

Inclusion as a Modern Cultural Universal: Reflection and Conceptualization

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Abstract

This paper is relevant due to the need to find the mechanisms of overcoming social destruction caused by people's current personal alienation of the 'Other', as well as alienation of oneself as 'Another'. The problem is considered in the context of the modern society's growing need for the creation of a community that adheres to diversity and inclusive values as integral conditions of individual existence. The concept of the evolution of inclusion as a modern culture universal, presented in the paper, expands the ideas about it and its addressees. The author emphasizes that the subject of inclusion is absolutely every human in need of self-realization in the society, a career of unique features and precious for the progress of human civilization. The authors emphasize that every born human is the subject of inclusion with the need for social realization, as the career of unique individual features which are the highest value for the social progress of human civilization. The authors urge to draw the attention of the scientific community to the lack of systematic reflection of this phenomenon, which manifests itself today in all areas of activity in the global format. This approach allows us to trace the formation of inclusion as a modern cultural universal, which this work is devoted to. The main instrument of the formation of inclusion is the creativity that actualizes its new perception as the process of getting the creative joy from the joint co-creative artistic activities that contribute to the ongoing personal development.

Key words: *Inclusion, cultural universal, creativity, culture, people with disabilities, unlimited possibilities of a human.*

Introduction

The dynamics of value orientations, contributing to the establishment of tolerance ideas in the modern society, makes society comprehend the mechanisms of inclusive existence creation. Inclusion gradually acquires the features of the universal category of modern culture, bringing to the fore the importance of the uniqueness of each person and his/her self-realization for the development of the whole community (Sudakova, 2018b). At the same time there is a noticeable lack of reflection of inclusive practices both from the point of view of systemic analysis, revealing

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the universality of its sociocultural deployment, and in terms of understanding the mechanisms of its formation.

Despite the relevance of the holistic understanding of inclusion and the tools of its formation in the global format, the basis of the author's reflection is the sociocultural space of Russia with its sociocultural specificity, which is not universal, but it makes it possible to vividly illustrate the stable lopsidedness of understanding the problem in the society. The authors insist that these trends are relevant to all mankind, as the manifestation of inclusive trends has its own specificity in all countries of the world, in one way or another focusing on the problems that are the most relevant to each particular community, which is also intended to be revealed in this work. The emphasis does not allow us to see the problem entirely, even in the countries where inclusive practices are most advanced, as evidenced, for example, by their high Inclusive Development Index (The Inclusive Development Index 2018 Rankings: Norway - 1st place, Ireland – 8th place, New Zealand - 13th place, etc.).

The author's vision of inclusion is based on the understanding that all of us, born human, have the right to unfettered sociocultural self-realization. And, therefore, the subject of inclusion today becomes each person as a carrier of the uniqueness / of personality, which is the highest value of human life. Thus, the subjects of inclusion today are not only people with HIA, but also everyone else, including Others / "abnormal" for one reason or another, rejected by the society (not carrying any social threat, i.e. not seeking immoral behavior), including gifted, hard-to-fit into the usual social stereotypes.

This approach seriously changes the strategic vector of social development towards the humanization of the modern society, which aspires to the ideas of inclusion. The focus is not on any isolation, but on the idea of social responsibility of each person in the quest to create a common social good.

The authors set themselves the task to justify the position that the main tool for the formation of inclusion is creativity as a process of affirming the value of personal origin, helping to overcome the crisis of being (in the terms of J. Deleuze (1997)), both individual and generally human. The author's position is that the mystery of creativity, becoming the basis of harmonization of sociocultural communication, allows each member of the modern society, including people with HIA, gifted people and all others, being in this context "the healer of himself and the world" (p.

18), not only to cultivate its uniqueness as the highest value, but also to bring to the world the ideas of truth, good, harmony, beauty, freedom and harmony.

The authors see the following **goals** in this work: **the first one** is to reveal the nature of inclusion as a modern cultural universal; **the second** is to draw the attention of the scientific community to the importance of the existing gaps, which in itself is urgent and relevant for the modern society and should launch a mechanism to overcome this problem in the global format, because there is no doubt that the sociocultural specificity of each country requires its own researcher; **the third** is to identify the main tool for the formation of inclusion culture is creativity.

Updating the Problem of Inclusion Perceptions in the Modern World

The modern understanding of inclusion does not have any unambiguous idea, which greatly interferes with its adequate perception. However, the main problem, in our opinion, is that most people still understand inclusion only as a process of incorporating people with different disabilities into the educational space, heaping on this approach with serious criticism. Traditional approaches to education are described by many authors (Dessel, 2010; Hoyles, 2010; Corbett, 1999).

This approach is taking place in many countries of the modern world, where even the United States, which has been broadcasting inclusive practices for almost seventy years, is no exception. Educational inclusion, primarily complete, constantly finds its opponents who do not take into account the importance of leading a full social life by each person, as evidenced by the conclusions of M. A. Winzer (1993).

In the United States and Canada, however, it is a major challenge to educate the children of migrants who enter the country every year for whom English is not native, which also rests with the inclusive education system. These facts are evidenced by the works of J. Wolff (2017, 2015), D. Allman (2013), R. Munck (2009), G. Köhler (2009). Social inclusion becomes ideological in nature, changing the environment in which a person exists. Political, economic and sociocultural transformations are gradually shaping a new inclusive community, where postcolonial development trends of the society play a role as well.

Reducing inequality through inclusive growth, where economic growth is an integral part of treating every member of the society fairly, is represented in the works of R. Ranieri, R. A. Ramos (2013), who assert that the country development is directly related to the inequality reduction

among its citizens. According to the authors' opinion mentioned earlier, the beginning of this development was initiated in the second half of the twentieth century. Obviously, this stage is associated with the postcolonial period of the society's development, when not only many countries declare their independence, where citizens require equal treatment for their traditions and needs, but the United Nations is developing, boosting the "viral" of inclusive practices spread all over the world.

The work of the Prime Minister of Malta, J. Muscat (2017), is devoted to the study of the inclusive labour market, he insists that the basis of the economic development of the community is a social dialogue, striving for social justice. This approach conveys the view of the European Union, formulated in Brussels in March 2017 at the Tripartite Social Summit "The Future of Europe: Charting a Course for Growth, Employment and Justice" (2017).

Reflecting on social inclusion, our priority is to reduce poverty, as well as to ensure a decent minimum income for all citizens, where society primarily cares about the most vulnerable. This approach is at the heart of the National Action Plan for social inclusion in Ireland (Social inclusion policy in Ireland, 2018), which the World Economic Forum considers to be a country with a high index of inclusive development (2018). This is very valuable, as Ireland is entering the phase of incorporating children with health deficits into a single educational space at the same time as Russia (Rose & Shevlin & Winter & O'Raw, 2010). At the heart of social inclusion policy is a person as an unconditional value of the society. The approach is now supported by many countries, including the UK (2001), Canada (2013), Norway (2019) and Australia (2018), where social inclusion is understood as society's desire to create the environment where everyone feels valued so that they can live without losing their dignity.

Gender aspects of inclusion are revealed by P. Paoloni, R. Lombardi (2018), M. Maksimović, J. Ostrouch-Kamińska, K. Popović, A. Bulajić (2016), K. Jenkins (2016). Gender is a major issue in Asia, where women are significantly disadvantaged in their right to hold leadership positions, what is more characteristic for Japan and Singapore (Human Resources, 2016; Tan, 2014). T. Supriyadi, J. Julia and E. Firdaus (2019) reflect on the problem of gender equality in the perspective of the Islamic sociocultural tradition, convincing the scientific community of the importance of reassessing female leadership "that the traditional interpretations are no longer suitable in this changing times" (p. 91).

Maori indigenous people's problem as a result of the postcolonial politics victory is the center of New Zealand's inclusive policy (Anderson & Averill & Maro & Taiwhati & Higgins, 2010), that predetermines the mechanisms for the formation of both sociocultural and educational inclusion in this country. Migration issues, being a part of inclusive politics, are at the heart of research which emphasizes that the main tool for the positive inclusion of migrants in the host society is a common language (Chan et al., 2016). However, recent works address the problems of people with mental disorders in Brazil, Hong Kong, Poland and the UK, which again bring back to the understanding that inclusion is the research subject of the problems concerning social implementation of people with health deficits (Chan et al., 2019). This also demonstrates the emphasis on certain inclusion problems at the expense of their systemic holistic understanding. At the same time, the problems of interethnic interaction from the standpoint of universal values and their implementation in education got into focus of researchers "In this regard, even though the values to be taught in schools might vary, there are universal values that are accepted by majority throughout the world" (Yiğit & Tarman, 2016, p. 341).

Thus, inclusion measures these or other problems that are relevant to a particular community, however, it forces the modern researcher to consider this problem not only in the identified contexts, but also from the standpoint of its deployment universalism, where its ideological aspect acquires particular significance.

We should note here that today, inclusion almost incessantly finds the point of its impact, invariably returning to the existing problem of human depreciation, which forms many interpretations of its definition. The kaleidoscope of existing interpretations is referred to by the researchers all over the world (Miles & Kaplan, 2005; Mitchell, 2005; Pearson, 2001; Horby & Kidd, 2001; Shemanov, 2017). All the more relevant today is the conclusion that inclusion is gradually becoming the basis of the modern man's worldview acquiring the features of universal culture.

These findings are consistent with ideas about the need for world-view transformations by (Liasidou, 2012a, 2012b; Trussler & Robinson, 2015). The universality of inclusion is borne out by the research of D. Melé and C. Sánchez-Runde (2013) as well as J. Ruggie (2013), who draw attention to the problems of cultural diversity manifested by the system of values, gender, race, ethnicity and a serious complication of the specifics of the relationship, including the workers, where the hybridity and blurring of borders assert themselves with a renewed vigor.

Reflecting on the inclusive experience of Norway, recognized by the World Economic Forum as the country with the highest index of inclusive development, let us note that the main goal of its government is to reduce all forms of inequality, where every citizen is a full participant of the development. Norway highlights the value of sociocultural development in the society where every member can participate in any event. However, even in this country, the reports show that many migrants, like the disabled, do not participate in the cultural life of the society, which literally brings the problem of inclusion back to where they started. Is this a fact proving the haphazard approach to inclusion? Where the value factor is overshadowed, the very idea of inclusion becomes weak and incapable of its full development.

However, while changing the value of each individual's importance to the development of the society is not a straightforward and rapid process, even for the countries with a high index of inclusive development, a new understanding of inclusion is gradually emerging as a world-wide universality of modern culture, affirming the value of every human being in the world where diversity is cultivated. This trend is evident in the works of varying orientations, including the study of the prospects for the development of multicultural business models (Vita, 2001; Mujtaba, 2013; Pless & Maak, 2004; Ferguson, 2004).

Financial problems of inclusion are actively reconsidered in different countries, including Turkey, according to the research by Yorulmaz (2013, 2018), which examines these problems both in the context of domestic and global inclusive policy. Recognizing the diversity not only as a universal value category (Etherington, 2019; Melé & Sánchez-Runde, 2013; Donaldson, 1996; Jhingran, 2001; Vendemiati, 2008; Johnson & Hinton, 2019) and a predetermined natural given, but also as a significant tool for the survival of modern society, one can summarize the entry of the mankind into the age of inclusion, where the society invariably strives to provide everyone from birth with all signs of the human species, unlimited opportunities to meet unique/special sociocultural needs as an integral part of harmonizing interpersonal interaction.

The epoch of inclusion as a time of inclusion in social creation for everybody without an exception is a period that goes in line with the so-called sustainable development goals set out by UNESCO in Education 2030 Incheon Declaration Towards inclusive and equitable quality education and lifelong learning for all (2015). The term "inclusion" is quite fully presented in many of them, as it affects the development of the society as a whole in many areas of human life (Hinzen & Robak, 2017).

Consequently, inclusion as a concept "pretending to be an ideological model of the future transformations of human civilization" (Sudakova et al., 2016, p. 11) is undoubtedly relevant today from all research positions in the global context. Awarded since 1996, the Madanjit Singh Prize for the Promotion of Tolerance and Nonviolence, aimed at "strengthening UNESCO's humanist mission to support peoples in today's rapidly changing and increasingly interdependent world in acceptance and understanding the rich diversity of the cultures of our world, our forms of self-expression and the various ways of displaying the human person in order to "live together, in peace with each other, as good neighbors" (UNESCO, 2013), illustrates the aspiration of the world community to promote truly inclusive ideas: «People are naturally diverse; only tolerance can ensure the survival of mixed communities in every region of the globe (UNESCO, 2018).

Although the ideas of inclusion are constantly updated, spread and rethought (Alur & Hegarty, 2002; Abawi & Oliver, 2013; Dev, 2018; Jacob & Olisaemeka, 2016; Kaur & Arora, 2014; Loreman & Deppler, 2001; Patankar & Patil, 2016), it is obvious that today there is still a situation where the emphasis on a particular problem of inclusion automatically limits the perception of it, thereby distorting its essential meaning due to the complex but universal nature that allows us to accumulate the experience and build a renewed one, taking into account the modern sociocultural reality, the prospect of "humanization" of a man.

Taking into account the fact that today we aspire to a society where every its member, including people of different ages with disabilities, as well as people rejected by the society because of any distinctive features, have the right to both merciful, tolerant attitude, and the recognition and realization of their special needs in all areas of our lives, we note that everything mentioned above is relevant not only for the self-realization of the individual, but also for the harmonization of social relations in general. The statements presented fit into the classic concept of I. Kant (1994) that "a person is not a thing, he is not to eat something that can only be used as a means; he should always and for all his actions be seen as a goal in itself" (p. 205).

Inclusive approaches challenge the society to identify the best tools for incorporating each participant into a single sociocultural space. The fact that these tools are universal and can be used in all areas of our lives significantly increases their importance in the modern world. Inclusion is gradually revealing its potential as a modern cultural universal, capable of accumulating the humanistic experience of the mankind, helping to overcome human depreciation and transmit it to the next generations. Gradual deployment of inclusion both horizontally and vertically forms

macro- and micro-levels of its formation, where all kinds of human activity become the objects of inclusive practices.

Russia on its Way to Inclusion

Considering the problem of inclusion formation as a modern cultural universal, let us turn to the reflection of its development in Russia. Raising research interest in understanding the humanization of modern Russian society by spreading the idea of tolerance to the Other by incorporating children and adults with disabilities into a single educational and sociocultural space correlates with current global trends, where UNESCO's ideas about enabling every member of the modern society to learn how to create and use the products of own creativity to build a just inclusive community (UNESCO, 2018).

In modern Russia, there is a growing interest in inclusive educational approaches, which is devoted to a sufficient number of scientific papers released in the last two decades (Malofeev, 2018; Alyohina, 2016; Akhmetova, 2013 and among others). It can be stated that this issue is considered today by domestic researchers quite closely, but rather questionable is the lopsided approach to this problem, which emphasizes only the pedagogical aspects of the inclusion of children with health disability into a single general education space.

The retreat from educational approaches was the research of several authors, including A. Yu. Shemanov (2018) and E. A. Yakovleva (2015), dealing with the cultural and philosophical justification of the social existence of inclusive practices in modern Russian society, as well as V. N. Yarskaya (2016), which explores various aspects of social inclusion. Thus, it is obvious that the study of the phenomenon of inclusion in the national sociocultural space requires a serious systemic approach, overcoming the limitations of the existing ones.

The authors of this paper emphasize the importance of the systemic cultural and philosophical reflection of inclusion as an ideological universality of modern culture, where creativity is an instrument for the formation of inclusive culture in the context of each person's awareness of the special sociocultural needs and unique individual abilities to realize them. Modern society faces a global challenge to create the best conditions to meet these needs as a necessary condition for the creation of social good.

The growing relevance of this issue is characterized by the strengthening of the position of the UN Convention on the Rights of Persons with Disabilities. Russia's support for these trends is

confirmed by the ratification of this document in 2012, as well as adding an inclusive approach to the strategy of public policy in education and culture. Despite understanding the importance of inclusive practices for Russia's social development and inclusion into strategic life-management documents (the state program of the Russian Federation "Affordable Environment" for 2011-2015; the law "On Education" 2012), note that the works devoted to the systemic reflection of this problem in the field of meaning-forming grounds for the inclusion of inclusive practices into the modern sociocultural field, in the domestic research field is clearly not enough today. At present, the semantic contours of this problem are only being drawn today.

Modern trends in the formation of culture of inclusion in Russia are associated with a lot of sociocultural, sports, economic initiatives that have become widespread in Russian society, which in general repeats the global trends. In 2017, the National Training Fund, with the support of the Fishermen's Foundation for the Acceleration of Economic Development, launched the Equality of Opportunity program, which aims to develop social inclusion in Russia as a tool ('Equality of Opportunities' Program, 2018).

At the same time, the institution of non-commercial partnerships is actively developing in modern Russian society, which has picked up the idea of sociocultural inclusion and is actively developing it. Among the most famous non-commercial partnerships of the ANO "Center for Socio-Cultural Animation "Oduhotvorenie". Their most significant project is the international charity dance festival INCLUSIVE DANCE (2017) (In total, during its existence, more than 3000 participants from 20 countries took part in it).

The social movement "Belaya trost" (White Cane, 2017) is gaining momentum, developing the philosophy of extrability as the idea of the superpower of people with health deficiencies. This organization initiated the first World Congress of People with Disabilities in Yekaterinburg, held in September 2017. There are quite a lot of projects like this in Russia today, but their systemic comprehension was represented for the first time by one of the authors of this work - N. E. Sudakova (2018a) in the monograph "Man in the Age of Inclusion. The Birth of a Co-Sympathetic Being".

The sporting aspect of inclusion was supported within Kazan action plan adopted in July 2017. This plan was the result of the 6th International Conference of Ministers and Senior Officials responsible for physical education and sports. The facts show that "we are opening the way to a new principle of social order, free from prejudice and social discrimination, based on harmony and

rejection, first of all, of our own sociocultural uniqueness" (Sudakova et al., 2016, p. 41), where "Inclusion is thus seen as a process of addressing and responding to the diversity of the needs of all children, youth and through adults increasing participation in learning, cultures and communities, and reducing and eliminating exclusion within and from education" (UNESCO, 2009). Despite the fact that the Russian community has all the sociocultural grounds for fully implementing these principles, the holistic systemic reflection of inclusion is an urgent task in Russian society.

"Limitless Opportunities": Creativity as a Path to a New Reality of Inclusion

Arguing the importance of inclusion as modern cultural universal, it is necessary to reveal the tools of its formation. In this context, the focus of attention is the creative activity of a person. The ability to create a world of culture, different from the natural, the ability to create, acting as the main characteristic of a man, has a limitless potential for the development, both of the individual and society as a whole. Despite the obviousness of this statement, it is the capacity for creativity that must be harnessed by the modern society in order to give a man the maximum opportunities for self-fulfillment in the process of creating the social good, where creativity forms «the search, practice, and experience through which the subject carries out the necessary transformations on himself in order to have access to the truth» (Foucault, 2005, p. 15), directing a man to the spiritual exaltation: «What is gained in the tension of sentiments (quality of fidelity, way of being-for-the-other, etc.) is gained in terms of elevation; for values, as we know, mount scale wise, and the Good is most high» (Derrida, 2001, p. 20).

Analyzing the state of the modern education system, it is obvious that the prevailing rationality does not develop the ability to promote the uniqueness of the personality's thinking. The most serious gap from the point of view of becoming a person is that this approach completely negates the procedural nature of creative activity, leading a person away from the feeling: «It's being on a trip. It's being subject to it as well as controlling it», the importance of which was demonstrated in the interview by the British playwright and director D. Potter (1994, p. 26). Making the learner find the ways to get the quickest end result, where both its quality and satisfaction from the process are receding into the background, modern educational paradigms replace true values of human beings with a surrogate.

Altogether, the actual task of modern education is to form a person able to express his/her own thoughts, respect the thoughts of others, have a culture of living together in the world, be sensitive to the society and act for its benefit (Tarman & Kuran, 2014, p. 294). In this context, we are certainly meaning every person, including the one with health deficits as a full member of the society. An even more serious problem is the gradual, but noticeable today, replacement of a man with a machine (Harari, 2017). What can counter a person to this process and is it possible to resist the replacement of a person with a machine?

The answer is obvious. The development of creativity puts people into a winning position. It is the ability to create that distinguishes a man not only from the animal, but also from the machine. The development of this ability in the modern world is an undeniable condition that a person will not be in the service of artificial intelligence like Leviathan, that the society in the future will attach serious importance to the uniqueness, authorship, creative products created by a man. Among actual sociocultural risks in this context, we can say that any representative of the world of people, including the severe disabled, is capable of creative activities, committed to the involvement with Others through the process of co-creation that updates and enriches the personality with meaning-forming coordinates. Creativity acts as a tool transforming self-existence, deterministic inter-subject and polyphonic procedurality. In these circumstances, it is important not only to increase social resources, but also to stimulate personal creativity to solve inclusive problems.

What secrets does the human brain hide when it comes to people with so-called disabilities, and in fact, with "limitless possibilities"? It is limitless, because unlike healthy ones, who involve all the senses and have no restrictions in functioning, only these people need to maximize the development of compensatory capabilities. We see a situation where working organs and brains are forced to adapt to the world in which they function, and it means that their development always outpaces the development of these organs in healthy people.

The miracles of brain functioning shown to us by people with disabilities, including in the field of vision or hearing, indicate that we know very little about human nature. The case of a blind programmer from Finland Tuukka Ojala (2017), processing sound information at a rate of 450 words per minute (which is three times faster than the average person), causes amazement even among high-class professionals in the field programming (not only by the way he works, but also by the degree of his professionalism) and demonstrates to us the fact that a person who has an untapped visual analyzer had to literally force his brain to "see" which allowed him to engage in

real creativity in the field of programming. Until now, the possibility of programming by a completely blind man seemed an unattainable idea, but the case of Tuukka Ojala (2017) proves otherwise.

It is almost impossible to learn not only about the theoretical, but also about the practical ability of a person to process sound information at such a speed outside Tuukka Ojala's situation. And is it worth talking about any restrictions in this case? It is obvious that the limitations that we see in people with "limited health opportunities" are stereotypes formed in the human community.

The creative act in this case is unique in its purity, because it had neither any basis from which the creator could start, nor the existing pedagogical technologies or anyone's experience. By constructing a completely new knowledge as a response to the frantic desire to engage in this type of activity, the personality literally creates his unique inner "vision" allowing to create in the area where previously only sighted people could work.

The modern understanding of musicality, overcoming the framework of the presence of physical hearing as an integral factor in the development of musical abilities of the individual, is based today on the understanding that musicality is an innate property of the psyche of any person (Toropova, 2010). It is confirmed today by the successful work of some teachers-musicians with disabled children. One of these Russian teachers - I. S. Belik (2000) - described music classes with deaf children. A unique example of the unexplored possibilities of a man is a deaf performer - percussionist Evelyn Glennie (2017), the winner of three Grammy Awards, officer and cavalry lady of the Order of the British Empire, Honorary Doctor of several British universities, completely lost hearing at the age of 11, but not only did not give up music, but reached its considerable heights and sees its purpose quite specifically: "Our mission is to improve communication and social cohesion by encouraging everyone to discover new ways of listening. We want to inspire, to create, to engage and to empower" (Glennie, 2017). Today, thanks to Evelyn Glennie (2017), the Royal Academy of Music trains deaf musicians.

A blind-deaf-dumb poet and writer, with a PhD in pedagogical sciences, a researcher at the Institute of Defectology of the USSR, O. I. Skorokhodova, (1972) opened us the world of "deaf-blind aliens" in her work (Suvorov, 2018). Her virtual universe, filled with the symbols and meanings, which has been given the opportunity to be read/heard/seen by other people, has left a mark of itself, which subsequent generations of people invariably join. Is there a more serious

recognition of the importance of individual contribution to the social than recognition of the merit by the descendants?

On the road to recognition of the value of being the Other, the question of the importance of one's own life is invariably raised, the answer to which in the context of an inclusive approach is shaped by the process of "retrospectively-promising analysis of self-existence" (Sudakova, 2012, p. 158), where "continuously reflecting, identifying ourselves with our ancestors and descendants, we find our own unique place in the spiral of human development" (Sudakova, 2012, p. 160).

Turning to the symbols and meanings of self-existence, we remind that it is the ability to create a world of symbols - to encode and recognize, to divide the world - is one of the basic skills of a man to be a person, otherwise defined as the ability to creativity. Summarizing the above, we will highlight another characteristic of creativity, significant in the context of the problem under the study; it is about creativity as an instrument of socialization / "humanization" using which it is possible to awaken previously unexplored forces to the self-actualization of the individual. Today, the number of these cases is constantly increasing, we learn about them from different fields of art and technical creativity. People with disabilities manifest themselves in different areas of life.

The world, accepting their achievements, is moving towards recognizing the value of diversity and tolerance, opening the way to a host society. A society where the basis of harmonious coexistence is the process of creative interaction - a mutually enriching dialogue between Me and YOU in the context of recognition of the uniqueness of the Other, where the value of each participant in this dialogue is beyond doubt, where dialogue is not only "a way of organizing people's lives together on our planet" (Astafyeva, 2015, p. 52), but also an instrument of creating the space of shared being (Astafyeva et al., 2017).

People with disabilities, forced to adapt to the world of people without restrictions, create their own virtual space, as if reading the call of the information age, giving a birth to virtual worlds and attracting them into the 'unknown'. Creativity is the culmination of human activity, expressing man's ability to spiritualize and create, where a man is a vessel filled with unique content, the integrity and in value of which is undeniable, but the realization of which is possible only in the process of immersion in oligochronios mania (short-term madness, K. Galen) (Inge, 1918, p. 208) or divine enlightenment. Obviously, the true act of creativity is the process of incrementing social and cultural experience, that is, the expansion of the semantic space of culture. This approach to

creative activity, as to the creation of the uniqueness of co-participation, co-experience and co-existence, is the basis of the formation of an inclusive culture of coexistence in modern society. From the point of view of dialogue interaction this approach is explored by B. I. Omodan (2019), who examines the problems of educational democratization in the South Africa and links them with the remnants of colonial politics, that certainly exacerbates the post-colonial discourse, growing new aspects of inclusion. He points out that there is a paradigm shift that leads to the devaluation of the teacher's position as the only source of value orientation and knowledge, which is being replaced by a student self-development model that improves the life for all and leads to a fair community (p.190). This model is based on a mutually enriching dialogue, which we believe is the basis of co-creation, where passive participation is replaced by the active complicity of all participants in the creative act, which is also understood in the pedagogical process as a process of active knowledge design.

It is the integrity of the creative process aimed at the birth of the co-ordinated genesis that forms the basis of the inclusive university. It is a step to the one's own through the microcosm of the Other, a moment of inclusive mutual enrichment, a reflection of the deep meaning of human coexistence, and immersion of the meanings of inclusion in the universe. All of the above requires from researchers a deep philosophical, cultural, as well as pedagogical reflection. It is possible to note the emergence of new knowledge about how limitless human possibilities are, how they will change the world in the future, how to stimulate the study and replication of this experience in the context of human entry into the space of the culture of inclusion. «It begins with the eyes. There is a saying that the eyes are mirrors into our soul. I think the eyes are the entrance portal to human life. We all want and need to be seen. Seen and accepted as we are. We humans are a social species. The fact that we still exist on this planet is largely due to our social skills. Collaboration, not competition, has brought us where we are today. And yet we are good at dividing ourselves. Into us and them. Me and you» (Larjanko, 2017). The future of humanity depends directly on the need of modern society to look at the world of all people, including people with disabilities and all other Others with "widely open eyes".

Conclusion

In respect to our claim, this paper argues that there is every reason to argue that inclusion is gradually becoming a modern cultural universal, testifying to the unconditional social importance

of all people, including people with disabilities, gifted, holders of other ethnic markers, as well as all Others rejected by the society for whatever reason. Today's sociocultural changes in the society, due to the recognition of the importance of inclusive approaches to harmonization of social development and their rapid penetration into all areas of our lives, require a systemic philosophical and sociocultural reflection, because they have a significant impact on the system of society values, acting as a resource to stimulate the unification of people in the recognition of the value of each person as the basis of the existence of mankind. Incorporating an inclusive approach into social development strategies, understanding the tools of its application, including in Russian society, not only contributes to building a future world in accordance with UNESCO's humanist goals, but also creates new opportunities for personal self-realization aimed at creating a social good.

The most significant is the understanding that in the conditions of multiculturalism, overstepping borders, hybridity, but at the same time the individualization of modern society, the concept of "inclusion" actively expands the perception of itself in both horizontal and vertical ways of sociocultural interaction, overcoming the framework of understanding that inclusive approaches are aimed at incorporating people with disabilities into the educational process. We understand that the subject of inclusion is each person as a "goal in itself" (Kant, 1994), as a carrier of unique personality traits that are of value to the social progress of all mankind. The changes that are taking place determine the importance of the search for the tools of inclusive culture, where understanding of the creative potential of the individual as a distinctive ability of the human species is actualized.

It is obvious that the purposeful concern about the development of the creative abilities of the person, turned to co-creation, contributes to the harmonization of all social processes, returning the world's aspiration to the creation of the uniqueness of being as the main value of human existence. The inclusive approach to being creative reinforces the importance of individualizing a person's unique needs in the context of recognizing social responsibility for the creation of the social good, which is most relevant in the situation caused by the mass devaluation of traditional values and the alienation of a man.

The analysis of the perceptions about the role of people with health deficits in the creation of social goods and the social significance of the products of their creativity allows us to speak about the stereotypes that are present in the society. The inclusive approach to this problem, based on the

study of the creativity of people with disabilities through "retrospective and forward analysis" reveals their "limitless" opportunities for social realization.

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