

**RUSSIAN PRESIDENTIAL ACADEMY
OF NATIONAL ECONOMY AND PUBLIC ADMINISTRATION**

A manuscript copyright

SUDAKOVA Natalia Evgenievna

**PHENOMENON OF INCLUSION IN THE SPACE OF
MODERN CULTURE**

Specialty 09.00.13 – philosophic anthropology, philosophy of culture

ABSTRACT OF THE DISSERTATION
Submitted for the Degree of Doctor of Philosophy

Moscow – 2019

N.E. Sudakova's dissertation research "Phenomenon of inclusion in the space of modern culture" was done at the UNESCO Department of the Institute of Public Administration and Civil Service at the Russian Presidential Academy of National Economy and Public Administration. Scientific consultant — Doctor of Philosophy, Professor, Olga Nikolaevna Astafyeva.

The relevance of the research topic is due to the need to overcome the conceptual vacuum in relation to the new phenomenon of culture – inclusion. This phenomenon, which has the features of an extremely complex anthropologic-social-cultural system, is now being formed as a worldview universal, able to diagnose the "vulnerabilities" associated with the problems of devaluation of Another, Different Person, first of all – of a person with health deficits, and create conditions for overcoming them.

The large-scale problem field that opens up to researchers allows us to consider inclusion through its manifestation as a form of complex thinking, asserting the unconditional value of each person for the development of the entire community. The phenomenon reveals the importance of overcoming the vulnerability of many Different ones, through which group identity is "undermined" at the level of gender, ethnic, religious, personal or any other parameters. As a measure of sociocultural experience of the complexity generation, as well as an instrument of intercivilizational modernization, inclusion demonstrates the ability to confront threats in the face of rapidly increasing gaps and differences that reinforce the need for social justice.

The lack of systemic reflection on inclusion, which is found in all existing approaches to its study, distorts the idea of its essence, which requires a full study of this phenomenon with the use of system-synergetic methodology, verified by the specifics of philosophical, anthropological and cultural-philosophical approaches.

The **object** of the research is inclusion as a complex phenomenon of modern socio – cultural reality.

The **subject** of the research is philosophical-anthropological and socio-

cultural principles of inclusion formation as a universal of modern culture.

The **aim of the study** is to substantiate the conceptualization of the interdisciplinary approach to the study of inclusion as the emerging culture of harmonization of interpersonal interaction by means of humanistically conditioned thinking, asserting the unconditional value significance of each person – any Different, also multifaceted, person — for the development of human civilization.

Research problems:

1. To identify and describe the main methodological approaches to the study of the problem of formation and development of inclusion, to give philosophical-anthropological and cultural-philosophical justification of the new cultural universal.

2. To formulate the categorical apparatus of inclusion research, to define its essential characteristics as universals of modern culture.

3. To dissect the reasons for the formation of an inclusive mindset by means of creative activity of people, aimed at understanding each other's value-semantic space and the creation of All-participating Coexistence space.

4. To reveal the prerequisites and conditions for the formation of inclusion as a culture of humanistic thinking, to identify the grounds, methods, means and stages of its wide deployment.

5. To substantiate the formation of inclusion as a complex phenomenon of the modern world, to reveal the basic principles of its formation.

6. To determine the role and place of inclusion as a culture of thinking in the formation of a new technology-driven SMART society, manifested in the context of global crises and increasing risks. To reveal the impact of human uniqueness devaluation processes on the future of human civilization and the possibility of overcoming it by means of inclusive thinking.

7. To determine the place of inclusion in the hierarchy of value-semantic imperatives of modern man and the actualization of his image as of Another, Different one.

8. To identify new opportunities for inclusive thinking, which opens up an

additional reality of *extra-ability* to the world (additional abilities of people with disabilities, which are found in the process of compensation).

9. To reveal the tendencies of inclusion formation in the Russian socio-cultural and educational space in the context of modernization processes.

10. To comprehend the problems and significant global trends in the formation of inclusion as a culture of humanistic thinking, asserting the unconditional value of each person.

11. To conceptualize the idea of transition to the host society on the basis of systematization and generalization of the results of the inclusion formation processes study as a universal of modern culture in the domestic and intercivilizational space.

The choice of **theoretical and methodological basis** of the study is due to the nature of inclusion as of an unsettled (emerging) phenomenon. The complex, interdisciplinary nature of the research methodology, based on the reflection of several blocks of scientific literature, is caused by the need to overcome the fragmentary nature of inclusion reflection, by the diversity of its definitions and continuous development. However, the preservation of the integrity of this study is due to the complex, ambiguous 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 paper uses the **methods** of hermeneutics, dialectics, phenomenological reduction, comparative studies, system-structural, synergetic and dialogical approaches, as well as historical and genetic (retrospective) analysis of philosophical and anthropological concepts.

Introduction justifies the relevance of the topic, defines the object and the subject, the research goal and objectives, presents theoretical and methodological bases, scientific novelty, the provisions submitted for protection.

In the first chapter "**Inclusion as a universe of culture: the search for theoretical and methodological foundations in social and humanitarian studies**" has three paragraphs where it presents the conceptual foundations of the

formation and study of the selected phenomenon. The factors and conditions of formation, as well as the essential foundations of inclusion as of a new ideological universal are revealed here.

Domestic and foreign reflection of cultural and philosophical development of this phenomenon is structured. The work demonstrates the global focus on sustainable improvement of the people's life level and quality measured by the index of the World economic forum inclusive development. The mechanisms of inclusive economy modeling and inclusive social policy implementation in different regions of the world are described. The concept of inclusion as the core of new humanism, nurturing the uniqueness of man in the process of co-creation, aspiring to co-existence with the Different ones. One of inclusion self-reproduction form – extra-ability — is disclosed. The paper also proves the limitations of the fragmentary approach practice to the problem of inclusion, which requires a transition to an interdisciplinary discourse.

The second chapter "**Genesis of ideas about inclusion in the context of philosophical reflection**" is an excursion into the history of philosophical anthropology formation. The work opened the forerunner of the inclusive values' formation, born by the philosophy of Antiquity and continued by philosophers of the European tradition up to the XXI century. The work fixed the dichotomy of the inclusive ideas' formation about the inferiority of a person with impaired health, which stimulated the centuries-old tradition of devaluation, leading to discrimination. Various aspects of strengthening the idea of unconditional value of each person as the only measure of inclusive reality are highlighted. The work describes a non-linear way of formation of a just community aimed at promoting the values of co-creation and co-existence, the spread of ideas of inclusion that permeate the space of socio-cultural development of society through thousands of years.

The third chapter "**Culture of inclusion as the core of the humanistic paradigm of the XXI century**" analyzes the complexity of inclusion deployment, which, like other cultural phenomena acquires the character of the environment

generating them. Various aspects of socio-cultural modernization devaluing certainty and leading to "different times" are investigated. The complexity of inclusion is considered in the context of holistic principles, recursiveness of self-reproduction, emergence and metamorphosis of development, convincing in nonlinearity and transdisciplinarity of its self-building, where socio-cultural, educational, economic and other forms of representation actively assert themselves. The spatial and temporal complexity of inclusion is presented basing on D. V. Mikhalevsky's theses on sociality of space and E. Toffler's asynchrony of socio-cultural development.

The problem of one's own identity search is actualized, where the strategy of this problem solvation reflecting the inclusive values offers "retrospective and perspective analysis of self-existence". The paper comprehends a modern person's ability to translate the image, bringing the values of personal diversity to the fore, overcoming any socio-cultural exclusion, hostility and existing opposition to any Different person. The experience of extra-ability, "service to Another", as well as the emergence of new semiotic discourses of inclusion are conceptualized.

The fourth chapter "**Culture of inclusion as a phenomenon of socio-cultural reality**" is devoted to the reflection of various aspects of inclusive thinking deployment in modern culture. It analyzes the background, characteristics, problems and prospects of inclusive education both in the modern world, and in Russia as the basic tool for achieving the UN goals of sustainable development till 2030. The author reveals the humanistic basis of social justice, where the cultivation of the personal creative essence for the common good creation is possible only in the context of one's personal growth. This principle is provided by universal inclusive education, which confirms the achievability of common goals by each participant in the educational process.

The ideas of the common good become complete in the process of overcoming the social exclusion of people with health deficits. Inclusion is seen as a policy in the field of diversity, which reveals its possibilities to transform the idea of each individual's equal contribution to the society development as a universal of

modern culture in horizontal and vertical deployment, to strengthen the values of a just community. The effects of various public initiatives in the sphere of socio-cultural design, mediating ideas of inclusion and enhancing the understanding of its importance are demonstrated.

In **conclusion**, it is emphasized that a comprehensive analysis of the phenomenon under study allowed to reveal the complex nature of inclusion as of a form of self-consciousness of modern culture, gradually occupying an integral place in the system of its universals. It is proved that inclusion tends to overcome disciplinary boundaries, growing with new forms of self-reproduction, which have independence and complexity.

In the **appendices** structured by the fourth chapter of the dissertation, the analysis of inclusive initiatives illustrating the nature of the spread of this phenomenon in modern culture is presented.

Scientific novelty of the research is the following:

- The concept of inclusion integrity as of a complex and large-scale phenomenon of modern culture is presented. The work describes the conceptualization of inclusion in different spheres of society according to the Sustainable Development Goals 2030. A system-synergetic model of inclusion research, relevant integrity and complexity of its character is developed;

- It is shown that the formation of inclusion as a phenomenon is the result of the growing complexity of the scale and importance of communicative interaction for human civilization;

– A complex nature of this phenomenon revealed: here, the holistic-network structure, recursive development, emergent transformations, fractal space-time deployment are organically intertwined and contribute to ongoing self-reproduction and self-construction of inclusion.

-- The emergence of a new phase in the development of inclusion is comprehended — the concept of extra-ability, which carries a different semantic context that complements the essence of inclusion to the integrity, from the

position of metamorphosis. It is confirmed that the multiplicity and diversity are the main essential features of inclusion, due to their similarity to human nature;

- Essential characteristics of inclusion as of an integral part of the system of universals in modern culture, reflecting the holistic and complex nature of complexity reality are revealed. The possibility of inclusion to manifest itself in all spheres of society is substantiated, to measure the personal value in any situation of social interaction. It is proved that inclusive thinking reasonably claims to be called the worldview of the era;

- The work presents a retrospective analysis of philosophical, anthropological and cultural foundations of this phenomenon formation, revealing various value-semantic components of inclusion;

- The anthro-socio-cultural nature of inclusion as of a human-sized system is substantiated;

- The role of inclusive thinking as of a tool for affirming the unconditional value significance of a person who is able to withstand large-scale socio-cultural crises, including the transition to the VI technological mode as a new stage of digitalization of all processes of life and 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, as well as to complete the existing ideas about its capabilities in the process of understanding the additional reality of extra-ability and their increased social activity, due to the recognition of responsibility for their lives;

- The large-scale layer of sociocultural reality of both Russian and global significance, manifested by various situations of self-reproduction and self-development of inclusion, revealing the transdisciplinary nature of this phenomenon, is philosophically comprehended. Stepping over the disciplinary is reflected both in the process of its development and in the context of its formation reflection and influence on modern reality. The work substantiates the complication of ideas about the importance of inclusion in the context of socio-

cultural, educational, economic and sports progress. It reveals the essence of this phenomenon as an interdisciplinary core of a new humanistic paradigm that promotes the implementation of programs to ensure fair treatment and development of opportunities for everyone in the global format;

– It is proved that adequate cognition of inclusion can be carried out only taking into account its essence as a universal of modern culture and complexity of its deployment, since its synergetic potential, which is represented on a large scale in modern reality, is the result of multilevel, invariance and unpredictability of its development. Any division into significant and insignificant aspects distorts the idea of this phenomenon essence, however, the constant balancing between the particular and the whole is a sign of inclusion complexity, triggering the next phase of its development.

Statements to defend:

1. The complex philosophical and anthropological approach to the understanding of various aspects of social and cultural reality development allowed to confirm the concept of inclusion as the value core of a new humanistic paradigm, stimulating the formation of complex thinking, gradually asserting the unconditional value of each person. This conclusion is illustrated by the ability of everyone, including everyone Different, to make a unique contribution to social development, as evidenced by situations that broadcast to the world the additional reality of the extra-capacity of people with health deficits.

2. Characteristics of inclusion as of a sociocultural phenomenon is difficult outside of a specific cultural and philosophical methodological complex, as the justification of its integrity and complexity is proven by principles of its deployment, where each new round of its recursive development is the beginning of the next phase of acquiring its independence, complexity, unpredictability and openness of the future changes in the center of which there is the adoption of the unconditional value of the person and fair treatment he or she needs in the social implementation, including the vulnerable Different.

3. Meaningful replication of inclusion as of a humanistic form of thinking, and therefore, the use of its powerful synergetic potential is possible only with the understanding of its integrity, where overcoming the problems of exclusion of a Different one exclusively by educational or any other methods significantly reduces and sometimes completely distorts the idea of its possibilities.

4. Modern socio-cultural changes show a holistic, invariant, self-developing nature of inclusion, implemented in all spheres of human existence, where the union of inclusive efforts stimulates the coherent effect of humanistic ideas' development as the basis of a just community, progressively developing in all spheres of human activity, in the center of which there is the recognition of responsibility for oneself and every Different one.

5. With the increasing need to overcome the economic reductionism that affects the technological development of society and results in significant risks, the gradual formation of an inclusive mindset complexity fosters transition towards open and self-developing society which is defined as SMART because it implies smart careful attention to the socialization of each person, who builds the common good and promotes technological progress. This approach is measured today through 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.

6. The formation of inclusive thinking is the result of human aspiration to co-creation, aimed at the formation of participatory Being, which is based on the need for creative joy from the joint creation of a unique product that can overcome the negative effects of competition. This approach, which unfolds the project of self-creation of man-the Creator, revealing a goal, means and measure of social development, becomes the basis for the formation of inclusive thinking. It is based on the "retrospective-perspective analysis of self-existence", where the reflection of development takes place both in the process of comparing one's achievements in space – time retrospective and in reliance on the awareness of oneself as a part of

the spiral of human development — in the process of self-identification with ancestors and descendants, where its uniqueness is fostered.

7. The modern reality is conditioned by the uncertainty of socio-cultural development, significant intergenerational and intragenerational gap, contributing to the large-scale depreciation of the human being, which requires the development of new ways to overcome it. Inclusion reveals the ability not only to measure the depth of the problem, but also to solve it in all directions of the value-semantic spatial-temporal deployment, affecting the person and his being, which confirms its formation as a worldview universal of modern culture.

8. 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 view of the person, embedding his / her actual image of the multifaceted Different in the socio-cultural retrospective.

9. The humanistic potential of inclusion is limited by its essential binary, which is revealed at the meeting of value-semantic imperatives of local and universal character, which not only requires balancing mechanisms, but also, each time creating a new round of counteraction, ensures the evolution of the human community. Stabilizing the situation for a limited period of time, inclusive thinking, each time addressed to a specific unique situation of personal development, provoking a reaction of separation, creates the basis for the next stage of self-development of the individual, society and culture.

10. Failure of philosophical understanding of inclusion as the core of a new humanism that will strengthen the value of the importance of human rights at all levels of human activity, not only leads to social development stagnation, but also contributes to the onset of the next stage of economic reductionism and technological dependence of society on the products of collective intellectual creativity, leading to global enhancement of new forms of discrimination, manifested in the displacement of its labor market. This problem cannot be solved without the recognition of the unconditional value of each person, including any

Different one by the entire human community and the provision of opportunities for his/her effective development.

The theoretical and practical significance of the study is determined by the development of a methodology for understanding inclusion as a complex phenomenon that has a significant value-semantic potential for overcoming the processes of social destabilization. Understanding the essence of inclusion as a worldview universal of culture reveals its system-forming resource, which becomes relevant in the situation of devaluation of traditional values and the lack of effective mechanisms for strategic management for the formation of new ones. The substantiation of necessity of inclusion of people with health deficits into active social interaction that will allow to reduce social loading on modern society, having provided possibility of their worthy existence is presented.

The study reveals the prerequisites for the formation and the main stages of inclusive thinking deployment, describes the effects of its impact, which allows us to extrapolate these findings in different areas of knowledge in order to provide a sufficient methodological basis for understanding the mechanisms of formation of a just community. The materials of the dissertation can be used as a methodological foundation for educational, economic, social and cultural research on the problems of implementation of the 2030 Sustainable Development Goals in all spheres of society. The results of the study make it possible to supplement training courses in philosophical anthropology, philosophy of culture, various aspects of management in the field of inclusive education and in the social sphere.

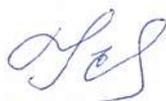
The validity and reliability of the study results are confirmed by the validity of the basic provisions, consistency and logical presentation of concepts, extensive source base of the study.

The results of the study are reflected in 74 publications with a total volume of 51.3 print-pages, including 3 monographs. 16 papers were published in the leading peer-reviewed journals recommended by the HAC of the Ministry of science and higher education of the Russian Federation, of which 8 – in journals from the RANEPА list; as well as 2 works in English were published in journals

indexed by Scopus, WoS. The main provisions of the research have been presented to the scientific community at all-Russian and international scientific conferences, including three conferences in English: 1) 5th International Conference on Education, Social Sciences and Humanities, SOCIOINT 2018. 2–4 July 2018 — Dubai, U.A.E.; 2) 5th International Multidisciplinary Sciences Conference on Social Sciences and Arts. SGEM 2018. 26.08.-01.09.2018. Bulgaria, Albena; 3) 4th International conference on advances in education and social sciences. ADVED 2018. 15–17 October, 2018 — Istanbul.

The thesis consists of introduction, four chapters, uniting 11 paragraphs, conclusion, list of references of 580 sources, including 139 works of foreign authors and applications. The volume of the dissertation is 440 pages.

23. 09. 2019 г.



_____ N.E. Sudakova