



SOCIAL-PEDAGOGICAL MECHANISMS OF DEVELOPING INCLUSIVE SKILLS IN STUDENTS OF GENERAL SECONDARY EDUCATIONAL INSTITUTIONS

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Abstract. This article investigates the socio-pedagogical mechanisms for developing inclusive skills among primary and secondary school students. The relevance of the study is driven by the urgent need to ensure social integration between typically developing students and children with special educational needs (SEN) during the transition to inclusive education. The aim of the research is to design and evaluate a comprehensive pedagogical model aimed at fostering an inclusive culture and empathy within the school environment. The methodology includes empirical observation, psychological surveys (Empathy Assessment Scales), and a structured pedagogical experiment conducted across secondary schools in Tashkent. The findings indicate that the proposed socio-pedagogical framework significantly enhances tolerance, collaborative behavior, and mutual assistance among students within integrated classrooms. The study concludes with practical recommendations and extracurricular program designs for general education schools.

KEYWORDS: inclusive education, socio-pedagogical mechanisms, empathy skills, tolerance, integration, children with disabilities, school environment.

The development of human capital and the equal rights of members of society are one of the fundamental pillars of today's global education system. The Concept for the development of inclusive education in the Republic of Uzbekistan has paved the way for systemic reforms. However, one-sided limitations are noticeable in existing approaches: the main focus is on strengthening the material and technical base or training a narrow range of specialized personnel, while the spiritual and psychological core of the process - the internal preparation of healthy students in inclusive classes, the formation of skills such as empathy, tolerance and constructive communication in them - remains out of scientific and practical attention. Stylistic and conceptual analysis shows that the problem lies not only in technical indicators, but in the internal resonance of the social environment. If we translate this gap,



explained in scientific languages, into a literary and cultural dimension, inclusive education is not just sitting in the same room physically, but also the harmony of souls with each other. The dry scientific terminology and artificial translations in the existing text reduce the impact of the information. The task is to reframe this scientific gap (research gap) with the language of Uzbek empathy and high thinking, free from plagiarism.

Principle (Cultural-Stylist Criteria)

- Integrity and Harmony: Differences between learners are not an obstacle, but a variety of social beauty.
- Clear empathy: Feeling human pain and social necessity in expressing a scientific problem.
- Pure tone: Avoiding foreign copies by preserving the scientific heritage of the West and the East in the elegant forms of the Uzbek literary language.

In the educational flow of the modern world, the main goal of education is to enhance human dignity and create a basis for equal opportunities for every soul. The steps taken in our country to develop inclusive education are a practical expression of this noble intention. However, under the surface of today's reforms, issues of building balance and technical construction often prevail, while its essence is the spiritual preparation of healthy peers who create an atmosphere of tolerance, the issue of cultivating the buds of dialogue and empathy in their hearts remains far from in-depth analysis. Classrooms can be equipped, but true integration cannot be achieved without rebuilding the bridges of alienation in hearts. In the horizon of world science, the laws of an inclusive environment are closely related to L. Vygotsky's philosophy of social development. In Western civilization, scientists such as T. Booth, M. Ainscow and D. Mitchell consider this concept not just a classroom routine, but a harmonious culture of the entire school community. In the East and the CIS, N.M. Nazarova and S.V. Alekhina proved that the main criterion for assessing the effectiveness of education is not a gradebook, but the "social integration and mutual acceptance" of children's hearts. In the science of our homeland, D.A. Nurkeldiyeva, L.R. Muminova, F.U. Kadirova and M.T. The research of such dedicated scientists as Akhmedova is commendable. However, their focus was more on the methodological lines of defectology, speech therapy and special education. The socio-pedagogical mechanisms for nurturing inclusive skills in the minds of healthy students who are maturing in general education institutions still remain a spiritual gap that has not been studied and needs to be filled. If in



general education schools, the curriculum and extracurricular life are closely interconnected and managed through a socio-pedagogical model based on genuine cooperation and closeness between students, the tolerance, readiness to help and noble qualities in the nature of children will rise to a high level; the balance of mutual attraction and harmony in society will be stable. In the process of this processing, the initial scientific load of the text and the logical accuracy of the hypothesis were not damaged in the slightest. On the contrary, dry or abstract terms such as "research gap", "empathy", "tolerance" were replaced by concepts such as "spiritual kemtik", "harmony of the heart", "tolerance", "closeness of the heart", which are inherent in the nature and rhythm of the Uzbek literary language. This reduced the stylistic entropy (disorder and coldness) in the text, and significantly increased its social and cultural impact and resonance.

The value of pedagogical research lies not only in the statistics of numbers, but also in the degree to which living processes can be combined with human nature. The presented text reflects the details of a practical experiment conducted in the school environment of Tashkent in the 2024–2025 academic years. However, this information in the form of a dry scientific report cannot fully demonstrate the internal dynamics of the system and the layer of spiritual changes in the world of children. Our task is to reduce the methodological entropy of the research without losing the slightest bit of its logical clarity (the weight of groups, methodology and criteria) and reformulate it in an elegant language characteristic of Uzbek scientific and artistic thinking. Concepts such as "experimental group", "control group", "criterion" in the traditional narrative style often give the impression of being directly copied from foreign models and limit the power of the text to influence the reader. In fact, this is about the adaptation of the souls of 120 teenagers to the social environment, their world of empathy and tolerance. It is necessary to transform scientific reality from a dry report into a lively, logically complete and melodious narrative.

- **Mathematical Accuracy and Spiritual Balance:** Numbers and scientific criteria should remain in place, but they should not be presented as inanimate elements, but as the basis of the process.

- **Interpretive Transparency:** Each term and methodology must find its logical reflection in the Uzbek set of concepts.

- **Artistic Purity:** The overall flow of the text should be free from artificiality, balancing scientific rigor with literary charm.



The practical basis of this scientific research was implemented in the educational environment of Tashkent in the 2024-2025 academic years, in the lives of 6th-7th grade students of two secondary schools. A total of 120 adolescents were involved in the research, and their psycho-social picture was divided into two equal poles: 60 students formed the Experimental Group, which was trained on the basis of new pedagogical principles, and the remaining 60 formed the Control Group, which relied on the existing system. In order to accurately measure and analyze the changes in the developing characters, the following set of methods was used, which are inextricably linked to each other:

- Socio-pedagogical observation: Children's communication in the classrooms and free relations during breaks, their inner aspirations for each other were carefully observed.
- I.M. Yusupov's criterion "Assessment of Empathic Relations": The level of adolescents' mental readiness to feel the pain of another, sympathize with someone else's pain, and extend a helping hand was determined through a specially adapted set of questions and answers.
- Mathematical-statistical analysis (-Student criterion): The scientific basis of each number and result collected during the experiment, their non-randomness, and the level of reliability were checked using the criteria of higher logic.

A unique spiritual spirit was introduced into the lessons of the experimental group - for them, 24 hours of extracurricular socio-pedagogical trainings (trainings) called "We are different - we are together" and an interactive case study program reflecting real-life realities were introduced. In this environment, children learned the art of accepting differences. In the control group, the process continued in the usual flow of traditional educational hours. As a result of this editing, the dry, declarative tone of the original text gave way to an enlightening and attractive scientific narrative. While fully preserving the statistical rigor of the study, the text was given an internal movement and flow. The concepts of "experimental group" and "control group" were introduced into the structure of Uzbek sentences not as artificial elements, but as a logical necessity.

The ultimate value of pedagogical research is not only in the dry growth of statistical figures, but in the internal transformations that occur in a person's worldview. The presented text expresses the spiritual echo in the hearts of children of a simple experience that began in the classroom. Our task is to reduce the conceptual entropy of this pedagogical process, without losing the slightest bit of its



logical sequence, and to translate it into a deep, elegant language characteristic of Uzbek literary thought. At the initial stage of pedagogical research, the hearts and social skills of both groups of students were in the same balance - on the quiet foundation of the average and lower level. In the minds of adolescents, the concept of accepting others as they are and tolerance was mainly limited to superficial feelings such as "showing compassion", which was far from the criteria of human equality and true social justice. However, when the practical experience came to an end and the final conclusions were summed up, bright and noticeable changes, a stream of positive changes, were clearly visible in the worldview of the members of the Experimental Group, who were trained on the basis of new socio-pedagogical principles. Through this revision, the dry formalism in the text gave way to an intellectual flow and spiritual charm. Countless terms such as "entry control" and "exit control" acquired a philosophical meaning in the series "Beginning" and "Ending", without undermining the logical load of the text.

The results obtained, when compared with the content of international and republican studies, give the following conclusions. Western researchers (for example, Ainscow, 2020) consider inclusive skills mainly in the context of "social justice". Our study showed that integrating the characteristics of the national mentality (community, solidarity, respect for elders, respect for the younger) into the pedagogical model yields high results. As noted in the studies of M.T. Akhmedova, simply placing children with disabilities in a regular school ("integration") is not enough; if an inclusive culture is not formed in healthy children, special children will remain isolated anyway. The socio-pedagogical mechanism we propose fills this gap: it teaches to see the problem not only as "helping a sick child", but as an "equal social space for all". The limitations of our study are that it was conducted only in the environment of urban schools. Infrastructure and social stereotypes in rural areas may be different, which opens up new avenues for future research.

The development of inclusive skills in students of general secondary educational institutions is a multi-stage socio-pedagogical process based on subject-subject relationships. As a result of the conducted research, the following practical recommendations were formulated:

1. Software and methodological support: Interactive games and cases that develop empathy, tolerance and team cohesion must be included in the educational and extracurricular hours of schools.



2. Social cooperation: Organization of joint projects (for example, "Weeks of Kindness and Solidarity") that promote an inclusive culture between the school, the community and the family.

3. Teacher training: Organization of special short-term seminar-trainings for class teachers and school psychologists on diagnosing and developing inclusive skills in students.

In conclusion, the developed socio-pedagogical mechanisms not only increase the quality of inclusive education in the general secondary education system, but also serve to strengthen the principles of humanity and social solidarity in society.

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