Phenomenology Of Social Existence Of An Individual With Disabilities In The Educational Space Of An Inclusive Society

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Abstract. In modern philosophical literature, there is an interest in considering various aspects of the formation of the individual existence of a person with disabilities in the period of social transformations from the standpoint of social phenomenology. The article reveals a variety of theoretical and practical approaches to the study of the specifics of inclusive education and the inclusion of individuals with disabilities in the structure of an inclusive society. The systematization of theoretical and projective-practical approaches is being carried out, which describe the features of the implementation of inclusion in the modern educational environment. The emphasis is on an integral and multi-level constructive-phenomenological representation of the features of the educational space and the mechanisms of functioning of an inclusive society and the life of individuals with disabilities in this society. The phenomenological foundations of educational intersubjectivity in the dialogue of individuals with disabilities in the system “I am different” are presented. Educational intersubjectivity in understanding the interpretation of a person's individual existence makes it possible to determine and predict effective scenarios of "exit" from ordinary society and "entry" into an inclusive society. It is shown that individuals with disabilities are very difficult and long enough to enter the standard educational field, into the world of everyday life that includes society; this is especially evident in the acceptance by the trainees of the rules and stereotypes of individual behavior.
Keywords: disabilities, inclusive education, including society, phenomenology, methodology of inclusion, theoretical and practical approaches, educational intersubjectivity, individual being.

1. Introduction
In modern philosophical literature, interest has arisen in considering various aspects of the formation of the individual existence of a person with disabilities during the period of social transformations from the standpoint of social phenomenology. Currently, there is an active discussion of the specifics of inclusive education with access to various aspects of the life of individuals with disabilities. The active formation of substantive and project-practical aspects of the concept of inclusion is actually ahead of the development of theoretical and methodological foundations, the design of the methodology of inclusive education. Meanwhile, the current stage of the formation of society in Russia involves the modernization and change in the strategy of state policy regarding the construction of an effective education system. A significant priority is the introduction and implementation of the concept of inclusive education, within which the socialization of individuals with disabilities takes place. Social philosophy offers theoretical foundations for inclusion. In this direction, the authors of the article presented their vision regarding various aspects of inclusion, postulating that the effectiveness of the study of the society of inclusion and inclusive education directly depends on the synthesis of philosophical and pedagogical aspects. The aim of the work is to systematize theoretical and projective-practical approaches that describe the features of the implementation of inclusion in the modern educational environment, the presentation of an integral and multi-level constructive-phenomenological modeling of the features of the educational space and the mechanisms of functioning of an inclusive society and the life of individuals with disabilities in this society. Scientific novelty is associated with the demonstration of ways and “scenarios” of involving individuals with disabilities into the standard educational field, into the world of everyday life of an inclusive society, which is especially evident in the acceptance by students of the rules and stereotypes of individual behavior.

2. Materials and methods
The methodological basis of the study is modern philosophical, pedagogical and theoretical sources, as well as the results of fundamental socio-philosophical, domestic and foreign works related to the interpretation and understanding of the theory of inclusion and inclusive practices, especially in line with social phenomenology and social constructivism. The methodology of the work is based on philosophical, historical and interdisciplinary complexes that accept the postulates of relevance and complementarity, allowing to identify the dynamic and structural and functional parameters of the social existence of an individual with disabilities in an inclusive society. To correctly identify priority areas and trends in the development and improvement of the educational space including society from the standpoint of the phenomenological approach, the methods of transcendental-phenomenological reduction, phenomenological attitude, evidence and contemplation, introspection, comparative analysis, content analysis, the method of expert assessments, methods of classification and structuring of information, interpretative methods, statistical and reference data were used. A significant role was played by general philosophical methods and principles of research: systematic, historicism, concrete and abstract in scientific knowledge.
3. Results
The effectiveness of the study of the formation of the social existence of an individual with disabilities in the educational space of an inclusive society involves the integrated use of social constructive and phenomenological approaches, as well as the concept of educational intersubjectivity.

- Individuals with disabilities are very difficult and long enough to enter the standard educational field, into the world of everyday life that includes society, this is especially evident in the acceptance by students of the rules and stereotypes of individual behavior. The use of the phenomenological concept of educational intersubjectivity as a special sphere of human consciousness enables individuals with disabilities, within their own mental images and individual experience, to present and synthesize their views, opinions, values that are significant in the education system of society. The interaction of individuals in the educational space demonstrates the fact of a peculiar transfer of features and characteristics inherent in an individual with disabilities (concerning his worldview attitudes) into his external manifestations, into the sphere of social reality. Consideration of the social existence of an individual with disabilities as an integral and unified existence shows that it harmonizes the individual and collective principles, synthesizes social and individual-personal parameters. The multilevel nature of social life initiates a synergistic synthesis of the spiritual and social characteristics of the individual life of a person with disabilities.

- The implementation of the intersubjectivity of an individual with disabilities in social life suggests that an individual with disabilities should not only understand the tasks of the life of a social group, but be able to comprehend and interpret them, taking into account the goal-oriented features and attitudes of the social community. It is necessary to define criteria for an individual's comprehensive assessment of processes within the social space, taking into account the individual priorities of all individuals with disabilities. Within the framework of intersubjectivity, an assessment of the actual eventfulness of a social group is carried out, and in this regard, within its functional limits, a value-emotional space of intersubjectivity arises. Moreover, the correlation of individual values of individuals is presented as a kind of interpretation of the existing semantic shades of social discourse. Such an interpretation indicates the specifics of the value-cognitive space of the social existence of an individual with disabilities, in which various forms of communication take place. In a social group as a segment of a transforming society, value orientations and values, which represent a type of social information activity, form the basis for the individual existence of people with disabilities within the social space as a level of social existence. Individual value really has an impact on social being. The very space of a social group accumulates individual values, which determines the individual prerequisites for the formation of an integral characteristic of intersubjectivity. The activity of an individual with disabilities receives a focus on the implementation of concretely significant tasks of the social community.

- Constructivist philosophy asserts that social being is reconstructed precisely socially, however, it is interpreted within the framework of individual being. Reconstruction of the social space of individuals with disabilities occurs on the basis of individual and cognitive perception. The complex of knowledge about social being is spread through theoretical constructs, and, to a lesser extent, as an appeal to the phenomena, facts and processes of the reality of a social group. The social space of a social group is determined purposefully rationally as a result of the synthesis of the interpretative abilities and capabilities of individuals with disabilities in a transforming society. An individual with
disabilities "enters" the field of reality of a social group, which is distinguished by its fullness of various meanings and meanings as the results of the value and goal-oriented activity of individuals with disabilities, interpreting and constructing their individual being in social being.

- The socialization of an individual with disabilities in social life involves the introduction into the mainstream of his life of universal meanings and concepts that adapt an individual with disabilities to the realities of social life of a transforming inclusive society. At the same time, "interpretation" seems to be the key concept of social phenomenology and constructivism. The very idea of the specifics of interpretation is based on local systems of peculiar theoretical constructs as meaning-forming concepts of social discourse. Such a universal concept in phenomenology and constructivist philosophy is an interpretative model that initiates the comprehension and understanding of the products of human experience. At the same time, the existential and phenomenological aspects of the value dimension of social life are the theoretical foundations for the formation of the spirituality of an individual with disabilities.

- Initially, the life and educational attitudes of individuals with disabilities have a natural character of the specifics of the spiritual life of a person in his contemporary society. In an inclusive society, communication in the "I am different" scheme is carried out through the gradual awareness by individuals with disabilities of other realities of their own individual existence. The human imagination constructs the process of internal dialogue in the "I am different" scheme, presenting one's individual being at the same time being in an ordinary society and an inclusive society. Educational intersubjectivity in understanding the interpretation of a person's individual existence makes it possible to determine and predict effective scenarios of "exit" from ordinary society and "entry" into an inclusive society. An individual with disabilities within the framework of internal communication in the scheme "I am different" perceives and acquires the priority values of the local social group.

Within the framework of the theory and practice of inclusive education, an attempt to systematize existing approaches from two sides becomes an urgent problem: on the one hand, the already implemented experience and practice of organizing such forms of education is analyzed. On the other hand, an attempt is being made to describe and characterize the current situation in a theoretical manner, and the uniformity of all approaches will allow the productive implementation of inclusive practice.

The projective-practical aspect of the problem concerns the systematization of various approaches that determine the place and specifics of the implementation of inclusion and leads to the following conclusions:

- firstly, all modern approaches are quite fragmented and, as a rule, are aimed at assessing one aspect of the implementation of education for individuals with disabilities;
- secondly, theoretical, practical and methodological developments, approaches, research are not interconnected, do not always have a sufficient number of substantiations and confirmations;
- thirdly, within the framework of modern domestic science and practice, there is a lot of conflicting data on the successful or unsuccessful implementation of inclusion in educational organizations.

It is necessary to systematize theoretical and projective-practical approaches that describe the features of the implementation of inclusion in the modern educational environment. Based on the results of the analysis of a number of research papers, theoretical approaches within the framework
of the analysis and content of inclusive education in modern society can be divided according to content:

1) anthropocentric approach, based on the position that an individual with disabilities, his well-being and health are the central objects of any pedagogical process. The aim of education is a person with disabilities as an integral individuality. It is important to reproduce a full-fledged human experience in education, which can become an important means of personal development.

2) humanistic approach, based on the position that it is necessary to take into account the individual psychological characteristics of the subject.

3) the acme-synergetic approach implies ensuring the disclosure of the creative potential of an individual with disabilities in a single context of education, productive self-regulation of mental stability and a healthy lifestyle. From an acmeological point of view, within the framework of this approach, training and inclusion are carried out in the following areas: modeling training based on the maximum realization of potential, updating the self-regulation of subjects with disabilities, increasing their mental stability precisely within the framework of development.

4) the systems approach considers a person with disabilities as an individual who, first of all, must interact with society.

5) the sociocultural approach is focused on the development of an algorithm for preparing an individual with disabilities, in which he is adapted to society, can flexibly respond to its transformations and needs; capable in different life situations, able to cooperate with others. This includes an attempt to form the values of the national culture, when in the process of education, individuals with disabilities form a social experience that is reflected in the culture.

6) the competency-based approach to the implementation of education for individuals with disabilities is innovative, it is a system of principles of education that are aimed at: defining its goals, selecting its qualitative content, organizing the implementation of its process and evaluating all the results obtained. The competence-based approach in working with individuals with disabilities focuses on strengthening the practical and applied orientation, combining a qualitatively informational component and a component on the development of individual skills.

7) purposeful-activity approach, synthesizing the personal and individual-typological characteristics of individuals with disabilities. It is the activity type of life that is “personal”, which is why it is so important in the education and upbringing of individuals with disabilities to rely on activity, necessarily including it in joint activities with ordinary students.

The main theoretical approaches and directions reflect the basis on which the methodology and practice of implementing inclusion is built. Each of it describes separate sides and aspects that should act as recommendations when organizing inclusion in the modern education system.

The attitude towards individuals with disabilities in the course of the development and formation of society is diverse and ambiguous. Today, there is a gradual transition from the isolation of individuals with disabilities to attempts to integrate them and include them in the educational environment of society. In general, this period can be described as a reorganization of the interaction between mass and special education, that is, we are talking about the transition to inclusive education. Currently, on the basis of mass educational organizations, special classes and groups are being opened, including integrated learning, and an inclusive culture of preschool and primary education institutions is also being formed, which is able to meet the special educational needs of individuals of different ages.
Individuals with disabilities are very difficult and long enough to enter the standard educational field, into the world of everyday life of an "inclusive" society. Individuals with SEN actually refuse from the holistic and direct acceptance and perception of the set of actions of the main social regulators of society, since their life activity within the framework of a local social group is initially directly subordinated to a set of laws, norms and rules for the existence and functioning of an inclusive society.

The use of the phenomenological concept of educational intersubjectivity as a special sphere of human consciousness enables individuals with disabilities within their own mental images and individual experience to present and synthesize their views, opinions, values that are significant in society. The results of such a synthesis in an inclusive society correlate with the rules and stereotypes of such a society. Individuals with disabilities within the structure of consciousness go beyond the boundaries of their inner experience. At the same time, the human imagination constructs the process of internal dialogue in the “I am different” scheme, presenting one’s individual being at the same time being in an ordinary society and an inclusive society. It should be noted that educational intersubjectivity in understanding the interpretation of a person's individual existence makes it possible to determine and predict effective scenarios of "exit" from ordinary society and "entry" into an inclusive society.

An individual with disabilities within the framework of internal communication in the scheme "I am different" perceives and acquires the priority values of the local social group. Such perception and acquisition is realized through a long process of "accustoming" individuals with disabilities into the spiritual sphere of a local social group. Within the framework of such “accustoming”, individuals with disabilities compare the values of ordinary society with the complexes of values of the inclusive society, trying to imagine how such values can be correctly synthesized. In line with practical activities, the synthesis carried out actually leads to a significant transformation of the values of ordinary society into a system of value stereotypes in the field of educational intersubjectivity of the inclusive society [6], [7], [8], [21].

4. Discussion
In modern socio-philosophical and scientific literature, there is an extensive discussion regarding inclusive education and inclusive practices [3], [5], [9], [16], [17], [22], [23], [25]. Let's consider the most interesting and significant approaches from the standpoint of the author's vision of the problem. For example, representatives of the constructive-integrative concept consider it important to carry out a multi-vector correction of the communication of individuals with disabilities, priority in the segments of social adaptation and education. The concept of social interaction and action forms the position of R. Slee in the field of the theory of inclusion [24]. An adequate model construction shows the formation of a social group of individuals with disabilities, free from possible discriminatory aspects. The main concepts of such a model construction are “violation” and “inability”. At the same time, “inability” is associated with the construction of a social model for identifying individuals with disabilities, and “violation” reflects the negative physiological or psychological characteristics of individuals. By the way, in the inclusive society there is no conflict regarding the content of such concepts. Therefore, in this direction, there are studies concerning the specifics of the individual existence of a person in an inclusive society. However, the basic parameters of such being were not explicitly considered, weakening the current discourse regarding the complex of value aspects and scenarios for including a person in a special social group. A very intensive discussion in the scientific...
and socio-philosophical literature is the problem of the correlation of an inclusive society and an integrated society. So an integrated society is seen as the result of a certain social communication and assimilation with the designation of the dominant segment of culture.

The ongoing research in this direction not only expands the field of interpretation of the inclusive society, but also indicates its original spiritual guidelines. Methodologically very relevant ideas regarding the constructivist approach are indicated by S. Green [12]. Priority is given to understanding the culture and specifics of the formation of a special social group, and the features and ways of forming this culture in the context of social interaction are presented by the author in the dynamic accumulation of its basic principles that are characteristic of people with disabilities. Of course, culture itself is seen as an instrument of socially oriented dominance, which contributes to the formation of the “I am different” dialogue, which reflects ideas about the hierarchy and multi-level nature of special groups of individuals.

The essence of this approach lies in the construction and representation of an inclusive society, when it intertwines socio-cultural and other traditions of all social groups, including groups of individuals with disabilities. Cultural values act as a regulator of social communication within a community of individuals with disabilities, and in addition, as a kind of institution that influences internal changes and transformations of the inclusive society itself. Such a position of S. Green implies a focus on social communication between individuals in special social groups, which allows groups of individuals with disabilities to really influence the priorities of state policy in the field of education through the mechanisms of public consciousness and the norms of people's life. Such a position initiates a consciously defined vector of the political direction and functioning of the state in relation to the existence and progressive development of an inclusive society. The basic idea of the social constructivist approach is reflected in the fact that the concepts of "limited need", "inability" and "disability" are seen as the result of a positive transformation of the inclusive society itself.

Sufficiently original ideas in this direction are developed by P. Bourdieu, which relate to highlighting the aspect of disability within the framework of the concept of inclusion [1]. Moreover, the concepts of cultural capital, habitus and the field of social action became the main ones. Habitus is interpreted as habitual natural ways and rules of communication and social interaction. The accepted stereotypes, symbols of culture and customs that are generally significant for all social communities and groups determine their socio-economic position within the field of social communication and social action, which is often used in the direction of social transformation.

Note that the social construction determines the content of the concepts of "violation" and "disability". Such a concept postulates that individuals have some impairment if they are characterized by a physiological or behavioral condition that is identified as a disease or psychological disorder, and sometimes qualifies as a feature or stereotype of behavior that is negatively accepted by a special group of people. From this position, for example, the statement about the disability of an individual implies that he is subject to discrimination, since the existing physiological restrictions are imposed on social restrictions.

Therefore, in the context of such a social construction, the concepts of "violation" and "inability" have different order of meanings. For example, "inability" is such a construction, which is presented in relation to the segments of the spiritual culture of the inclusive society, which allows putting people with local disabilities in situations where these violations become the basis for a certain discrimination of the individual (especially in the field of education). On the other hand, "violation" demonstrates a negative assessment by society of the physiological or mental characteristics of an
individual with disabilities. In this case, the individual loses the opportunity to acquire socially significant parameters, since they directly relate to competition in the educational services market and the labor market.

G. Ytterstad outlined a number of topical issues of the "adapted" type of education in correlation with integrated educational technologies. The methods of integrated education themselves were formed on the basis of real assistance to people with disabilities to effectively master and implement the existing educational values, to transfer trained individuals with disabilities into the educational sphere of communication without changing the characteristics of their life. Consequently, the theoretical and conceptual aspects of inclusion are considered as a strategic and pedagogical platform, and not just as one of the local educational practices [4].

We state the presence of contradictions in the interpretation of the concept of inclusion in the context of educational technologies and practices. Therefore, the system of inclusive education seems to be very ambiguous. It should be noted that the proposed qualitatively high level of education reduces the need for original technologies and practices for trained individuals with disabilities. However, this situation presupposes a multilevel understanding of the system of inclusive education. J. Hall focuses on a number of controversial aspects within the framework of the correlation of the values of the majority of people in society and individuals with disabilities [14]. That is, he positively assesses the desire for the full involvement of individuals with disabilities in the existing education system and, in this regard, makes a fundamental remark regarding the possible loss by individuals with disabilities of some unique and original norms and values in this educational area.

The values of spiritual culture and the very inner world of an individual acquire a vector of positive sustainable development when individuals with disabilities themselves receive education in an ordinary educational institution. Naturally, there is a danger that individuals may feel and be aware of discomfort in experiencing individual existence. Note that the vector of complete “acceptance” of individuals with disabilities into the local educational space of a special social group of people significantly weakens their internally organized cohesion [10], [11], [13], [15], [18], [19], [20].

**Conclusion**

The ambiguity and complexity of the problems related to the formation of the educational space of individuals with disabilities initiates the interdisciplinarity of the conceptual foundations that synthesize various scientific fields. For a complex and comprehensive study of the specifics of the education of individuals with disabilities, it is necessary to systematize theoretical and projective-practical approaches that describe the features of the implementation of inclusion in the modern educational environment. The use of the phenomenological concept of educational intersubjectivity as a special sphere of human consciousness enables individuals with disabilities to present and integrate their views, opinions, and values that are significant in society within their own mental images and individual experience.

The practical significance lies in the fact that:
- the presented theoretical and projective-practical approaches reflect the features of the implementation of inclusion in the modern educational environment with an emphasis on developing criteria for the potential of an individual with disabilities on a systematic and targeted basis;
- the use of the results and materials of the article will find application in social design and forecasting of ongoing transformations in the social structure of modern Russian society.
Research prospects. The multidimensionality of inclusive theory and practice requires the development of a synthetic integrated approach that will allow: 1. Develop a methodology for implementing inclusion and specific practical algorithms; 2. Accept inclusive education among scientists and practitioners of the education system, as well as teaching practitioners, individuals with disabilities themselves, which requires their maximum internal involvement and motivation within the framework of the life of an inclusive society.

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