

**DIDACTIC POSSIBILITIES FOR FORMING INCLUSIVE-DEONTOLOGICAL
COMPETENCE IN FUTURE PEDAGOGUES**

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This article thoroughly analyzes the didactic opportunities for shaping inclusive-deontological competence in future teachers. It elucidates the interconnectedness of the concepts of inclusive education and pedagogical deontology, their philosophical-humanistic and psychological-pedagogical foundations, and outlines effective ways to develop this competence in higher pedagogical education. The article scientifically substantiates the importance of improving curricula, developing practical skills, and implementing mechanisms for providing psychological-deontological support to teachers.

Introduction. The globalization taking place in the world's education system and the strengthening of democratic principles have placed on the agenda the idea of making education open to all and creating equal opportunities. It is precisely at this point that the paradigm of inclusive education which envisages the full involvement of children with special educational needs in the general education process is acquiring pressing significance. In Uzbekistan as well, the definition of the legal and strategic foundations of inclusive education in the Law "On Education" and in the Concept for the Development of the Public Education System necessitates the deepening of scholarly research in this field. The success of inclusive education depends not only on the material and technical base or the curricula but, in many respects, on the potential of pedagogical personnel and on their professional and ethical values. In this connection, the concept of pedagogical deontology acquires a new meaning in the context of inclusive education. However, in the scholarly literature, the mutual dialectical interrelationship of these two concepts, as well as their philosophical-humanistic and psychological-pedagogical foundations, has not been studied in a

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sufficiently comprehensive manner. This article is aimed at filling that gap by studying the didactic possibilities for forming inclusive-deontological competence in future pedagogues.

Literature Review and Methodology.Inclusive education, by its very essence, is grounded in profound philosophical and humanistic ideas. It rests on the fundamental view that every human being, regardless of their psychophysiological characteristics, has the right to be a full member of society. From a philosophical standpoint, inclusion is a means of ensuring social justice. Here, equality is understood not as creating identical conditions for all, but as providing the diverse conditions necessary for each child to realize their potential to the maximum degree. Pedagogical deontology, in turn, has been studied fundamentally as a system of the teacher's professional duty, responsibility, and ethical norms. Its philosophical roots trace back to the duty-based philosophy of I. Kant,³ according to which a moral action should be based not on its consequences but on the sense of duty. In this context, pedagogical deontology makes it possible to understand the teacher's professional duty through Kant's "categorical imperative": "Act in such a way that the principle of your conduct could at the same time become a principle of universal legislation." That is, every action of the inclusive teacher must be based on universal moral norms that are just and humane for all.

The practice of inclusive education requires of the teacher profound psychological knowledge and special pedagogical competencies. One of the most important psychological qualities is empathy that is, the ability to understand another person's emotional state. Another important aspect is tolerance that is, accepting children's individual differences as a natural phenomenon. L. S. Vygotsky's doctrine of the "zone of proximal development" serves as a methodological basis for inclusive pedagogy. According to it, the teacher's task is to provide individual pedagogical support in order to realize each child's potential capabilities. This process requires of the teacher not only methodical skill but also a high degree of deontological responsibility. Thus, inclusive-deontological competence is understood as the totality of knowledge, skills, abilities, and personal qualities directed at providing effective education in an inclusive environment on the basis of professional duty and ethical norms, and taking into account the individual needs of each learner.

Discussion.The results of the study show that pedagogical deontology plays a decisive role in the transition of inclusive education from the declarative level to actual practice. Merely knowing the methods does not ensure success. Without the teacher's inner conviction, humanistic position, and ethical responsibility, any advanced technology remains ineffective. For example, drawing up an individual education plan is not a technical task but a deontological act in which the teacher feels their involvement in the child's destiny. This situation places serious demands on the system for training pedagogues. The following didactic possibilities are of important significance in forming inclusive-deontological competence in future pedagogues:

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Improving higher-education curricula: It is necessary to incorporate into the programs of higher-education institutions, in an in-depth manner, not only inclusive methodologies but also subjects such as “Pedagogical Deontology,” “Professional Ethics and Psychology,” and “Conflictology.” Here, the main emphasis should be placed not on imparting theoretical information but on forming in future teachers practical skills such as empathic listening, reflection, and the resolution of ethical dilemmas. Through these subjects, students are prepared for the complex moral situations that may arise in an inclusive environment and learn the deontological principles for resolving them.

Emphasizing the development of practical skills: It is necessary to expand practical assignments within term papers, professional practicums, and project work on working in inclusive classrooms, on drawing up and implementing individual education plans, and on communicating with children with various needs. It is important to develop in students the skills of deontological decision-making through role-play games, case-study analyses, and debates. Students should learn to analyze the moral consequences of their own conduct and decisions.

Introducing psychological preparation and support mechanisms: The problem of the inclusive teacher’s professional “burnout” should be reconsidered from a deontological standpoint. Working amid constant moral choices and high emotional loads requires the teacher to possess mechanisms of self-regulation and psychological protection. Therefore, the introduction of services providing psychological-deontological assistance to future teachers during the period of pedagogical practice is of important significance. This, in turn, enables the teacher to perform their professional duty effectively over the long term and forms in them resilience toward the difficulties they may encounter in their future professional activity.

Forming a humanistic worldview and personal qualities: In the educational process, special attention should be paid to instilling in future pedagogues values such as empathy, tolerance, justice, responsibility, and humaneness. Broadening students’ humanistic worldview and awakening in them a sense of social justice through literary and artistic works, cinema, and social projects are considered, from a didactic standpoint, to be among the effective approaches.

Conclusion. The philosophical-humanistic and psychological-pedagogical analysis of the concepts of inclusive education and pedagogical deontology shows that they are two important constituent parts of a single system that stand in an integral and dialectical interrelationship with each other. From a philosophical-humanistic standpoint, pedagogical deontology performs the function of an ethical mechanism that puts into practice the supreme values of inclusive education, such as humaneness, justice, and equality. From a psychological-pedagogical aspect, the success of inclusive education is directly linked to the level of the teacher’s deontological consciousness and culture. Psychological qualities such as empathy, tolerance, and reflection constitute a necessary condition for the teacher’s

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effective fulfillment of their deontological obligations. For this reason, in training future teachers within the higher pedagogical education system, special attention should be paid to forming in them a high deontological culture, a humanistic worldview, and the necessary psychological qualities.⁵ Making effective use of such didactic possibilities improving curricula, emphasizing practical skills, introducing psychological support mechanisms, and instilling humanistic values will, in turn, serve as an important guarantee of building a genuinely humane and effective inclusive education system in Uzbekistan.

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