



Интерсубъективность, социальное взаимодействие и диалог в инклюзивном образовании: экзистенциально-феноменологические основания

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АННОТАЦИЯ

Введение. Изучение специфики инклюзивного образования во включающем обществе выявило концептуально-практическую и методологическую значимость углубленного изучения вопросов индивидуального бытия человека с ограниченными возможностями здоровья (ОВЗ). В контексте экзистенциального и феноменологических подходов актуальным является раскрытие таких концептов как интерсубъективность, социальное взаимодействие и диалог.

Цель данной работы заключается в рассмотрении экзистенциальных и феноменологических аспектов индивидуального бытия человека с ОВЗ в инклюзивном образовании через призму раскрытия специфики и значимости таких концептов как интерсубъективность, социальное взаимодействие и диалог.

Материалы и методы. В данной работе теоретический фундамент образуют исследования, посвященные проблемам жизни людей с ограниченными возможностями здоровья, рассматриваемые в контексте системного подхода к специфике и принципам работы инклюзивной образовательной среды. Для адекватного отображения главных задач и направлений развития инклюзивного общества, учитывающего экзистенциальные и феноменологические подходы, необходимо использовать символический интеракционизм, феноменологическую редукцию и прагматические приемы. Основные концепции данной работы подтверждаются анализом современных философских и психолого-педагогических исследований, посвященных пониманию и интерпретации процессов становления инклюзивного общества, в частности, с позиций феноменологии и социальной прагматики.

Результаты исследования. Комплексное конструирование инклюзивного образовательного пространства инициирует создание системы коммуникативных смыслов, которые актуализируются в рамках инклюзивных образовательных технологий (в том числе иммерсивных). Современное экзистенциально-феноменологическое осмысление получили такие концепты как интерсубъективность, социальное взаимодействие и диалог, которые позволили расширить понимание специфики индивидуального бытия человека с ограниченными возможностями (ОВ) «Я-Другой» и его переход в социальное бытие «Я-Мы» с новыми смыслами и концептами в системе инклюзивного образования.

Заключение. Изучение экзистенциально-феноменологических основ существования личности с ОВ в первую очередь связано с формированием её идентичности через призму личного опыта. Сущностные черты индивидуального опыта позволяют разрабатывать сложные модели, отражающие многообразие стремлений и экзистенциальных переживаний, связанных с уникальным путем интеграции в инклюзивную образовательную среду. Выбор подходов к адаптированному образованию определяется, главным образом, способами оказания помощи людям с ОВЗ в усвоении и принятии традиционных норм, идеалов и ценностей, что способствует их вовлечению в социально-ориентированный экзистенциальный диалог, развивая тем самым социальное взаимодействие и формируя уровень интерсубъективности.

КЛЮЧЕВЫЕ СЛОВА

социальное взаимодействие, интерсубъективность, диалог, экзистенциальный и феноменологический подходы, индивидуальное бытие, повседневность, включающее общество, инклюзия, ограниченные возможности здоровья

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Intersubjectivity, Social Interaction, and Dialogue in Inclusive Education: Existential and Phenomenological Foundations

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ABSTRACT

Introduction. Research on inclusive education in diverse societies emphasizes the conceptual, practical, and methodological importance of understanding the lived experiences of people with disabilities. From an existential and phenomenological perspective, concepts such as intersubjectivity, social interaction, and dialogue take on particular significance.

This paper explores the existential and phenomenological dimensions of the individual experience of people with disabilities in inclusive education, focusing on the role and meaning of intersubjectivity, social interaction, and dialogue.

Materials and Methods. This study draws on research examining the lives of people with disabilities within the framework of systemic approaches to inclusive educational environments. To effectively capture the challenges and directions of an inclusive society from existential and phenomenological perspectives, the following methods are applied: symbolic interactionism, phenomenological reduction, and praxeological analysis. The core concepts are supported by contemporary philosophical, psychological, and pedagogical studies that investigate the development of inclusive societies, particularly from phenomenological and social-pragmatic viewpoints.

Results. Developing inclusive educational environments involves creating systems of shared meaning, brought to life through inclusive teaching practices, including immersive technologies. In this context, intersubjectivity, social interaction, and dialogue are reconsidered through an existential and phenomenological lens. This approach enhances our understanding of the individual existence of people with disabilities as “I-Other”, and their transition into social being as “I-We”, along with the new meanings and conceptual frameworks that emerge within inclusive education.

Conclusion. Studying the existential and phenomenological aspects of people with disabilities begins with examining identity formation through lived experience. The key features of this experience allow for the construction of complex models that capture the diversity of aspirations and existential challenges involved in integrating into an inclusive educational environment. Approaches to adaptive education are shaped primarily by the ways in which support is provided to people with disabilities in engaging with and adopting shared social norms, ideals, and values. This, in turn, promotes their participation in socially oriented existential dialogue, strengthens social interaction, and fosters intersubjectivity.

KEYWORDS

social interaction, intersubjectivity, dialogue, existential and phenomenological approaches, individual existence, everyday life, inclusive society, inclusion, disability

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INTRODUCTION

Prominent international organizations such as UNESCO, the Council of Europe, and the International Association of Universities play a crucial role in supporting global and regional educational initiatives, especially those focused on inclusion. In 2021, UNESCO's International Commission on the Futures of Education emphasized the urgent need for high-quality transformation of educational systems in the 21st century, with sustainability at its core. The global community recognizes the central role of human agency in driving fundamental changes across general and professional education. This **human-centered approach naturally promotes the internationalization and globalization of education through social and cross-border interactions**, while strengthening the global community based on respect for individual dignity, regardless of personal differences. This principle is embedded in key international instruments, including the *Convention Against Discrimination in Education*, the *World Declaration on Education for All*, the *UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities*, the *Salamanca Statement on Principles, Policy, and Practice in Special Needs Education*, and the *Dakar Framework for Action*, among others.

Contemporary research in philosophy, pedagogy, and sociology increasingly focuses on systematically understanding the foundations of inclusive societies, with particular attention to the lived experiences of people with disabilities. Building a robust theory of an inclusive society requires both synthesizing existing ideas and developing new methodologies to enhance inclusive practices. Yet, studies of philosophical, psychological, and pedagogical approaches reveal significant diversity and inconsistency in interpreting and evaluating inclusion principles. Empirical evidence remains limited, and assessments of theoretical frameworks for studying inclusive societies are often contradictory.

A broad theoretical understanding of inclusive educational environments requires integrating both global and national perspectives, reflecting the values of accessibility, equity, and justice. For individuals with disabilities, inclusive education provides a foundational "lifeworld" through which they engage with, internalize, and experience the norms and values of an inclusive micro-society. Designing inclusive educational environments thus fosters systems of shared meaning, implemented through inclusive educational practices. Existential and phenomenological concepts such as intersubjectivity, social interaction, and dialogue are essential for understanding the transition from individual existence as "I-Other" to social existence as "I-We", enriching the meaning of participation in inclusive education.

A central focus is sustainable development in education, which involves not merely the transmission of knowledge but the cultivation of learners' capacity to adapt to a rapidly changing world and to address complex global challenges. The global community centers the individual, recognizing human potential as the driver of modernization in both general and vocational education.

This human-centered emphasis drives two interconnected processes: internationalization and globalization of education. The international community actively promotes inclusive education, as affirmed in foundational instruments. The *Convention Against Discrimination in Education* guarantees equal access for all, regardless of differences. The *World Declaration on Education for All* enshrines the right of every individual to quality learning. Special attention is afforded to persons with disabilities: the *UN Standard Rules* promote their full integration into educational systems, while the *Salamanca Statement* provides practical guidelines for organizing inclusive education. The *Dakar Framework* establishes strategic global goals to improve quality and accessibility in education.

Taken together, these documents underscore the need to operationalize global educational values within inclusive education systems. This framework not only establishes the normative conditions for interactions among various stakeholders and people with disabilities but also fosters responsibility, civic engagement, respect, and tolerance for cultural diversity. "Education for All" today empowers individuals to realize their personal potential while contributing to the development of global human capital, underscoring the significance of each individual as a building block of a rational, just, and forward-looking world.

In inclusive education, an extensive legal framework underpins the effort to ensure accessibility for learners with special educational needs. The primary goal is to create an integrated, socially oriented system grounded in the social model of disability. As Aas notes, this model calls for a rethinking of

societal attitudes toward people with disabilities. Society must actively foster environments that enable full participation while rejecting discriminatory approaches rooted in descriptive or overly phenomenological notions of disability. Social institutions, including educational institutions, play a central role in creating inclusive spaces [1].

It is important to recognize that the experience of being “disabled” often stems not from a person’s physical or mental condition, but from the social environment in which they live. Research by McLaughlin et al. [37] demonstrates that individuals perceive themselves as disabled when society imposes stigmatizing labels that restrict opportunities. Macmbinji further emphasizes that health impairments are not personal shortcomings but outcomes of social injustice, manifesting both within and beyond the educational system. In this sense, “disability” is as much a social as a medical category [36].

O’Reilly highlights the importance of cultivating an inclusive society that ensures the rights and freedoms of people with diverse health conditions while expanding their cultural and social opportunities. Social programs alone are insufficient; deeper transformations in public consciousness and institutional structures are necessary [40]. Laws and regulations must be complemented by a shift in cultural attitudes toward people with disabilities.

Oladipo and Okiki further clarify that disability is not primarily an inherent trait of an individual but rather a product of the interaction between the person and society. Inclusive educational environments should aim to minimize these negative interactions, creating conditions for self-realization regardless of health limitations. In this sense, inclusion is not merely about integrating people with special needs into an existing system, but represents a fundamental rethinking of the system itself in line with principles of justice and equality [39].

Thus, a nuanced understanding of global educational values requires reexamining approaches to inclusive learning. The focus extends beyond technical accessibility measures, such as ramps or adaptive equipment, to profound social and cultural transformation. Achieving true inclusion necessitates a comprehensive approach: developing effective teaching methods, training professionals, ensuring accessible learning environments, and cultivating a tolerant societal mindset. Inclusion is not simply a declaration of principles; it is a complex, multifaceted process requiring the active participation of all stakeholders, both within the educational system and in society at large. Its success depends on the willingness of individuals to shift attitudes, abandon outdated models, and embrace a new paradigm founded on equality, respect, and mutual understanding. Only through such an approach can truly inclusive educational environments be realized, where every learner can reach their potential and achieve their goals. This requires not only legal frameworks but also broad societal transformation across multiple spheres of life. Ongoing assessment and reflection are essential to ensure that inclusive education moves beyond rhetoric to tangible, effective practice.

Innovative theoretical contributions by Hartimo [29] and Bourget [10] are particularly influential in this regard. Hartimo emphasizes the cultures of specific social groups of people with disabilities, highlighting their recurrent experiences of discrimination stemming from social institutions and from existential fears and stereotypes embedded in traditional societies.

Historical and sociological perspectives also inform this field. Turchin [54] explored the formation of unique social groups in inclusive educational environments over time. Dalgaard et al. [17] focused on the interpretation of cultural characteristics and professional education of individuals with disabilities within specific social groups, outlining principles and scenarios for the development of existential experiences in inclusive cultures.

Several studies examine the complexities of social interaction in inclusive education. Lonbay et al. [35] highlighted the contradictions involved in building social foundations within groups, linking them to institutional trust. Research by Altranice and Mitchell explored the subjective experience of individuals with disabilities from a social-phenomenological perspective.

Anderson and Brock approached this experience through social psychology, while Colum investigated how inclusive teaching technologies shape individual learning experiences. McLaughlin [37] analyzed rehabilitation experiences in group settings from the perspective of medical sociology, and Cooper and Poland [15] examined the conceptual connections between social, medical, and legal models of disability, referencing the UN Convention on the Rights of Persons with Disabilities.

Other studies emphasize practical mechanisms of inclusion. Rademaker and Boer provided systematic reviews on how contact and information influence social participation among students with disabilities [48]. Research by Grue addressed social isolation, while Lonbay et al. examined teachers' growth through participation in inclusive education from a social work perspective. Andzik and Cannella-Malone analyzed personal development through social communication in groups of learners with disabilities. Boer and Kuijper explored the interaction between supplementary and special education in inclusive settings, identifying key values and learning benchmarks. Dada and Wilder [16] studied strategies for overcoming intellectual challenges in the development of individual identity, and Blascovich and Loomis investigated immersive virtual environments as methodological tools for supporting personality development in inclusive settings [8].

Research by Klang and M. Pillay focused on young people with various disabilities, while Dalgaard et al. [17] examined how inclusive teaching technologies impact academic performance and emotional development. Frentzel et al. [21] analyzed the existential challenges students with disabilities face when entering the workforce. Rademaker et al. highlighted the role of contact theory in shaping human existence in inclusive environments [48].

Examining the foundations of individual existence for people with disabilities within the context of their educational development requires careful reflection on the different stages through which they interpret and envision possible ways of engaging with everyday inclusive realities.

Philosophical and pedagogical frameworks grounded in social phenomenology (Berger, Dilthey, Luckmann et al.) conceptualize disability as a product of socio-cultural influences. According to researchers in this field, a person's health condition within society can elicit diverse reactions from others and shape social interactions across multiple levels.

Existential and phenomenological orientations of social institutions, as presented by Hraběczy et al. [31], aim to develop models of inclusive educational environments. Studies conducted by Lonbay et al. [35] highlight the importance of individual temporal experience and evolving perceptions of the future in shaping the subjective experience of people with disabilities. Cognitive differences encountered by individuals were examined by Chris [12], Colum [14], and Belperio et al. [6], who provided a review of qualitative studies on adults with intellectual developmental disorders and their future planning, emphasizing the specificity of individual existence formation. Research by Anna et al. [4] demonstrated how existential values influence the academic success of students with disabilities. Studies exploring the spectrum of opportunities and compensatory factors in personal development were based on the ideas of Kant and the concepts of Nietzsche, particularly those related to excellence and overcoming individual limitations and vulnerabilities.

Research into the foundations of individual existence among people with disabilities allows for a deeper understanding of the range of lived experiences, which are reflected in the evaluation and interpretation of current events and experiences within individual consciousness. These are closely linked to the individual's integration into the educational environment of an inclusive society.

Notably, researchers (Fricke, Follesdal, Macmbinji, Rademaker et al.) have examined various aspects of this process, including communication, shifts in social structures, and the values held by people with disabilities in inclusive settings, thereby revealing the dynamics of intersubjectivity in everyday inclusive spaces [23]. Popov highlighted the features of intentionality within the subjective temporal framework of individuals with disabilities [45], while Popov et al. presented a comprehensive study of existential-phenomenological values and orientations among individuals in inclusive societies [46]; Voermans et al. described how existential values are realized by people with disabilities in professionally oriented activities [57]; Macmbinji demonstrated the existential construction of everyday inclusive micro-societies, including related shifts in social structure content [36]; Scorgie and Forlin explored the particularities of social communication within inclusive communities [50]. The theory of socially coordinated activity proposed by Slee provides the conceptual foundation for understanding inclusive societies. Slee [53] introduced a behavioral model for people with disabilities that promotes societal recognition and reduces discrimination by emphasizing abilities rather than limitations.

Thus, contemporary research identifies multiple approaches to studying inclusive education, integrating perspectives from existential philosophy and social constructivism. Advocates of the existential approach stress that societal attitudes toward people with disabilities, particularly

regarding communication and adaptation in inclusive education, must evolve. Within the framework of the existential-phenomenological foundations of human existence with disabilities, it is crucial to clarify the specific meanings and scope of concepts such as intersubjectivity, social interaction, and dialogue within inclusive educational systems.

MATERIALS AND METHODS

The theoretical foundation of this article draws on scholarly work examining the adaptation of people with disabilities. Particular attention is given to a systematic analysis of the characteristics and operational mechanisms of inclusive educational environments. The sources of information include monographs, articles by leading scholars in philosophy of inclusion, education, and social philosophy, as well as proceedings from scientific conferences on inclusive culture and education.

The research methodology involves a systematic review of scientific literature to reflect current global trends in approaches to developing inclusive educational environments. To achieve the research objectives, symbolic interactionism, phenomenological reduction, praxemic methods, and sociological and pedagogical approaches were applied to accurately present key tasks and directions for inclusive education, informed by existential and phenomenological analysis.

The information base of the study comprises Russian and international sources, mostly published within the last five years. The comprehensive literature analysis aimed to identify significant and reliable findings. During the search, keywords were carefully chosen to represent the concepts of intersubjectivity, dialogue, and social interaction. The temporal scope of the review covers 2020–2024.

To ensure validity and reliability, the authors relied on scientific articles indexed in reputable databases such as Scopus, Springer, and Wiley. Additional sources included reviews of publications on Google Scholar, and searches for Russian-language publications in electronic scientific libraries such as Elibrary.ru, CyberLeninka, and ResearchGate, as well as the following educational resources: www.poisknig.ru, www.rsl.ru/ru/networkresources, www.socionet.ru, www.international.edu.ru, and <http://window.edu.ru>.

RESULTS

A systematic analysis of the humanities indicates that research on the foundations of individual existence among people with disabilities is well represented across multiple theoretical frameworks, including social phenomenology, existential philosophy, social constructivism, social pedagogy, psychology, and philosophical-ethical theory.

In the scholarly literature, however, the study of the core dimensions of individual existence remains underdeveloped (Blackburn, Hasl). Within the framework of intersubjectivity, individuals with disabilities are conceptualized as conscious agents who reconstruct their understanding of the world through internal reflection on the origins and essence of their existence. Social interaction in educational settings is thus understood in a specific context, emphasizing interactions between individuals with disabilities and other members of the inclusive community.

The theoretical analysis of inclusive educational environments prioritizes a comprehensive examination of the lives of individuals across different social groups, including their behavioral motivations and psycho-emotional responses to changes in inclusive societies. Social interaction in education requires recognizing learners with disabilities as conscious subjects, drawing on their internal experiences and interpersonal understanding. Notable contributions to this field include the work of Hughes [32] and Slee [53], who highlighted the diversity of issues associated with social interaction in inclusive educational contexts.

Building on these insights, the present article emphasizes several key points:

- Enhancing communicative interactions within a specialized social group creates potential modes of social engagement, which in turn align educational and professional activities in inclusive learning environments. Comprehensive social interaction thus helps normalize and optimize the educational environment for specific groups of individuals with disabilities.

- Within inclusive educational environments, social engagement evolves from simple interpersonal interaction to the establishment of socially and professionally oriented partnerships with individuals with disabilities. The time spent by an individual with a disability in this setting leads to internal transformations, reflecting the characteristics of their sensory experiences and unique mental representations. These transformations contribute to the formation of social events and patterns within the inclusive educational environment.

- In everyday life, interactions within a social group can be understood as the construction of a model of daily life, which in turn shapes what individuals perceive as important, desirable, and meaningful, as well as their understanding of themselves and others. This process produces a sense of community, or "I-We" consciousness, which allows the transition from the study of personal experiences of individuals with disabilities to a broader consideration of the lives of these groups within an inclusive society.

Berger and Luckmann [3; 4] present constructivist interpretations of intersubjectivity, while Fricke and Follesdal [23] demonstrate the specific features of intersubjectivity in everyday inclusive contexts. Expanding on these ideas, the present study highlights the following:

- Existential forms of intersubjectivity can be used to model the social-daily existence of a particular social group, taking into account transformations in preferences and meanings ascribed to social reality in the phenomenological "I-Other" segment. Consequently, through social interaction and dialogue in inclusive education, individuals transition from a closed, individual existence to an open, social existence, ultimately forming the "I-We" segment.

- Notably, the concept of dialogue, to some extent, is limited in its capacity to encompass the full spectrum of phenomenological connections and relationships within the "I-Other" communicative segment. Consequently, dialogue must be understood in the context of the multi-layered structure of inclusive intersubjective space, which can be distinguished into three levels:

- **phenomenological-existential**, emphasizing direct interaction within the "I-Other" segment. Such interaction is primarily manifested through lived experience as individuals with disabilities navigate the challenges and contradictions of their everyday inclusive existence, and the foundational existential principle guiding communication here is "selflessness";
- **cultural-symbolic**, which focuses on mediated interaction within the "I-Other" segment. Such interaction is primarily realized through the language communication system;
- **normative-institutional**, characterized by double-mediated interaction within the "I-Other-I" segment.

- Consequently, the concept of dialogue can be understood as a multi-layered construct within the space of intersubjectivity, encompassing the existential logic of expression, the normative logic of positioning, and the symbolic logic. Dialogue is generally conceived as a means of knowledge and understanding, essential for comprehending the foundations and essence of social existence. Dialogue presupposes actual interactions among individuals, aiming to harmonize the full spectrum of relationships in everyday life.

- For instance, using the framework of Buber's theory, two primary types of dialogue can be distinguished: dialogue within the "I-It" segment, which is impersonal in nature, and dialogue within the "I-You" segment, reflecting a complex of interactions both between individuals and between an individual and their inner spiritual world [7]. Dialogue functions as the linguistic component of the broader space of intersubjective relations, reflecting its operational aspect. Therefore, dialogue should be understood as a set of actions through which an individual interprets and makes sense of others in the "I-Other" segment using language, while engaging with the hermeneutic underpinnings of dialogue (Bakhtin, Heidegger) [8; 9]. The enactment of dialogue presupposes a system of intersubjective understanding, with understanding constituting both the dialogue and intersubjectivity itself. However, two distinct types of understanding are involved: intersubjective understanding, related to grasping the essence of another, and dialogical understanding, which corresponds to anthropological understanding (hermeneutic understanding in Heidegger's framework).

- Intersubjectivity becomes a space of possibilities, which, in an inclusive society, is associated with constructing various pathways for an individual with disabilities entering that society. Dialogue, in turn, operates as a set of actions reflecting strategies aiming to identify effective modes of inclusion for individuals with disabilities. Thus, dialogue involves the implementation of inclusive technologies and practices across all areas of life for people with disabilities, representing a distinctive mode of co-existence.

- Within the inclusive intersubjective space, the ontological features of the dialogical principle of everyday inclusive existence come to prominence. In the context of dialogical interaction among individuals with disabilities, communicative processes in language focus on the active and comprehensive identification and articulation of meanings within the objectified framework of inclusive everyday reality, extending to its understanding and transmission within intersubjectivity. Consequently, intersubjectivity can be legitimately presented as the transcendental foundation of dialogical relations within inclusive reality, giving rise to question-answer patterns of dialogue that reveal mechanisms for the formation of meanings within the inclusive communicative space.

Intersubjectivity manifests as dialogue with a fractal structure. Dialogue functions as a mode of knowledge, essential for understanding existence, and involves interaction among individuals to achieve mutual understanding through language.

- Structural-functional analysis of the inclusive intersubjective space demonstrates that it is formed and operates on four main levels: phenomenological, existential, cultural-symbolic, and normative-institutional. The phenomenological level concerns the identification and articulation of the core meanings of inclusive everyday reality. The existential level reflects the motivational and value-related aspects of both individual and everyday-collective existence within the inclusive intersubjective space. The cultural-symbolic level pertains to the communicative characteristics of inclusive reality, representing the fundamental spectrum of dialogical relations in the inclusive space. The normative-institutional level defines the basis for the adequate placement of the inclusive micro-society within the broader social context. Dialogue in everyday inclusive reality is generally considered to emerge from the second level, the communicative level, in which speech serves as the primary element. Nevertheless, the phenomenological and existential levels, though not initially part of immediate dialogical interaction, reflect the everyday situation in which behind phrases and linguistic constructions lies a transcendental sphere of the "ineffable", correlating with inclusive meanings and motivational-value preferences. These spheres serve as preparatory foundations for discourse on inclusive intersubjectivity tied to the mechanisms of comprehension and interpretation of individual existence from the perspective of one's phenomenological "empathy" toward the existential domains of another person's being, leading to the semantic and value-laden intentions within the binary "I-Other" segment.

- Additionally, the phenomenological and existential levels of intersubjectivity reflect moods, feelings, and preferences of individuals (e.g., Heidegger interpreted mood as the primary everyday form of individual existence). Conversely, outside of dialogical relations remain the motivational-behavioral domains, as well as various physical manifestations of the individual, including emotional background, gestures, exclamations, and so on. These domains and manifestations, however, belong to the intersubjective space as an intermediate zone within the "I-Other" segment.

- At the normative-institutional level, intersubjective relations are also not directly correlated with dialogicality, as human interaction at this level emphasizes the exchange of various activities among individuals. Such institutional interaction is regulated by specific rules, such as rules of stimulus, success, and value assignment. Therefore, intersubjectivity constitutes a more general concept relative to dialogue. For instance, in communication, an individual first comprehends and recognizes the meaning of what is said and then interprets the tone and modulation of another's voice.

- From an ontophenomenological and existential perspective, the correlation between intersubjectivity and dialogicality can be considered within the context of the space-time continuum and the set of actions within it. Any dialogue naturally unfolds over time, and dialogicality presupposes the capacity to reference the content and meanings of past dialogues, as well as anticipate future exchanges. Existential philosophy suggests that postulating dialogicality as a striving to "transcend" time forms a specific existential basis for the development of individual existence, as a person moves from subjectivity to intersubjectivity. In this sense, intersubjectivity incorporates temporality as a potential, rather than positing a fixed "arrow of time".

Research by Erstrom [8] identified a connection between personal time for persons with disabilities and their individual existence. According to Bourget [10], personal time plays a crucial role in shaping foundational layers of perception and understanding for life with disabilities.

Taking these findings into account, the authors of this article emphasize that:

- Contemporary social philosophy encompasses various approaches to studying social phenomena. The phenomenological approach to subjective time is based on the category of intersubjectivity, considered in the context of the knowing subject's perception of others as conscious beings, drawing on their interpretive experiences. Applying intersubjectivity allows for identifying patterns of development in an inclusive society and the parameters of social change.

- Formation of the subjective time of a person with disabilities presupposes a synthesis of mental and intentional coordination. Intentional coordination relates to the individual's experience of their own existence, while mental coordination involves translating these experiences into the domain of subjective time. Subjective time is defined as the mode of experiencing events, forming an individual's chronologically organized experience. Subjective time is a system-forming factor of consciousness, influencing subjectivity. It shapes life strategies for people with disabilities and constitutes a factor in developing personal systems of meaning. The intensity of group formation among individuals with disabilities increases during periods of social change, when an individual transitions to a new level of existence.

- Individual time, possessing substantial characteristics, enables the creation of complex models that reflect multi-level intentions and existential experiences of individuals with specific limitations in their trajectory of inclusion in the space of inclusive existence. This leads to a significant reorganization of the system of sensory perceptions and mental representations of individual human consciousness.

Studies by Altranice and Mitchell demonstrate the role of individual time in the development of subjective experience in individuals with disabilities [2].

Continuing this line of thought, the authors emphasize the following:

- Research aiming to reconstruct the fundamental segments and content of individual temporal experience (prioritizing how people with disabilities interpret and make sense of the existential foundations of their own being in everyday inclusive reality) is increasingly promising. The potential correspondence between an individual's accumulated existential-personal experience and the markers of their subjective time calls for systematic consideration of the phenomenological temporal markers in the study of people with disabilities. Examining this topic requires a clear conceptualization of the nature and characteristics of individual temporal experience. The principal temporal parameters associated with each person play a critical role in identifying effective strategies for integrating individuals with disabilities into the social and educational environment. Individual temporal durations reflect internal transformations in self-understanding among those facing physical or cognitive limitations.

- Within inclusive educational contexts, people with disabilities evaluate their experiences in relation to ongoing events and phenomena within an individualized temporal framework. The triadic structure of time (past, present, and future) acknowledges the interrelation between awareness, interpretation, and comprehension of the particularities of individual temporal experience, as well as the organization and harmonization of the fundamental parameters of existential being. These temporal parameters capture key scenarios and prospects for positive engagement within inclusive educational environments.

Scholars show significant interest in investigating personal being through the philosophical analysis of existing conceptual frameworks of educational environments in inclusive societies. For instance, Zahavi [59] presents phenomenological and existential approaches that reflect the stages of individual existence.

Building upon this position, the authors of the present study argue that:

- within the examination of the existential foundations of individuals with disabilities, the phenomenological category of intersubjectivity provides a lens for considering inclusive society as

a distinct community where particular attention is paid to the interpretation of everyday reality. In inclusive educational contexts, social interaction becomes central to systematically depicting and constructing the experiences of people with disabilities, reflecting the key trends in the development of dimensions of their social experience. This category also enables the active application of the concept of social interaction.

- The theoretical space of intersubjectivity is organized at phenomenological, communicative-symbolic, and institutional levels. Individuals with disabilities rely extensively on the interpersonal world of everyday life, which shapes their fundamental orientations. Interpersonal relations depend on the values embedded in everyday experience, through which a person with disabilities grasps the meanings inherent in their reality. Disruption of the coherence of the everyday world is experienced as profoundly destabilizing.

- Accordingly, the construction of a distinctive everyday reality for people with disabilities is initiated through phenomenological constructs in the systematic analysis of subjective experience. The adaptive capacities of a person within an inclusive educational setting correlate with the basic characteristics of their individual experience. Social interaction and intersubjectivity play a central role in the connections and engagements of individuals within societal reality.

Discussion. Philosophical reflection on the concept of intersubjectivity is crucial to answering how individual consciousness gains access to the experience of the Other I and, through that experience, to the broader horizon of experience. The concept of intersubjectivity is traditionally associated with Husserl and his foundational work *Cartesian Meditations* [1]. In Husserl, intersubjectivity is presented as a multifaceted notion that includes the following: the transcendental I as the ground of all individual I's; mutual recognition and understanding between subjects; intentionality, whereby consciousness is directed toward the Other subject; shared experience that extends beyond individual lived experience into engagement with the Other and constitutes a common world; and the problem of intersubjectivity and the apprehension of the Other's experience, which Husserl addresses through the idea of empathy and mutual respect, among other elements. Thus, in Husserl's philosophy, intersubjectivity appears as a distinctive structure in which interacting subjects form a sphere of meaning and experience, of recognition and mutual understanding, enabling shared experience and, ultimately, the formation of a common world.

In socio-humanitarian scholarship, at the abstract-philosophical level, one observes a shift in the semantic profile of intersubjectivity. For example, in Schutz's social phenomenology, intersubjectivity is understood pragmatically, as an axiomatically presupposed attribute of the "lifeworld", as its immanent feature [2]. In the sociological dimension, the interpretation of intersubjectivity is associated with the work of Merleau-Ponty (foundations of the sociology of the body and enactivism) and Habermas (foundations of the sociology of language and the theory of communicative action) [5, 6].

In contemporary scholarship, the concept of intersubjectivity is considered in the context of studying the specific features of an inclusive society and the formation of an inclusive educational environment; of generating new meanings of interaction through communication with the Other. Adequate construction of the educational environment of an inclusive society requires the formation and application of a clear conceptual framework. In this regard, it is necessary to carry out a conceptual and semantic differentiation between the notions of intersubjectivity and dialogue to reflect different levels of engagement of persons with disabilities in the communicative space of inclusive reality.

In considering the multifaceted concept of intersubjectivity, one must also take into account another important construct – social communication, which constitutes a socially oriented form of intersubjectivity. In this context, social communication coordinates the communicative and professional activity of people with disabilities within the inclusive space of society. Social communication is capable of organizing and structuring within the individual's own consciousness the experiential content of the Other with disabilities. This highlights, alongside the phenomenological, the existential foundations for individuals with disabilities. For this reason, it is appropriate to enhance communicative interactions within inclusive groups, contributing to the organization of social communication with the aim of normalizing and optimizing everyday life. It should be emphasized that in today's socio-humanitarian scholarship, the focus is shifting from mono-subjectivity toward social communication through dialogue and intersubjectivity.

Within existential and phenomenological approaches, interesting and innovative ideas have been advanced concerning the formation of the individual existence of people with disabilities within the inclusive educational environment. An important factor is the culture of a distinct social group, which is continually subject to discrimination on the part of traditional social institutions. Thus, Bourget [10] rightly observes that in inclusive education, inclusive culture itself, can serve as a distinctive tool of social interaction and domination.

The specificity of this approach lies in modeling the development of individual being within the inclusive space, where, according to Hall [28], the behavioral stereotypes of people with disabilities interact with cultural traditions. The theory of inclusive society, presented by Jenkinson [34], emphasizes the potential of dialogue within the inclusive educational environment for persons with disabilities. This, in turn, encourages locally oriented influence upon the mechanisms of state educational policy, with priority given to traditional values, stereotypes, and public opinion.

In this context, a consciously pursued and normatively enshrined socially directed activity of state authority is assumed with respect to the mechanisms of functioning and the level of development of an inclusive society. In the theories of Greene and Itterstad [24, 33], the mechanisms of social interaction in inclusive education are examined from the perspective of adapted education as the primary sphere for realizing the existential principles of people with disabilities. This contributes to their involvement in a socially oriented existential dialogue, which takes into account both internal experiences and reflection upon activity outcomes, as well as the specific features of interpersonal interaction with members of traditional society.

This approach to inclusive society can be considered as a kind of social framework for state educational policy. It is important to identify the problems associated with interpreting and understanding the specificities of inclusive practice, which underlie the ambivalent perception of quality of life and education within an inclusive society.

Various aspects of applying social interaction in the study of inclusive education are reflected in the works by Doodewaard and Knoppers, Hall [20, 28], and Hughes [32]. These scholars draw attention to the fact that people with disabilities undergo diverse lived experiences, conditioned by social processes and events occurring in the context of the development of inclusive education. They argue that the individual existence of a person with disabilities is closely connected with the dynamics of inclusive reality, revealing hidden determinants of its variability and potential for further development. This variability exerts an influence on the project-based activity of people with disabilities, stimulating them to mobilize resources for the positive transformation of the conditions of inclusive existence (Oliver, Barnes) [41]. Foregrounded here are existential intentions concerning mechanisms of adaptation of people with disabilities to socially oriented communicative activity within the inclusive educational environment (Rudolph, Turchin) [54].

Once again, it should be emphasized that in today's socio-humanitarian science, the focus is shifting from mono-subjectivity toward social communication through dialogue and intersubjectivity. This trend is close to psychological and pedagogical research, where emphasis is placed, for example, on the study of immersive technologies that foster self-acceptance, social integration, respect for Others, and the acquisition of experience. In practice, this demonstrates the importance of existential-phenomenological reflection on such constructs as dialogue and intersubjectivity. What is meant by immersive technologies, and what is their role in inclusive reality? Let us turn to this question.

The concept of immersion derives from the meaning of deep engagement. International researchers use the terms "immersive teaching", "immersive learning", and "immersive education" to describe the potential of "virtual worlds" in the educational process. The works of Freitas and Neumann, Hew and Cheung, Dunleavy et al., Cummings and Bailenson, and Potkonjak et al. [8, 13, 26] are dedicated to the use of immersive technologies in education.

Two main approaches to understanding immersion exist: the first interprets it as "absorption" or "being engrossed" – a state in which a person actively perceives the surrounding environment through various channels, but where the interaction remains unidirectional: the environment influences the individual, but the individual cannot influence the environment. The second approach considers immersion as a "transfer into another reality", which presupposes not only deep involvement, but also the formation of a complex interactive system in which the individual becomes

an active subject, capable of altering this new reality. In this context, the British theater theorist Josephine Machon introduces the concept of total immersion. This differs from immersion as mental transfer (where physical presence is not required, as in virtual reality), in that total immersion presupposes mandatory physical presence.

In Russian educational science, the concept of immersive learning, upbringing, and social adaptation is developed through techniques facilitating immersion into the respective process, which belong to active pedagogical practices. The distinctiveness of these methods lies in their difference from classical approaches based on argumentation: they employ methods of relaxation and play-based engagement. Unlike persuasion, which presupposes dialogue and the possibility of critical reflection, suggestion bypasses cognitive evaluation and is carried out indirectly. Suggestion is a method of influence, whereby the subject accepts information without critical assessment or supporting evidence. Through suggestion, it is possible to modify the psycho-emotional state of an individual, stimulating mental processes and shaping new attitudes toward reality. A technique of intensive immersion, known as "living into", aims to create in a person a tangible sense of an object through intensification of sensory perception by verbal, tactile, and other sensory stimuli. This contributes to the formation of a figurative-imaginative style of thinking and stimulates intellectual processes. Such an approach was actively applied by Yamburg within the framework of the concept of adaptive education.

Immersion in educational research is considered in terms of creating an effective learning environment. The educational environment constitutes a dynamic system of communications among the participants of educational activity (including individuals, collectives, and social organizations), serving simultaneously as both the object and the instrument of learning. Immersion is viewed as a distinctive feature of this environment, stimulating deep and active engagement of the learner in the various interactions determined by its specificity.

Diverse forms of highly engaging educational environments exist, applied in both the professional and the educational spheres, with psychological, physical, and varying degrees of realism. Each form has its own pedagogical characteristics. The primary task of such environments is to facilitate the practical application of skills aligned with professional standards, thereby making the educational, upbringing, or socio-cultural process maximally practice-oriented.

The goals set for participants in immersive educational settings are not rigidly fixed but rather articulated as a broad strategic framework or mission, which establishes the main vectors of student activity and development. Within this framework, motivation emerges from awareness and alignment with the mission, rather than from imposed obligation. Interaction between students and teachers is based on equitable dialogue, involving the exchange of ideas and coordination of perspectives within the educational atmosphere. The student becomes an active participant in events, while the teacher acts as an observer and coordinator, modulating the educational process and contributing personal experience to guide the learner's development.

As a result, through intensive engagement, learning, upbringing, and social adaptation, a closer alignment with the open and interdisciplinary character of contemporary education is acquired, while the virtualization of educational tools enriches and complexifies the experience of immersion in the process. This entails a need for transforming the structural, functional, and personal components of the modern educational and upbringing environment to ensure meaningful activity in an effectively organized external context.

It is important to note that in the educational context, immersion is understood as the process in which learners become fully absorbed in a virtual educational environment. This environment is specifically designed to facilitate the accumulation of social, communicative, or subject-specific experience. The virtual educational environment, in turn, is a key feature of networked educational communities. Within educational discourse, this feature is interpreted as the systematic integration of such elements as inclusivity (capacity to include), immersivity (capacity to immerse), invasivity (capacity to penetrate and take hold), implicitness (hidden or implicit aspects), and integrativeness (interconnectedness). Thus, scholars and practitioners encounter a range of terms similar in content but different in meaning, which may be applied depending on the context, objectives, and tasks. In this work, we emphasize the interrelation between immersion as deep involvement and inclusion as incorporation into a process or social group. Immersive technologies acquire special significance

when realized in inclusive environments, in social communication, and in the adaptation of persons with disabilities to societal conditions.

Immersion, producing an effect of total involvement, has become an aim of many contemporary studies in the social sciences and humanities. This effect is frequently encountered in cinema, theatrical shows, and everyday communication mediated through computers with virtual spaces. Visualization tools play an important role in this context, modeling environments and affecting psychological states. Among immersive technologies, the most compelling and effective form for developing existential orientations through dialogue and intersubjectivity, such as "acceptance of self", "acceptance of the Other", and social adaptation, is immersive theater.

Immersive theater refers not to the subjective perception of the spectator but to a form of performance. As Karanovich argues, the participation of visitors in such events often modifies the form of the performance, making it variable. Such a visitor can no longer be called merely a spectator (since they do not simply observe), nor a participant (since everyone, from director to administrator, is a participant), nor a recipient (since they do not merely receive but also contribute). For now, Karanovich proposes the term "contributor": a visitor to a performative event who makes an indispensable contribution to the work as recipient, performer, and (at times) secondary author simultaneously [34].

The immersive approach in theater enables the audience's complete immersion in the atmosphere of the performance, transforming them into co-authors of the events on stage. This allows the public to experience profound and novel emotional responses that remain inaccessible in classical theatrical productions. This method serves as an effective medium of interaction between performers and audience, strengthening the connections between creativity and social engagement.

Inclusive theater, oriented toward persons with physical disabilities, represents a unique method of social adaptation and rehabilitation through the performing arts. Participation in the theatrical process, the ability to form a cohesive group pursuing a common goal, and the distinctive atmosphere of the performance (surrounding sounds, background, emotional intensity, and immersion in the world of theater) intensify the sense of belonging to society, which is of critical significance for persons with disabilities. Artistic creativity, broadly understood, not only reveals hidden abilities and fosters personal development but also provides a foundation for effective rehabilitation.

The central task in organizing an immersive theatrical production is the collaboration of specialists from diverse fields: speech therapists, sign-language experts, psychologists, philologists, and theater professionals, who assist children with disabilities in social adaptation through immersive theater. Immersive theater, thus, may be regarded as an important and effective method for working with persons with disabilities, as a method of social adaptation oriented toward immersion and inclusion in an environment through communication, dialogue, and acceptance of the Other as co-being. It may be viewed as an effective practice in an inclusive society, revealing Husserlian intersubjectivity in a contemporary interpretation.

DISCUSSION

The present study of the existential foundations of individuals with disabilities in the context of developing an inclusive educational environment confirms the conclusions of various researchers. For instance, Chris examined the integration of individuals with intellectual disabilities into education [12]; Shemanov identified key directions for reconciling social stereotypes and preferences in the activities of individuals with disabilities in order to construct effective inclusion pathways [52]; and Vachkov proposed a multifaceted approach to understanding the existential foundations of individuals with disabilities under inclusive conditions [55]. These findings underscore the central role of social interaction as a system-forming factor that shapes how individuals with disabilities perceive and understand their position within inclusive society. Acceptance of social interaction principles is linked to ideas of existentialism and social constructivism, as reflected in studies of educational environments (e.g., Hartimo [29]).

The authors of this article share the views of Doodewaard and Knoppers regarding the multidirectional formation of inclusive space [20]. Their position also aligns with Pautova's conception

of the multilevel construction of inclusive educational environments [43], which resonates with the principle of fractal organization in conceptualizing existential foundations. Pautova's ideas demonstrate that a synergetic approach to modeling inclusive reality reflects a strategy for achieving professional success, grounded in social interaction and in the assessment of stages of entry of individuals with disabilities into inclusive contexts, taking into account the existential potential of the person. The authors' conclusions further correspond to the positions of Colum [14] and Hickey-Moody [30], who emphasize the value of structural-functional analysis of social interaction for identifying mechanisms that create social opportunities for persons with disabilities.

Nevertheless, the inclusive educational environment is defined by the existentiality of social interaction within the framework of intersubjective relations, which serves as an instrument for forming existential representations of the subjective experience of individuals with disabilities. Intersubjectivity appears as a useful conceptual tool for defining the vectors of social interaction in this group. The socio-pragmatic application of social interaction allows identification of discursive aspects of existential dialogue in the inclusive environment.

This position of the authors correlates with the ideas of Altranice and Mitchell regarding the formation of subjective experience levels of people with disabilities [2]; Hrabéczy et al. on the cognitive potentials of existential dialogue and the formation of social capital [31]; and Hickey-Moody on the significance of inclusive technologies shaping person-oriented education [30]. Certain conclusions diverge from the results of McLaughlin et al. [37] concerning the understanding of socio-pragmatic actions in constructing the inclusive environment. The inclusive educational environment presupposes a transition from intersubjective relations to individual preferences and the value-motivational activity of the person, taking into account existential aspects.

Constructive discussion of the problem of inclusive society and societal transformation demonstrates a high level of interest in existential questions, spiritual-existential values, and attitudes of traditional society. Real scientific developments are ambivalent, given the discrimination affecting the educational subculture of the inclusive society. Of particular importance is the study of the "spiritual orientations" of the inclusive space (Andzik and Cannella-Malone demonstrated the formation of worldview attitudes of individuals with disabilities [3]; Hughes revealed the impact of life experience of individuals with disabilities [32]; Grue highlighted mechanisms of isolation of individuals [25]; Otoo demonstrated the features of worldview formation [42]). The obtained results correlate with the findings of works on the theoretical aspects of educational inclusion and reflect global trends in considering the philosophical, methodological, and sociocultural aspects of inclusive education.

CONCLUSION

When studying the existential foundations of individuals with disabilities, primary importance lies in analyzing how it is formed in relation to unique personal experience, with special attention to the complex of associations, emotional responses, sensory impressions, and the system of mental representations. The essential characteristics of personal experience allow constructing complex models that reflect the multidimensionality of intentions and existential sensations of individuals with disabilities, as well as the specific features of their individual pathways of integration into the inclusive educational environment, for example, through immersive technologies.

Within existential and phenomenological perspectives, intersubjectivity, along with social interaction and dialogue, is key for understanding the individual existence of persons with disabilities. Intersubjectivity, understood as the interplay of personal experience, communication, and social institutions, is a fundamental characteristic of subjective time perception among individuals with disabilities, directly shaping their personal experience through the sensory apprehension of events. This content implies its ordering and chronological organization in terms of the mental aspects of subjective time. Applying the key characteristics of subjective time (such as intentionality, continuity, prereflectivity, and others) reveals that it serves as a system-forming foundation of consciousness, influencing both the content of subjectivity and the parameters of substantiality.

Analysis of intentional-temporal coordination, as a mode of manifestation of an individual's subjective time, entails recourse to multidimensional informational and projective systems. Comprehension and subsequent transmission of the acquired data presuppose temporal coordination as

a substantive-theoretical basis for temporal reference, which functions as an evaluation of the reliability and relevance of information in relation to segments of subjective time. The study of the existential foundations of individuals with disabilities is thus primarily connected with the formation of identity through the prism of personal experience. Special attention is devoted to the totality of associations, emotional responses, and systems of mental imagery inherent to individuals with disabilities.

The essential features of individual experience enable the development of complex models that reflect the diversity of aspirations and existential experiences associated with the unique pathways of integration into the inclusive educational environment. The choice of approaches to adapted education is determined primarily by the modes of providing support to persons with disabilities in assimilating and accepting traditional norms, ideals, and values, which in turn fosters their engagement in a socially oriented existential dialogue. Within this dialogue, attention is given to the particularities of how individuals with disabilities experience the results of their activities, as well as to the mechanisms and technologies of interpersonal interaction in the context of traditional society.

Practical Significance

This study contributes to deepening the theoretical and conceptual foundations for a comprehensive analysis of the issues involved in designing the inclusive educational environment. Special emphasis is placed on existential and phenomenological approaches. The findings can be applied in the development of specialized methodologies for social forecasting and design, grounded in social phenomenology and pragmatics.

The results of the research are conceptually significant, since:

- They contribute to understanding social interaction, considered through the lens of existential philosophy and social phenomenology, and its role in shaping the holistic life experience of individuals with disabilities in the inclusive environment.
- They provide a theoretical framework for analyzing existential dialogue, grounded in the personal experience of integration of individuals with disabilities into the inclusive educational environment. They provide a theoretical framework for analyzing existential dialogue, grounded in the personal experience of integration of individuals with disabilities into the inclusive educational environment.
- They substantiate the importance of individual existential experience for examining the communicative, symbolic, phenomenological, and institutional aspects of interpersonal interaction in the inclusive society.

Research Prospects:

A fundamental understanding of how individuals with disabilities perceive time is impossible without taking intersubjectivity into account. This requires analyzing how social communication, partnerships within society, and interpersonal relations in an integrated social context shape their subjective temporal experience. Intersubjectivity, as a key characteristic of subjective time, stimulates substantial research interest in discursive and dialogical manifestations of value orientations and rationality among individuals with disabilities.

A promising direction in studying social interaction within inclusive education is to apply existential and phenomenological approaches to analyzing the experiences of individuals with disabilities. This approach enables the development of interpretive models that more faithfully represent their lived experiences.

Examining various aspects of existential dialogue in inclusive settings is valuable from both theoretical and practical perspectives, opening up possibilities for the development of applied projects.

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