication behavior and the perception of what constitutes a communication disorder within a particular group are the products of cultural values, perceptions, attitudes, and history. These factors must be considered when determining the communication competence of a particular person within a group”.

In many countries new, more specific, cultural-linguistic minority concepts that affect the education of pupils in an inclusive environment have been stressed (cf. analysis of the meaning and impact of “interpreting an interpretation” of pupils with learning disorders by the authors R. McDermott, S. Goldman, H. Varenne, 2006), even though they are not based on such binding documents as for instance the Act No. 155/1998 Coll. on Communication Systems of Deaf and Deaf Blind Persons. This legislative regulation protects the value and self-determination of specific communication forms for both groups of persons with hearing or dual sensory disability in the Czech Republic in the highest possible manner. Essentially, it confirms justifiability of their unique subculturally-determined requirements, including the right to education in these languages (the education is mostly bilingual, carried out through sign language and spoken language augmented communication systems, auditory verbal or visually augmented communication systems; The Act on Communication Systems of Deaf and Deaf Blind Persons). However, real acceptance of the right to bilingual approach is determined by various external and internal factors, such as insufficiently adjusted educational environment or insufficient identification or actual acceptance of sign language by school management, administration and family groups. It is often inevitable to include them actively in the process of education in order to establish positive attitudes to inclusive education with the implementation of bilingual teaching, as has been demonstrated by studies by I. M. Munoz-Baell et al. (2011), for instance.

As has been already stated in previous studies and proved by the outcomes of extensive international research projects (see e.g. K. Vitásková, 2012), a teacher is the main person influencing the practical form and impact of inclusion, together with all other persons entering the complex educational or therapeutic intervention of a pupil or a student. A study by C. A. Daniel (2011) revealed surprising and at the same time alarming experiences and statements of adult university students from culturally and linguistically different environments who participated in a social work course in a master degree study program in the USA. According to a narrative-focused study, based on an anchored theory, the following main inhibitors of inclusion or even initiators of exclusion were discovered, which paradoxically negate the intended “pro-multicultural” educational approach. Among other things, the study revealed how significant the impact of university pedagogue’s lecture and information mediated by him/her is on the establishment of attitudes to multiculturalism. The following approaches or feelings that the participants met with were assessed as negative:

Fight for being heard – individuals from multicultural environment perceive negatively that in courses on multicultural education priority is given to lectures (which are on “their” own cultures), based on published theoretical foundations, before their own personal experience. This leads to many excessively simplified, stereotypical images of their individual cultural-linguistic background. This may create frustration and insufficient identification or a relatively fundamental contradiction between the presented cultural characteristics and the participants’ self-determined personality and individuality. They complain about reserved presentation of simple information about their religion, race or traditions presented by academics from publications written mostly by persons who are not members of any cultural minority (e.g. it is strengthened, at many universities in the USA, by the fact that they teach according to so-called Chapter books, thus, the system of teaching is in many respects more formal and structured than at Czech or European universities; Note of the author).

- “Speaking out” – many multicultural students are discouraged from self-assertion caused by fear of being accused of aggression or radicalism by the “white” community of students. Another fact perceived negatively is that they are being labeled as a “group” that has more or less uniform characteristics of behavior and attitudes, while the majority group is labeled as the “right” one that dictates diagnostic criteria and sets the “norm”. Moreover, its representatives are presented as “individualities”. The students are afraid to present and express themselves in multicultural issues in a group, otherwise they can be accused of racism or ostracism.
- “It is me who you are talking about” – not only students, but international comparative studies, too, confirm frequent superficiality and stereotyping character of publications on multiculturalism, accentuating more the negative or disturbing elements of selected cultures with no respect to the issues of social disadvantages as well as a historic approach to descriptions of minority groups with no context of the socio-cultural development (Le-Doux and Montalvo, 1999; Garret, 2002; Dominelli, 2004; Lum, 2004 in *ibid*).
- “The crossroad of race, gender and social class” – in this context the term “colorblind diagnostics” expresses successfully the insufficient application of knowledge about minorities that is not based on practice and experience, in assessing the needs (in this case social needs, but in educational environment educational needs) without taking into consideration the sociocultural context, demographic and individual particulari-

ties and competences, which leads to professional failure. Understanding of the individual intersection of these factors is the main presupposition of educational success (Jonson-Reid, Barth, 2000; Constantine, 2001; Graham, 2002; Williams, Soydan, 2005; Lavergne et al., 2008; Rivaux et al., 2008 in *ibid.*). From this perspective, studies carried out, for instance, on Norwegian representatives of school management are interesting and in a certain contrast to the previous studies. They do not primarily accentuate multicultural approach, but a comparable and equal approach to the education of all pupils. However, H. C. Andersen, E. Ottesen (2011) are critical of this neutral or “colorblind” approach, because it does not pay sufficient attention to the ethnical background of knowledge and attitudes of pupils and creates a so-called “culturally neutral” environment that does not teach co-existence and understanding of “multiculturalism”. They speak about a growing contradiction between school-political declaration of “egalitarian” educational objectives available for all pupils of primary education in an inclusive system and practice. The contradiction is consequently demonstrated foremost at the “upper-secondary” level of schools and it is certified by studies of Aamodta (2004 in *ibid.*), for instance, who points to the approaches of school management, whose representatives manifest insufficient training in bilingual and multicultural education and a missing or a lagging intercultural approach, which should be supported mainly by language education and social acceptance. They also discuss the issue of the so-called invisibility of needs of minority students, which results from the termination of their integration when they reach language proficiency. Students from minorities who have bigger problems with language competence in the second language are more frequently and preferentially treated as students with special educational needs and placed at the level of pupils with disabilities – specific “attention” tends to be paid to them. Students of this second group, who have so-called adaptative, social or academic difficulties, then see multilingualism as functional disability (Pihl, 2010 in *ibid.*).

- “Resistance and affirmation” – negative feelings can be eliminated by creating a space for non-formal discussion of problems and attitudes inside the groups of students.

Potential for development of inclusive education from the perspective of children in multicultural environment in 21st century

The potential for the development of inclusive education lies in provision of sufficient amount of quality knowledge about the problem to be solved, i.e. concretely in the context of presenting multicultural or intercultural philosophy at schools. The sufficiency of knowledge is a presupposition of objective discussion and realistic solving of difficulties.

The question is whether the “pro-inclusive” enlightenment is still a suitable means of inclusive education. Teachers start to be tired or fed up with the sometimes too demagogic presentation of positive knowledge about multiculturalism, which is sometimes quite harshly confronted with the attitudes of public and the media in regard to the “crisis of multiculturalism philosophy” in Europe or the world. Apparently, much more beneficial are direct experience; the diversity of educational and sociocultural experiences; foreign mobility; mutual professional confrontation and the analysis of available sources in the form of knowledge or experiences. In addition, the above-mentioned language education makes us consider sociocultural

aspects of language, which is a primary and important manifestation of culture accompanied by nonverbal expression carrying culturally and linguistically-marked information.

According to many specialists the potential for the natural creation of intercultural approaches and knowledge is in the pre-school institutions. G. Gayle-Evans (2004), apart from emphasizing the inevitability of getting acquainted with information about minorities “at the latest” in kindergartens, compares aptly the positive impact of direct experience to the feeling of discomfort, anxiety and frustration, for instance, of the teacher training students regarding the necessary acquisition of foreign language competence (which is a much more “untraditional” experience for American students in comparison to European students, who have the experience with foreign language learning much earlier and foreign language education has a considerably longer tradition). She claims that students empathize and understand better how difficult it is to learn a foreign language and how important the understanding of cultural and social connections is for comprehension and increase of linguistic competence.

The approach to real understanding of the rate of “information loss” about minorities in educational environments can be compared to watching a foreign film. One of the variants of watching is dubbing – let us call this phenomenon “dubbing effect”. Seemingly, one may have a feeling that they understand everything the author wanted to share and that they understand the communication taking place on the screen, the main idea, the message. They might be relatively contented, but each foreign language specialist and each translator will surely argue that the effect “lost in translation” (or even “changed in translation”) is not only an effect – it is essentially a logical consequence of the effort to transfer original discourse and message into the mother tongue of the majority, moreover, in a precisely time-limited, synchronized visual-auditory metrical unit. When we omit a potentially decreased professional quality of translator’s work, which has to be a logical phenomenon resulting from the amount of produced and broadcast films in recent years, we need to take into account, at least, a reduction or slight inaccuracy of the final information. Even a more complicated situation occurs while watching a foreign film “in the original version with subtitles” – let us call this phenomenon “effect of confronted subtitled film”. This variant is selected by people who already have a sufficient linguistic competence in the given foreign language or a high motivation to learn the foreign language as proficiently as possible in the context of various dialects. In case we are able to follow the subtitles simultaneously, we often feel restless and disagree with what we read in the subtitles, which reduce, melt, simplify or eliminate some of the original statements “resonating” from the screen. The result is the averaging of extensive information and its tailoring into the form of subtitles that people have to rely on, assuming sufficient speed and quality of their silent reading. If a teacher gains his/her images about multiculturalism by means comparable to watching a “dubbed” or “subtitled” film (i.e. without confrontation with its original language variant), the final image or acquired information cannot be completely accurate and he/she may miss perspective and comparison. On the other hand it has to be noted that even the willingness to watch and understand “multicultural” films or situations is positive and in fact, inevitable, in present-day education, as far as European legislation is considered. Direct and varied, “diversified” experience with diversity, in this case not really multicultural, but intra-cultural education, can crown the “visualized image” and bring original, individually-adjusted educational style of a specific teacher or individualized approach of a specific school. It would be “perfect” to watch a film alongside commentaries or a discussion at the end of the film where the representatives of minorities, their teachers, etc. would participate, and then to

watch the film again, etc. In this context it is necessary to mention the significant importance of internationalization of schools thanks to mobility programs, either group or individual mobility of teachers and students, or their family members, too, which can confute some prejudices or clarify some images of certain practical impacts of multiculturalism and thus, enrich the creation of the intercultural “self-concept” that we all should gradually build if we are to identify with the reality of the increasingly cosmopolitan conditions of present-day education, pupils and students. J. Kowalczyk (2010) holds an apt opinion in regard to this issue; he analyses modern intercultural approach to education in cosmopolitan Europe and sums up the following precondition of integration of the increasing number of migrants into the society of the more and more cosmopolitan Europeans (J. Kowalczyk, 2010, p. 19) “In the European intercultural education reform discourse, the immigrant is discursively brought into European belonging as a “resource” and hope for the future through his or her transformation into an integrated immigrant who has embraced the European cultural thesis for living. At the same time, the integrated immigrant student is to remain a cultural Other so that European students may engage in and practice intercultural dialogue and enact the principles of European exceptionalism. But these hopes do not stand alone; they are coupled with the fabrication of the immigrant student that embodies a threat to European belonging in so far as they are not adequately “integrated,” living in zones deemed unlivable and unreasonable according to the European cosmopolitanism.”

A critical insight into the methods directed at understanding diversity is submitted by R. Savitz (2010), who, on the basis of a detailed comparative study, recommends, for instance, drawing students’ attention to the existence of diversity in the extent of their individuality – i.e. drawing their attention to the fact that they are e.g. members of a minority, due to their build they may belong to persons of a small build or they are part of the less numerous gender, etc. He recommends that a monologic interpretation and controlled and regulated discussion that is noncritical, directive, negating or accepting students’ attitudes in a mentor-like manner, should be replaced by so-called “counter readings”, offering controversial ideas, opinions and inviting younger generations to discuss and express their viewpoints. According to him, it is also very important to build so-called “diversity classrooms” in order to provide equal opportunities to express and describe history, development and essence of opinions, experiences, values and attitudes of ALL members of the group, class, i.e. the majority, too. If only minorities are emphasized, the basic premise of interculturalism is not fulfilled and it may lead to a paradoxical creation of anti-minority attitudes.

T. A. Turner-Vorbeck (2010) points to a significant component of grasping multiculturalism through inevitable and deeper grasp of education curriculum of a specific pupil in direct context with “family diversity”. She criticizes generalized approaches to the perception of current American families, whose form and structure has, according to the author, drastically changed. She accentuates the impact of “family diversity” on approaches to home assignments, attitude to school, etc. She claims that teachers cannot rely on information gained from commercial publications characterizing traditional nuclear family and presenting only a minimum of information about possible diverse ethnicity of current families. The Czech family is changing, too (cf. D. Sýkorová, 2009), just like intergeneration relationships, employment of women and migration.

Conclusion

The English phrase “tell me, what is your story?” probably illustrates the information a teacher should want to know about a family. This would allow the teacher to approach the diversity of the pupil in a necessary, complex and ecological outlook, which enables adequate inclusive approach. The approach “towards the student with diverse needs” is actually the educational reality of the approach “towards the family with diverse needs”.

Multiculturalism in education will remain a demanding and controversial issue due to its relatively complicated and geopolitically, phylogenetically and ontogenetically heterogeneously determined foundation and range, which will require constant discussion and objective evaluation. On the other hand, it needs to be pragmatically acknowledged that standardization of approaches on the basis of any generalization of multiculturalism will never be fully possible due to necessary individual placement of the “case” in the context of a specific pupil, student and their family. However, we can search for appropriate ways to approach this ideal and enrich ourselves by discovering new information.

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2.3 Reflection of Inclusion in Education of Children with Hearing Disability (Surdopedagogics)

Introduction

The reflection on inclusion in theory and practice of deaf and hard of hearing people's education has to refer to assumptions of surdopedagogics as a scientific sub-discipline of special education. This sub-discipline has its own aim, subject and object of research, forms, methods and rules of rehabilitation and educational activities for hearing impaired people in the course of their lives. Therefore the analysis of current achievements of surdopedagogics in the context of inclusive education should be multidimensional because it considers "relations between various elements of social reality, which has an impact on people with hearing defects" (U. Eckert, in W. Dykcik, 1997, p. 149).

The complex character of deaf people in bio-psycho-social sphere and their functioning in a defined social environment significantly impacts the multidimensionality of chances and possibilities of preparation and creative adaptation of these people to requirements of fluid contemporary life. Surdopedagogics in the context of inclusive education has to take into consideration (constructively and thoughtfully):

- deaf individual and her/his socio-cultural situation with its specific-phenomenon and heterogeneity-homogeneity of possibilities, and also current forms and ways of hearing and speech treatment, rehabilitation;
- parents and their responsibility for the deaf child's education and the issue of dependence between disabled and non-disabled people;
- education of "surdoteachers", including deaf "surdoteachers";
- participation and partnership of deaf and non-deaf people in the process of inclusive education.

Critical analysis of past achievements of surdopedagogics – weak points and risk

The first reflection of surdopedagogics inclusion refers to an object of its impact: a person with hearing defects. At the end of 20th century the shift from medical to social approach towards deaf people took place. The demedicination of deaf people perception has focused on a sole person, not on her/his hearing defects in the rehabilitation process. This is consistent with the Polish special education theory (first half of 20th century), created by M. Grzegorzewska (1989). Her thesis 'there is no cripple, there is a human' is consistent with the humanistic-personalistic paradigm of educational sciences of the 21st century and principles of The UN Convention on the Rights of Persons with Disabilities (UNCRPD, 13 December 2006). The change of disability model from medical to social has been incorporated in surdopedagogics. However, can we think of deaf people without biophysical category of medical treatment? Is deafness not a physical problem, but a social or socio-cultural problem? Does not medical staff, in some treatment situations, decide the ways and forms of rehabilitation and quality of life and

health? We cannot discuss deafness only in the social context, without taking into consideration medical consequences of original defects of hearing organ. The character of biological and psycho-social consequences of hearing deprivation points to the holistic trend of educational and therapeutic actions and it requires co-operation with the teacher, parents and a physician or laryngologist. Trans-disciplinarity is one of the fundamental components of inclusive educational theory and praxis.

The social model of disability refers also to terminology. In the theoretical assumptions of surdopedagogics we can observe the evolution of definitions: from *deaf and deaf-and-dumb*, which focused on pejorative, pathological hearing defects, to *deaf person* or *hearing impaired person* and *person with hearing disabilities*. The latter is used by people with hearing disability who perceive their deafness as an element of cultural difference, not disability. This is the paradox: surdoteachers depart from the term *deaf* and differentiate words *deaf person* and *person with hearing disabilities*; on the other hand, deaf people prefer the socio-cultural model of disability and differentiate words *deaf* and *Deaf*. The capital letter version of *Deaf* defines a person who belongs to a community, perceived by the socio-cultural model as a language minority, and identify with Deaf Culture (M. Wójcik, B. Szczepankowki in S. Przybyliński, 2010). The term: deaf (with small letter) is most often used by non-deaf people to describe deaf people who use verbal language.

The clear preferences and terminological differentiation in use of terms Deaf – deaf concludes one question: who can talk about the problems of Deaf people? Is it Deaf people, non-deaf people or Non-deaf people? In times of individual and social group diversity (which is the factor of inclusion), perceiving what is common or social among individuals' matters, and what is general is not always positively perceived. Non-deaf people do not understand the communicative behaviors of the deaf people, e.g. when they use sign language or while lip reading. Z. Bauman (2006, p. 168) said "what makes us alike is much more important than what makes us different". However, in the day-to-day life using a different language system from the majority may cause surprise or even indignation in situations where somebody uses non-verbal specific language, an expression of ideographic signs. As mentioned above, aside from the characteristics which make us alike, there are differences. Therefore there is a necessity for two-way education of disabled awareness. Firstly, non-deaf society which understands the situation of a person with defect of communicative abilities, caused by pre-lingual deafness; secondly, the need for understanding among deaf people's society that living with a hearing impaired person is not easy and does not always imply tolerance/acceptance, quite the opposite, it causes misunderstandings. Deafness is an easily visible disability; on the other hand, the way of communication is a physical stigma which is accompanied by a negative perception of hearing apparatus and inadequate behavior in comparison to the communication situation of majority. This leads to reluctance in communicative relations and unfair treatment of alternative means of communication.

With reference to the principles of The UN Convention on the Rights of Persons with Disabilities, it can be stated that respecting the difference, right to preserve identity, acceptance of persons with disabilities together with their culture, history and tradition, language, art, is part of humankind diversity which had existed always. Diversity, as another element of inclusion, implies presence of deaf/Deaf people in the world which recognizes multiculturalism and emphasises the non-denial of one's own two-culturalism (most often defined as bilingualism), at the same time stressing the necessity to awake from the existence and stagnation in the world

of silence, not isolating in a minority (G. de Clerk, 2007). The Convention stresses the need for everyone to be fully aware of their responsibility as a member of a defined social group.

In this paper we cannot forget about the dependence of persons with disabilities on social factors. It arises from organizational forms and ways of the rehabilitation process of a child with disability in special institutions, such as early intervention units or schools. Parents (custodians) choose the form and method of education for their child, with the help from surdoteachers and surdologopedics. According to W. Dykcik (2010) the responsibility of parents for education of a child with disability is the most frequently used criterion for assessing their educational awareness and effectiveness of therapeutic – rehabilitation interaction, initiated voluntarily and fully aware. Are all parents' decisions always right? The number of parents without sign language skills is alarming. Research by an American scientist from 1970-80s found that 80% of parents does not know sign language. On the other hand, since 90s we can observe a rising number of parents learning sign language and improvement in this area (A. Korzon, 1998). Parents who raise children with hearing disability most often want them to talk, not use sign language. After all, nine out of ten deaf children have non-deaf parents (H. Lane, 1996).

In the above-mentioned context one dilemma occurs: are parents obliged to know and use sign language in order to communicate with their children? Do they have a right to decide about grafting cochlear implant? In Poland the act on sign language and other means of communication was passed on 1 April 2012. This is the effect of Poland's obligation to respect and take all actions to obey The UN Convention on the Rights of Persons with Disabilities. The act imposes on certain people/groups social obligations resulting from the promotion of the knowledge and proper use of sign language and to change the views on visual-spatial language diversity (G. Gunia 2013, in K. Ćwirynkało, 2013).

Since the beginning of theory and practice of surdopedagogics, sign language methods of deaf people education have raised much controversy. Korzon and K. Plutecka claim that looking for effective methods of teaching deaf people, among many concepts of learning and educating children, is still in progress. Despite the recognition of sign language by most professionals, we can still observe the depreciation in teaching hearing impaired people. There is a considerable concern that we focus too much on a single law act, at the same time depriving ethic responsibility of deaf children's parents and teachers (who are not defined in the act). The right choice of rehabilitation method and education of children with hearing disabilities impacts their future life quality. Speaking of freedom, inhibitions, compulsion and/or responsibility of people with disabilities and their guardians, I would like to refer to M. Kościelska (in J. Wyczesany, 2010, p. 59) who observed the turning point in views on special education resulting from "creating possibility for other people to develop one's own personality", full of love, freedom, strengthening self-esteem and self-confidence. Dictatorship causes refusal and affects dignity. However, when it comes to the rights of deaf people to autonomy we observe contradictory situations, for example: independent choice of alternative communication (sign language) relates to dependence on sign language interpreter. Therefore, we cannot forget that the freedom of choice is an ethic category (G. Gunia, in K. Ćwirynkało, 2013).

Co-operation and partnership between deaf and non-deaf people, respect, tolerance and trust between one group and another and, most importantly, close interpersonal relationships favor the self-awareness of people with disabilities. Teachers with hearing disabilities also play a significant role. They perceive the situations placed in space-time not only in an objective

dimension, but also through a subjective perspective. This individual experience can help a child-learner in dealing with every-day personal and professional life. This may reverse the negative image of their hearing disability and obligation to behave like non-deaf people (conf. H. Lane, 1996; J. Baran, in J. Wyczesany 2010; W. Stephen, 2007).

From the perspective of contemporary inclusive education, it is right to define the main aim in the work of surdoteachers as “preparation of deaf person to functioning in life conditions, changed by the hearing defect, and to independent life to the largest extend” (U. Eckert, in W. Dykcik, 1997, p. 147). Such a general aim is consistent with the multidimensionality of surdopedagogics with its theoretical historical character and practical applications; it points to the wide array of problems in inclusive education of hearing impaired persons. On one hand, deaf people have the same rights as non-deaf people; on the other hand, deaf people, alike to non-deaf people, form a society with its specific sensory preferences in cognitive process (conf. J. Stachyra, 2001; K. Parys, 2012). This explains its phenomena. In inclusive education, which “deals with possibilities of optimal education of children with disability” we discuss educational phenomena in the context of step-by-step integration of educational services with the main branch of education (V. Lechta, in B. Śliwerski, 2010, pp. 325-327). The search for a school which takes into account objectivity of different pupils proves that the phenomenon of disability is not something extraordinary but a category of differences among individuals. It is this category towards which we should formulate the aim of educational work, the aim of which is not always coherent.

Conclusion

The confrontation of inclusion's strengths and weaknesses in the context of past achievements of surdopedagogics is necessary in order to reach a consensus on inclusive surdopedagogics. Consensus is understood as a perspective for equalization of chances and increase in quality of life of people with varying types and levels of disabilities. This is a long-term process because “through centuries the image of a person with departure of the norms as a person which is less healthy, dependent, subordinated has been shaping” (C. Kosakowski, 2003, p. 25).

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2.4 Reflection of Inclusion in Education of Children with Visual Disability (*Uncontrolled paradoxes of inclusion*)

The terms *integration* and *inclusion* are used next to each other in the pedagogical discourse on education of children with disabilities and in the discussion on psychological and social rehabilitation of children, youth, and adults. Special emphasis is then put on the fact that everybody, regardless of their physical and psychological condition, belongs in their natural environment of the family, peers, school, or workplace according to their qualifications and not according to social judgment. In particular, emphasizing the right to participate fully in the life of one's immediate environment, and further in the work environment according to one's professional qualifications, just as all adult members of the society do, is an expression of inclusion, which, unfortunately, still remains an intention rather than a fact.

Those most responsible for the appropriate preparation of a child with disabilities to full participation in life in complete inclusion with the social environment are the child's parents. It is the parents who should, from the first moments of children's life, encourage them to undertake their own activity, to search for ways of satisfying their needs, and to develop an interest in the surrounding world, thus stimulating the compensation mechanisms. If the parents adopt an attitude towards the child that allows them to accept the child as s/he is, including his/her disability, they will make a realistic evaluation of the child's abilities and limitations, creating favourable conditions for development, but at the same time they will be able to approach rationally their own negative emotions connected with the birth of a child with disabilities. Instead of grieving for the child and themselves, the parents will be forced to adopt an active attitude which requires creativity, and acknowledgement of the great responsibility for the child's future. In such a situation, no time is left to passively surrender to one's fate and to brood over the extent of the "loss".

From the moment the child reaches school maturity, which is not always synonymous with reaching the school age in the case of a child with disability, more and more responsibility for the inclusion process is put on the teachers, but the inclusion effects also depend on the legal acts regulating the status of persons with disabilities of various ages and in various spheres of life. Although it is logical that from the moment of birth every child is entitled to enjoy all human rights, not all countries respected the protection of these rights. Therefore in 1989 the UN General Assembly adopted the Convention on the Rights of the Child (UNCRC). Adopting this act is particularly significant for respecting the rights of a child with disabilities, as disability cannot limit or abolish any human rights, to which everybody is entitled just for being human. Still, merely knowing and respecting the legal acts will not suffice if the human factor is absent, i.e. the society adequately educated in terms of awareness of individual human differences and not inclined to evaluate the others on these grounds. The point is not only about accepting the differences (especially when they do not fit in the frames of the evolution-inherent individual differentiation processes), but also about objectively perceiving and evaluating a person regardless of the pathological changes in their anatomy or fitness, the changes that usually cause disorganization of an individual's functioning and (at least at the beginning) confusion for the people surrounding the individual.

From the perspective of inclusion, whatever the individual's age, his/her life tasks are always the same in a given culture, and the social expectations at the moment of undertaking these

tasks are also clear and mostly unchangeable. Only, the society possesses some knowledge and adapts its unwritten laws to the non-disabled, leaving persons with disabilities marginalised. If the necessity to account for a child or adult with disabilities in these relations appears, ordinary people often follow their intuitions, but their lack of experience in coexistence with persons with disabilities, and lack of legal knowledge usually places both parties in an uncomfortable situation (cf. J. Konarska, 2008, 2012). Therefore it is necessary to familiarise the non-disabled as early as possible with the real limitations, but most of all, with the possibilities and methods of overcoming these limitations by persons with disabilities. It is also necessary to prepare the abled to provide assistance, but only when, and only to such an extent in which it is needed. It seems that the most natural form of integration of persons with disabilities with the social environment is the earliest inclusion of children with developmental dysfunctions into the regular educational process, together with their non-disabled peers; obviously, they must be offered whatever help may be needed by highly qualified pedagogical staff, and whatever support they require from high quality rehabilitational equipment. In various EU countries, education of the children with disabilities is ruled by separate regulations, but in general all these legal acts aim at social integration, which is treated as the first step to full inclusion. Unfortunately, despite great efforts made by specialists, in practical application this theory is not always successful and there appear paradoxes which hinder the efficient inclusion of children with disabilities into the course of school life, and, in the future, social life. Quite surprisingly, this problem affects not only those countries in which the idea of educational integration has been introduced only recently. Despite many years of experience and introducing into practice the rules of the abled-disabled coexistence, the same issues reappear:

- organization of teaching in classes which group children with various kinds and degrees of disability;
- availability of rehabilitational equipment during the teaching process;
- level of qualification of teaching staff;
- teachers' attitudes towards the idea of integration;

Some crucial problems more inherent to the idea of integration and the following inclusion are marginalized in pedagogical research. These problems are:

- interpersonal relations between the abled and the pupils with disabilities;
- abled children's parents' attitudes towards children with disabilities and their parents;
- lack of outside-school contacts with children with disabilities (C. Castellano, 2004).

At the same time, attempts are made to find and improve teaching methods for children with various kinds of disability, in order to bring out the maximum abilities in them, and to open their minds to creativity and independence, which is undoubtedly a good direction for rehabilitation. Yet, focusing on the teaching issues results in losing the purely human element of educational actions. A similar trend has been observed in the integrative education in the USA (B. B. Carter, V. G. Spencer, 2006). Over the last two decades, the tendency to educate children and youth with disabilities in the integrative system has increased, but more emphasis has been put on the effects of the integrative education than on its social dimension. As a result, the social situation of pupils with disabilities is disadvantageous, and non-disabled pupils display a whole range of inappropriate, or even aggressive, behaviours towards them, from intimidation and threats to open violence and mobbing. These behaviours have been ignored by teachers and parents in many European countries and in the U.S. B. B. Carter and V. G. Spencer point to a very disturbing phenomenon: in the integrative school education, more attention is

paid to the effects of teaching than to developing the habits and manners of social coexistence. This is also reflected in the orientation of scientific research, and although searching for more efficient methods of knowledge transfer and testing is by all means justified, educators should not neglect the teaching of mutual respect, solving conflicts through factual, unemotional discussion, judging others not according to their physical appearance, but according to common criteria applied to all people: criteria of merit, manner of behaviour and features of character, which are not hereditary and do not depend on the ability of organism.

As a result, we are faced with *the paradox of superiority of the didactic objectives over the pedagogical ones*. Indeed, it gives children with disabilities a chance to obtain very good education, but only in a small degree does it contribute to preparing the non-disabled and the pupils with disabilities to coexist in partnership in the future.

Another obstacle in the realization of integration and inclusion is the dispersion of research interests and the lack of a unified conception for the direction of this research within the field of special pedagogy and within the framework of interdisciplinary scientific cooperation.

While consulting the already elaborate literature on the subject of school integration (this term is dominant), one gets an impression of incoherent knowledge and incoherent methods which are supposed to help eliminate particular barriers and alleviate the effects of their existence. Occasionally, researchers focus on some fragmentary aspects of integrative education (e.g. teachers' burnout, their attitudes towards integrative classes and schools, behaviour disorders in children with disabilities in integrative groups, etc.). Even though these topics may be interesting to investigate in themselves, when treated independently of a wider educational and social context, they have little value, or even fulfil a role which is contrary to the one intended by the author. This is the case with the special interest paid to aggressive behaviour of pupils with disabilities: its defensive character in the studied environment is not accounted for, and further when conclusions are made about the difficulties children with disabilities experience adapting to the environment of their non-disabled peers. If such difficulties appear, it is not without a contribution from the situational context, whose co-creators are also non-disabled children and adults. This becomes too complex to investigate and verify, and it is much easier to jump to conclusions.

As researchers and creators of knowledge we must take responsibility for the consequences of its practical application, and this also includes responsibility for the generations of those whom we are trying to help. Similarly, not many constructive conclusions are offered by the studies devoted to the fashionable "burnout" of teachers, as they do not always take into account the teachers' level of qualification for working with children with disabilities, their individual psychophysical predisposition to being a teacher, the level of job-specific training they have received, the number of children and the diversity of disabilities in their classes, let alone the non-disabled above-average, average and below-average pupils, who also require special, individual treatment. In such circumstances, neither can the conception of integration be realized, nor will teachers achieve satisfaction in their work.

On the other hand, research on the attitudes of non-disabled youth and adults towards integration and pupils with disabilities is not yet justified, as the studied persons are most often those in whom we are only now trying to develop certain attitudes, through bringing them into the process of inclusion. We can speak of permanent effects of these attempts only after these persons have become adults, while the adults of today belong to a generation which knows little about disability, and whose judgments are either permeated with earlier resentment (of

various origin), or express their conformism to an era when discrimination against anyone for any reason is frowned upon. Even if they do declare complete acceptance of inclusive actions, it does not mean that they are fully convinced. Knowledge is the foundation of changing beliefs, but this knowledge is rarely examined in declarations of attitudes. At the same time, doubts arise concerning the purpose of such research, since striving for inclusion is legally sanctioned, and the society has nothing to say on that matter. This is *the paradox of dispersion of research questions*. And yet, undertaking scientific research, one must ask not only to what degree it will help solve problems of individuals, but also how it is inscribed in the whole spectrum of rehabilitation actions aimed at disabled and non-disabled pupils.

Another very important issue is exaggerated focus on children with disabilities in classes which also contain non-disabled pupils. They also expect (and are fully entitled to!) special attention from the teacher. Besides the purely technical imperfections and difficulties connected with the application of the idea of educational integration (teaching staff qualifications, school's architectonic accessibility, rehabilitation equipment availability, readiness to provide every child with the appropriate equipment), we can observe a concentration of efforts on adapting to the legal requirements and on orienting pedagogical activities towards pupils with disabilities. As a result, non-disabled children are neglected, not so much didactically as pedagogically in general.

Achieving the ability of inclusive coexistence depends on a number of systematic actions directed not only at pupils with disabilities, but in the same degree at non-disabled children. In the latter, shaping empathic features of character, based on the principles of partnership coexistence in the relations with other people requires as much time and educational effort as developing the same features in their disabled peers. That some pupils in the class or school are more privileged than others as far as attention devoted to them is concerned is unacceptable. It may be, and often is, necessary because of their psychophysical condition, yet the others cannot be left on their own, to "educate" themselves to live in inclusion by means of merely being together with persons with disabilities.

Non-disabled children can manage to master the didactic content on their own, or with some help from their parents; yet, with all the idea of integration and inclusion, we do forget about those who still constitute the majority of the society, and who will decide about the new laws, principles and norms of social coexistence in the future. They will have to make independent decisions concerning themselves and other members of the society, and will have to bear the consequences of such decisions and their results. They need to be educated to develop indispensable personality traits, and this education must be based on fixed values, which will not emerge merely by participating in life and observing others. Even if persons with disabilities are perfectly trained in terms of social and professional activity, they will not be able to live enjoying their human rights to the full if the non-disabled are not able to do so. Thus, we are facing *the paradox of neglecting the non-disabled children*.

Despite being a great supporter or even an enthusiast of educational integration, as a qualified psychologist I am also aware of the drawbacks of introducing integration along the lines "disability – education in an integrative school", especially concerning children with sensory and motor disabilities, but within the intellectual norm. Such pupils should by all means be educated in regular schools, not in integrative institutions, since they are capable of mastering the course material with the help of appropriate rehabilitation equipment and perhaps with the use of specialist teaching methods. In turn, living close to the school guarantees complete in-

clusion, also outside-school inclusion, a luxury that cannot be offered to the integrative school pupils if their school is not the only one in the neighbourhood.

As for children affected by intellectual disability to a greater degree, my opinion is not unequivocal, since their education must progress at a slower pace, and the syllabus must be reduced to match the developmental level of the children's disability, taking into account the behaviour disorders which stem from disturbances of nervous processes in the central nervous system. Not all of these children can be educated in integration with non-disabled children, yet this fact does not exclude the possibility of various forms of play and free time together. The preschool period is the time when integrative principles of education can be applied with great benefits for children, but the school period brings certain problems. Children are then placed in a situation where they will, sooner or later, notice that their abilities differ from their peers' not only with respect to learning, but also self-service activities, level of articulateness, or motoric skills. This will inevitably lead to avoiding contacts with peers in self-defence, and to strongly, emotionally, experiencing a sense of shame and inferiority. Without the option of resorting to intellectual arguments, such a state is practically impossible to eliminate. Since, in any case, such persons will not be able to live in complete independence in the future, and thus will not be able to live in inclusion, they must not be harmed in the name of unconditional realization of the idea of educational integration.

On the other hand, children with vision, hearing, and motoric disabilities, still capable of mastering the syllabus content without limitations with the help of adequate methods and equipment, should attend regular schools in their neighbourhood, or schools chosen freely according to their own preferences, because in this way their school and outside-school environments are blended into one community, and neighbourly relations develop between parents. It is one of the most natural ways of continuing the inclusion initiated before. Sharing playground games or mastering together the first school-preparation skills in the kindergarten gives children more knowledge of each other, their abilities, difficulties and ways of helping each other than any measures taken by the teacher in the later period. Children are already accustomed to each other and feel safe together, therefore a failure, or admitting a difficulty in their company is not embarrassing, but something that has already happened before and so can be overcome together.

As research shows (J. F. Lukoff, M. Whieteman, 1970; M. Weiner, 1998; M. Bilewicz, 2012), the type of disability is not a decisive factor in their acceptance in the class and the way they feel among their peers. It is rather their coexistence skills and the level of fulfilling the social roles that are significant in the class-internal interpersonal relations. Hence, automatic assignment of pupils to various forms of integrative education is not always appropriate, although it is in agreement with the current legal acts, and may lead to *the paradox of "mechanical integration."*

The next issue to be discussed is *the paradox of limits to the interference with the child's personality in the rehabilitation process*, concerning mostly the relationship between the parents and the growing child, although it does concern the teacher-pupil relation to some extent. The child's disability requires a much more intense physical and emotional relation on the part of the parents than in the case of a non-disabled child, who, in the course of development, in a natural way grows more and more independent of his/her parents. The comparable degree of independence is achieved by children with disability much later, and sometimes, at least in terms of some physiological functions, it is unattainable. Such a situa-

tion results in a particular kind of bond between the child and the main carer. If the parents do not allow the child some independence and responsibility for his/her actions (even very limited, if the child's condition is serious), in time a kind of pathological symbiosis is formed in which mutual parent-child /child-parent dependence can be observed. As a result, despite their intellectually well-perceived role in caring for the child with disability, the parents subconsciously do not allow the child to test his/her abilities and to become independent, sometimes even evoking in the child the sense of guilt for being "ungrateful". The background of such behaviour in parents may be the fear of, and concern about some unspecified failure, but it is also the existential anxiety of the parent who has spent years with no other purpose in life than the child's care and rehabilitation. Further maintaining the attachment of a growing child who has all the means to become independent is irrational behaviour on the part of the parent, and destructive for the child, too, although it entirely contradicts the parent's actual intentions and dreams. Since in most cases it is mothers who most intensely devote their attention to children with disabilities, they are more often affected by this problem. It basically calls for a psychologist's intervention, both in the case of the mother, and of the child with disabilities.

There is another issue connected with maturing and being an adult. It is the trap of believing that, if persons with disability have become truly independent, have obtained very good education, and are capable of independent functioning in the society, then from then on everything is up to them, and they have the same chances of making their dreams come true as all their peers. Unfortunately, admiration for the truly impressive achievements, despite objective difficulties, cannot prevent us from revealing to persons with disabilities the vision of potential obstacles that all school leavers face. These obstacles are determined by economic, social and other factors, quite beyond the power of influence of young people, about to enter the adult world. For young people with disabilities, who so far have lived in a more protected environment, shielded by their parents and teachers, contact with ruthless reality for which they have not been prepared may be very destructive. Naturally, it does not mean that in their youth, the very moment they reveal their ability to deal with many social expectations, which their parents had not even dreamt about earlier, they should be left to cope on their own, without any assistance. They would not manage, especially due to the fact that achieving good results in school learning and independent life learning is usually connected with great expenses on the rehabilitation equipment, while their psyche is still delicate and vulnerable, and they are prone to be harmed, or discouraged, when faced with obstacles unknown to their non-disabled peers. The mistake of parents, or sometimes of teachers', is not to have prepared youth with disability to the actual shape of the reality. It is *the paradox of a glorious future*, which has more in common with dreams than reality. Yet, again, such preparation must not take the form of brutally stating, at some point in the process of rehabilitation, that even though one will achieve a lot, not much of these achievements will be applied in practical life. The message should rather be: "even though you will achieve a lot, it will be difficult to use all your abilities in independent adult life, but despite the obstacles, you must strive to make your dreams and plans come true, and your loved ones will still be there for you."

Conclusion

Inclusion requires changes in the consciousness of at least two generations across the whole society. Changes in the educational and legal systems, although necessary, are but a prelude to inclusion. At present, many countries witness rather the process of integration than that of inclusion, and mistakes committed during its introduction may/will result in a minimal level of inclusion in the future. The above-mentioned paradoxes of inclusion are counted among such unintended mistakes, and awareness of the mistakes may, in the future, help avoid such behaviours and decisions that do not always lead to the intended effect. However, it seems that the greatest challenge is faced by the specialists-researchers, who view the problem of inclusion from a completely different perspective, and who are not always able to exist in the common plain of scientific research.

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2.5 Reflection of Inclusion in Education of Children with Physical Disabilities

Critical analysis of the current situation - the weaknesses and risks

People with physical disabilities

People with **physical disabilities** make a heterogeneous group. Their main feature is **total** or **partial body movement restriction**. This may be a **primary** or a **secondary restriction**. In the first case, a direct damage of locomotive apparatus or impaired central or peripheral nervous system occurs and the locomotive organs in the peripheral part are affected. In the second case, the central and peripheral nervous system and locomotive organs stay without pathological changes; body movement is influenced by other causes. This reflects the effects of diseases of the heart and bones, rheumatic diseases, etc., which restrict the movement of the patient (M. Vítková, 2006).

Since physical disabilities are considered of persistent or permanent salience, permanent or significant body movement ability affects cognitive, emotional and social performance. It is caused by damage to the supportive (carrying) or locomotive apparatus or other organic damage (M. Vítková, 2006; J. Vítek, M. Vítková, 2010). Locomotion defects can be divided according to different criteria. Generally, there are two basic groups, congenital disorders, including hereditary disorders, and acquired disorders. All locomotion defects can be of varying degrees. According to the affected part of the body, **central and peripheral paralysis, deformation, malformation and amputation** are distinguished.

Cerebral palsy (CP) belongs among serious complications according to ICD-10: G80, (former name used in CR was children's cerebral palsy). CP is caused by **prenatal, perinatal and postnatal** factors. Severe CP has four forms: **diparesis, hemiparesis, quadriparesis, hypotonia**, some states also a **dyskinetic** form (J. Vítek, Vítková, M. 2010).

Cerebral palsy is often combined with mental development disorders and lower intellectual ability (about 66%), speech disorders (over 50%), behavioural problems (about 50%), epileptic seizures (15% to 70%). Even sensory disabilities are not an exception (visual impairments or hearing defects).

While *disability* has a permanent substantial effect on the cognitive, emotional, and social performance, causes undesirable social interaction and incomplete or missing interference of social roles that correspond to sex and age, *restriction* is a quantitative variable leading to a body movement reduction in respect to normal performance, depending on age and in relation to the environment. *Defect*, in the case of the locomotive, supportive apparatus system impairment and damage to other organs, leads to significant somatic changes. Congenital and later acquired disabilities vary in many different ways.

Physical disability is considerably socially determined. The extent of disability shows after the confrontation with the environment (M. Vítková, 2006). Problems in the socialization of individuals with disabilities are different, depending on the type and severity of disability, on individual characteristics and personality characteristics. **Socialization** of people with physical

disabilities is a continuous, lifelong process. The formation of social relationships in individuals with physical disabilities is dependent on many factors, including the actual type of disability and parenting style.

Physical disability affects a person **as a whole**. Motor skills, perception, cognition and emotion are inseparable and interdependent. Physical motor skills can be affected only slightly, in the case of severe degree of motor impairment, however, human ability to move is significantly limited (M. Vítková, 2006). Limited ability to move and the change in external clinical picture may make self-fulfilment difficult – self-realization in **social interaction**.

Physical disability characteristics in the effect on psycho-motor development of children

A defining characteristic of CP is a movement disorder. A disruption in the supply of sensory stimuli occurs in the early stages, which is due to the body movement limitations, and thus leads to slow development of cognitive processes. Lack of incentives is often reflected in decreased activity in the child. Common skills and habits development is limited (M. Vítková, 2006; J. Vítek, M. Vítková, 2010).

During **infancy**, CP is evident in motor development retardation, locomotive disorder asymmetry and muscle tone variances. The activation level (cf. M. Vágnerová, L. Valentová, 1992) is amended; the children are either restless, increasingly irritated, they often cry, suffer from sleep disturbances and food intake disorders, or they are lethargic, sleepy, without interest. They do not respond to stimuli by expected motor activity, their facial expressions are poor, articulation performance is often also absent.

The diagnosis of cerebral palsy is already provided for **toddlers**. Movement disorders restrict independent locomotion; thereby cause restrictions in stimulation and gaining new experiences. Damage to hand motor skills restrict development of sensory-motor intelligence, spontaneous activity and also social development. Motor skills of the speech organs are also often affected. Negativity stage as a signal of spin-offs and identity of their own personality development usually do not appear in toddlers with CP. Communication with people is at a lower level and less satisfactory than would correspond to the age. The child is increasingly irritated, poorly adapted and fails to obey commands and prohibitions. They respond to the slightest restriction with aggression (J. Vítek, M. Vítková, 2010).

Preschool period is a time of cognitive processes and socialization development. Experiential deprivation and lack of stimuli has a negative influence on the development of children with physical disabilities. Intellectual abilities are often reduced. In some cases, mental retardation is associated; sometimes the delay is based on the lack of stimuli, caused by child's low ability to move. In children with organic brain damage, disorders of attention occur; memory is negatively affected by easy fatigability and reduced activation levels. There are problems with recall and reproduction. Visual and auditory perception is often directly affected; in milder cases, difficulties in visual and auditory differentiation, analysis and synthesis occur. The development of perception and imagination is a prerequisite for favorable development of cognitive skills. Children with CP have difficulties in distinguishing shapes of objects and some other properties such as color, quantity, size if they are to compare, sort, match objects; create files according to certain rules, understand the amount or number of elements. They often suffer from impaired speech (dysarthria). Emotional experience in children with CP is infantile and emotional reactions do not always get an adequate response. Children are often unable to control their reactions. Emotional experience in children can cause muscle stiffness or increased involuntary movements (hyperkinesia).

Readiness and maturity for school is delayed in children with CP due to several factors. The overall level of cognitive ability begins to develop with the development of motor skills, after addressing basic health and social problems. Due to these difficulties, socialization in these children lags behind.

At the beginning of school, it is important to determine whether pupils with physical disabilities can move unaided. For school work it is important to know to what extent fine motor skills of the hand are developed; if the student is able to draw and write; to find out the level of hand dexterity; what the work rate is. Perception is often primarily damaged in the form of dysgnosia (M. Vágnerová, L. Valentová, 1992), which manifests itself in difficulties to differentiate spoken and written word at school. Impairment of active speech, articulation and intonation of speech can also occur; in the case of the dyskinetic type often by involuntary movements that are socially disruptive. Students with CP often manifest reduced intellectual ability (M. Vítková, 2006; J. Vítek, M. Vítková, 2010). In some cases, lack of incentives, low-level of stimulation and limited experience concur. School performance is further aggravated by poor attention and increased fatigability. Students memorize fragments, do not select and have difficulties to recall and reproduce the curriculum. Working pace is slow and uneven. The socialization process is slower. According to M. Vágnerová (in M. Vágnerová, L. Valentová, 1992), uneven development of predisposition structures in the child or deficient formation of sub-skills with sufficient general intelligence is one of the causes of partial failure at school, especially in some subjects. Specific learning disabilities in the area such as symbolic functions negatively affect school performances.

Specifics in teaching students with physical disabilities

Mobility of students with physical disabilities significantly affects their quality of life and it is an essential prerequisite for their successful social integration. Sometimes it is necessary to **adapt the school environment** according to the individual needs of the student. When designing a schedule, it is necessary to consider easy access to the classroom where the student with physical disability will work, etc. It is also necessary to consider **appropriate seating of immobile students**. They need to sit comfortably, use appropriate posture support that corresponds to a given school activity. A suitably selected chair or wheelchair must correspond to the physical, functional and therapeutic requirements. The student should be able to individually change position while at school. Immobile students have poor blood circulation, particularly in the legs, so it is important to avoid catching a cold. Appropriate prevention is to exercise and other preventive measures.

The use of **computer technology** helps students to increase confidence and it positively affects other students' attitudes towards peers with disabilities. A wide range of technologies is suitable to support students especially in communication, education, mobility, socialization. Programs used should meet the age and education ability of students and respond to their changing needs. The main emphasis in the use of computers with students with disabilities is placed on **physical access** (e.g. adaptation of keyboards).

Weaknesses and risks of educating students with physical disabilities in inclusive school

Parents of children with disabilities often prefer a school for students with physical disabilities to a mainstream school; because they believe that students will be more favourably evaluated by teachers when there are fewer students in the class. They expect better readi-

ness to cope with any problems arising from pupil's disability or illness from special needs teachers than from regular schoolteachers. Sometimes the problem is parents' anxiety about their child's health, sometimes it is the insufficient readiness of the mainstream school to face a problematic situation, either because of the lack of qualified teachers or the lack of further education. Many teachers are not prepared to work in a team of two teachers or with a teaching assistant. Schools are then unable to provide adequate support to the students at an individual level. Teachers do not use internal differentiation in the classroom or do not include alternative forms of instruction (e.g. project work). When educating students with physical disabilities, it is necessary to develop an individual education plan (M. Vítková, in V. Lechta, 2010, pp. 169-182).

About 70% of students with physical disabilities is entirely dependent on a barrier-free school building (M. Vítková, 2006; D. Opatřilová, 2009, 2013). It is also necessary to ensure contact with counseling services, mostly with a special education center (SPC for physically disabled). J. Schöler (2009) further states that it is appropriate to maintain contact with a physiotherapist, but that is not common in mainstream schools and parents then often arrange necessary physiotherapy in the afternoon after school.

Some students need not only barrier-free environment for their education in mainstream schools, but also special educational support. When preparing inclusive education, teachers should build on students' abilities and not on their deficits. If students cannot move themselves, it must be ensured that they have a good view of the class and can get easily to places they need to and like. It is important to notice how the student sees, observes, listens and hears or suddenly gets alarmed at a loud sound; whether the noise in the classroom bothers him; how he holds a pencil or whether he needs to write bigger letters because of his motor skills. The student should have access to a computer and it is often necessary to consider a special keyboard. Students with physical disabilities also like to participate in physical education classes. Even if they can participate only in parts of the lessons, it is important to allow them to do so. It is useful if the student soon learns to be independent when getting changed in the locker room, or to identify ways classmates can help each other.

Examples of inclusive education at Masaryk University, Czech Republic

Undergraduate and postgraduate teacher training

The status of teachers and special education teachers at mainstream schools has changed with the change of perspective on the education of students with special educational needs and new ways for these students' education have been looked for. A course *Special Education* has been included for a longer time in undergraduate and postgraduate training in the bachelor's programme and a new course *Education Strategies in the Inclusive Class* has been created in the master's programme at the Faculty of Education at Masaryk University.

Education legislation

The ratification of *the Convention on the Rights of Persons with Disabilities* by the Czech Republic in September 2009 (Act No. 198/2009 Coll. Equal treatment and legal protections against discrimination and amending some laws - anti-discrimination law) was a significant step towards promoting inclusion. Under current legislation of the Ministry of Education,

Czech Republic (the Education Act No. 541/2004 Coll., as amended, and related regulations), the student with physical disabilities can start their compulsory school education in a mainstream elementary school or an elementary school for the physically disabled. Students with physical disabilities, depending on their cognitive level, can enter education in all types of secondary schools: grammar, secondary technical schools and technical schools, secondary vocational schools and vocational schools.

Research in inclusive education

Faculty of Education, Masaryk University has implemented the Research plan (MSM0021622443) *Special Needs of Pupils in the Context of the Framework Educational Programme for Elementary Education* in 2007 – 2013 with the principal researcher prof. PhDr. Marie Vítková, CSc. The team of doc. PhDr. Dagmar OPATŘILOVÁ, Ph.D., one of the 14 research teams, has been focusing on the issue concerning students with disabilities and health disadvantages in elementary schools for seven years (D. Opatřilová, 2013; M. Bartoňová, M. Vítková, 2013; K. Pančocha, M. Vítková, 2013).

Examples of good practice

A number of examples aimed at inclusive education and inclusive teaching methodology can be found in bachelor's, master's and doctoral theses.

Example: Students with physical disabilities also attend an inclusive class selected for research (P. Bártová, 2012). This one-day project work focused on strengthening key competencies for learning and social and personal skills including communicative skills. The theme of the project *Our patisserie* was chosen after consultation with students. It was found that students are able to actively participate according to their individual capabilities in the activities designed to develop fine motor skills, attention, memory, cooperation and decision-making ability. At the end of the day, evaluation of the day took place with students, who also prepared dessert tasting, summarizing the highlights of their day.

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2.6 Reflection of Inclusion in Education of Children with Communicative Disability (Quality of Life in Children with Communicative Disabilities)

Introduction

Communicative disability²² of a man regards divergence of a language level (or several language levels at the same time) from common norms of the given language environment into such extent that its impact is interferential concerning his communication purpose. It may regard phonetic and phonological level, morphological and syntactic level, lexical and semantic level, pragmatic level or their combinations (V. Lechta, 2011). People, as social entities (E. Aronson, 1995), live with other people by establishing a number of relationships, whose quality largely depends on their communication skills. Thus, children with language disorders find themselves in a particularly vulnerable situation. External relations constitute the source of experiences which shape their development, and language communication disorders interfere not only with the regulatory and cognitive, but also with the social function of speech.

Inclusive society (which incorporates inclusive education) provides an opportunity for children with language disorders to function among their peers in the same classroom, as well as among adults in the close and distant environment. Among them, rather than next to them. Full acceptance and understanding of the problems of children with speech and language disorders (e.g. expressed in patience when interacting with a stuttering child) are symptomatic of an ideal society, i.e. a society which treats all equally and provides all with equal opportunities in all spheres of life, such as education, access to vocational training, career choices, social life (see: European Commission, 1996). Is the 21st century society prepared to provide effective inclusion to children with language disorders and accordingly, has inclusion become a *fait accompli* more than two decades after the publication of the Charter of Luxembourg (European Commission, 1996)?

Psycho-social situation of pupils with language communication disorders in the 20th and 21st century

Children with speech and language difficulties not only display problems of communication with their environment, but also within the area of their cognitive, educational, emotional and social development (A. S. Bashir, A. Scavuzzo, 1992; J. H. Beitchman, et al., 1994, A. Ohlson, 2008). Research conducted in the 20th and 21st century provides a great deal of evidence attesting to comparable circumstances of today's children with language disorders to those

²² In this chapter, the terms “communicative disability”, “communication skills impairment”, “language communication disorders” and “speech and language disorders” are used interchangeably.

described throughout the 20th century, and if there have been any positive changes, then only to a very limited degree.

The school environment, in addition to the family, constitutes children's basic environment, and yet despite the long-lasting promotion of integration and inclusion slogans, pupils with language disorders are still exposed to a number of factors hindering their roles as pupils and classmates.

Both in the old and in the modern school, pupils with speech and language were and still are characterised by lower achievements in comparison to their non-disabled peers. The literature indicates at difficulties these children display first when learning to read and write (e.g. D. M. Aram, J. E. Nation, 1980; J. T. Kania, 1982; R. R. King et al., 1982; D. M. Aram et al., 1984; R. E. Stark et al., 1984; H. Spionek, 1985; B. Sawa, 1990, 1994; E. Stecko, 2002; H. Pętlewska, 2003; L. B. Leonard, 2006; N. Botting et al., 2006) and within subsequent educational levels also when learning other subjects (S. Padget, 1988; A. Borkowska, Z. Tarkowski, 1990; H. Kulas, 1990; G. Demel, 1994; B. Fazio, 1994, 1996; M. Hortis-Dzierzbicka, A. Tarnowski, 2005; Z. Tarkowski 2008a).

Another problem surfaces within the sphere of emotional, social and personality development in children with speech disorders.

Studies reveal that children with language communication disorders more often than their peers suffer from depression, dissuasion or low self-esteem in the wake of their inability to maintain contact with the environment, sensitivity to external evaluation, shyness, self-underestimation, uncertainty, reticence, inhibition of movement, avoidance of contact with the environment and inclination to crying, on the one hand; and nervousness, internally hostile attitudes, excessive irritability, tantrums and aggression towards younger and weaker children, on the other hand (I. Styczek, 1981; T. Gałkowski, E. Fersten, 1982; R. Byrne, 1989; U. Parol, 1989; Z. Tarkowski, 1992; K. Błachnio, 2001; L. B. Leonard, 2006). They rarely initiate verbal contact and typically give up attempts to communicate if they are not understood the first time round (R. Byrne, 1989).

Psycho-emotional problems are echoed in the disruption of the development of the social sphere. These disorders are a result of frustration, rejection on the part of peers and deficient trust bestowed on children with speech disorders (S. M. Redmond, M. L. Rice, 1998), and if failed to be eliminated at a younger age, they accumulate and intensify with age (S. M. Redmond, M. L. Rice, 2002). Children with language communication disorders are ignored by their peers and less likely to socially interact with them (M. L. Rice et al., 1991; P. Hadley, M. Rice, 1991; B. L. Gertner et al., 1994; L. B. Leonard, 2006; E. M. Skorek, 2008b, 2009, 2012); are not as popular in peer groups as children without such disorders (B. L. Gertner et al., 1994; E. M. Skorek, 2000, 2008b, 2009, 2012; A. Ohlson, 2008; Z. Tarkowski, E. M. Skorek, 2009); often face hostile behaviour on the part of their peers (B. Sawa, 1990; M. Hortis-Dzierzbicka, A. Tarnowski, 2005; A. Kerekřetiová, 2008; E. M. Skorek 2008b, 2009, 2012), and evaluate the level of satisfaction with social relations significantly lower than their peers (M. Fujiki et al., 1996).

Inadequate attitudes on the part of teachers constitute another factor contributing to a disadvantaged situation of school children with speech disorders. Numerous studies have shown that adults (including teachers) consistently evaluate children with communication disorders as less intelligent and well below their social competence (E. Perrin, 1954; J. Clase, 1969; D. Mowren et al., 1978; H. Kulas, 1990; A. Grzybowska et al., 1991; M. L. Rice et al., 1993; M. Fujiki et al., 1996; K. Błachnio, 2001; E. Putkiewicz, 2002; Z. Tarkowski, 2008b). A stereotypi-

cal approach of teachers incorporating the following equation: “bad speech = bad pupil = un-intelligent pupil” results in inadequate assessment of skills and knowledge (B. Sawa, 1990; A. Jastrzębowska, 2008) and in creating an unfriendly atmosphere in the classroom (J. Kałużynski, 1971; R. Byrne, 1989; E. Haponiuk, E. Witkowska, 1989; H. Kulas, 1990; J. Trzaskalik, 1991; Z. Tarkowski, 1999; E. M. Skorek, 2008a). Teachers’ attitude to a child plays an important role in maintaining peer relationships and an appropriate mental balance. It often happens that children care little about the quality of their speech, and only under the influence of anxiety and in the wake of teachers’ negative emphasis do they notice their own speech patterns. The role of the teacher in nursing interpersonal relationships can only be edifying if he or she can truly accept his or her pupils. Thus, the children who are consciously or unconsciously rejected provoke constant criticism and frequent reprimands.

There are not many comparative studies showing the dynamics within the last several years as far as the psychosocial situation of children with speech and language is concerned. In those which have been published, a positive change in social relations between children with speech and language disorders and their peers is presented (E. M. Skorek, 2012). However, these changes are not sufficiently significant to refer to school as a friendly environment, and thus to speak of total inclusion.

Pupils’ problems, such as learning disabilities, emotional or personality disorders, abnormal social behaviour, unstable peer relationships, inadequate attitudes of teachers and other children were (20th century), and still are (21st century) either primordial in relation to speech disorders, or generated as a result thereof and as such, they may have common ground, as well as being able to condition each other. A pathogenic factor, be it psychosocial or biological, may be responsible for a primary disorder (such as an emotional disorder) which may, but does not have to, lead to the formation of secondary disorders (such as stuttering). An opposite scenario is also possible, i.e. a primary disorder, such as stuttering may lead to the formation of emotional distress, being a secondary disorder.

A profile of a subjective sense of life quality in children with language disorders in the 21st century

On the basis of the effects of inclusion, an assessment of a subjective sense of quality of life may be performed. The higher its values, the more effective the environmental influence (Fig. 1).

There is little research on the quality of life in children with speech and language disorders in holistic contexts, as researchers’ attention is often drawn to its particular aspects. These aspects include social relationships with peers or learning difficulties; assumptions about the quality of life in children are drawn based on the opinions of parents and guardians (C. Markham, T. Dean, 2006; P. C. Damiano et al., 2007); or on the assumption that the HRQOL of the mother affects her child’s welfare and mothers’ well-being is scrutinised (M. Rudolph et al., 2005).

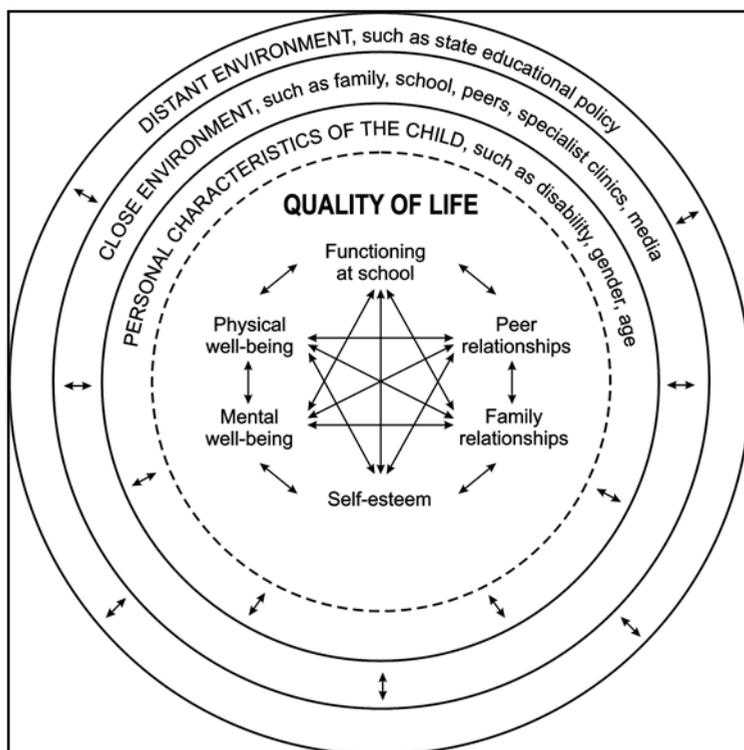


Fig. 1. The relationship between children's quality of life and their distant and close environment (source: own).

E. M. Skorek (2009) conducted one of the first comprehensive studies in 2008. The author found that the profile of a subjective sense of quality of life in children with impaired communication skills significantly differs from the profile of their peers without such disorders in all tested indications, and consequently in all the tested ranges of the quality of life in children within this age group (Fig. 2).

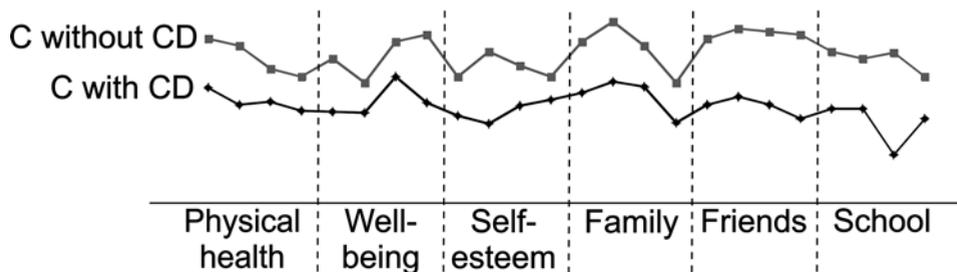


Fig. 2. Profiles of subjective sense of life quality in children with communication disorders (C with CD) and without communication disorders (C without CD), as far as the researched ranges are concerned (source: own study based on E. M. Skorek, 2009).

Children with speech and language disorders more frequently than their non-disabled peers feel ill, dizzy or experience pain in the abdomen, feel tired or exhausted, and consequently rarely display strength and energetic behaviour. They maintain less frequently than their peers that they enjoy the opportunity to laugh and play together with other children, that they are often bored, feel lonely and afraid. Children with impaired communication skills have lower self-esteem than their peers. They are not proud of themselves, do not feel good, are not complacent and believe that they do not have good ideas. Neither do they have positive relationships within their families. They have problems communicating with parents, which is reflected in frequent quarrels, do not feel well at home and feel that their freedom is restricted by their parents by means of frequent bans. These children are more likely than their peers to negatively judge their relationships with friends and believe they rarely spend time playing with them. They have a very high sense of otherness. Neither does their time at school provide them with a sufficient degree of satisfaction. They cope worse than their non-disabled peers with school tasks and evaluate lessons lower than their peers. They are aware of their difficulties and anticipate more problems in the future, as they not only worry about bad marks, but also about their future. Among children with different types of speech disorders, children who stutter, suffer from hearing impairment or from coupled disorders are in the most unfavourable situation. Moreover, the level of a subjective sense of quality of life in children decreases with age (the older the child, the lower the level), and depends on gender, boys being at a disadvantage. Also, subjective quality of life increases together with the increased frequency in children's participation in conversations (E. M. Skorek, 2009).

Studies have shown that children with speech disorders achieve lower scores in their subjective sense of life quality in all the tested areas, i.e.: physical health, well-being, self-esteem, relations with family members and friends, functioning at school (E. M. Skorek, 2009).

Speech disorders are a form of disability that prevents children, despite the lack of physical barriers and intellectual obstacles, from smooth functioning among their peers at school, as well as within their family environment. The difficulties are accompanied by poor physical and mental well-being and low self-esteem. Undoubtedly, these children should be covered by comprehensive assistance, whose range should exceed clinical logopaedic aid, as corrective initiative must take into account all psychosocial problems of children with language disorders.

Conclusions

The 21st century is not yet kind to children with different communication incapacities. Contemporary school is not yet friendly to them. Inclusive education does not really exist, the society still remains far from ideal, and the subjective sense of quality of life of these children is different from evaluations provided by their peers. Despite numerous slogans calling for a life of dignity and equal opportunities regardless of the type of impairment, it seems that children with speech and language disorders are particularly vulnerable, as our educational system is not compatible with their types of disorders, teachers are guided by stereotypes and adults and peers fail to respect their rights. In this situation, inclusion appears to be not only an unreal, but also an illusory condition. In the 21st century, with regard to children with communication skills impairments, we are dealing with an "illusion

of inclusion“ and the whole of society must undertake a great deal of effort before the thinking about people with language disorders undergoes substantial revaluation, which, when implemented in practice, will finally provide all with equality, a notion which today is only present in slogans.

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2.7 Reflection of Inclusion in Education of Children of People with Intellectual Disabilities

Critical analysis of the current situation

Terminological foundation

In order to describe the group of people with intellectual disabilities, it is necessary to take into account the factors that divide people with intellectual disabilities into different groups. Such factors include the classification systems of mental disorders, the etiology of intellectual disability syndromes, or the period when the intellectual disability occurred. The aim of experts involved in the discussion has been to find a less stigmatizing term than *mental retardation* for labelling people with intellectual disabilities. A new concept appeared in 2007 and is the subject of a broad consensus among British researchers. This term, *intellectual disability*, is currently recommended to be used in place of *mental retardation*. This change reflects the concept of disability introduced by AAIDD and WHO and is more acceptable for teaching practice. Other experts favour the term *learning disabilities*, *mental disability*, which is not of as pejorative and stigmatizing nature (M. Ainscow, A. Dyson, T. Booth, P. Farrell, 2006; L. Hřebenařová, 2012; M. Bartoňová, 2012).

According to the international classification of diseases (ICD-10, DSM-IV-TR 2000), people with intellectual disabilities are divided into groups according to the degree of the impairment (mild, moderate, severe, profound). In 2002, the American Association on Mental Retardation (AAMR, now the American Association on Intellectual and Developmental Disabilities AAIDD) introduced a new definition of intellectual disability, which shows the importance of the level of support needed by a particular person.

AAIDD, 2002 defines intellectual disability as a disability characterized by significant limitations in both intellectual functioning and adaptive behaviour which covers many everyday social and practical skills. This disability originates before the age of 18.

The International Classification of Functioning, Disability and Health (ICF) is currently used and was adopted by all WHO member states in 2011. It provides a new perspective on the concepts of *health* and *disability*. Above all, it takes into account *the social aspects of disability*, which is not regarded merely as a medical or biological disorder. In terms of special needs education, it focuses on the quantification of the special educational needs of students with intellectual disabilities as a necessary basis for determining the level of special educational support (based on ICF). Specifics for people with intellectual disabilities are described in the newly-established diagnostic material *Catalogue of Special Educational Needs Severity Assessment. Assessment Domains for Students with Intellectual Disabilities* (M. Valenta, et al., 2012).

Characteristics of students with intellectual disabilities

Mental retardation manifests itself in difficulties in learning and regular daily activities as a result of limitations of conceptual, practical and social intelligence. It represents a considerable reduction in functioning of the person in question. It is characterized by a significant

reduction in intellectual abilities, existing concurrently with limitations in two or more skill areas such as communication, self-care, family life, self-control, health and safety, education, leisure and work. Total damage of neuropsychological development brings changes in cognitive processes, extends into the realm of emotion and will and manifests limited motor skills (M. Bartoňová, B. Bazalová, J. Pipeková, 2007).

Students with intellectual disabilities have limited adaptive capacities that occur in the context of the social environment. Experts state that one of the etiological factors of mild mental retardation is heredity, which is often caused also by sociocultural deprivation. In this case, psychomotor development is retarded or delayed, deficiencies in communication skills and speech impediments are noticeable between the ages of three and six. The slow pace of remembering information and poor ability to maintain knowledge and skills are typical for students with intellectual disabilities. They also have limited ability of logical thinking and problem with analysis and synthesis. Motor skills are slightly delayed; there are disorders of movement coordination. They are not as curious and inventive as expected and as a result the games they play are not creative. Shortcomings are evident in the area of social skills: impulsiveness, anxiety, affective instability and increased suggestibility occur in the emotional sphere (cf. M. Hentley, R. Ramsey, F. Algozzine, 2002; M. Bartoňová, M. Vítková, 2011; M. Valenta, H. Michalík, M. Lečbych, 2012).

Strategies in inclusive education of students with intellectual disabilities

Inclusion requires mutual adaptation, i.e. adaptation not only by the students with special needs to the average behavioural and performance standards, but also vice versa. Non-disabled classmates must agree to the divergent norms, values and behaviours (M. Ainscow, A. Dyson, T. Booth, P. Farrell, 2006, U. Heimlich, J. Kahlert, 2012).

The learning process of students with intellectual disabilities will require the observance and respect of conditions, support measures and implementation of **strategies** in the classroom. Education and social inclusion of students with mild intellectual disability in the school environment is influenced by many factors. It is particularly important to take into account their personality traits and keep in mind that education requires theoretical knowledge and practical experience (cf. A. Gajdoš, P. Baxová, V. Zíma, 2012; M. Valenta, H. Michalík, M. Lečbych, 2012; M. Bartoňová, 2012).

It is important to respect certain aspects of education when teaching students with intellectual disabilities:

- assign activities aimed at improving movement and coordination; focus on relaxation;
- focus on the development of social interaction (self-understanding, stimulating interest in others, expressive arts);
- encourage students to acquire basic knowledge and skills; learning of basic social rules (greetings, etiquette), moral education, ethics (cf. M. Bartoňová, B. Bazalová, J. Pipeková, 2007; M. Bartoňová, 2005).

In the effective education of students with mild intellectual disability it is necessary to focus on **the use of strategies** to transfer general skills and newly-acquired experiences in everyday life and untrained situations. Students with intellectual disabilities are often dependent on the **individual support** in order to expand their vision of the world; their education cannot be based solely on general standards to be achieved and requirements of the educational programme. Special educational needs of students are met through the individual education plan

(IEP) which is developed in direct link-up to the current knowledge of the pupil's needs. The entire team of experts including parents is involved in its creation with the emphasis not on poor performance compared to other students in the class, but on the strengths of the integrated student (cf. V. Hájková, I. Strnadová, 2010; M. Bartoňová, 2011; M. Bartoňová, 2005).

The main educational practices comprise frequent repetition and practice of the curriculum and the use of visual and teaching aids. Different starting conditions for learning require the use of other types of methods, in particular **a differentiated and personalized approach** which also requires a change in the classification. The special needs of students with intellectual disabilities can be taken into account by planning the phases of external differentiation. The teacher becomes the “manager” of the learning process. It is vital that **instructions during this process are clear and systematic**. To do this, we can use behavioural therapy with behavioural analysis. Teaching students requires direct and regular control of the effectiveness of teaching. Directness is when the teacher objectively records the student's success in achieving assigned goals. One of the strategies is to give the student more frequent opportunities to actively join the teaching process and to cooperate. The result of quality inclusive process is that the student with mild intellectual disability is able to apply strategies for the transmission of general skills and newly-acquired experiences in everyday life. An example of this strategy is learning in the field (cf. M. Ainscow, A. Dyson, T. Booth, P. Farrell, 2006; M. Bartoňová, 2012).

Teachers must find out the strengths and weaknesses of the student and be able to handle them. The basic form of teaching is not only teacher-centred teaching. It is important that a variety of approaches is used such as interactive and cooperative learning, project teaching and peer-teaching. Teachers use various forms of education during their instruction, which allow students to participate effectively in education depending on their abilities (cf. M. Bartoňová, 2011; M. Bartoňová, 2005; M. Valenta, H. Michalík, M. Lečbych, 2012).

Potential for development of inclusive education in the 21st century

Research on inclusive education

Our research project (2011 – 2012) aimed to respond to the need to support inclusive education in mainstream schools. We implemented quantitative research within the research project of the Faculty Education at Masaryk University MSM0021622443 *Special Needs of Pupils in the Context of the Framework Educational Programme for Basic Education* with the principal researcher prof. Marie Vítková. The empirical part of the research was developed at the level of statistical procedures. The research instrument was a questionnaire for teachers of students in elementary schools (N=90). The questionnaire contained questions that analysed the dimension of students' performance, strategies and practices of teachers in the educational process and we were interested in their ability to co-operate and the use of assistant teachers in the classroom. The aim of the research project was to analyse factors influencing inclusive education of students in mainstream schools. Our aim was to specify supporting measures used in inclusive schools. The network of people contacted represented 13 regions in the Czech Republic in order to receive representative research data.

Partial results of monitored indicators

There are many educational approaches and strategies. One of the aims of the project was to discover which specific approaches teachers choose, and how they evaluate their importance in terms of **effectiveness in educating these students**. We interviewed teachers to see whether they use, and how often, pedagogical approaches and supportive measures (e.g. teaching in a small group, teaching led by a special education teacher, using special educational needs subject, special teaching aids, positive evaluations, increased motivation, teaching assistant, etc.). Almost 100% of the teachers report using many approaches and support measures (bill n. 73/2005 Coll.). Only 10% co-teaches with two teachers in the classroom. 83% of the teachers put emphasis on the frequent revision and 90% also on practising the curriculum. 87% of the teachers reports that they use visual aids. More than half of the respondents (57%) consider collaboration with a special educational centre very important. 68% of the teachers believe that it is crucial to develop an individual education plan for the integrated pupils and, in addition, 46% regard creating personal development plans essential. To provide the student enough time to complete a given task is part of education. The teachers (83%) agree on the importance of positive evaluation of students and awarding not only the result, but also the efforts of the student with mild intellectual disability. Great emphasis is put on the increased use of motivation (70% of the teachers). Half of the teachers think and consider it important to modify the curriculum for integrated students with mild intellectual disabilities. 52% consider instruction by a special education teacher *rather important* with more than half of the teachers considering the position of the special education teacher *very important*.

Teaching methods used for teaching students in inclusive education was another monitored issue. Most teachers use Active Learning (85%), Project Teaching Method is applied by 76% of teachers; Drama Education is also widely used (73%). Less than half of the teachers work with the Open Teaching method and the alternative Health School with integrated students. Modern teaching methods require the active cooperation of students and a certain level of logical thinking. The research results show that they are used to a much greater range than only the elements of classic alternative concepts, which also corresponds with our expectations, they enable collaboration of intact individuals with integrated students. Education of students enrolled in mainstream schools is realized according to the curriculum FEP EE and the annex governing the education of students. Inclusive school pays great attention to social aspects of the collective in the class. **The social climate of the class** was one of the important issues we monitored. Individual relationships in the classroom with a student with mild intellectual disability are particularly encouraged, classmates are taught to support each other, and individual needs are respected. 43% of respondents said that prior to the integration of a student with mild intellectual disability in the class, the classmates were adequately informed, which the respondents considered very important. Some teachers (M. Bartoňová, 2011) believed that this approach contributed to the acceptance of the student with mild intellectual disability among the classmates in the class. 11% of the teachers did not give importance to this fact. 27% of the respondents stated that pupils were positively accepted, more than half (58%) of the respondents stated that they were accepted mostly positively. Only 1% felt that students were not accepted by their classmates. 53 % of the teachers evaluate communication between students as functioning well.

The last items of the questionnaire were teachers' opinion on **the quality of cooperation with selected facilities** and assessment of the the effectiveness of this cooperation. The major-

ity (98%) report that they cooperate with a special educational centre; 73% uses a teaching assistant in class, and almost 100% prefer mutual communication and teamwork among teachers at elementary schools. Cooperation among teachers was more effective in primary schools. The services of educational consultants are popular, with 87% of elementary school teachers reporting to have made use of their services. Cooperation with school psychologists (21%), social workers (around 20%) and clinicians (34%) was less frequent.

Conclusion

Teaching non-disabled students and students with mild intellectual disabilities together is based on the creation of such learning situations that take into account individual learning possibilities and needs of all students and allows them to participate in education. Planning an inclusive teaching programme in the classroom or school involves taking into account the individual support measures needed. For the school this means applying special methods, forms and approaches that go beyond the ordinary competence of the teacher, in addition to special alternative instructional materials, didactic materials, compensatory devices, reduced numbers of students in the classroom, teaching assistant support service, providing educational and counselling services. It is necessary to focus on providing autonomy in daily recurring activities in the educational process and to develop students' ability to learn autonomously and make decisions using forms of open learning.

In the learning process, the emphasis is placed on self-esteem and awareness of the strengths and weaknesses of students. The investigation revealed that the success of education depends greatly on motivation and this is enhanced by positive comments given by teachers to their integrated education students. Teachers also take into account special needs of students with intellectual disabilities by using external and internal differentiation. There are currently no teachers adequately prepared for the inclusion not only from an educational point of view, but also personally. They do not fully identify with this idea and their attitudes are often ambivalent. It is not possible to determine individual needs and arrangements for the student if teachers do not know how to respond to student diversity. It is obvious from the research results that finding special approaches to teaching students remains a challenge for the future.

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2.8 Reflection of Inclusion in Education of Children from Socially Disadvantaged Environment

There are several specialist publications on inclusion of children and pupils that deal with the given matter and issues. Some of them deal with inclusive education from a general perspective, some focus on concrete types of disability or disturbance. However, in case of inclusion of pupils from socially disadvantaged environments one comes across the fact that the authors frequently understand the notion of a pupil from socially disadvantaged environment as a Roma pupil.

Critical analysis of contemporary state – weaknesses and risks

Regarding pupils with special educational needs, a tendency to educate them inclusively can be observed especially since the beginning of the 21st century. Apart from pupils with health disadvantages and gifted pupils, pupils from socially disadvantaged environments belong to the category of pupils with special educational needs. A child or a pupil from a socially disadvantaged environment usually refers to a child or a pupil living in an environment that, due to social, family, economical or cultural conditions, insufficiently stimulates the development of mental, volition and emotional properties of the child or pupil, does not support his/her socialization and does not offer enough appropriate stimuli for the development of his/her personality. Such a general definition of pupils from socially disadvantaged environments actually in practice directly implicates that Roma pupils are most frequently considered to be pupils from socially disadvantaged environments. It is proven by the assertion of R. Rosický (2006) who points out that 80% of the children from socially disadvantaged environment in Slovakia are Roma children. In such a case two risks can occur. The first is that in the process of education all Roma children will automatically be considered children from a socially disadvantaged environment, which simultaneously poses the second risk, namely, forgetting about the fact that not all disadvantaged children in the educational system are Roma children. In pursuit of inclusive education it is necessary to take into account that not all disadvantaged children are Roma children and by far not all Roma children are socially disadvantaged. In the USA, according to J. Brunious (1998), a socially disadvantaged environment is closely linked to the economic status of a family. In Slovakia, according to the State school inspection (2011), the primary reason for creating individual conditions in the education of pupils from socially disadvantaged environments is not their economic needs, but their educational needs. Nevertheless, several criteria assessing the pupil's connection to their socially disadvantaged environment preferentially consider the economic conditions of a pupil's family environment. In spite of the fact that the economic conditions of a pupil's family environment may play an important role in his/her socialization and education, it is necessary to take into account the fact that a pupil coming from lower social classes may be brought up in a harmonious and stimulating family environment. As it was noted above, a child growing up in insufficient or inappropriate social, family, economical or cultural conditions is usually considered a child from a socially disadvantaged environment; what does it mean specifically in terms of the edu-

cation of the given pupils? And how should we perceive and reflect on the above-mentioned insufficient or inappropriate conditions in inclusive education itself? At present, is there not a risk for every single pupil who lives and grows up in a family where one of the above-stated conditions is absent or is not fulfilled in an optimal way? I do not dare to say that a child growing up in modest circumstances but being surrounded by love and understanding is more socially disadvantaged than a child growing up in wealth and abundance but with no love and understanding. Similarly, it cannot be claimed that a child growing up in a single-parent family may be more socially disadvantaged than a child growing up in a two-parent family which is actually disharmonious. More similar examples could be presented. Thus, how to set and understand criteria which would enable a responsible assessment of a child's or pupil's connection to a socially disadvantaged environment? In contrast to pupils with disabilities, schools lack identifiers necessary for diagnosing pupils from these environments. While creating them, the following should be taken into account: catchment area, particularities of the site and environment the school is located in, as well as particularities of pupils and their family environment. According to D. Galbavý (2012), from the perspective of the family environment, four conditions that may have an impact on the origins of socially disadvantaged environments play an important role, namely:

1. demographic conditions – family size, parents' age,
2. material conditions – incomes, expenditures, consumption, number of the employed in a family,
3. psychological conditions – atmosphere in the family, relationships between husband and wife, relationships between parents and children, relationships among children,
4. cultural conditions – parents' education, way of family life, hierarchy of values in family, leisure time spending, etc.

At the same time, it is important to remember that the family environment is a dynamic environment constantly succumbing to changes due to various outer and inner factors. Schools and teachers should thus take note that students may at any time during the school year find themselves in the category of pupils from a socially disadvantaged environment.

At present, within the effort for inclusive education more attention is paid at schools to pupils with disabilities than to pupils from socially disadvantaged environments, even though it may be stated that there are more of these pupils in mainstream schools. However, while educating pupils with a specific disability schools manage to utilize specific compensation aids in their education, with pupils from socially disadvantaged environments there is a tendency, on the part of teachers, to consider them problem pupils. It is as if schools had a problem to accept the fact that these pupils have special educational needs, too, and they need to be respected and taken into consideration for the inclusion to be successful. A pupil from a socially disadvantaged environment cannot be perceived as a problem non-disabled pupil in the process of education, but as a pupil with special education needs, just like a pupil with disabilities, and this demands the creation of optimal conditions for success in his/her inclusive education. At the same time, another issue needs to be solved. It is necessary to consider whether all pupils from socially disadvantaged environments are equally socially disadvantaged or should we discuss various degrees of social disadvantage that need to be taken into account within their inclusive education.

Potential of development of inclusive education in 21st century

Though we have no chance to see the future and as V. Lechta (2012, p. 15) claims, "... he who knows exactly how the world will look like tomorrow (including inclusion) belongs either into the category of prophets or charlatans..."; referring specifically to the ongoing economic crisis and its consequences in various areas of life. It can be assumed that throughout the 21st century, the number of pupils who for a variety of reasons come from socially disadvantaged environments will increase.

According to P. Zászkaliczký (2010, p. 18) it is necessary, within the development of inclusive education, "to consider such a school system where each pupil has his/her place irrespective of his/her belonging to the majority or minority social group". In education, non-disabled pupils are understood as the majority group and the minority group consists of all pupils with special educational needs. A great potential for the development of inclusive education in the 21st century can be seen in the way of implementation of inclusive education itself, which should not be aimed only at pupils with special education needs in mainstream schools. The successful implementation of inclusive education will, amongst other things, require changes in the conventional way of teaching in mainstream schools, for instance teacher-centred teaching. Inclusive education requires the implementation of more effective schooling strategies such as cooperative learning, system of coeval support or day-long educational system. These schooling strategies, in contrast to the teacher-centred approach, give more space and opportunities to all pupils, not only in terms of the presentation and actualization of themselves, but also in terms of the acquisition of social and ethical values which the pupils from socially disadvantaged environments often lack. As J. Schöler and K. Merz-Atalik (2010) write, social learning in a heterogeneous group of pupils is based on the idea that all members of the group learn to accept the needs of the others. Thus, it is seen as a bilateral profit for all pupils, where the pupils from socially disadvantaged environments have the opportunity to learn to accept help as well as to give it.

Possibilities for the development of inclusive education cannot be searched for only in the educational process. It is also necessary to pay attention to extracurricular time spent at school. G. Lang and C. Berberichová (1998, p. 17) stress very aptly that "the real success of inclusive approach is measured during breaks. To create inclusive conditions on a playground, school yard or during lunch breaks, seems to be difficult concerning the fact that pupils devote more to activities according to their choice than follow the instructions of a teacher." It is the pupils from socially disadvantaged environments who often do not have the opportunity to attend extracurricular clubs, to gain the chance of successful actualization in these clubs and activities, in which the principles of inclusive education can be implemented, too.

The potential for the development of inclusive education depends to a large extent both on current and upcoming global social changes. Therefore, it is necessary to perceive inclusive education not only as a part of educational, school environment, but also as a part of the overall social environment. According to R. Werning (2010), inclusive education represents an educational challenge, which, in addition to the inevitable, requires courage and creativity, too. This is courage of schools and pedagogical employees to work and teach in a heterogeneous environment of pupils and at the same time the courage of society to accept joint education of all pupils without difference. Societies preferring values such as tolerance, solidarity, empathy, regard, respect or acceptance, mutual help, etc. give inclusive education not only the potential for acceptance, but also for development.

The above-mentioned changes will require not only appropriate training of pedagogical and specialist employees during their pre-service teacher training, but also a change in funding of schools. In this connection, inspiration can be found in K. Klemma (2010), who suggests, that when it comes to budgets and allocation of financial means to schools, every inclusively working school could be funded on the basis of regional conditions, i.e. on the basis of the ratio of pupils with special educational needs and the overall number of pupils in the given region. It means that an inclusive school located in a socially difficult location or region with a traditionally high ratio of pupils with special educational needs would be given more financial means than a school located in a socially stronger district with a lower number of pupils with special educational needs. Such funding should not be strictly fixed for each school term, but in case the number of pupils with special educational needs increases or decreases, it would be automatically reflected in their funding. I hold this important, since any pupil can find himself/herself in the category of pupils from socially disadvantaged environments during the school year. However, it is important, with regards to funding of inclusively working schools, to provide for the diagnostic methods as well as for the criteria necessary for diagnosing of pupils from socially disadvantaged environments to be in agreement and unified for all schools, including pre-school institutions.

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Conclusions

It is obvious that implementation of inclusive education is a long-term process. Even though some of the components of inclusive education enable an optimistic prognosis, generally, it seems that risks and chances concerning the setting up of inclusive education are equal at present. In order to turn the risks into chances, as it is declared in the subtitle of this book, the main tasks necessary are as follows:

- To eliminate the impact of unrealistic political decisions on educational practice.
- To strengthen the impact of the outcomes of research-based studies analyzing the cases of successful as well as failed inclusion and to draw real trends of further development in this field on their basis.
- Through convincing arguments to argue against the impact of rejecting inclusion a priori only on the basis of subjectivistic or ahuman, anti-prosocial reasons.
- On the basis of a trans-disciplinary approach, of which this book is representative, to reach a consensus on decisions about further development. Only such an approach will guarantee a truly complex solution of current and future issues of inclusion.
- Simultaneously with applying the existing successful experiences in didactics of inclusion to promote its trans-didactic component in out-of-school field/the field of non-formal education: Inclusion for Out-of-School Time.
- On the basis of outcomes of pioneering countries in the implementation of inclusive education in the real sense of its specification to carry out an analysis of work/social adaptation of graduates of this type of education with concrete recommendations for other countries that find themselves only at the beginning of the inclusive road.
- To work with parents of children with disabilities and with parents of non-disabled classmates also in terms of their positive attitudes toward inclusion and not only regarding the emotional and cognitive component of attitudes but also behavioural component.
- Not to narrow inclusive education only to the basic right to education, which is generally proclaimed and in majority countries also legislatively anchored, but to search for and create possibilities and forms of implementation of this right. Concerning persons with disabilities, disturbance and endangerment, only their unconditional acceptance since their early age can be such a form (Inclusive Early Childhood Education).
- Sceptical tractates of the postmodern period call for progressive approaches outright that, in spite of apparent risks, strive to compose educational foundations for the 21st century. Undoubtedly, inclusive education is also one of these approaches.

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