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Интенциональность как темпоральный концепт в системе субъективного времени индивида с ограниченными возможностями здоровья во включающем обществе

Введение. Рассмотрение интенциональности в системе субъективного времени человека с ограниченными возможностями здоровья (далее – ОВЗ) как сущностно-индивидуальной характеристики, соотносимой с коллективным объединенным сознанием людей с ОВЗ в инклюзивном микросоциуме имеют практическое значение в решении социокультурных и философских проблем, представляющих концептуальный и методологический характер. Они показывают особенности использования интенциональности как особого темпорального концепта в контексте моделирования жизнедеятельности индивидов с ограниченными возможностями.

Материалы и методы. Материалами исследования послужили российские и зарубежные научные исследования, посвященные проблемам специфичности субъективного времени индивидов с ограниченными возможностями, актуальным вопросам систематического анализа особенностей функционирования и механизмов существования включающего общества, различным аспектам формирования инклюзивного образовательного пространства, материалы конференций и работы ведущих мировых специалистов в области социальной философии, философии инклюзии и философии образования. В качестве методов исследования послужили индукция и дедукция, историзм и системность научного познания, анализ и синтез, методы феноменологической редукции, символического интеракционизма контент-анализа, интроспекции и праксимический метод.

Результаты исследования. Представлены современные подходы к осмыслению и интерпретации конструирования общества инклюзии (включающего общества) с приоритетом исследования повседневного пространства людей, имеющих различные ограничения на условия их жизнедеятельности (ограниченные возможности, особые потребности, инвалиды). На основе моделей инклюзивного образования рассмотрена сущность подходов и методологических оснований, определяющих базисную структуру и специфику инклюзивного образования, способствующую формированию мировоззренческого фундамента образовательной интеграции (инклюзии) как новой социокультурной реальности.

Заключение. Решение исследуемой проблемы заключается в выделении двух основных ступеней (оценочная ступень и ступень идентификационных перспектив) осознания и осмысления человеком собственного наличного бытия. Интенциональная темпоральность имманентно трансформируется в индивидуальное время, показывающее специфику внутреннего опыта и отличительные особенности ментальных образов индивида как необходимых этапов становления системы социальных событий, получающих индексацию в индивидуальном сознании.

Ключевые слова: интенциональность, субъективное время, инклюзия, интерсубъективность, темпоральная референция, мир повседневности, включающее общество, ограниченные возможности здоровья (ОВЗ)

V. V. Popov

Intentiality as a temporal concept in the system of subjective time of an individual with disabilities in an inclusive society

Introduction. Consideration of intentionality in the system of subjective time of a person with disabilities (hereinafter HIA) as an essential-individual characteristic correlated with the collective everyday consciousness of people with disabilities in an inclusive microsociety is of practical importance in solving sociocultural and philosophical problems of a conceptual and methodological nature. They show the peculiarities of using intentionality as a special temporal concept in the context of modeling the life activity of individuals with disabilities.

Materials and methods. The materials of the study were domestic and foreign scientific studies devoted to the problems of the specifics of the subjective time of individuals with disabilities, topical issues of systematic analysis of the features of functioning and mechanisms of existence of an inclusive society, various aspects of the formation of an inclusive educational space, materials of conferences and works of leading world experts in the field of social philosophy, Philosophy of Inclusion and Philosophy of Education, materials of the Salaman Declaration on principles, policies and practices in the field of education of persons with special needs, which were made publicly available on the Internet and in official reports. The research methods were induction and deduction, historicism and systemic nature of scientific knowledge, analysis and synthesis, methods of phenomenological reduction, symbolic interactionism of content analysis, introspection and the praxic method.

The results of the study. Presented are modern approaches to understanding and interpreting the construction of an inclusive society (including society) with the priority of studying the everyday space of people who have various restrictions on the conditions of their life (limited opportunities, special needs, people with disabilities). On the basis of models of inclusive education, the essence of approaches and methodological foundations that determine the basic structure and specifics of inclusive education, contributing to the formation of the worldview foundation of educational integration (inclusion) as a new socio-cultural reality, is considered.

Conclusion. The solution of the problem under study lies in the allocation of two main stages (the evaluation stage and the stage of identification perspectives) of a person's awareness and comprehension of his own existence. Intentional temporality is immanently transformed into individual time, showing the specifics of inner experience and the distinctive features of the individual's mental images as necessary stages in the formation of a system of social events that are indexed in individual consciousness.

Keywords: intentionality, subjective time, inclusion, intersubjectivity, temporal reference, the world of everyday life, including society, disabilities

For Reference:
Inclusive education within the framework of international recognition has quite a lot of experience. A legal framework has been created for the implementation of the ideas of inclusive education in European countries, many issues of creating an accessible environment for subjects with disabilities and special needs, as well as issues of integrated inclusive education, have been resolved. The dilemma of global values has outlined the basic approaches to inclusive education. The first approach is global, based on the values and strategies of academic excellence: inclusive education – is education for all (Salaman Concept, Concept on the Rights of Persons with Disabilities, UN SDGs); the second approach is national, based on the values of social justice, equality, accessibility, participation and inclusion: political, economic, cultural and historical change of society towards inclusion.

A complex of pedagogical, philosophical and socio-cultural approaches determined the content of the «cultural model of an individual with disabilities and disabilities», built on the provisions of the UNESCO Universal Declaration (2001) on cultural diversity. The main idea is that a person with disabilities is a special cultural phenomenon. It is the development of a culture of disability that leads to the formation of such psychological qualities as personal uniqueness, peculiarity, and as a result, the emergence of an understanding of group identity and the strengthening of social position formed the basis of various models of the phenomenon of inclusion. The Russian society, as a result of joining the concept of inclusive education in the Salaman Declaration, has adopted the principles of inclusion in a ready-made form and on the basis of Western integration approaches. All participants in the inclusive educational process, both practitioners and theorists, are faced with an abundance of terms that reflect the essence of inclusion and / or integration, inclusive education, their interpretations, approaches, methods, techniques, models. It is important to note that today in Russia inclusive education is understood somewhat one-sidedly, only with respect to the inclusion of children and youth with disabilities and disabilities in the process of general traditional education, and this is not surprising, because the country is only at the first stage of introducing and accepting the idea of inclusion in the cultural field society. In connection with the one-sided consideration of inclusion in Russian practice, many contradictions arise, for example, between special and inclusive education. Certain models are being formed in science that emphasize the specifics of inclusive processes in education. The relevance of the problems of inclusive education in Russian science and education is beyond doubt. Despite the diversity of views, approaches, paradigms and models of inclusive education in pedagogical science, the essence and specificity of inclusion as a socio-philosophical phenomenon remains insufficiently studied.

In modern philosophical, sociological and pedagogical literature, there has been an increased interest in discussing the ideas and concepts of the formation and construction of an inclusive society (including society) with the priority of a systematic study of the everyday reality of people who have various limitations from the standpoint of the conditions of their life and existence in society (limited opportunities). The search and presentation of an adequate theory of an inclusive society is associated with an analytical approach to existing concepts, which involves the conceptualization of ideas and knowledge about an inclusive micro society with the subsequent development of inclusive technologies. However, a study
of various sources relating to the substantive aspects of the functioning of an inclusion society shows the ambiguity of the approaches used.

In line with modern approaches, a number of scientists have made a significant contribution to the definition of theoretical and conceptual foundations for understanding and interpreting the problems of constructing an inclusive society. So, M. Oliver, C. Barnes [22] and R. E. Rudolph [26] actively discussed the problem of correlating a traditional society with an inclusive society, and the latter was considered as a result of a peculiar introduction of a segment of the dominant spiritual values of a traditional society into the sphere of social communication of an inclusive society. However, studies in this direction are very ambiguous from the standpoint of some «discrimination» in the formation of their own subculture of the society of inclusion. And the «spiritual boundaries» of the space of inclusion are not explicitly indicated, which is important in identifying and postulating the intentionality of the worldview attitudes of individuals with disabilities in the process of their socialization. In concept of A. O’ Reilly rightly focuses on the consideration of various aspects of the formation of a social group of individuals with disabilities, free from possible discriminatory moments in the field of work and education [23]. As a result, there is a need for a systematic study of the specifics of the individual existence of a person in such a social group. 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. Sufficiently original ideas are developed by P. Bourdieu, which are associated with the proposal of a special social structure based on the concepts of «violation» and «disability» [2]. 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. As a result, P. Bourdieu rightly comes to a serious problem: 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. Itterstad identified a number of topical issues of the «adapted» type of education in an inclusive society in correlation with integrated educational technologies. That is, the methods of integrated education are formed on the basis of real assistance to people with disabilities to effectively master and implement the existing educational values. There is a need to present the theoretical and conceptual aspects of inclusion as a strategic and pedagogical platform, and not as one of the local educational practices. D. Zeman focuses on a number of controversial aspects within the framework of the correlation of the complex of values of the majority of people in society and individuals with special educational needs [30]. At the same time, he positively assesses the desire for the full involvement of individuals with disabilities in the existing education system and puts forward a fundamental remark regarding the possible loss by individuals of some unique and original norms and values in this educational sphere. In this regard, in our opinion, there is a natural threat that individuals may feel and be aware of discomfort in experiencing individual existence. It is necessary to study the main vectors of the complete «acceptance» of individuals with disabilities in the local educational space of a special social group of people.

However, a study of various sources relating to the substantive aspects of the functioning of an inclusion society shows the ambiguity of the approaches used. In this regard, A. V. Bakharev pointed out the importance of considering the international integral model of inclusive education, created on the basis of the Jomtien Declaration (1990) [1]. P. R. Egorov
drew attention to the importance of constructing a theoretical model of inclusive education for people with special educational needs [5]. V. V. Popov noted that it is important to turn to psychological time, which demonstrates the flow of experiences and associations of mental images of subjects with disabilities [9].

M. Hartimo pointed out the non-systematic nature in the interpretation of the basic principles of inclusion, putting forward theoretically and methodologically significant ideas regarding the socio-pragmatic and phenomenologically constructive approaches to the mechanisms of manifestation of the subjective time of individuals in an inclusive society [18].

V. V. Popov, O. A. Muzika, O. A. Kholina presented a systematization of theoretical and projective-practical approaches that describe the features of the implementation of inclusion in the modern educational environment [25].

P. Turchin outlined the trends in the formation of special social groups in historical dynamics [28].

The lack of empirical validity of inclusive practices should be noted. The need for work in this direction was especially noted by G. N. Penin in the context of studying the problem of realizing the right to education for all [8]. Interesting studies were carried out by C. Fricke, F. D. Follesdal. S. Greene. In them, priority is given to understanding the culture and the specifics of the formation of a special social group, and the features and ways of forming this culture in the context of intersubjectivity are presented by the authors in the dynamic accumulation of its basic principles that are characteristic of people with disabilities [14; 15].

Pointing out the inconsistency in the assessments of the effectiveness of the formation of a theoretical segment of the study of microsociety for people with disabilities, F. Badie connects the effectiveness of theoretical studies of social processes with the widespread use of formal ontology [11]. A. Hakhverdian, Q. Mayne draw attention to the problematic and contradictory nature of the formation of the foundations of special education in social groups in the context of institutional trust [16]. According to M. Hartimo, serious attention should be paid to the analysis of the culture of a special social group of individuals with disabilities, which, in line with real intersubjectivity in a social group, constantly experiences a certain discriminatory impact from traditional society [19].

An active discussion of the theoretical and design-applied aspects of the functioning of the society of inclusion is actually ahead of the level of existing conceptual capabilities that are necessary when modeling correct theories of inclusion. The research interest in the formation of a philosophical system of concepts that can act as a methodological basis for the integral interpretation of various aspects of the formation of an inclusive society seems to be relevant. The use of the conceptual apparatus of modern philosophy systematizes ideas and ideas about the features of the subjective time of an individual with disabilities in the space of an inclusive society with an emphasis on intentionally oriented activity in a person’s life. The purpose of the article is to study intentionality in the system of subjective time of an individual with disabilities in an inclusive society. Scientific novelty is connected with the consideration of intentionality in the system of subjective time of a person with disabilities as an essential -individual characteristic, correlated with the collective everyday consciousness of people with disabilities in an inclusive micro society. The conclusions obtained are of practical importance in solving philosophical and socio-cultural problems that are of a theoretical, conceptual and methodological nature. They demonstrate the specifics of using temporal referents in the context of modeling the social space of communication and the life of individuals with disabilities.
Materials and methods

The conceptual and theoretical foundations of the work determine modern philosophical and psychological-pedagogical sources concerning the understanding, comprehension and interpretation of various segments of the formation of an inclusive society, in particular, from the standpoint of phenomenology and social pragmatics. The research methodology is based on philosophical, multidisciplinary and pedagogical complexes that allow demonstrating the heuristic and expressive possibilities of the conceptual apparatus adequate to reflect the intentional features of the subjective time of a person with disabilities in an inclusive society. Modeling the main trends and directions of the formation of an inclusive society with a priority of the phenomenological approach initiates the use of methods of phenomenological reduction, symbolic interactionism of content analysis, introspection and proxemic methods. An essential role is played by philosophical principles and methods of research: induction and deduction, historicism and consistency of scientific knowledge, analysis and synthesis.

The source base for the study is Russian and foreign scientific research devoted to the problems of the specifics of the subjective time of individuals with disabilities, topical issues of systematic analysis of the features of functioning and mechanisms of existence of an inclusive society, various aspects of the formation of an inclusive educational space, materials of conferences and works of leading world experts in the field of social philosophy, philosophy of inclusion and philosophy of education, materials of the Salaman Declaration on principles, policies and practices in the field of education persons with special needs, which were made publicly available on the Internet and in official reports.

Results of research

In philosophical studies, various aspects of the study of subjective time have received a certain development. Justified research and scientific interest is associated with the study of subjective time in the context of practical philosophy (in our case, the discourse is about the philosophical understanding of the ideas of inclusion). Consideration of the specifics of subjective time is relevant in a systematic analysis of the features of functioning and mechanisms of existence of a society that includes, which is a space for the life of people with disabilities. The tradition of the formation of philosophical thought shows that the understanding of subjective time is associated with the processes of experiencing and living by a person of some present moment of his own individual existence. Therefore, subjective time is presented as a kind of intentionally oriented duration in the life of a person with disabilities in an inclusive society. Structurally, subjective time is ordered through successive temporal segments: «past time», «present time» and «future time». The segment of the present denotes the sensual-contemplative intentionality of the individual, the segment of the past is determined by his historical memory, and the segment of the future directly projects mental attitudes and regulators of human consciousness. Appeal to the intentionality of subjective time shows that in the sphere of individual consciousness there are levels of comprehension and awareness of the main prospects for realizing the possibilities of conducting goal-oriented and value-rational activities for individuals with disabilities. Note that when considering subjective time in the studies of P. Blackburn, P.
Hasle, P. Øhrstrøm [12], B. K. Otoo [24] phenomenological designation of the «stream» of human consciousness necessarily leads to its indexing with the help of temporal structures and temporal referents.

The study of subjective time is directly related to the use of temporal reference, for example, the stages of accumulation of individual experience based on the results of human life activity are correlated with points in time. On the other hand, the parameter of intentional transformations of subjective time is significant, showing the «flow» of experiences and mental images of people with disabilities. The basic characteristics of subjective time demonstrate its special significance in the process of involving a person in the everyday space of an inclusive society, and they also determine the basic postulates of intersubjectivity.

The development of conceptual and theoretical aspects of segments of subjective time leads to the assertion that time itself is presented as a period experienced and lived by a person with disabilities. The intentionally-indexed structure and segments of subjective time are associated, first of all, with the perception and understanding of time through the temporal period and the “present” moment, taken as basic temporal factors for highlighting as scenarios and prospects for the internal development of an inclusive society. Segments of subjective time involve the adoption of various vectors of the formation of mental images of a person with disabilities. As a result, attention, imagination and memory form the basis of subjective time, acting as priority prerequisites for temporal vectors and trends in the life of a social group of people with disabilities. The designation of temporally-defined scenarios and trends in the development of a person in the space of inclusion from a methodological point of view can sometimes be immersed in the sphere of correlating the static and dynamic concepts of time.

Let us note the special significance of postulating the existentiality of the segment of the subjective present in considering the features of the direct regulators and mechanisms for experiencing time itself within a group of individuals with disabilities. The «present» segment is constructed by a long present, in which a person experiences his own life activity, and this segment becomes a kind of boundary of internal experience, fixed before the application of the index of the present and reflecting the possibilities and abilities of the advanced nature of the consciousness of people with disabilities. The segment of the subjective present can also be rightly singled out as a necessary concept aimed at studying the internal structure of goal-oriented rational activity determined by the intentional actions of a person. The acceptance of the duration parameter of the present segment makes it possible to point out two main interpretations of it. First of all, the present segment appears as a certain duration, and within its limits a systemic perception in the human mind of the essence and the continuous «stream» of experiences and mental images is realized. Based on the specifics of temporal referents, it is necessary to use a multi-level structure of time, which allows representing periods with initially indefinite boundaries, reflecting the reality of temporally-indexed historical boundaries of the formation of everyday inclusive space. Such a structure is understood as a moment-periodic structure with the allocation of periods, moments and stages on it. The moments of the structure correspond to the states, phenomena and mental images of the process of understanding by a person of his individual existence in an inclusive society. On the other hand, periods not only streamline and synchronize the «flows» of images, states, and processes, but also denote transit between them. The multilevel structure of time with sequentially ordered periods makes it possible to apply the characteristic «subperiodicity» in relation to segments of subjective
time, which is significant from a methodological point of view, which affirms the synthesis of discrete and continual aspects. In turn, the stages are distinguished by the correlation of periods and moments, on the basis of which multilevel moment-periodic structures are formed. In fact, the stages overlap periods and moments, defining the basic parameters of the moment-periodic structure and reflecting the presence of transits between mental images and states. The allocation of stages allows us to evaluate and interpret technologies for implementation in the everyday-inclusive space of being of individuals with disabilities.

As a result, the moment-periodic structure is considered as the core of a temporal reference that is correct for understanding and interpreting the functioning of an inclusive society. The intentional-temporal concepts of «exit-entry» from the inclusive space confirm the idea of multi-vector scenarios for the entry of an individual into an inclusive society. The discourse regarding the predetermined options for engaging a person and leaving such a society seems unreasonable. Meanwhile, the actual operation of the regulators and mechanisms of human activity in an inclusive society demonstrates that such a society enables a person with disabilities to realize his creative potential. The use of a multilevel temporal structure as a tool for comprehending and interpreting the space of inclusion shows that the chronology of periods directly reflects the levels of a person's awareness of effective scenarios and optimal opportunities for entering an inclusive micro society.

Intentionality as the main parameter of intersubjectivity in the system of subjective time of a person with disabilities is considered as an essential -individual characteristic, correlated with the collective everyday consciousness of people with disabilities in an inclusive micro society. Intentionality synthesizes the application of the situational-biographical, psychological and individual time, forming the stages of identification and socialization of the individual in an inclusive space. The subjective-substantial aspects of social time initiate the construction of n-level models concerning the processes and complexes of experiences by an individual during his entry into an inclusive society and the reconstruction of mental images and sensory perceptions in the system of individual consciousness. The characteristic of the intentionality of time of an individual with disabilities shows a specific special form of ordering, synchronization and existence of various phenomena and events in the segment of individual mental images of the individual's inner experience. Such a segment of phenomena and events is formed by fractal structures of intentional temporality with the separation of periodic and moment structures. Such structures are considered as temporal indexing or reference, acting as a kind of regulator of chronologization and synchronization of phenomena and events of individual human experience.

The main spheres of the structure of human consciousness regulate the coexistence of segments of intentional temporality and individual mental temporality. From a functional position, intentional temporality correlates with the peculiarities of the processes of experiencing by a person with disabilities of his own existence and life activity in a society that includes. In turn, individual-mental temporality stands out when considering the unique and stereotypical forms of visual-figurative transfer of the entire complex of experiences of individual-present eventfulness into the spheres of human consciousness. In this regard, intentional temporality is immanently transformed into individual time, demonstrating the specifics of internal experience and the distinctive features of the mental images of an individual with disabilities as necessary stages in the formation of a system of social events that are indexed in individual consciousness. Perceiving a system of such events, an individual with disabilities is directly immersed in the processes of temporal experience and living the entire complex of events of a transforming society. Naturally, the internally
defined temporality of the individual correlates with ongoing transformations and changes in the structure of an inclusive society, reflecting its openness and instability. Of course, such instability noticeably activates design-thinking human activity, which initiates a real search for a range of opportunities to improve the conditions and mechanisms of life and existence of people with disabilities in an inclusive micro society. The priority is the features of the adaptation of individuals with disabilities to relationships and interactions in society.

From the phenomenological standpoint, the subjective time of a person manifests itself as a sensual-individual form of expression of the socially-existent beingness of events and processes that determine the structural features and content of the individual's inner experience. The very content of individual experience implies its chronologization and ordering by subjective time, which is characterized by intentionality, irreflexivity, antisymmetry, continuity and duration. Such characteristics show that mental time acts as a system-forming principle of human consciousness, which determines the content of subjectivity and substantial parameters. Therefore, the mentality of time seems to be the basic segment of the system and complex of sensory images that form the meanings of the ordinary collective consciousness of people with disabilities. Scenarios for the formation of special social groups are quite diverse, but the intensity of such formation increases in periods of social change and transformation. As a result, individuals with disabilities rise to qualitatively new levels in the awareness and comprehension of their own individual being, and this is reflected in the dialectic of subjective and objective moments of the process of experiencing and living this being by a person.

The process of self-identification of an individual with disabilities directly depends on the content of his subjective time. It is subjective time that determines the two main stages of a person’s awareness and comprehension of his own existence – this is the evaluative stage (the segment of subjective time «past-present») and the stage of identification perspectives (the segment of subjective time «present-future»). Within the framework of the evaluation stage, the specificity of the presentation of the initial conceptual and content aspects of understanding, understanding and interpreting the content of subjective time is shown. It is the evaluative stage, which indexes the past-present segment, that makes it possible to assess the totality of qualitative parameters of the subjective time of a person with disabilities related to his internal certainty in relation to indexing and interpreting the sequence of phenomena and events in periods of the «stream of consciousness». There is a comprehensive assessment of the segment of the past, in which complexes of the mental processes of a person with disabilities are reproduced. The significance of this aspect is determined designation of the characteristics of the subjective time of people with disabilities in the intervals of their structural and content transformations from a traditional society to a society of inclusion. At the same time, the main priorities are aimed at studying the quantitative characteristics of subjective time, involving the study of its intensity from the standpoint of the synthesis of psychological, individual and biological time. On the other hand, at the level of prospects, the value-target and heuristic possibilities of subjective time are demonstrated in relation to the present-future segment. This stage is associated with the peculiarities of the mental and operational activity of people with disabilities. In this regard, the priority is the reconstruction of the content of subjective time with an emphasis on understanding and understanding by a person of the specifics of individual existence in the context of the life of an inclusive society. The accumulation and synthesis of complexes of ideas concerning the essential transformations of individual mental activity aimed at the processes of involvement and direct entry of a person into an inclusive micro society is carried out.
The specifics of considering various ideas and concepts of the formation of an inclusive society in modern literature, in particular, in the works of D. Bourget [13], J. P. Hall [17], J. Jenkinson [21] is largely determined by the postulation of the priority of inclusive practices and inclusive education, although systematic representation of an inclusive society in a wide range of conceptual, content and methodological aspects deserves more attention. In line with a broad discussion aimed at finding adequate theoretical principles for the design and study of an inclusive society, a number of very original and constructive positions have been identified. So, according to L. E. Pautova, theoretical modeling of an inclusive society is possible on the basis of the principle of fractality, that is, the emphasis is shifted to a synergetic methodology. The main concept is the concept of «success», which initiates the process of identifying a person in the space of inclusion with an emphasis on his self-esteem [7]. Using the methodology of social synergetics to construct an inclusive society suggests a strategy that is associated with the possibility of obtaining the maximum success achieved in the context of multi-vector social communication. Moreover, communication initiates a synergistic effect, determined by a comprehensive assessment of the stages of an individual's entry into the everyday space of a social group. Such an assessment is carried out in line with the process of identification and socialization of a person with disabilities with indexation at temporally ordered points of the bifurcation development of society. However, the ideas of L. E. Pautova did not receive proper development and systematization in this direction. It should be noted that the conceptual system of modern social synergetics, which is quite effective in its heuristic and expressive capabilities, can act as an adequate tool in the framework of solving theoretical issues in the concept of inclusion. Separate ideas about the multidimensional and multilevel communication of individuals in the everyday space of an inclusive society have not led to a transition in research to the priority of the conceptual and semantic analysis of this society.

An original study of instrumental, applied and theoretical moments of the inclusive space was carried out by A. Y. Shemanov [10]. In his opinion, the formation of a society of inclusion is carried out through intentional-temporal subjectivation by a person of stereotypes, meanings, attitudes and values, conscious and formed within the framework of their relationships and interaction. Achieving the values of an inclusive society causes the need for complex transformations and transformations of this society in successive periods of time, its basic principles and institutions related to the construction of adequate conditions and a favorable environment for the functioning of mechanisms for the productive inclusion of a person with disabilities in an inclusive space. In this regard, A. Y. Shemanov presents the priority areas for correlating patterns of stereotypical behavior of individuals with the concept of effective scenarios for the involvement and entry of a person into an inclusive micro society. Such a correlation reflects the correlation of constructivist ideas in inclusive theories and the coordination of socially oriented and individually oriented models of considering an inclusive society. It should be noted that the discussion of the structural and conceptual features of the society of inclusion, its immanent spiritual regulators in the context of the subjective time of a person with disabilities, should reach a new systematic level.

In the concept of I. V. Vachkov develops the ideas of a polysubjective approach to everyday inclusive space [3]. The methodological principles of the author's approach, based on the assertion of the polysubject nature of people's interaction in an inclusive environment, are fairly correctly presented. The original correlations of subject-subject communication as a polysubjective interaction with the priority of value-target and activity
aspects are demonstrated. Position I. V. Vachkova is associated with the allocation of the subject-object segment of people's communication, which initiates the emergence of the problem of the collective subject of communication. Of course, this is a significant problem in terms of inclusion, and it raises research interest in the study of the collectively inclusive life of people with disabilities, focusing on the dialectic of subjective and objective in the process of life of an inclusive micro society. Note that in the concept of I. V. Vachkov, the factors of intentionality and temporality are structure-forming, determining the features of understanding and interpretation by individuals with disabilities of their capabilities and abilities regarding the realization of individual existence.

Interest in the development of the theoretical foundations of the concept of inclusion was outlined in the studies of A. Hickey-Moody [20] and R. Slee [27]. Thus, A. Hickey – Moody considers the ideas of an inclusive space in relation to the theory of egalitarianism, based on the postulate of equality, understood as the presence of an equivalent initial social status and development prospects for various social groups. The effective functioning of an inclusive society presupposes a situation in which the postulates of the binary opposition of individuals regarding the assessment of their life activity in a social group are completely eliminated from the sphere of social communication and partnership. In everyday inclusive reality, the use of binary concepts «adequate-inadequate», «capable» – «incapable», «ordinary person» – «disabled», etc. is being abandoned. The postulates of binary opposition deform the «soft» scenarios for the formation of an inclusive society, distorting the interpretation of the essence of the individual existence of a person with disabilities. A feature of the construction of the model of an inclusive society in the A. Hickey -Moody variant is the use of a structural-functional approach to social communication and social partnership, which makes it possible to determine the mechanisms for constructing temporally ordered social elevators as an optimization of «entry» into the space of inclusion of people with disabilities. Thus, A. Hickey -Moody notes the importance of socially oriented inclusive practices and technologies in the formation of an inclusive education system. At the same time, the strategy and ideology of the formation of everyday inclusive space, worldview and value-target moments, segments of intentionality and intersubjectivity of subjective time open up prospects for further systematic research.

The theory of intentional-social action is the basis for systematizing the ideas of building an inclusive society by R. Slee. The model proposed by him implies the identification of people with disabilities according to attitudes, stereotypes and norms implemented in everyday inclusive reality, free from declaring certain discriminatory principles in relation to individuals with disabilities. The basic concepts of such a model are the concepts of «violation» and «inability», meaning negative physical, psychological or physiological parameters of individuals with disabilities. However, R. Slee lacks systematic research in this direction, although he rightly states that the basic concepts of the intentional-social model should be focused on identifying the features of everyday life of people with disabilities in an inclusive society.

A rather constructive discussion in the philosophical and pedagogical literature was received by the problem of correlating a traditional society with an inclusive society, and the latter is considered as the result of a peculiar introduction of a segment of the dominant spiritual values of a traditional society into the sphere of social communication of an inclusive society. However, studies in this direction are very ambiguous from the standpoint of some «discrimination» in the formation of their own subculture of the society of inclusion. The «spiritual boundaries» of the space of inclusion are not explicitly
indicated, which is important when identifying the intentionality of the worldview attitudes of individuals with disabilities in the process of their socialization (M. Oliver, C. Barnes [22], A. O’Reilly [23], R. E. Rudolph [26]).

Intentionality initiates a research interest in the study of the dialogue moments of the goal-rationality of human subjectivity. The construction of intentionality is associated with the individual and psychological characteristics of human life in the educational space of an inclusive society. In this direction, we present a number of basic research concepts. The pedagogical concept of the socio-phenomenological approach is expressed in understanding the nature of the child, the experience of his sensory life, which exist in a certain socially determined spatio-temporal and linguistic educational environment. The philosophical and pedagogical theory of inclusion by P. Bourdieu was updated as part of a reflection on the complexes of social values and orientations in various social strata and groups in the context of human interactions and communications. The modern personalistic approach as a theoretical basis for educational inclusion combines several areas: the position of humanistic psychology; the concept of the social theory of autopoiesis; theory of integrated learning; psychological theories. The constructivist approach involves a structural and functional analysis of social interaction in the educational space of inclusion. The theory of social action presents a model for identifying individuals with disabilities in the educational space without any discriminatory moments. The concepts of adapted education in relation to special education, developed taking into account the possible assistance to individuals with disabilities to painlessly master the existing educational values, include students in social and educational communication, while maintaining the specifics of their life. Concepts of inclusive culture, related to the definition of the significance of certain technologies and methods of effective inclusive activity; posing problems of understanding special educational needs within educational programs. All these concepts and approaches are united by the idea of an inclusive educational culture as a system that is formed through the communication of its members among themselves, and individual communication itself is determined by personal patterns, attitudes and values that a person has acquired in the framework of education and life experience. Philosophical understanding of educational inclusion involves answers to the questions: What methodological principles and theoretical concepts underlie the construction of these concepts? Can practicing teachers adequately understand and implement such conceptual models without resorting to fundamental scientific justifications, without philosophical and methodological understanding of existing approaches and models of inclusive education?

The discussion of the results

As a result of the study it was revealed that the use of the phenomenological concept of intentionality 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. This confirms that the Salaman Declaration on Principles, Policies and Practices in the Education of Persons with Special Needs is an International Program for the Implementation of Inclusive Education. This program is a fundamental progressive step in the development of education, the result of which is the search and understanding of the methodological foundations of pedagogical activity, as well as changes in the values
of the system of general traditional education itself. Systematization of the categorical apparatus of educational inclusion, description of existing models of inclusive education, the essence of approaches and methodological foundations that determine the basic structure and specifics of inclusive education will contribute to the formation of the worldview foundation of educational integration (inclusion) as a new socio-cultural reality.

This study confirms the conclusions of A. Y. Shemanova and I. V. Vachkov about the importance of intentionality as a structure-forming factor that determines the features of understanding and interpretation by individuals with disabilities of their perspectives and abilities regarding the realization of individual existence. It is intentionality that reflects the basic ideas of the philosophy of constructivism regarding the correlation of inclusive theories and the coordination of socially oriented and individually oriented models of considering an inclusive society. Based on constructivism a technological approach to inclusive education is being developed as a clearly constructed system of intentionally sequential operations leading to the educational success of the subject (development of special standards of general education for persons with disabilities).

Author's position correlates with ideas L. E. Pautova, concerning the fact that the use of the methodology of social synergetics for the construction of an inclusive society implies a strategy that is associated with the possibility of obtaining maximum success achieved in the context of multi-vector social communication. Moreover, communication initiates the intentionality of a synergistic effect, determined by a comprehensive assessment of the steps of an individual's entry into the everyday space of a group of people with disabilities. And in this sense, the task of educational inclusion is to activate the inner potential of the individual, to gently push the subject to choose the path of development (the principle of non-linear development of the individual, the principle of recognizing the intrinsic value of each individual, the principle of fluctuations in behavior).

The conclusions of the author of this study are consistent with the views of A. Hickey-Moody regarding the application of a structural-functional approach to social communication and social partnership, which makes it possible to determine the mechanisms for constructing temporally ordered social lifts for people with disabilities. However, in our opinion, such a problem initiates consideration of the formation of an educational inclusive space, taking into account worldview and value-target moments in the context of the segments of intentionality and intersubjectivity of the subjective time of individuals.

The author’s conclusions are somewhat at odds with the results of R. Slee’s study, in which the theory of intentional-social action is the basis for systematizing the ideas of building an inclusive society. Such a theory should take into account the identification of people with disabilities by attitudes, stereotypes and norms implemented in everyday inclusive reality. We believe that a constructive discussion in the philosophical and pedagogical literature of the problem of correlating a traditional society with an inclusive society implies the introduction of a segment of the dominant spiritual values of a traditional society into the sphere of social communication of an inclusive society. Values reflect the spiritual and emotional characteristics of an individual with disabilities from the standpoint of his abilities for creative and educational activities to realize freedom within the framework of intentional influence on «other being» and individual being in the sphere of educational space.

As a result of the study, it should be noted that Consideration of global trends in the education system involves the development of an ideological and theoretical socio-philosophical foundation of inclusion as a new socio-cultural reality.
Conclusion

The understanding of subjective time is associated with the processes of experiencing and living by a person of some present moment of his own individual existence. Therefore, subjective time is presented as a kind of intentionally oriented duration in the life of a person with disabilities in an inclusive society. The study of subjective time is directly related to the use of temporal reference, for example, the stages of accumulation of individual experience based on the results of human life activity are correlated with points in time. On the other hand, the parameter of intentional transformations of subjective time is significant, showing the «flow» of experiences and mental images of people with disabilities. Intentionality as the main parameter of intersubjectivity in the system of subjective time of a person with disabilities is considered as an essential -individual characteristic, correlated with the collective everyday consciousness of people with disabilities in an inclusive micro society. Intentionality synthesizes the use of situational-biographical, psychological and individual time, forming the stages of identification and socialization of an individual in an inclusive space.

Results will find application in the development of various aspects of phenomenological and existential concepts for constructing the space of an inclusive society; they seem to be relevant in the development of social design and forecasting technologies.

The complexity of the study of the subjective time of individuals with disabilities causes real research interest regarding the consideration of intentionality in the sphere of individual consciousness with the allocation of levels of comprehension and awareness of the main prospects for the implementation of the possibilities of conducting goal-oriented and value-rational activities.

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