Inclusive Culture as a Culture of Human and Community Development

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Abstract: The purpose of this study is to comprehend the problems of the formation and development of an inclusive culture as a culture of human and community development. Inclusive culture is a part of universal human culture in relation to prohibitions and prescriptions in the field of relations and joint activities of people in inclusive education and other environments of inclusive interaction, ensuring harmony, transparency and psychological safety of processes and situations of interaction, along with its developmental effectiveness (productivity and efficiency). This is part of the culture of human relations and human activity, aimed at healthy, full-fledged, developing relationships between subjects (actors) and stakeholders of inclusive situations, including educational situations. This is a culture of people's attitudes towards themselves and other people, a culture of interaction that is being formed and improved in order to form and develop a healthy person and a healthy society. A healthy society is a society that is spiritually-moral, socially-psychologically and materially-physically safe; consciously, regularly and purposefully creating conditions for the development, full-fledged (holistic, transparent / authentic, congruent / harmonious and evolving) functioning of the individual and a healthy society. Healthy social relationships are various types and forms of human relationships that support functional prescriptions and prohibitions and go beyond dysfunctional patterns that deform a person's perception of reality, including the reality of individuals with disabilities.

1 INTRODUCTION

Inclusive culture is a part of universal human culture in relation to prohibitions and prescriptions in the field of relations and joint activities of people in inclusive education and other environments of inclusive interaction, ensuring harmony, transparency and psychological safety of processes and situations of interaction, along with its developmental effectiveness (productivity and efficiency). This is part of the culture of human relations and human activity, aimed at healthy, full-fledged, developing relationships between subjects (actors) and stakeholders of inclusive situations, including educational situations. This is a culture of people's attitudes towards themselves and other people, a culture of interaction that is being formed and improved in order to form and develop a healthy person and a healthy society. A healthy society is a society that is spiritually-moral, socially-psychologically and materially-physically safe; consciously, regularly and purposefully creating conditions for the development, full-fledged (holistic, transparent / authentic, congruent / harmonious and evolving) functioning of the individual and a healthy society.

Healthy social relationships are various types and forms of human relationships that support functional prescriptions and prohibitions and go beyond dysfunctional patterns that deform a person's perception of reality, including the reality of individuals with disabilities (Adler, 1997). This is a culture that helps an individual to be human, and help a society be humanity, without sliding into any of the involutionary abysses (transformation into a machine

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or an animal) (Quicke, 2020; Sailaja, 2019; Sherman, 2021).

Against the background of modern "light sociality", the culture of inclusion can and should become a step towards the restoration of the significance, fullness and depth of social relations, on the way to rethinking oneself as a person among other people: overcoming anomie and alienation, spiritual moral and intellectual "patchwork"; ignorant, inadequate conceit, "learned helplessness" and psychological burnout (fatigue, apathy and / or depression), creating psychologically dangerous conditions for development, in fact, are the conditions for inevitable human involution. On the contrary, inclusive culture is a path to the development of people's ability and willingness to "live together" - a unique opportunity to improve education and social relations in society as a whole (Tashcheva, 2000; 1998; Tashcheva et al., 2018).

2 MATERIALS AND METHODS

The purpose of this study is to comprehend the problems of the formation and development of an inclusive culture as a culture of human and community development.

Research method: theoretical study of the formation and development of inclusive culture as a culture of human and community development. We analyzing different aspects of the formation and content of the inclusive culture of actors and stakeholders of inclusion, adequate methods of primary and secondary mathematical processing of empirical data were selected, allowing identifying and describing, interpret the essence of inclusive culture typical actors and education stakeholders.

3 RESULTS AND DISCUSSION

Segregation (exclusion) is discrimination against a significant part of people (queers) who do not have specific, specific characteristics, but differ in non-traditional (heteronormative) models of behaviour and identity, a "strange", "wonderful" understanding of the world and building relationships on a variety of grounds: from representatives LGBT communities to abandon the traditional policy of categorizing identities devoid of essence, assessed as absolutely dissimilar, alien, alien, "inferior", obliged to exist separately from the so-called "normal", "our", "full-fledged" people and from society generally. A similar

position of stigmatization of queers of different groups, including pupils and students with disabilities, people with disabilities, migrants, convicts, orphans; aggressive, prone to deviant behaviour, with experience of suicidal behaviour, in difficult life circumstances; their families, dependent and codependent, replacing families; etc., destroys society from the inside, inclusion of disabilities in the educational environment (Vorontsov, 2012; Gridneva, Tashcheva, 2017; Tashcheva, Gridneva, 2017- 2018; Salakhova et al., 2017; Salakhova et al., 2017). After all, these numerous fellow citizens, instead of the directed work of helping in the acquisition of moral values and supports, which serve as the basis for personal and social development through dialogue with them, are increasingly alienated by society, only exacerbating mutual deformation.

Exclusion means that society is at the stage of stagnation and destruction: the more aggressive stigmatization and social isolation, the more unresolved problems are faced by "normal" people who often try to shift the problems still unresolved by society, including responsibility for their occurrence, onto queers. Alienation also occurs in relation to other values and people whose needs can be called "special": instead of living side by side, helping each other in solving common problems, people choose the path of "least resistance", alienating those who, in their opinion, it can destroy the well-being, the very life of "socially healthy" and successful representatives of society (Bedredinova, Tashcheva, A.I., 2016). The question is practically rhetorical, to what extent the position of stigmatization and segregation is unproductive, unhealthy, and by definition disabling for society as a whole. In the individualistic cultures of the West, the experience of mutual assistance is increasingly lost, which is being replaced by egocentrism and the desire to survive at any cost, including at the expense of another, when the consumer society actively promotes "hunger games" and "social cannibalism" due to elevation to the rank of ideological fetish of "democracy" and the ideological support of "democracy", found in the perverted and divorced from real life values and love of free interpretations of traditional Christian, Muslim and Judaist doctrines in Russia. Integration as a position of society aimed at communication, interaction with people with special needs, at understanding and accepting them as full members of small groups, society as a whole, at a real solution to common problems, requires everyone (sick, healthy, rich and poor, migrants and indigenous people, "law-abiding" and convicts, etc.) mutual efforts in

organizing the life of this large group of people, with the ability to benefit themselves and society, developing themselves and their relations with the world, mutual tolerance, creativity, in the spirit of mutual understanding, collectivism, in harmony with nature and life in general. Such integration requires an understanding of life, human relations and the essence of a person, not from the point of view of certain ideologies and religions, but with an indispensable consideration of modern realities. Unfortunately, in psychological knowledge before the works of S. Freud, especially in psychological studies of the post-Freudian period, the principle of reality and orientation towards it is increasingly defined as a complex task requiring the healing of human consciousness and being overflowing with numerous illusions, including the illusions of the so-called "Super- I "(ideologies, religions, etc.). Of course, the attitudes and positions of different strata and groups to the problems of segregation and integration are different: diverse people, groups are at different stages of comprehension of the principle of reality and in different relations to reality as such: for many "ordinary people" it is the simplifying understanding of oneself and the world that becomes the highest reality - a kind of ideological or religious doctrine. At the same time, queers and those in contact with them are much more focused on solving specific problems in which reality, one way or another "breaks through" through the blockade of illusions into consciousness and being. We believe that it is for this reason that specialists in helping professions (psychologists, medical and social workers), professionals whose work and life activities are related to humanistic values, and / or people who have more or less detailed experience of close communication, are much more integrative, for example, with disabled people (Reynolds, 2020; Smith, Lindsay, 2021; Stepanova et al., 2019; West, 2018).

And, on the contrary, people whose dominant values are the achievement of their own success, health, benefit, as well as people of other professions, without their own positive experience of communicating with disabled people and other queers, are usually distinguished by a significantly greater segregation. Unfortunately, the traditional Western communities are dominated by the attitudes of segregation along racial, caste and numerous other grounds, suppressing the intentions of an integrative plan.

At the same time, at present, in developed countries, the "mainstream" experience of introducing integration, inclusive programs for introducing healthy children to the life of people with disabilities of different ages, the elderly and other queers is widespread; for example, the experience of teaching people with disabilities (children and adults) in regular schools. However, Western experience cannot be directly transferred from foreign data and experience to Russia. At the same time, there are undoubtedly some common points and productive innovations (Arpentieva, Bogomolova, 2016; Borovikova, 2016; Tashcheva, Zolotukhina, 2017).

Although fully inclusive primary, secondary and high schools that do not separate general and special education programs are rare, and the mainstream school in Russia and many other countries has been only slightly restructured so that all students and learners learn together, the idea and experience of inclusion very important in the context of the reality principle. The reality is that people are different and live together, therefore they need to develop a culture of compatibility, dialogue and mutual understanding, respect and observance of their needs and the needs of other people and groups, the needs of humanity as a whole. Inclusive education differs from the "integrative" or "mainstream" model of education, which tends to be associated with the idea, mainly with an exaggerated emphasis on people with disabilities, with an overly focused on differences and characteristics and therefore an unproductive attitude towards people with special needs education and other areas. On the one hand, the concept of inclusion presupposes the right and duty of students with disabilities and physically healthy people who have other forms of bodily, social or ideological queering (deviations) for training; on the other hand, educational institutions are obliged to take part in the life of a "special" person or a group of "special" people. In this case, inclusion, obviously, is not limited to people with physical and mental (emotional and cognitive) impairments, but includes, in fact, the entire spectrum of human relationships and life: language and culture, abilities and interests, gender and age, profession, other types of differences of people. In this regard, R. Wilkinson and K. Pickett quite rightly noted that student performance and behavior in educational tasks can be associated with how students feel how they are perceived and evaluated by others. When they expect to be considered inferior, their abilities seem to diminish (Wilkinson, Pickett, 2010). Unfortunately, in Russia, inclusive practices are usually limited to issues related to the training and employment of people with disabilities, which gives rise to simulacra and illusions of inclusion, with continued exclusion, including the "self-ghettoization" of various queer

groups, one way or another interested in preserving their differences and "specialness" privileges and secondary benefits from violations (Kassymova et al., 2019; Stepanova et al., 2018a; Stepanova et al., 2018b; Stepanova et al., 2019; Vorontsov, 2012). The movement towards inclusion must be "two-way". In particular, we agree with the opinion of N.N. Malofeev, who believes that the integration of children with special needs presupposes the creation of an original model of education that unites, rather than opposes, two systems: mass and special education (Malofeev, 1994; Malofeev, 2011).

It is obvious that now inclusive education all over the world has many problems of methodological and practical sense: that is why the inclusive model has faced great problems abroad. Good wishes for general good and democratic "tolerance" to any and all deviations and deviations for inclusion are not enough: one way or another, inclusion is faced with the question of acceptable and unacceptable, about the steps and relationships of forms and methods of inclusion and exclusion, including in the context of the ultimate meaning for humanity: the meaning of its existence and the preservation / continuation of human life as a species. Comprehension of inclusion as a process of integration of children and adolescents with disabilities, which presupposes active participation in this process (subject-object role) of the student himself and the improvement of the system of social relations, the requirements of society for its members, is carried out very slowly because it in itself is indefinitely.The fact that most of the children from the risk group go to mass school does not mean that we are dealing with the very integration that is designed to ensure optimal socialization and social adaptation of disabled children. This is formal integration, which is essentially tantamount to complete rejection (Malofeev, 2011). Integration of this type is a consequence of the impossibility of creating and ensuring truly effective productive life of specialized primary, secondary and higher educational institutions: in such institutions, children, adolescents and young men with special needs often find themselves in disadvantageous, destructive ("pathologizing", giving rise to secondary and tertiary defects) for their well-being and development situations.

That is why inclusive educational practices can and should serve as a support for reforming modern communities in the direction of overcoming stagnation and destruction, and for the development of mankind (Jorgensen, Kluth, 2018; Winters, 2020; Tikhomandritskaya et al., 2018).

In general, inclusion and exclusion act as indicators of the culture of social relations (including intergroup, intragroup, organizational and interorganizational, interpersonal and intrapersonal) (Arpentieva, Bogomolova, 2016). At all these levels and in all these aspects, inclusion as a culture presupposes a reorientation of educational and other inclusive processes from the illusions of ideological and religious frameworks, from the limitations and barriers of ideas about oneself and the world of the philistine to a realistic, competent, detailed, conscious position in understanding oneself and the world., including understanding the tasks of man as an individual and a species (Arpentieva, Tashcheva, Gridneva, 2018; Arpentieva, Tashcheva, Gridneva, 2019).

There are a huge number of psychologically important and difficult aspects of teaching people with disabilities that must be taken into account in the process of working with them. In addition, there is great demand of society for a detailed, large-scale work in the direction of comprehending the necessary psychological, pedagogical and organizational and methodological measures, allowing pupils and students with different productivity and efficiency in the educational process (including in remote conditions). Optimization and harmonization of relations in academic groups and in teaching in general is a complex process, which must include all participants in the educational process (trainees, teachers, psychologists); educators should also be proficient in inclusive practices (Halder, 2017; Harris, Smith, 2019; Naraian, Artiles, 2017).

There is no doubt that there is an urgent need for large-scale research, theoretical and "field" nature, allowing:

- differentiate the circle of persons who can reasonably be considered "subject to inclusion", as well as the main types of changes associated with inclusive practices: significant enrichment and transformation of the psychological and methodological components of the relationship between teachers and students in classroom and distance learning, the organization of an optimal inclusive environment as zones of mutual rights and responsibilities of teachers and students with disabilities and healthy;
- determine the specific for each group of students with disabilities, their parental families, classmates, teachers and other personnel of educational institutions, typical of their typical problems; measures of the social-organizational, psychological-pedagogical and

educational-methodological levels that need to be taken for inclusion to become truly productive in the conditions of On-line and Off-line learning, it is necessary to "eliminate the causes, not symptoms, it is necessary to reorient from the" symptomatic "inclusion on the inclusion of meaningful, healing and rehabilitation, developmental, preventive "(9, p. 5);

▪ determine the priority of tasks in the training and activities of teachers, as well as in optimizing the working conditions of teachers, psychologists, medical and social workers accompanying inclusive processes, including the conditions of contact and distance, correspondence and full-time education;

▪ it is important to carry out a comprehensive, consistent analysis of the features (opportunities and limitations, mechanisms, etc.) of inclusion in the conditions of contact and distance, full-time and extramural education.

4 CONCLUSIONS

Inclusive culture in education at all levels contains three main components:

The culture of becoming and being a person himself, including a person "imperfect", deprived of some of his physical or intellectual capabilities by the fact of his birth, living conditions or surviving extreme life circumstances. Such people initially deprive themselves of the opportunity to adequately assess the situation; they are characterized by a pronounced tendency towards negative experiences and self-pity exclusively instead of a productive striving for self-development and self-improvement. A high inclusive culture, on the contrary, does not indulge the individual's a priori right to reproduce the learned rental attitudes, which imply the justification of all their failures solely by the very fact of disability - it allows such a subject of his own life, a personally mature person to live a full, rich life, life without restrictions.

The culture of becoming and being a partner of a joint, harmonious, developing all participants in the co-existence, including love as mutual care and love, involvement in real participation in the life of the community, respect and self-esteem as a balance between the needs and abilities to be oneself and be in harmony with yourself and others;

The the culture of personal development, being a student and a professional implies a productive striving for finding and realizing in cooperation with other people, in a situation of study and work, striving for a developing, multi-level and multidimensional understanding of oneself and the world, maintaining optimism and faith in one's own strength. The results of this difficult joint work will inevitably become a life-affirming position due to the acceptance of life, its secrets and unpredictability, greatness and plurality, freedom and regularity. Significant health limitations, disability are a difficult situation that allows a person to harmonize his life and the lives of other people as individuals, partners: students / professionals.

An inclusive culture undoubtedly implies the improvement of all participants in the educational process: students of all levels of education and teachers, as well as parents of people with disabilities, therefore, creates unique conditions for the success of psychological and pedagogical support of students, creates additional conditions for self-improvement of students, teachers and relatives of seriously ill people.

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