Cultura inclusiva en la comunicación educativa real y virtual

Inclusive culture in the real and virtual educational communication

Cultura inclusiva en la comunicació educativa real i virtual

1

Mariya Shcherbyna

Department of Management and Production Engineering Politecnico di Torino 10129, Corso Duca degli Abruzzi, 24. Torino, Italy

Department of Philosophy, Cultural Studies and Information Activity. Faculty of Law. Volodymyr Dahl East Ukrainian National University.01042, 17 Ioanna Pavla II Str., Kyiv, Ukraine

ORCID: https://orcid.org/0009-0003-9025-1486

E-mail: mariya_shcherbyna@sci-univ.com

Veronika Leontieva

Department of Philosophy, Cultural Studies and Information Activity. Faculty of Law. Volodymyr Dahl East Ukrainian National University. 01042, 17 Ioanna Pavla II Str., Kyiv, Ukraine

E-mail: veronika_leontieva@gmail.com

Iryna Siliutina

Department of Philosophy, Cultural Studies and Information Activity Faculty of Law. Volodymyr Dahl East Ukrainian National University. 01042, 17 Ioanna Pavla II Str., Kyiv, Ukraine

E-mail: i.siliutina@snu.edu.ua

Stanislav Sumiatin

Department of Philosophy, Cultural Studies and Information Activity Faculty of Law. Volodymyr Dahl East Ukrainian National University. 01042, 17 Ioanna Pavla II Str., Kyiv, Ukraine

E-mail: s.sumyatin@gmail.com

Anastasiia Shket

Department of Philosophy, Cultural Studies and Information Activity Faculty of Law. Volodymyr Dahl East Ukrainian National University. 01042, 17 Ioanna Pavla II Str., Kyiv, Ukraine

E-mail: shket.a@ukr.net

2

3

Resumen: En el mundo actual de transformación y diversidad, los conceptos de inclusión y cultura inclusiva adquieren especial importancia. Surge del hecho de que una cultura inclusiva garantiza no sólo la igualdad de oportunidades, sino que también permite que cada persona se sienta plenamente integrada y respetada en la sociedad. Al mismo tiempo, la naturaleza transformadora de la pandemia requiere una comprensión y un análisis más profundos de las dinámicas culturales que afectan las formas cambiantes de educación. Las cuestiones específicas resaltan el problema de definir el conjunto de factores que influyen en el estudio de la cultura inclusiva en el mundo real y virtual. Por lo tanto, este artículo tuvo como objetivo examinar el concepto de cultura inclusiva en el contexto de la comunicación educativa tanto en entornos reales como virtuales. Determina la importancia de la inclusión y la cultura inclusiva en la realidad sociocultural existente – transformadora – al tiempo que aclara el contenido de la cultura de la inclusión y demuestra la lógica de su asimilación en el "mecanismo" de la transición de los estereotipos y la conciencia de los estereotipos a la afirmación del valor de (cualquier) ser humano. Se analizaron e identificaron los mecanismos que nos impiden darnos cuenta de los estereotipos y ampliar nuestra comprensión y aceptación de los demás, independientemente de sus diferencias. La investigación también señala la importancia de popularizar la cultura en la comunicación tanto habitual como educativa y sugiere estrategias para mejorar las actitudes hacia la cultura inclusiva.

Palabras claves: inclusión, cultura, educación, comunicación, estereotipo y discriminación

Abstract: In today's world of transformation and diversity, the concepts of inclusion and inclusive culture acquire special importance. It stems from the fact that an inclusive culture ensures not only equal opportunities but also allows each person to feel fully integrated and respected in society. At the same time, the pandemic's transformational nature requires a deeper understanding and analysis of the cultural dynamics that affect changing forms of education. Specified issues highlight the problem of defining the set of factors influencing the study of inclusive culture in the real and virtual world. Therefore, this article aimed to examine the concept of inclusive culture in the context of educational communication in both real and virtual environments. It determines the importance of inclusiveness and inclusive culture in the existing

– transforming – socio-cultural reality while clarifying the content of the culture of inclusion and demonstrating the logic of its assimilation in the "mechanism" of the transition from stereotyping and awareness of stereotyping to the assertion of the value of (any) human. The mechanisms that prevent us from realizing stereotypes and expanding our understanding and acceptance of others, regardless of their differences, were analyzed and identified. The research also points out the importance of popularizing culture in both usual and educational communication and suggests strategies for improving attitudes towards inclusive culture.

Keywords: inclusion, culture, education, communication, stereotype and discrimination.

4

Resum: En el món actual de transformació i diversitat, els conceptes d'inclusió i cultura inclusiva adquireixen una importància especial. Neix del fet que una cultura inclusiva assegura no només la igualtat d'oportunitats sinó que també permet que cada persona se senti plenament integrada i respectada en la societat. Al mateix temps, la naturalesa transformadora de la pandèmia requereix una comprensió i anàlisi més profunda de les dinàmiques culturals que afecten les formes canviants d'educació. Les qüestions concretes destaquen el problema de definir el conjunt de factors que influeixen en l'estudi de la cultura inclusiva en el món real i virtual. Per tant, aquest article pretenia examinar el concepte de cultura inclusiva en el context de la comunicació educativa tant en entorns reals com virtuals. Determina la importància de la inclusió i la cultura inclusiva en la realitat sociocultural existent, transformadora, alhora que aclareix el contingut de la cultura de la inclusió i demostra la lògica de la seva assimilació en el "mecanisme" de transició dels estereotips i la consciència d'estereotips a l'afirmació del valor de (qualsevol) humà. Es van analitzar i identificar els mecanismes que ens impedeixen realitzar estereotips i ampliar la nostra comprensió i acceptació dels altres, independentment de les seves diferències. La investigació també assenyala la importància de popularitzar la cultura tant en la comunicació habitual com educativa i suggereix estratègies per millorar les actituds cap a la cultura inclusiva.

Paraules clau: inclusió, cultura, educació, comunicació, estereotip i discriminació.

1. Introduction

In recent decades, inclusiveness has been recognised as an essential issue not only in social protection, law and regulation but also in the educational system. In this field, the objective is to integrate all persons in a socially active community without discrimination on any ground. When forming, implementing, and realising an inclusive education system, it is essential to take into consideration the effect of the entire set of factors influencing its success and effectiveness. One of the prerequisites of forming, implementing, and realising an inclusive education system is to form an inclusive culture in the educational environment. An inclusive culture is a new modern demand and societal requirement. The Covid-19 pandemic has raised questions about the processes that influence the culture of inclusion in changed forms of education.

Transformation, literally reshapes the world around, and the life-world, require – in addition to their in-depth analysis – from a person inside the learning process a specific resistance and, at the same time, flexibility – this requires an understanding of new vital base of the sociocultural reality, which is creating/ re-creating and changing only in culture-creative activities of people (individual and collective cultural subjects).

Without comprehending the cultural content of universally significant meanings and identifying what is the meaning of this universality, personal stability is called into question, in the limit – the axiological identity of the participants in transformation processes, and continuity (understood as coherence – interaction, mutual influence, interdetermination – variously formed meanings, moreover , this connectivity is not only spatio-temporal, but also affirmative-value) of the socio-cultural reality itself is called into question.

One of the historically justified grounds, the appeal to which, as a rule, occurs intuitively, today cultural freedom can be recognized – as free creative self-realization as the renewal-recreation of not only culture and, at the same time, oneself as a person: the process when "a person is created, continuously, is created repeatedly. Created in history, with the participation of himself, his individual efforts" (Mamardashvili, 1992). The personal need for new mythologemes of (self) creation and (self) improvement, corresponding to an inclusive culture, leads to questions

about how exactly to develop this skill of phenomenological subjective (self) creation on an everyday level, how to teach (yourself) – without of a common and a single "norm".

However, creativity, proceeding from the humane-personal approach and realizing it, is fundamentally impossible if society does not accept otherness, if there is no phenomenon in it (an idea in unity with a phenomenon – the plurality of forms of its embodiment) of inclusion and the corresponding culture.

Inclusive culture is the most important component of inclusive education. Its lack of formation has a negative impact on the educational process as a whole and does not produce good results. Therefore, "the establishing of an inclusive culture involves the formation of an axiological system that ensures the emergence of an atmosphere of benevolence, safety and acceptance in the educational institution, stimulating all participants of the educational process to cooperate and help each other. Such an inclusive culture helps to create a single system of values that is accepted and shared by all members of society" (Poroshenko, 2019).

The importance of inclusive culture as a component of the implementation of inclusive education in the modern educational environment is confirmed by the legislative act ratified by Ukraine (2009), which is an international document in the field of ensuring children's rights in accordance with world standards of education, social protection, and health care. First and foremost, this relates to Article 24 of the United Nations Convention on the Rights of Persons with Disabilities (Convention on the Rights of Persons with Disabilities, 2023), which defines the country's obligation to implement an inclusive model of education that means creating such a subject-spatial special environment that would enable all children to be equally active participants in the educational process in a single educational space in accordance with their characteristics, needs and capabilities. The adoption by the President of Ukraine (2017) of the Law "On Amendments to the Law of Ukraine "On Education" (Law of Ukraine, 2022) regarding the peculiarities of access of persons with special educational needs to educational services was a significant step forward for our country. Nonetheless, this scientific research direction has not been thoroughly studied, which determines the topic and relevance of this publication.

Mariya Shcherbyna, Veronika Leontieva, Iryna Siliutina, Stanislav Sumiatin, Anastasiia Shket. Inclusive culture in the real and virtual educational communication

7

Thus, the purpose of this paper is to investigate the essence of inclusive culture and its meaning in the context of educational communication. The study examined the main principles and practical approaches to creating an inclusive environment in both real and virtual spaces. The article provided examples of successful international practises and tools that contribute to the development of inclusive culture in the educational process, and with their assistance, an action plan for the normalisation of inclusive culture in the educational space was developed. The results of the study were partly presented by Mariya Shcherbyna at the 10th AISU Congress "Adaptive cities through the postpandemic lens" in Turin, September 6-10, 2022.

2. Literature review

Based on an analysis of recent research, we conclude that the study of inclusive education problems is currently attracting the special attention of scientists. Inclusion (from Lat. Inclusivus – inclusive; includere – to conclude, to include) in the broad terms is a process of increasing the degree of participation of all citizens in society, and first of all, those who have difficulties in physical development. President of the Kharkiv Fund "Public Alternative", expert on rights of people with disabilities Yasenovskaya defined inclusion as follows: "these are primarily ways of communication: how we look for communication channels in order to attract as many people as possible to interaction" (Shcherbina & Marushchenko, 2020).

In a narrow sense, inclusion refers to inclusion in educational process, or inclusive education. On the website of Ukrainian company B-PrO, which deals with goods for school and specializing in equipment for inclusive educational environment, the task of inclusive education is formulated as follows: "to provide equal opportunities for and consequently to adapt the existing educational system to include people with disabilities (not the other way, adapting students with special needs into the system)". Inclusive practice can be defined as a set of approaches and methods that ensure that all the students have access to mainstream education. For successful inclusion of children with special needs it is necessary to work together to ensure that all students, without exception feel "welcomed and valued and receive the right support that will help them to develop their talents and achieve their goals. When education is truly inclusive,

it actually really benefits to all students, not just students with disabilities or special educational needs" (Creating an inclusive learning environment at NUS, 2023).

In the narrow sense, inclusion is understood as inclusive education – the process of development of general (from preschool to higher and postgraduate) education, which implies its equal accessibility for everyone in terms of adaptability (organization of the process) to the various needs of all students, including individuals with special needs: this is a process of teaching and upbringing in which ALL students, regardless of their physical, mental, intellectual and other characteristics, i.e. ordinary people (without disabilities) and their peers with special educational needs study together – they are united by their inclusion in a single process of socialization and personal formation by receiving educational services in a common educational space.

Literature on inclusion in education is abundant, (Ainscow, 2020; Andriychuk, 2016; Booth & Ainscow, 2002; Carrington, 1999; Illyashenko, 2011; Kachalova, 2018; Lindsay et al., 2013, 2014, 2018.. The aforementioned scientific publications highlight their perspectives on the essence of the inclusive space, characterise the problematic aspects and features of its creation, and analyse the factors that influence its research. The scientific publications of the above-mentioned scientists highlight the views on the essence of the inclusive space, characterize the problematic aspects and features of its creation, and analyse the factors that determine its research. In Lindsay's study, for example, the scientist claims that the creation of an inclusive space is a natural stage of society, which is interconnected with the rethinking of the country's and society's attitude towards people with limited functional capabilities and the recognition of their rights to realize their personal potential.

Modern pedagogy is undergoing a transformation from a hierarchical model ("vertical" relationships) to a pedagogy of collaboration and inclusiveness ("horizontal" relationships). However, inclusiveness itself is interpreted in different ways – from the common meaning, which associates it exclusively with working with "children with special educational needs" to the broadest sense, when the culture of inclusion is interpreted as an acknowledgment of the value of differences and otherness, as an attempt to overcome/remove mythological (by the origin) binary oppositions "friend or foe"(Shcherbina, 2019) and, as a consequence, the eradication of aggression from the rejection of both their own and others' differences/ features.

In fact, in a broad sense, the culture of inclusion consists in the recognition and acceptance – on the personal level – of each individual, including themselves, "as they are", without abstracting from the distinctive features, i.e. not on the basis of the "common" as purified from the singular-unique and dissimilar-non-coinciding, but on the basis of the assumption of the equivalence of such differences and, therefore, the possibility of accepting them as an individual "norm of the other".

Sudakova (2016) writes that the culture of inclusion "is born from the need to overcome the boundaries of discriminatory consciousness" and makes it possible both to co-exist without merging, and to assert the social value of differences. Dominelli (2004) emphasizes the opposition of inclusiveness and "disabilitism", when a person with a disability is not seen as a person, but as an object that needs control from society and "normal" people, and the control system enslaves separation and differences, on the one hand, weaning people with a disability to speak on their own behalf about their own sexuality, their own creativity and their own aspirations; on the other hand, medical labelling teaches people without disabilities to see the human in "others", to hear and believe their statements. It is an ideal to which one can aspire, but which cannot be fully attained. In the Handbook "Index for Inclusion" inclusion is considered as a characteristic of the educational process, but very broadly – as "an ongoing process of learning and full participation in school life for all students. It is an ideal to strive for, but which cannot be fully achieved. Nevertheless, real inclusion appears in the school at the very moment when the process of ensuring full participation in school life of literally all of its students begins, as well as teachers and parents" (Booth & Ainscow, 2002). The authors write about the importance of creating an inclusive culture (primarily in educational institutions) through the introduction of inclusive policies through inclusive educational practices. Such practices can be: role-playing games aimed at adaptation, overcoming barriers, developing humanistic values and empathy, forum and playback theatre (Dennis, 2016).The purpose of such inclusive exercises is the awareness of everyday practices of discrimination by "ordinary" people (as a result of the influence of unconscious stereotypes) and gaining experience, the result of which is the development of empathy, according to Edith Stein: the experience of living the experience of another, opening the experience of another person to empathizing person through

the experience of the process of living and experiencing, and then through understanding the received holistic experience (Svenaeus, 2018).

Lindsay et al. (2018) raises the issue of understanding and managing behaviour, as well as social-structural barriers, when working with children with disabilities and autistic disorder in her research. Gruts (2013), a scientific researcher in the field of inclusive education, convincingly states that inclusive culture is the most important component of inclusive education. She notices that an improperly formed or absent inclusive culture in the educational space has a negative impact on the educational process, which is one of the most important components of inclusive education. On the contrary, it is possible to create ideal learning conditions for both healthy children and children with special educational needs, while the "manifestation" of the human factor cannot be ignored.

One of the sociological studies of inclusive culture involves the academic community's perception of the topic, which includes students, parents, and teachers participating. The study's findings revealed cultural similarities but differences in practise attitudes, indicating that, despite the perception of the existence of an inclusive culture, parents of children with disabilities recognise that actions that are beneficial to their children are not carried out in practise (Concept of development of inclusive education, 2010).

As a result of the theoretical analysis, we can state that the concept of "inclusive culture" has an ambiguous interpretation. Based on the information gathered, we can conclude that an inclusive culture is a set of values, practices, norms, and behaviours that contribute to the creation and maintenance of an inclusive environment in which everyone, regardless of differences or peculiarities, feels respected, accepted, and participated. An inclusive culture aims to provide equal opportunity, participation, accessibility, and success for all people. Among the many ambiguous peculiarity of inclusive culture, we can highlight the following: inclusive culture is:

− a separate philosophy based on respect for each person's unique characteristics, identities, and experiences. It necessitates respect for everyone's rights and dignity, regardless of their differences;

− part of the general culture of the educational institution, which promotes cooperation and interaction between all participants of the educational environment. It is designed to encourage partnership between students, teachers, parents, and other stakeholders in order to achieve common goals and support the success of each individual;

− a unique trust microclimate that tries to provide equal opportunities for all people, regardless of their status gender, abilities, background, or characteristics;

− an exceptional inclusive atmosphere in which modifications adapted to the needs of a particular educational institution is implemented and organically woven into its general structure, allowing teachers to receive a variety of support both from administration and from other teachers, decreasing the risk of most disagreements.

In the consideration of inclusiveness and the culture of inclusion in understanding of philosophy of culture, we used the methods of philosophical and cultural reflection of phenomenological reconstruction, involved the procedures of generalization, idealization, abstraction, extrapolation, hermeneutic (interpretive) techniques.

3. Results and Discussion

3.1. Virtual inclusive communication as a positive aspect for people with disabilities

If historically it happened that the movement towards inclusiveness of education would be started from the "ground-up", i.e. from within the education system itself – at the initiative of teachers and parents – in an ostensive manner, and did not become a system of institutional measures aimed at implementing the ideas of the Convention on the Rights of Persons with Disabilities, adopted by Resolution № 61/106 of the UN General Assembly (Resolution "Convention on the Rights of Persons with Disabilities", 2006), first of all, its Article 24, that is, in fact, a movement ideologically constructed and therefore imperatively designed from the outset, then perhaps today there would be much fewer problems with the introduction/ dissemination of inclusion in education itself (the concept of "New Ukrainian school" (2022),

implemented by the Ministry of Education and Science of Ukraine, tends to be 100% inclusive), and with the formation of the culture of inclusion in society.

With the advancement of technology and distance learning, online communication has become an obligated component of the modern educational process. This allows people to learn and communicate regardless of geographical boundaries or physical limitations. However, understanding and implementing the principles of an inclusive culture is required for effective online communication in education.

In online education, such an experience becomes more real, because, firstly, online expands the access to higher education for various groups, including vulnerable ones; in online education, greater geographic distance, more diverse social experience, and more dynamic and horizontal discussions, make impossible or at least significantly reduces discrimination on any grounds. A "side effect" of online learning is peer-to-peer learning within a student group, in addition, "all moves are recorded", so critical thinking is activated and the level of wording improves.

This is also due, among other things, to the fact that virtual communication, if it does not require visual and/or audio contact in real time, practically leaves beyond the boundaries of perception and, attention, hence giving rise to an evaluative attitude towards the addressee, those features of appearance and behaviour, including vocal behaviour, which indicative of certain conditions/disabilities/features. Thus, online communication in the educational process (and not only in it) initially has the character of inclusiveness: technical parameters can be adapted – personalized – "for each participant" in such a way that everyone will find themselves in really equal conditions of the virtual learning community. Information technology here reveals its cultural status, by which we mean a measure of possibility/impossibility of IT to be an object or a subject of cultural reflection, which under certain circumstances coincides with the justification and even necessity of treating IT as a cultural phenomenon, in this case – as an important element of formation and development of the culture of inclusion in virtual communication.

Online communication makes it easier for introverted students to communicate, cures shyness (you can always ask any question in a private chat), establishes closer contact between the

teacher and students through communication not only person-group, but also person-person. In addition, it is easier for the teacher to moderate the discussion and even track the exact time of the speeches (which is important, for example, for the teacher's self-understanding about their gender stereotypes, since traditionally in class 1,6 more time is given to male students) (Lee & Mccabe, 2020).

However, it is important that initially the understanding of the values of inclusiveness be accessible not only to students, but also to those who teach (for example, in the article by Starovoit (2016), you can see exercises aimed at understanding the equal value of people with and without disabilities, but at the same time the researcher writes about pupils in masculine nouns as "schoolboys" and "young men", as if excluding – unconsciously and implicitly – from the field of view of girls – female students).

In our opinion, gender stereotypes still accepted as a "norm" are subject to re-creation, and this can also be attributed to inclusive practices (Shcherbina & Uchechukwu, 2020). However, we cannot expect that even at the level of using feminitives, this re-creation will occur quickly and without conflict: in those natural languages that have a grammatical category of gender, in addition to the stereotypical thinking of their speakers, the traditions of word formation, act as a kind of barrier, which also "resist" "gender element" of the culture of inclusion innovations.

However, despite the generally positive results of the use of modern innovative technologies in inclusive education, some researchers express quite valid warnings that such technologies require a change in inclusive education strategies, modification of educational content, and teaching methods including digital competence development (Saienko et al., 2022). Positive results can only be achieved with proper and long-term implementation, careful planning that takes into account the needs of all students, and skilled use of modern technologies by teachers, as well as their readiness to implement inclusive education using innovative technologies.

3.2. Offline inclusive culture

The modern school environment should be accessible and safe for all participants in the educational process, ensuring their right to study and develop in the general educational space. A high-quality inclusive educational environment contains the following components: culture and communication in the educational institution, a team of psychological and pedagogical support, parents, inclusive competence of teachers, assistant support, and universal design (Agarwal, 2020).

Both the adjacent territory and the premises inside the educational institution's building (corridors, stairs, classrooms, an assembly hall, a library, offices where correctional and developmental classes are held, as well as a sports hall and playgrounds, a dining room and school administration offices) must be accessible. Architecturally accessible schools are educational institutions that have certain characteristics, such as:

 - Providing equal opportunities for all children to realise their right to an education.

 - Taking into account the needs of all users: children, teachers, and parents.

 - Considering the needs of all users: children, teachers, and parents.

 - Secure surroundings for both children and adults.

 - Improving the facility's functionality for the entire community.

 - This is a 40% savings at the design stage (Azin et al., 2013).

To organise the accessibility of groups of people with limited mobility, the following prioritisation of the criteria for the organisation of a barrier-free architectural environment is considered appropriate: physical accessibility, security, informativeness, and convenience. Today, one of the ways to implement the concept of universal design, a component of the inclusive education process, is to solve the issue of architectural accessibility in educational institutions. Considering society as a whole system, every recipient of educational services today has the right to quality education and accessibility to educational institutions; thus, by

providing architectural accessibility to our institutions, we grant the right to every child in our country to receive educational services and basic needs, and therefore, the quality of life of every member of society.

Kachalova determines the conditions under which an educational institution (for example, a higher education) becomes inclusive:

– adapting the premises to allow people with functional limitations to move freely (removing physical barriers): ramps, doorways, auxiliary educational equipment, toilets, etc;

– creating a positive psychological microclimate (by removing psychological barriers): a benevolent attitude from all educational process participants;

– teachers' inclusive competence (a professional standard component): teachers have not only professional activity skills but also the ability to perform educational functions in the context of inclusive education (Kachalova, 2018).

Thus, scientists and practitioners identify the following as primary steps towards creating an inclusive environment: the rejection of stereotypical views of the educational process and its participants; the formation of an atmosphere based on ideas and principles of inclusion in educational institutions at all levels; development of the educational institution as a community; emphasis on cooperation rather than competition; instilling faith in one's abilities in each participant in the educational process (Taranchenko, 2011).

3.3. Thesis on discrimination

Society's perception of individual creativity through the prism of negatively articulated marked differences, according to which discrimination can be carried out (disability, gender, age, parenting, sexual orientation, poverty, belonging to an oppressed community, "wrong" nationality, etc. – that is, unconscious reproduction of archaic binary oppositions) opposes the double nature of creativity as a process and as an affirmation - as an individual path and as a

manifestation of culture in a personality, that is, as an attempt (not always conscious) of dialogue with social norms and stereotypes.

Therefore, inclusiveness can be through the re-creation of social norms in the direction of humanization, both in communities and in society as a whole, the introduction of new meanings into everyday consciousness. However, re-creation is impossible without knowledge of those meanings of past experience that have already passed the test of time ("clots" of tradition, mythologemes, norms of behaviour).

On the other hand, the processes of everyday life and the transformation of humanitarian knowledge into part of everyday meanings are already capturing elements of humanistic psychoanalysis. This means that both the "first" (older) traditions and the "second" (everyday life of innovations) are subject to rethinking. A new cultural norm should be the right of everyone to feel like a full-fledged, socially useful member of society, focused on creative activity with the disclosure of their internal reserves, including creative ones.

Therefore, practices – both "purely" creative and educational – should be aimed not at the idea of "we have people with disabilities who study/ create projects", but at everyday life of the paradigm of calm coexistence and safe self-expression of various people – "equal among equal". In this paradigm, we can talk not about the practices of people with disabilities, people of colour's art or women's literature, but about creating the most comfortable, truly inclusive space for everyone involved – as a context for the creative self-realization of everyone. In this case, the removal of the "friend-foe" dichotomy is carried out by symbolizing of equality and, thus, understanding/ accepting a new meaning, which in its functions will be comparable to the archetypal one.

Hence, the emerging culture of inclusion can be viewed as a response to discriminatory forms of society's attitude towards those of its members whose physical and/ or mental characteristics (in traditional terminology called as flaws, pathologies, etc.) do not allow them to "be like everyone else", whose existence does not correspond to the stereotypically accepted and reproduced "cultural norm".

In our opinion, the idea of inclusion is nothing more than a conscious (from the standpoint of personocentrism and liberalism) urge to overcome what is contrary to human nature and is the cause of social injustice inherited by modern civilization, which considers itself to be capable to create real conditions for real "equality of opportunities", no matter how different individuals / groups may be, including the basis of marginality. Therefore, we cannot ignore that the inclusive practices are conflictogenic by their nature: like any new one that appears in a transformational era, they are opposed by the force of tradition, the force of habit.

3.4. The essence of a person's integration into an inclusive culture

We see the essence of a person's assimilation of an inclusive culture in turning of "parting" with the mythical (archaic) opposition between friend and foe into a daily habit and replacing it with stereotypes and norms of perception of the "other" as an equivalent cultural subject, re-created in a humanistic way. An inclusive culture is the most favourable (and in the present conditions, perhaps the only one) environment for fostering tolerance not only as a recognition of the existence of the "other" and their right to preserve/ express their individuality, but as a desire and willingness to create/ maintain conditions that provide all participants of the communication equal psychological safety and equal opportunities for self-realization, including creative one.

Discussions about inclusiveness usually proceed from two interrelated default assumptions: first, from the recognition that not only the expediency, but also the need to provide and, importantly, guarantees that finds reflection in the relevant legislation of the member states of the Convention of equal rights and opportunities for all members of society, regardless of differences in their state of health – in the objective physical and mental status of individuals (including sensing and intellectual development).

Secondly, in the very idea of inclusion as an a priori statement of the expediency/ necessity of including different – up to the uniqueness of each – subjects in the "proactive social majority", i.e. the a priori acceptance of inclusion as a value, the personal equivalence of all persons participating in the life of society is postulated in the same a priori way, regardless of whether individuals/ groups belong to people with disabilities – people with special educational needs –

or not: the Preamble to the Convention "reaffirming the universality, indivisibility, interdependence and interrelatedness of all human rights and fundamental freedoms and the need for persons with disabilities to be guaranteed their full enjoyment without discrimination», and also that "discrimination against any person on the basis of disability is a violation of the inherent dignity and worth of the human person" (Convention on the Rights of Persons with Disabilities, 2022).

Despite the fact that the meanings of these assumptions are imperatively established in the Convention (formulated as a desirable tribute that determines social policy), in everyday consciousness, both mass and individual, where they penetrate, as a rule, being mediated many times, these meanings are contained implicitly and on this basis are similar to stereotypes. That is, we can admit that, in fact, the "reformatting" of consciousness – the re-creation of stereotypes – has already begun.

And it's not about the fact that since 2018 the word "disabled" has been removed from all Ukrainian laws, and its intentional use is equated to an administrative offense. First and foremost, this transformation of consciousness is expressed in the "renewal" of commonplace markers-designations for individuals and groups that differ from the usual-traditional "normality" (Yurchenko, 2021). Olesya Yaskevich, the founder of Seeing with Your Heart, helped the website "Awareness Media" to compile a glossary of terms about inclusion, which we are given here in full (Table 1).

Table 1. Glossary of markers-signs for individuals and groups who deviate from the usual-traditional "normalcy"

Discriminative variant	Non-discriminative variant
handicapped	A person with a disability
Special child, inclusive child	A child with special educational needs
Suffering from... /sickness...	With visual/hearing/skeletal disabilities
Autistic/Down syndrome patient/sufferer	Child/person with Autism/Down Syndrome
Mentally handicapped, intellectually disabled	A child with an intellectual disability
Retarded, insane, schizophrenic	A child with impaired psycho-emotional development
Stutterer, dyslexic	A child with a speech impairment
paralytic	Child/person with cerebral palsy
paralyzed, confined to a wheelchair	A child/person who uses a wheelchair, a wheelchair user
Blind, visually impaired	A child/person with a visual impairment, a blind child
Autistic, rain baby	Child/person with autism, child/person with ASD
Down's disease, down, sun baby	child/person with Down syndrome
Dwarf, midget	child/person who is short
Spastic (spasmodic)	child/person with cerebral palsy, mobility impairment

As we can see, the direct meaning of the words and phrases in the right ("correct, non-discriminatory") column exactly coincides with the corresponding meanings of those words given in the left ("incorrect, discriminatory") column, but differs significantly – even fundamentally – from them in the absence of negative connotations, indicating (we would like to believe) a distrustful, wary, contemptuous, and even outright hostile attitude toward such

people, that is, in its emotional neutrality: former) distrustful, wary, dismissive, or even outright hostile attitude to such people, that is, its emotional neutrality, which has a healing effect not only on the information background, but also on the general moral and psychological atmosphere of public life and the cultural-creative process. The new vocabulary implies seeing a person as a person first and foremost, and then as a set of characteristics – whether it is about eye and hair colour, nationality, or wheel chair.

However, this remains a wishful thinking for now, and in reality the information background is largely created by the old - from the left-hand column - vocabulary as well. Obviously, under the conditions of digitalization it is information technology that can (and should) become a tool of active saturation of the information field with inclusive content, a means of reproducing/maintaining such an information background, which would block the emergence and, even more so, the dissemination of any discourse. In performing this function, Information technologies would strengthen their cultural status.

3.5. The inclusive culture of the educational process: international experience

An inclusive culture become increasingly important around the world as more and more people understand the meaning of equality and acceptance in society. Governments, civil society organisations, educational institutions, and other stakeholders should work together to create a more just and inclusive world. Inclusion has become a non-segregated education paradigm. The majority of European Union countries have legalised inclusive education, but it is implemented in a variety of ways. For example, Italy, Spain, Portugal, and Greece have almost entirely rejected special school education for children with special educational needs (SEN).

Many institutions around the world, particularly in the United States, offer blended or completely distance learning and believe that it provides a well-rounded education while being more convenient for students due to its flexibility, as students can study at their own convenience, combine work, choose the most appropriate educational materials for them, listen to the lection multiple times, and independently determine those portions of information that they are able to perceive (Barmak, 2021).

The Belgian legislative educational acts provide flexibility in the organisation of educational institutions: municipal educational institutions, whose funding is provided by local self-government bodies; public educational institutions supported by public funds; and private institutions whose financial support is provided by private individuals, religious organisations, and other public organisations. The Belgian law "On Special Education" authorised the removal of barriers between special education and general education systems (Schauwer et al., 2019).

In Sweden, the country provides social and financial support to schools that practise inclusive education (Magnússon, 2020). University educational programmes for teacher training include mandatory courses in special and inclusive pedagogy. The foundations for inclusive thinking are laid by all academic disciplines and all teachers. At the municipal level, children with special needs are enrolled in regular classes while spending several hours a week in separate groups with a special teacher (Zamkowska, 2016).

In Germany, special educational institutions (primarily for children with complex psychophysical disorders) coexist with inclusive education institutions. Educational regulations in various Federal lands allow schools to have special teachers and other specialists on staff who assist children with special needs. Every child with special needs has the right to choose an educational institution, regardless of the level of severity of the disease. Furthermore, these children have the rights to the provision of psychological and pedagogical support, which pedagogical centres provide. Germany also uses inclusive classes, which are classes in which pupils with different needs learn together, promoting mutual understanding and interaction (Special Needs and Inclusive Education in Germany, 2022).

Spain is an interesting case because its public and private schools practise course integration, in which students with different requirements learn together, cooperating and interacting. In Finnish schools, inclusiveness is also implemented using the "school for all" principle, which is based on the idea of compulsory and accessible education for every child by the place of residence (teacher education for inclusion in Spain, 2022). In Finland inclusive education has been developing for more than 20 years, accompanied by serious scientific research in pedagogical science. Inclusive education is understood as a process of general education development and continuous improvement that should be available to all children, without

exception, including migrants, children from remote areas, national minorities, and children with disabilities. The interaction of teachers, also known as co-teaching, is a new and promising form of support for children with SEN that was developed in Finland. Co-teaching is a form of teacher collaboration in which two teachers (usually a non-special education teacher and a special education teacher) teach subjects in a class with a different contingent of students at the same time. Joint teaching, according to educators, has numerous advantages for both students and teachers themselves. Together, they enlist the support of colleagues, learn from each other, and join forces. Planning lessons with a colleague improve teaching effectiveness while also motivating and forcing them to approach their work with enthusiasm (Educational experience of Finland, 2018).

The experiences of countries with a high level of inclusive culture confirm the normalisation of inclusion and the gradual development of an inclusive culture. In general, integration trends have modified the structure of both general and special education. In particular, inclusive education has resulted in changes at various levels of the education system in order to meet the needs of every student with SEN in a school. At the same time, it should be noted that, despite more than a decade of integration processes in various EU countries, there are still gaps and problems that each country faces in its own way.

3.6. Institutional interactions in the formation of an inclusive culture: challenging questions and realities

Among the urgent social problems that require society's attention and the collaboration of its social institutions, the problem of creating an inclusive space and drawing society's attention to the normalisation of an inclusive culture is of particular importance. The development of the institution of inclusion is a natural stage in the evolution of the social system, which is closely related to the rethinking of the state's and society's attitudes towards people with limited functional capabilities and the recognition of their rights to realise their personal potential (Opanasenko & Vasiliev, 2021). Despite ground-breaking work in recent decades on the legal, economic, social, psychological, informational, and technological levels, our society is not yet

ready to accept inclusion as a life norm. Because the educational environment is one of the first places where a person encounters an inclusive culture, all possible institutions should prioritise the development of an inclusive culture in the pedagogical field.

Today, inclusive culture in Ukraine faces a number of challenges, including: experts' superficiality in aspects of inclusive space; an emphasis on "fashionable" or "loud" aspects of activity while ignoring the needs of people with disabilities; avoidance of expanding horizons for joint, more effective activities; situational demonstration of productive social interaction, fragmentation, or a rapid decrease in partners' social activity.

Despite these concerns, we believe it is prudent to implement a series of actions that will influence the normalisation of inclusiveness, such as:

1.   technological and methodological support of inclusive processes

2.   development and implementation of significant social initiatives aimed at creating an inclusive environment

3.   media activity (online events, creation of Internet platforms that will allow for active interaction)

4.   formation of professional unions and public associations to promote inclusion growth

5.   grant support and business structure involvement in the development of an inclusive space, both within the country and within a specific region.

4. Conclusions

Let's summarize some of the results. We are aware of the possible exaggeration of the role of the culture of inclusion in the real world where the problems associated with vital needs and therefore more pressing problems as poverty, access to medical care and education, etc. – are still far from their decision; but we also understand the insecurity of today's underestimation of the importance of inclusive culture and its non-alternativeness in the process of educating reasonable (having culturally determined limitations) tolerance. Outside the culture of inclusion, understood as the everyday affirmative re-creation of social stereotypes and norms, it is

extremely difficult for a person to adequately respond to the challenges that the modern – contradictory and rapidly changing – world throws down. An inclusive culture presupposes the absence of a discriminatory element, no matter what "differences" are at the level of being and/ or are meant. The ability/ willingness to treat the Other as an equal to oneself (the only, unique life world), or at least the knowledge that one cannot demand from another what is natural and normal for you, is the essence of the culture of inclusion. We believe it is time to raise the question of a certain transformation – in accordance with and by analogy with the principle of cultural relativism – the golden rule of morality.

Without denying or in any way belittling this cultural meaning, which for millennia played the role of a universal life foundation of sociocultural reality, moreover, as not so much an executable imperative but as an ideal (of an axiological cultural form – despite the imperative form of the verb: "do towards others the way you would like to be acted in relation to you", and ostensive presentation of this meaning, i.e. the fulfilment of the golden rule of morality, is in each specific case an event that requires a personal affirmative effort), we believe that the main cultural maxim of the era we are going through can be the formula: "do not wait and do not demand that the other should act as you think is "right", in other words: "do not measure by your own measure, because everyone [may have] their own". It is obvious that only a mass, standardised education system can effectively popularise and spread the values of unity, diversity, and humanism.

References

Agarwal, A. (2020). School accessibility and universal design in school infrastructure (Programme and meeting document No. ED/GEMR/MRT/2020/P1/2). United Nations Educational, Scientific and Cultural Organization (UNESCO). Retrieved from https://unesdoc.unesco.org/ark:/48223/pf0000373656

Ainscow, M. (2020). Promoting inclusion and equity in education: Lessons from international experiences. *Nordic Journal of Studies in Educational Policy, 6*(1), 7-16. DOI:10.1080/20020317.2020.1729587

Andriychuk, N. (2016). The inclusive education issues in current native and foreign studies. *Zhytomyr Ivan Franko State University Journal, 3*(81), 35-40.

Azin, V. O., Hrybalskyi, Y. V., Baida, L. Yu., Krasyukova-Enns, O. V. (2013). *Accessibility and universal design*. Canadian Center for Disability Studies.

Barmak, M. (2021). We are creating our own distance learning system for students with special educational needs. In *1st All-Ukrainian Interdisciplinary Scientific and Practical Conference "Inclusive Education: Idea, Strategy, Result"* (p. 14-16). TNPU.

Booth, T. & Ainscow, M. (2002). *Index for inclusion: Developing learning and participation in schools*. CSI.

Carrington, S. (1999). Inclusion needs a different school culture. *International Journal of Inclusive Education, 3*(3).

Concept of development of inclusive education. (2010). Retrieved from https://zakon.rada.gov.ua/rada/show/v0912290-10#Text

Convention on the Rights of Persons with Disabilities (CRPD). Retrieved from https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html#:~:text=The%20Convention%20is%20intended%20as,human%20rights%20and%20fundamental%20freedoms.

Convention on the Rights of Persons with Disabilities. (2023). Retrieved from https://zakon.rada.gov.ua/laws/show/995_g71#Text

Creating an inclusive learning environment at NUS: Guidelines for teachers. (2023). Retrieved June 17, 2023 from https://b-pro.com.ua/ru/statti/yak-stvoriti-inklyuzivne-osvitne-seredovishhe

Dennis, B. (2016). Acting up: Theater of the oppressed as critical ethnography. *International Journal of Qualitative Methods, 8*(2), 65-96. http://ijq.sagepub.com/content/8/2/65.full.pdf+html

Dominelli, L. (2004). Gender neutral? Women's experience of disability. *Journal of Social Policy Research, 2*(1), 29-52.

Educational experience of Finland. (2018). Retrieved from https://www.infofinland.fi/en/education/the-finnish-education-system

Gruts, H. (2013). Development of students' spiritual culture: Historical-pedagogical aspect. *Scientific notes of Ternopil National Pedagogical University named after Volodymyr Hnatyuk. Series: Pedagogy, 1*, 20–25.

Illyashenko, Tt. (2011). What is it like - integration of children with special educational needs in a comprehensive school? *Elementary school journal, 5*(2011), 47–50.

Kachalova, T. V. (2018). Formation of an inclusive culture of a higher education institution. *Scientific Notes of Mykola Gogol Nizhyn State University. Ser. Psychological and Pedagogical Sciences, 3*, 35–44. https://doi.org/10.31654/2663-4902-2018-PP-3-35-44

Law of Ukraine "Про внесення змін до деяких законів України у сфері освіти" № 2157-IX (2022). https://zakon.rada.gov.ua/laws/show/2157-20#Text

Lee, J., & Mccabe, J. (2020). Who speaks and who listens: Revisiting the chilly climate in college classrooms. *Gender & Society, 35*.

Lindsay, S., Duncanson, M., Niles-Campbell, N., McDougall, C., Diederichs, S., & Menna-Dack, D. (2018). Applying an ecological framework to understand transition pathways to post-secondary education for youth with physical disabilities. *Disability and Rehabilitation, 40*(3). https://www.tandfonline.com/doi/full/10.1080/09638288.2016.1250171

Lindsay, S., Proulx, M., & Scott, H. (2014). Exploring teachers' strategies for including children with autism spectrum disorder in mainstream classrooms. *International Journal of Inclusive Education, 18*, 101-122. DOI:10.1080/13603116.2012.758320

Lindsay, S., Proulx, M., Thomson, N., & Scott, H. (2013). Educators' challenges of including children with autism spectrum disorder in mainstream classrooms. *International Journal of*

26

Disability, Development and Education, 60(4). https://www.tandfonline.com/author/Proulx%2C+Meghann

Magnússon, G.(2020) Inclusive education and school choice lessons from Sweden, European *Journal of Special Needs Education, 35*:1, 25-39, DOI: 10.1080/08856257.2019.1603601

Mamardashvili M. (1992). *Philosophy is a consciousness aloud*. Retrieved August 1, 2022 from https://imwerden.de/pdf/mamardashvili_kak_ya_ponimayu_filosofiyu_1992__ocr.pdf

New Ukrainian school: Conceptual principles of secondary school reform (document adopted by the decision of the board of the Ministry of Education and Science on 10/27/2016) Retrieved from https://mon.gov.ua/storage/app/media/zagalna%20serednya/nova-ukrainska-shkola-compressed.pdf

Opanasenko, L., & Vasiliev, A. (2021). The interaction of social institutions in the development of an inclusive space: From problematic issues to real violations. In *1st All-Ukrainian Interdisciplinary Scientific and Practical Conference "Inclusive Education: Idea, Strategy, Result"* (p. 145-148). TNPU. http://dspace.tnpu.edu.ua/bitstream/123456789/18719/1/39_Opanasenko_Vasyliev.pdf

Poroshenko, M. A. (2019). *Inclusive education*. Ukraine.

Resolution "Convention on the Rights of Persons with Disabilities" No 61/106 (2006). https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_61_106.pdf

Saienko, V., Kurysh, N., & Siliutina, I. (2022). Digital competence of higher education applicants. New opportunities and challenges for future education. *Futurity Education, 2*(1). 37-46. https://doi.org/10.57125/FED/2022.10.11.23

Schauwer, E., Van de Putte, I., & De Beco, G. (2019). Inclusive Education in Flanders, Belgium: A Country with a Long History of Segregation. In G. De Beco, S. Quinlivan, & J. Lord (Eds.), *The Right to Inclusive Education in International Human Rights Law (Cambridge Disability*

Law and Policy Series, pp. 514-529). Cambridge: Cambridge University Press. doi:10.1017/9781316392881.021

Shcherbina, M. (2019). Between i and we-thinking: phenomenology, mythology, gender stereotyping. [Paper presentation]. In *Gender. Ecology. Health.* 6th International Scientific and Practical Conference (Ukraine), Kharkiv (pp. 34-36), KhNMU

Shcherbina, M., & Marushchenko, O. (2020). Review of the results of the round table "Metamorphoses of the center and periphery in the medical, gender and age dimensions of inclusion". *Philosophy of Education 26* (1):333-343.

Shcherbina, M., & Uchechukwu, J. (2020). Gender differences in the specialization of medical students. In *The problem of man in social-humanitarian and medical discourses* (pp. 84-86). Kharkiv, Ukraine: Kharkiv National Medical University.

Special Needs and Inclusive Education in Germany (2022). Retrieved from: https://www.eduserver.de/special-needs-and-inclusive-education-germany-4523-en.html

Starovoit, N. (2016). Inclusive culture of the educational organization: Approaches to understanding and development. *Kontsept, 8*, 31-35.

Sudakova, N. (2016). The culture of inclusion in the context of the host society: An introduction to the issue. *Manuscript, 10*(72), pp. 169-171.

Svenaeus, F. (2018). Edith Stein's phenomenology of sensual and emotional empathy. *Phenomenology and the Cognitive Sciences, 17*.

Taranchenko, O. (2011). Trends in modern education: the role of the teacher in creating an effective inclusive school. *Defectology. A Special Child: Education and Upbringing, 1*, 19-20.

Teacher education for inclusion in Spain (2022). Retrieved from https://www.european-agency.org/sites/default/files/Teacher-Education-for-Inclusion-in-Spain.pdf

Yasenovskaya, M. (2019). What is inclusion and why is it needed*? Lecture 06/03/2019 at Sumy A.S. Makarenko State Pedagogical University.* Retrieved August 1, 2022 from https://zmina.info/columns/shho-take-inklyuziya

Yurchenko, O. (2021). *Not handicapped, not autistic and not blind: Talking about inclusion correctly.* https://osvitoria.media/ru/experience/ne-invalid-ne-autyst-i-ne-slipyj-komunikuyemo-pro-inklyuziyu-pravylno-2/ (19.05.23)

Zamkowska, A. (2016). Exemplification of inclusive education support models based on solutions implemented in various countries. *Problemy Edukacji, Rehabilitacji i Socjalizacji Osób Niepełnosprawnych, 22*(1), 35–44.

29