THE SPECIFICITY OF INCLUSIVE EDUCATIONAL ORGANIZATIONS IN TERMS OF PSYCHOLOGICAL, PEDAGOGICAL AND SOCIAL CHALLENGES

LA ESPECIFICIDAD DE LAS ORGANIZACIONES EDUCATIVAS INCLUSIVAS EN TÉRMINOS DE DESAFÍOS PSICOLÓGICOS, PEDAGÓGICOS Y SOCIALES

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ABSTRACT

The article identifies and describes the main methodological approaches to studying the problem of inclusion formation and development, provides a philosophical-anthropological and cultural-philosophical justification for the new universal of culture. The categorical apparatus of inclusion research is formulated, its essential characteristics as a universal of modern culture are defined. The basis for the formation of inclusive thinking by means of co-creative activity of people striving for the process of comprehending each other's value-semantic space and creating a space of participatory Being is revealed. The prerequisites and conditions for the formation of inclusion as a culture of humanistic thinking are revealed, the bases, methods, means and stages of its wide deployment are identified. The formation of inclusion as a complex phenomenon of the modern world is substantiated, the main principles of its formation are revealed. The role and place of inclusion as a culture of thinking in the formation of a new technologically conditioned SMART society, manifested in the context of global crises and increasing risks, are determined. The influence of the processes of devaluation of human uniqueness on the future of human civilization and the possibilities of overcoming it by means of inclusive thinking are revealed. The place of inclusion in the hierarchy of value-semantic imperatives of modern man is determined. New possibilities of inclusive thinking are outlined, opening up to the world an additional reality of extrability (additional abilities of people with disabilities, revealed in the process of compensation). The tendencies of inclusion formation in the socio-cultural and educational space in the context of modernization processes are revealed. The problems and significant global tendencies of inclusion formation as a culture of humanistic thinking, affirming the unconditional value of each person, are understood.

Keywords:

Inclusion formation, cultural creation, Ukrainian national culture, cultural-philosophical justification, cultural socie-

ty, humanistic thinking.

RESUMEN

El artículo identifica y describe los principales enfoques metodológicos para estudiar el problema de la formación y desarrollo de la inclusión, y proporciona una justificación filosófica, antropológica y cultural-filosófica del nuevo universal de la cultura. Se ha formulado un aparato categórico para estudiar la inclusión y se han determinado sus características esenciales como universal de la cultura moderna. Se ha revelado la base para la formación del pensamiento inclusivo a través de la actividad co-creativa de las personas que luchan por el proceso de comprender el espacio semántico de valores de cada uno y crear un espacio de Ser participativo. Se revelan los prerrequisitos y condiciones para la formación de la inclusión como cultura del pensamiento humanista, se revelan los fundamentos, métodos, medios y etapas de su amplio despliegue. Se fundamenta el surgimiento de la inclusión como fenómeno complejo del mundo moderno y se revelan los principios básicos de su formación. Se determina el papel y el lugar de la inclusión como cultura de pensamiento en la formación de una nueva sociedad SMART impulsada tecnológicamente, que se manifiesta en condiciones de crisis globales y riesgos crecientes. Se revela la influencia de los procesos de devaluación de la singularidad humana en el futuro de la civilización humana y la posibilidad de superarla mediante un pensamiento inclusivo. Se determina el lugar de inclusión en la jerarquía de valores e imperativos semánticos del hombre moderno. Se perfilan nuevas posibilidades para el pensamiento inclusivo, revelando al mundo la realidad adicional de la extrabilidad (capacidades adicionales de las personas con discapacidad descubiertas en el proceso de compensación). Se han identificado las tendencias en el desarrollo de la inclusión en el espacio sociocultural y educativo en el contexto de los procesos de modernización. Se comprenden los problemas y tendencias globales significativas en la formación de la inclusión como cultura de pensamiento humanista que afirma el valor incondicional de cada persona.

Palabras clave:

Formación inclusiva, creación cultural, cultura nacional ucraniana, justificación filosófica y cultural, sociedad cultural, pensamiento humanista.

INTRODUCTION

The 21st century is the century of challenges and disputes, threats and destructions, turbulence and disintegration, crises and technological advancement – the century of complexity – which requires the modern researcher to constantly reflect on human existence in search of a basis for accepting man as a creator and maker of changes and non-linear trajectories of socio-cultural development. Complexity as a world of complex existence determines humanity's entry into an era of rapidly increasing gaps and differences, which not only exacerbates conflict-generating issues, but also requires tools to justify the increased need for social justice and solidarity.

The humanitarian study of spatial limits has reached today that historical maximum where a person, comprehending the reality surrounding him – the cosmic or oceanic abyss, comprehending the metamorphoses of being and non-being, constructs a new symbolic reality – a virtual one, not only complementing the world around him, but also embodying his wildest dreams of the ideal. But the ideal world is nothing without the ideal person. Gradually, an understanding is formed that the ideal world and the ideal person are like standards to which one should strive, since, in accordance with the ideas of Plato, perfect examples of being are significantly transformed, acquiring new, ambiguous, but relevant today meanings. Thus, the famous statement of M. Luther: "Plato is my friend, Socrates is my friend, but truth should be preferred", overcoming its traditional connotation, unexpectedly reduces to literal semantics. In modern humanities, ideas about ideal people, as well as Socrates' parting words that the best men should strive for the best women, and only their children should be raised, acquire a different meaning, complicated by the problem of human devaluation. Ancient philosophers, revered by their descendants for thousands of years, voluntarily or involuntarily proclaimed the ideas of exclusion and social inequality as the basis of an ideal world for many centuries to come. This circumstance not only influenced the course of human history, where each Other automatically received the status of persona non grata, but restructured all socio-cultural processes. Today, in times of the creation of new communicative spaces that expand the conditions and possibilities of interpersonal interaction, it began to be perceived as the destruction of the integrity of the existing anthropo-socio-cultural system, threatening its stability, aggravated by the loss of common properties.

The relevance of this study is determined by the fact that the growing complexity and entropy of socio-cultural unfolding, which are reflected as a "macroshift", as an "elusive world", as a "world of growing socio-cultural inequalities and risks in all areas of its life", have exacerbated the negative effects of personal exclusion to maximum values, requiring a complete reboot of the entire system of value-semantic determinants of modern culture towards restoring its ability to regulate the "dynamic equilibrium" in order to preserve the human species. At the present

stage, for the first time in the history of the development of human civilization, society is changing the idea of \u200b\u200bthe truly human, bringing to the forefront the multifaceted Other, who, like another culture, is elevated to self-worth, which is determined by a significant increase in the need for his understanding and acceptance. This representation of the ideal world and the ideal person, as a bearer of the uniqueness of being, concretizes the problematic of the value of human coexistence, where the true meaning of life of an individual lies in understanding and accepting oneself as the Other and the Other itself on the path to a just community, aimed at creating the common good. Overcoming the stable devaluation of a person is currently ensured by self-regulation of culture, which "in search of a way out of the situation of semantic uncertainty" is growing a new anthropo-socio-cultural system, which has the character of an ideological universal - inclusion, endowing it with all the features of the complex environment that generates it. This phenomenon is determined as the core of a new humanistic paradigm, expressing the formation of complexity thinking in modern culture, affirming the unconditional value of each person for the development of the entire community by promoting the right of the individual to self-improvement, self-actualization, creativity and social realization (Maksimenko, 2020; Gilson & Biggs, 2023; Stripe & Ntonia, 2023; Llorent et al., 2024).

A noticeable impact on the system of socio-cultural relationships, affecting its sustainability and viability, which is recorded by the increase in its internal and external complexity, was the devaluation of a person with any deficiencies in the field of health. The current socio-cultural situation is due to the presence of one seventh of the human community officially recognized as disabled and an even greater number of those who have any limitations in the field of health. The presented ratio is gradually progressing, which requires society not only to allocate significant resources for their support, but also to develop mechanisms to overcome the limitations of their social implementation, contributing to the conduct of people with disabilities and disabled people the most independent way of life, allowing them to maintain self-respect and dignity - the fundamental needs of the individual. Together with a person with disabilities, in the process of reflection of modern reality, the importance of overcoming the vulnerability of many Others is revealed, perceived by society,

as gender, ethnic, religious, personal or by any other parameters "undermining" group identity. It is obvious that social equilibrium, represented in philosophical discourse by the imperative of social justice, is a necessary element of harmonious coexistence of human civilization in conditions where the communicative matrix rapidly complicates its space-time continuum by means of a large-scale technological resource, influencing the acceleration

of interpenetration and complication of value-semantic imperatives of modern culture. At the same time, this situation reveals the growth of society's dependence on technological progress, where a person is "lost" under the onslaught of more functional, and therefore winning the competitive struggle, machines, which aggravates the manifestation of signs of devaluation of the individual and reveals the need for the formation of humanistically conditioned inclusive thinking, proclaiming the unconditional value significance of each person.

Modern reality demonstrates an accelerated growth of the experience of experiencing a participatory inclusive attitude, contributing to the formation of inclusion. Even with a superficial look at this phenomenon, it becomes obvious that inclusion, as a complex socio-cultural system, independently diagnosing vulnerabilities associated with new forms of devaluation of a person, primarily any Other, creates ways to overcome them, forming a large-scale field of opportunities for reflecting on its deployment, which allows us to conclude about its "human-dimensional" nature.

Despite the significance of the changes taking place, both in philosophical anthropology and cultural studies, and in philosophy in general, a conceptual vacuum is revealed that requires reflection of the presented phenomenon from the standpoint of complexity, revealing its deep humanistic potential and essence as the "ultimate foundation" of modern culture. The absence of a serious study of this phenomenon, which influences the life of a modern community, is becoming increasingly noticeable, since its large-scale and unpredictable complication, self-completion and self-reproduction are diagnosed. At the same time, not only the complication of the horizontal and vertical deployment of the phenomenon of inclusion is noted, but also the lack of its systemic reflection in all existing approaches, where each direction, focusing on its own characteristics and problems of educational, social, economic or any other content, ignoring the existing complexity and universality of the phenomenon, distorts the idea of its essence. The indicated situation requires a transition to a polysemantic interdisciplinary discourse. Thus, a full-fledged study of inclusion involves the use of a system-synergetic methodology, verified by the specifics of philosophical-anthropological and cultural-philosophical approaches, leading to a large-scale conceptualization of this problem, revealing its complex nature, determined by the ability of inclusion, as a universal of modern culture, to synchronize the actions of all spheres of human activity "in the development of new life-meaning guidelines" aimed at recognizing the unconditional value significance of the uniqueness of each person for the development of the entire human civilization, where the need to achieve a balance "between cultural diversity and universal values"

is affirmed, which determines the relevance of the presented study.

The phenomenon under study, which has become globally widespread in the concept of inclusive education for people with disabilities - inclusive, has significantly exacerbated the problem of understanding the need to educate all children in a single educational environment, which is actively reflected by many researchers around the world, which is most obvious in the philosophical discourse of scientists in Western European countries. The center of this idea is inclusive education, designed to provide high-quality and accessible education for all people. This is the basis of the educational strategy for sustainable development of most countries in the world, adopted by the United Nations. The problem of inclusive education is becoming a subject of study for researchers from all regions of the planet, bringing to the forefront various aspects: teaching children and adults with health deficiencies, teaching migrant children, teaching in bicultural environments, teaching in countries with a low standard of living, etc. Various facets of inclusive education are becoming the subject of a large-scale scientific discourse, measuring the problems of a particular community. Inclusion in the context of educational problems of children with special educational needs, including children with health deficiencies and children living in multicultural communities, or children of migrants, is the focus of attention.

Researchers reveal the prerequisites for the transition to inclusive education, its positive results and the problems that have to be solved in the context of the United States and Canada, which annually accept a significant number of migrants from Mexico, the Philippines, Vietnam, Korea, India, China, the Dominican Republic, Jamaica and other countries of the world. They focus on aspects of education in an inclusive space for children with severe mental disabilities that require a special approach, as well as on the problems associated with the education of more than 30 million people for whom English is not their native language.

The transition to inclusive education is conceptualized from the position of changing the worldview of modern society towards the formation of the principles of equality and justice, which is relevant in relation to particularly vulnerable segments of the population. The problem of multiculturalism and population migration within the framework of inclusive diversity policy is revealed in the works of (Cranston, 1987; Green, 2010), and others.

A significant understanding of migration trends was the study by J.K. Wilson, caused by the need to overcome the problems of socio-cultural adaptation of migrants, in the process of which criteria of inclusiveness were developed, such as difficulties in interaction with members of

the host society or indicators of the level of discrimination. The theoretical substantiation of the philosophy of social inclusion is presented in the works of Trussler (2015). Gender issues in the context of inclusion in active social life are understood by (Williams, 1996; Watson, 2009), and others.

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Thus, the problem of inclusion is gradually defined as inter-civilizationally significant, possessing complexity and ambiguity of development, which requires thorough philosophical reflection and determines the object, subject, purpose and tasks of its study.

The object of the article is inclusion as a complex phenomenon of modern socio-cultural reality.

The subject of the article is the philosophical-anthropological and socio-cultural principles of the formation of inclusion as a universal of modern culture.

The purpose of the article is to substantiate the conceptualization of an interdisciplinary approach to the study of inclusion as an emerging culture of harmonization of interpersonal interaction by means of humanistically conditioned thinking.

MATERIALS AND METHODS

The choice of the theoretical and methodological basis of the study is determined by the nature of inclusion as an unsettled (emerging, nascent) phenomenon. The complex, interdisciplinary nature of the methodology of this

study is caused by the need to overcome the inconsistency of the existing fragmentation of inclusion reflection, the diversity of its definitions and the ongoing development, which has a complex, ambiguous nature. At the same time, maintaining the integrity of this study is due to the complex nature of inclusion, revealing its binary essence, where the process of measuring the depth and scale of the problem reveals the ability to center it.

The complex nature of the phenomenon of inclusion predetermined the range of methods for its study (Schön, 1983).

Relying on the idea of modern culture as a voluminous symbolic reality, where events, phenomena and trends act as polysemantic cultural texts that require their own interpretation, the large-scale potential of hermeneutics, capable of creatively and polysemantically interpreting them, was used. This method, together with the dialectical one, where the self-reproduction of inclusion was designated as the result of its self-organization based on an internal dichotomy and contradictory conditions of its deployment, contributed to the discovery of the essential foundations of inclusion as a universal of modern culture, quantifying the diverse socio-cultural experience of overcoming the devaluation of man for the purpose of transmitting it to future generations. The dialogical method helped to consider the subjective essence of inclusion, its internal dichotomy.

To objectify the results of the study, the method of phenomenological reduction was used, freeing the phenomenon under study from everything that is not obvious, which made it possible to identify the basis of inclusion, which is not identified in the modern world with an objectively finished "pure" phenomenon, but is revealed on the basis of reflection of many events and facts of a non-linear nature, constantly transforming, but possessing internal similar properties that form a complex whole.

To reveal the complex nature of the phenomenon under study, the methods of comparative analysis were used, comparing diverse phenomena and texts of modern culture filled with inclusive meanings and constantly arriving forms of self-reproduction.

The historical analysis of anthropological concepts, used in the context of the chronological approach, made it possible to comprehend the prerequisites for the formation of this phenomenon and its substantive accents. The substantive components of inclusion and the principles of its existence are also revealed in the process of semiotic analysis of some forms of self-reproduction of inclusion.

The anthropo-socio-cultural nature of inclusion has determined the application of methods of the system-structural approach, revealing the ability of inclusion to self-organize both at the vertical and horizontal, macro- and micro-levels of deployment, contributing to a systemic, but based on axiological principles, understanding of this phenomenon. This method has revealed the essential foundations of the integrity of inclusion as a way of thinking, conditioned by the internal complexity and ambiguity of development, contributing to overcoming the devaluation of a person in all existing contexts, where markers of homogeneity of value-semantic orientations were used, overcoming the devaluation of a person in heterogeneous environments. The system-structural approach has designated the procedural nature of this phenomenon, its ability to measure and change the spatio-temporal socio-cultural continuum. The synergetic approach made it possible to see the complex nature of this phenomenon through methods that reveal the parameters of order through the categories of "order and chaos", "bifurcation", "regime with exacerbation", "metamorphosis", "recursion", "rhizome", etc.

RESULTS AND DISCUSSION

Modern reality is its macro-epochal essence in all possible aspects, infinitely and progressively becoming more complex, and therefore fully corresponds to its symbolic image, expressed as complexity and productively picked up by many modern thinkers. The most significant challenge for consciousness is the understanding that we have crossed the threshold of millennia filled with contradictions in the interpretation of the essence of the human (biological, spiritual, social principle), in its maximum possible meaning.

The realization that this time threshold is not an abstract digital convention does not add confidence. The transition to the third millennium, manifested as a "macroshift", literally transferred human civilization to a new space of socio-cultural reality, as a result of which the entire system of human interaction has reached a new level of complexity, where all processes are distinguished by the unpredictability of form-formation.

The heated discussions around the increased volumes of information, new technological solutions, socio-cultural phenomena and occurrences are overgrown with an innumerable number of their interpretations: information reality, technological boom, disruption, breakthrough, SMART society, digital age, convergent technologies, quantum revolution, network revolution. Definitions are constantly multiplying, however, as well as the objects they define. Thus, the problematic of reflection is progressively becoming more complex. For the first time, man - a microcosm - is in such a total state of transition, ruptures, multidimensionality, anxiety, unpredictability, but at the same time absolute unconditionality and potentiality of the truly human beginning. This understanding is not the limit of human self-awareness, striving to comprehend the raging complexity. Being a binary essence of man, reality pushes

him to an endless search for someone similar to himself, but always the Other Self.

The Other appears to a modern person no less mysteriously, reflecting the existing reality, where the human ability to create moves to another level, requiring deep reflection. Complexity is manifested everywhere today, including in the diversity of the problem and images of the Other. The problem of exclusion appears on the surface, restructuring the complexity of socio-cultural interaction, offering new separate lines of growth that explode the existing ones from within, interfering with the general movement, entering into conflict with them, drawing resources to themselves, which is extremely important for the dynamics of social progress.

Based on the understanding that each element significantly affects the system as a whole, any processes of exclusion or development in a different direction are perceived by it as dismemberment, and therefore contribute to the loss of common properties, it is impossible to ignore the problem of socio-cultural exclusion, which has declared itself today in all possible angles. The process of losing properties by the system when elements fall out is natural and cannot be ignored in any context, but its consequences acquire special significance when it comes to the fact that the number of elements that for one reason or another fall out becomes so large that it requires restructuring the entire system, dismembering it and launching a general reboot.

In the conditions of linear development, the socio-cultural exclusion of any person raised questions, but did not require an immediate solution from society, however, modern complexity has exacerbated the negative effects of exclusion to the maximum value, making the problem of excluding the Other, manifested as its devaluation, a priority. The diversity of the Other, rapidly expanding its boundaries in the modern world, has crossed the line of its admissibility for the further harmonious existence of the entire system of socio-cultural relationships, launching the mechanism of its complete reboot, which entailed a change in the value-semantic guidelines of modern human civilization. The response to the challenges caused by the complexity of the existing system of social interaction and the aggravated problem of the exclusion of the Other was the emergence of a new socio-cultural phenomenon – inclusion, which became the object of this study (Freire, 2000).

The traditional understanding of the phenomenon of inclusion is associated with the actualization of the problem of the exclusion of people with health deficiencies (people with disabilities – disabled people) from socio-cultural interaction, which had a significant retrospective of its historical development, but, obviously, became an element

that hinders the complex socio-cultural development at the time of social transition to a new stage of development.

Of course, the emergence of inclusion in the world in the second half of the 20th century was accompanied by significant socio-cultural changes, the nature of which is presented above. As a consequence of these events, there was an intensified humanitarian discourse, the essence of which is significant to reveal within the framework of the study. Note that the domestic discourse was replenished with reflection on this phenomenon only from the moment of its emergence in Ukraine, which is due to the fact that the ideas of including a person with any deficiencies in the socio-cultural context were associated with overcoming existing limitations, and therefore, the maximum possible form of compensation for violations, which made it possible to make a person "normal" - no longer possessing features that endow him with "Otherness". Thus, the ideas of inclusion in Ukrainian society did not become the agenda until the end of the previous century (Biesta, 2013).

Thus, it can be concluded that the phenomenon of inclusion is a subject of scientific interest for many modern thinkers, reflecting its complexity in philosophy, cultural studies, sociology, pedagogy, it defines the entire socio-cultural contour of modern human civilization, measuring the boundaries of many problems that have become aggravated in society and are primarily associated with the process of forming a just community and the obstacles that are encountered on its path. Inclusion everywhere and in all its manifestations puts a person at the forefront, revealing its anthropo-socio-cultural essence as a self-reproducing and constantly changing category, acting as a "measure of all things".

The priority of inclusion in all cases is the preservation of the human species in the conditions of the unpredictability of the expanding complexity of being. The discourse of inclusion is significantly expanded by the interpretations of modern foreign thinkers, concentrating their attention on various aspects of recognizing the value of each person, including any other (Vygotsky, 1978). In the proposed context, their diversity is significant, since the presence of many points of view also makes the idea of its complexity clearer. Inclusion is understood by many foreign thinkers quite broadly, reflecting both the pedagogical aspect of including children with various forms of disabilities in the educational process, and the multicultural component of this problem.

Until now, the history of human civilization has not seen a situation caused by a serious imbalance in the assimilation of technologies between children and parents (Bagaliy,1926). The continuous technologization at an unprecedented speed increases the intergenerational gap, distancing humanity from the stabilization mechanisms

of our ancestors, without offering any effective solutions in return. Innovations are becoming an idol of the modern world, which is especially significant for the younger generation, which does not see the need to reflect on the growing technological dependence - both personal and social. There is a transition to the dominance of youth in areas significant for society, including culture, education, medicine, public administration, etc. The authority of the older generation, the cultivation of which was constantly observed in all existing cultures, is devalued, aggravating the processes of society's dependence on information and technology, while not revealing the need to predict and control future processes. The decline in the importance of interpersonal relationships, including within the family, contributes to the devaluation of the individual, where the most vulnerable are children, who inevitably become dependent on innovations, but have no mechanisms to overcome it.

At the same time, the growth of technological power is a natural stage of development, allowing modern man and communities, actively communicating with each other, to solve many problems that were very relevant in the near future. Understanding these trends, let us turn to the changes that complexity shows us, where the technologies of the so-called «disruptive innovations» actively

demonstrate their significance. This term quickly overcame its narrow meaning associated with a change in the mechanisms of competitiveness of companies, where small players were able to displace large ones, revealing the complexity of modern development, where traditional

economic resources cease to influence the economic potential of the company and the person, gradually giving way to «smart» technologies. The rapidity of these changes is felt in all areas of human activity, and its serious reflection is significantly late, and this trend is only growing. It is obvious that the modern individual actively transforms not only the world around him, but also himself, where his social nature of a co-acting person is manifested - Homo sinergiosus, who exists at the beginning of the third millennium as «*an independent being, simultaneously being a component (part) of nano-, micro-, millisocieties and the global autonomous intellectual system of humanity as a whole, with its developed information network and the ability to accumulate knowledge, synergetic and analytical-synthetic acts, decision-making and actions that fundamentally affect the development of the environment and change the human civilization of the planet*». (Steiner, 1996)

The communicative breakthrough, certainly caused by the technological one, allows changing the previously existing balance of man and nature, using its resources differently, paying special attention to the category of reproducibility,

which, in turn, will contribute to improving the quality of life of the entire human civilization. It is the improvement of the quality of life of each person, the recognition of their valuable significance for the community, where we are talking primarily about the most vulnerable segments of the population, that became the basis for the formation of the paradigm of building a fair community - inclusion.

Considering the problematic of inclusion in the context of the formation of a new form of universal worldview, affirming the unconditional value significance of each person, including any Other as a subject of development of the human community, comes the realization of the need to reflect on the tools of its formation. Traditional mechanisms for transmitting value-semantic orientations to future generations are associated in modern culture with the system of mass education, existing in one form or another in all states of the modern world and founding a new philosophical discourse - the culture of existence, mediated by the following understanding: «I am cultured, therefore I exist.» But is its new turn natural - «I am inclusive», and therefore I exist, based on the fact that «the criterion of «culture» is the qualitative certainty of a person's attitude to life», which «constitutes the «cosmos» of culture»? This issue must be addressed in the new conditions caused by the beginning of the eighth decade of the existence of the Universal Declaration of Human Rights, which actualizes the understanding of the values of a just community, where education is naturally given a leading role.

Inclusive education is defined in the global context from current worldview positions, conditioned by the recognition of the equivalence of the development needs of each person for society. Universal inclusive education becomes a symbol of new humanistic values, which exclude any forms of social discrimination of the individual, including from the position of «disproportionality, marginalization, inequality in access, participation and learning outcomes». The value-semantic foundations of this educational approach are conditioned by the awareness that «no goal in the field of education should be considered achieved until it is achieved by all.»

Undoubtedly, inclusive approaches are primarily addressed to people with one or another form of disability as the most vulnerable part of humanity. A society that takes inclusive principles as a basis aims to counter discrimination against more than a billion people – officially registered disabled people all over the planet, whose lives are changing dramatically. Of course, society has yet to eradicate the problem of discriminatory attitudes towards people with various forms of disability, but the fact that it is being talked about very widely already gives us confidence that its solution is a matter of the near future.

The change in educational value orientations has led to a significant result, expressed in a significant change in the tools for development and the formation of a digital community. These trends are noticeable even in countries with a very low standard of living, but they are even more evident where education plays a leading role. The synergistic effect of the presented approach is noticeable in all areas of community life. The most significant thing for the future of inclusive culture was the development of terminological certainty, which outlined the essential foundations of this phenomenon for communities: "inclusion is a positive attitude towards diversity; taking into account the needs of all students, not just those excluded from the learning process; showing interest in school-going children who may feel excluded; ensuring equal access to education or taking certain measures in relation to certain categories of children without exclusion from the general learning process."

Scientific results of the article:

- the concept of the integrity of inclusion as a complex and large-scale phenomenon of modern culture is presented, affirming the valuable significance of each person for the development of the entire community. The conceptualization of inclusion in the economic, socio-cultural, political, educational, sports and other spheres of society is described, where each aspect of its implementation meets the Sustainable Development Goals;

- it is shown that the formation of inclusion as a phenomenon is the result of the complication of the scale and significance of communicative interaction for human civilization;

- the complexity of this phenomenon is revealed, where holistic-network structuring, recursive development, emergent transformations, fractality of spatio-temporal unfolding are organically intertwined, contributing to the ongoing development of inclusion, which has the ability to self-reproduction and self-completion. The emergence of a new phase in the development of inclusion is understood - the concept of extrability, which carries a different semantic context that complements the essence of inclusion to integrity, from the standpoint of metamorphosis. It is confirmed that multiplicity and diversity are the main essential feature of inclusion, due to its similarity to human nature;

- the essential characteristics of inclusion are revealed as an integral part of the system of universals of modern culture, reflecting the holistic and complex nature of reality complexity. The possibility of inclusion to manifest itself in all spheres of society, to measure the value of a person in any situation of social interaction is substantiated. The essence of inclusion is designated as a universal of culture that accumulates the historical experience of including a person in a social context, which is reflected in

philosophy, science, art, economics, politics, as well as in the legal aspects of regulating the life of society. It is proven that inclusive thinking justifiably claims to be called the worldview of the era; - a retrospective analysis of the philosophical, anthropological and cultural foundations of the emergence of this phenomenon is presented, revealing various value-semantic components of inclusion: the highest value of being - man-Creator and his personal growth, the dialogical component of being as the basis of co-creation, the social essence of the individual, responsibility to oneself and the Other, humanity, kindness, virtue, justice, humanism, help and openness to the Other;

- the anthropo-socio-cultural nature of inclusion as a human-dimensional system is substantiated;

- the role of inclusive thinking as a tool for affirming the unconditional value significance of a person capable of withstanding large-scale socio-cultural crises caused by the rapid digitalization of all life processes and the scaling of Big Data technologies is outlined;

- the possibilities of inclusion as a humanistic form of thinking to resist the devaluation of a person in all aspects of life were revealed, as well as to complete the existing ideas about his capabilities in the process of understanding the additional reality of extrability and their increased social activity, due to the recognition of responsibility for their lives;

- a large-scale layer of socio-cultural reality of both Ukrainian and global significance was philosophically comprehended, manifested by various situations of self-reproduction and self-completion of inclusion, revealing the transdisciplinary nature of this phenomenon. Stepping over disciplinarity is reflected both in the process of its deployment and in the context of reflection on its formation and influence on modern reality. Tendencies of complicating ideas about the significance of inclusion in the context of socio-cultural, educational, economic and sports progress are theoretically substantiated. The essence of this phenomenon as an interdisciplinary core of a new humanistic paradigm promoting the affirmation of the unconditional value significance of a person and the implementation of programs to ensure fair treatment and development of everyone's capabilities in a global format has been revealed;

- it has been proven that adequate knowledge of inclusion can only be achieved by taking into account its essence as a universal of modern culture and the complexity of its deployment, since its synergetic potential, widely represented in modern reality, is the result of its multi-level nature, invariance and unpredictability of its development. Any division into significant and insignificant aspects of its deployment not only impoverishes its capabilities, but also largely distorts the idea of the essence

of this phenomenon, at the same time, constant balancing between the particular and the whole is a sign of the complexity of inclusion, launching the next phase of its development.

CONCLUSIONS

Thus, a comprehensive philosophical and anthropological approach to understanding various aspects of the development of socio-cultural reality has confirmed the concept of inclusion as the value core of a new humanistic paradigm that stimulates the development of complexity thinking, gradually affirming the unconditional value of each person. This conclusion is illustrated by the ability of everyone, including any Other, to make their own unique contribution to social development, as evidenced by situations that broadcast to the world the additional reality of the extrability of people with health deficiencies.

Characterizing inclusion as a socio-cultural phenomenon is difficult outside a certain cultural-philosophical methodological complex, since the justification of its integrity and complexity is proven by the principles of its development, where each new round of its recursive development becomes the beginning of the next phase, acquiring its independence, complexity, unpredictability and openness to future changes, at the center of which is the idea of affirming the unconditional value of a person and a fair attitude to his needs for social realization, including the vulnerable Other.

The meaningful dissemination of inclusion as a humanistic form of thinking, and therefore the use of its powerful synergetic potential, is possible only with the awareness of its integrity, where overcoming the problems of the exclusion of the Other exclusively by educational or any other methods significantly reduces, and sometimes completely distorts the idea of its possibilities.

Modern socio-cultural changes show the holistic, invariant, self-developing nature of inclusion, realized in all spheres of human existence: educational, socio-cultural, economic, political, sports, etc., where the unification of inclusive efforts stimulates the coherent effect of the development of the ideas of humanism as the basis of a just community, progressively developing in all spheres of human activity, in the center of which is the recognition of responsibility for oneself and each Other.

In the context of the growing need to overcome economic reductionism, which influences the technological development of society and entails significant risks, the gradual formation of complex inclusive thinking contributes to the transition to a self-developing society, which is defined as SMART due to its intelligent careful attitude to the socialization of each person creating the common good, which is facilitated by technological progress. This approach is measured today by the index of inclusive development of society (World Economic Forum), and its replication requires the development of inclusive thinking in all countries of the world.

The formation of inclusive thinking is the result of a person's aspiration for co-creation aimed at the formation of participatory Being, based on the need for creative joy from the joint creation of a unique product, capable of overcoming the negative effects of competition. This approach, where the project of self-creation of a person-Creator is unfolding, revealing the goal, means and measure of social development, becomes the basis for the formation of inclusive thinking. It is based on a "retrospective-prospective analysis of self-existence", where reflection on development occurs both in the process of comparing one's achievements in a spatio-temporal retrospective, and in reliance on the awareness of oneself as part of the spiral of human development – in the process of self-identification of the individual with ancestors and descendants, where its uniqueness is nurtured.

Inclusion as a form of modern thinking not only reflects the generalized vision of reality by each member of the community, but also forms a holistic idea of a person, integrating his current image of the multifaceted Other into a socio-cultural retrospective.

The theoretical and practical significance of the study is determined by the development of a methodology for understanding inclusion as a complex phenomenon that is widely represented in culture and has significant value-semantic potential for its influence on overcoming the processes of social destabilization in the modern world. Understanding the essential foundations and mechanisms of inclusion as part of the system of ideological universals of culture reveals its system-forming potential, which is particularly relevant in the situation of devaluation of traditional values and the lack of effective mechanisms for strategic management of the formation of new ones. The strategy of social design requires the development of adequate tools for overcoming social crises, where the possibilities of inclusion as a culture of effective interpersonal interaction are given a significant role. The study reveals the prerequisites for the formation and main stages of the deployment of inclusive thinking, describes the effects of its impact, which allows extrapolating these findings to different areas of knowledge in order to provide a sufficient methodological basis for understanding the mechanisms of the formation of a fair community.

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