

# An Ecological Approach To Understanding Health Preservation In Inclusive Educational Relations

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## Abstract

Inclusiveness as an idea is a deeply ecological form of building educational and other social relations. One of the leading focuses in this case is the problem of health saving of the subjects of the inclusive process. An ecological approach to understanding health saving in inclusive educational relations means that health is recognized as the central criterion and goal for the success of inclusive educational relations: teaching and educating a person as a fully functioning integrity suggests that his life is the life of a spiritually, psychophysiological and socially healthy being, self-actualizing and self-realizing, harmonious and transparent. In other cases, a person one way or other slides into ill health, illness, including various kinds of addictions, drug addictions, etc. An ecological approach to understanding health saving in inclusive educational relationships means that the goal of the teacher and students is to build such relationships, implement such processes and forms of interaction in which "everyone and everyone" of the participants wins, consensus is reached as the point at which they find their best satisfaction of all individual aspirations and needs of people. This requires a clear understanding of what is and what is not education and society, what is and what is not a person and society, what is and what is not development and harmony, what is and what is not transparency and health, especially when the world changes and sometimes changes in a direction that contributes to destruction, disease, existence defects, obstacles and blockades of development. The purpose of the study is to analyze the ecological approach to understanding health saving in inclusive educational relations. The research method is a phenomenological theoretical analysis of the ecological approach to understanding health saving in inclusive educational relations. Individualization of the educational environment of an educational institution is possible and productive, provided that it will be transformed in accordance with the subtle and precise differentiation of the educational and other needs and abilities of the child, his / her health. Therefore, building an inclusive environment should start at the earliest possible stage of life or education.

**Keywords:** inclusiveness; educational relations; health saving; ecological approach to understanding health saving; inclusive educational relations.

## INTRODUCTION

Inclusiveness as an idea is a deeply ecological form of building educational and other social relations. One of the leading focuses in this case is the problem of health saving of the subjects of the inclusive process. An ecological approach to understanding health saving in inclusive educational relations means that health is recognized as the central criterion and goal for the success of inclusive educational relations: teaching and educating a person as a fully functioning integrity suggests that his life is the life of a spiritually, psychophysiological and socially healthy being, self-actualizing and self-realizing, harmonious and transparent. In other cases, a person one way or other slides into ill health, illness, including various kinds of addictions, drug addictions, etc.

An ecological approach to understanding health saving in inclusive educational relationships means that the goal of the teacher and students is to build such relationships, implement such processes and forms of interaction in which “everyone and everyone” of the participants wins, consensus is reached as the point at which they find their best satisfaction of all individual aspirations and needs of people. This requires a clear understanding of what is and what is not education and society, what is and what is not a person and society, what is and what is not development and harmony, what is and what is not transparency and health, especially when the world changes and sometimes changes in a direction that contributes to destruction, disease, existence defects, obstacles and blockades of development (Abrahamson, 1998; Power, Wilson, 2000; Arpentieva et al., 2018; Stepanova et al., 2019). Multidirectional social trends cause a wide variety of individual and social problems that require, to varying degrees, urgent solutions deployed in time and space, conscious, multiple and purposeful transformations. Among a number of ideas that both the researcher and practitioners rely on to overcome these problems and choose the vector of directions for transforming difficult and crisis situations, the idea of environmental friendliness is often used (Arpentieva, 2017; Borovskaya et al., 2020; Panichkina and et al., 2022; Podberezniy et al., 2022; Kassymova et al., 2023a; Kassymova et al., 2023b). The ecological imperative as the imperative of caring about the essence of things, about the correspondence of actions and efforts to the goals and possibilities of change, is now a system of requirements and guidelines for human concern for the harmony and transparency of the relationship of the individual and the group with the surrounding worlds of nature and culture, with oneself and one's inner self (Arpentieva, 2021; Arpentieva et al., 2019; Kassymova et al., 2018; Kassymova et al., 2019; Kassymova et al., 2023a; Kassymova et al., 2023b). The idea or imperative of sustainability is applicable to various areas of the life of society, organization and individual. It is responsible for creating ever new and important approaches, concepts and technologies in modern science and practice. In education, the environmental imperative is associated with the implementation of the concepts and theories of “education through life” or lifelong education, competence-based training and education and the “experiencing”, “adventure” model of education and upbringing (Arpentieva, 2017; Borovskaya et al., 2020; Panichkina et al., 2022; Podberezniy V. et al., 2022; Kassymova et al., 2023a; Kassymova G. et al., 2023b). It is also associated with the ideas of individualized and special education focused on the individuality of students and teachers, as well as with the ideas of health-saving and inclusive education (M. Afshar Ali, Kh. Alam, A. Magyar, S. Schwab, F. Stanford, B. Taylor, Sh. Rafiq, M. Venetz, C. Zurbriggen). Each of these and other areas of the implementation of the environmental imperative is the scope of numerous developments and scientific works, however, there are few studies devoted to their understanding as environmental, there are practically no works related to the study of health saving as an environmental category, including in the context of inclusion.. At the same time, the heuristic potential of the ecological approach to understanding health saving in inclusive educational relations is very significant. In addition, it has significant practical significance and value: the ecological imperative helps to identify and implement the most effective and productive ways of transforming and overcoming existing problems and barriers to their solution, without sacrificing either the tasks of development and movement forward, or the tasks of preserving the existing one (Arpentieva, 2017; Borovskaya et al., 2020; Panichkina et al., 2022; Podberezniy et al., 2022; Kassymova G. et al., 2023a; Kassymova et al., 2023b).

However, in modern science and practice, environmental ideas often come down to anti-ecological, pseudo-practical and pseudo-scientific ideas of "sustainable development", emphasizing the importance of some mythical "stability" that does not exist in the world and fear of changes in the BANI and VUCA worlds. However, both in culture and in nature, stability is realized in two main variants: as stagnation (“stagnation”) and a stage on the way to

collapse (destruction) and as a “plateau” insignificant in size and time of existence on the way to development, delay which is fraught with destruction and death. The goal of inclusive education, even if we take into account its function of health preservation, the function of preserving and transmitting culture, is precisely the development and support of the development of the individual as a whole: educational programs (contents), methods (forms, technologies) of an inclusive school at all its levels must be constantly updated and change (Malygina, Antoshina, 2020). This flawed model is generally related to the “marketing” model of inclusion. According to this model, people with special needs (disabled people) are primarily interested in it, and normotypical individuals act only as a means of satisfying these needs (Genta et al, 2020; Matsiori, 2020; Olalla, Merino, 2020), which, of course, causes rejection and rejection in the latter, as well as rent expectations and consumer attitudes in the former. This significantly violates the requirement to include a schoolchild or student with disabilities or other characteristics (abnormal, queer) in the school or university educational environment and the team of peers and teachers without infringing on the rights and needs of healthy (normally typical) students. Inclusion should therefore not be reduced to the creation of an adaptive environment that acts as a “melting pot”, even when it comes to health protection. For health conservation as an idea, it is important to abandon repressive diversity management practices: to suppress diversity and individuality for the sake of orderliness and stability. However, the focus on adaptation and assimilation (both on the part of people with disabilities and other inclusive groups, and on the part of the social majority groups that accept them), on the essentialist division of “right” and “wrong” values and attitudes, patterns of behavior/interaction, identities and traditions, to “correct” the “wrong” ones and assimilate the “correct” ones, is fundamentally ineffective. It is ineffective both within the framework of the changes of modernity and the challenges of life associated with them, and the general, traditional goals of general, special and inclusive education (Grillo, 2003; Lie, 1995). Stability and enforcement is the source of “differential racism” (Balibar, Wallerstein 2004), which proclaims “noble” goals (preservation of diversity, tolerance, security, inclusion) in order to strengthen and rigidly fix the boundaries between people and groups, creating a caste, highly stratified and rigid community. Accordingly, “stability” as an idea of education practically destroys the very possibility of inclusion, proclaimed as the ideal of modern education at its various levels. Only the rejection of “leveling” and assimilation helps to overcome the anti-ecological aspects of “stability” and understand the essence of “instability” as an important, but not the only part of life: both revolutions and involutions, and periods of accumulation of changes and periods of gradual changes are important in the life of a person, an organization and society (Tully 2008). At the same time, different subjects are forced, with interest or out of habit, but are included in a direct discussion (Kozlova, Mikheev, 2020). Dialogue as an ecological integration option is a guarantee of development and change, and a guarantee of protecting individual and social harmony and freedom, preventing and overcoming exclusion and injustice, equalizing the status of different subjects (Kozlova, Mikheev, 2020). The concept of exclusion or social exclusion by R. Lenoir (1974) is associated with the fixation of rejected groups: socially unprotected, rejected (stigmatized and subjected to bullying and alienation, going through discrimination and deprivation) minority groups (Makeeva, 2020). Exclusion, including for the sake of stability, is a manifestation and process of experiencing total social distress, limited or no access to necessary and sufficient resources, exclusion of a person or group from society, shifting him to the “social bottom”, to marginal “borderline” zones, etc..d.. This happens, including as a result of a “chain reaction” and the breakdown of several or all social systems and relationships (Atkinson, 2000; Gore, 1995; Paugam, 1996).

Overcoming the “exchange” model of “sustainable development”, which manifests the agony of the bourgeois system, is associated with the chance to go beyond pragmatism and consumerism, understanding inclusion as “education for the disabled”. Connecting the ideas of “empathy of society”, it reflects the importance of the ecological culture of the subjects of education, the dialogical, development-oriented nature of the relationship of these subjects to other subjects. Like the ecological imperative, the education imperative, its central task, is connected precisely with development (Arpentieva et al., 2019; Arpentieva et al., 2020). The ecological imperative manifests the importance of providing an opportunity for a person as an individual, partner and professional to live and develop as he considers necessary and correct: to develop without canceling or replacing “natural” evolution or even the involution of natural and cultural systems with ideas about development, formulated by a person or separate groups of people or other entities.

## METHODOLOGY

The purpose of the study is to analyze the ecological approach to understanding health saving in inclusive educational relations.

The research method is a phenomenological theoretical analysis of the ecological approach to understanding health saving in inclusive educational relations.

## RESEARCH RESULTS

Inclusion in education is a way to implement the ecological imperative of a person to a person, a group to a group, etc. (Afshar et al., 2020; Magyar et al., 2020; Schwab et al., 2020; Stanford, 2020; Stroebel, 1996; Posypanova et al., 2021; Stepanova et al., 2021). It is such a way and way of organizing education, which allows children, adolescents, youths and adults of different subcultures to interact with each other, satisfying the needs for mutual assistance and cooperation, service and care, self-improvement and mutual improvement, exchange and management of knowledge and skills (competencies).

O. V. Leshner, L. V. Demenina (2015) notes that “inclusive education is a long-term strategy that requires patience and tolerance, systematicity and consistency, continuity, and an integrated approach for its implementation. Inclusion involves the involvement in the learning process of each object of the educational process (a pupil of a preschool institution, a pupil, a student) with the help of an educational program that corresponds to his abilities, as well as the satisfaction of individual educational needs, the provision of special conditions. A. L. Boyko believes that “inclusive education is a multi-stage education system that includes different groups of clients with social and functional differences”, aimed at (re)habilitation, (re)socialization in the process of training and education in the context of professionalization (Boyko et al., 2020).

The general principles of organizing an environmentally friendly health-saving inclusive educational environment include 1) the principle of early inclusion in an inclusive environment, which makes it possible to form and develop abilities for social interaction; 2) the principle of active cooperation between the work of parents and an interdisciplinary team of specialists, the polysubjectivity of the educational space-time, which ensures the completeness of the support of the processes of education and training; 3) the principle of individual orientation of education; 4) the principle of development of the educational environment, including the model of an educational institution (kindergarten, school, university), 5) the principle of the priority of education (socialization): the formation and development of social competencies and experience, including partnership; 6) socio-psychologically safe, barrier-free environment; 7) development of competence and enrichment of the palette of vectors of professional development of specialists and other subjects of education, 8) the principle of caring for health as a holistic and developing phenomenon (Nazarova, Bogdanova, 2019; Bayramov, Gerasimov, 2019; Booth, Ainscow, 2020; Kassymova et al., 2023a; Kassymova et al., 2023b; Silver, 2012).

Health-preserving inclusive practice is needed to identify and correct barriers to social interaction, accepting and collaborating relationships, creativity and participation (Suchkov, 2020; Pandit P, 2017; Spratt, Florian, 2013; Robo, 2014; Posypanova et al; 2021; Stepanova et al., 2021). Inclusion reflects the psychosocial maturity of individuals, groups and societies, includes carefully built, reflected and corrected structures of interaction of the student's family with society and with other families, school / university and other social institutions (Volkova, Henchel, 2020; Imms et al., 2016). At each stage of educational relations, health-saving inclusion as an ecological imperative implies certain semantic aspects and technological solutions (Arpentieva, 2017; Borovskaya et al., 2020; Panichkina et al., 2022; Podberezniy and et al., 2022; Kassymova et al., 2023a; Kassymova et al., 2023b):

Individualization of the educational environment of an educational institution is possible and productive, provided that it will be transformed in accordance with the subtle and precise differentiation of the educational and other needs and abilities of the child, his / her health (Kuzmicheva, Afonkina, 2020), as well as with a focus on "human-sized" education in as a whole (Khutorskoy, 2020). The mechanism of individualization of a health-saving inclusive educational environment is creativity and changes in health-saving inclusive environmental complexes, which involves a reflexive analysis of the components of the educational environment and activities, interdisciplinary interaction of specialists supporting children, adolescents and young men with disabilities, etc. (Kassymova et al.,

2023a; Kassymova et al., 2023b ;Shemanov and Makaeva, 2016; Posypanova et al.; 2021; Stepanova et al., 2021; Zakirova and Nikitina, 2016; Zollers, et al., 2010).

Inclusive education is based on an ideology that creates special conditions for students with special educational needs (Ushakova, 2020), it is not a discovery of our time and has existed for many decades (A. Blanchet, S. Geinik, I. G. Pestalozzi, and, further - M. Montessori, N. Benk, B. Nirie, B. Person, F. Galton, J. Pereira, J. Itard, E. Seguin, G. Hanselman). I. P. Pavlov made an environmental remark about the education of people with disabilities: "... nothing remains motionless, unyielding, and everything can always be achieved, changed for the better, if only the appropriate conditions were met" (Pavlov, 1949, 188); L.S., Vygotskiy and A.S. Makarenko wrote about the same. Yu.V. Selivanova and D.V. Zaitsev (2020) note that inclusive culture is essentially a culture of diversity and relationships, including human health as a whole, and, if necessary, human health restoration (Diversity & Inclusion, D & I) (Lalwani, 2020; Stanford, 2020; UN, 2009; Wolf, 1994).

Within the framework of exclusive school education, ignoring the tasks of health saving and development, there is a high chance of negative impact, mathetogenesis and pediogenesis, it is difficult for an individual to become a student, to realize the existence of different strategies, forms and types of learning activity and learning relationships (Arpentieva, 2017; Borovskaya et al., 2020; Panichkina et al., 2022; Podberezniy et al., 2022; Kassymova et al., 2023a; Kassymova et al., 2023b).

Through inclusion, people can experience themselves and the world as different, in different situations (Kendall, 2017). Inclusion allows you to minimize (prevention), overcome (correction and development) or rethink (positive behavior, Scott et al., 2007) many problems of an individual, group and society, combine individualization and socialization, adaptation and creativity (Boyko et al., 2020, 3; Maltseva, 2018; Posypanova et al., 2021; Stepanova et al., 2021).

D. A. Ivanov (2021) believes that full inclusion is not applicable in all situations, it is necessary to involve other forms of education in order to ensure the development of all children without exception, other researchers of the problems of the ecological potential of inclusion (Volkova, Henchel, 2020; Kozlova and Mikheev, 2020; Pavlov, 1949, etc.). Thus, one of the leading principles of correction, including in special and inclusive education, suggests that educational progress is associated with a focus on the potential capabilities of individuals, and not on their limitations, on development, and not on compensation, on overcoming and creativity, and not just for adaptation and "stability". E. Horn (2018), D. Mitchell (2011), Yu. A. Shulekina, D. E. Novikova (2020) believe that inclusion gives people the opportunity to feel valued /important, successful / strong and included / needed. I. A. Erina and colleagues (20002) introduce the concept of "reverse inclusion": normotypical children, adolescents, young men come to certain lessons / classes in correctional classes, where they study and are brought up together with students with disabilities. In general, the practice of joint education and upbringing of people with different characteristics has existed for a long time and, in addition to shortcomings and difficulties, it also has a number of advantages (Arpentieva, 2017; Borovskaya M. et al., 2020; Panichkina et al., 2022 ; Podberezniy et al., 2022; Kassymova G. et al., 2023a; Kassymova et al., 2023b). Therefore, building an inclusive environment should start at the earliest possible stage of life or education (Ivanov, 2021; Posypanova et al; 2021; Stepanova et al., 2021).

## CONCLUSION

An ecological approach to understanding health saving in inclusive educational relations is an important line of modern research (Arpentieva, 2017; Borovskaya et al., 2020; Panichkina et al., 2022; Podberezniy et al., 2022; Kassymova et al., 2023a; Kassymova G. et al., 2023b). The ecological imperative as the imperative of caring about the essence of things, about the correspondence of actions and efforts to the goals and possibilities of change, is now a system of requirements and guidelines for human concern for the harmony and transparency of the relationship of the individual and the group with the surrounding worlds of nature and culture, with oneself and one's inner self An ecological approach to understanding health saving in inclusive educational relationships means that the goal of the teacher and students is to build such relationships, implement such processes and forms of interaction in which "everyone and everyone" of the participants wins, consensus is reached as the point at which they find their best satisfaction of all individual aspirations and needs of people. This requires a clear understanding of what is and what

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