

Intersubjectivity levels in organising everyday social life of individuals with disabilities

Vitaly Popov^{1*}, Oksana Muzyka¹, and Oksana Kholina¹

¹Rostov State Economic University (RSEU), Bolshaya Sadovaya st., 69, 344002, Rostov-on-Don, Rostov region, Russia

Abstract. The article institutionalises a variety of approaches to comprehension, interpretation and understanding of the concepts of constructing an inclusive society (society of inclusion) with a focus on the study of everyday reality of people characterised by various restrictions on the conditions of their life (limited needs, disabilities, persons with disabilities). It is shown that the use of concepts and categories of modern philosophy allows to integrate complexes of ideas about specificity of subjective time of people with disabilities in the world of everyday life of included society with priority use of phenomenological characteristics of intersubjectivity and intensional-temporal coordination. The concept of intersubjectivity is seen in the broad context of cognitive subject's constituting other subjects as conscious objects through intensionality, using internal experience, interpretation and comprehension of person's own individual being. The aim of the article is to investigate the formation of everyday life of individuals with disabilities in the space of levels of intersubjectivity of the inclusive society. The research methodology is based on philosophical, multidisciplinary and pedagogical complexes which allow demonstrating heuristic and expressive possibilities of conceptual apparatus used at different levels of intersubjectivity as a basic characteristic of subjective time of a person with disabilities in the inclusion society. The results and conclusions are of practical importance in solving socio-cultural and philosophical problems of conceptual and methodological nature. They show the peculiarities of application of temporal concepts in the context of constructing the social field of communication and life of individuals with disabilities.

1 Introduction

In contemporary philosophical, pedagogical, and sociological sources, interest has grown in systematically examining the concepts of constructing an inclusive society (inclusion society) with a focus on the study of the everyday reality of people characterised by different limitations on their living conditions (limited needs, disabilities, persons with disabilities). Presenting an adequate theory of an inclusive society involves a systematisation of existing ideas and concepts, aiming both to accumulate and conceptualise knowledge about an inclusive society and to construct and develop inclusive technologies. Meanwhile, the

* Corresponding author: vitl_2002@list.ru

analysis of basic philosophical, psychological and pedagogical approaches demonstrates their ambiguity and non-systematicity in interpreting and evaluating the implementation of the principles and practices of inclusion in modern society for people with disabilities (D) [1-25]; there is a lack of empirical credibility and validity [5, 28, 29]; there is an inconsistency in the assessments of the productivity of the theoretical segment of the inclusive society research [11, 21, 23].

Rather extensive discussion of theoretical, applied and instrumental-technological aspects of the formation of an inclusive society is far ahead of the real level of conceptual capabilities required for the construction of adequate theories of inclusion. In this connection, it is natural to use philosophical methods and principles and the body of philosophical knowledge as a methodological basis for a theoretical representation of an inclusive society. It is relevant and significant to research in the direction of forming a system of concepts in modern philosophical trends, which will act as a methodological basis for a comprehensive comprehension, interpretation and understanding of the problems of becoming an inclusive society. Application of concepts and categories of modern philosophy allows to integrate complexes of notions about specificity of subjective time of people with PS in the world of everyday life of including society with priority use of phenomenological characteristics of intersubjectivity and intensional-temporal coordination. The aim of the article is to investigate the formation of everyday being of individuals with disabilities in the space of levels of intersubjectivity of including society. The scientific novelty is connected with the modelling of mechanisms and principles of the inclusion society functioning, reflecting peculiarities of individuals' mental images and their inner experience as stages of evaluation in individual consciousness of the complex of human experiences of processes and events on the phenomenological, communicative-symbolic and institutional levels of intersubjectivity. The results and conclusions are of practical importance in solving sociocultural and philosophical problems of conceptual and methodological nature. They demonstrate the peculiarities of application of temporal concepts in the context of construction of social field of communication and life activity of individuals with disabilities.

2 Materials and methods

Theoretical and conceptual foundations of the work are determined by contemporary philosophical and psycho-pedagogical sources concerning the understanding, comprehension and interpretation of different segments of the formation of an inclusive society, in particular - from the position of phenomenology and social pragmatics. The research methodology is based on philosophical, multidisciplinary and pedagogical complexes that allow demonstrating heuristic and expressive possibilities of the conceptual apparatus used at different levels of intersubjectivity as a basic characteristic of subjective time of a person with disabilities in the inclusion society. Modelling of the main tendencies and directions of formation of an inclusive society with the priority of the phenomenological approach initiates the use of methods of phenomenological reduction, symbolic interactionism, content analysis, introspection, and praximistic methods. An essential role is played by philosophical principles and research methods: induction and deduction, historicalism, and consistency of scientific knowledge, analysis, and synthesis.

3 Results

A variety of approaches to the study of social processes and phenomena are institutionalised within contemporary social philosophy. The theoretical basis for the phenomenological approach to the study of the individual's subjective time is the category of "intersubjectivity",

which is considered in the broad context of cognitive subject's constitution of other subjects as conscious objects through intentionality, using the inner experience of interpretation and comprehension of the individual's own individual being. The use of the multilevel construction of intersubjectivity in the study of social structure transformations allows us to identify the main regularities in the formation of an inclusive society, determined by substantive causes, and to present parameters of the alternativity of social transformations, denoted by intersubjective characteristics and foundations.

The theoretical-cognitive space of intersubjectivity is formed on three main levels:

- phenomenological
- communicative-symbolic
- institutional

Individuals with disabilities are highly dependent on the everyday intersubjective world. Therefore, intersubjectivity is transformative and formative, determining the basic attitudes and temporal intentionality of individuals with disabilities in the everyday life of an inclusive society [8]. And intersubjectivity becomes dependent on the values and attitudes of the everyday world. A distinctive feature of the world of everyday life in an inclusive society is its devotional character, that is, a disabled individual, while in the social space of his or her own life activity, perceives values, meanings and norms immanent to his or her individual and everyday reality [12]. A significant parameter of the everyday world is its integrity. Any destructive change in integrity (internal contradictions that disrupt the world of everyday life) is usually very painful for the individual with disabilities. The very normativity of human "everyday-home" individual reality accumulates the experience of many generations of history [13].

The formation of the structural and content sphere of subjective time of an individual with disabilities involves the synthesis of mental-temporal coordination and intentional-temporal coordination. Intentional-temporal coordination correlates with the sphere of the disabled individual's experience of his individual existence in an inclusive society. The designation of mental-temporal coordination is primarily concerned with the study of an individual-unique form of peculiar sensual transference of the complex of experience of an individual's actual and individual existence in the sphere of subjective time of the individual with disabilities. Therefore, the intensional-temporal coordination is transformed into a proper-mental experience of subjective time that demonstrates the individual-mental images of an individual with disabilities and his inner experience as stages of indexation and evaluation in individual consciousness of the whole complex of experiences of social processes and events.

The subjective time of a person with disabilities is defined as a form of direct beingness of experienced events, phenomena and processes that form the content of individual human experience. Such content implies its chronologization and ordering from the perspective of the mental aspects of subjective time. The use of subjective time's basic parameters shows that such time is a systemic factor of human consciousness, influencing the content and character of subjectivity. It is within the framework of subjective time that the vectors and strategies of everyday value-rational life activities for people with disabilities emerge. Therefore, it is legitimate to present subjective time as the main factor in the formation of a system of individual-defined meanings and meanings of collective and everyday consciousness of a person. The diversity of directions of formation of special (special) groups of people with disabilities and their intensity is very increased in the intervals of social cataclysms and transformations, when a person with disabilities transitions to a qualitatively different level of their own individual and collective being with regard to intensional-temporal coordination and their internal experience. The period of intensional-temporal coordination is carried out in the continuous experience of a disabled person's own time of living in the everyday reality of an inclusive society, adopting stereotypes and rules of conduct in a special social group.

Within the communicative-symbolic level, intersubjectivity manifests itself as dialogue. The communicative-cognitive field of intersubjectivity itself has a fractal construction. At the phenomenological level, intersubjectivity is represented as the experience by a person with disabilities of another person's individual being, with a focus on understanding the essence of this being. In the context of considering levels of intersubjectivity, dialogue acts as a mode and ground of existence and cognition necessary for understanding individual being. Dialogue therefore implies interaction and communication between individuals, aimed at achieving their mutual understanding through language. Dialogue is based on intersubjective understanding, which is its constitutive principle. Intersubjective reality is the experience of the relationship between individuals and the PS, which is a complex space of interindividual relations and connections, a segment of interaction and dialogue in the sphere of the "Me-Other". This reality is reflected through dialogic relations, determining the tendency of symbolic transformations of individual experiences of people's life world. In the intersubjective inclusive reality, individual experience is a peculiar form of expression of the dialogic basis of human existence and includes its structural features. The sphere of dialogue in the «Me-Friend" pair is characterized by the interaction of individuals that takes place through language and is characterized by the conscious-active identification of communicative meanings resulting from this interaction, their understanding, comprehension, and translation, which reflects the essence of "Me-Friend" mutual understanding.

The communicative mechanisms of intersubjectivity initiate the possibility of reconstructing social reality that takes institutional limitations into account. Intersubjectivity acts as a peculiar quality of the complex of interindividual communication, reaching the maximum integrative level at which spiritual, worldview and semantic normativity is affirmed, translating local content of communication into the value and semantic sphere. Therefore, the integrity and meaningfulness of communication in social groups evokes an emotional-value connection between individuals with disabilities, experiencing it as a holistic image of the everyday world of the included society, reflecting their values and interests that correlate with the individual experiences of specific individuals. The study of the local aspects of communication in the social group does not reveal the transition from the level of individual consciousness to the supra-personal level, but it does state the normativity of the sphere of the collective "We". It is hardly justifiable to argue about the general validity and universality of intersubjectivity in an inclusive society, since it is linked to the everyday life and functioning of micro-society. The space of intersubjectivity concerns the interaction of active individuals, with a focus on the neutralisation of personal preferences, beliefs and attitudes. The priority in communication becomes the conditions for harmonising the contents and meanings of different individuals.

We should especially note the significance of intentions in relation to synthetic constructions of phenomenological, communicative-symbolic and institutional levels of inclusive space of intersubjectivity. Thus, in the sphere of the everyday world of a special group of people with disabilities, the manifestation of intensional-temporal coordination as a form of intersubjectivity can be rightly presented as a construction and modelling of the social space of such a group, leading to a transformation of meanings, meanings and preferences in the segment "Me-Other". As a result, a new phenomenological sphere of "I-Me" emerges, reflecting the specifics of the transition from the study of the individual-local space of everyday life of a person with disabilities to the integrative study of everyday life of a special group of individuals in a society that includes [15, 24]. Consideration of the segment «Me-Other" in the world of everyday life of people with disabilities shows that the construction of their social and everyday space is determined by a set of mental images characteristic of individual human consciousness. The social and everyday space of a special group of individuals with disabilities is represented using such a characteristic of temporal

coordination as temporal subjectivity. As a consequence, a direct transition to the everyday-collective being of the «I-Me" segment, which determines the functioning of the micro-social organization of people with disabilities.

4 Discussion

In modern theoretical sources (philosophical, psychological, pedagogical, sociological, etc.) there is an active study of various problems of formation and functioning of an inclusive society, actualization of various aspects of everyday life and existence of individuals with disabilities. Representatives of philosophical, psychological and pedagogical fields have reflected the solution of such problems. The most significant results are obtained in the context of phenomenological and instrumental-pragmatic approaches. Let us postulate the development of their basic principles taking into account the used conceptual-semantic apparatus, presenting a number of quite interesting and significant concepts (in our opinion) which integrally reflect different sides of the forms of manifestation of subjective time of a person with disabilities.

In the current literature it is legitimate to distinguish several directions of representation of the inclusive society from the position of combining phenomenology and social pragmatics. For example, representatives of the phenomenological-activity position advocate a radical correction in the attitude of traditional society to a person with disabilities, especially in the segments of socio-temporal adaptation and vocational education. Existential concepts are characterised by normative intersubjectivity (reflecting the world of actions and values), structuralism actualises semantic intersubjectivity. Poststructuralist theories consider intersubjectivity in the context of communicative connections between individuals and postulate intersubjective pluralism as a kind of internal dialogue of the individual with himself, reflecting his capacity for self-reflection and analysis of his own experiences and inner state.

Various aspects of the theory of social action in time are reflected in the original ideas of P. Bourdieu and M. Hartimo [1, 17, 18]. The specifics of their approaches are related to the construction of an inclusive society in which cultural stereotypes and traditions of people representing various social and socio-professional groups are assimilated. Cultural stereotypes of everyday reality appear as regulators of the intersubjectivity field of a group of people with disabilities, and in addition - as a social institution, influencing transformational processes of an inclusive society. The theories of P. Bourdieu and M. Hartimo demonstrate orientation to a possible dialogue in the social space of a group of people with disabilities, which allows to carry out local influences on the state policy in the socio-professional sphere through special social groups, based on public opinion and traditional values. In other words, there is a conscious socially oriented orientation of state power activities regarding the mechanisms of functioning and the very existence of the society. The constructivism of such a sociopragmatic concept is related to the fact that the concepts of "disability", "handicap", "incapacity", etc. are seen as a consequence and result of the formation of an inclusive society.

Of particular interest within the application of intersubjectivity is the use of paired characteristics: tension and non-tension, negativity and positivity, discreteness and continuity, revealing the emotional relation of internal meanings and settings of subjective time with the constructed intentional-temporal coordination (F. Badi, S. Green, G. Ytterstad) [9, 14, 4]. These characteristics denote different levels of direct influence on the mechanisms and nature of intersubjectivity manifestation in an inclusive society. Let us note that such a characteristic of temporal coordination as "tension" is expressed as a priority, and to a minimum extent - an emotionally positive correlation of subjective preferences and attitudes of a person with the period of living and experiencing intensional-temporal coordination in

the life of a special social group. In G. Itterstad's concept explores intersubjectivity in an inclusive society in the context of the correlation of vocational education and adapted education as a segment of the formation of a professionally oriented being of an individual with disabilities [4]. The methods of vocational education are constructed depending on the forms of helping disabled people to accept and assimilate basic educational-traditional values as painlessly as possible, to involve disabled individuals in the field of socio-educational dialogue, taking into account the features of their temporal experience of both their own life activity and real intersubjectivity of ordinary people within the framework of temporal coordination. In practical terms, the formation of professionally oriented collective time of a group of people with disabilities is characterized by a dialectical synthesis of the presented characteristics, the variability of their combination and the real dominance of the selected characteristic in determining the collective-oriented experience of a person with disabilities.

From the point of view of A. Hickey-Moody and D. Jenkensen, the formation of a professionally oriented group of individuals with disabilities is distinguished by some features and the most significant of them seems to be the processes of living and experiencing the necessary stages of the individual's entry into the everyday world of an inclusive society. Such an approach to an inclusive society can rightly be postulated as a social and pedagogical platform for the policies and practices of traditional society. Of course, there are certain contradictions in the interpretation of inclusive practices in the educational sphere, which leads to an ambiguous understanding of educational standards in the inclusive society [19, 20]. It should be noted that the high level of quality of professionally-oriented education, to some extent, neutralizes the introduction of special educational technologies for individuals with disabilities.

The concept of socially-oriented action determined the basic foundations of R. Slee's theory of inclusive society [26]. Using the basic ideas of intensional-temporal coordination, R. Slee proposed a model of social behaviour that allows identifying people with disabilities without reference 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 "impairment", reflecting a set of negative socio-psychological, mental or physiological parameters of individuals with disabilities, and "disability" - acting as a social construct, showing the attitude of an individual with disabilities to the whole spectrum of activities of ordinary people in society. In an inclusive society, there is no conflict over the content of these concepts. Work in this direction implies an exit to the peculiarities of the representation of individual being from the position of intensional-temporal coordination. However, R. Slee only outlined such a problem, which rather complicated consideration of the semantic and evaluative moments of "entering" an individual into a special group of individuals with disabilities. R. Slee's ideas have been transformed in modern philosophical literature into a discussion of the correlation between professionally-integrated society and inclusive society. A professionally-integrated society is a peculiar result of synthesis and assimilation of communication-professional links and interdependencies of traditional and inclusive societies.

The concepts of D. Zeman and J. Hall focus on a number of controversial points in the correlation of professional values of traditional society and people with disabilities [16, 30]. On the whole, while supporting the attempts to fully involve individuals with disabilities in the educational system of society, J. Zeman rightly draws attention to the possibility of a partial loss of some of one's own unique professionally-oriented values in the process of temporal 'embedding' into the educational environment of an inclusive society. On the other hand, Hall argues that the professional values of the local culture of disabled people receive a positive developmental vector when a disabled person learns vocational education together with other people. Of course, there is a certain danger that individuals with disabilities may experience feelings of discomfort or discrimination, but overcoming such negative situations

is largely determined by the general strategy of the state's attitude to people with disabilities and severely disabled people [6, 10, 21, 27].

5 Conclusions

The theoretical-cognitive field of intersubjectivity is formed on three levels: phenomenological, communicative-symbolic, and institutional. The study of the levels of inter-subjectivity of a person with disabilities demonstrates that it is inter-subjectivity as a basic characteristic of the subjective time of an individual with disabilities that is a sense-defined form of immediate-personal beingness of experienced processes and events that determines the content of individual human experience. This content implies its chronologization and ordering from the position of the mental aspects of subjective time. The application of the main characteristics of subjective time (intensionality, continuity, and irreflexivity) shows that subjective time acts as a systemic basis of human consciousness which influences the content of subjectivity and the character of its substantive parameters. The consideration of the intensional-temporal coordination as a form of the individual's subjective time manifestation initiates an appeal to various aspects of information-projective systems. Understanding and further translation of the received information implies temporal coordination as a substantial-theoretical basis of temporal reference as an estimate of truth and adequacy of the received information in relation to periods of subjective time.

Practical relevance is that the main findings and results will find application in the development of various aspects of poststructuralist, phenomenological and existential concepts of modelling the inclusive society, they are relevant in the technologies of social design and social pragmatics.

Research Perspectives. The complexity of the study of the subjective time of individuals with disabilities involves considering intersubjectivity from the perspective of the correlation of social communication, social partnership, and interpersonal dialogue in the everyday reality of an inclusive society. The presentation of intersubjectivity as a basic characteristic of subjective time raises real research interest regarding the consideration of the discursive and dialogic aspects of the value and rational subjectivity of people with disabilities.

Acknowledgements

The study was funded by the Russian Science Foundation grant № 22-28-00515, <https://rscf.ru/project/22-28-00515/> at Rostov State University of Economics as part of the research project “Subjective time of individuals with disabilities in an inclusive society” (Head: Professor V.V. Popov).

References

1. P. Bourdieu, *Social Science of Social Space* (Aleteyya, St. Petersburg, 2015)
2. E. Husserl, *Ideas for pure phenomenology and phenomenological Philosophy* (Acad. Project, Moscow, 2009)
3. P.R. Egorov, Theory and practice of social development **3**, 107-112 (2017)
4. G. Itterstad, Inclusiveness – what does it mean, and what problems doe Norwegian school face implementing it into practice **3**, 41-49 (2015)
5. O.A. Muzika, V.V. Popov, *Theory of inclusiveness: socio-philosophical foundations* (March, Moscow, 2021)
6. V.V. Popov, Sociology **2**, 376-380 (2020)

7. V.V. Popov, O.A. Muzika, Eurasian Scientific Forum **8-5(66)**, 271-274 (2021)
8. A.Yu. Shemanov, *Psychological and pedagogical basis of inclusive education* (MSUPU, Moscow, 2016)
9. F. Badie, *A formal ontology for conception representation in terminological systems. Reasoning: Logic, cognition, and games* (College Publications, London, 2020)
10. N. Belnap, T. Muller, T. Placek, Studia Logica **109**, 239-284 (2021)
11. P. Blackburn, P. Hasle, P. Øhrstrøm, *Logic and Philosophy of Time: Further Themes from Prior* (Aalborg Universitetsforlag, Aalborg, 2019)
12. D. Bourget, Erkenntnis **82**, 513-530 (2017)
13. C. Fricke, F.Follesdal, D. Intersubjectivity and Objectivity in Adam Smith and Edmund Husserl: A Collection of Essays (Ontos Verlag, Frankfurt and Paris, 2019)
14. S. Greene, Pro et contra **2(1)**, 6-19 (2015)
15. A. Hakhverdian, Q. Mayne, The Journal of Politics **74(3)**, 739-750 (2019)
16. J.P. Hall, Journal of Disability Policy Studies **13(3)**, 144-152 (2016)
17. M. Hartimo, *On the Origins of Scientific Objectivity. Husserl's Phenomenology of Intersubjectivity: Historical Interpretations and Contemporary Applications* (Routledge, New York, 2019)
18. M. Hartimo, Formal and Transcendental Logic (2020) URL: https://www.academia.edu/40889656/Formal_and_Transcendental_Logic (accessed: 13.06.2020)
19. A. Hickey-Moody, Critical Studies in Education **44(1)**, 1-22 (2016)
20. J. Jenkinson, Handicap and Society **8(4)**, 361-375 (2016)
21. M. Oliver, C. Barnes, *The new politics of disablement. Houndmills, Basingstoke New York* (Palgrave Macmillan, NY, 2018)
22. A. O'Reilly, The right to decent work of persons with disabilities. International Labor Office; Revised Edition (2018)
23. B.K. Otoo, Journal of Educational Thought **53(1)**, 67-88 (2020)
24. V.V. Popov, O.A. Muzika, O.A. Kholina, *Phenomenological approach to inclusive society construction: Theoretical and conceptual aspects. Proceedings of the International Scientific and Practical Forum on Social and Behavioral Sciences. Cham* (Springer Nature, Switzerland, 2022)
25. R.E. Rudolph, Philosophical Studies **177(1)**, 197-217 (2018)
26. R. Slee, International Studies in Sociology of Education **18(2)**, 99-116 (2016)
27. P. Turchin, *Historical Dynamics* (Princeton University Press, Princeton, 2017)
28. P. Turchin, *Ages of Discord: A Structural Demographic Analysis of American History* (Beresta Books, CT, 2016)
29. D. Zahavi, *The Oxford Handbook on Contemporary Phenomenology* (Oxford University Press, Oxford and New York, 2019)
30. D. Zeman, *Faultless Disagreement. The Routledge Handbook of Philosophy of Relativism* (Routledge, New York, 2020)