

FROM REPRESSION TO INCLUSION – HISTORICAL MODELS AND APPROACHES TO DISABLED PEOPLE IN THE EUROPEAN CONTEXT

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Abstract

The aim of the study is the examination of philosophical-anthropological foundations of historical models and conceptions of the approach to disabled people in the European context. We proceed from our existing studies on the reflection of human and from the model of education in the traditions of European thinking (Kudlačová, 2003, 2006a), since we consider the history of education of the disabled being a part of general history of education. We also aim to identify anthropological background of individual conceptions of approaches to the disabled people within the scope of special pedagogy according to Scholz¹ (2007). Concerning this classification range, we preferentially deal with the examination of inclusive approach to the disabled people. The outcome of our analyses is a tabular summary of the development of approach to disabled people in a wider context of understanding of human and ideas of education in the European thinking.

Key words: *disabled people, European thinking, inclusion.*

Introduction

The attitude of society towards the disabled individuals across the history of humankind has been developing throughout diverse periods - from the physical disposal, through various forms of repressive attitudes, to the accepting, kind-hearted and helping attitude. We've specified five historical periods (traditions) in European history: the period of antiquity (Greek and Roman antiquity), Jewish-Christian tradition (Judaism, Christian Antiquity and Middle Ages), Modern Times, 19th century and the first half of the 20th century and the Post-Modern. The conception of human, the ideal of education and the approach to disabled people in the above mentioned periods are all examined in the submitted study. At the end of our study we provide their comparison in the form of a chart.

Anthropological background of the disabled people education in the context of European thinking

In the period of **Greek philosophy** (6th – 1st century BC) human gradually begins to reflect on the world and wants to understand it. Through thinking and through *logos* they articulate and explain the surrounding world – *fyzisz*. In the 4th century BC Aristotle defined human as *zoon logon echon* –

¹ Scholz (2007) defines five phases in the approach to education of disabled children: exclusion, segregation and separation, integration, inclusion, diversity which is completion of the process of inclusion in fact.

a speaking and understanding being and *zoon politikon* – a social being. Education in this period may be understood as a form of education of soul – *paideia* and preparation of human for their integration into community – *polis*, which made the ancient human responsible for the common matters. *Paideia* was integrated into philosophy. Concerning the approach to disabled people, rejecting and repressive approach is typical for this period. For example Solarová (1983) states that even Solon's Laws² (the end of 6th century BC), which were progressive for his age and for the first time declared equality of all people without reference to their origin (at least in the theoretical level), didn't attribute the same rights to the healthy and to the disabled. Plato, but also the well-known physician Hippocrates, had both negative attitudes towards the disabled (Lechta, 1994). In Sparta the fate of the disabled newborn babies was decided by the council of the elder according to the so called Lykurgos' constitution. The physically disabled children were thrown into a chasm in the mountain range Taygetos. The only prohibition to kill disabled children was in the town of Thebes in ancient Egypt (Sovák, 19).

Human in the period of **Roman antiquity**, unlike the Greek human, doesn't develop one's own cultural life and education, but takes over the Greek philosophy and literature. They are focused on practical aims and utility. The ideal of education in Rome is *vir bonus* – good man who is the man of public life and is familiar with law and the course of events in the state.

Vir bonus is foremost *vir iustus*, legally thinking human, who does what serves the whole and the law that he promotes (Reble, 1995). The approach to the disabled people in the ancient Rome was similar to the approach of the ancient Greeks. Father had the right to kill a disabled child right after it was born; later on he needed approval of other five citizens. The less disabled were spared death, but they had to undergo various trainings and they were being sold as servants into slavery.

The repressive approach to the disabled in the antiquity may be clarified by the following facts:

- Human in the ancient thinking sees themselves as a being that thanks to their intellect begins to take a special position in the entirety of the world and overcomes animalism. The Latin notion *animal rationale* – Rational Animal completed and concluded this tradition of thinking. The progress with the ancient human might be seen in the definition of self; however the progress was not achieved ontologically and metaphysically. For human who is to be found at this level of thinking, the existence of a human being unable to think and whose disability causes the incapability to look after themselves is apparently of no account to them. The disabled person is different from the others; they are out of the norm which eliminates them from the society.

- Religion penetrated the whole life of the ancient human and had the character of polytheism. Belief in gods who resembled people was strengthened by various cults connected with rites and sacrifices.

In the above mentioned religions, however, we don't find any ideas which could be the background for the disabled individuals care and who would be regarded as equal with the healthy population.

- Unlike the oriental nations a typical feature of Greek and Roman education is the secular orientation. Education was organized by state (*polis*) and aimed at the secular values of truth, good, beauty, possibly the physical fitness and creativity. This doesn't constitute a reason for the disabled individual care, while it's impossible to develop the above mentioned values with the disabled.

- The antique human understands time as *catagenesis* – ageing, decreasing, way to termination and rejects the thought of absolute continuation (the well-known statement of Heraclites: *Panta rei* – Everything is in a state of flux). Time in such a perception is more the cause of decline and termination rather than the cause of origination and development. Such perception of time in the Antiquity doesn't constitute reason for the disabled people care.

The beginnings of **Jewish-Christian tradition and culture** are related to the cultural-historical development of Israeli nation and biblical literature. According to the Jewish tradition the existence of human has significance only in the relation to God. Perception of human according to the Old Testament as *imago Dei* – the image of God can be found in the Old Testament book Genesis (Gn 1, 27). The notion *imago Dei* on one hand elevates the human being out of all creations and on the other hand fundamentally differentiates the human from God who is transcendent and the human is

2 Solon through his laws (constitution) laid the foundations of the creation of community of *sui juris* citizens and thus of democratisation of Athens and of the formation of Athenian city-state in its classical form (Čornej et al., 1999).

only his image. The difference resides in human sinfulness, mortality and fallibility.

The foundation and the aim of education with the Jews was God, without whom the existence of human didn't have any meaning. Humans should be responsible for their life and lives of their neighbours and for the surrounding world which they should take care of. The aim of education in Judaism³ and Christianity is the acquirement of eternal life and the involvement in the life of God. Concerning the approach to disabled people, it was forbidden to kill the disabled children with the Jews (Sovák, 1980). This forbiddance proceeded from Moses' Decalogue (Ex 20, 3-17 a Dt 5, 6-21).

The disability itself, possibly a disease, was in the Judaic thinking regarded as divine retribution for human's sins. For example, infertility was at Jews also regarded as divine retribution and great disgrace (cf. Lk 1, 23-25). It probably followed from the great awe and unreserved devotion to God, which was the reason of attributing responsibility to God even for the matters He can't be responsible for.⁴

The accepting approach to disabled people in Judaism may be clarified by the following facts:

- In Judaism each human is regarded as God's creation, created as His image. God's order is defined in the sense that human is a creature subordinated to God – The Creator and can't decide about life of another human as it is solely in the competence of God. Such thinking is codified in The Ten Commandments (You shall not murder).

- Human in the Hebrew thinking is the image of God in His entirety in the physical-spiritual essence. The Hebrew language doesn't know the word body - *sóma* (gr.). God created human as an entire and concrete being, as a *person*, who differs from other creatures in intellect and free will. This constitutes dignity of each human individual, from which follows that disability in physical or another sphere doesn't lower the value of the human as a human being.

- The Jews distinguished between time and eternity: human is limited by the time border, God is eternal, absolute. Time has got its beginning (the creation) and will have its ending, which is a breakthrough of the thought of cyclic time and a genesis of the historical understanding of time. Time in this perception is an opportunity which each individual has a unique mission in. The history of humankind and of human then originates by a constant cooperation of free activity of God and the co-creating free activity of human. Freedom of human resides in their personal uniqueness and irreplaceability and this is unsequestered not only from a healthy human but also from a disabled human.

- Everything created by God is good (Gn 1, 1–31), which means that every human is good, a disabled human as well. Bible points out to the origin of evil that lies in the misuse of human's freedom and in their pride when they want to be greater than God. This contradicts the proposition that disability and disease is the divine retribution, which God punishes human for their sins with.

Christianity originated in the first decades of 1st century AD in Palestine. The basis of its teaching is unreserved love to God, neighbours and even to enemy. Prototype of such love was Jesus Christ, when he sacrificed his own life in order to redeem man from their primal – original sin and enabled them eternal life. This act is in Christianity referred to as *deliverance* and Jesus as *the Savior*.

Human in Christian tradition (better said in Judaic-Christian tradition, while it's impossible to separate these two traditions) is henceforth regarded as God's image. However, Jesus Christ appears in a new position who as God's Son is His perfect image. Through his sonhood and sacrifice of his life for the sins of man he wrought that man, too may be involved in this sonhood and become God's child (Kol 3, 10) and gain eternal life.

The basic norm for the relationship of a man to a man is present in Jesus' words "Love your neighbour as yourself" (Mt 22, 39; Mk 12, 31). Through this requirement of love to one's neighbour without any difference Christianity crosses cultural, national and racial borders and has metacultural and metanational character (Fend, 2006), which was, however, not put into effect in the given historical period. This ideal was followed only by some individuals or small Christian communities.

The aim and meaning of education in Christian Antiquity and Middle Ages is beside the educa-

3 Judaism is a traditional Jewish religion. It concerns the ethical – religious culture of Jewish nation that after the Babylonian captivity (6th cen. BC) reduced to Tribe of Judah. Judaism is based on religious and moral codes of Bible and Jewish tradition.

4 Considerations on disease and retribution being really God's anger can be found already in some books of Old Testament. For example Elihu in his speech in the Book of Job rejects the theory about divine retribution for sins. He clarifies to the suffering Job that " God will not do wickedly" (Job 34, 12) and won't release him from his suffering, but the suffering can help him to understand God better and to understand His actions anew.

tion towards God also the education towards the belief in Christ, who in his filial relationship to God becomes an absolute paradigm (Kudláčová, 2003, 2006a). Christianity shifted the life ideal into the sphere of life after death, where the final reward and punishment shall take place. Concerning the approach to disabled people, Christianity unequivocally acknowledges them the right for respectable life, which, however, wasn't consistently being applied (Lechta, 1994). The emperor Constantine, who is credited for the allowance of Christianity (y. 313), forbade killing of disabled people under the death sentence, however, despite this forbiddance the killing was being practised illegally. Under his reign (306 – 337) *House of Cripples* was established in Constantinople and in 358 it was a shelter for the blind in Caesarea. The commencement of Christianity brought about origination of various charity institutions. Scholastic theology developed and spreaded teaching about Christian duty to contribute materially in order to support the disabled and the poor, possibly to directly engage in such help through the acts of mercy. At the end of Middle Ages originated organised communities of disabled. However, some Christians carried over a belief that birth of a disabled child is divine retribution for the sins of parents, which is, in fact, not in accordance with the basis of Christian teaching.

The initial individual demonstrations of care for the disabled in the ancient and medieval Christianity may be clarified by the following facts:

- The program of Christianity is to love your one and only God and simultaneously to love your neighbour as you love yourself. It's about a vertical relationship to God and a horizontal relationship to people, which is optimal exactly in the intersection, where it is harmonic. Christ in his speech on the mountain but also in the evangels emphasizes help, love and care for the poor, the ill, the disabled whom the Christians shall show an extraordinary attention.

- Principle for behaviour in Christianity is the so called *Golden Rule* that reads "Always treat others as you would like them to treat you: that is the law and the prophets"(Mt 7, 12). Similar rules can be found also in other big world religions (Judaism, Islam, Confucianism, Hinduism, Buddhism); however, in Christianity it is formulated positively and has the form of an imperative.

- Christianity points out to the meaning of suffering and values highly the undeserved suffering, whose embodiment is Christ, who as an innocent Son of God sacrificed his life for the salvation of man, which is regarded as the highest expression of love. Also man suffers often undeservedly (illness, poverty) and their suffering can't be changed. However, what is possible is the change of the attitude to suffering and its acceptance, which can change the human's view of life and themselves.

- Human is mortal, but by the Christian teaching through belief, hope and love (three Christian virtues) they can get over the limit of mortality – *to transcendent* and gain the involvement in the life of God – the eternal life. That's exactly where all of the restrictions, the restrictions connected with disability, too, cease to make sense.

From the history of the approaches of people and social institutions, too, to the disabled, to the physical disability in particular, it follows that it took a very long time to really overcome the accustomed negative approach to disability as a social phenomenon. The first indications of special care for the disabled individuals may not be traced in Europe until the period of the Enlightenment, in the second half of 18th century.

The turn from **the Middle Ages to the period of Modern Times** is not exactly defined. It is mainly demarcated by important discoveries – the discovery of America (1492), the discovery of typography (1452) or the announcement of Luther's propositions (1517). Human in the history of Modern Times needs to liberate themselves from the constriction of the exactly defined ancient and medieval world and thinking in which everything was clear. Inspirer of the Modern Times thinking is René Descartes, who with his *Cogito, ergo sum* – (I think, therefore I am) turned the existing ancient and medieval attitude *I am, therefore I think* upside down. Through this as if he liberated human from the hierarchical order of the world and ordained them for an autonomous being. The ground of the world is no longer the world seen as a whole – cosmos or God, but human as a thinking object. The concern in human comes into focus. The thought of general human dignity is being enforced, which corresponds with the effort of legalization of dignity by the state and the effort of institutional confirmation of rights and freedoms in the form of universal human rights.

Education in the Modern Times lost its metaphysical embedding and as well as the universality connected with it. Freedom in economical and political area creates the opportunity for the realization of the idea of general education that finds its fulfillment in the Enlightenment. The orientation

towards human is typical for this period. This forms a precondition for the origination of such scientific disciplines as psychology, pedagogy and for *the beginnings of special care for the disabled*. 18th century is referred to as the century of natural pedagogy. The pedagogical aspect is to be found in the entire literature of the Enlightenment period (J. Locke, J. J. Rousseau), which makes it regarded as pedagogical literature. The beginnings of the teacher education and the first indications of pedagogical science are also found in the Enlightenment. Concerning the approach to disabled people, it is in the Modern Times when the first institutions and facilities are being established, which promote the special care for the disabled and there are first written theories and publications in this field produced as well (in ord. Predmerský, 1978; Solarová, 1983; Lechta, 1994; Horňák – Kollárová – Matuška, 2002). According to Lechta et al. (2007a) the period of Enlightenment built economical and cultural-ethical platform that constituted a precondition for the systematic organization of institutional care for individuals with various forms of disability. This opened new opportunities in education and in the approach to the disabled individuals. On the other hand, the special care started to be created and developed in a dual system alongside with the standard system of institutionalised education, which gradually caused segregated education of the disabled individuals.

The beginning institutionalised demonstrations of the care for the disabled and the first theories and written publications in this field in the Modern Times may be clarified by the following facts:

- In the Modern Times man changes the attitude to themselves and to the world. The effort for the autonomy of intellect is directly accompanied by the effort for the autonomy of human. Human discovers themselves as an individual, is interested in themselves (the origination of auto portrait, autobiography), begins to think independently and to assess various matters critically. We can talk about a turn towards the man. The turn for the disabled man and the first relevant efforts for the care for them and the interest in them probably result from the mentioned turn towards the man as such. Man doesn't consider God, possibly the divine retribution, to be the cause of disability and disease, but they begin to search for the roots of disabilities and for the possibilities how to help the disabled people.

- The development of critical-empirical thinking and of the exact science causes that human discovers new opportunities in themselves and gets to know the surrounding world deeper. Man is convinced that by intellect they can explain everything, they are optimistic, have desire for life, for changing the world and free themselves from the medieval dependence on God. Here probably resides the vitality and energy for changing the life of disabled people and for searching for the possibilities how to help them and improve the quality of their lives, which is expressed in establishment of the first institutions and schools for such individuals.

- Education ceases to be sovereignly in the hands of aristocracy and clergy. Besides the priests and monks also the new rank of burghers and common people want to be educated. Education begins to have secular character and instead of speculative theories its content is replaced by empiricism and experience, which is another precondition for the development of the care for disabled people.

- Concern for disabled people can be also caused by the effort to declare the human dignity legally, which constitutes the right for respect for them and for equality. Ethic of this period is defined by the following statement: what is useful for man and for society is good for the man. However, realisation of human needs takes place in the merit of morality and not in the merit of competitiveness and competition.

The nineteenth century and the first half of the 20th century – beginnings and development of special pedagogy

From the socio-historical point of view the agrarian character of European civilisation was shifting to the *industrial* one in this period. One of the new features is the beginning *mass existence* (Reble, 1995). Work in the big plants is depersonalised and human begins to be interchangeable. The natural scientific thinking is getting implemented into all of the fields of real life. The realistic spirit is being transmitted also to art, culture, science and education. Lots of new scientific disciplines originate and the natural sciences develop rapidly.

Education in this period is influenced by the development of science and technology and technical thinking. In 19th century the pressure towards development of general and compulsory education

is being applied in the developed industrial countries since the knowledge needs to be delivered to a wide range of interested people. That created space for the *institutionalised character of education* in Europe, which has a secularised character. The aim of education is to become useful for the existing society. Concerning the approach to disabled people, the origination of a great deal of special schools for the education of the blind, the deaf and mentally retarded and also lots of facilities for the care for the disabled are typical for the second half of the 19th century (in ord. Predmerský, 1978; Lechta, 1994; Horňák – Kollárová – Matuška, 2002), which can be characterised as *the beginnings of the institutionalised, organised and pointed care for the disabled people*.

Special/therapeutic pedagogy is constituted in the first half of the 20th century and gradually the first working places of scientific character which examined individual special-pedagogical problems begin to originate. The acceleration of special pedagogy at the beginning of the second half of the twentieth century was closely connected with *culmination of the trend of segregation and separation* in the approach to disabled people, which began to run up its limits and its negative aspects came to the fore. The school system consisted of two subsystems – from a system of so called ordinary schools and a system of special schools. The initial principle in the approach to the disabled individuals was according to Lechta et al. (2007a) a principle by which the optimal conditions of education may be provided for the individuals only in a maximally harmonised (homogenised) groups. These facts caused that a new trend of integration begins to appear in the approach to disabled people.

The beginnings of institutionalised, organised and pointed care for disabled people and the constituting of special pedagogy may be clarified by the following facts:

- Institutionalisation of education at the end of the 19th century logically causes also the institutionalisation in the field of special education.
- Development of new scientific fields – psychology, pedagogy, sociology and new opportunities in the field of medicine were the precondition for the change in the approach to the disabled and created an opportunity for constituting and developing of special/therapeutic pedagogy as an independent scientific field within the pedagogical sciences.
- Specialisation and differentiation in the field of special-pedagogical theory and special-pedagogical practice brought a great deal of knowledge and experience, its logical outcome was organised and pointed care for the disabled individuals that was realised in a system of special schools in individual countries of central Europe, which formed conditions for dual system of schools and trend of segregation and separation.
- What is typical for the middle of the 20th century (the period after the two world wars) is that the problem of human dignity and human rights was given legal ambit in international documents. Universal Declaration of Human Rights and Declaration of the Rights of the Child were ratified by the General Assembly of the United Nations in 1948.

Post-Modern as the foundation of inclusive pedagogy

Concerning the socio-historical aspect, the period from the 1970s can be called as a *postindustrial epoch* in which we can witness important European integration processes and a new political and territorial (non)separation of Europe. Under the influence of internationalisation of society occurs the interaction of educational environment of individual countries with the international educational environment, which creates the educational environment of the EU. Internationalisation of society (including labour market), informatisation and development of information and communication technologies and the growing impact of science and technology (Buchberger and coll., 2000) significantly contribute to the above mentioned process. Education becomes a tool for the development of human resources and creation of human capital, which makes it a considerable part of the investments to the economical development. Polish pedagogue Łomny (1997) asserts that the system of education together with the labour market will bear the heaviest responsibility for the quality of life of the rising generation.

Concerning the understanding of human, the last third of the 20th century is labeled as the *period of Post-Modern*. Gál and Marcelli (1991) assert that the plurality of conceptions of the world, the plurality of truths and value relativism are all typical for the Post-Modern. It is connected with the following typical attribute of Post-Modern – fragmentation, which carries both positive and negative

aspect. Fragmentation in case of a person may be regarded as a certain stage of overcoming the univocal and universalistic understanding of the position of man in the world and liberation of the formerly hidden possibilities for their free self-creation (Rajský, 2002). It was the process of fragmentation that was important right for the liberation of human from such a univocally defined position and which can be the basis for the process of integration of human and acquisition of their *integrality*. According to Iosiari (2007) the post-modern philosophy accomplished the second anthropocentric about-turn and by its reformulated questions (in a contrast to the metaphysical ones) opened an absolutely new sphere of reality in which each human has the opportunity to form themselves freely on the basis of self-selected criteria. Through this actuality, Post-Modern opened a new sphere of human's reality and their opportunities in the world.

Education in the period of Post-Modern in the developed European countries proceeds often in an excellently organised and well equipped institutions, however, on the other hand we can see a man who searches for the meaning of life which is not provided by these institutions and which even can't be provided by them. In the former countries of the Eastern Bloc there existed excellently organised school systems coming out from unified socialistic pedagogy, which in a certain sense protected the human in front of the post-modern estrangement and the loss of the meaning. After the loosening of this clasp and after the revolutionary changes at the end of the 1980s and at the beginning of the 1990s these well organised systems were shaken and up to now haven't found and defined an initial idea platform of their existence. This can be seen in the up to the present unfinished reforms, especially in the curricular sphere and in many, mostly unsystematic, more or less successful experiments without deeper analyses and evaluation. British philosopher of education Carr (2004) discusses the isolation of philosophy and education in Western societies: on one hand, there exist small scientific academic communities with a small practical coverage of their researches in practice; on the other, hand there can be observed groups of politicians, officials, teachers who create and make practical decisions with a great reach, however, without any deeper systematic reflexion of the basic philosophical foundations that stand behind their decisions.

Concerning the approach to disabled people, culmination of the trend of segregation and separation in the middle of the twentieth century caused the need of integration. It's still the case of dual system where exists a parallel integrated and segregated education. The notion of *inclusion* appeared in special pedagogy at the end of 1990s (Clough – Garner, 2003; Scholz, 2007) and the notion of *inclusive pedagogy* in connection with it. The issue of education of disabled children which gradually detached from pedagogy as special/therapeutic pedagogy under the influence of the trend of inclusion turns again into being a part of general pedagogy. Lechta et al. (2007a) characterises it in this conception as a discipline of pedagogy that deals with possibilities of optimal education of disabled children under the conditions of common school facilities. Concerning the aim, segregated, integrated and inclusive pedagogy share the same goal: *social adaptation of human*. But they differ in understanding of the process of achieving it. According to Horňáková (2006) the concept of integration follows from the needs of disabled child and the concept of inclusion follows from the need of equality of all children. With the connection to the inclusive trend the understanding of disability not being certain disadvantagedness but being *otherness* gets into the awareness of people. Human with disability can be equally enrichment for another individual, community and society just like any other human. Partnerships and matrimonies of an intact individual and a disabled individual are no longer rare nowadays. There are also cases when parents refuse any specialised facility for their disabled child and prefer their education in an ordinary school. Trend of inclusion is nowadays being implemented also into the European legislation. These facts open up conditions for real inclusion for the disabled people. It probably has to do with the ideas of Christianity and humanism, which were theoretically declared much sooner, but their implementation into life takes place only today. They create foundations which may be labeled as typically European and they create the European identity.

Anthropological background of inclusive approach to disabled people

In the Modern Times human extricated themselves from the medieval over-exposed pillar of transcendence by an excessive exposing of intellect and believed that everything is explainable. However, rationality gradually reached its limits and didn't offer the human answers for the fundamental

questions. Post-Modern opened the new sphere of reality to the full and points out to the third pillar of European human: the possibility of an individual to form themselves freely on the basis of the self-selected criteria. However, the overexposure of freedom and its unlimitation by responsibility in its final implication turns against the human themselves and the boundless freedom pushes them into the emptiness of meaninglessness. Despite the fact that in particular periods of European history and thinking transcendence, intellect and freedom were overexposed and into a certain extent became a disincentive to its further development, each of these three matters is inevitable for human and in a certain period it opened new opportunities and horizons. According to us *genius loci* of the European tradition and a typical picture of human of the 21st century which can offer them stability and open new horizons is represented exactly by a combination of these three pillars: *intellect, freedom and transcendence*⁵. Concept of *homo educandus* – reliance of human on education is typical for European thinking. On one hand, the necessity of education and on the other hand, the ability to educate belongs to the essence of human. The innovation arises in a fact that at present pedagogues and teachers become more supporters of the process of education and should teach students how to learn, while the knowledge gained at school become rapidly outdated and the students will have educate themselves throughout their entire lives. (Ainley, 2001-2002). Another change is linked with this, namely, students need to be led to the gradual taking of responsibility for the progress and results of education, which can be called as the transition from the outer regulation to auto regulation (Boekaerts, 1999). By acceptance of the aspect of continuity and the aspect of novelty in European thinking (Kudláčová, 2003, 2006b) education can be *reinterpreted* in a new period actuality. The foundation of education and within it the approach to disabled people as well, according to us, should at the present European society come out from the above mentioned three pillars. In this conception of education the reason for differentiating in the approach to intact individuals and the disabled individuals disappears, which is the reason for the real performance of inclusion as the natural transition to equality. It has been affirmed also by the latest classification of WHO, which released a new *Classification of Functioning, Disability and Health* (ICF) in 2001, in which the original terminology from 1980 was replaced (*Impairment – Disability – Handicap*) in order to eliminate evaluating and discriminating notions (Lechta, 2007b). The development of the approach to disabled people in the wider context of understanding of human and ideas of education in European thinking is given in Table 1.

Table 1. The development of the care for disabled people in the history of European thinking.

Period	Legal norm, ethical norm	Understanding of human	Idea of education	Approach to disabled people	
Ancient antiquity (from 1200 BC)	Greece (from 8 th cen. BC)	Lykurg's Laws (about 8 th cen. BC)	Human as speaking being and understanding being and social being (Aristotle).	<i>Paideia</i> – care for soul, preparation for good life, integration into community.	Rejecting and repressing.
	Roman republic (from 510 BC)	Solon's Laws (end of 6 th cen. BC). Origination of philosophy and later on ethics.	Human as <i>animal rationale</i> – Rational Animal, human as individuality.	<i>Vir bonus</i> – good citizen, <i>vir iustus</i> – legally thinking human.	Rejecting and repressing.

5 Frankl (2007) draws attention to the necessity of transcendency in his work *Suffering Man* (orig. Trpíaci člověk), where he analyses the misunderstanding of the position of human in Post/modern period. According to him the transcendency is the dimension needed by the present-day human in order to manage the opportunities opened by freedom and intellect.

Period	Legal norm, ethical norm	Understanding of human	Idea of education	Approach to disabled people	
Jewishness and Christian Antiquity and Middle Ages (from 1800 BC - history of Israeli nation – end of 15th century to Reformation)	Judaism (from 6 th cen. BC)	Ten Commandments (1800 BC).	Human as image of God in the whole spiritual-physical essence who has intellect and free will.	Belief into the one and only God, realisation of one's sinfulness and gaining of eternal life – participation in God's life.	Accepting approach, forbiddance of killing of disabled individuals. Disability was seen as being negative, as divine retribution.
	Christian Antiquity (7 th -6 th [?] BC – 476 AD)	Ten Commandments + New Testament: love for one's neighbours, Golden Rule of behaviour (50-125 AD), Constantine (313 AD) – forbiddance to kill people with disability.	Human as image of God whose perfect image is Christ – God's Son, through his deliverance act human can become God's child.	Education towards the belief in God and Christ, earthly life seen as preparation for eternal life.	Individual demonstrations of the care for the disabled, continuing of repressive approach to the disabled and the negative understanding of disability is being mixed with individual demonstrations of care for the disabled.
	Christian Middle Ages (from 476 – end of 15 th cen.)	Ten Commandments + New Testament: love for one's neighbours (50-125 AD), Constantine (313 AD) – forbiddance to kill people with disability, elaboration of scholastic theology.	Human as image of God whose perfect image is Christ – God's Son, through his deliverance act human can become God's child, autonomy of transcendence.	Education towards the belief in God and Christ, towards Christian perfection and activity in religious community in order to gain eternal life.	Individual demonstrations of the care for the disabled, negative understanding of disability is being mixed with charitable demonstrations and care for the disabled.
Modern Times (16th cen. – 18th cen.)	Idea of general human dignity.	<i>I think, therefore I am</i> (Descartes), autonomy of intellect, human as an autonomous being, turnabout to human.	End of metaphysical embedment of education, idea of general education, effort to accomplish felicity in earthly life.	Beginnings of special care for the disabled people, first theories and publications.	
19th cen. and first half of 20th century	Universal Declaration of Human Rights (1948), Declaration of the Rights of the Child (1959).	The beginning mass existence, human starts to be interchangeable.	Institutional character of education, to be useful and successful in a society. Constituting of pedagogy as a scientific discipline. Orientation towards child.	Beginnings of institutionalised, organised and directed care for the disabled people. Constitution of special pedagogy. Trend of segregation and separation of disabled people, followed by trend of integration.	
Post-modern period (from 1970s)	International classification of <i>impairment – disability – handicap</i> (WHO, 1980) was replaced by new terms ICF: <i>functioning, disability and health</i> (WHO, 2001).	Plurality, autonomy of freedom, human as a free being that can do everything – crisis of human, loss of the meaning.	Idea of learning and epistemic society, idea of lifelong learning. Educational policy as social priority that is being decided about by politicians. Plurality of educational institutions, plurality of educational approaches.	Systematic and instit. care for disabled people. Possibility of choice of spec. or ordinary institution. Trend of inclusion headed towards trend of equality of intact and disabled people, beginnings of inclusive pedagogy.	

Conclusion

Conception of the inclusive approach to disabled people is the continuation of the natural development in the understanding of human and of the disabled human, too. In a way we may speak also about a political requirement of our age that founds the right for the equality of opportunities: no one can be disadvantaged and personality of each individual needs to be maximally developed in all appropriate dimensions. Conception of inclusion needs to be perceived in a broader context of inclusive society. It shall be assumed that even this conception, just like all of the other approaches to disabled people, has its positives and negatives and it shall be apprehended realistically. It was not the task of our study to evaluate this approach. To study concrete advantages and disadvantages of this approach is the challenge and the task of pedagogues and special pedagogues, possibly psychologists and last but not least it is the disabled individuals who shall express their viewpoints concerning this approach, who are still being often forgotten. Inclusive pedagogy can be also talked about as being one of the developing new scientific disciplines of pedagogy. It is a usual developmental trend in every scientific discipline that differentiation of individual subdisciplines is followed by their integration, however, not at the original level, but at a qualitatively higher level. Constituting of special/therapeutical pedagogy and its separation from general pedagogy in the last century was necessary in order to let it fully develop. However, special pedagogy hasn't lost its reference to and affiliation with general pedagogy and it can be further developed only after repeated "return" to general pedagogy, but already at a qualitatively different level, and its outcome is a new content intersection and a new pedagogical discipline – *inclusive pedagogy*. Sovák in 1980 in his *Outline of special pedagogy* (orig. *Nárys peciálnej pedagogiky*) asserts that special pedagogy can't cure special-pedagogical problems, but on the contrary it is special pedagogy that in the scientific-explorative field can pass valuable knowledge to pedagogy and thus enrich it. In the course of history this has exceptionally already happened for example in the case of Pestalozzi, Makarenko and it was distinctive for the whole 20th century. However, at the beginning of 21st century we don't deal with the enrichment of pedagogy via one special-pedagogical theory, possibly research, but with a qualitatively new content intersection of general pedagogy and special pedagogy and redefinition of their relationship, what doesn't constitute a reason for elimination of special pedagogy and its termination. The outcome of these processes of differentiation and consequently of integration is inclusive pedagogy.

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