

INCLUSION AS A CHALLENGE FOR AN UKRAINIAN FAMILY

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Inclusion is one of the basic developmental models, generally referred to as "post-modern" or the so-called "green wave" of cultural evolution (Wilbern, 2017). Inclusion indicates a social process of endowment with a voice and place traditionally silent or underrepresented individuals mostly those who have physical or mental disabilities and members of minority groups (for instance, sexual orientation). The first stage of recognition those who are beyond dominant social groups begins in a family. It sets up a crucial for the emergence of personal identity. The level of family tolerance mostly depends on prevailed social values and priorities.

The contradictory nature of transplantation of the "post-modern" models into non-Western contexts (Chernetsky, 2007) makes inclusion in Ukraine a problematic issue. The problem lies in the hybrid nature (Canclini, 1995) of the transitional process to democracy. The transitive hybridity in Ukraine implies the eclectic borrowing and combination of different segments of modern, postmodern and traditional cultural models in their relation to

postcolonial discourse. Thereof a Ukrainian family is exposed to the influence of contradictory values and cultural models.

On the one hand, there is a strong impact of so-called traditional family values mostly declared by religious institutions. Traditional family values have been viewing the family as a God blessing unity of two sexes (male and female) that complement each other in marriage. The birth and upbringing of children are one of its key goals. It's worth mentioning that in Ukrainian parliament there is an inter-factional deputy association "Values. Dignity. Family" destined to protect the traditional family. At the same time same-sex marriages in Ukraine have no legal recognition and is not agenda question.

On other hand, liberal values in Ukrainian society are gradually becoming more influential and visible. The postmodern attitude of perceiving the others as equally recognized valued ensures inclusion. The latter is presented by a sufficiently high regulatory and institutional level: "Ukrainian educators and international experts point out that Ukraine has taken a powerful step forward in the development of inclusive learning" (The Ministry of Education and Science in Ukraine, 2019). Nevertheless, there is a high distrust in institutions and legal regulations among Ukrainians, that undermines the value of inclusion. Not to mention the post-colonial syndrome of inferiority and the rigid division into "one's own" and "another's", which is rooted in mythological and traditional attitude to others as hostile. Therefore Ukrainian family has been put under the challenges, on the one hand, of the postcolonial legacy of partisan conservatism and biases against the others, but, on the other – the "post-modern" liberal relativism.