



Экзистенциальный диалог индивидов с ограниченными возможностями здоровья в инклюзивном образовательном пространстве

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АННОТАЦИЯ

Введение. Представление особенностей диалогических отношений индивидов с ограниченными возможностями здоровья (далее – ОВЗ) в образовательном пространстве включающего социума вызывает широкий интерес в социально-гуманитарных исследованиях. Приоритетные позиции занимает рассмотрение экзистенциальных проблем становления особых социальных групп людей с ОВЗ. Выделяются вопросы изучения экзистенциального диалога в качестве сущностно-индивидуальной характеристики в пространстве социальной коммуникации инклюзивного социума. *Цель работы:* на основе философского концептуального аппарата изучить особенности экзистенциального диалога в инклюзивном образовательном пространстве с приоритетом формирования образовательно-коммуникативных ценностей и смыслов у индивидов с ОВЗ.

Материалы и методы. Концептуальные основания и теоретико-методологическая база статьи связана с научными источниками, отражающими экзистенциальные проблемы жизнедеятельности индивидов с ОВЗ, касающиеся особенностей конструирования инклюзивного образовательного пространства. Адекватное рассмотрение базисных направлений и тенденций становления инклюзивного образовательного пространства предполагает применение феноменологического и экзистенциального подходов, репрезентирует использование праксических, педагогических и социологических методов.

Результаты исследования. В экзистенциальном диалоге индивид с ОВЗ приобретает интерсубъективный опыт в качестве актуализации внутренних переживаний, касающихся распределения смысловых комплексов инклюзивного образовательного пространства. Выявлено, что в экзистенциальном диалоге отражаются ситуативно-мотивационные аспекты становления пространства образовательной инклюзии. В рамках индивидуально-образовательного опыта происходят трансформации субъективного времени индивида с ОВЗ, показывающие базисные уровни экзистенциального восприятия и экзистенциального переживания им комплекса полученных образовательных ценностей.

Заключение. Экзистенциальный диалог в образовательном пространстве включающего общества отражает особенности «переживания» индивидом с ограниченными возможностями здоровья реальных инклюзивных технологий и практик и направлен на реализацию индивидом собственной образовательной интенциональности. Особенностью экзистенциального диалога является то, что индивиды с ОВЗ, принимая субъективность друг друга, достигают межличностного взаимопонимания, формируя социально-повседневное время особой социальной группы. Исследование идентификации индивида с ОВЗ в контексте диалогического освоения инклюзивного образовательного пространства приоритетно связано с демонстрацией того, что психологическое время человека оказывает влияние на механизмы экзистенциального выбора и актуализирует его смысловые и когнитивные характеристики.

КЛЮЧЕВЫЕ СЛОВА

экзистенциальность, экзистенциальный диалог, инклюзивное образовательное пространство, экзистенциальное переживание, включающее общество, инклюзия, ограниченные возможности здоровья

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Existential dialogue of individuals with disabilities in an inclusive educational space

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ABSTRACT

Introduction. The presentation of the features of dialogical relations of individuals with disabilities in the educational space of an inclusive society is of wide interest in social and humanitarian research. Priorities here lie in the consideration of existential problems in forming special social groups of people with disabilities. The issues of studying existential dialogue as an essential individual characteristic of social communication in an inclusive society are highlighted. *The work aims*, based on the philosophical conceptual apparatus, to study the features of existential dialogue in an inclusive educational space with a priority of forming educational and communicative values and meanings in individuals with disabilities.

Materials and methods. The conceptual foundations and theoretical and methodological base of the article are related to scientific sources reflecting the existential problems of the life of individuals with disabilities, concerning the features of constructing an inclusive educational space. An adequate consideration of the basic directions and trends in forming such space involves phenomenological and existential approaches and practical, pedagogical, and sociological methods.

Research results. In existential dialogue, an individual with disabilities acquires intersubjective experience as an actualization of internal experiences concerning the de-objectification of semantic complexes of an inclusive educational space. It was revealed that the existential dialogue reflects the situational and motivational aspects of the formation of such space. Within the framework of individual educational experience, transformations of the subjective time of an individual with disabilities occur, showing the basic levels of existential perception and existential experience of the complex of educational values obtained.

Conclusion. Existential dialogue in the educational space of an inclusive society reflects the peculiarities of the "experience" an individual with disabilities has in terms of real inclusive technologies and practices and is aimed at the individual's realization of his or her own educational intentionality. The peculiarity of existential dialogue is that individuals with disabilities, accepting each other's subjectivity, achieve interpersonal understanding, forming the social and everyday time of a special social group. The study of how individuals with disabilities identify themselves in the context of dialogical development of an inclusive educational space is primarily associated with demonstrating that a person's psychological time influences the mechanisms of existential choice and actualizes its semantic and cognitive characteristics.

KEYWORDS

existentiality, existential dialogue, inclusive educational space, existential experience, inclusive society, inclusion, disabilities

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INTRODUCTION

The current stage of the world education system is rightfully characterized by priority attention to the comprehensive and effective development of a creative personality. In 2020, UN Secretary-General António Guterres rightly noted that education is the key to personal development and the future of society. Such authoritative and significant international organizations as UNESCO, the Council of Europe, and UIA provide significant and comprehensive support to individual geographic regions and specific countries in the implementation of their promising initiatives of forming an adequate system. The International Commission on the Futures of Education (UNESCO) drew attention to the need for qualitative transformations in the structure and content of the educational process. Almost all European countries recognize the fundamental importance of developing inclusive education as a means and way of ensuring equal and accessible educational rights for their citizens. The value system related to educational inclusion presupposes an interactionist ideology that meets the principles of equality, camaraderie, democratization, equal access, and justice. Deep modernization of the world and regional education systems immanently leads them to globalization and internationalization based on social and international cooperation and partnership, which leads to strengthening and uniting the world educational community based on civic identity and respect for pluralism of opinions (Salamanca Declaration on Principles, Policies and Actions in the Field of Special Needs Education, Convention against Discrimination in Education, World Declaration on Education for All, Dakar Framework for Action, UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities, etc.).

Modern scientific and philosophical sources study multifaceted aspects of an inclusive society based on the conceptual apparatus of social philosophy using the methodological foundations of social phenomenology and existential philosophy. Considerable focus is on considering the existential problems of the formation of special social groups of people with disabilities. The role of existential dialogue in an inclusive educational space with an outlet to implementing interpersonal tolerance in the segment "interest – understanding – respect" in the context of existential motivation as a priority factor in the tolerant interaction of individuals with disabilities is also on top of the agenda. The importance of a comprehensive study of various aspects of inclusive education is determined by the international recognition of the need to intensify the formulation and solution of problems associated with constructing an inclusive educational space and forming educational technologies for individuals with disabilities.

The theories of Emmerich [22] and Hartimo [31], who outlined quite interesting and original ideas regarding educational inclusion, are of significance for the scientific position of the authors. Thus, Hartimo noted that the specifics of dialogue relations in an inclusive micro-society deserve wide attention, with an emphasis on the fact that individuals with disabilities achieve interpersonal understanding in dialogue, accepting each other's subjectivity, and constructing the educational space of a group of individuals with disabilities. Altranice, Mitchell [2], and Badi [6] noted that a feature of educational communication is existential dialogue, which acts as exchange of educational values between individuals with disabilities with an outlet for solving personal and meaningful issues in professional and special education; Zahavi [64], Williams et al. [62] drew attention to possible contradictions in forming dialogue relations in an inclusive micro-society, which is due to the different informational and motivational readiness of individuals for dialogue and subsequent joint educational activities.

Let us highlight the works concerning the analysis of individual problems of how the inclusive educational space functions with the allocation of theoretical and conceptual aspects (Brock and Anderson studied the role of existential understanding in the subjective experience of people with disabilities, taking into account applied inclusive practices and technologies [12]; Degener revealed the specifics of existential experiences of individuals with disabilities in the formation of their own individual being in the space of educational inclusion [19]; Bourget studied the role of medical sociology in the study of the segment of social adaptation (or isolation) of individuals with disabilities in an inclusive space [11]) and with the priority of a comprehensive study of existential problems in constructing an inclusive educational space for individuals with disabilities (Dalgaard et al. revealed the features of the correlation of socially oriented and additional education in the system of special education of an inclusive society, paying attention to the algorithms for forming educational values

in students [17]; Frentzel et al. showed the dependence of the formation of educational values on the degree of involvement of an individual with disabilities in an inclusive micro-society [23]; Boer and Kuijper presented the dependence of existential experiences of students' successes on the adequacy of special educational technologies [10]; Dada et al. demonstrated the emerging existential problems of understanding the employment rights of students' with disabilities [16]; Okpala noted the importance of forming an inclusive society in which social programs and projects aim to expand the educational and cultural rights of people with disabilities [42]; Macmbinji revealed that individuals with disabilities are characterized by an acute existential experience of the fact that society often shows intolerance towards their educational rights when it comes to their "integration" into the education system, and sometimes deviations in people's health are considered as a personal shortcoming, which initiates a certain social injustice in education [38]; Oladipo and Okiki rightly drew attention to the fact that in the educational space of an inclusive society, consideration of disability is priority determined in the context of communication mechanisms between an individual with disabilities and society [43]; Aas established the dependence of the regulatory framework of inclusive education on the model of disability used, highlighting the regulators of civil society that contribute to achieving proper attitude of social institutions towards individuals with special educational needs [1]; Slee [57] and Hughes [33] presented interesting ideas regarding the formation of an accessible educational environment for individuals with disabilities with an emphasis on socially oriented education. The work by Rademaker et al. [51] seems very informative, demonstrating cultural and social transformations of society aimed to transform an inclusive educational space with a priority on social communication issues. The present research aims, based on a philosophical conceptual apparatus, to consider the features of existential dialogue in an inclusive educational space with a priority на forming educational and communicative values and meanings within the framework of integrating individual educational experience and social and collective experience of a special group of people with disabilities. The results and conclusions achieved by the authors are significant from a methodological and conceptual standpoint and are one of the first attempts at a philosophical understanding of the essence and significance of existential dialogue in the concept of constructing an educational space of an inclusive society.

MATERIALS AND METHODS

The conceptual foundations and theoretical and methodological base of this paper are related to scientific sources reflecting the existential problems of life of individuals with disabilities concerning the features of constructing an inclusive educational space. Monographs and scientific articles of scientists working in the field of social philosophy, philosophy of education, and philosophy of inclusion were used, as well as materials of international scientific and practical conferences on inclusive education and inclusive culture. The methodology of this paper reflects the main world trends in studying the problem associated with the diversity of positions on constructing the educational space of an inclusive society. Adequate consideration of the basic directions and trends in forming an inclusive educational space involves using phenomenological and existential approaches, practical, pedagogical, and sociological methods, and the method of phenomenological reduction. The scientific and information basis of the paper is foreign and Russian literature, mainly over the past 3 years. The systematic selection of scientific literature and its comprehensive study was associated with the need to find reliable and generally significant conclusions and results. Keywords were particularly carefully selected: existential dialogue, inclusive space, educational inclusion, existential experience, existential being. Systematic analysis and selection of the necessary scientific literature took place in 2021–2024. Taking the priority of the standards of correctness, reliability, and credibility, the authors largely relied on the materials and results of scientific materials from journals indexed in such authoritative databases as Web of Science, Scopus, Springer, Wiley, etc. The main source of obtaining information data was a review of publications in the search engine of world scientific publications Google Scholar. Active access to Russian-language publications was implemented through the electronic scientific libraries eLibrary.Ru, CyberLeninka, and ResearchGate. Wide use was made of authoritative electronic educational resources: www.rsl.ru/ru/networkresources, www.poiskknig.ru, www.socionet.ru, www.international.edu.ru, <http://window.edu.ru>.

RESULTS

An integrated consideration of actively developed theories of inclusion in the context of social and humanitarian research shows significant interest in studying the existential aspects of the inclusive educational space of individuals with disabilities, with quite interesting ideas being presented in the mainstream of existential philosophy, and within the framework of social constructivism and social phenomenology, quite specific results are achieved with an outlet to the applied aspects of social psychology and social pedagogy. Existential dialogue in an inclusive educational space involves forming an adequate educational-dialogical situation characterized by: a) the search for own individual methods and ways of comprehending educational values with an outlet to forming a subjective position in the educational space; b) construction of an educational-dialogical environment reflecting the entire spectrum of value-semantic relations and interactions of individuals with disabilities; c) motivational and informational readiness of individuals for dialogue, which involves joint activities in the field of educational inclusion.

In modern philosophical, sociological, and pedagogical literature, the problem of studying existential dialogue in an inclusive educational space is not duly developed (Doodewaard and Knoppers examined the features of forming individual methods of mastering basic educational norms and stereotypes characteristic of an inclusive micro-society by a person with disabilities [20]; Chris showed that the dialogical sphere of the educational space in an inclusive society reflects the basic level of value-semantic relations of individuals with disabilities with an exit to the problem of the stages of a person's understanding of existential alternatives for their entry into the inclusive world of everyday life [13]; Hakhverdian and Mayne studied the possibilities of the phenomenological approach in situations of information support for the correctness of conducting existential dialogue by an individual with disabilities in correlation with their psychological time [29]).

Notably, the cognitive and research interest in the scientific literature is manifested in relation to the presentation of various aspects of inclusive educational space in the conceptual apparatus of modern philosophy. In the mainstream of existential philosophy (Camus, Sartre, Heidegger, etc.), the identification of an individual with disabilities is associated with the implementation of freedom and uniqueness of the personality, responsible for the value-goal-rational characteristics of their own life activity. Based on the concept of existential communication by Jaspers, we note that educational communication in an inclusive educational space is existential dialogue as an exchange of educational values between individuals with a priority of personal-semantic problems. Developing this intention, the authors of this work note that:

- Existential dialogue is a special social phenomenon in the space of intersubjectivity, accumulating socially significant and individual-personal characteristics of individuals with disabilities in constructing an inclusive educational space by building adequate communicative interaction within the framework of exchanging educational meanings and values. The intersubjectivity of social relationships in a special group of people with disabilities serves as the basis for educational-communicative interaction, forming an inclusive educational space. The adequacy of educational intersubjectivity of individuals with disabilities directly concerns the compatibility of their educational-communicative values and meanings within the framework of integrating their individual educational experience into the social-collective experience of a special group of people with disabilities.

A feature of existential dialogue is that individuals with disabilities, accepting each other's subjectivity, achieve interpersonal understanding, forming the social and everyday time of a special social group. Considering the formation of individual human experience in educational inclusion is directly related to its capabilities for objectifying educational values (Wallace et al. are actively developing educational technologies for individuals with cognitive disabilities [60]; Popov and Muzika demonstrated the influence of intersubjective relationships of people with disabilities on the content of their existential experiences and existential attitudes [50]; Anna et al. presented the features of social communication of students with disabilities in their involvement in the inclusive educational space [5]).

In the mainstream of existential philosophy, social phenomenology, and social constructivism (Bakhtin, Berger, Buber, and others), the problem of existential experience in dialogue from the position of forming the life world was developed. The study of dialogical aspects in existential experiences was associated with ideas about existential self-experience and emotional self-

perception, psychological time, and the experience of situational freedom. Developing the problematic field in this research direction, the authors of the present research argue that:

- Existential dialogue in the educational space of an inclusive society reflects the peculiarities of the "experience" of real inclusive technologies and practices by an individual with disabilities and aims at the individual's realization of his/her own educational intentionality. Moreover, existential attitudes contribute to the "liberation" of an individual with disabilities from immanent complexes and dependencies of a moral and ethical nature that arise in the transition from the educational values of a traditional society to the educational values of a special social group of people with disabilities. An inclusive educational space becomes a priority "life world" for individuals with disabilities, in which the individual accepts, experiences, and comprehends the complexes of norms, attitudes, and values of the educational segment of an inclusive microcommunity, in which the individual with disabilities realizes their individual educational trajectory. As a result, the sphere of spirituality becomes a kind of existential basis of the "life world" of an individual with disabilities within the framework of forming and implementing the special educational needs of a special social group of people with disabilities. Such situation rightfully leads to the fact that the "life world" of an individual has a tendency to a kind of transformation into the world of inclusive everyday life.
- Existential dialogue determines the features of an individual's existential experience of optimal scenarios for achieving a new educational-value consciousness. In existential dialogue, an individual with disabilities acquires intersubjective experience as an actualization of internal experiences related to the de-objectification of semantic complexes of an inclusive educational space. As a result, existential dialogue acts as an essential individual characteristic in the space of social communication of an inclusive society. At the same time, existential dialogue reflects situational-motivational aspects of the formation of the space of educational inclusion.

The existential attitudes of an individual with disabilities directly reflect their own educational trajectory in the transition from the values of a traditional society to the educational values of an inclusive society. (Aas examined the dependence of the existential attitudes of an individual with disabilities on immanent complexes and dependencies of a moral and ethical nature [1]; Belperio et al. demonstrated the formation mechanisms of complexes of norms and attitudes of the educational segment of an inclusive microcommunity [7]; Andzik and Cannella-Malone revealed correlations between the spiritual development of an individual with disabilities and the level of their educational needs [4]; Andersson et al. showed the influence of existential choice on the qualitative indicators of mastering educational programs by students with disabilities [3]).

The intentions of philosophical anthropologists (Binswanger, Gehlen, Landsberg, etc.) related to a number of educational problems have a direct outlet to the discussion of issues regarding the communicative and educational abilities of a person from the position of their individual educational abilities. Supporting these intentions, the authors of this paper argue that:

- In existential dialogue, studies are conducted of the communicative and educational abilities of an individual with disabilities, conditioned by the entire spectrum of unique individual characteristics, taking into account special educational needs and the cognitive range that was achieved in forming an individual educational trajectory and cognitive experience in the space of inclusion. In this direction, transition to the study of inclusive educational culture is of interest. Within the cognitive range of formed educational values, it seems necessary to study the evaluative and semantic information obtained in existential dialogue, taking into account the existential and communicative attitudes of an individual with disabilities with an exit to psychological time.

The study of identification of individuals with disabilities in the context of dialogical development of an inclusive educational space is primarily associated with demonstrating that a person's psychological time influences the mechanisms of existential choice and actualizes its semantic cognitive characteristics (Jenkinson [35]). Therefore, psychological time chronologizes educational values received and experienced by individuals with disabilities from the position of their existential perception levels and understanding in the conditions of existential-everyday life of a special social group of people with disabilities (Cooper et al. [15]). At the same time, existential choice concerns the formation of the individual with disabilities in an inclusive educational space, which is often

associated with the realization of basic existential data by individuals with disabilities (Greening, Längle, May, etc.). Consequently, in an inclusive society only the situational freedom of the individual is postulated within the framework of collective inclusive experience (Sartre, Spinelli, Frankl). Supporting this position, the authors of this article note that:

- Psychological time influences the mechanisms of existential choice, which assumes that an individual with disabilities, within the framework of mastering an inclusive educational space, actualizes the essential value-attitude and semantic cognitive characteristics of their personality. Due to such characteristics, the inclusive life world of an individual becomes stable from the position of social time experienced by them in the individual choice of educational values that meet their preferences and cognitive attitudes. Therefore, a feature of existential choice is the choice by individuals with disabilities between those opportunities that aim to satisfy their socio-pragmatic needs within a special social group and educational needs as needs that reflect the multidimensional spiritual essence of a person. On the other hand, existential choice concerns the formation of the individual being and individual experience of people with disabilities in an inclusive educational space, which is often associated with individuals with disabilities implementing their basic existential data (priority freedom and responsibility), aimed to adapt an individual with disabilities to inclusive educational technologies. In accordance with the existential tradition, a person is endowed with freedom in determining their educational values. However, in an inclusive society, one has to state only the situational freedom of an individual within the framework of the entire complex of intentional relations between individuals with disabilities that arise during the construction of both joint inclusive being and collective inclusive experience.

In the existential dialogue in the inclusive educational space, interpersonal tolerance is realized in the triad: "interest – understanding – respect" in the conditions of existential motivation as a priority factor in the tolerant interaction of individuals with disabilities. In this interaction, mutual understanding of individuals is achieved on the accumulation of educational values of the inclusive micro-society; stereotypes, rules, and norms for the functioning of the inclusive educational space are formed. Intersubjective stereotypes of educational inclusion arise as a result of individuals mastering universal prescriptions of existential-communicative connections of an inclusive society (Frentzel et al. showed the specificity of the existential approach to constructing the educational space of an inclusive society from the standpoint of transformational changes in its structure [23]; Vivanco and Macmbinji in the context of social time considered the features of the formation of an inclusive life world of an individual with disabilities from the standpoint of achieving its stability on the basis of implementing the educational rights of people with disabilities by the state [38; 58]; Popov identified the features of an individual choice of educational values that meet the basic educational preferences and cognitive attitudes in the system of subjective time of an individual with disabilities [48]; Sharma et al. studied the mechanisms of the formation of educational needs in a social group of people with disabilities [54]; Shogren and Schalock presented a multi-level approach to the problem of the existential perception of educational values in an inclusive micro-society [56];]; Popov et al. studied the formation of complexes of existential attitudes and semantic cognitive characteristics of an individual in the context of social communication in an inclusive society [47];

The obtained results show that existential dialogue, reflecting the peculiarities of "experiencing" real inclusive technologies and practices by an individual with disabilities and aimed to implement an individual's own educational trajectory, becomes one of the priorities in the interpretation and theoretical understanding of the inclusive educational space. Existential dialogue forms the principles of educational communication within the framework of constructing multi-level models of educational inclusion in the context of forming educational and communicative values and meanings within the framework of integrating individual educational experience and the social and collective experience of a special group of people with disabilities. The social construction of inclusive educational reality initiates a comprehensive analysis of multi-level transformations and reorganizations of inclusive reality, and the sphere of spirituality becomes a kind of existential basis for the "life world" of an individual with disabilities within the framework of forming and implementing special educational needs of individuals with disabilities. The emerging system of meanings and values is actualized within the framework of an inclusive educational space in the context of research into the existential foundations of developing the individual existence of a person with disabilities.

DISCUSSION

Modern scientific and philosophical literature shows the main directions of studying the features of constructing an inclusive educational space with a priority of the methods of social constructivism and existential philosophy. Thus, representatives of the existential approach pay main attention to the comprehensive consideration of dialogical relations in the communicative space of an inclusive society, giving research priority to various aspects of forming educational values in individuals with disabilities with access to an inclusive culture. Various aspects of the existential approach to theoretical and practical problems of educational inclusion are presented in the concepts of Okpala [42], Oladipo and Okiki [43], and they built their intentions on the initial appeal to the conceptual and substantive differences in the social and medical models of disability. The general dilemma is associated with the definition of disability from the position of the inability of a person with disabilities to perform educational tasks and projects determined by society. Oladipo and Okiki draw attention to the fact that the phenomenon of disability is associated not so much with a person as with the mechanisms of interaction between a person and society in the context of building dialogic relations between them. Therefore, people with disabilities have the right and should influence society in the direction of eliminating ideological, informational, physical, and institutional barriers and restrictions in the educational activities of society. Oladipo and Okiki criticize the medical model of disability – they consider it generally inappropriate to present disability as an existential problem. In their opinion, considering disability in the context of the social model states it as a social, not a medical condition. In turn, Okpala rightly notes that people with disabilities, within the framework of dialogic relations, demand from society that they be accepted not as society wants but as they are in reality. Transformations in the social structure should lead to existential dialogue with society aimed to implement freedoms and the expansion of educational and socio-cultural rights of people with various disabilities, and social programs are only part of such transformations. In this context, Okpala draws attention to the fact that the existential approach to the consequences of adopting a medical model initiates an existential experience and understanding of disability from the position of social discrimination, limiting the implementation of special educational abilities and opportunities of people. At the same time, the social model assumes a situation when the educational and socio-cultural systems do not contribute to the real recognition of equal rights between different categories of people. The phenomenon of disability in the social model is associated with the phenomenon of existential experience of social oppression, and not only with the form of direct disability. Therefore, the implementation of a social model at the political level suggests itself, which immanently transfers the discussion of educational problems of people with disabilities from specific personal disorders and deviations to a set of issues of citizenship and social rights in the direction of constructing an inclusive culture. The ideas of social constructivism formed the basis of the concept of an inclusive society by Slee [57]. Having adopted the basic principles of the theory of social communication in the educational space of an inclusive society, Slee proposed models of social-pragmatic actions of individuals with an exit to an existential dialogue. The existential dialogue directly concerns the combination of educational levels of individuals with disabilities, reflecting not only their abilities to master the knowledge they receive but also the initially different experience of operating conceptual and educational concepts, determining the ability of an individual to express their communicative and educational identity. The most important factor in achieving an understanding of educational values by an individual is their interpretation. In this direction, the study of the existential experience of an individual of the mechanisms and evaluative aspects of their entry into the educational space of inclusion is of interest. Notably, the basic postulates of the socio-pragmatic theory of Slee are reflected in the concepts related to the study of the correlation of the social model of disability with interpretative models from the position of combining special and vocational education in an inclusive society. One of such concepts in modern philosophical discussions of the social model of disability is the theory of Aas [1]. In a number of studies, the emphasis is placed on the fundamental distinction between the unfavorable position of people with disabilities and the social roles that they can receive when forming an inclusive educational space. Discussions in this direction are not so much about who should be considered disabled, but about how a specific person's disability manifests itself in an attempt to implement their own educational trajectory in an existential dialogue with society. As a result, the main postulate of the social model is the assertion that the unfavorable position of an individual with disabilities in the educational space is due not to medical and biological conditions but to discriminatory and unfair social norms and barriers to the education of people with disabilities. Aas rightly notes that such negative practices lead to the possibility of excluding people with disabilities

from a number of socially significant educational projects and activities. At the same time, Aas rightly asserts that quite healthy people often clearly underestimate the capabilities and ability of people with disabilities to live their happy lives, which presupposes making a feasible productive contribution to the educational life of society. Although in general, in society, as a rule, ideas are formed related to the fact that life with disabilities is existentially tragic, which can be considered as a repressive and offensive manifestation of a negative-pitying attitude towards a person with disabilities. As a result, the idea of Aas that society is responsible for the idea of some people as more productive than others, in fact, opens a broad discussion about social adaptation and socially oriented personal transformation in the construction of an inclusive society. The intentions of Macmbinji [38] regarding the involvement of people with disabilities in educational inclusion are based on the fact that the social model of disability shows that a negative assessment of the capabilities of people with disabilities in mastering the educational space is directly embedded in the perception of social experience, in which people with disabilities can identify their existential-cognitive capabilities for mastering educational programs. The situation is that individuals with disabilities quite acutely experience their existential position of disabled people precisely when society itself focuses on their disability. Macmbinji notes that a certain neutralization of existential problems associated with discriminatory attitudes towards education of disabled people concerns internal transformation in the social structure. The very entry of an individual with disabilities into an inclusive educational space is the beginning of existential dialogue with others, and this is reflected through the existential perception of an inclusive educational culture. As a result, we note the complex interdisciplinary studies of Macmbinji of existential dialogue based on the synthesis of various models of entry of an individual with disabilities into an inclusive educational space. Quite interesting concepts concerning the dialogue of individuals in the educational space of an inclusive society were developed in the context of the synthesis of ideas of existential philosophy and social constructivism. Thus, Nadelhoffe [41] notes that the formation of an inclusive educational culture determines the cognitive range of the formed educational values, which appears to be a necessary condition for the evaluative and semantic information obtained in existential dialogue, taking into account the existential-communicative attitudes of an individual with disabilities. Therefore, an inclusive culture should be presented as a dominant factor in relation to the formation of communicative relations in educational inclusion. The theory of research into the features of constructing an inclusive educational space presented by James [34] postulates dialogic situations in which priority concerns the mechanisms of an individual's mastery of educational values with an emphasis on the assertion of their subjective position in the educational-dialogical segment of an inclusive microcommunity. Constructivist theories of Goldiner [26] and Grue [27] present existential dialogue from the position of the exchange of educational values between individuals with disabilities in the context of the mechanisms of their social interaction to find effective scenarios for entering the space of educational inclusion. The discourse concerns the formation of educational intersubjectivity taking into account the creation of a system of educational and communicative values and meanings that reflect the integrative processes of collective and educational experience in a special social group of people with disabilities. Similar ideas can be found in the works by Francisco et al. [24], O'Reilly [44], and Otoo [46], who demonstrated the transformational features within an inclusive society in the context of constructing its educational space.

DISCUSSION

The conducted examination of the existential dialogue of individuals with disabilities in an inclusive educational space fully confirms the results (Badi showed that in existential dialogue, a creative and innovative focus of educational activities of individuals with disabilities is formed, determined by individual-personal educational characteristics that demonstrate individual identification [6]; Jenkinson studied the optimal scenarios of the existential choice of individuals with intellectual disabilities of their educational trajectory [35]; Rudolph identified the features of reflexive educational skills and abilities transformations, showing the degree of mastery of individuals with disabilities of the basics of professional interaction in an inclusive educational space [52]) on the significance of existential dialogue as a special social phenomenon in the space of intersubjectivity, accumulating socially significant and individual-personal characteristics of individuals with disabilities in constructing an inclusive educational space by building adequate communicative interaction within the framework of exchanging educational meanings and values.

The acceptance of the fact that existential dialogue in the educational space of an inclusive society reflects the peculiarities of an individual with disabilities' "experience" of real inclusive technologies and practices and aims to make an individual realize their own educational intentionality fully reflects the principles of educational communication within the framework of constructing multi-level models of educational inclusion (Hraběczy et al. [32]). In this regard, the point of view of the authors of this article correlates with the original intentions of Griffin et al. on the individual design of a personal educational space [28]. In numerous ways, the position of the authors of the article is comparable with the ideas of Weele [61], concerning the fact that existential dialogue is a multi-level communication system. According to the authors, such ideas demonstrate the importance of implementing the concept of a comprehensive assessment of the stages of a person with disabilities' entry into an inclusive educational space with a priority on activating the individual's existential potential. Another thing is that Weele should have developed her ideas in this direction, related to the principle of non-linear development of personality, the principle of recognizing the intrinsic value of each individual, and the principle of fluctuations in behavior. Then it would be possible to conduct a discourse on the micro-level, macro-level, and mega-level of implementing the individual-personal educational communication capabilities of individuals with disabilities. The conclusions of the authors of the article are practically consistent with the results of Mitchell and Sutherland [40] and Hartimo [31] that existential attitudes contribute to the "liberation" of an individual with disabilities from moral and ethical dependencies that arise in transition to the educational values of a special social group of people with disabilities. However, in our opinion, the inclusive educational space becomes a priority "life world" for individuals with disabilities, in which the individual existentially experiences complexes of norms, attitudes, and values of the educational segment of the inclusive micro-society, in which the individual with disabilities realizes their individual educational trajectory. Therefore, the sphere of spirituality becomes a kind of existential basis for the "life world" of an individual with disabilities within the framework of forming and implementing the educational needs of a special social group of people with disabilities. This theoretical position of the authors of this article is consistent with the intentions of Zahavi, concerning the fact that the "life world" of an individual reflects the levels of their subjective educational experience and has a tendency to a kind of transformation into the world of inclusive everyday life [61]; Kupers et al. regarding the activities of individuals with disabilities in mastering an inclusive educational space with the actualization of their value-based and attitudinal characteristics, which have a positive impact on optimizing existential dialogue in the context of forming the subjective experience of people with disabilities [36]; Brock and Anderson, who assert the importance of mechanisms of existential choice regarding the formation of individual experience of people with disabilities in an inclusive educational space [12]. Some of the results of the authors have local discrepancies with the results achieved by Hamilton et al. [30], concerning individuals with disabilities implementing their basic existential data, in particular freedom and responsibility, within the framework of recreating an inclusive educational space. In our opinion, in accordance with the existential tradition, a person is endowed with freedom in determining their educational values. However, in an inclusive society, we have to state only the situational freedom of an individual within the framework of the entire complex of intentional relations between individuals with disabilities that arise during the construction of both joint inclusive existence and collective inclusive experience. Naturally, of particular interest is the study of the subjective experience of an individual with disabilities, obtained in the dialogical development of an inclusive educational space. Lonbay et al. demonstrated the need to use temporal referents that allow correlating the stages of formation of the individual educational experience of a person with disabilities with the stages of their entry into the social space of an inclusive micro-society [37]; Zeman revealed that individual educational experience initiates transformations of the subjective time of an individual, showing the basic levels of existential perception and existential experience of a complex of received educational values [65]; Römhild and Holleder revealed the specifics of the mechanisms of formation of value attitudes of an individual with disabilities in the process of existential dialogue [53]). The results achieved by the authors and the conclusions obtained fully correlate with the conclusions that exist in modern research on conceptual issues of constructing an inclusive educational space and quite correctly show the trends in the development of world science regarding the study of philosophical and socio-cultural problems of educational inclusion.

CONCLUSION

Existential dialogue is a special social phenomenon in the space of intersubjectivity, accumulating socially significant and personal characteristics of individuals with disabilities in constructing an inclusive educational space by building adequate communicative interaction within the framework of exchanging educational meanings and values. The peculiarity of existential dialogue is that individuals with disabilities, accepting each other's subjectivity, achieve interpersonal mutual understanding, forming the social and everyday time of a special social group. Existential dialogue in the educational space of an inclusive society reflects the peculiarities of "experiencing" real inclusive technologies and practices by an individual with disabilities and aims to help realize the individual's own educational intentionality. The study of the identification of an individual with disabilities in the context of dialogical development of an inclusive educational space is primarily associated with demonstrating that a person's psychological time influences the mechanisms of existential choice and actualizes its semantic and cognitive characteristics.

The practical significance of the paper is the possibility of using its results for conceptual purposes in constructing the educational space of an inclusive society with the allocation of existential concepts as basic ones. The materials can be used in social design in the development of socially oriented inclusive-local technologies. From a theoretical standpoint, the significance of the research results is determined by:

- Consideration of communication in an inclusive educational space as existential dialogue reflecting the exchange of educational values between individuals with disabilities with a priority of personal-semantic problems.
- Demonstration that issues of constructing an inclusive educational space have a direct outlet to issues regarding the communicative and educational abilities of a person with disabilities.

Prospects of the study:

- It seems to be quite an interesting direction to study the existential dialogue of individuals with disabilities in the system of concepts: existential perception – existential experience – existential choice in the educational space of an inclusive society.
- Conceptual and theoretical interest with an outlet to inclusive educational technologies is caused by the consideration of interpersonal tolerance in the semantic triad: "interest – understanding – respect" in the conditions of existential motivation in an inclusive educational space.

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