



## PEDAGOGICAL THEORIES AND THE ROLE OF LAW IN INCLUSIVE EDUCATION

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| <b>Received:</b> February 20 <sup>th</sup> 2023<br><b>Accepted:</b> March 20 <sup>th</sup> 2023<br><b>Published:</b> April 26 <sup>th</sup> 2023 | In the article, the role of pedagogical theories and legislation in inclusive education and the views of eastern thinkers on children with errors, as well as the views of L. Vygotsky, are highlighted in the article. |
| <b>Keywords:</b> Ancient writing, legal heritage, source children, correction, eastern thinkers, compensation                                    |   |

In Central Asia, researchers have been interested in this issue for many years. Scientists, political and social figures, pedagogues and students, activists of public associations and ordinary citizens are paying more and more attention to this issue. Anyone who is interested in deepening democracy and establishing the foundations of civil society in Uzbekistan should know the philosophical, political and legal heritage of the people of Uzbekistan and refer to the ideas put forward by thinkers.

Many famous scientists referred to the components of this doctrine and put forward different meanings of this problem. This, in turn, led to the development of civil society and has been increasing the interest in the history of the thousand-year-old philosophy and expanding the circle of those who study it.

We witness that the rights of born and unborn children are strictly protected in "Avesto". Separating minors from their parents and leaving them without a guardian is a serious crime. It is recommended that children be taught science, military work and professions from a young age.

It is known from "Avesta" that the socio-political system at that time was an interdependent hierarchical level-state, so ("kavi"), community leader ("vis"), military leader ("dakh'yu sastar"), consisted of a supreme judge ("Zaratusroema"), a council of elders ("varzanapati"). It can be seen that the majority of the people of the community participated in the state administration. The signs of civil society in the literal sense, but in that simple form, are engaged in the life of a community united by a clan and tribe with a common social and beneficial purpose, the main property of free community members is equal use of cattle and land, men and women have equal rights, the tribe it can be seen that various matters of common interest are discussed in the Council of Elders.

The idea of a just ruler occupies a central place in the political-philosophical views of advanced thinkers of the peoples of Central Asia. They understand that if the ruler standing at the top of the state is just, has a pure character, is compassionate and cares for the citizens, then the state will be powerful and the society will be prosperous. Based on this, they call a person to achieve spiritual perfection and believe that injustice and moral corruption can be eliminated through this.

The philosophy and sociology of the ancient East, its etiological foundations, had a direct impact on the attitude of the peoples living in the ancient Movarounnahr region to social processes and the way of thinking. In particular, it can be considered that the introduction of Islam and its acceptance by the people was a unique phenomenon in the formation of the Uzbek people and their rich spirituality. It should be noted that the Uzbek people came to Islam with their national characteristics, customs, way of life, and traditions. This necessitated the introduction of clarifications and gradual changes to the accepted theory of Islamic etiology.

Eastern thinkers created the scientific didactic foundations of national pedagogy in the XI-XII centuries, researched and justified the essence of a person as a biological and social being. This was especially achieved due to the creative influence of the great thinkers of the Middle Ages, Abu Rayon Beruni, Abu Nasr Farabi, Abu Ali Ibn Sina, and Alisher Navai. The great thinkers of the East did not ignore any aspect of the development of science. In particular, their views on education are a rich methodological basis of pedagogy even today. From their point of view, thoughts on special pedagogy did not escape.

Pharaoh. Abu Nasr Farabi is another one of the wise thinkers who left an indelible mark in the process of spiritual development in the sociology of the East, in the sociological understanding and study of nature and society. (873-950).

Abu Nasr ibn Muammad ibn Ozlug ibn Tarkhan Farabi was born in a place called Farab (Otrar) in the Turkestan region, which is 150-200 km away from the city of Tashkent, where Aris water flows into the Syrdarya. Based on the research, it should be noted that in Central Asia (Movarounnar), children were given to literacy and science from the age of 5. Undoubtedly, because Abu Nasr was talented and sharp minded, his interest in science was very strong. In order to satisfy this desire, he first studied in the cities of Farab, Tashkent, Samarkand and Bukhara, and later he left his country and traveled to the cities where life related to science was full of life (Baghdad, Cairo, Damascus, Aleppo and other places). He studied many foreign languages, studied mathematics, medicine, philosophy, logic, and wrote several scientific works. In addition to this, he was also engaged in social sciences about politics and the state. His legacy in social, political, and legal topics in this field is very rich, and a number of his works are devoted to issues such as society, state, law, politics, and justice. Farabi gets to know the life of people and society in other countries, receives education in various fields of science (philosophy, medicine, music, etc.) draws conclusions. This is reflected in his many scientific treatises and philosophical-legal views.

Farabi's sociological views are described in his famous work "The City of Virtuous People". This work consists of 37 chapters, in which the issues of society, state, community, individual and citizenship are widely covered. Farabi's ideas about social and political life and the state are briefly called "ilm al-madaniyya", that is, the teachings about the city-state.

"Every human being is by nature built in such a way that he needs many things in order to live and reach his highest level of maturity. He cannot achieve these things alone. In order to have them, a civil community of people is needed... Therefore, only through the union of many people who supply each other and help each other, which is necessary for living, can a person achieve the maturity that his nature aspires to. The activities of the members of such a community provide the whole family, each of them with the things necessary for living and reaching maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, as a result, the human community was created," writes Farabi.

Al-Farabi divides all cities and states into virtuous and ignorant. A virtuous city is a city where people aim to help each other in doing things that bring them happiness. A community united to help each other with the intention of achieving true happiness is a virtuous community. A nation whose cities help each other to achieve happiness is a virtuous nation. Thus, if all peoples help each other to achieve true happiness, the earth will achieve virtue and lead to happiness. Happiness is achieved by acquiring material and spiritual wealth, being mature and free in science and craft.

IBN SINA. The great thinker Abu Ali ibn Sina (980-1037), known in the East as "Sheikh al-Rais" and in the West as Avicenna, was born in Afsana village near Bukhara (now Peshku district). He was a great naturalist, philosopher, astronomer, mathematician, jurist, musicologist, physician and poet. He introduced the science and culture of Central Asia to the world with his immortal works. Ibn Sina also left a great legacy in the field of philosophical and socio-political knowledge.

Ibn Sina's sociological views were formed and developed during the complex socio-historical events of the end of the 10th century - the beginning of the 11th century - when the Abbasid caliphate was in political depression and mutual wars between the Khans and Beks intensified. The works of encyclopedic scholars and philosophers such as Plato, Aristotle, and Farabi served as a theoretical source of Ibn Sina's philosophical and socio-political views. Ibn Sina emphasized the importance of craftsmanship in the development of society. He distinguished different areas of this industry and showed their place and role. He emphasized the place and role of labor in society, explained its role in society, state and individual life.

Ibn Sina developed the ideas of Plato, Aristotle, Farabi about the ideal state and showed its ideal features in his works:

work is a necessary condition for the training of the organism, it is an important way of manifestation of human ability and talent. For him, in an ideal state, everyone must work for their own benefit;

in this state, all material wealth should be distributed equally, there should be neither unprecedented wealth nor poverty;

when all men are engaged in honest labor and trade, there will be no need for war; wars will disappear, and conflicts between countries will be resolved peacefully;

people in an ideal state would change their moral nature through social order and education and live long lives: now angry people are working against each other because of want and wealth. In an ideal state, people are provided with everything, so conflicting actions cease. People love upbeat songs and tunes.

Therefore, the education of children with special needs as equal members of the society was not left out of the focus of the great thinkers of the East.

Teachings of L.S. Vygotsky. L.S. Vygotsky studied the characteristics of the development of anomalous children and developed the doctrine of the complex structure of the defect. In the book "The main problems of correctional pedagogy", he showed the need to conduct developmental education with anomalous children, the methods of correction, compensation and ways to further improve them.

L.S. Vygotsky draws attention to the need to study and identify not only the "negative" but also the "positive" aspects of an anomalous child, and to organize educational activities based on them and taking into account his potential abilities. He left a great legacy in the field of correctional pedagogy.

The famous psychologist L. V. Zankov worked in cooperation with L. S. Vygotsky since 1935. The research conducted by these scientists was of great importance in the theoretical formation of psychology and correctional pedagogy. They objected to the misunderstanding of the laws of mental development of mentally retarded children and presented arguments that refute such unscientific and reactionary theories as "the theory of developmental arrest", "borderline" theory of degeneration, "spiritually defective".

In the laboratory of experimental psychology, comparative experimental studies were conducted to study how the development of anomalous children changes under the influence of special education, to identify their existing defects and positive aspects. The research contradicts the prejudices about abnormal children and the conclusions about their capabilities, and shows the need to fundamentally change the attitude towards the education of such children.

Based on modern scientific research, scientists are engaged in the comparative analysis of the development of normal (healthy) and abnormal (unhealthy) children. identified general rules that general laws govern the development of normal and abnormally developing children.

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