



Cap sur l'école inclusive  
en Europe



## Resource sheet

### The logic of inclusion as a concrete answer to the socialization of the deficit

#### Section D for/Define

##### 1/ Report:

When inclusion is achieved, society must ensure the fundamental rights of education, training and work that are carried out in support of family, school and job placement. Promoting inclusiveness means, therefore, to improve the quality of life of all human beings, their well-being, to create a world of humanity, to recognize the unrepeatability, irreducibility and inviolability of every individual

##### 2/ Approach - demonstration:

This sheet intends to demonstrate how inclusive logics seem to be able to respond today to the need for change that is relevant to this era, affirming the importance of valorising each individual and giving everyone the opportunity to actively participate in social life. Inclusion reverses the idea of better or worse, superior or inferior, rich and poor, suitable or unsuitable, giving equal dignity to all men and contributing to the creation of a new democratic society founded on cooperation, tolerance, acceptance and equality in diversity.

Including means giving everybody the opportunity to realize, within their own context of life, the rights of freedom and equality. It means, therefore, to highlight differences and all diversity by considering them as a source of wealth and as a tool for building a life model that allows the "realization of unity in diversity" (1)

The inclusive logic aims to create a new, open and democratic culture that enhances the differences and peculiarities of each individual, considering them as a wealth to share. In this way every individual will find a fertile ground in which he can express his special talents. Inclusion, precisely thanks to the enhancement of diversity, explicitly opposes any kind of discrimination that involves different subjects.

In recent decades, great progress has been made in the recognition and social integration of the disabled subject, through laws, civil movements based on volunteering, lay and Catholic associations, pedagogues and new pedagogy (special pedagogy).

It is from the 60s / 70s that the importance of integration is considered as a value to be safeguarded and promoted, which understands how it is useful for the enhancement of human life and begins to act for its diffusion into all contexts of life: that is why the disabled are increasingly present in social life, at school, in supermarkets, on public transport, etc. so that their presence no longer news, but becomes commonplace. All this indicates that the work done up to now is going in the right direction, to ensure good quality of life for people with disabilities as well.

Despite this revolution today, however, there is a growing need expressed by the same associations, families, teachers pedagogues etc. to create a new, inclusive and democratic society that improves the quality of life of all citizens of the world and especially of those who do not see their rights recognized. In fact, even as the UN Convention denounces "despite these various tools and commitments, people with disabilities continue to encounter obstacles in their participation in society as equal members of it and to be subjected to violations of their human rights in every part of the world"(2).

Following the 2006 UN Convention, inclusion becomes the imperative of the workforce of the new democratic society and the concept of inclusion enters into force within the Italian and European political agendas. The Convention has contributed to the significant transition from the concept of integration to the concept of inclusion in the society of people with disabilities (and not), denouncing the imminent need for such action.

The idea that has been promoted is revolutionary, because if we first tried to "put" disabled people into a reality that was perceived as "right", inclusion now reflects this reality in an evolutionary perspective. In fact, the problem of inserting a disabled subject in society was only on the part of the person concerned and no involvement was expected from the social realities. The subject was thus in the condition of having to "adapt" and modify according to the logistical and organizational features of the company: the integration was therefore directed only to disabled persons or persons with deficits and referring to special categories.

Today, however, the concept of inclusion becomes an opportunity for the whole society to rethink and revise its nature in an evolutionary way. Because inclusion enhances diversity and enables the enhancement of each subject's features, transforming our societies into real friendly communities that change according to the needs of all its members.

As says Silvia Tamberi: "The onset of diversity and disability is so powerful that it discards customs, requires changes and adaptations of people who come into contact with it, as well as structures and environments." (3)

Inclusion for this reason is no longer a problem solely for people with disabilities, but it is an opportunity for all citizens to improve their quality of life. The States Parties to the UN Convention, at paragraph "m" of the Preamble, recognize: "the existing and potential contributions of people with disabilities to the general well-being and diversity of their communities, and that the promotion of full enjoyment of human rights and fundamental freedoms and full participation in society by people with disabilities will increase their sense of belonging and will bring significant progress in the human, social and economic development of society and the uprooting of poverty."(4)

So we can say that inclusion concerns all people or rather the human condition in general. To reiterate the need to consider disability as a possibility of the human condition and not as a particular "status", the United Nations Convention on the Rights of Persons with Disabilities has included the rights of people with disabilities within human rights, stressing that: "Combating disability does not just mean to focus on the situation of some people, but to promote awareness that every commitment to people with disabilities is a commitment to all citizens, because disability is a possibility of the human condition." (5)

Including means to offer every individual the opportunity to be a citizen in all respects, to live in decent living conditions and to be involved in a system of satisfactory relationships. Including means everyone can feel part of the social community and can be involved in relational contexts in which to act, to choose and to recognize their role and identity. Inclusion does not deny that each of us is different and does not deny the presence of disabilities or disadvantages, but wants to shift attention from the simple analysis of the person and his deficits, to the analysis of the context in which he lives, trying to identifying and removing obstacles preventing active participation (bio-psycho-social approach ICF 2001 see chapter 2).

Inclusion allows to fight the exclusion that people with disabilities have so far experienced in everyday life and in various contexts such as: the school where the boy often lives on the edge of the class; the world of work, which has always been inaccessible; leisure time, marked by loneliness between the walls of the house. It is therefore important to make a shift of attention: to cure the territory to cure people by going beyond providing the services to the person and promoting opportunities for dialogue and confrontation with the social reality by allowing socialization of the handicap. Thanks to this change, the territory becomes the recipient of unprecedented "educational" attentions and co-star in this process.

## NOTES

(1) V. Piazza, Trento, (1999) "Riflessioni sulla complessità dell' integrazione e sui molti vantaggi (per tutti) che porta con sé", in D. Ianes, M. Tortello (a cura di), "Handicap e risorse per l'integrazione. Nuovi elementi di qualità per una scuola inclusiva", Erickson, pag 43.

(2) G. Borgnolo, R. De Camillis, C. Francescutti, L. Frattura, R. Troiano, G. Bassi, E. Tubaro (a cura di), Gardolo (TN), (2009), "ICF e Convenzione ONU sui diritti delle persone con disabilità. Nuove prospettive per l'inclusione", Edizioni Erickson. (Preambolo) pag.176

(3) [www.accaparlante.it](http://www.accaparlante.it) (articolo di Silvia Tamberi)

(4) G. Borgnolo, R. De Camillis, C. Francescutti, L. Frattura, R. Troiano, G. Bassi, E. Tubaro (a cura di), Gardolo (TN), (2009), "ICF e Convenzione ONU sui diritti delle persone con disabilità. Nuove prospettive per l'inclusione", Edizioni Erickson. (Preambolo) pag. 176

(5) Ivi pag.178