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FORMING AN INCLUSIVE CULTURE AMONG PRE-SCHOOL TEACHERS

The inclusivity constructive ideas actualize the priority of the general human values. In the context of neuroscience they put into practice the resources search resources, the use of which contributes to socio-memotional learning, ensuring the imperative that the individual becomes a "mother of all speeches", actualizing the need for an inclusive individual's culture.

The article's aim is to reveal theoretical aspects of future educators' professional readiness in the neuroscience context for the implementation of an inclusive culture. The dissemination of inclusive ideas in the educational space radically and irreversibly changes it, revealing broader alternatives not only for people with special needs (developmental disorders, minorities, handicapped, etc.) but also for those with special needs. This is not only for those with special needs (disabilities, minorities, geriatric patients, etc.), but also to open up the gaps in the current educational systems (mass and special). Inclusive culture is not an exception, especially the problems of its formation in the system of pre-school education institutions. Therefore, the formation of an inclusive culture for future educators is important and urgent. It is advisable to investigate the so-called "inclusion points" of pre-school teachers' readiness to interact with each other in an inclusive environment, i.e. to understand the system for the sake of humanity. The educator is responsible for ensuring that this point is made in relation to the pre-school children. The basic principle of an inclusive culture is as little external as possible and as much internal differentiation as possible. Neuroscience is a complex of scientific disciplines that study the nervous system at various levels. In terms of forming a future educators' inclusive culture in the neuroscience context it is necessary to pay attention to the education's inclusive value of defining an educational relations' new paradigm. Its guide is the education's humanistic nature, outlined in the principles.

Key words: *inclusion, inclusive practice, value- and attitude-based inclusive culture, inclusive values, educator readiness, inclusion index.*

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ФОРМУВАННЯ ІНКЛЮЗИВНОЇ КУЛЬТУРИ У МАЙБУТНІХ ВИХОВАТЕЛІВ ЗАКЛАДІВ ДОШКІЛЬНОЇ ОСВІТИ

Конструктивні ідеї інклюзії актуалізують пріоритетність загальнолюдських цінностей, а й в контексті нейронауки пошуків ресурсів, задіяність яких сприяє соціально-емоційному навчанню, забезпечуючи імператив того, що особистість постає як “міра усіх речей”, актуалізуючи потребу у становленні інклюзивної культури особистості. В статті розкрито теоретичні аспекти професійної готовності майбутніх вихователів в контексті нейронаук на предмет впровадження інклюзивної культури. Розповсюдження ідей інклюзії в освітньому просторі кардинально й незворотно його змінює, розкриваючи доволі широкі альтернативи не лише для осіб, у яких особливі потреби (порушення розвитку, ментальні, обдаровані та ін.), але відкриває вразливі місця тих систем освіти, що існують нині (масова та спеціальна). Не виключенням є інклюзивна культура, зокрема проблеми її формування в системі закладів дошкільної освіти. Тому питання формування інклюзивної культури майбутніх вихователів важливе та актуальне. Доцільно дослідити так звані “точки відліку” готовності вихователя ДНЗ на предмет міжособистісної взаємодії дошкільнят в умовах інклюзії, а саме ламання системи заради людяності. Цей момент повинен забезпечити вихователів по відношенню до дошкільнят. Основний принцип інклюзивної культури – якнайбільш менше зовнішньої і якомога внутрішньої диференціації. Це питання ретельно розглядає нейронаука як комплекс наукових дисциплін, які вивчають нервову систему на різноманітних рівнях. В аспекті формування інклюзивної культури майбутніх вихователів в контексті нейронаук варто звернути на інклюзивну цінність освіти, визначаючи нову парадигму освітніх відносин. Її орієнтир – гуманістичний характер освіти, розкритий у принципах. Вважається, що Одним з пріоритетних завдань в провадженні інклюзивного вміння поводитися у суспільстві в процесі впорядкування навчання є наповнення його власним життєвим досвідом через призму інклюзивної культури усіх співучасників навчального процесу.

Ключові слова: інклюзія, інклюзивна практика, ціннісно-смыслові основи інклюзивної культури, інклюзивні цінності, професійна готовність вихователя, індекс інклюзії.

Formulation of the problem. Transformation changes are inherent in the modern civilization, because it is in a very difficult environment of integration and globalization. The point is that modern society is undergoing a process of radical change in value orientations and social ideals. This has led to a confusion and a reassessment of many values. As a result, there is a complete disorientation, a decline of morality, the disappearance of ethical norms, and a lowering of the cultural level of the individual.

Ukrainian culture today, together with other countries, is facing major problems with its

modernisation. Ukrainian culture is therefore going through an evolutionary phase of introducing inclusive practices. Inclusion is based on the concept of “normalisation”. Its tendency is that the life and the way for people with disabilities to live and live their lives as close as possible not only to the conditions but also to the individual’s lifestyle. Therefore, the social adaptation and social inclusion of children with special needs requires quality organization of their educational space and an inclusive approach. Similar problems are affecting pre-school education today. Its humanistic development requires systemic changes

based on inclusive values. The place of inclusive culture for pre-school teachers is determined by the structure of pre-school educational activities, This requires, for its implementation, a certain knowledge's amount and the joint work's intellectual development of the second and first signalling systems (Demchenko, 2021; Melnyk, 2021; Melnyk, 2019; Sheremet, 2019).

Research analysis. The analysis of recent studies and publications shows that an inclusive culture needs to be taught to develop the potential, contributing to the professionalization of specialists. The scientific roadmap of national (Kolupaieva & Taranchenko, 2016; Diatlenko, 2018; Myronova, 2007) and foreign (Loreman, 2007; Rydnak et al., 2000; Tomlinson, 2001) researchers, who have addressed the issue of inclusion either indirectly or indirectly, allow us to conclude that a foundation has already been formed for the formation of a person's inclusive culture.

One of the priority tasks of inclusive living skills in the learning process is to build on their own lived experience through the prism of an inclusive culture of all learners. This refers to the formed type of informed public opinion, in which the notion of 'invalid' has at times meant "unfit for action". For the state, which was forced to spend some money on them, these people were retained. Particular disadvantages in everyday life were also faced by people in need, as a result of which this category of people was treated preferentially and undeservedly (Akatov, 2003). Therefore, today's society needs to learn to "accept each of its members as they are", to "develop a sense of dissatisfaction with the dissimilarity of others" (Nigmatov & Valeeva, 2013). In this case, the problem of cultivating tolerance towards people with disabilities, the level of sophistication of others, the development of interest, trustworthiness and importance towards them can be considered solved.

The following material on the formation of an inclusive culture for pre-school teachers is an attempt to provide a framework for a series of studies that already exist in this field, and contribute to a further analysis and discussion of inclusive culture's theme in the field with a focus on inclusion and more pragmatic practical activities and strategies in a given vector of individual's cultural values.

The aim of the work is to reveal theoretical aspects of future educators' professional preparedness in the neuroscience context for the implementation of an inclusive culture.

Presenting main material. Inclusive culture as a modern and innovative trend is now widely discussed in academic circles. What does the notion of "inclusive culture" mean? The new Dictionary of Philosophy

defines "culture" – (from the Latin "cultura" – the cultivation of the body) – cultura – treatment – education, enlightenment, development, education), a historically specific level of growth of the community, creative energy and talents, endowment of a person, the types and forms of organisation of people's lives and activities, their interrelationships and the material and spiritual values they create (Gritasnov, 2003). On this basis, the following definition can be given: Inclusive culture is a level of community development, which is expressed in a kind, humane, safe attitude of people one to one, where ideas of cooperation are shared, The development of all participants in the educational process, where the value of each is the basis for overall achievements, is stimulated, and inclusive values are formed. Inclusive values are the most important components of an inclusive culture with norms and ideals.

The essence and meaning of the concept are also revealed by educational and community communities, taking into account the meaning of inclusion as a process of children's genuine inclusion who are characterised by a specific psycho-physical development in an active community life. In this case, however, he is needed by all members of society. A child with special needs has a defined way of life due to the circumstances. It is interesting for the child and the people who care for her, as long as the disturbances are dealt with within the framework of the social concept. As a result, the essence of the main message of the inclusion process is: "Everyone is welcome here!" Good citizenship is the basis of an inclusive culture. The modern pre-school teacher conveys openness of character and readies to share the spiritual and the material. He is able to give a small part of himself to others, shows a talent for sharing a warm, sincere communication with people regardless of their views and opinions. Goodwill as a personality trait – the ability to wish people well, to do good, to display a friendly attitude towards all on a courageous basis. Kindness is the reason why the modern pre-school acquires the status of inclusive. The virtue of the preschool teacher must stem from the purity of conscience or goodwill, that is, when the person lives in harmony with himself/herself and the outside world. He is obliged to be pleasant at all times, ready to be supportive, helpful and sympathetic to both the child and the persons concerned. It's his way of life. It is quite obvious that kindness is considered a person's positive quality, especially for those who work with people.

Despite its paramount importance in relation to attitude formation, goodwill is not associated with success in the same way as courage. Indeed, compared to other elements of an inclusive culture, goodwill is

one of the greatest tools for ensuring professional success, as it is a constant work on oneself and one's relationships in society. Therefore, the modern pre-school teacher is already obliged to use the inclusion index - a self-monitoring mechanism. Its aim is to help each teaching team to be not only operational but also innovative, enriching pedagogical practice with inclusive values. The inclusion index analyses the school's status, revealing additional possibilities and identifying new resources. The school is also able to provide support for each child and create the conditions to cooperate with the educators in a meaningful way.

In the new environment of a developing information society, a single nationwide education strategy is being developed, and inclusive values in the system of the future educator are socially embraced. These are attitudes and approaches that ensure successful learning and development of all pre-school children, as well as an educational resource, which encourages everyone to feel part of the whole by fostering the development of creativity and initiative of both children and their parents, educators, linking Ukrainian education with global education realities, etc. This approach now requires a major shift in value-based work processes. In particular, an inclusive culture emphasises structural values, i.e. the equality of all participants in the educational process, securing the rights of all, relying on solidarity, ensuring that values associated with mutual relationships - respect for diversity, nonviolence, trust, empathy, honesty, masculinity - are steadily developed. An important aspect of the inclusive culture of the future educator is his or her moral values, namely the domination of joy in the pre-school setting, showing love and respect for one another, trust and optimism, and showing generosity in relationships. These structural values are reflected in the indicators of the inclusion index, and the indicators are detailed with specific questions, i.e. how to incorporate this value into pre-school practice in order to give a new meaning to the life of the school.

There are many thoughts how best to support inclusive education in the context of its development and neuroscience perspectives. Today, a significant part of inclusive culture is learning about and teaching specific classes and strategies (Deppeler et al., 2010; Tomlinson, 2001; Rafferty et al., 2003). The increased awareness of emerging issues has led to a search for a clearly new focus on the development of the learning environment; particularly given the increased demands placed on pre-school education in the contemporary world (Loreman, 2007; Barnes, 1999; Mastropieri & Scruggs, 2000). This area is

an important and worthwhile consideration, but the literature on the creation of an ethical background to support this practice is still to be fully understood and is equally worthy of attention.

Inclusive culture is the most important component of inclusive education. The fundamental basis for its creation is the cooperation and stimulation of the continuous improvement of the educational community, which recognises the diversity of needs. It is supported and encouraged in society, satisfying the chances of precise measurement in accordance with the goals of inclusive education. Its lack of preparation has a negative impact on the entire educational process and does not lead to good results. It is realistic to form a visionary teaching proposition for healthy children, and children with special educational needs, but it is impossible to exclude the human factor. Druk, radio, television, and other mass media must combine their efforts to foster caring attitudes among the population towards all those who are physically or mentally handicapped in a twisted state (Akatov, 2003). Children require the most attention as not everyone is able to identify certain characteristics of their brain activity. In the learning process these can be observed through play in natural surroundings. It allows the environment and conditions conducive to learning to be identified. Planned neuroscience studies explain the corresponding neural mechanisms that contribute to the learning process through play. The extensive literature available today has confirmed the neural connectivity of various aspects of learning (Rafferty et al., 2003). Great attention is paid to learning through play. Play experience supports, encourages, and is effective in the learning process. It provides a better explanation of the teaching material. The mechanics of the game form a positive circle for all. Otherwise, each characteristic has its own neural network which is concerned with certain processes in the brain, including memory, the winemaking system, stress control, and cognitive flexibility, which are all active in the learning process. Activation of neural connections in this way prepares the child's brainwave for further growth. As a result, the feeling of joy determines the significance of what the child is doing or learning. The active involvement, social and motivational components provide the child with both the foundation and the foundation for learning throughout her/his life.

The modern pre-school is a good platform that provides a context in which effective child learning and good practice for the future educator can take place. Before undertaking the practical part of his or her life experience in pre-school education, the future professional should become familiar with the

following principles of “normalisation”, enshrined in a number of modern international legal instruments. These include the UN Declaration on the Rights of the Mentally Disabled (United Nations, 1971), the Declaration on the Rights of Disabled Persons (United Nations, 1975), the Convention on the Rights of the Child (United Nations, 1989) and others. The most important document is the UN Declaration on the Rights of the Mentally Disabled. This is the first legal instrument to recognise persons with mental disabilities as a socially complete minor who requires both legal and social protection.

Practical experience shows that reaching a high level of professionalism is a very difficult and serious problem. This often leads to a lack of verbal expression, semantic meaningfulness, emotional intensity and unrepeatability. These are the issues on which the future educator needs to work throughout his or her pedagogical activity. Many of them are related to neural networks. This issue is being addressed by the neurosciences. Therefore, analyzing the scientific works of prominent Ukrainian educators (Alekhina, 2014) and foreign researchers (Artiles et al., 2006; Baglieri & Knopf, 2004) we have seen a gap between scientific research and its involvement in the educational process. The analysis of the research itself shows that inclusion in pre-school education is insufficiently researched and new to pedagogical science. At the level of the organisation, inclusion is represented in three aspects: official efforts, professional practice and a culture that is evident in the interactions between the participants in the inclusive process, their relationships and values that are shared. An inclusive culture takes root in the organisation when all staff members share the values of human rights, openness of diversity, participation, mutual learning and dialogue with clients.

Therefore, at the current stage of the inclusive culture’s development it is possible to competently use the amount achievements of interdisciplinary scientific disciplines, including neurosciences, to solve problems which until now have been solved by practitioners in an intuitive way. In order to understand the essence of the formation’s problem of future educators’ inclusive culture, it is necessary to involve scientific analysis and methodological recommendations of different linguistic, pedagogical and psychological disciplines. Research in this area is related to the study of inclusive values in the educational space. These are not only socially accepted ideas and approaches that ensure successful learning and development of all children, but also promoting the differences between children and adults as an educational resource and helping everyone to see themselves as part of the whole by

fostering the creative initiative of children, parents, educators, connecting Ukrainian education with world educational realities, etc. On a practical level, this is a knowledge’s transfer. When we believe that learning is meaningful, the knowledge acquired in one sphere is transferred to a new, realistic environment. There is ample evidence to support the neurological changes when a sense of meaningfulness is able to provide an alternative for the transfer of knowledge and in the case of marriage of cognitive tasks (Gerraty et al., 2014).

Gerraty et al. (2014) were able to establish that active knowledge transfer is related to activity in brain regions responsible for memory-related learning process and small circularity. A reduction in the accumulated energy in the brain areas concerned with learning is seen when new knowledge is in some way in dispute with already existing knowledge.

Review the neuroscience literature. Today’s understanding how each of the characteristics contributes to the learning process is based primarily on research and appropriate models for the typical and atypical development of adults and animals. Numerous models describe the brain’s functioning, expanding the understanding of the human brain’s imaginary mechanisms. It should be noted that human and animal models are not spliced. Investigations of future educators provide insights into the workings of the cerebral cortex, which is not as sophisticated and sensitive to the effects of the environment when compared with children, which is very important. This is how the formation of an inclusive culture in the pre-school system manifests itself. With this in mind, we analyzed the available literature, admitting in many cases the presence of open questions how each characteristic influences the education of future educators and preschool children. Our research shows which characteristics (social, active, motivational, meaningful, joyful) contribute to the learning process of young educators, in fact, only a few of them emphasize the direct link between the process of play and the learning process. They allow for multifaceted information acquisition by stimulating interconnected neural networks, which are responsible for the learning process and the formation of a communication’s culture. This issue is also open to further scientific research in the field.

The formation of an inclusive culture in the pre-school is the school’s value- and attitude-base for inclusive policies and practices. It promotes educational organisation and normalises relations between the actors in the educational process (systematising perceptions, rules, attitudes, values and behaviours). These are the conditions for group stability.

The neuroscience literature demonstrates how we can use the neural framework to help us understand the meaning what we are learning. It is possible that learning new material requires the use of two kinds of neural structures of the brain: a system of delayed and rapid learning (Luu et al., 2007). The first dimension assists in dealing with new information, using an existing mental model, and the second facilitates rapid and focused acquisition of knowledge, revealing inadequacies and potential pitfalls (Luu et al., 2007).

Conclusion. So, we can state that in the modern educational space, the path to the truth, the radical change of the world and the person himself through moral and ethical virtues is connected with the phenomenon of "inclusive culture" as "integral culture of the individual". One of the most important issues from the spectrum of the development of the

essence of the individual is the moral aspect and course for good. The processes of the historical era created the conditions for the scientific study of the moral doctrines of the future educator and their interpretation not only by cultural, but also by pedagogical and philosophical thought, for which the ideals of beauty, goodness, truth, love and other worldly values are fundamental. high cost Moral competence is the competence of a person's natural qualities, and on the other hand, natural qualities are competence or not when they are combined with moral competence. In the modern educational space, the path to the truth, fundamental changes in the world and in the person himself through moral and ethical values is connected with the phenomenon of "inclusive culture" as "culture of a complete personality".

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