

Inclusive Education in Ukraine and Romania: is it a Reflexive Spirituality or a Sign of Humanity of a Democratic Society?

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Abstract: The article attempts to test the hypothesis of whether the transformation of European values into the social policies of the post-socialist states of Ukraine and Romania contributes to the strengthening of the reflective spirituality, humanity and democracy of their nations. There have been used the following methods: general scientific, historical, retrospective and comparative. The authors have analyzed the problem of inclusive education in Romania and Ukraine in two directions: as a sign of spirituality, religiosity of Ukrainians and Romanians; and as the expressed humanity of the democratic society of Ukraine and Romania. The analysis of the reflexive spirituality of Ukrainians and Romanians is carried out on the basis of philosophical understanding of spirituality and its connection with humanity, which are presented in theoretical researches of the end of the XIX - the beginning of the XXI century. The authors explained that inclusive education is a manifestation of society's humanity towards persons with disabilities, a means of reflexive and spiritual culture of Ukrainians and Romanians. The basic democratic values established in Ukraine and Romania are freedom, openness, tolerance. The space covered by inclusive education in both countries is determined by interdependent and interpenetrating processes of humanization and democratization. The humanistic approach is the basis for the functioning of a democratic society with its system of social ties, archaic values of spirituality, religion, and culture. The values and principles declared by inclusive education are recommended and follow from the content of international documents. The approval of a number of regulatory documents on the introduction of inclusive education indicates that the Ukrainian and Romanian social policies have reached the level of norms declared by international and European legal norms. It has been found out, that the transformation of European values in both countries takes place on the basis of the international human rights instruments. This circumstance has intensified the actualization of the development of inclusion and the manifestation of reflexive spirituality, humanity and democracy.

Keywords: *inclusive education; reflexive spirituality; humanity; democratic society; education of Ukraine; education of Romania; children with special educational needs.*

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1. Introduction

Modern comparative studies of the first third of the twentieth century reflect the trends of globalization processes, their impact on the regionalization and internationalization of the world educational space. The subject-matter of comparative analysis in the field of education were the vectors of influence on the development of educational systems of the globalization processes to which European countries join.

In this context, the current comparative concept of researchers in many European countries is inclusive education - the prerequisites for its development, institutional features of its implementation, social partnership and interpersonal interaction to successfully integrate the educational inclusion of children with special needs.

The most common comparative pedagogical research of descriptive, empirical or analytical nature are supplemented by the specification of facts. A priori, the dialectic of modern comparative pedagogical research on inclusive education is due to the need to understand the existing contradictions, objective assessment of the possibilities of using the positive experience of another country in the practice of education of the native country, as well as finding out common and distinguishing tendencies.

The transdisciplinarity of the multi-vector study of the inclusion of European countries is extended by the attempt to objectively shed light on the philosophical interpretation of the reflective component of inclusive educational policy in neighboring countries (Ukraine and Romania).

Historically, the Romanian and Ukrainian peoples share a number of important issues. Among them are: *the ethnic relationship* on an ethnolinguistic and East Roman basis (postulated historiographically, however, the subject of historiographical discussions by N. Iorga, T. Capidan, L. Musset, I.-A. Pop etc. is an ethnogenetic territory); and *geographical location* (a common border with a length of 900 km in the north of Ukraine and lobbying by Romania (a member of the European Union) for a policy of cross-border cooperation and support for the Romanian community in the neighboring regions of Bukovyna and Transcarpathia); *sectoral cooperation* to promote socio-political, socio-economic, and educational development of neighboring regions of Ukraine); *religious and spiritual community*, unity of history, traditions, Christianity / Orthodox faith (Cazacu, 1994; Damian, 2003; Mamulea, 2007; Popa, 2004; Stăniloae, 2001; Țurcanu, 2007 and etc.).

Now Ukraine is developing social and educational inclusion; it is following the path of institutional reform of residential institutions, which Romania started about 25 years ago.

The introduction of inclusive education in Ukraine has significantly changed the state social policy, the modern educational paradigm, and the understanding of the problems of persons with disabilities. On the one hand, we observe the emphasized social humane component associated with a highly spiritual perception, tolerant understanding, reflexive "vision" of disability and its consequences.

Ukrainians and Romanians are peace-loving nations with their own mentality, ethnic identity, ideals, meaning of existence, religiosity, statehood, and virtues. Spirituality is the most expressive personal determinant, the formation and manifestation of which is accompanied by the process of hierarchy of values, ideals, motives, etc. According to O. Vishnevsky, "a person develops and asserts in himself a natural tendency to good and a willingness to defend the good in himself and the world around him" (Vyshnevsky, 2006). Evidence of the "fusion of space and time", as well as the "fundamentally religious basis" of spirituality, is found in the work of Morar (2014). The analytical basis for understanding the spiritual reflection of Romanians is found in the works of such researchers as N. Morar (2014), V. Bullogh, T. Madigan (1994) F. Montague (1962), T. Smith (2017), M. Haidegger (1967) and others. According to these researchers, the spirituality of Romanians has its own essential characteristic, which harmoniously combines the external and internal beauty of the individual, creating "naturalness of spirit, energy and deep consciousness"; the spiritual dimension combines the divine and human nature (Cazacu, 1994).

Reflexive spirituality is an intermediate link between modern and religious traditions. This is the basis on which a variety of semantic explanations can be built, reflecting a philosophical understanding of the introduced innovations and implemented practices in educational institutions. In this context it seems relevant to cover the content resource of inclusive education through the prism of reflexive spirituality; to search for the most meaningful alternative explanation of the essence and identification of the spiritual and humane components of Ukrainian inclusion; as well as introduction of inclusive education to people with psychophysical development disorders.

2. Analytical review of the problem of spirituality and humanism in scholarly literature

The conducted research, devoted to an attempt to implement the most meaningful alternative explanation of the meaning and spiritual component of inclusive education, concerns independent and at the same time related aspects of the problems of "reflection", and "spirituality"

(reflexive spirituality).

Reflection it is the a method of understanding the self-consciousness of a person) (Vasylev, 2009); the complex process of constructing strategies for individual behavior is one of the properties of relationships, when each element of multiplicity is in a certain relation to itself (Baturyn, 2017) and etc. The problem of «reflexive spirituality» is popular among researchers of religious and spiritual traditions (Baturyn, 2017; Kondakov, 1975). Researchers purposefully search for spiritual meaning, attracting various religious symbols and spiritual ideas, sources of wisdom, stories, rituals and on the basis of what they have found, a new spiritual worldview is formed. Although, according to S. Kierkegaard, «most people live without thinking much about their spiritual purpose» (Kierkegaard, 1993).

The humanistic foundations of personality and society have been covered by O. Bochkovsky (2020), D. Chizhevsky (2017), E. Davydenko (2013), R. Tremblay (2010), O. Yurkevich (2021a, 2021b) and others. "A society of individuals is similar to a Christian community, in which a person can provide basic needs that are normative values" – this is how the French philosopher E. Mounier describes a humanistic society (Nikitenko, 2005). The issues of transformation of humanism in modern society have been studied by O. Akhiezer (2004), V. Ivanov (1979), P. Kurtz (1967), V. Miller (2003), O. Trubnikova (2010) and others. Researchers note the uniqueness of humanism during the development of man-made civilization, which, as a result of the process of secularization, evolved from religious and individual (which are characteristic of the Renaissance) to secular and social (which are characteristic of modern times).

We identify research groups of cultural areas in which attempts have been made to systematize the spiritual and value qualities of the personality of Ukrainians (V. Andrushchenko et al (2006), O. Bogdanova (2001), I. Bekh (2008), V. Pazenok (2001), O. Vyshnevsky (2006), I. Zyazyun (2000), and others); to analyze the essence of their spiritual values (S. Anisimov (1999), M.-A. Damian (2003), S. Mansurova (2012) and others); to identify the connection of customs, values, norms with philosophy, mythology, morality, art, religion, personality psychology (Cazacu (1994), V. Fedotova (1991), L. Phillipovich (2016), I. Ţurcanu (2007), Humanism and Spirituality (2002) and others.). The authors of the research prove the property of a pluralistic worldview of the individual with the complexity and inconsistency of understanding of socio-historical existence, elements of free thinking, which are manifested in religious dissent, deism, pantheism, antitheism of Ukrainians. In this direction, we note a close mutually inherited connection

between spirituality and religiosity of the individual. Religion is established on the basis of spirituality, that strengthens the religiosity of the individual. (D. Chizhevsky (2017), M. Mamulea (2007), N. Morar (2014), V. Petrushenko, G. Popa (2004), D. Stăniloae (2001), O. Yurkevych (2021), and others.).

O. Voznyuk (2013), M. Bakhtin (2019), E. Starovoitenko (2007) and others were interested in the problems of reflexive spirituality. The researchers noted the emotionality of Ukrainians, their ability to be spiritual and their natural proximity to Christianity, sacrifice, and democracy. They also outlined a list of character traits such as activity, endurance, enterprise, consistency, hard work, solidity, accuracy, in which the will plays an important role. The features what are inherent in the Ukrainian national character are not all positive. So, Vishnevsky recommends to promote and develop the useful features, and the negative ones should be weakened and limited (Vyshnevsky, 2006).

As the results of the analysis of literary sources evidence, that Ukrainians and Romanians are characterized by spirituality and humanism in various manifestations (their human qualities, values, morals, etc.), vital activity (the basis of actions, activities). However, the analyzed studies do not show the relationship of humanism and spirituality of Ukrainians and Romanians with inclusive education.

3. Design and methods

3.1. The aim of article

Purpose of the article (problem statement) basing on the analysis of the content and philosophy resources of inclusive education:

- 1) to identify the inherent mental reflexive-spiritual, humanistic and democratic determinants of Ukrainians and Romanians;
- 2) to justify an alternative explanation of the meaning of introducing inclusive education in Ukraine and Romania.

3.2. Methods

In the process of the research the following methods have been used:

- general scientific - analysis, synthesis, systematization and classification to summarize information from scholarly and pedagogical sources, which highlight the philosophical ideas of human spirituality, educational and philosophical considerations on the direction of inclusive education in educational institutions;

problem-targeted analysis of official legislative and regulatory documents, materials on the Internet and periodicals in order to determine the dynamics of changes in the socio-cultural sphere of the studied countries;

- historical (typological, historical-comparative, logical-historical, chronological) and retrospective for the analysis of implementation and development of inclusive practice in Ukraine and Romania, changes and relevance, timeliness;

- comparative - interpretation and forecast of research results, in order to identify common and distinguishing characteristics of social preconditions in the development of inclusion in the studied countries, as well as prospects for its creative use in modern education in Ukraine.

Let us verify the hypothesis of whether the transformation of European values into the social policies of the post-socialist states of Ukraine and Romania contributes to the strengthening of the reflective spirituality, humanity and democracy of their nations.

4. The main cultural background of inclusive education in Ukraine: contradictory thoughts

During the implementation of inclusive practice, which is almost 20 years (including the first 10 years of experimental implementation in pilot schools), the number of children with special educational needs covered by inclusive education has significantly increased. Only in the period of 2015-2019, the official indicator of inclusion of children with developmental disabilities in the educational process of general educational institutions was 61% (more than 12,2 thousand schoolchildren and 2,2 thousand preschoolers). During 2018, with state funding, almost 14 thousand children received correctional services from inclusive resource centers, the number of the latter increased from 500 institutions in 2018 to 700 in 2019. Only 1,127 of the 17,337 schools have introduced inclusive education. Therefore, the inclusion rate in Ukraine is 7 % (note that in Poland, Slovak Republic – 42 %, Hungary – 57 %, Norway – 90 %, Italy – 99 %) (Hrynevych, 2019a).

Like most European countries, Romania has also made significant strides in inclusive education over the past 30 years. In particular, since 2014 in partnership with UNICEF, with the help of Central, County and local authorities, non-governmental organizations, through the involvement of available local resources, the program «Pachetul educației incluzivă de calitate» (UNICEF Romania, 2019; Morar, 2014) has been successfully implementing. Common main achievements of the countries are: economic

profitability, improving microclimate in the children's environment, finding resources to improve human potential.

The basis of inclusion is the ideology of equality of people with special needs with other people, ensuring equal treatment for everyone, and eliminating any form of discrimination. Educational inclusion is aimed at forming the opportunities for each child to successfully socialize in society, implementing the acquired knowledge and skills, overcome life difficulties effectively, make decisions independently, make choices consciously, and show social activity. We are convinced that the moral component of inclusive education is based on a system of universal and national values.

Participation of a child with special educational needs in an inclusive educational environment filled with a system of value attitude to communication, learning, upbringing, personal growth of all students contributes to positive personal development and formation of a number of qualities: *moral* (such as honesty, integrity, decency, humanity, compassion, mutual support, etc.), *social* (social activity, stability of beliefs, ability to self-esteem, emotional balance, general culture, etc.), *improvement of personal qualities* (erudition, willpower, endurance, neatness, empathy, etc.). Provided that the teacher takes a responsible attitude to their professional duties, teaching a child with developmental disabilities in an inclusive class will contribute to the moral development of each student's personality, which will manifest itself in the culture of moral consciousness, feelings, and behavior. Under the influence of teacher's worldview, their ethical knowledge, beliefs, ability to trust, respect and empathize, etc., students of the inclusive class learn to understand real phenomena (customs, ethical norms, rules of behavior, etc.), identify the formed level of morality, moral habits, empathy, regulate their own emotional state. «Lightening the soul of the individual and preparing it for life, as well as survival in the world – these two tasks are a kind of basis on which the educational process should be grounded» (Vykhushch, 2009).

Increased attention to the spiritual education of schoolchildren follows from the teacher's understanding of the inclusive class of the essence of Christian ethics, a system of unique methods of «caring for the soul» laid down in religious and customary norms. The value aspect of inclusion consists in «opportunities for testing conscience» (V. Sukhomlynsky), the implementation of means (customs, art, religion, the nature of social relations, climate), «the prerequisite for the formation of an authentic and healthy human character» (Vyshnevsky, 2006).

The fast development of inclusive education in Ukraine, the activation and unification of the educational community around the idea of

modeling a new society for people with psychophysical development disorders (so-called "otherness"), occurs at the change of epochs and the transition to the second quarter of the XXI century, in the conditions of armed conflict, unstructured social chaos, coronavirus pandemic, on the basis of religious and spiritual differences. economic, social and political crises, the global recession associated with COVID-19. The revision of Ukraine's regulatory legislation, segregative attitudes towards persons with disabilities, and the active development of inclusive education is considered as a manifestation of democracy, the implementation of the main democratic idea that "all children are valuable and active members of society", the establishment of friendly relations, a tolerant attitude to human differences, and an understanding of "otherness".

According to many researchers (I. Bekh (2008), H. Zhovtko (2019), O. Vyshnevsky (2006), A. Vykhushch (2009), etc.), the ethnic identification of people reflects historical and social phenomena, spirituality, traditions and characterizes their special features, mentality. Religion plays an important role in shaping the spiritual identification of Ukrainians. It consolidates spiritual values and sanctity in the Christian culture of the individual. Formed over two millennia, the expressive concept of spirituality as an important socio-cultural property of Ukrainians consolidates the mythological-religious and holistic-syncretic worldview, integrating in the activity and space-time location the best "Slavic" qualities such as kindness, sincerity, compassion, loyalty, religiosity, vitality, integrity, humanity, which are vividly synthesized in their carriers.

Ukrainians are characterized by a special perception and attitude towards the disabled, sick, and people on crutches. The evolutionary development of public perception of disability in Ukraine was originally based on the eternal paradigm "man as an image of God", which guides the majority of citizens today, and is the basis for humane manifestation, attitude and manifestation of established spiritual qualities, valuable evangelical foundations of love to near.

Ukrainians have always been committed to civil-democratic values, adhered to faith in the ideals of good and tried to implement them in public life. Convincing evidence of this is provided by the documents "Russkaya Pravda", "Statutes of Lithuania", "Teachings of Vladimir Monomakh" and others. A civil micro-society embodied in an inclusive school environment is more like a voluntary organization in which spiritual, moral and religious values are freely exchanged. For example, European civil societies, which were among the first to implement inclusive practices in the activities of Public Schools (Romania, Italy, Austria, Sweden, Germany, Holland, etc.),

are focused on a traditional Christian system of values that includes love to near, respect for equality, recognition of individual freedom and sovereignty, tolerance, aspiration and manifestation of social harmony. We perceive the assimilation of democratic values of an inclusive class as the openness of the child's personality to European culture (Platash, 2018b).

The evolution of public perception of persons with disabilities throughout time constantly polishes the values that become fundamental in adulthood. In addition, the idea of equality of rights declares opportunities for self-realization of the individual in the future. This approach determines the need to activate the child's participation in the formation of traditions, ideals, aspirations, etc. However, children with disabilities are characterized by limited consumption of high-quality educational services due to existing violations, which will adversely affect self-sufficiency and functioning in the adult world. Important is the fact that with the limitations in development, health, qualities, diligence, etc., a graduate of an inclusive class may be deprived of the right of equal access to society in the future, the right to live a full life in society, which will lead to the denial of his dignity and individuality. We understand that a society which manifests social isolation cannot be called humane and civilized. We can prevent these and other negative consequences of "exclusivity" only by:

- implementation of a clear social and educational policy of the state;
- support of educational institutions at the community level (as was the case in many European countries, in particular – Germany, Poland, Austria, etc.);
- support of educational institutions in terms of changing their policies, ensuring flexibility of educational programs, encouraging teachers to high-quality inclusive education.

It is necessary to carefully approach the issue of inclusive education of a child with special needs in a general secondary education institution, since the future fate of the pupil depends on this level. "The Standard Rules on the Equalization of Opportunities for Persons with Disabilities" defines inclusive education as a priority form, but not an alternative to special education. According to Paragraph 8 of the document, in cases where an educational institution does not properly meet the needs of persons with disabilities, special education is recognized as necessary, the task of which is to prepare for studying in a general secondary education institution. Note that when taking into account the special communication needs of blind and deaf children, it is advisable and possible to study in a special school or special classes of a general education school (OON, 2020). In this case, inclusive education can be considered as the integration of society, the

manifestation of its humanity, the factor of eliminating social isolation of persons with disabilities, the formation of interaction skills in society, familiarization with the possibilities of full functioning in society, the development of skills to interact with others.

It is appropriate to use the interpretation of the concept of «humanization of education» from the "Ukrainian Pedagogical Dictionary" (Honcharenko, 1997) – "the component of pedagogical thinking, which ...means respect of the school and teachers for the child's personality, trust in him, acceptance of personal goals, requests, interests; creation of the most favorable conditions for its disclosure and development of abilities, talents" (Honcharenko, 1997). The definition shows that the activities of educational institutions at an early stage of development of independent Ukraine contained a humanistic component. The introduction of inclusive education has increased its importance, shifting the focus from the educational to the social component.

Authors of the manuals "Inclusive Education" (Deppeler et al., 2010), «Fundamentals of Inclusive Education» (Kolupaeva et al.; 2011) aim to convince that the educational and social policy of the school, focused on the needs, interests, and opportunities of the child, is a manifestation of the humanization of the school and the democratization of the society. Inclusion cannot be introduced in a society with low democratic norms, as well as through the perception of the functioning of children with special needs through the prism of a medical model and a segregation approach (Platash, 2018a).

It is also interesting that the right of inclusive education for people with psychophysical development disorders is defended by government officials, representatives of public organizations, conscious teachers, and interested parents. It is not known for certain whether everyone who is interested is guided by lobbying the interests of people with special educational needs, personal or more religious beliefs. Note that according to the results of a sociological survey conducted by the Institute of Sociology of the National Academy of Sciences of Ukraine in the framework of the monitoring project "European Social Survey" (ESS) with the participation of 24 countries, Ukraine ranks third among the countries with the lowest rate of harassment on religious grounds with an indicator of 0.2 (after Estonia (0.1) and Portugal (0.1)) and second (with a mark of 0.2) for disability discrimination (after Greece-0.1) (Golovakha, et al., 2006). This fact confirms the establishment of basic democratic values in Ukrainian society – freedom, openness, tolerance (lat. *tolerantia* – tolerance; tolerance of another person's opinion, behavior, beliefs).

When focusing on the active attention of Public Administration bodies to inclusive education, and the conditions for the transition from traditional to inclusive education, then important factors of changes in Ukrainian society (such as globalization with its accompanying inculturation process) take place. The European dimensions of democracy and humanity established over the past 50 years are changing the culture of the Ukrainian ethnic group, its values, customs, traditions, and ideological orientations. The fundamental and unchangeable factor is the tendency to preserve universal priorities based on religion as the "main producer of the spiritual soil of society" (Dokash & Haras, 2015), the integrator of reflexive spirituality in Ukrainian society.

Taking into account religious values, on the basis of which social morality is formed, an updated "linearity" of the individual is built, and established norms of behavior are produced. We can say that there are such manifestations of reflexive spirituality as:

1) implementation of the understanding and perception of human diversity, permanently updated in the Ukrainian reality;

2) legal declaration of the rights of persons with special needs at different levels (state, regional, local) and simultaneous inertia regarding the understanding and readiness of society, representatives of various social institutions to actually ensure their social, cultural, civil, economic and political rights;

3) legitimization the foreign practice of inclusive education with foreign standards in Ukrainian schools, replication of European culture, idealization of personality traits, regardless of whether there are signs of developmental disorders in the individual or not.

4. Inclusive education in Romania: reflexive foundations and connection with the humanity of the individual and democratic society

We find the democracy of modern Romanian society in many components. This includes well-coordinated governance, the rule of law, and a system of democratic state procedures aimed at implementing policies to protect and respect the rights of individuals of various social groups. The proximity of Romanian culture to European standards is evidenced by its membership in the UN (1955), NATO (2004) and the European Union (2007).

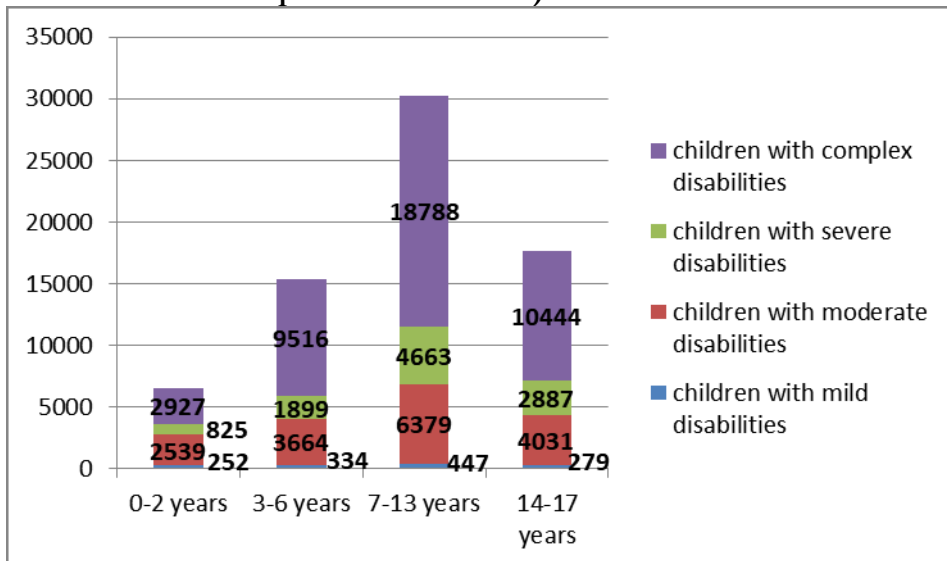
The defining indicator of the country's democracy is the effective step taken in the 1990s by the Romanian Ministry of Education and

Scientific Research and the Roma Educational Found to address the integration of socially vulnerable categories-persons with disabilities and Roma. The framework agreement between the Swiss Federal Council and the Government of Romania on the implementation of the Swiss-Romanian cooperation program increased attention to the social and educational inclusion of "Roma and other vulnerable groups", education and health of the country's population in general (Foust, 1993; Swiss-Romanian Cooperation Programme, 2010).

Unlike in Ukraine, where inclusive education is aimed only at children with disabilities, in Romania the main focus is on children with disabilities and Roma. According to Serviciilor de Evaluare Complexă ale DGASPC», at the end of 2018, 69,865 children with disabilities were registered in the Direcțiile Generale de Asistență Socială și Protecția Copilului including: 1,312 children with mild disabilities, 16,604 children with moderate disabilities, 10,274 children with severe disabilities, 41,675 children with complex disabilities. The number of children with disabilities by age group is divided into four groups as follows (Figure 1) (Romani Ambassadors & Erasmus +, 2018; INSR, 2013).

Figure 1.

Number of children by degree of disability accounted for by the Integrated Assessment Service DGASPC (Serviciilor de Evaluare Complexă ale DGASPC) as of 31.12.2018



Source: Hrynevych (2019a, 2019b), Ministry of Education and Science of Ukraine (2021)

According to the statistics, the largest group is children with complex disorders. Since January 01, 2020, By Law No. 272/2004 "on the protection and promotion of children's rights", the Romanian government has introduced major changes aimed at completing the process of deinstitutionalization of children by the end of 2020. Encouraging state financial support for the placement of a boarding school child to a family or relatives, it provides for the involvement of children with developmental disabilities in general education institutions. On this basis, there is a need to review social attitudes regarding inclusive education for children of different categories. Thus, according to UNICEF Romania (2017), more than 400,000 children who belong to the category of "special" are not covered by the education system, and therefore have little chance of future employment.

The introduction of inclusive education and the development of "diversity schools" in Romania took place in the 1990s. This was the time when the international community, under the influence of the social standards regulated by the Salamanca declaration, stimulated the revision of educational postulates and spiritual foundations, religious approaches to the social environment.

The majority of Romanian citizens belong to a particular religion, as evidenced by the population census conducted in 2011 – 86.5% of respondents recognize themselves as Orthodox, 4.6 % – Catholics, 3.2 % – Pentecostals, 0.8 % – Greek Catholics, 0.6%-Baptists. "Romania is a country where faith in the divine being is extremely strong and widespread; "identity" and alignment with Christian values are the basis of religious norms"; religiosity is positioned between general self-identification and "activism / belligerence" (INSR, 2013).

It is well known that the more educated societies are, the more their secularization progresses and people's commitment to religion weakens. This trend is observed in Western European countries, where there are different views on the problem of minorities, Christianity, national identity, and religiosity (in particular, the latter is considered as a result of Christian education). Religion is a means of determining the identity of the nation; religion, ethnicity, and language form the national identity of people. Our position is supported by researchers Dinca & Mihalcea (2011), who prove that the features of the socio-cultural system of the country are closely related to the psychological characteristics of representatives of these cultures, their religious affiliation and indicators of cultural characteristics of the nation.

Culeralu & Nastas (2015) prove the close connection of religion and the Christian faith with the cultural and spiritual life of Romanians.

According to the authors of the publication, religiosity can acquire certain modulations in the context of social transformations (changes in socio-cultural practice, political system). In this regard, the Christian religiosity of the individual acquires a 2-dimensional conceptualization – emotional involvement (religious experience) and leadership (regulation of activity by religious dogmas, beliefs). In other words, Romania is characterized by a traditional socio-cultural profile with appropriate theological principles, the great role of religion in the daily life of citizens, and the significance of religious precepts in their professional activities. Therefore, the declarative international policy to ensure the rights of persons with disabilities has a practical solution in the form of introducing mandatory inclusive education – on the one hand, and on the other – is considered as an important means of regulating state social practice, taking into account legal standards set by the European Union. Another aspect is important. It is well known that a spiritual person is the one who is guided by consciously developed spiritual guidelines in various spheres of life (Domoroslyi, 2011).

Reflexive spirituality as a conglomerate of religiosity and spirituality of Romanians is realized at two levels – individual (with a mandatory religious basis, which affects personal daily practice) and collective (joint and systematic actions of various social structures in achieving tasks, developing the socio-political and socio-economic architecture of the country). Inclusive education offers an ideal solution to the reflexive spirituality of citizens in social, political, cultural and economic contexts, to act according to the laws of mass inclusion, promotion of declarative international attitudes, social and educational practices.

Morar (2014) writes about Romanian spirituality as a unity of tradition and novelty, a diachronic and synchronic approaches to understanding modern values. According to the researcher, Romania has always been a spiritual country that gave neighboring and Western European countries a cultural basis for building ideological guidelines. Therefore, the absoluteness of views on disability and migration are considered to be the key problems of modern Romania.

We assume that the social motivation that guides the Romanian authorities in their search for a fair solution / elimination of the problem of segregation of "marginal groups" is based precisely on religious concreteness. In particular, Bugiulescu (2015) recognizes Romanian orthodoxy as a process of inculturation of the idea of salvation, united by faith and traditions. State social policy is aimed at preserving the Romanian identity and inculturation. "Original activities, social mission and

inculturation in Romania have created spirituality and orthodoxy, preserving the integrity and character of indigenous ethnicity and culture».

Let us try to find an explanation for the democratic basis of inclusive education. The question of the Democratic direction of social development in Romania was endeavored to be explained by Damian (2003), Popa (2004), Mamulea (2007), Jurcanu (2007), and others. Thus, Baconsky (2002) convinces that democracy is a single perfect political system, the main manifestation of the content of which occurs through public opinion; the basis of the concept of democracy of values is openness in communication, compliance with the main strategies of individual behavior in a democratic society, the manifestation of Christian rules of social existence. Ethical reflection of the Romanian worldview is the main feature of a democratic society; it has a regional, European or global cultural aspect. Regionality is determined by Christian dogmas, which are enshrined in church rules and commandments. Europeanness can be traced in the adoption of important state decisions by intellectuals as "inevitable carriers of critical consciousness". Globality manifests itself in accordance with legal and social practice and common international standards. The main and important thing in a given context of ethical reflection is the ideological basis, consistent with the norms and practices of functional democracy (Baconsky, 2002).

We find a logical explanation for attempts to combine the democratic features of society with the processes, decisions, and consequences that take place in the system of socio-political and socio-economic interrelations at the regional, European, or global cultural levels. Orientation to universal values, implementation of the comprehensive idea of recognition of human rights, ratification of international documents and compliance with legal protocols at the state level are considered as features inherent in a democratic society. We are convinced that ethics takes place in a Democratic Romanian society, and democracy in the socio-political structure of the country is consistent with the traditions of orthodoxy.

Reflexive spirituality has a social relevance in a democratic society, where thoughts can be freely expressed, the humanistic component is constantly evolving, and the coexistence of citizens is based on the idea of equality, the principles of freedom, choice, and solidarity. A number of current basic educational documents (LEGE nr. 1 2011 "Legea Educatiei", Legea 272 2004 privind protectia ERTI promovarea drepturilor copilului" and others) contain humanistic and democratic component, namely: parents' choice of an educational institution, the teacher's choice of an institution for obtaining professional knowledge in the field of inclusion, conditions for the development of the methodology of continuous training of pre-university

personnel (ORDIN nr. 5561 din 7 octombrie 2011 pentru aprobarea «Metodologiei privind formarea continuă a personalului din învățământul preuniversitar», ORDIN nr. 5555 din 7 octombrie 2011 pentru aprobarea «Regulamentului privind organizarea și funcționarea centrelor județene/al municipiului București de resurse și asistență educațională» ra ih.). Although there are also clear guidelines for the implementation of professional activities: «Tehnic Standard de asigurare a calității proceselor de investiții în prevenirea prevenirii absenteismul și părăsirea școlii», ORDIN nr. 5552 din 7 octombrie 2011 pentru «Modificarea anexei nr. 1 la Ordinul ministrului educației, cercetării, tineretului și sportului nr. 3.753/2011 privind aprobarea unor măsuri tranzitorii în sistemul național de învățământ» and others).

The right to equality in education for Romanian citizens is the basis of important state socio-political and socio-economic decisions, and therefore a sign of making democratic decisions, in this case – in relation to persons with disabilities and Roma. Such state actions provide the basis for "transporting" basic values to the country's life practice. "A society in which fundamental values are implemented in practice is fair, and therefore democratic" (Gombert et al., 2015).

Based on the content of the considered, we can confidently state that the Romanian model of inclusive education is characterized by reflective spirituality, which can be traced in the religious practice and professional activity of the individual involved in promoting international policies to protect the rights of persons with special needs and provide them with access to society.

5. Socio-philosophical comments on the justification of promising directions for the development of inclusive education in Ukraine and Romania

The cultural and historical community of Ukraine and Romania as a civilizational entity consists in lobbying the interests of socially vulnerable groups of the population, implementing programs for the inclusion of persons with disabilities. In terms of social inclusion, Romania has more successful democratic actions, covering a contingent of Roma children and persons with disabilities, as well as rural children from large families where one of the parents is located outside the country (Giovazolias, et al., 2010). Although during the period of exacerbation of the COVID-19 pandemic, artificial social distancing is observed, which has restricted the access of "marginal groups" to information, education, and expanded the gap in ties with society (Gramada, 2020).

Now inclusive education as a young branch of scientific and practical knowledge is only gaining momentum. As noted in the position document on the statement of EU tasks: education of Roma 2018-2028 "Integration of the Roma population in and through Education" (Romani Ambassadors & Erasmus +, 2018), Romania still has a long way to go to implement "The Europe-2020" strategy to achieve the main goals supported by flagship initiatives to improve the Roma situation, educational and social inclusion. To do this, it is necessary to: 1) cover four key areas – access to education, employment, health care and Housing; 2) eliminate discrimination or segregation; 3) ensure that children receive at least high-quality primary education, access to high-quality preschool care in education; 4) eliminate / prevent cases of long-term abandonment of the gymnasium or secondary school.

To support children with disabilities and Roma, the following goals were agreed: 1) involvement and motivation of the family; 2) implementation of optional programs for schools and kindergartens; 3) high-quality education for Roma children, a high level of support in obtaining education for children and youth; 4) professional development of teachers who teach children with disabilities and Roma children; 5) professional socialization of persons who receive inclusive education (Romani Ambassadors & Erasmus +, 2018).

Providing the Romanian-speaking population with high-quality school education is one of the directions of development of the Romanian system of inclusive education. For example: over the past ten years, the Roma Educational Fund has contributed to a number of international projects aimed at integrating Roma not only in Romania, but also in Ukraine. In particular, in 2016, in the spontaneous Roma settlement in Kyiv, volunteers of the public organization "Youth for peace" taught children to read and write; at school No.14 in Uzhgorod, an experimental class was launched, where illiterate Roma were educated (Education for Roma, 2017).

According to experts of the Council of Europe, from 150 to 400 thousand Roma live in Ukraine, a significant part of whom, in one way or another, have difficulties in social inclusion – more than 60% are not employed, about 40% do not have documents; only 1% of children receive general secondary and higher education, 31% of school-age children do not go to school at all, about 24% do not have education at all (Zhovtko, 2019). The main integration component of programs of educational and social inclusion of persons of Roma nationality is aimed at eliminating the above-mentioned contraversion facts of exclusivity. Through the joint operational programs "Ukraine-Romania-Moldova" (2007-2013), "Ukraine-Romania

ENI" (2014-2020), the following main tasks of Romanian-Ukrainian cooperation are implemented: support for education and research, social integration, support for effective governance, etc. (Solodkyi & Rakeru, 2016). Romania's participation as a mentor in the introduction of inclusive education in Ukraine is significant (Dzherela Truskavtysya, 2018; All-Ukrainian portal, 2016; Onuzhyk, 2020).

According to these data, the availability of social and educational services for Roma living on the territory of Ukraine requires attention. Educational work is needed among representatives of the Roma community to explain the rights and opportunities to receive services, support and legal assistance in processing personal documents; support for initiatives for the development of the Roma Association. Ukraine has all the legal grounds and social conditions to implement these steps. It should be noted that Ukraine is guided by European recommendations on expanding inclusive practices to socially and educationally excluded categories of the population, gradually brings state legislation in line with international standards, and is open to good-neighborly relations and cooperation in the social and educational spheres.

What is common is that both countries are actively searching for resources, ways and means to implement affordable and possible social programs for the inclusion of exclusive groups and individuals. The legal basis for providing a mechanism for reforming the educational and social system, taking into account the needs of categories of "special" groups in both countries, is a combination of international legal norms, recommendations and national foundations, organizational, administrative and educational models of this process. Ukraine and Romania, as UN members who have joined the process of "ensuring sustainable development in education", are implementing internationally declared guidelines for ensuring the right for education, accessibility, and prevalence for "marginal groups" (National Report, 2017). Ukrainian researchers (A. Kolupayeva, 2009; G. Davidenko, 2015) note the orientation of the standard of social services reflected in the law of Ukraine "On education" (2003, 2017), according to which education is designed to meet the "physical, psychological, social and spiritual needs of each individual and his relatives and friends" (Kolupaieva, 2009).

Due to its membership in the European Union, Romania's inclusive practice has more priorities, opportunities and prospects in gradually addressing the urgent challenges of expanding the social inclusion of individuals and groups classified as special needs.

An important basis for the development of inclusive practice is the

reflexive spirituality that both Ukrainian and Romanian peoples are endowed with. Lobbying for the rights of persons with disabilities and Roma, taking into account the principles of orthodoxy at the country level, while simultaneously coordinating the main educational postulates with the European integration practice of inclusion, reflects the main content guidelines of socio-cultural dynamism in regional, European or global cultural contexts. The dialogue between the two countries is aimed at mutual enrichment, development of ecumenical (between Christians of different faiths) dialogue of different spiritual cultures and provides for equality of the parties.

6. Conclusions from this study and prospects for further research.

End of the 1990s and the beginning of the 21st century are characterized by the intensive introduction of inclusive education in post-socialist countries. Romania and Ukraine are similar in mentality to countries that, under the influence of international obligations, have revised state (social and educational) standards and pursue policies aimed at eliminating exclusion, ensuring social protection of persons with disabilities, and developing ideology of equality in society.

In the course of the study common mental reflexive-spiritual and humanistic-democratic determinants of Ukrainians and Romanians have been revealed, namely:

- obligatory religiosity that accompanies people on daily basis;
- modularity of Christian religiosity of the individual, which is manifested in religious experience, beliefs and behavior;
- organizational commonality and systematization in the implementation of declarative international standards;
- ethical reflection on the perception of democratic values, international standards and the idea of equality of citizens' rights.

According to the results of the theoretical understanding, the following is outlined.

The ethnic identification of Romanians and Ukrainians, formed on the basis of reflexive spirituality and holistic-syncretic worldview, is synthesized in the activity and space-time location through humanity and is strengthened by democratic components.

Summarizing the results, we state the following:

1) We consider the activity of Ukrainians and Romanians, their desire for changes in the socio-political, socio-economic, educational spheres, as well as conscious defense of their own interests, open assistance

in eliminating dogmas in the state-public, educational systems as a manifestation of democracy in Romania and Ukraine. Their imperative necessity is determined by time and the country's European integration policy.

The space covered by inclusive education in both countries is determined by interdependent and interpenetrating processes of humanization and democratization, each is characterized by the ways and spheres of manifestation, means and signs, values and culture of behavior. The humanistic approach is the basis for the functioning of a democratic society with its system of social ties, archaic values of spirituality, religion, and culture. The values and principles declared by inclusive education are recommended and follow from the content of international documents; Ukraine has committed itself to their implementation having ratified these documents. The approval of a number of regulatory documents on the introduction of inclusive education indicates that the Ukrainian and Romanian social policy has reached the level of norms declared by international and European legal norms.

Inclusive education is a guide/means by which schoolchildren and young students are enriched with Universal and national values, master the culture of interpersonal interaction in a diverse human environment, accessible educational standards, and basic knowledge that will help them fully function in the adult world.

So, the humanization of education in Ukraine is evidenced by:

- focusing of inclusive learning on the assimilation of social experience (on knowledge, skills, values, rules of social behavior);
- focus on the formation of positive interpersonal interaction and tolerance in an inclusive educational environment, respect for human diversity;
- simultaneous orientation of the educational process to a specific student and to all students of an inclusive class; priority of the student's personality, reliance on his needs, interests, opportunities;
- intensive influence on the sensory sphere of the student, expansion of personal freedom through a democratic approach, universal and national values;
- formation of a fully developed harmonious personality, which is characterized by justice, wisdom, morality, humanity, tolerance, etc.

2) The universal value of Ukrainians and Romanians is spirituality. We consider religiosity as an ideological mechanism that guides a person to «ennoble» their own behavior, morals, norms and rules of everyday activity. The value of spirituality, combined with the religiosity of a person involved

in the development of inclusive education in Ukraine, lies in the fact that within the framework of professional activity, a person reproduces permanently updated ideological beliefs, legal relations, and interpersonal relationships. Ukrainians with high moral standards are characterized by a combination of faith, experience, knowledge, practice, and ethics (religious, spiritual). Of course, the institutional involvement of such a person in solving socially important issues in the field of social and educational policy (development of inclusive education, in particular) will have positive manifestations at the state declarative and real levels. So the main determinants of Ukrainians are mental reflexive-spiritual (charity, morality, religiosity, charity, loyalty, sincerity, humanity, etc.), humanistic-democratic determinants (ideals, norms, humanism, emotionality, stability, democracy, love of freedom, tolerance, ethics, etc.).

The introduction of inclusive education is a consequence of the active European integration of social and educational policy, which Ukraine joined by ratifying a number of important regulatory documents regarding persons with disabilities. Since humanism and spirituality form the basis of the national character of Ukrainians, inclusive principles and moral norms are reflected in the activities of people who are interested in recognizing human diversity, personal needs, interests and opportunities of individuals with psychophysical development disorders.

In the course of the study it has been found that the transformation of European values into the social policy of the post-socialist states of Romania and Ukraine takes place on the basis of a number of important international documents regulating equality of human rights. In Ukraine and Romania, this process has strengthened the expression of reflective spirituality, humanity and democracy of nations and actualized the introduction of educational and social inclusion. On this basis, there is a search for resources (government, institutional, personal, professional, individual) to ensure inclusive environment of a high quality.

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