DOI: https://doi.org/10.34069/AI/2022.56.08.29
How to Cite:
Budnyk, O., Rembierz, M., Arbeláez-Encarnación, T.F., Rojas-Bahamón, M.J., Arbeláez-Campillo, D.F., Chinchoy, A., & Matveieva, N. (2022). Formation of tolerance in the inclusive environment of an educational institution. *Amazonia Investiga*, *11*(56), 305-319. https://doi.org/10.34069/AI/2022.56.08.29

Formation of tolerance in the inclusive environment of an educational institution

Formación de Tolerancia en el Ambiente Inclusivo de una Institución Educativa

Received: September 5, 2022 Accepted: October 12, 2022

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Abstract

In the article the results of theoretical research of the problem of forming a tolerant attitude towards people with special educational needs (SEN) are substantiated, defining the essence of the basic concepts of the research, psychological approaches to understanding the content and levels of tolerance. The following research methods were used: study of psychological and pedagogical literature, media monitoring, questionnaires and mathematical statistics. The results of an empirical study involving 226 respondents representing general secondary and higher education institutions in different regions of Ukraine are presented. The cases of disability discrimination in inclusive education were identified and the most effective measures for the formation of tolerant social attitude towards them were outlined. Based on the analysis of media resources, examples of intolerance in inclusion in

Resumen

En el artículo se fundamentan los resultados de la investigación teórica del problema de formar una actitud tolerante hacia las personas con necesidades educativas especiales (NEE), definiendo la esencia de los conceptos básicos de la investigación, enfoques psicológicos para la comprensión del contenido y niveles de tolerancia. Se utilizaron los siguientes métodos de investigación: estudio de literatura psicológica y pedagógica, seguimiento de medios, cuestionarios y estadística matemática. Se presentan los resultados de un estudio empírico que involucró a 226 encuestados que representan a instituciones de educación secundaria general y superior en diferentes regiones de Ucrania. Se identificaron los casos de discriminación por discapacidad en la educación inclusiva y se describieron las medidas más efectivas para la formación de una actitud social tolerante hacia ellos. Con base en el análisis

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different countries of the world are given, as well as dominant gender, racial or socio-cultural stereotypes that serve as barriers to inclusion. The emphasis is placed on the need to create an inclusive educational environment where all students can feel psychological comfort, understanding and mutual respect based on the generally accepted principle of tolerance – all students should study at regular educational institutions, despite difficulties or differences between them. The necessity for proper conditions for effective educational or correctional and developmental work with people with SEN, taking into account the adaptive nature of people from socially vulnerable groups, as well as mental, gender, ethnocultural characteristics of society has been proved.

Keywords: Tolerance, Inclusive Educational Environment, Secondary School, Higher Education Institution, Inclusive Education.

de los recursos mediáticos, se dan ejemplos de intolerancia en la inclusión en diferentes países del mundo, así como los estereotipos dominantes de género, raciales o socioculturales que sirven como barreras a la inclusión. Se hace hincapié en la necesidad de crear un entorno educativo inclusivo donde todos los estudiantes puedan sentir comodidad psicológica, comprensión y respeto mutuo basado en el principio generalmente aceptado de tolerancia: todos los estudiantes deben estudiar en instituciones educativas regulares, a pesar de las dificultades o diferencias entre ellos.Se ha demostrado la necesidad de condiciones adecuadas para un trabajo educativo o correccional y de desarrollo efectivo con personas con necesidades educativas especiales, teniendo en cuenta la naturaleza adaptativa de las personas de grupos socialmente vulnerables, así como las características mentales, de género, etnoculturales de la sociedad.

Palabras clave: Tolerancia, Ambiente Educativo Inclusivo, Escuela Secundaria, Institución de Educación Superior, Educación Inclusiva.

Introduction

At the present stage of humanization and democratization of all spheres of public life, the problem of modernization and improvement of the system of inclusive education in general secondary and higher education institutions is especially relevant (Ainscow, 2005; Budnyk, Sydoriv & Serman, 2022). Researchers analyze the quality of educational services in different types of schools on the progress of adaptation of a child with health disabilities and his/her inclusion in the social learning environment (Black, Bessudnov, Liu & Norwich, 2019).

The growth of crisis phenomena in society is, in our opinion, not so much of an economic nature as a decline of spiritual and human values. These factors affect negatively the attitude towards children with special needs, who require constant informal attention and care of parents, teachers, public and religious institutions. The reality of life itself raised the question of introduction of inclusive education, especially in the recent decade. In this aspect, we observe a tendency for social and / or personal rejection of the idea of teaching children with disabilities in regular schools (Vasianovych, Budnyk, Klepar at al., 2020).

Inclusive education is based on the principles of non-discrimination and diversity, effective inclusion of all applicants in educational services. However, many students in inclusive classes face various barriers (physical, mental, informational) in their education. Often these problems are soft barriers and their contribution to aspects of school stratification by social class and special educational needs (SEN) (Cahill, 2021), "an unwillingness to embrace a philosophy of inclusion or to change existing practices, an inadequate understanding of general education practices and how students with disabilities can participate in general education instruction while providing specialized instruction in unique education goals" and others. (Villegas, 2021).

Problems of tolerant treatment of people with disabilities are particularly acute in developing countries. For example, in India, less than five percent of children with special educational needs attend school (Sanjeev & Kumar, 2007).

V. C. Blândul and A. Bradea note that society still has a tendency to segregate approaches to the education of children with disabilities. In Romania, as in Ukraine, the problem of training teachers of special education / inclusive education is acute, i.e. it is about the formation of professional competencies that allow you to effectively implement an individual approach to working with students with SEN (2017, p. 337). In many countries, especially in Eastern Europe, there are a number of difficulties in achieving these goals due to the inability of modern schools

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to respond promptly and adequately to rapid changes – to introduce new educational content, innovative technologies, strategies for tolerant interaction based on personality-oriented approach.

An important aspect of inclusive education is *the existence of dominant gender, racial or socio-cultural stereotypes that characterize the mentality of a nation*. Today, there is no doubt that everyone has the right to education. However, many children with SEN in low- and middle-income countries are still deprived of educational opportunities.

The tasks of the study are (1) to study theoretical issues on the formation of tolerance in the inclusive process, (2) to present and analyze the results of an empirical study on the attitude towards people with SEN in general secondary and higher education institutions (the example of Ukraine).

Ask each of the research questions. In the methodology, the instruments used to answer each research question must be stated.

Research Methods

The *method of studying the psychological and pedagogical literature* on tolerance and inclusive education in general secondary and higher education is used for theoretical analysis of the state of the outlined problem.

The *method of media monitoring* was used to find relevant information about publications on the research problem, in particular, intolerant, contemptuous treatment of people with disabilities, especially in educational institutions of different countries.

Questionnaire method – to identify problems in educational practice, in particular individual cases of discrimination in the context of inclusion, measures to develop a tolerant attitude towards people with disabilities in society.

Methods of mathematical statistics are used for quantitative and qualitative presentation of the results of empirical research.

Instruments and Procedures

The article presents the results of an empirical study conducted in general secondary and higher education institutions in Ivano-Frankivsk, Cherkasy and Kyiv regions of Ukraine. 226 respondents of different age groups took part in the anonymous online survey. The questions of the questionnaire were about teachers', parents', peers' attitude to students with disabilities in educational institutions.

The presented research is not representative, as it analyzes respondents' attitudes to inclusion and people with SEN in secondary schools and universities. The selected sample for the survey does not allow to extrapolate its results to all groups of respondents. However, we have identified a clear trend in the relevance of the problem under research and the necessity to develop a strategy and tactics for its solution at various levels (using the example of Ukraine).

Results of Research

In the results start with each research question and present the results obtained in the investigation

Let's consider current theoretical issues related to inclusive education. For this, it is important to find out the essence of tolerance/intolerance, to determine conditional levels of tolerance in conditions of inclusion, the concept of rational tolerance, understand meanders, antinomies, and dilemmas of inclusion in a philosophical and pedagogical context, to identify the reasons for neglecting moral rules (Rembierz, 2021) and negative attitudes towards people with special needs.

The essence of tolerance

"Tolerance is an attitude to perceived cultural or physical differences between people or differing opinions" (Lähdesmäki et al., 2022). Tolerance has been framed as a sign of steady progress toward a more civilized society (Watson, 2016).

The term "tolerance" implicitly refers to something that is perceived not only as excellent, but also to some extent as negative or undesirable, which must be accepted (Klix, 2019). Tolerance is based on tolerantation of others who are "not like other people." Moreover, tolerance for other ways of life, inoculture, behavior, traditions, customs, worldview, etc. And this concept can sometimes be based on prejudice against people with disabilities, negative stereotypes or general stigma. In this case, we deal with discrimination, intolerance of others, which is the opposite of the concept of "tolerance".

> "... There are different tolerance discourses that work out differently in

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> construing "us–them" distinctions. The power of the (in) toleration discourse depends on the meanings that are deployed, the way in which these are used, and who is using them and for which purposes. Tolerance and intolerance are discourses that have different meanings which can be used for progressive or oppressive ends and therefore are not by definition desirable or undesirable." (Verkuyten & Kollar, 2021).

In the historical context, concerning wars and contradictions, "the model of inclusion and tolerance was unstable and fragile" (de Shalit, 2021). In today's world there is a change in the policy of tolerance, which is interpreted as "modification of the ethos of tolerance, from tolerance and inclusion based on indifference to tolerance and inclusion based on curiosity" (Shalit, 2021).

Tolerance is a progressive concept that helps people understand and accept each other, even if they do not share certain preferences of others. After all, tolerant people show strong will coexisting and cooperating with different opinions and views, and being tolerant of diversity (Miller & Sessions, 2005). Moreover, teaching students tolerance and developing the value of diversity is necessary for the formation of their resilience to adequate perception of certain limitations (Avery, 2002). "Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help young people to develop capacities for independent judgment, critical thinking and ethical reasoning", йдеться у Declaration of Principles on Tolerance (United Nations, 1995). Tolerance is thus ultimately a question of justice, recognizing differences, and ensuring they hold an equal position in the public sphere (Galeotti, 2002, p. 10).

In the psychological context, there are several approaches to the study of tolerance. Thus, the psychodynamic approach considers tolerance as a strategy of the subject aimed at self-regulation and satisfaction of needs, which develops under the influence of protective mechanisms. In line with the behavioral approach, tolerance is a constructed behavior of the subject that changes according to external stimuli (Herzberg, 2003, p. 20). For example, specific skills such as the ability to accept diversity. According to the cognitive approach, the emphasis is on the rationality of the structure and mechanisms of tolerance. The level of tolerance is determined by the level of development of the cognitive sphere concerning interpersonal relationships in the educational environment. Accordingly, the cause of intolerance is the orientation on subjective prejudices, stereotypes, attitudes, social perceptions, etc. Tolerance through the prism of the existential-humanistic approach is its connection with the value-semantic sphere of the personality (Nicholson, 1985, p. 55). It is also about a manifestation of the natural and social essence of tolerance.

Without making a detailed analysis of psychological approaches to the interpretation of tolerance, it is necessary to analyze the levels of tolerance, which are extrapolated to the conditions of inclusive education (Sajko & Ostrovska, 2016) (Fig. 1). Thus, the first level of tolerance is based on a person's tolerance of others, who tries to restrain his/her negative thoughts and emotions, refuses violence or discrimination, but his/her beliefs are not stable and behavior is characterized by indecision. The second level is based on the recognition of the values and rights of each individual and the third – a critical attitude to the situation based on critical thinking.

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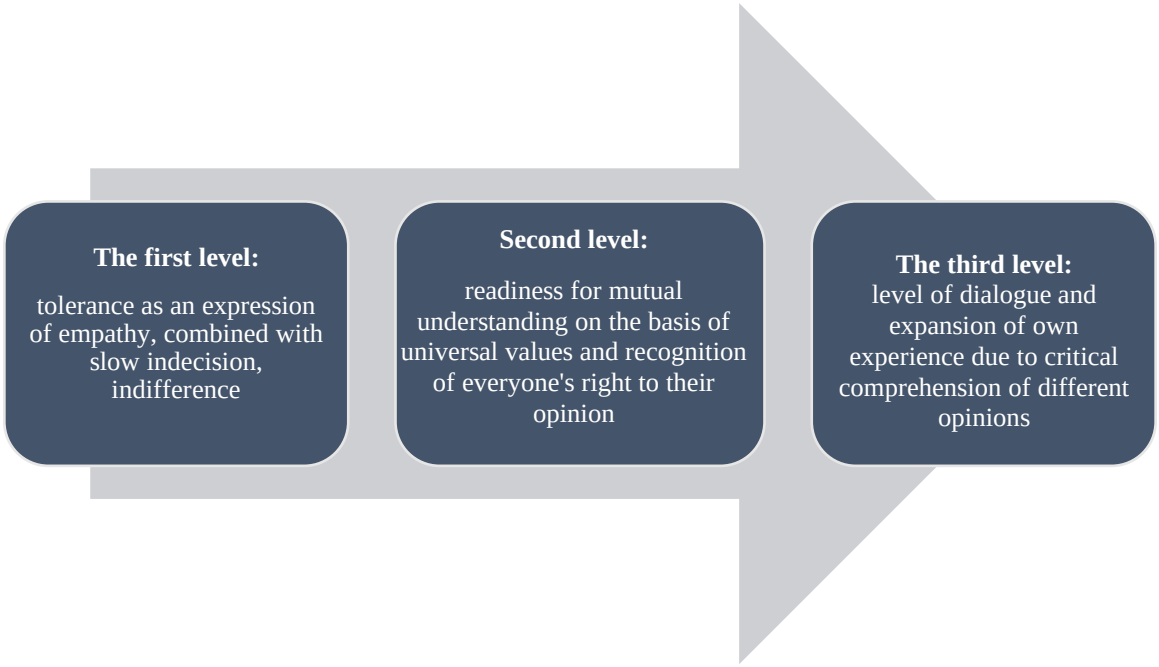

Figure 1. Tolerance level.
Source: developed by the authors.

"Toleration is always a relationship between tolerating and tolerated individuals or groups. This relationship can be characterized in different ways but typically implies inequality whereby the tolerated other is cast in a dependent and inferior position" (Verkuyten & Kollar, 2021).

Toward rational tolerance

Considering the arguments for the need to analyze and observe the principles of tolerance in interpersonal relations, referring to everyday experience, T. Kotarbinski pointed out that "rational life includes concern for a plurality of goals that are not fully harmonized and for their fusion into an organic unity. This, in turn, requires agreements, concessions, preferences. One must reckon with the further effects of actions, with side effects, with costs, with what is sacrificed for what, what is given up for what. And it is only in such a holistic context that the problem of rational tolerance is outlined with clarity" (Kotarbinski, 1987, 254).

This statement on tolerance, which emphasizes the human struggle with a multiplicity of – to some extent incompatible – phenomena and the human uncertainty about the full legitimacy of the decisions made and about obtaining only the desired effects through the actions taken, can also serve as a motto for the following inquiries into the problem of rational tolerance (Rembierz, 2009).

If the Latin root tolerantia (tolerare) clearly directs attention to such attitudes as patience, perseverance, enduring, enduring, to show patient perseverance, then questions arise about the reasons for practicing and in the long term maintaining this inconvenient attitude. For what reasons, within what limits and against what can one show patient endurance?

The Latin root of the word tolerance is cited in encyclopedic entries and studies on tolerance, but nowadays the characteristics and conditions of patient perseverance and patient endurance are not considered more closely, because the modern concept of tolerance seems to have emancipated itself from its root word. And it points to attitudes that require considerable self-control, based on a righteous and strong character capable of bearing a difficult burden. In old church hymns there are words about the fact that human daily life is a "life's toil" and "wearisome toil", which man – in the face of God and thanks to divine help, as these songs proclaim – patiently endures. It is worth remembering the meaning of the Old French word "endure" – the life experience contained in it – when considering the patient enduring of ailments inherent in tolerance.

When struggling with what is tolerated, one must distinguish between two situations that, although similar in the way they are experienced, are nevertheless significantly different. It is necessary to discern when the perceived nuisance is a feature of the phenomenon's own making that can be mitigated or eliminated, and when this

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demanding patient endurance of the "nuisance" arises only in our relationship with the phenomenon, because we are unable to properly accept, understand and embrace it? An additional issue is to decide in which situations acceptance of the endured hardship should precede understanding of the phenomenon producing it, and in which situations understanding of the endured phenomenon should precede (perhaps only conditional) acceptance. When is it acceptable to patiently tolerate nuisance phenomena, and when is it advisable to recognize that the tolerated phenomena are becoming too "unbearable", even exasperated by the tolerance shown to them, and can no longer be tolerated.

Apt arguments for the attitude of tolerance are formulated by A. Grzegorczyk:

> "The ideal of respect, tolerance and openness in human relations is based on the conviction of the basic homogeneity of people despite the existing deep differences. [...] Observation instructs us that people are often very different. Respect and tolerance, however, are based on the belief that the elements of unity are more important than differences. [...] people are the same in the deeper layers of their personality than those layers in which they differ. The elements of unity are more basic, residing, as some say, 'in the very nature' of man." (Grzegorczyk, 1963, 188-189).

On Inclusionary Aspirations. Meanders, antinomies and dilemmas of inclusion

In contemporary public and academic discourse, the issue of inclusion is taken up in various contexts when debating integration and counteracting exclusion. This is because it is recognized not only as an issue worthy of theoretical reflection, conducted from different points of view of many scientific disciplines, but also as a matter of great practical importance and even as a pressing social problem, demanding the development of appropriate solutions. Although, at the same time, in the public discourse, which has a clearly practical and performative dimension, there is a difficult to eliminate split in valuing – on the one hand – inclusion and – on the other hand – exclusivity, a split in valuing, which can definitely adversely affect the understanding and realization of inclusion. While – especially on the ground of pedagogy and social ethics, including ethics with religious inspiration – in the demands towards the shaping of social life and the education that co-shapes it, the need (indispensability) for inclusion of people and groups threatened or affected by marginalization and exclusion is strongly emphasized, in widespread marketing slang, the qualities of some (unique) goods and services are promoted as exclusive, offered only to distinguished customers who can receive in a special way satisfactory consumption (implied: desirable consumption of valuable goods, which for the rest, however, will be unavailable). This bifurcation and this inconsistency in the valuation of inclusion and exclusivity is therefore of concern from the standpoint of pedagogy and social ethics, since the consumption mindset and the marketing activities that drive it dictate (impose, even coerce) fairly widely accepted patterns of behavior that pretend to effectively achieve personal well-being. If this is indeed the case, if the promotion of desire for exclusive goods and services effectively and profoundly forges orientations and choices among values, then consideration of inclusion may turn out to be nothing more than idle moralizing, far from being in critical and reliable contact with reality. And then the slogan of "inclusion" can be included in the list of fashionable superstitions, causing misunderstandings, multiplying illusions and delusions, contributing to the involuntary production of situations radically different from those verbally declared as the exemplary goal of aspiration. Thus, all the more necessary are insightful and realistic analyses of inclusion, especially if one shares the axiological conviction that counteracting marginalization and exclusion, as destructive processes and states, should lead to inclusion, to inclusion in situations and relations considered as goods (among other things, personality-forming goods).

Inclusion – in the most general terms – is the activity, process and result (the obtained state of affairs) of incorporating some element into a larger (containing more elements) and in its own way coherent whole. The pursuit of gradual, partial or full inclusion is motivated primarily by the fact that the element should not remain outside the whole, to which, for some reason, it should – as its constituent part – belong. Here the questions of the cost of inclusion already arise: Have undesirable – from the point of view of the whole – features been weakened or eliminated so that inclusion is possible? Were the peculiarities of a given element preserved, or were they reduced and it succumbed to the uniformity imposed by the whole? These questions are relevant when considering inclusion in an era of obliteration of opposites that allow for axiological orientation.

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While the rules and procedures of inclusion in relation to abstract objects can be quite transparent and effective, the situation becomes much more complicated in interpersonal relations, when many additional (sometimes hardly predictable) factors come into play. This is especially true for people with disabilities, people who struggle with dysfunctions and disabilities that enable, as it were, "natural" inclusion, without additional support.

There are also differential (side and adverse) effects of inclusion:

(a) If someone manages to be satisfactorily included in a given whole and, moreover, this is interpreted or exhibited as a success, the exclusion of those in relation to whom inclusion efforts were not undertaken or failed and they remained outside the whole to which – of their own or someone else's will – they had pretended.
(b) If someone is included in a given totality, at the same time that totality undergoes some degree of remodeling, and what's more, this can be done at the expense of excluding someone from that totality or marginalizing him or her in that totality.

It is worth mentioning that in the theology of religion and religious studies there is a distinction between exclusivist and inclusivist positions (aspirations) as to the claims of the exclusive truthfulness and salvific power of a given religion. Nowadays, these positions are highlighted in the contemporary debate about the scope and value of religious pluralism and gradualism within inclusivist positions.

In an inspiring pedagogical reflection, the issue of inclusion in the context of the experience of mercy was addressed by Pope Francis. In the text of the catechesis "Misericordia e Inclusione" delivered (November 12, 2016) at the end of the Year of Mercy celebrations, the Pope develops in a structured form the reflection on inclusion:

> „In this last Saturday Jubilee Audience, I would like to present an important aspect of mercy: *inclusion*. Indeed, God, in his design of love, does not want to *exclude* anyone, but wants to *include* everyone. For example, through Baptism, he makes us his children in Christ, members of his Body which is the Church. And we Christians are invited to use the same criteria: mercy is the way one acts, that style, with which we try to *include* others in our lives, and avoid closing in on ourselves and our selfish securities. […] This aspect of mercy, inclusion, is manifested in opening one's arms wide to welcome, without excluding; without labeling others according to their social status, language, race, culture or religion: there is, before us, only a *person to be loved as God loves them*. The person whom I find at my work, in my neighbourhood, is a person to love, as God loves. "But he is from that country, or that other country, or of this religion, or another... He is a person whom God loves and I have to love him". This is to *include*, and this is *inclusion"* (Pope Francis, 2016).

Tolerance and inclusion

Tolerance and being tolerant are narratives that circulate and are taken up in an inclusive educational environment (Watson, 2016). Tolerance in inclusion means respect for the dignity and humanity of pupils, students, teachers, and community members, including those with SEN (McGuire, 2017).

Psychological comfort, children and youth's problems of maintaining emotional balance, mental aspect (Pascoe et al., 2020) is a priority in an inclusive classroom. After all, even under the best conditions for inclusion, some students still experience anxiety – unfairness, shouting, loneliness and seating plans – in the school environment due to interpersonal relationships between participants in the educational process (Adderley et al., 2015).

Moreover, children with special educational needs are usually more vulnerable, so they need tolerance and understanding, according to research conducted in Norwegian schools. (Faldet & Nes, 2021).

> "Education for tolerance should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance – major roots of violence and exclusion. Education policies and programmes should contribute to development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations" (United Nations, 1995).

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In this context, in our opinion, the issue of tolerant treatment of students with SEN in the context of inclusion should be considered.

Therefore, it is no coincidence that in modern educational practice various aspects of creating a proper educational environment in educational institutions of different types are increasingly relevant: Safe and Healthy School Environments (Geller et al., 2007), preservation of mental, physical, social and spiritual health of students in educational institutions (Smolinska et al., 2020), Educating Young People about Environmental Health for Informed Social Action (Keselman et al., 2011) and others.

We assume that each person has certain abilities (academic, artistic, sports, etc.), i.e. something original and unique to society. Therefore, in the context of inclusive education, it is important to develop the creativity and talents of all students, paying special attention to people with disabilities (Budnyk, Mazur & Matsuk, 2021). To do this, it is recommended to use group work, collaboration, project activities as often as possible in learning. Ch. Smith, Ch. Nerantzi, & A. Middleton (2014) argue that "truly creative learning spaces are ones in which learners and teachers are mutually engaged in diverse thinking, critiquing each other's viewpoints and working on problems collaboratively". Under such conditions, it is advisable to form tolerance in personal interaction.

Tolerance and discrimination of people with SEN

In today's globalized world, there are often cases of neglect of moral rules and negative attitudes towards people with special needs. Information Internet sources show various forms of psychological discrimination and social inequality concerning people (children) with special needs in different countries and continents.

In the Middle East, children with SEN are often deprived of schooling due to their disability, and most students do not receive adequate psychological and pedagogical support for effective learning. "Without any real option to get a quality inclusive education, thousands of children with disabilities are being left behind. "For example, "few schools in Lebanon are physically accessible and the government does little to provide accommodations children may need to succeed" (Human Rights Watch, 2018).

In Latin American countries, there are also problems of discrimination in inclusive education (Oñate Escobar & Alfaro Urrutia, 2021). Scientists propose four practices of response to diversity. As a whole, they act dynamically to make visible and dismantle exclusion, segregation and integration, respectively:

> "In the first place, it is necessary to incorporate into the curricular approach of the establishment an analysis and assessment of diversity, which should be made explicit in the institutional educational project. Second, and to reduce the presence of values such as individualism, mistrust and conformism, it is recommended to insert collaborative learning strategies focused on the enrichment of learning objectives (the interdependence promoted by collaborative work breaks down practices of exclusion, segregation and integration). A third recommendation - it is proposed to democratize the qualification, which materializes in the fact that the construction of the evaluation instruments are co-constructed between teachers and students. Fourth, it is proposed to modify the perception that students have regarding the professional team that provides pedagogical support" (Oñate Escobar & Alfaro Urrutia, 2021).

In Ukraine, the concept of inclusive education was adopted only in 2010, and the reforms in this area are underway at a rapid pace. But there are also cases of discrimination, especially as people with SEN are a particularly vulnerable category, especially emotionally. An example of this is the story that took place in one of the schools in Brovary, near Kyiv (Ukraine). Parents of first-graders wrote a collective demand for the separation of a child with a disability from the rest of the students in the class, thus expressing a reluctance for their children to study in an inclusive class. This is a violation of the right of a child with SEN to receive quality education, moreover – a direct manifestation of discrimination, intolerance. After all, Ukrainian legislation provides equal learning conditions for all children and gives them equal rights before the law (Ukrainian Helsinki Human Rights Union, 2016).

However, it is not only in developing countries that there are problems with tolerance in an inclusive educational environment. Unfortunately, such cases now occur in highly developed countries, such as the United States and Canada. According to scientists (Lyons,

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Thompson & Timmons, 2016), the effectiveness of inclusive education in different Canadian provinces is not always high. Although the vast majority of the country's citizens approve of the idea of inclusion, they understand the importance of socializing "special" students in the educational process, forming a tolerant attitude towards them. However, a significant number of people still support traditional segregation approaches to the organization of children's education with mental and physical disabilities.

This is evidenced by the following materials, where people with disabilities in Canada admit negative public attitudes.

> "Statistics Canada reports that Ontarians with disabilities continue to have lower educational achievement levels, a higher unemployment rate, are more likely to have low income status, and are less likely to live in adequate, affordable housing than people without disabilities. It is clear that people with disabilities continue to experience difficulties accessing employment, housing and various services throughout Ontario. "Disability" continues to be the most frequently cited ground of discrimination under the Ontario Human Rights Code (Code) in human rights claims made to the Human Rights Tribunal of Ontario (HRTO)" (The Ontario Human Rights Commission, 2016).

In the United States, the infrastructure of inclusive schools is extremely well developed, but there are also frequent cases of discrimination against students with SEN. For example, the case of Roncalli High School (Indianapolis). The family of an 18-year-old boy with Down syndrome has filed a civil lawsuit against the school and the Archdiocese of Indianapolis. It states that in this Catholic school the former student suffered systematic humiliation during the 2019-2020 school year (FOX 59, 2021):

> "The bullying, harassment, hazing, discrimination, and abuse were more than isolated and sporadic incidents; they were serious, ongoing, and continuous and had the systemic effect of depriving John Doe to educational programs and activities" (FOX 59, 2021).

In Australia (Brisbane State School), a mother also sought help because of the despair of her 9-year-old son, who was born with Achondroplasia (the most common form of Dwarfism) after an incident of harassment by other students. After humiliations, the vulnerable boy even began to think about suicide. Therefore, parents of children with SEN are unanimous about the need to include topics on knowledge of inclusion and tolerance in the curricula of educational institutions (Perry, 2020).

While in educational institutions the phenomenon of disrespect for students with disabilities is usually as for their academic abilities, in society intolerance in general is often related to gender, ethnic or racial inadmissibility. For example, in Africa, girls with disabilities are more likely to be sexually abused than boys with the same health problems. For example, in West and East Africa (Guinea, Sierra Leone, Nigeria, Zambia, etc.), gender often prevents a child from getting an education because of his or her mental, intellectual and / or physical development characteristics. According to research, boys and girls with disabilities are more likely than others to experience social isolation in an educational institution. Among SEN students, girls suffer more emotional trauma due to social prejudices about their educational potential. Therefore, for the effective implementation of inclusive education it is extremely important to create a safe school environment for all students, as well as to overcome gender societal stereotypes about the education of children with special educational needs (Hui, Vickery, Njelesani & Cameron, 2018). After all, the main task of inclusion is to ensure that no person feels different and / or excluded from educational, cultural and social processes.

The problem in educational practice: the results of empirical research

The generally accepted principle of tolerance in inclusion is that all students should study in a regular educational institution, despite the difficulties or differences that exist between them (Rembierz, 2020). It is necessary to create such an inclusive educational environment in which all students feel psychological comfort, mutual understanding and mutual respect. Disclosure of potential opportunities and abilities of students with SEN, the level of their social adaptation and success depends not so much on forms of education (boarding or inclusive), but on the flexibility of the special education system, the range of psychological and pedagogical services: early detection of peculiarities of psychophysical development, unity of diagnostics, correctional and developmental work, continuity and systematization in receiving educational services, etc.

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In the modern educational system, specialized forms are being replaced by new forms – integration and inclusion. As a result, students with SEN have the opportunity to move from specialized schools to secondary schools in their residences. Integration involves the adaptation of children with disabilities to the requirements of the existing education system, which as a whole remains unchanged, not adapted for teaching students with specific nosology. At the same time, inclusion is the adaptation of the educational system to the needs of the child. In this context, the idea of equality, tolerance in society, regardless of physical or mental development, race, nationality, gender, religion, social status, abilities and talents.

Proper implementation of inclusion in the educational institution eliminates any forms of discrimination, examples of which are given above.

In order to investigate the state of the outlined problem in real practice, we conducted a survey in general secondary and higher education institutions in different regions of Ukraine. The survey involved 226 respondents who are directly involved in the implementation and organization of inclusive education:

– parents of children with special educational needs who study in inclusive classes;
– principles of general secondary education institutions that provide inclusive education for children with SEN;
– inclusive class teachers;
– teaching assistants in inclusive classes and other specialists of the team of psychological and pedagogical support;
– SEN graduates who studied in general secondary education institutions;
– future teachers who conducted pedagogical practice in schools with inclusive education;
– university teachers.

The study proved that, despite progressive changes in Ukraine's education system regarding the introduction of inclusive education in educational institutions at various levels, community work and the media to promote humane treatment of people with disabilities, there are still cases of teachers', students', parents' disrespect.

One third of respondents (78 persons, 34.5% of the total amount) admitted that they did not notice cases of discrimination against students with SEN in the institution where they work; about the same number (36.3%) chose the option "I don't know", 15.5% – "it's difficult to answer". But a small amount (13.7%) still noticed such cases (Fig. 2). This means that some people with disabilities suffer from humiliation, harassment in the institution where they are educated. And this happens not only among peers.

Often parents of healthy students openly or covertly protest against the education of children with SEN in secondary school (Fig. 3).

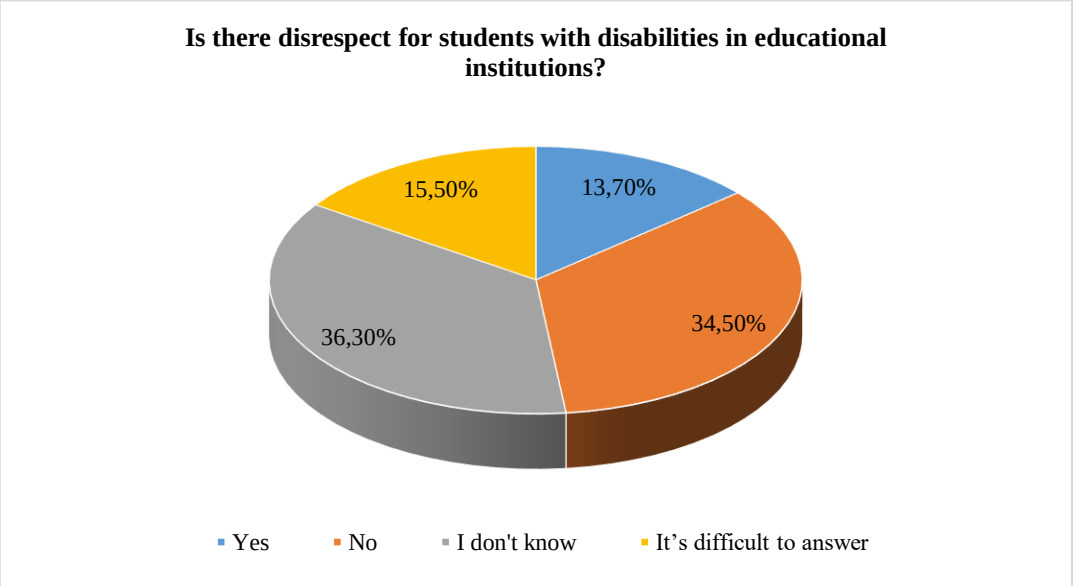

Figure 2. Intolerance among pupils / students in educational institutions of Ukraine.
Source: the results of the authors' survey.

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According to the survey, the majority of respondents indicated the dominance of tolerant attitudes in an inclusive educational environment (96 out of 226 persons, i.e. 42.5%); a significant number of teachers (23%) found it difficult to answer questions about parents' outrage or protests about their children learning together with a child with special needs in an inclusive class. But there is a growing trend of dissatisfaction among parents, in contrast to students, who are usually friendly towards their classmates with SEN. Thus, parents of healthy students mostly sporadically protest (18.6%) or secretly express their dissatisfaction with inclusion in school (9.7%). Although 6.2% (14 parents) express outrage about the education of children with special needs.

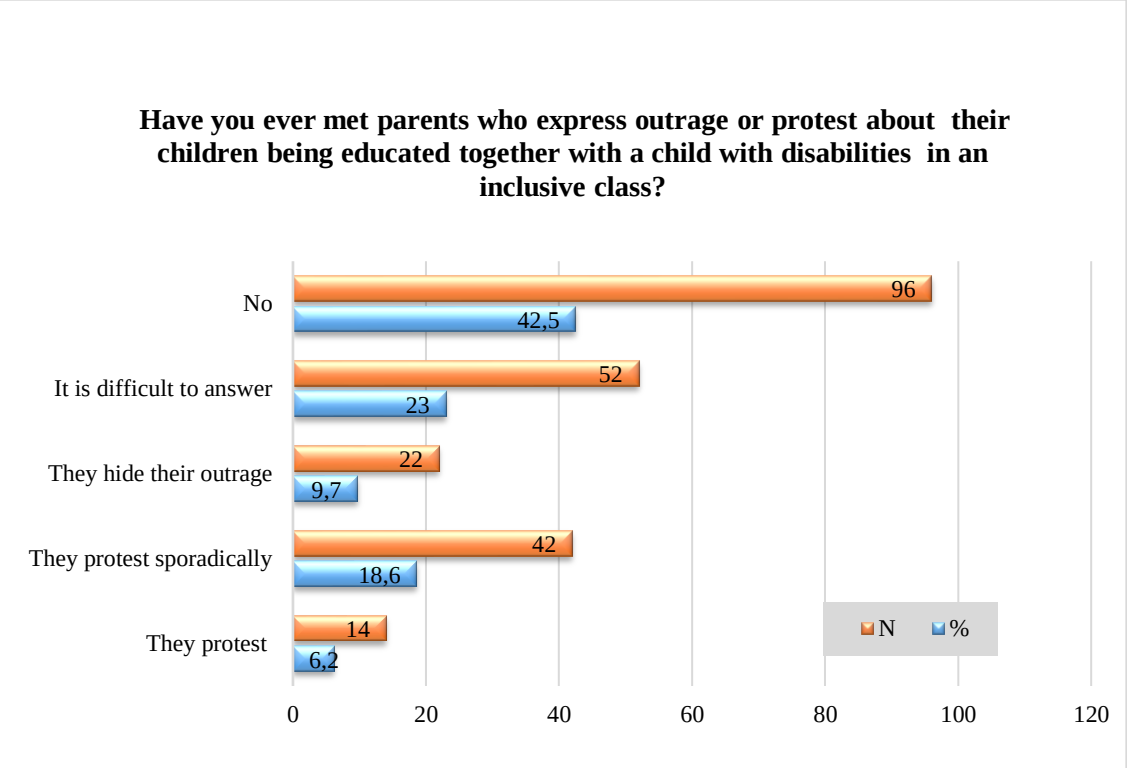

Figure 3. Intolerance of parents' to children with SEN in an inclusive class.
Source: the results of the authors' survey.

Fig. 4 presents a list of indicative measures that, according to respondents, will allow the formation of good opinion in society, in particular in the educational environment, on the necessity to identify tolerance for people with SEN. The majority of respondents (97 persons, 42.9%) point to the need for systematic outreach in the educational institution or community, and suggest more active involvement of students with disabilities in public decision-making in community life (31.4%) to create conditions for self-expression, a sense of personal significance and opportunities for self-realization.

In addition, such work should include media, social advertising, etc., as indicated by 19 persons (8.4%).

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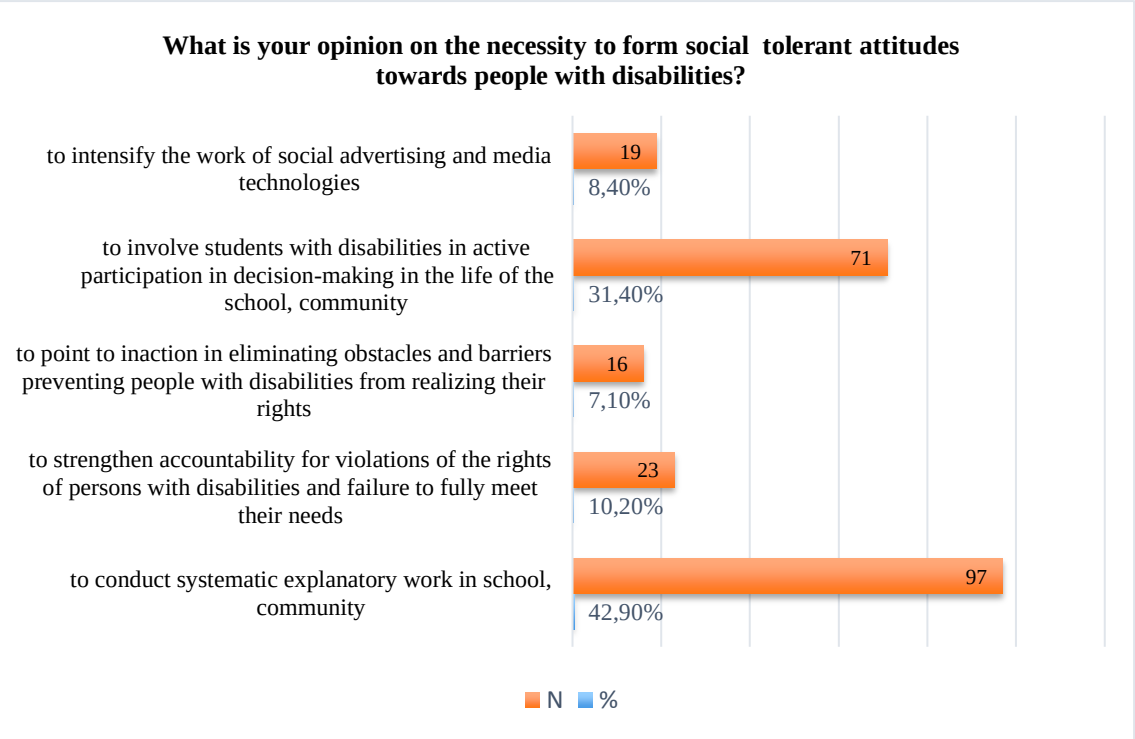

Figure 4. Measures to develop a tolerant attitude towards people with SEN in society.
Source: the results of the authors' survey.

An important priority in the formation of tolerance is to ensure the principles of health in educational institutions, namely: the creation of appropriate moral and psychological conditions for learning and development of students (Rembierz, 2020). This process requires appropriate preventive measures. "…The system of preventive measures for health care is aimed at preventing the development of students' negative emotional states, strengthening their physical, mental and social health. For this purpose in the educational environment it is necessary to eradicate the following negative factors: monotony, unfavorable sanitary and hygienic conditions that contribute to the reduction of stress resistance, fatigue, irritability, fear" (Smolinska et al., 2020).

Conclusions

Considering the fact that the concept of inclusive education reflects the priority idea of democracy that all students are valuable to society, regardless of their health, it is social and aimed at creating an inclusive educational environment in general secondary or higher education. This determines the main goal of inclusive education – humanization and tolerance towards people with disabilities, creating conditions for quality and affordable education for all citizens, regardless of the peculiarities of their psychophysical development.

All children have the right to education. When people with SEN and typical development learn together, they have the opportunity to adapt more quickly to environmental conditions, to realize similarities and differences, to assess abilities and talents, to learn to accept others as they are, concerning the uniqueness of each individual. This process will make it possible to eliminate discrimination in educational institutions and society as a whole in terms of perception and tolerance of people with disabilities.

It is also advisable to involve the media, volunteer organizations that would promote tolerance towards people with special needs and their families through advertising, social videos on television, organizing mass events involving people with mental and physical disabilities, arranging inclusive playgrounds etc. In order to successfully integrate and obtain quality education for people with disabilities in educational institutions of various types: kindergartens, secondary schools, out-of-school educational institutions, vocational schools, universities, postgraduate education institutions, etc. "Heads of educational institutions who initiate the development, experiment, testing, implementation or application of pedagogical

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innovations in inclusive education, above all, must tolerate humanism in professional interaction" (Nikolaesku et al., 2021).

Considerable attention should be paid to the socio-pedagogical aspects of the inclusive process in secondary school or university, providing conditions for effective teaching or correctional and developmental work with people with SEN, "to use innovative wellness techniques to work with children with disabilities in inclusive groups" (Smolinska et al., 2020), taking into account issues of adaptive nature in the inclusive educational environment of students from socially vulnerable groups (economically, socially, academically or intellectually vulnerable), as well as mental, gender, ethnocultural characteristics of society.

We consider *prospects for further research* in the development of organizational, content and technological tools for the effective implementation of inclusive education in educational institutions, study and analysis of progressive pedagogical experience on this issue.

Conflict of interest – The authors declare that there is no conflict of interest.

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