

Intersubjectivity As A Basis For Temporal Coordination Of Individuals With Disabilities In An Inclusive Society

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Abstract

The article demonstrates the features of the interpretation and understanding of temporal coordination as a form of manifestation of intersubjectivity, which is the basic characteristic of the subjective time of an individual with disabilities. It is shown that the formation of an adequate theory of inclusion involves the systematization of existing basic approaches in two directions: first, fragments of the acquired knowledge about the society of inclusion and inclusive practices are conceptualized; secondly, an attempt is being made to present a theoretically correct concept of inclusion that initiates the development of inclusive technologies. It is postulated that intersubjectivity is presented as a commonality and integrity of the structures of mental activity, social experience and the results of reflection of various individuals, making it possible to achieve their interaction and mutual understanding in the process of becoming a personal identification. The significance of temporal coordination is substantiated from the standpoint of reflecting the specifics of a complex experience by an individual with disabilities of the intentionality of subjective time in a special social group. It is demonstrated that temporal coordination acts as an individual essential characteristic of individual consciousness in relation to the collective consciousness of people with disabilities. The intersubjective foundations of the social experience of individuals are revealed, which make it possible to bring the interaction of people to the level of mutual understanding, which determines the direct mechanisms of communication. The aim of the article is to study intersubjectivity as a methodological basis for temporal coordination, which makes it possible to present an inclusive society as a certain type of micro-society (special social group, special social group) from the standpoint of the world of everyday life. The scientific novelty is connected with the consideration of temporal coordination in the contextual field of intersubjectivity in the everyday reality of an inclusive society with an emphasis on the constitution of other subjects as conscious objects by the cognizing subject, using the internal experience of interpretation and comprehension by a person of his own individual existence. The methodology of the work is based on philosophical, pedagogical and multidisciplinary complexes, which make it possible to demonstrate the cognitive, communicative and pragmatic possibilities of temporal coordination as a form of manifestation of the subjective time of a person with disabilities in an inclusive society. Adequate definition of priority directions, tendencies and tasks of development of an inclusive society from the standpoint of a phenomenological approach involves the use of methods of symbolic interactionism, phenomenological reduction, introspection and praxemic methods. The findings are of practical importance in the context of solving philosophical and socio-cultural problems of a theoretical, conceptual, practical and methodological nature. They show the features of the application of temporal concepts in the context of constructing the social field of communication and the life of individuals with disabilities.

Keywords: intersubjectivity, temporal coordination, subjective time, inclusion, social communication, everyday life, inclusive society, disabilities

INTRODUCTION

In the philosophical and pedagogical literature, there is an interest in a comprehensive study of the design features of an inclusive society with the priority of studying the everyday world of people with different physiological, psychological, etc. restrictions on their life activity (limited needs, disabled people, disabilities). The presentation of an adequate theory of inclusion involves the systematization of existing basic approaches in two directions: first, fragments of the acquired knowledge about the society of inclusion and inclusive practices are conceptualized; secondly, an attempt is being made to present a theoretically correct concept of inclusion that initiates the development of inclusive technologies. An integral consideration of the main philosophical, sociological and pedagogical approaches shows their fragmentation and unsystematic nature in assessing the implementation of the principles of inclusion for people with disabilities [5], [6], [9]; there is a lack of their empirical validity [3], [28], [29], the presence of ambiguity and contradictions in the estimates of the productivity of the implementation of ideas

and concepts of constructing a modern inclusive society [12], [21], [23].

A broad discussion of the conceptual and instrumental aspects of the development of an inclusive society is far ahead of the construction of an adequate methodological framework. Significant and relevant is the formation of a categorical system in the context of modern philosophical trends, acting as a methodological basis for a comprehensive and adequate reflection and interpretation of various aspects of the society of inclusion. The use of the conceptual and semantic apparatus of modern philosophy makes it possible to integrally represent the features of the subjective time of an individual with disabilities in an inclusive society, based on its basic characteristic - intersubjectivity. The aim of the article is to study intersubjectivity as a methodological basis for temporal coordination, which makes it possible to present an inclusive society as a certain type of micro-society (special social group, special social group) from the standpoint of the world of everyday life. The scientific novelty is connected with the consideration of temporal coordination in the contextual field of intersubjectivity in the everyday reality of an inclusive society with an emphasis on the constitution of other subjects as conscious objects by the cognizing subject, using the internal experience of interpretation and comprehension by a person of his own individual existence.

MATERIALS AND METHODS

The methodology of the work is based on philosophical, pedagogical and multidisciplinary complexes, which make it possible to demonstrate the cognitive, communicative and pragmatic possibilities of temporal coordination as a form of manifestation of the subjective time of a person with disabilities in an inclusive society. Adequate definition of

priority directions, trends and tasks of development of an inclusive society from the standpoint of a phenomenological approach involves the use of methods of symbolic interactionism, phenomenological reduction, introspection and praxemic methods. An essential role is played by philosophical principles and methods of research: analysis and synthesis, induction and deduction, historicism and systemic nature of scientific knowledge.

RESULTS

Within the framework of modern social philosophy, various approaches to the study of social processes and phenomena are institutionalized. At the same time, the categories of "intersubjectivity" and "the world of everyday life" serve as the theoretical basis of the phenomenological approach to the study of the subjective time of an individual. Intersubjectivity is considered in the broad context of constituting other subjects as conscious objects by the cognizing subject through intentionality, using the inner experience of interpretation and comprehension by a person of his own individual existence. The intersubjective foundations of the social experience of individuals make it possible to bring the interaction of people to the level of mutual understanding, which determines the direct mechanisms of communication. Conceptually, intersubjectivity is presented as a commonality and integrity of the structures of mental activity, social experience and the results of reflection of various individuals, making it possible to achieve their interaction and mutual understanding in the process of becoming a personal identification. A similar process occurs within the framework of the exchange and transmission of knowledge, reflecting the achieved level of individual experience. That is, intersubjectivity is associated with situations in which individuals actually interact from the standpoint of comparing their ideas, preferences, and expectations with analogues in other people.

In modern post-non-classical science, the system-forming and determining factors of social development are subjects in the context of the ability to interact in transformational situations. In this regard, the legalization of individual being through reflection is carried out, that is, each person reflects his own individual space, himself and other people, representing and interpreting this process in accordance with his preferences and attitudes, constructing an individual reality. Comprehensive development of individual subjectivity involves a new understanding and representation of a person's own existence, open to self-improvement and transformation in the framework of interaction with other people. Such an individual can be considered as a set of real rational actions and potential activity intentions aimed at the effective functioning of an inclusive society.

Of course, postulating the significance of the phenomenon of intersubjectivity does not mean shifting the research emphasis from the individual to the local intersubjective

space, since the intersubjective world is formed as part of the everyday world of human intentional representations and objects. In this understanding, the inclusive micro-society is revealed in two dimensions: firstly, as the everyday reality of a special social group of people with disabilities, and secondly, the individual is able to interpret such meanings in the context of his own personal perception. In this regard, it is legitimate to consider intersubjectivity as a prerequisite and basic condition for social communication. At the same time, intersubjectivity is also presented as a result of social communication, within which various personality-oriented meanings appear. Therefore, two basic levels in intersubjectivity can be distinguished: on the one hand, intersubjectivity as a prerequisite and prerequisite for social communication, the correlation of local individual consciousnesses

with the ability of their interperception, taking into account the features of the everyday world of the inclusive society (that is, intersubjectivity is substantial); and on the other hand, intersubjectivity acts as a set of meanings that arise within the framework of social communication, which is significant and relevant in the life of the microcommunity of inclusion (that is, intersubjectivity is the result of social communication).

Intersubjectivity acts as a peculiar quality of the complex of interindividual communications, reaching the maximum integrative level, at which the spiritual, ideological and semantic normativity is affirmed, translating the local contents of communications into the value-semantic sphere [14], [30]. Therefore, the integrity and meaningfulness of communications in social groups causes an emotional-valuable connection between individuals who experience it as a holistic image of the everyday world, including society, reflecting their values and interests, correlating with the individual experience of specific people. Of course, intersubjectivity is formed from the entire field of communicative connections: from virtual to text-symbolic ones [22],[27]. It functionally expresses social being and therefore the formation of communicative interactions affirms the actualization of intersubjectivity in the form of a communicative subject. The study of the local aspects of communication in a social group does not reveal the transition from the level of individual consciousnesses to the transpersonal level, however, it states the normativity of the sphere of the collective "We". Note that intersubjectivity accumulates the experience of various individuals who are locally communicative connections, suggesting the correlation of the subjects of experience themselves. At the same time, it is hardly legitimate to talk about the general significance and universality of intersubjectivity in an inclusive society, since it is connected with the everyday existence and functioning of a microcommunity. The space of intersubjectivity concerns the interaction of active individuals with an emphasis on the neutralization of personal preferences, beliefs and attitudes. The priority in communication is the conditions for coordinating the contents and semantic features of various individuals.

The concept of intersubjectivity makes it possible to present an inclusive society as a certain type of community (a special social group) from the standpoint of interpreting the world of everyday life. This concept initiates the use of the idea of temporal coordination in the context of the study of the sphere of subjective time of a person with disabilities. Temporal coordination allows an individual to adequately represent and recognize the actual-own experience of other individuals in the direction of constructing a joint-collective experience of a special group of people with disabilities. Therefore, temporal coordination is one of the significant manifestations of intersubjectivity, synchronizing the life activity of individuals in an inclusive society. At the same time, the complication of communication links and interactions in a social group increases the number of "modes" of temporal coordination. Complex coordination optimizes the functioning of a social group of individuals with disabilities, although in modern reality a person is involved in various communities and therefore it is legitimate to single out various rhythms and temporal horizons of his coordinated life activity.

The phenomenological consideration of temporal coordination in the world of everyday life of an inclusive society is a kind of interpretation by individuals with disabilities of their own individual existence. Temporal coordination reflects the specifics of the complex experience of the intentionality of subjective time by an individual with disabilities in a special social group. The concept of temporal coordination acts as an individual essential characteristic of individual consciousness in relation to the collective consciousness of people with disabilities. At the same time, temporal coordination is based on the activity-situational and motivational-psychological aspects of subjective time, which is typical for various stages of the formation of a group of people with disabilities [7].

In such situations, the individual perceives complexes of such processes and events through living and experiencing the temporally ordered development of an inclusive society. The characteristics of the internally defined temporality of the individual correlate with the transformations in the very structure of society from the standpoint of temporal coordination. Such transformations of an inclusive society are associated with its instability, which, however, activates the projective-thinking rational activity of people with disabilities. The mechanisms and orientation of purposeful rational activity make it possible to determine the real prospects for improving the life and living conditions of individuals with disabilities in a special social group [8], [13]. At the same time, the adaptation of the individual to the complex of relationships and interactions in the inclusive society is carried out. It should be noted that temporal coordination correlates with intersubjectivity, and intersubjectivity is of real research interest regarding the consideration of discursive-dialogue aspects of a person's value and rational subjectivity.

The subjective time of an individual with disabilities is a sensually-defined form of the directly-existent beingness of the processes and events experienced, which determine the content of individual human experience. Such content implies its chronologization and ordering from the standpoint of the mental aspects of subjective time. The use of the main characteristics of subjective time (intentionality, continuance, irreflexivity, etc.) shows that it acts as a system-forming basis of human consciousness, influencing the content of subjectivity and the nature of substantive parameters.

DISCUSSION

In the context of philosophical discourse, the problem-research field of intersubjectivity seems to be multi-vector. It should be noted that in phenomenology the priorities relate to logical intersubjectivity, in structuralism semantic intersubjectivity is

actualized, for existential concepts normative intersubjectivity (reflecting the world of actions and values) is typical. The concepts of post-structuralist psychoanalysis note that intersubjectivity is manifested both in the communicative connections of individuals and within each individual. Intersubjective pluralism is assumed as a kind of internal dialogue of an individual with himself, reflecting his ability to self-reflection, to analyze his own experiences and internal state. On the other hand, within the framework of communicative philosophy, intersubjectivity is considered in line with the study of communication as social relations. Thus, J. Habermas considered interaction in the conceptual system of communicative rationality and understood interaction as an analogue of communicative-rational activity. The analysis of intersubjectivity in social phenomenology is realized in the process of searching for stereotypes of the relationship between the structures of everyday consciousness and the rules of behavior of individuals, which are determined in interactions and locally oriented communications. Note that the most significant results were obtained in the context of the phenomenological approach. Let us pay attention to the development of its basic principles, taking into account the conceptual and semantic apparatus of social pragmatics, presenting a number of quite interesting and significant concepts (in our opinion), integrally reflecting the various aspects of the forms of manifestation of the subjective time of a person with disabilities.

Sufficiently significant in theoretical and methodological terms, ideas concerning the socio-pragmatic and phenomenological-constructive approaches to the mechanisms of manifestation of the subjective time of individuals in an inclusive society were demonstrated by M. Hartimo [18], [19]. The priority is the culture of a special social group of individuals with disabilities, which, in line with the intersubjectivity of real interaction in the group, constantly experiences a certain discriminatory impact from traditional society. It should be noted that from the standpoint of temporal coordination, culture seems to be an instrument of a certain socio-professional dominance that contributes to the formation of the "Self-Other" segment and reflects the ideas of professional hierarchy in special and traditional social groups. The process of involving individuals with disabilities in the communicative relationships of an inclusive society suggests that they discover certain segments of their subjective world in various forms. However, the inner reality of each individual is not initially determined, since it is formed only in the process of communication, taking into account the whole complex of conditions and factors of a particular situation in which such communication is carried out. In fact, a kind of search by an individual for his identity in relation to other individuals in the segment "I - Other I" is being realized.

The institutional approach to the society of inclusion is offered by R. Rudolf, who in social communication highlights a special level of intersubjectivity regarding the space of socially oriented meanings accepted by all individuals of a special social group [25]. Such meanings are usually institutionalized and substantivized, as they are perceived in a special group of people with disabilities as part of everyday reality. However, such a substantial form of everyday life is sometimes a kind of communicative barrier that causes the destruction of interactions, or their lack of effectiveness. Such a barrier can be social institutions, taking into account the fact that their own formation is associated with a complex of certain meanings, the essence and existence of which the social institutions themselves must protect [24]. It is legitimate to single out the communicative barrier as a social structure, and this barrier arises at the unconscious level and reflects belonging to a special social group.

In the concept of J. Hall, attention is focused on a number of contradictory moments of the correlation of professional values of traditional society and people with disabilities [17]. In general, while supporting the attempts to fully involve individuals with disabilities in the education system of society, J. Hall rightly draws attention to the possibility of a person with disabilities partially losing some of their own unique professionally oriented values in the process of temporal "accustoming" to the educational environment of society. At the same time, he argues that the professional values of the local culture of people with disabilities receive a vector of positive development in conditions when a person with disabilities masters vocational education together with other people. Of course, there is a certain danger that individuals with disabilities may get a feeling of discomfort or discrimination, but overcoming such negative situations is largely determined by the general strategy of the state's attitude towards people with disabilities and people with disabilities [10], [15], [16], [20].

Representatives of the phenomenological approach are in favor of carrying out a kind of correction in relation to the traditional society towards a person with disabilities, especially in the segments of socio-temporal adaptation and vocational education. The concept of socially oriented action determined the basic foundations of the theory of an inclusive society R. Slee [26]. Using the basic ideas of temporal coordination as a form of manifestation of subjective time, R. Slee proposed a model of social behavior that makes it possible to identify people with disabilities without referring to the specifics of their professionally oriented activities in order to avoid any social discrimination against them. The main concepts of the proposed model are "disability", which reflects a complex of negative socio-psychological, mental or physiological parameters of individuals with disabilities, and "inability" is a social construction that shows the attitude of an individual with disabilities to the entire spectrum of life of ordinary people in society. In an inclusive society, there is no conflict associated with the content of these concepts. Work in this direction implies access to the features of the representation of individual being from the position of temporal coordination [11]. However, R.Slee only outlined a similar problem, which rather complicated the consideration of the semantic and evaluative moments of a person's "entry" into a special group of individuals with disabilities. The ideas of R.Slee in modern philosophical literature have been transformed into a discussion of the issues of correlation of a professionally integrated society with a society that includes.

CONCLUSION

In the context of transformation processes related to the social structure of modern society, the problem of communicative connections and interactions becomes relevant and significant, when the research priority is associated with social communication in line with intersubjectivity and dialogue. Of particular relevance in the course of the theoretical presentation and understanding of intersubjectivity in an inclusive society are the intersubjective attitudes of the individual, which contribute to the rational interpretation of individual existence and the existence of a special social group in the process of socialization of the individual and at the same time in interaction with other individuals of this group. Consideration of temporal coordination as a form of manifestation of an individual's subjective time initiates an appeal to various aspects of information-projective systems. The immediate period of an individual's perception of local information primarily concerns its processing and interpretation, taking into account the expediency of using an inclusive society in the everyday world. Understanding and subsequent transmission of such information implies temporal coordination as a content-theoretical basis for temporal indexing as an assessment of the truth and adequacy of the information received regarding periods of subjective time. The priority is the essential-content transformation of the sphere of subjective time, a kind of flow of experiences and associations of the system of mental images and sensory representations of a person with disabilities.

The practical significance is that:

- on the basis of the phenomenological concept of intersubjectivity, the features of temporal coordination, reflecting the specifics of the complex experience of the intentionality of subjective time by an individual with disabilities in a special social group, are studied;
- it was revealed that the complication of communication links and interactions in a social group increases the number of "modes" of temporal coordination that optimizes the functioning of a social group of individuals with disabilities with the allocation of various rhythms and temporal horizons of his coordinated life.
- theoretical results and conclusions of the article will be used in the development of various aspects of phenomenological constructivism, can be used in social design technologies.

Research prospects

The complexity of the study of the subjective time of individuals with disabilities involves considering intersubjectivity from the standpoint of the correlation of social communication, social partnership and interpersonal dialogue in the sphere of everyday reality of an inclusive society with access to the problems of intersubjective understanding and intersubjective interpretation.

Gratitudes

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