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HISTORICAL-PEDAGOGICAL PERSPECTIVE OF INTELLECTUAL DISABILITY ACROSS THE WORLD AND IN SERBIA**

Abstract: The perspectives on the conceptualization of intellectual disability throughout history have been highly variable. There was a long period of complete neglect of this condition, with the expansion of its study only beginning in recent history. The need to present a historical-pedagogical perspective of intellectual disability helps create greater criticality when it comes to creating the current rehabilitation process. This paper presents an account of events and personalities that transformed and advanced the concept of intellectual disability, according to the interpretation of contemporary ideologies, knowledge, and practices. Dealing with the first recorded structured concept of intellectual disability is associated with the name of the French psychiatrist Jean Itard and his extensive work with the “Wild Boy” Victor. Itard’s legacy was dutifully carried forward by Édouard Séguin, who successfully navigated the challenging circumstances imposed by educational authorities. Despite numerous distractions imposed by the state, Séguin managed to create the first written literature that more precisely defined intellectual disability. He developed a stimulating program for individuals with intellectual disabilities and actively participated in the creation of international associations dedicated to intellectual and developmental disorders, which continue to address these issues today. Teodor Janković Mirijevski was the first Serbian pedagogist whose school reform legally enabled students categorized as “weaker learners” to participate in school activities on an equal basis with other students. Although in Serbia, historically, work on the conceptualization of intellectual disability was not so expansive, this reform was highly innovative, particularly considering the absence of similar ideas in the neighboring countries.

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In conclusion, various historical conceptualizations have led to a shift away from an approach based solely on deficits in functioning. Today, the favored approach is based on strengths, grounded in unequivocal research evidence.

Keywords: *intellectual disability, Jean Itard, “Wild Boy”, Séguin, Teodor Janković Mirijevski.*

Introduction

Intellectual disability (ID) (the former term “mental retardation” has been abandoned) represents a permanent historical occurrence. Throughout different eras, various historical sources confirm the existence of individuals with ID. However, the perspective on ID has always been historically constructed, evolving from one era to another and depending on specific social and intellectual contexts (Goodey, 2011). To fully comprehend the current context of evidence-based ID and the challenges that lie ahead, it is essential to understand how ID has been perceived in the past.

Studying the history of ID from a pedagogical perspective has become a recent need for researchers in this field. The historical segment of the study of ID has multidimensional characteristics, considering that researchers look at this field from the point of view of different research disciplines and approaches (inclusion, education, exclusion from society, visibility, terminological determinants, and the like) (McDonagh, Goodey, Stainton, 2018). For example, given that the language is historically contingent, the typical use of terminology accurately reflects the specificity of one historical period, while in the contemporary period, that terminology may be offensive. The need to present the historical-pedagogical perspective of ID is related to the correct repositioning of the understanding of social, economic, political, cultural, ideational, and experiential flows and their influence on this perspective. Studying the historical aspect of ID helps create greater criticality when it comes to creating plans and strategies for the future rehabilitation process. And it must be acknowledged that very often there is no awareness of the emphasized historical contingency in the current perspective on ID (Mutua, Siders, Bakken, 2011).

The literature emphasizes that there is no definitive transhistorical concept of ID, and the language used to describe this condition has remained highly unstable, even in modern times when there is a clear understanding of what ID entails. What is undoubtedly evident is that the pursuit of political correctness and the desire to reduce the stigma associated with this concept have spurred a structured approach, leading to frequent terminological changes (McDonagh, Goodey, Stainton, 2018).

The objective of this paper is to analyze the historical aspect of comprehending the state of ID and its evolutionary perspective. To delve into the historical perspective of ID comprehensively, this paper will first explore its portrayal on a global scale and then focus on its depiction in Serbia.

Intellectual Disability at the Beginning of Historical Line

Throughout history, civilizations across the world have interpreted mental illness and ID in various ways, often conflating the two. Attitudes toward ID have been shaped by numerous factors, including prevailing social stigmas, societal perceptions of mental health, and conceptualizations of the causes of ID (Milačić-Vidojević & Dragojević, 2011; Roth, Sarawgi, Fodstad, 2019). During the Middle Ages, the existence of individuals with ID was fraught with challenges. These individuals were frequently marginalized, ostracized, and placed in monasteries or various shelters. They received no education and were subjected to ridicule, confinement in cages, exploitation for entertainment, and, tragically, even premature deaths, often in their early childhood. Both ancient and modern cultures often attributed ID to demonic possession or viewed it as a form of divine punishment (Gopalan, 2022).

During the Middle Ages, as legal regulations were being established across various aspects of people's lives and activities, a distinction between "idiots" and "insane individuals" began to emerge. Those labeled as "idiots" were seen as less responsible for their actions and potential crimes, as they were considered unconscious and ignorant, lacking an understanding of the gravity of their deeds. In contrast, individuals deemed "insane" were believed to possess the cognitive capacity to comprehend and plan but failed to adhere to accepted moral standards in society. Consequently, their actions were viewed as misdemeanors or felonies, subject to legal punishment (Schalock, 2013). In the 17th century, the Czech pedagogist Jan Amos Comenius (1592–1670) brought about great changes and rejuvenation in the previous school system, which also included the attitude towards students with ID. Comenius firmly asserted that teachers bore the greatest responsibility in the teaching process. They were obligated to familiarize themselves with the psychophysical abilities of each student and, based on their needs, adapt their teaching methods accordingly. This pedagogist insisted on the obviousness (Krulj, Vidosavljević, Mladenović, 2020), which suggests that teaching must be based on observing phenomena or objects, rather than on drawing conclusions (Mihajlović, 2009), which greatly benefited the compromised intellectual abilities of students with ID. He believed that every student has enough capability to assimilate adapted material and that there should be no reason to exclude children from school due to learning difficulties. Finally, students with ID were given a place in the school system (Bojanin & Popović-Deušić, 2012).

It was not until 1838, with the enactment of the Law on the Protection of the Mentally Ill, that a clear distinction was made between the concepts of mental capacity and mental illness. During this period, Jean Esquires (1772–1840) advocated for the further refinement of the classification of mental disorders initially established by his teacher Philippe Pinel (1745–1826). Both of these French psychiatrists, who dealt

extensively with severe cases of ID, were among the pioneers in firmly rejecting the traditional, inhumane treatment of individuals with ID. They fervently advocated for the provision of proper and humane treatment for this vulnerable population (Jović et al., 2016; Munjiza, 2011).

The Roots of Dealing with Intellectual Disability in the World

Despite earlier individual efforts related to the conceptualization of ID, the first documented case of structured treatment involving a person with ID is attributed to the French psychiatrist Jean Itard (1774–1838) (Kukušin et al., 2014). This represents one of the most significant historical-evolutionary moments in the development of the modern understanding of ID. In the early days of January 1800, in the Aveyron forests, a boy of approximately 12 years old was discovered, living entirely alone. Even in the harsh winter, he wore no clothes, frequently discarding whatever garments he was provided with. He moved about on all fours and remained nonverbal, producing strange and unintelligible sounds. He displayed a complete lack of familiarity with basic cultural norms, defecating wherever and whenever the need arose, regardless of the surroundings. Covered in scars, he would often rock for hours, and he would bite and scratch anyone who approached him. In the highly influential book *The History of Special Education: From Isolation to Integration*, Margaret Winzer states that Itard described the boy as:

“a disgustingly dirty child afflicted with spasmodic movements and often convulsions who swayed back and forth ceaselessly like certain animals in the menagerie who bit and scalded those who opposed him, who showed no sign of affection for those who had attended him, and who was in short, indifferent to everything and attentive to nothing” (Itard, 1932, according to Winzer, 1993: 66).

This boy was eventually brought to Paris and placed in the institution where Itard worked, where numerous experts attempted to comprehend his condition. Some among these experts believed that the boy, known as Victor, the “Wild Boy from Aveyron”, as he came to be called in contemporary writings and newspapers, was intellectually disabled. Consequently, they surmised that his parents had intentionally abandoned him in the forest shortly after birth.

Supporters of these hypotheses included Pinel and Esquirol. In contrast, Jean Itard held the belief that the boy’s appearance of having ID stemmed from the years he spent in complete isolation from civilized society and the world, preventing him from developing the social skills typical of the general population (Bojanin & Popović-Deušić, 2012; Cayea, 2006; Lane, 1976). At the beginning of his work with the boy, Itard was so optimistic that he gave him the name Victor, so that he would symbolize the victory of education over disability (Winzer, 1993).

In an effort to enhance Victor's development, Itard devised a series of stimulating exercises aimed at fostering his senses, motor skills, physical mobility, social aptitude, and self-care. He employed a governess, so that she, in his absence, could follow the instructions given about Victor's education. Initially, these exercises yielded noticeable progress: Victor learned to express basic needs, match simplified pictures, recognize letters as symbols, and arrange them into rudimentary sequences using picture cards. However, after nearly five years of intensive work with Victor, Itard discontinued his mission. By this time, Victor had entered late puberty and was gaining weight, and Itard remained dissatisfied with his progress. Moreover, he couldn't predict to what extent Victor could continue to acquire knowledge and skills (Lane, 1976; Shattuck, 1994). Victor's life ended in 1828, 28 years after reintegrating into civilized society. Unfortunately, the archival records do not specify the cause of his death or the location of his burial.

Despite Jean Itard's decision to discontinue his efforts with Victor due to slow and minimal progress, he is recognized as one of the pioneering scientists who paved the way for differential diagnostic procedures – the precise determination of ID and the distinction from related disorders. His work also laid the foundation for future interventions within the field of ID and the treatment of individuals with ID. Though rudimentary by today's standards, the principles and approaches he employed while setting goals for individualized treatment with Victor remain relevant in contemporary work with children, students, and adults with ID (Kukušin et al., 2014; Wehmeyer & Smith, 2017).

Itard's student, the excellent pedagogist Édouard Séguin (1812–1880), even as a medical student, became interested in the conclusions of his work with Victor and decided to deal with more difficult forms within the framework of ID. Thanks to his dedication, the first private school for the education of individuals with ID was established in 1840. Six years later, Séguin published a seminal paper titled "The Moral Treatment, Hygiene, and Education of Idiots, and of Other Children Backward or Retarded in Their Development". This paper is considered the first well-structured textbook addressing the needs of individuals with ID. Drawing inspiration from Itard, Séguin devised a comprehensive program for working with individuals with ID, centering on sensory training (sight, hearing, smell, taste, touch). The program aimed to enhance the quality of sensory perception to stimulate cognitive functioning. In addition to sensory training, Séguin extended his efforts to improve memory, imitation, motor skills, and basic vocational training for these individuals (Lanska, 2014; Lanska, 2019). His stimulation programs were based on individual assessment and were highly structured, systematic, targeted, and multisensory. He emphasized the importance of training self-help skills and daily living skills, with frequent use of play, songs and positive reinforcement. Based on his recommendations, forcing the development of the senses first, then intellectual functions and finally emotional abilities should be implemented in an educational institution, whose main goal is to make children responsible members of society (Winzer, 1993).

Despite Séguin's substantial efforts and successes in pedagogical work with individuals with ID, educational authorities raised significant objections to his methods. They believed that his approach, which focused on the unique needs of each person with ID, hindered the inclusion of every student with ID in socially useful work. Séguin argued in vain that teaching a student with ID to properly hold a pencil, even if they couldn't write with it due to their abilities, was a valuable achievement. Furthermore, he faced criticism for not adhering strictly to the prescribed school curriculum and the classroom system for each student. The authorities were unwilling to accept Séguin's approach of adapting the daily teaching duration to match each student's abilities, such as teaching for short intervals several times a day for students with limited attention spans or for extended hours with students exhibiting higher cognitive capacity (Bojanin & Popović-Deušić, 2012; Lanska, 2014).

Disheartened by the lack of understanding in his homeland, Édouard Séguin, in 1850, made a bold decision to relocate to the United States of America with his family. There, he played a pivotal role in establishing numerous schools dedicated to the education of individuals with ID. The programs implemented in these schools placed strong emphasis on fostering independence among students with ID, achieved through a combination of adapted motor and cognitive tasks (Lanska, 2014). Remarkably, what Séguin asserted back then aligns with the findings in contemporary research on ID:

- he emphasized that motor and sensory training profoundly influences the quality of cognitive processes in individuals with ID;
- he stressed the importance of individualized support tailored to the unique needs and carefully assessed abilities of each person with ID;
- he advocated that movement is the most effective means of introducing individuals with ID to the world around them (Spring, 1985).

These insights, championed by Séguin, continue to hold true and have been substantiated by numerous papers in the field of ID.

In 1876, Édouard Séguin became the first president of what we now know as the Association on Intellectual and Developmental Disabilities (AAIDD). The organization adopted this name in 2007, marking one of five name changes over its history, which have mirrored the evolving understanding of ID. AAIDD stands as the oldest professional, non-profit organization dedicated to ID, championing equality, dignity, and human rights for individuals with ID. It advocates for their full inclusion and participation in society (AAIDD, 2019). With more than 3,500 members from various scientific fields specializing in ID, AAIDD primarily comprises North American experts but welcomes membership from experts worldwide (currently spanning 55 countries) (Tassé & Grover, 2013). Over several decades following its inception, AAIDD played a pivotal role in developing the first classification system for ID. Specifically, in 1910, the association emphasized the importance of identifying delays in intellectual development through individualized levels of functioning.

During this period, the term “idiot” referred to individuals functioning at the developmental level of a child up to two years of age, “imbecile” denoted those whose level of functioning corresponded to children between two and seven years old, and “moron” was used to describe individuals functioning developmentally at ages seven to twelve. Alongside this classification, assessment scales were developed to accurately determine these levels of intellectual functioning. It was during this era that the concept of linking mental and chronological age through the Intelligence Quotient (IQ) was born. The IQ was calculated by dividing the mental age derived from intelligence tests by the chronological age and then multiplying it by 100 to eliminate decimal notation. This approach allowed for the comparison of abilities between two children of the same chronological age who functioned at different levels (Trent Jr, 1994).

The eugenics movement became popular at the end of the 19th and the beginning of the 20th century and resulted in an extremely negative attitude towards people with ID, because they were considered to threaten the genetic quality of a country. These individuals were seen as a threat to society and supposed culprits behind many criminal activities and social problems. In several Western countries, support for the eugenics movement led to the enactment of laws mandating sterilization, forced institutionalization, and, in numerous cases, castration of individuals with ID. This period saw the segregation of hundreds of thousands of individuals with ID in institutions (Gopalan, 2022).

The pioneering work of Jean Itard and Édouard Séguin served as a significant source of inspiration for Italy’s first doctor and pedagogist Maria Montessori (1870–1952). After graduation, Montessori dedicated herself to studying the concept of ID in her workplace at a university psychiatric hospital (Danner & Fowler, 2015). She passionately promoted the outcomes of her theoretical and practical pedagogical research both within her country and internationally. Montessori disseminated her pedagogical principles through scientific conferences, numerous courses designed primarily for students and teachers eager to learn about her educational philosophy, and through her writings. Over the productive years of her career, she authored books like *Scientific Pedagogy as Applied to Child Education*, *Children’s House*, a revised edition titled *The Discovery of a Child*, *The Absorbent Mind*, and 20 others (Parezanović, 2016). Montessori’s pedagogical approach emphasized free thinking, discipline, and the nurturing of creative personalities in children. She believed that the developmental journey of every individual, including those with ID, commences from birth and unfolds through movement and sensorimotor experiences, encompassing perceptions and practical actions. Montessori stressed the importance of adults understanding a child’s needs and facilitating independent activity, avoiding the interpretation of phenomena or the imposition of solutions. She asserted that children “absorb” stimuli from a well-structured environment primarily through their own actions, rather than solely relying on adults. Thus, she advocated for providing children with environments conducive to independent learning. Montessori introduced the concept of “control of error”, where the child identifies irregularities

in completed tasks and corrects them in both current and future activities. Through this process, children derive satisfaction from finding solutions to given tasks without the need for external motivators such as rewards or praise (Danner & Fowler, 2015; Montessori, 2003). In her educational practice, Montessori employed various materials, toys, and tools (e.g., cards, rollers, balls, squares, plates) as part of the Montessori teaching material. These materials facilitated the development of targeted abilities and allowed children to learn through self-correction. It was essential that these materials remained consistently accessible and well-organized, ensuring they were always ready for use at the start and end of each activity (Bašić, 2011).

Maria Montessori observed that the teaching methods she employed with children with ID also promoted the development of typically developing children. During her lifetime, numerous kindergartens and schools adopting her methods were established in Italy and other countries. The principles of her pedagogy have endured to the present day, with numerous institutions successfully implementing the Montessori method (Parezanović, 2016).

In the early 20th century, a significant transformation in the understanding of ID began to take shape. This shift was fueled by several factors, including the burgeoning interest in biology following the rediscovery of Mendel's laws of inheritance, psychologists' increased efforts to measure intelligence, and the application of Darwinian principles of natural selection to societal matters like human well-being. This evolving landscape brought about changes in the perception of ID. Disagreements emerged regarding terms such as "weak mind" and "mental defects". These disagreements contributed to a shift in the global perspective on ID, departing from previous conceptions. The terms that were used until then, whether in medical, clinical, or educational contexts, described people with ID until the 21st century. Over time, it became clear that they were stigmatizing, pejorative and offensive. Today, such terms are only used within their historical context.

The emergence of special education, the enactment of compulsory education laws, and the growing popularity of intelligence testing all coincided during a particular era. These concurrent developments played a pivotal role in shaping the expansion of special education (Wehmeyer & Smith, 2017). During this period, there was a dominance of the ID approach, which centered on identifying deficits in capabilities. Consequently, the organization of services and support for individuals with ID was primarily structured around this perspective. This approach had significant implications, including the widespread use of segregated educational programs and limited teaching content for students with ID. The focus of the educational process was oriented towards addressing deficits rather than leveraging strengths. This approach had adverse social consequences, such as limited opportunities for interaction and learning from peers, as well as academic drawbacks, including limited access to stimulating academic curricula.

Today, AAIDD defines ID as a significant limitation in intellectual functioning and adaptive behavior that manifests before the age of eighteen (AAIDD, 2019, as cited in Đurić-Zdravković & Japundža-Milisavljević, 2022). The World Health Organization (WHO) and the American Psychiatric Association (APA), in their latest classification systems of disorders, classify ID as one of the neurodevelopmental disorders. These disorders encompass significant difficulties in intellectual, motor, language, and social skills that emerge during the developmental period (Đurić-Zdravković, Milanović-Dobrota, Wagner-Jakab, 2023a; Đurić-Zdravković & Rapačić, 2023b). The diagnostic criteria established by these organizations are now widely used worldwide (APA, 2013; WHO, 2020). Research data indicates that the prevalence of ID in the general population ranges from 2 to 3 percent (Gopalan, 2022).

Modern approaches, grounded in research evidence, seek to shift focus towards strengths and offer an alternative perspective. Instead of concentrating on deficits in functioning, these approaches emphasize the importance of understanding age-appropriate expectations within an inclusive environment. By comprehending these demands, support is tailored to cultivate an individual's strengths and facilitate their personal development (Wehmeyer & Smith, 2017).

Practicing Intellectual Disability in Serbia

Historically speaking, the development of the need for support for people with ID in Serbia was not so expansive. Until the 19th century, individuals with an ID card were often herded into monasteries, hidden in households, used for begging, or used to entertain the citizens. Within monasteries and households, their education was sporadic, spontaneous, and lacked a systematic approach. Vuk Karadžić's writings mention that these individuals were sometimes subjected to various rituals, including exorcism, prayer, physical punishment, or even starvation. There was no scientific understanding of the causes of these conditions, as it was commonly believed that difficulties arose due to being born on specific religious holidays or due to the influence of black magic (Karadžić, 1867).

Teodor Janković Mirijeovski (1741–1814) was the first Serbian pedagogist and a reformer of Serbian education. He was born into a prosperous Serbian family that relocated from the village of Mirijevo near Belgrade to Sremska Kamenica. His efforts in reforming schools in Vojvodina, which was then part of the Habsburg Monarchy, were aimed at making education accessible to all children (including those deemed as slower learners), not only those from wealthy families. Janković advocated for an individualized approach to each child and opposed the common practice of punishing students who did not meet expected standards. He believed that it was possible to impart knowledge to children who progressed at a slower pace by adjusting program requirements and incorporating frequent repetitions. In 1773, Janković assumed the role of director for Serbian and Romanian schools in the Tamis Banat region. Under his guidance, three years later, the *School Constitution for Orthodox*

trivial small schools in the provincial part of Tamis Banat was enacted, reflecting the principles of his educational reform. This legal framework enabled the inclusion of students who were considered “weak learners” in school activities on an equal footing with their peers. The School Constitution outlined state supervision of schools, established the age at which children could begin schooling, provided the necessary textbooks and manuals, and defined the professional competencies expected of teachers. Over the course of a few years, the number of Serbian schools in the region increased dramatically. News of the success of his reform even reached Russia, where Mirijevski received an invitation from Empress Catherine II. His decade-long success in reforming the Russian education system earned him membership in the Imperial Academy of Sciences and Arts (Milićević, 1876; Ninković, 2011).

The first valid regulations, statutory acts, as well as educational plans enacted by the Ministry of Education of the Kingdom of Yugoslavia, came into effect in 1929. The then Law on Public Education legitimized special schools through the advocacy of educators, particularly Anton Skala (1889–1968), who served as the special schools’ representative in the Ministry of Education. In Serbia, the early experts directly involved with ID were primarily teachers. The Ministry of Education provided foreign education (mainly in the Czech Republic) in the form of specialization for ID. Following World War II, in 1947, the Special Education Department was inaugurated at the Higher Pedagogical School in Belgrade. Fifteen years later, the Higher School of Special Education was established. Anton Skala, one of the early proponents, became one of the first teachers in the Special Education Department, instructing on special pedagogy and oligophrenology. In 1975, the Faculty for Special Education commenced its operations, a milestone marked by the decision of the Assembly of the Socialist Republic of Serbia (Bojanin et al., 1999), and it has retained its current name since 2006. Concurrently with the advancement of higher education in defectology in Serbia, the Law on Special Schools was enacted in 1961. This law aimed to regulate and facilitate the upbringing, education, and training for the most self-sufficient life and work of individuals with ID. The law envisioned that this mission could be carried out in special departments within regular primary schools, as well as in specialized institutions and special schools. During those years in Serbia, the education of students with ID was initially organized in two so-called special schools (in Zemun and Novi Sad) and numerous special departments within regular schools. Education and rehabilitation of students with ID were also conducted in institutes, residential care facilities, preschool institutions, and other institutions that had staff trained to work with this population. The law also included provisions for the registration and categorization of children with ID (Bojanin et al., 1999; OECD, 2007; Šušnjara, 2013), and in the following years, it underwent several revisions. As part of the categorization process, the degree of disability of each child was determined. The criteria for classifying developmentally impaired children were defined through the activities of the Commission for the Classification of Developmentally Impaired Children. This commission operated within healthcare institutions and was composed of a physician, psychologist, special education expert,

and, as needed, other specialists (OECD, 2007). All these professionals approached ID from the perspective of their respective vocations.

At the beginning of the 21st century, Serbia began to focus more on promoting inclusive education (Jablan & Maksimović, 2020; Maksimović, Jablan, Golubović, 2022). During this period, laws and sublegal acts were enacted to steer the implementation of an inclusive, comprehensive educational system for all students, regardless of their differences. According to the definition provided by the United Nations Educational, Scientific and Cultural Organization (UNESCO), the goal of such support within the framework of ID should be the development of a child's personality, their mental and physical abilities to their fullest potential, and preparation for an active life within the community (UNESCO, 2009). One of the key principles underlying inclusive educational processes is individualization, which involves respecting the individual differences among children/students/persons in terms of learning styles and progression rates (Petrović, 2018). The previous text clearly demonstrates a connection to the work of Itard, Séguin, and the principles of Maria Montessori.

In the past two decades, Serbia has undergone significant legal reforms related to the concept of inclusive education. However, the Organization for Economic Cooperation and Development (OECD) notes in its comprehensive reports and assessments that a fully developed support system that meets all the needs of individuals with ID still does not exist in Serbia. The OECD's evaluations point out that the current system lacks flexibility and alignment with the daily needs of individuals with ID. Additionally, there is a lack of connectivity with other institutions, and the meaningful engagement of parents in the education process and decision-making related to their child's life cycle remains minimal (OECD, 2007).

Instead of a Conclusion

The concept of ID has evolved from legislation on citizens' rights to today's context that encompasses practice based on research evidence. At each stage of the concept development, the key point of departure for engagement in this field was shaped by the fact of the understanding of ID at that historical moment.

Today's support does not condone segregation within the concept of ID and, in fact, assumes that the environment should be least restrictive, yet sufficiently functionally inclusive, age-appropriate and accessible to people with ID. The question arises as to whether today's creation of the educational system, by forcing an approach based on strengths, is sufficiently significant for the functional restructuring of the provision of educational services and support for persons with ID? Can Serbia fully respond to modern requirements within the concept of ID, which include improving the educational results of students with ID, ensuring equal opportunities, full participation, independent living and economic self-sufficiency in this population?

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ИСТОРИЈСКО-ПЕДАГОШКА ПЕРСПЕКТИВА ИНТЕЛЕКТУАЛНЕ ОМЕТЕНОСТИ У СВЕТУ И СРБИЈИ

РЕЗИМЕ

Перспективе у концептуализацији интелектуалне ометености кроз историју биле су врло променљиве. Бележи се веома дуг период потпуног занемаривања овог стања, да би тек у новој историји започела експанзија њеног проучавања. Потреба да се представи историјско-педагошка перспектива интелектуалне ометености помаже стварању веће критичности када је у питању креирање актуелног рехабилитационог процеса. У овом раду дат је приказ догађаја и личности које су трансформисале и унапредиле концепт интелектуалне ометености, према тумачењу савремених идеологија, знања и пракси. Прво забележено структурисано бављење концептом интелектуалне ометености везује се за име француског психијатра Жана Итара и његов вишегодишњи рад са „дивљим дечаком” Виктором. Итарово наслеђе одговорно је преузео Едуар Сеген, који се успешно хватао у коштац са свим отежавајућим околностима које су својевољно наметале просветне власти. Упркос бројним дистракцијама наметнутим од стране државе, Сеген је успео да креира прву писану литературу која ближе одређује интелектуалну ометеност, направио стимулативни програм рада са овим особама и активно учествовао у формирању интернационалног удружења за интелектуалне и развојне поремећаје које се бави питањима у овој области и данас. Теодор Јанковић Миријевски био је први српски педагог чија је реформа школства законски омогућила ученицима који „слабије уче” да буду укључени у рад школе, равноправно са осталим ђацима. Иако у Србији, историјски посматрано, рад на концептуализацији интелектуалне ометености није био тако експанзиван, оваква реформа је била веома иновативна, ако се узме у обзир изостанак таквих идеја у околним државама. У раду се закључује да је, кроз различите историјске концептуализације, напуштен приступ који је заснован на дефицитима у функционисању, а да је данас фаворизован приступ базиран на јаким странама, тј. снагама који је заснован на недвосмисленим истраживачким доказима.

Кључне речи: *интелектуална ометеност, Жан Итар, „Дивљи дечак”, Сеген, Теодор Јанковић Миријевски.*