



## **Temporal Coordination as a Form of Subjective Time of an Individual in an Inclusive Society**

**Goloborodko Andrey Yurievich<sup>1</sup>**

**Popov Vitaly Vladimirovich<sup>2</sup>**

**Muzika Oksana Anatolievna<sup>3</sup>**

**Kotlyarova Victoria Valentinovna<sup>4</sup>**

**Kobysheva Larisa Illarionovna<sup>5</sup>**

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<sup>1</sup>Doctor of Political Sciences, Director of the Taganrog Institute named after A.P. Chekhov (branch) of the Rostov State Economic University (RSEU).

<sup>2</sup>Doctor of Philosophy, Professor, Professor of the Department of Theory and Philosophy of Law of the Taganrog Institute named after A.P. Chekhov (branch) of the Rostov State University of Economics (RSEU).

<sup>3</sup>Doctor of Philosophy, Professor, Dean of the Faculty of Psychology and Social Pedagogy of the Taganrog Institute named after A.P. Chekhov (branch) of the Rostov State Economic University (RSEU).

<sup>4</sup>Doctor of Philosophy, Professor of the Department of Social and Humanitarian Disciplines of the Institute of the Service Sector and Entrepreneurship (branch) of the Don State Technical University in Shakhty

<sup>5</sup>Candidate of Pedagogical Sciences, Associate Professor, Associate Professor of the Department of Pedagogy and Socio-Cultural Development of the Personality of the Taganrog Institute named after A.P. Chekhov (branch) of the Rostov State Economic University (RINH).



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<sup>1</sup>Doctor of Political Sciences, Director of the Taganrog Institute named after A.P. Chekhov (branch) of the Rostov State Economic University (RSEU).

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Email: goloborodko2009@mail.ru<sup>1</sup>, vitl\_2002@list.ru<sup>2</sup>, omuzika@gmail.ru<sup>3</sup>, biktoria66@mail.ru<sup>4</sup>, larisa-kobysheva@yandex.ru<sup>5</sup>

### **ABSTRACT**

The article substantiates the possibility of comprehending, interpreting and understanding temporal coordination as a form of manifestation of intersubjectivity as a basic characteristic of the subjective time of an individual with disabilities. It is shown that the social field of intersubjectivity is determined by means of a phenomenological representation of the world of everyday life of an individual in a special social group of an inclusive society. It is postulated that within the framework of intersubjectivity, transformations and changes are carried out that determine the basic attitudes and temporal intentionality of individuals with disabilities in the everyday life of an inclusive society. The importance of temporal coordination is substantiated, which allows an individual to adequately represent and recognize the actual-own experience of other individuals in the direction of constructing a joint-collective experience of a special group of people with disabilities. It is demonstrated that temporal coordination is one of the significant manifestations of intersubjectivity, synchronizing the life activity of individuals in an inclusive society. The aim of the article is to consider temporal coordination as a form of manifestation of intersubjectivity, which makes it possible to represent an inclusive society as a certain type of community (special social group) from the standpoint of interpreting the world of everyday life. The scientific novelty is associated with a phenomenological and socio-pragmatic study of temporal coordination in the everyday reality of an inclusive society, reflecting the specifics of the complex experience by an individual with disabilities of the intentionality of subjective time in a special social group. The methodology of the article is based on philosophical, sociological, multidisciplinary and pedagogical complexes that make it possible to demonstrate the cognitive-heuristic and socio-pragmatic possibilities of temporal coordination as a form of manifestation of the subjective time of a person with disabilities in an inclusive society. An adequate definition of the main directions and objectives of the development of an inclusive society with an emphasis on phenomenological and socio-pragmatic approaches involves the use of symbolic interactionism, phenomenological reduction, content analysis, comparative analysis, introspection and praxemic methods. The conclusions are of practical importance in the context of solving philosophical and sociocultural problems that are theoretical, conceptual, practical and methodological. They show the features of the use of temporal referents in the context of constructing a social space in the field of communication and life of individuals with disabilities.

**Keywords:** temporal coordination, subjective time, inclusion, intersubjectivity, everyday life, inclusive society, disabilities.

## INTRODUCTION

In modern philosophical and psychological-pedagogical literature, there is a very wide interest in the integral study of the concepts of designing an inclusive society with the priority of considering the everyday reality of people with different physical, physiological, psychological, etc. restrictions on their life activity (limited opportunities, limited needs, disabled people). The development of an adequate theory of inclusion involves the systematization of existing basic approaches in two directions: first, fragments of the acquired knowledge about the society of inclusion and inclusive practices are accumulated and conceptualized; secondly, an attempt is being made to present a theoretically correct concept of inclusion that initiates the development of inclusive technologies. An analytical review of the main philosophical and pedagogical approaches shows their fragmentation and unsystematic nature in assessing the implementation of the principles of inclusion for people with disabilities in modern society [3], [6], [10]; there is a lack of their empirical validity [5], [12] and the presence of contradictions in the assessments of the effectiveness of the implementation of the ideas of forming an inclusive society [11], [21], [23].

An intensive discussion of the content-theoretical and instrumental-technological aspects of the development of an inclusion society is far ahead of the construction of an adequate methodological framework. Therefore, socio-philosophical knowledge legitimately becomes the theoretical and methodological basis for the theory of inclusion. The search and formation of a categorical system in line with modern philosophical schools and trends, which will act as a theoretical and methodological basis for adequate reflection, understanding and interpretation of various aspects of the society of inclusion, becomes relevant. The use of the conceptual and semantic apparatus of social philosophy makes it possible to comprehensively present the features of the subjective time of a person with disabilities in an inclusive society using the basic characteristics of temporality and intersubjectivity. The aim of the article is to consider temporal coordination as a form of manifestation of intersubjectivity, which makes it possible to represent an inclusive society as a certain type of community (special social group) from the standpoint of interpreting the world of everyday life. The scientific novelty is associated with a phenomenological and socio-pragmatic study of temporal coordination in the everyday reality of an inclusive society, reflecting the specifics of the complex experience by an individual with disabilities of the intentionality of subjective time in a special social group. The conclusions are of practical importance in the context of solving philosophical and sociocultural problems that are theoretical, conceptual, practical and methodological. They show the features of the use of temporal referents in the context of constructing a social space in the field of communication and life of individuals with disabilities, taking into account social design and social transitology.

## MATERIALS AND METHODS

The theoretical and methodological foundations of the work define modern socio-philosophical, sociological and pedagogical-psychological research concerning the comprehension, understanding and interpretation of various aspects of the formation of an inclusive society, in particular, from the standpoint of phenomenology and social pragmatics. The general methodology of the article is based on philosophical, sociological, multidisciplinary and pedagogical complexes that make it possible to demonstrate the cognitive-heuristic and socio-pragmatic possibilities of temporal coordination as a form of manifestation of the subjective time of a person with disabilities in an inclusive society. An adequate definition of the main directions and objectives of the development of an inclusive society with an emphasis on phenomenological and socio-pragmatic approaches involves the use of symbolic interactionism, phenomenological reduction, content analysis, comparative analysis, introspection and praxemic methods. An essential role is played by philosophical principles and methods of research: analysis and synthesis, induction and deduction, historicism and systematic nature of scientific knowledge.

## RESULTS

Within the framework of modern social philosophy, various approaches to the study of social processes and phenomena are institutionalized. At the same time, the categories of "intersubjectivity" and "the world of everyday life" serve as the theoretical basis of the phenomenological approach to the study of the subjective time of an individual. Intersubjectivity is considered in the broad context of constituting other subjects as conscious objects by the cognizing subject through intentionality, using the inner experience of interpretation and comprehension by a person of his own individual existence.

Each individual with disabilities is dependent on the everyday intersubjective world. Within the framework of intersubjectivity, transformations and changes are carried out that determine the basic attitudes and temporal intentionality of individuals with disabilities in the everyday life of an inclusive society [13]. Moreover, intersubjectivity becomes dependent on the values and attitudes of the world of everyday life. It should be noted that the world of everyday life of an inclusive society is characterized by a devoted character, that is, an individual with disabilities, being in the social space of his own life, perceives the values, meanings and norms immanently inherent in his individual everyday reality [16]. A significant parameter of the everyday world is its

integrity. Any destructive change in integrity (internal contradictions that destroy the world of everyday life) is usually perceived by an individual with disabilities as very painful. The very normativity of the human "everyday home" individual reality accumulates the experience of the history of many generations [2].

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

The phenomenological consideration of temporal coordination in the world of everyday life of an inclusive society is a kind of interpretation by individuals with disabilities of their own individual existence. Temporal coordination reflects the specifics of the complex experience of the intentionality of subjective time by an individual with disabilities in a special social group. The concept of temporal coordination acts as an individual essential characteristic of individual consciousness in relation to the collective consciousness of people with disabilities. At the same time, temporal coordination is based on the activity-situational and motivational-psychological aspects of subjective time, which is typical for various stages of the formation of a group of people with disabilities [19].

The formation of the structural-content sphere of the subjective time of an individual with disabilities involves the synthesis of mental-temporal coordination and intentional-temporal coordination. Intentional-temporal coordination correlates with the sphere of experience by an individual with disabilities of his individual existence in an inclusive society. The designation of mental-temporal coordination primarily concerns the study of an individually unique form of a kind of sensory transfer of the complex of experiencing the present-individual beingness of a person with disabilities into the sphere of his subjective time. Therefore, temporal coordination is transformed into a self-mental experience of subjective time, demonstrating individual mental images of an individual with disabilities and his inner experience as stages of indexing and evaluating in the individual consciousness the entire complex of experiences of social processes and events.

In fact, in such situations, the individual perceives complexes of such processes and events through living and experiencing the temporally ordered development of an inclusive society. The characteristics of the internally defined temporality of the individual correlate with the transformations in the very structure of society from the standpoint of temporal coordination. Such transformations of an inclusive society are associated with its instability, which, however, activates the projective-thinking rational activity of people with disabilities. The mechanisms and orientation of purposeful rational activity make it possible to determine the real prospects for improving the life and living conditions of individuals with disabilities in a special social group [18], [22]. At the same time, the adaptation of the individual to the complex of relationships and interactions in the inclusive society is carried out. It should be noted that temporal coordination correlates with intersubjectivity, and intersubjectivity is of real research interest regarding the consideration of discursive-dialogue aspects of a person's value and rational subjectivity.

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

It is subjective time that determines strategies (sometimes alternative ones) for modeling and constructing rational and value aspects of the life of an individual with disabilities. Subjective time is a basic component of the formation of a system of sensory-mental images, individually defined senses and meanings of everyday consciousness of individuals with disabilities. Scenarios for the formation of special groups of people with disabilities are quite diverse. Meanwhile, the intensity of such formation increases significantly in periods of social transformations, in which individuals with disabilities rise to new levels of individual and social being in the context of temporal coordination and internal human experience. In this regard, the correlation of temporal coordination and intersubjectivity is realized in the long-term "getting used" of an individual with disabilities in the space of a special social group. It should be noted that a person with disabilities perceives and reflects the everyday life of the society including in a very difficult and ambiguous way, which makes it difficult to accumulate his rules of behavior and stereotypes.

The phenomenological use of the main parameters of subjective time from the standpoint of the correlation of temporal coordination and intersubjectivity suggests the formation of a peculiar world of everyday life for individuals with disabilities. In the everyday world of a special social group, through temporal coordination, a transition is made from intersubjective interaction to a real social partnership of individuals in the sphere of the collective existence of an inclusive society. Such a transition is associated with the postulation of the uniqueness of constructive-selective features and preferences of motivational-rational activity in the mind of an individual with an emphasis on characterizing the intentionality of temporal coordination in sensory experience [8].

In the sphere of the everyday world of a special group of people with disabilities, it is legitimate to present the manifestation of temporal coordination as a form of intersubjectivity as the construction and modeling of the social space of such a group, leading to the transformation of meanings, meanings and preferences in the "Self-Other" segment. As a result, a new phenomenological sphere "I-We" emerges, reflecting the specifics of the transition from the study of the individual-local space of the daily life of a person with disabilities to the integrative study of the everyday life of a special group of individuals in an inclusive society. In such situations, the main parameter of temporal coordination as a form of intersubjectivity is the concept of general validity. Consideration of the "Self-Other" segment in the world of everyday life of people with disabilities shows that the construction of their social everyday space is determined by means of a complex of mental images that are characteristic of a separate human consciousness. The social and everyday space of a special group of individuals with disabilities is presented using such a characteristic of temporal coordination as temporal subjectivity. As a result, a direct transition to the everyday-collective being of the "I-We" segment, which determines the functioning of the microsocial organization of people with disabilities.

Postulating the diversity of social communities, it is necessary to note a certain uniformity in their construction. The space of everyday life of people with disabilities is determined by the intentionality of temporal coordination within the framework of intersubjectivity. At the same time, intersubjectivity is an instrumental-pragmatic concept of phenomenological ideas about subjective time. Such a concept is significant and quite useful when considering various communication aspects of social partnership within a special group of individuals with disabilities. The use of temporal coordination makes it possible to determine the area of discursive-dialogue moments of interaction between individuals. A complex interpretation of temporal coordination is associated with the individual psychological parameters of people's life in the world of everyday life of an inclusive society.

## DISCUSSION

In modern theoretical sources (philosophical, psychological, pedagogical, sociological, etc.), there is an active study of various problems of the formation and functioning of an inclusive society, the actualization of various aspects of everyday life and the existence of individuals with disabilities. The solution of such problems was reflected in the representatives of philosophical and psychological-pedagogical directions. The most significant results were obtained in the context of the phenomenological approach. We postulate the development of its main principles, taking into account the conceptual and semantic apparatus of social pragmatics, presenting a number of rather interesting and significant concepts (in our opinion), integrally reflecting various aspects of the implementation of the forms of manifestation of the subjective time of a person with disability.

In line with modern literature, it is legitimate to single out several areas of representation of an inclusive society from the standpoint of a combination of phenomenology and social pragmatics. For example, representatives of the phenomenological-activity position advocate a radical correction in the attitude of traditional society towards a person with disabilities, especially in the segments of socio-temporal adaptation and vocational education. The concept of socially oriented action determined the basic foundations of R. Slee's theory of an inclusive society [24]. Using the basic ideas of temporal coordination as a form of manifestation of subjective time, R. Slee proposed a model of social behavior that makes it possible to identify people with disabilities without referring to the specifics of their professionally oriented activities in order to avoid any social discrimination against them. The main concepts of the proposed model are "disability", which reflects a complex of negative socio-psychological, mental or physiological parameters of individuals with disabilities, and "inability" is a social construct that shows the attitude of an individual with disabilities to the entire spectrum of life of ordinary people in society. In an inclusive society, there is no conflict associated with the content of these concepts. Work in this direction implies access to the features of the representation of individual being from the standpoint of temporal coordination. However, R. Slee only outlined a similar problem, which rather complicated the consideration of the semantic and evaluative moments of a person's "entry" into a special group of individuals with disabilities. The ideas of R. Slee in modern philosophical literature have been transformed into a discussion of the issues of correlation between a professionally integrated society and an inclusive society. A professionally oriented society is a kind of result of the synthesis and assimilation of communication and professional ties and interdependencies of a traditional and inclusive society.

Sufficiently significant in theoretical and methodological terms, ideas concerning the socio-pragmatic and phenomenological-constructive approaches to the mechanisms of manifestation of the subjective time of

individuals in an inclusive society were demonstrated by M. Hartimo [15]. The priority is the culture of a special social group of individuals with disabilities, which, in line with the intersubjectivity of real interaction in the group, constantly experiences a certain discriminatory impact from traditional society. It should be noted that from the standpoint of temporal coordination, culture seems to be an instrument of a certain socio-professional dominance that contributes to the formation of the "Self-Other" segment and reflects the ideas of professional hierarchy in special and traditional social groups.

The essence and specificity of this approach is associated with the construction of an inclusive society in which cultural stereotypes and traditions of people representing various social and socio-professional groups are assimilated. Cultural stereotypes of everyday reality manifest themselves as regulators of the field of intersubjectivity of a group of people with disabilities, and in addition - as a social institution that influences the transformation processes of the inclusive society. This theory by M. Hartimo demonstrates an orientation towards a possible dialogue in the social space of a group of people with disabilities, which allows local influence on state policy in the socio-professional sphere through special social groups, based on public opinion and traditional values. That is, there is a conscious socially-oriented orientation of the activities of state power regarding the mechanisms of functioning and the very existence of an inclusive society. The constructivism of such a socio-pragmatic concept is due to the fact that the concepts of "limited opportunities", "disability", "inability", etc. are considered as a consequence and result of the formation of an inclusive society.

In the concept of G. Itterstad, intersubjectivity in an inclusive society is studied in the context of correlating vocational education and adapted education as a segment of the formation of a professionally oriented being of an individual with disabilities [4]. Methods of vocational education are designed depending on the forms and mechanisms of helping people with disabilities to accept and assimilate basic educational and traditional values as painlessly as possible, to involve individuals with disabilities in the field of social and educational dialogue, taking into account the peculiarities of their temporal experience of both their own life activity and the real intersubjectivity of ordinary people in terms of temporal coordination. In this regard, it is legitimate to postulate such an approach to an inclusive society as a social and pedagogical platform for the policy and practice of a traditional society. Of course, certain contradictions arise in the interpretation of inclusive practice in the educational sphere, which leads to an ambiguous understanding of the quality of education in an inclusive society [20]. It should be noted that the high level of quality of professionally oriented education, to some extent, levels out the introduction of special educational technologies for individuals with disabilities.

In the concept of J. Hall, attention is focused on a number of contradictory moments of the correlation of professional values of traditional society and people with disabilities [14]. In general, while supporting the attempts to fully involve individuals with disabilities in the education system of society, J. Hall rightly draws attention to the possibility of a person with disabilities partially losing some of their own unique professionally oriented values in the process of temporal "accustoming" to the educational environment of society. At the same time, he argues that the professional values of the local culture of people with disabilities receive a vector of positive development in conditions when a person with disabilities masters vocational education together with other people. Of course, there is a certain danger that individuals with disabilities may get a feeling of discomfort or discrimination, but overcoming such negative situations is largely determined by the general strategy of the state's attitude towards people with disabilities and people with disabilities [1], [7], [9], [17].

## CONCLUSION

The study of the forms of manifestation of the subjective time of a person with disabilities suggests the absence of identical moments of time in his internal temporal spheres, since any moment actually contains the experience of a person, reflecting the results achieved in professional activity. The priority is the essential-content transformation of the sphere of subjective time, a kind of flow of experiences and associations of the system of mental images and sensory representations of a person with disabilities. Consideration of temporal coordination as a form of manifestation of an individual's subjective time initiates an appeal to various aspects of information-projective systems. The immediate period of an individual's perception of local information primarily concerns its processing and interpretation, taking into account the expediency of using an inclusive society in the everyday world. Understanding and subsequent transmission of such information implies temporal coordination as a content-theoretical basis for temporal indexing as an assessment of the truth and adequacy of the information received regarding periods of subjective time.

The practical significance is that:

- the features of temporal coordination are presented and studied, which is a significant concept of social phenomenology and reflects the specifics of the complex experience by an individual with disabilities of the intentionality of subjective time in a special social group;
- theoretical results and conclusions of the article will be used in the development of various aspects of phenomenological constructivism, can be used in social design technologies.

### Research prospects

The integrity of the study of the subjective time of individuals with disabilities involves consideration of the specifics of interpersonal dialogue in the sphere of everyday reality of an inclusive society with access to the problems of intersubjective understanding and intersubjective interpretation.

### Gratitudes

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