POST-NONCLASSICAL PHILOSOPHY AND INCLUSION: PLURALITY, COMPLEXITY, AND MULTIVOICEDNESS

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Abstract. The article explores the philosophical foundations of inclusion within the framework of post-nonclassical philosophy, characterized by plurality, complexity, and multivoicedness. It emphasizes that contemporary society functions as a nonlinear, multilayered system, where traditional models of social interaction are insufficient. The study examines key concepts such as "multiple identities," "network ontology," and "dialogicality," which shape new approaches to integrating diverse social groups. The author concludes that post-nonclassical philosophy provides a methodological basis for understanding inclusion as a principle of equitable coexistence of cultural, social, and individual diversity.

Keywords: post-nonclassical philosophy; inclusion; plurality; complexity; multivoicedness; diversity; network ontology; dialogicality; multiple identities; social integration; inclusive society; epistemological pluralism; social justice; intersubjectivity; inclusive practices.

Introduction. In the twenty-first century, the idea of an inclusive society has become one of the central paradigms in social philosophy, ethics, and political theory. The growing diversity of contemporary social life — cultural, linguistic, ideological, physical, and cognitive — requires new conceptual approaches that go beyond the classical and even nonclassical models of understanding human coexistence. Traditional frameworks, grounded in universal norms or linear models of social development, no longer provide adequate tools for interpreting the complexity of modern social interactions. In this context, post-nonclassical philosophy emerges as a promising methodological foundation for rethinking inclusion as both a theoretical construct and a practical imperative.

Post-nonclassical philosophy is characterized by an orientation toward plurality, complexity, openness, and the recognition of multiple perspectives. It rejects reductionism and instead emphasizes contextuality, relationality, and the dynamic nature of social processes. Concepts such as network ontology, multivoicedness, hybrid identities, and nonlinear social systems allow us to reinterpret inclusion not merely as the integration of marginalized groups but as the creation of a social environment where different forms of being, thinking, and acting can coexist on equal terms. This shift aligns with contemporary global challenges — from multiculturalism and migration to digital transformation and the rise of new forms of social communication.

The relevance of this research lies in the need to develop a philosophical framework that captures the multilayered and dynamic nature of inclusive practices. By analyzing inclusion through the lens of post-nonclassical philosophy, the study seeks to reveal new methodological foundations for promoting equality, recognition, and participation in increasingly complex social realities. Such an approach enables a deeper understanding of inclusion as not only a social policy but also a fundamental principle of human coexistence in a diverse and interconnected world. The emergence of post-nonclassical philosophy marks a profound shift in the understanding of human reality and social processes. While classical philosophy sought universal, stable, and objective foundations of knowledge, and nonclassical philosophy

emphasized the subjectivity of cognition and the role of the observer, the post-nonclassical paradigm introduces a new understanding of complexity, contextuality, and plurality of perspectives. Post-nonclassical thinking recognizes that social reality is nonlinear, dynamic, and multi-dimensional; it cannot be reduced to fixed structures or described solely through universal laws.

One of the key principles of this paradigm is the idea of **plurality** — the acceptance of multiple, coexisting forms of rationality, identity, and experience. Another essential characteristic is **complexity**, which highlights the systemic, interdependent, and evolving nature of social interactions. Furthermore, post-nonclassical philosophy introduces the concept of **multivoicedness**, acknowledging the presence of diverse actors, narratives, and worldviews that simultaneously shape social reality.

The methodological shift is often described through the concept of **network ontology**, which contrasts with traditional hierarchical models. Network ontology interprets society as a fluid system of interconnections where power, identity, and knowledge circulate in flexible and non-linear ways. This ontological perspective becomes crucial for understanding inclusion, as it shifts the focus from integrating "marginalized groups" into predefined structures to reconfiguring the social fabric itself.

The philosophical interpretation of inclusion extends far beyond its practical meaning in social policy, education, or welfare systems. Inclusion is fundamentally a worldview that affirms the intrinsic value of every person and the legitimacy of their presence in the social space. Historically, inclusion has evolved from ideas of equality and justice rooted in liberal philosophy, yet contemporary approaches increasingly emphasize recognition, dialogue, and pluralism.

Inclusion can be understood as a dynamic process of creating conditions in which individuals with different cultural, social, physical, or cognitive characteristics can participate equally in society. Philosophically, this involves recognizing the dignity of each person, acknowledging differences as valuable resources, and cultivating social structures that enable meaningful participation.

The concept of multivocality plays an important role in this context. An inclusive society is not monolithic; it is polyphonic, allowing various social subjects — individuals and communities — to express themselves and be heard. This resonates with dialogical traditions in philosophy (Bakhtin, Buber, Levinas), which regard human coexistence as inherently relational and communicative.

Thus, inclusion is not merely the elimination of barriers but the transformation of social relations to embrace diversity, encourage dialogue, and foster mutual recognition.

In post-nonclassical philosophy, human identity is seen as multiple, fluid, and hybrid. Individuals simultaneously belong to various cultural, linguistic, professional, gender, or ideological groups. This plurality challenges classical notions of a unified subject and demands new inclusive practices that respect and support the coexistence of diverse identity dimensions. A person cannot be reduced to a single category (e.g., ethnicity, disability, social status); instead, inclusion must address the complexity of personal identity.

Inclusion is inseparable from dialogue. According to dialogical philosophy, social reality is constructed through interaction, recognition, and communication between subjects. True inclusion implies the creation of dialogical spaces where diverse voices are not only tolerated

but actively engaged. Intersubjectivity — the shared space of understanding and meaning — becomes a key philosophical foundation for inclusive coexistence.

Complexity theory reveals that social systems evolve not through linear causality but through interactions, feedback loops, and emergent phenomena. Inclusive decision-making, therefore, requires flexible structures capable of adapting to changing conditions. Policies must be multidimensional, context-based, and sensitive to the diversity of social experiences. From this perspective, inclusion is not a one-time act but a continuous, dynamic process shaped by actors at all levels of society.

Post-nonclassical philosophy offers new methodological foundations for understanding and implementing inclusion.

First, epistemological pluralism encourages the recognition of multiple ways of knowing, experiencing, and interpreting the world. This is essential for inclusion, as marginalized groups often produce knowledge that is dismissed within classical frameworks.

Second, holistic and systemic approaches provide tools for analyzing societal structures as interconnected wholes. Inclusive practices require understanding not only individual needs but also the broader social, cultural, and political contexts.

Third, ethical dimensions of complexity emphasize responsibility, solidarity, and care in conditions of uncertainty and diversity. Post-nonclassical ethics rejects rigid norms and instead promotes sensitivity to unique situations, acknowledging that inclusion must be flexible and responsive to individual circumstances.

Contemporary global processes — digitalization, migration, cultural hybridization, and new communication technologies — accelerate social complexity. This increases both the necessity and difficulty of inclusive practices.

Digital society creates new forms of communication, identity, and community, expanding opportunities for inclusion while also producing new inequalities. Migration and multiculturalism highlight the urgency of developing philosophical frameworks that recognize cultural diversity as a social asset rather than a challenge. Moreover, inclusive education and social policies increasingly rely on approaches consistent with post-nonclassical thinking, emphasizing personalized learning, dialogical interaction, and flexible institutional systems.

In this rapidly changing world, inclusion becomes not only a political priority but also a philosophical requirement for sustainable social development.

The analysis conducted in this study demonstrates that post-nonclassical philosophy provides a powerful conceptual and methodological foundation for rethinking inclusion in contemporary society. The principles of plurality, complexity, and multivoicedness reveal inclusion not merely as a social policy or institutional strategy but as a fundamental philosophical orientation toward human coexistence in conditions of growing diversity.

First, the post-nonclassical paradigm broadens the understanding of social reality, emphasizing its nonlinear, dynamic, and multilayered nature. This makes it possible to interpret inclusion as an ongoing process rather than a fixed outcome. The recognition of hybrid identities and multiple forms of subjectivity challenges traditional models based on uniformity and opens new pathways for inclusive social practices.

Second, the categories of dialogicality and intersubjectivity underscore the importance of communication, recognition, and mutual understanding. An inclusive society is one in which diverse voices are not only acknowledged but actively engaged in the construction of shared meanings and collective decisions.

Third, the methodological tools of post-nonclassical philosophy — epistemological pluralism, holistic systems thinking, and ethical sensitivity to complexity — provide conditions for developing more flexible, adaptable, and context-oriented models of inclusion. These approaches enable policymakers, educators, and social institutions to respond effectively to the challenges of digital transformation, multicultural realities, and emerging forms of inequality. In conclusion, inclusion must be understood as a philosophical imperative grounded in the recognition of diversity as an essential dimension of human existence. Post-nonclassical philosophy enriches this understanding by offering new conceptual frameworks capable of capturing the complexity of modern social life. As societies continue to evolve, the integration of post-nonclassical insights into inclusive strategies will be crucial for ensuring social justice, sustainable development, and meaningful participation for all members of the community.

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