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2026

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YURIDIK FANLAR

Abdiyeva Dिल्фуза

THE ROLE OF THE CONSTITUTION IN THE DEVELOPMENT OF NEW UZBEKISTAN:
CONSTITUTIONAL REFORMS, HUMAN DIGNITY AND THE SOCIAL STATE6-13

PEDAGOGIKA FANLARI

Isroilova Hojiniso

THEORETICAL AND PEDAGOGICAL FOUNDATIONS OF DEVELOPING INCLUSIVE CULTURE
AMONG STUDENTS IN HIGHER EDUCATION INSTITUTIONS 14-18

PEDAGOGIKA FANLARI – PEDAGOGICAL SCIENCES*Article / Original Paper***THEORETICAL AND PEDAGOGICAL FOUNDATIONS OF DEVELOPING INCLUSIVE CULTURE AMONG STUDENTS IN HIGHER EDUCATION INSTITUTIONS****Isroilova Hojiniso Ismoiljon qizi**

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Annotation: This article examines the theoretical and pedagogical foundations of developing inclusive culture among university students. It analyzes the concept of inclusive education, the core principles of inclusive culture, and the pedagogical factors that promote its development in higher education institutions. The study also discusses the role of tolerance, intercultural competence, empathy, and social responsibility in improving the effectiveness of inclusive education based on relevant scientific literature.

Keywords: inclusive education, inclusive culture, higher education, student, tolerance, empathy, intercultural competence, equal opportunities, social responsibility, pedagogy.

OLIY TA'LIM MUASSASALARIDA TALABALARDA INKLYUZIV MADANIYATNI SHAKLLANTIRISHNING NAZARIY-PEDAGOGIK ASOSLARI**Isroilova Hojiniso Ismoyiljon qizi**

Andijon davlat pedagogika instituti

Magistratura bo'limi, Ijtimoiy-gumanitar fanlarni o'qitish metodikasi (huquq ta'limi) mutaxassisligi 2-bosqich magistranti

Annotatsiya. Ushbu maqolada talabalarda inklyuziv madaniyatni shakllantirishning nazariy-pedagogik asoslari tahlil qilingan. Inklyuziv ta'limning mazmuni, inklyuziv madaniyatning asosiy tamoyillari hamda uni oliy ta'lim muassasalarida rivojlantirishning pedagogik omillari yoritilgan. Shuningdek, bag'rikenglik, madaniyatlararo kompetensiya, empatiya va ijtimoiy mas'uliyatni rivojlantirishning inklyuziv ta'lim samaradorligiga ta'siri ilmiy manbalar asosida tahlil qilingan.

Kalit so'zlar: inklyuziv ta'lim, inklyuziv madaniyat, oliy ta'lim, talaba, bag'rikenglik, empatiya, madaniyatlararo kompetensiya, teng imkoniyatlar, ijtimoiy mas'uliyat, pedagogika.

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Introduction. Today, the modernization of the education system has identified the development of inclusive education and the promotion of an inclusive culture as one of its priority directions. In higher education institutions, fostering tolerance, respect for human rights, social responsibility, and intercultural communication competencies among students is

considered a key factor in enhancing the effectiveness of inclusive education. Therefore, analyzing the theoretical foundations of developing an inclusive culture among students, as well as determining its pedagogical significance and role in the contemporary educational process, has become an important scientific and pedagogical issue.

The effective implementation of inclusive education in modern higher education requires the systematic development of an inclusive culture among students. Such a culture is based on the principles of tolerance, equal opportunities, respect for human rights, and social cooperation, and serves as a fundamental factor in creating an inclusive educational environment within higher education institutions.

Literature Review. Inclusive culture is widely recognized in contemporary pedagogical research as a key factor in improving the quality of education and fostering an inclusive educational environment. O. P. Kutykina and A. N. Pivtorak regard inclusive culture as the foundation of the value system in higher education [1; B. 253–254.], while Muruvvat A. and Shohbozbek E. emphasize the importance of developing students' spiritual and moral values in the educational process [2; B. 246–248.]. Xudoyorov N. M. and Ro'ziboyev S. S. focus on the methodological aspects of empathy and understanding the inner world of an individual [3; B. 447–449.].

The role of intercultural competence and reflective learning in fostering an inclusive educational environment has been examined by Raximjanova M. G. and Baybabayeva Sh. I. [4; B. 467–469.]. Ro'ziboyev S. S. analyzes the potential of artificial intelligence in education and research, emphasizing the leading role of the human factor [5; B. 345–346.]. Likewise, S. V. Alekhina and A. Yu. Shemanov consider inclusive culture to be a fundamental value underlying institutional transformation in higher education [6; B. 6–7.].

Furthermore, Ruziboev S. and Ahmadbekova O. identify the methodological foundations of tolerance and cultural diversity through the analysis of historical and scientific heritage [7; B. 55–64.]. Turikova L. M. highlights the importance of the psychological climate and organizational culture in educational institutions [8; B. 5–6.], while Kasimova Z. X. examines the pedagogical aspects of developing tolerance, critical thinking, and psychological resilience among students [9; B. 803–805.]. Collectively, these studies provide a significant theoretical and practical basis for understanding the development of an inclusive culture among students in higher education institutions.

Methodology. This study employed analytical, comparative, and systematic approaches. Scientific literature, as well as national and international studies related to the topic, were examined using the content analysis method. Based on this analysis, the theoretical foundations of inclusive culture and the pedagogical aspects of its development among students were identified and systematically synthesized.

Discussion and Results. Inclusive education requires all participants in the educational process (parents, students, and teachers) to reconsider and transform existing attitudes, stereotypes, misconceptions, and prejudices. Its humanistic and human rights-based approach aims to establish social relationships and a culture of communication founded on new principles. According to this approach, the problem lies not in individuals with disabilities or special educational needs but in the need to transform the education system itself in accordance with inclusive principles [1; B. 253–254.]. Therefore, the essence of inclusive culture extends

beyond providing physical accessibility; it also involves eliminating stereotypes and social barriers that hinder equal participation.

Modern education is not limited to equipping students with knowledge, skills, and competencies; it also aims to develop them into morally mature, socially responsible, and psychologically resilient individuals. From this perspective, the education system should promote not only students' intellectual development but also foster humanism, tolerance, and commitment to universal values [2; B. 246–248.]. This reflects the growing importance of the competency-based approach in higher education, as today's labor market demands professionals who possess not only theoretical knowledge but also social responsibility, tolerance, and the ability to cooperate effectively with representatives of diverse social groups.

The development of an inclusive culture among students is closely associated with respecting the worldviews, values, and individual characteristics of others, understanding their inner experiences, and strengthening mutual cooperation. An approach based on understanding an individual's inner world contributes to organizing social relations on the principles of humanism [3; B. 447–449.]. Such an approach promotes the development of empathy, which forms the psychological foundation of inclusive culture and serves as a prerequisite for constructive communication with people who have diverse abilities and needs. As a result, students develop respect for the opinions, experiences, and dignity of others.

Developing an inclusive culture among students is one of the priority tasks of the modern higher education system, as it aims to educate young people in the spirit of respect for different cultures, values, and worldviews. Such an approach contributes to strengthening students' communication skills, promoting tolerance, and enhancing social cooperation. Furthermore, the development of intercultural competence in the educational process enables students to function effectively in the global educational environment, establish constructive relationships with representatives of diverse social groups, and foster an inclusive educational atmosphere [4; B. 467–469.]. Under the conditions of globalization, the number of representatives of different nationalities, cultures, and religious backgrounds in higher education institutions continues to increase. Therefore, the development of intercultural competence has become an integral component of inclusive culture, enabling students to perceive socio-cultural differences not as a source of conflict but as an opportunity for mutual enrichment.

Artificial intelligence offers significant opportunities for organizing the educational process, systematizing information, and facilitating information retrieval in the development of an inclusive educational environment. However, understanding complex social, cultural, and historical contexts, as well as accurately evaluating human values and individual characteristics, still requires direct human involvement. This demonstrates that inclusive culture is primarily based on humanism, empathy, and professional responsibility rather than on technological tools alone [5; B. 345–346.]. Although technological progress expands the possibilities for processing and analyzing information, it cannot replace the development of human relationships, moral values, and empathy. Therefore, digital technologies should be regarded as instruments for supporting the development of an inclusive culture rather than as its defining element.

The development of an inclusive culture is not limited to the creation of adequate material and technical conditions. Its success largely depends on fostering a system of values

based on respect for human dignity, tolerance, cooperation, and equality among all participants in the educational process. Consequently, the effectiveness of inclusive education is primarily determined by the establishment of inclusive values and a positive psychological climate within higher education institutions [6; B. 6–7.].

The development of an inclusive culture among students represents an important direction in contemporary higher education, emphasizing intercultural competence, reflective thinking, and tolerance toward representatives of diverse socio-cultural groups. The enhancement of intercultural communication skills enables students to recognize diversity as a value, adhere to the principles of mutual respect and cooperation, and participate effectively in an inclusive educational environment [7; B. 467–469.]. The sustainable development of an inclusive culture also requires the implementation of humanistic management principles within educational institutions. In this regard, taking individual needs into account, promoting open communication, ensuring psychological safety, and supporting professional development are of particular importance [8; B. 5–6.].

Modern education should not be confined solely to the transmission of knowledge but should also promote tolerance, open communication, respect for diversity, and social responsibility among students. Therefore, fostering critical thinking, strengthening psychological resilience, and developing an active civic position based on moral and ethical values constitute essential components of an inclusive culture [9; B. 803–805.].

Conclusion. In conclusion, the development of an inclusive culture among students is one of the priority directions of modern higher education, contributing to the promotion of tolerance, respect for human rights, equal opportunities, and mutual cooperation. The development of an inclusive culture should not be limited to pedagogical activities alone but also requires the establishment of an educational environment based on inclusive values, effective institutional management, and the promotion of intercultural dialogue within higher education institutions. Therefore, the systematic development of an inclusive culture in higher education plays a significant role in enhancing students' professional and social competencies and preparing them as socially responsible, democratically minded, and competitive specialists.

Adabiyotlar/Literatura/References

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