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**INCLUSIVE CULTURE AS THE BASIS FOR THE ACCEPTANCE
OF PEOPLE WITH DISABILITIES**

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Abstract

The urgency of the study is determined by the need to address the problems and prospects for the development of inclusive education in accordance with the requirements of the Federal Education Law. The authors of the presented article among all problems singled out a socially significant problem for people with HIA among all problems. It is a problem of forming an inclusive culture among citizens in the surrounding society: educational, social, socio-cultural, architectural and construction. The results of the research are aimed at developing an adequate and accessible environment for each person with HIA and disability, implemented by each citizen with an inclusive culture formed by him, which is the basis for creating an inclusive society and inclusive educational space.

The main methods for investigating this problem are: questioning, observation, interviews with persons with HIA, parents, citizens, students - volunteers of special defectology education departments, primary classes of Dagestan State Pedagogical University, teachers, teachers and defectologists of mass, inclusive and correctional schools in the North - The Caucasian Federal District. On the basis of theoretical and practical analysis, the problem of the need to form an inclusive culture among citizens is revealed, as it is the basis for acceptance by all citizens of persons with different nosologies in the surrounding society and an inclusive educational space, and for this we propose various forms of work aimed at forming an inclusive culture among the population.

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Keywords: Inclusive culture, persons with HIA, disabled people, accessible environment.

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1. Introduction

The modern society faced the need to introduce a system of inclusive education in a mass educational environment where normative children, gifted children and various categories of children with disabilities and disabled people are included in the training. The organization of such an included in the educational society, various categories of children, was supposed to start with an elementary school. The implementation of this project highlighted a number of problems needed for the solution. This is the creation of an accessible environment that requires sufficient funding to accompany the educational process with special adequate technical means that ensure equal conditions for all categories of children included in inclusive education. To support inclusive education, there was a need to train, retrain and improve the qualifications of all participants in the process: educators, psychologists, children and parents of a mass school for accepting children with disabilities and disabled people. The first results obtained with the help of observational methods and conversations revealed the problem of the need for educational work among the population on inclusion in education, specialists, defectologists, since almost 100% of the respondents did not know what inclusion in education was and only about 40% explained the concept of inclusion as all inclusive, received during the registration of tourist permits from the information of tour operators of companies.

The first experiments of mass creation of inclusive schools on the basis of general schools revealed the most significant problem for inclusion. This is the lack of an inclusive culture among the mass population in the surrounding society: parents of children with normative development, teachers and teachers who, in their pedagogical activities, did not have experience with people with limited health opportunities and assumed that their education is possible only in special educational organizations, medical-pedagogical and social-rehabilitation centers. Our volunteers from among the students monitored the inclusion of citizens, that is, to identify the relationship of the surrounding society to children and persons with HIA in children's clubs, cultural centers and other institutions of mass visits to the population. The results of the monitoring revealed a number of problems: the lack of knowledge among citizens about interaction, about communication with persons with disabilities: deaf, blind, with musculoskeletal disorders (cerebral palsy), Down's syndrome, autistic spectrum disorders, mental disorders. Lack of knowledge among specialists: architects, builders, who created the architecture of buildings and conditions for recreation, leisure, travel around the city and transport and entertainment for the mass population. In all the above-mentioned facts of the organization of the society, there is no specificity and adequate solution, taking into account each category of persons with HIA, which limits the possibilities of their mobility and prevents their inclusion in active participation with all population groups. It was revealed that many parents do not want their children to participate in the norm or were with children with HIA in one common space: game, educational, cultural and leisure. It was found that the population lacks the necessary level of the inclusive culture formed and this negatively affects the development of the entire inclusive space in society. The understanding of inclusive culture and its interpretation among researchers varies from broad to narrow. Some view inclusive culture as treating people with HIA and people with disabilities broadly covering all levels of relationships, or in the narrow sense of interpersonal interactions in the inclusive space of an educational organization or in the family. We consider the problem of the formation of an inclusive culture in its integral understanding, where it is inherent in every person and its culture of relations

is not dependent on, or limited to, a society of a particular society or educational organization, or regional policy. The general inclusive culture is and must be formed in every person, regardless of place of residence, educational organization or work, or society. And this culture is a manifestation of morality, morality and spirituality for people with disabilities and disabled people. Individuals with HIA and disabled persons must be accepted on an equal footing, the ability to engage with them in relationships, using accessible information and communication technologies for this, which is the basis for social adaptation and integration into society in broad sense of the word.

Therefore, we developed a methodology for the formation of a common inclusive culture in all segments of the population, beginning at an early age at all levels of human upbringing, recognizing that a person with disabilities is the same as everyone else.

2. Problem Statement

A retrospective analysis of the conducted researches and main literary sources revealed the following directions in studying the issue of the formation of inclusive culture in the modern Russian society. Studies conducted in the context of this problem have revealed the following trends in its study:

1. In the study, Starovoyt (2016) outlined approaches to the definition of definitions of the concept of "inclusive culture", describes methods of forming a tolerant attitude toward people with disabilities in preschool and school age.

2. Practical guide "Indicators of Inclusion", developed by Tony Booth (2007) and Mel Ainscoe led by the founder of the Center for the Study of Inclusive Education, Mark Vaughan (Bristol, England), which identifies three related aspects that reveal the most significant directions in the development of inclusive culture as a condition for the implementation of inclusive practices and policies in educational organizations. British experts have considered these aspects as the sides of a versatile triangle that rearranges the "axes", which set the thinking vectors for the reform of schools in a broader sense, and the aspect of the formation of an inclusive culture laid in the basis of a triangle (as cited in Bazhukova, 2013).

3. University of Stockholm researcher Ulf Johnson noted that education can be called inclusive only when the child is included in the culture of the educational organization and identified three types of culture: culture of learning, care culture, peer culture (as cited in Mallaev, 2015).

4. In the study of Kolokoltseva (2012), components of the development of moral feelings of children of primary school age are distinguished: motivational-need, value-semantic, behavioral-volitional as criteria for assessing their moral development.

5. Richard Rieser for the organization of successful inclusive practice offers the following technology, including issues of understanding disabilities in education programs, the use of achievements and positive images of people with HIA and disabled people, the search for and development of approaches to joint learning and helping each other, training in understanding of children with HIA, recognition of their rights and opportunities (as cited in Mallaev, 2015).

5. In her research, Alekhina (2014) considered the principles of inclusion in the context of educational practice, as well as psychological and pedagogical aspects of the study of inclusive education in the practice of master students.

6. The study of history, methodology, practice, continuity at all levels of inclusive education, the formation of accessibility and interaction in inclusion are examined in a number of Russian studies. Scientists Alekhina (2014, 2015), Mallaev and Bazhukova (2016), Sheveleva (2014), Mallaev and Abdullaev (2017), Bazhukova (2017), Popova (2014), Sigal (2014) and others. The analysis of literary sources in the study of inclusive education of persons with disabilities and disabled people mainly concerns the problems of creating an accessible environment, organizational, methodological and psychological-pedagogical support for teaching, upbringing, correctional and rehabilitation work, normative and legal, general inclusive culture and education as a phenomenon in Russian society.

3. Research Questions

How to form an inclusive culture among citizens in the surrounding society?

4. Purpose of the Study

The results obtained in the study made it possible to propose a system of work and recommendations for the formation of an inclusive culture among the population and especially parents of normative children, future educators who devoted themselves to working with people with HIA and disabled people.

5. Research Methods

In order to study the state and possibilities for the development of inclusive education, we used a retrospective analysis of psychological and pedagogical and specialized literature, the historical experience of the established practice and experience of the foreign and Russian, and especially in the issue of the formation of an inclusive culture among all participants in this process. Another method of research was the method of interviews with members of inclusion teachers, psychologists, and those who have decided to work with children with disabilities and persons with disabilities in an inclusive educational environment, as well as the method of surveillance in society, where the processes of inclusion arose spontaneously in the children's clubs, cultural centers, transport and in the educational process of an inclusive school. The study covered more than 1,029 respondents of the participants in the project of the Presidential Grants Fund North Caucasus Resource Center for Inclusive Education "Sozvezdie". Among the respondents were educators, teachers, teachers, parents, children with HIA and normative children. It was revealed a number of factors supporting the need to address the problem under investigation: a lack of social education of the population on inclusion, social adaptation of children in an inclusive environment, lack of knowledge about adult communication possibilities and children are normal children with disabilities and persons with disabilities in society and specially organized an inclusive space, collaboration skills and interaction of all subjects of inclusion: adults and children, the parental community, employees of children's clubs, various centers and other children's institutions. Volunteer students, as well as during conversations with parents with children with various nosologies, revealed cases of aggressive behavior of adults to children with HIA and their non-inclusion in the common society for joint participation in various activities. Revealing the practice of negative societal attitudes towards children with HIA and invalids confirms that in society there are no inclusive moral values and humanistic cooperation relations. All that constitutes an effective framework that determines new inclusive values for participants in inclusive educational organizations that

will transfer them to everyday life and the surrounding society and serve as an example to all participants of the civil society forming the basis for mastering the practice and skills of an inclusive culture. From the above analysis of the literature, we see that the scientists of different interpretations of the concept of an inclusive culture as a distinct philosophy that values knowledge on inclusive education and the responsibility taken and divided among all participants in the process (Starovoyt, 2016).

We treat this definition with respect, but we see in this conclusion only a part of the inclusive culture characteristic of an inclusive educational space, but very important for the implementation of the new education paradigm. In our understanding and the results of the study, we found that an inclusive culture is embedded in a common human culture and is part of it and, basing on its common culture, strive to gain new knowledge in this field, but this knowledge becomes the basis for manifesting an inclusive culture. As the practice of the research for the formation of civil consciousness in the field of inclusive culture is necessary to build some in our understanding of the methodological grounds: 1) a system of education, information and communication framework for the transfer of expertise on inclusion culture in the surrounding civil society, educational space, interdepartmental interaction of ministries education and science, labor and social protection, health, culture, architecture and construction transport, mass media and press; 2) implementation of a methodical system for transferring knowledge, practices and opportunities of inclusive space in a traditionally developed society, training in interaction skills, cooperation with special means of communication with persons with HIA under various nosologies in children and adults through lectures, talks, debates, discussions, social -psychological trainings, mass inclusive events using media; 3) the formation of positive motivation for the adoption of persons with disabilities into the inclusive society on the basis of highlighting the possibilities of their achievements in various professions, education, science, culture, sports, art, etc.; 4) monitoring among the population, service workers, educators, entrepreneurs, parents, with the help of sociological surveys, interviews, questionnaires, mass indirect observation with the help of volunteers for the processes of inclusion occurring in inclusion. For example, in order to intensify the inclusive process with persons with complex health nosologies such as blindness and deafness, in conjunction with the "Unity" foundation, a project was implemented to train volunteers.

6. Findings

The study revealed the problem of the lack of an inclusive culture in most of the population, which requires its solution in general for organizing the entire inclusive space. We found that the majority of the population does not know about the opportunities for people with HIA and disabled people to be included in a single society: in education, joint work and leisure, tourism, and some have ideas but do not have the communication skills to interact, collaborate and accept on an equal footing in your community. Along with this, the negative attitude of peers and adults towards people with disabilities and disabled people was revealed. This we explain by the lack of knowledge and, most importantly, the lack of a common inclusive culture. The problem is aggravated by insufficient educational work, awareness of the population by means of mass media about the opportunities and achievements on the life path of people with HIA and disabled people. The transition of the Russian society to democratic development gave the individual freedom from ideology, but, moreover, destroyed the upbringing of moral values, growing up in this period, in accordance with the principles of humanism and equal treatment of all members of the society. Therefore, when

building inclusiveness, it is necessary first and foremost to build a methodology for the formation of an inclusive culture consistently on the principles of: enlightenment, awareness, education and training of inclusive knowledge, development of skills and morals and principles of ethics and humanism, equality and tolerance, etc. The basis for the formation of basic concepts of inclusion is the work of specialists in defectology in support of methodological support: explanatory work, raising courses, a lecture hall for the population, preparation of benefits for the population on inclusion issues, conducting socio-psychological training, role-playing games to learn its role in inclusive environment. The conducted research shows that for the formation of an inclusive culture it is necessary to use various methodical methods of working with the population previously we described them above, but in the cities publicly hold holidays: International White Cane Day, International Day of the Man with Down Syndrome, Day of the Deaf ", etc. where specialists using mass media will tell the population about the achievements of these people about their interaction with them, what difficulties they are experiencing in society.

7. Conclusion

The research presented by us in the article reveals the problem of the formation of a general inclusive culture, offers methodological grounds for its solution and the principles of implementing the tasks of providing the population with special knowledge and skills of interaction at various levels of organization of inclusive space. We tried to make a contribution in understanding the definition of "a general inclusive culture." This problem is complex and little studied for the modern Russian society and requires a multidimensional study of it. The aim of the study was to identify in practice the state of a general inclusive culture in the broad sense of the word for participants in an inclusive society, considered in work for various categories of people with disabilities and disabled people in an open society, educational, social and other. The results confirmed the urgency of the problem in that an inclusive culture is considered by researchers specifically in certain inclusive areas, for example, mainly educational inclusion. But, at the same time, its general basis in the context of a part of the general culture is not sufficiently considered. Therefore, there is a need for a comprehensive study of the phenomenon of a common and multifaceted understanding of an inclusive culture. The conducted surveys, interviews, and results obtained by the methods of questioning and observation showed that society does not unequivocally accept inclusion in the context of understanding the general culture, but as a basis for the development of a system of inclusive education. And this, as we stated, is connected in general with the problem of inclusion in all spheres and types of activity, and its solution is possible when forming a common inclusive culture among the entire population. Thus, the study of this problem is relevant for the organization of all inclusive space. We can assume that the formation of an inclusive culture as part of a common culture for all citizens will positively affect inclusive education, create an accessible environment, accept all people always with disabilities and people with disabilities on an equal footing, and will educate moral scrapers among the younger generations as the basis for the development of universal human values, civic consciousness and society in the country.

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