Temporality As A Basic Characteristic Of The Subjective Time Of An Individual With Disabilities

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Abstract. The article implements the search for a categorical and conceptual-semantic apparatus of modern philosophical trends that can become a correct and adequate basis for the concept of inclusion. It is shown that the constructive-phenomenological approach is a conceptual basis for the study of temporality as a parameter of the subjective time of an individual in an inclusive society. It is postulated that temporality makes it possible to represent the specifics of the experience of an individual with a disabilities of the formation of his being in a special social community. Substantiates the significance of subjective time in the integral representation of the mechanisms of existence and functioning of an inclusive society in which the vital activity of individuals with disabilities is realized. Temporality is presented as an individual essential parameter in relation to the collective consciousness of individuals with disabilities in a particular social group. It is demonstrated that the parameters of an individual's internal temporality correlate...
with ongoing changes in the structure of an inclusive society, which is associated with its instability. The aim of the article is a constructive-phenomenological study of temporality as the main characteristic of the sphere of subjective time of an individual in an inclusive society, which is one of the main segments of demonstrating the features of the mechanism of functioning of an inclusive society and contributes to the enrichment of the ontology of modern social philosophy. Scientific novelty lies in the use of temporal interval-moment structures in constructing scenarios for the entry of individuals with disabilities into the world of everyday life of an inclusive society and the specifics of its life activity in it. The methodology of the work is based on philosophical, historical and interdisciplinary complexes that accept the postulates of relevance and complementarity, allowing to identify the dynamic and structural-functional parameters of the individual's subjective time in an inclusive society. The methods of transcendental-phenomenological reduction, phenomenological attitude, evidence and contemplation, interpretative methods were used to correctly determine priority directions and trends in the development and improvement of the inclusive society. A significant role was played by general philosophical methods and principles of research: systematic, historicism, concrete and abstract in scientific knowledge. The conclusions are of practical importance in the context of solving philosophical and socio-cultural problems of a theoretical, conceptual, practical and methodological nature.

Keywords: subjective time, inclusion, temporality, including society, temporal reference, disabilities.

Introduction
Currently, in the scientific and socio-philosophical literature, there is a discussion of the formation of the concept of inclusion with access to various aspects of the life of individuals with disabilities (limited needs, limited health, disabled people, etc.). Within the framework of the theory and practice of inclusion, an attempt to systematize existing approaches from two sides becomes an issue: on the one hand, the already implemented experience and practice of applying the methods of inclusion are analyzed. On the other hand, an attempt is being made to describe and characterize the current situation in a theoretical manner, and the uniformity of all approaches will make it possible to productively implement inclusive practice. The projective-practical aspect of the problem concerns the systematization of various approaches that determine the place and specifics of the implementation of inclusion and leads to the following conclusions: firstly, all modern approaches are quite fragmented and, as a rule, are aimed at assessing one aspect of the implementation of inclusive principles for individuals with disabilities [6], [8]; secondly, theoretical, practical and methodological developments, approaches, studies are not interconnected, do not always have a sufficient number of substantiations and confirmations [10], [16]; thirdly, within the framework of modern science and practice, there is a lot of conflicting data on the successful or unsuccessful implementation of inclusion in the transformations of the modern social structure [23], [25].

Meanwhile, the active formation of substantive and project-practical aspects of the concept of inclusion is actually ahead of the development of theoretical and methodological foundations, as well as, for example, the formation of a methodology for inclusive education. In the pedagogical literature, a natural emphasis is placed on inclusive education. Social philosophy offers theoretical
foundations for inclusion. In this direction, the authors of the article presented their vision regarding various aspects of inclusion, postulating that the effectiveness of the study of the society of inclusion and inclusive education directly depends on the synthesis of philosophical and pedagogical aspects.

Significant and relevant is the search for a categorical and conceptual-semantic apparatus of modern philosophical trends that can become a correct and adequate basis for the concept of inclusion. This is an underdeveloped problem, which is of great importance for enriching the conceptual apparatus of the theory of inclusion. From the standpoint of social philosophy, let us present the specifics of the subjective time of an individual in an inclusive society using the concept of temporality. The aim of the article is a constructive-phenomenological study of temporality as the main characteristic of the sphere of subjective time of an individual in an inclusive society, which is one of the main segments of demonstrating the features of the mechanism of functioning of an inclusive society and contributes to the enrichment of the ontology of modern social philosophy. Scientific novelty lies in the use of temporal interval-moment structures in constructing scenarios for the entry of individuals with disabilities into the world of everyday life of an inclusive society and the specifics of its life activity in it. The conclusions are of practical importance in the context of solving philosophical and socio-cultural problems of a theoretical, conceptual, practical and methodological nature. It shows 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 transitivity.

**Materials and methods.** The methodological basis of the study is modern philosophical, pedagogical and theoretical sources, as well as the results of fundamental socio-philosophical, domestic and foreign works related to the interpretation and understanding of the theory of inclusion and inclusive practices, especially in line with phenomenology and social constructivism. The methodology of the work is based on philosophical, historical and interdisciplinary complexes that accept the postulates of relevance and complementarity, allowing to identify the dynamic and structural-functional parameters of the individual's subjective time in an inclusive society. To correctly determine the priority directions and trends of development and improvement of the inclusive society from the standpoint of the phenomenological approach, the methods of transcendental-phenomenological reduction, phenomenological attitude, evidence and contemplation, introspection, comparative analysis, content analysis, the method of expert assessments, methods of classification and structuring of information, interpretative methods, statistical and reference data. A significant role was played by general philosophical methods and principles of research: systematic, historicism, concrete and abstract in scientific knowledge.

**Results**
In the context of philosophical literature, the problem of subjective time appears from the standpoint of a certain development [9], [11], [12-15], [18], [26]. Of research interest is the consideration of subjective time in line with practical-applied philosophy, as an example - in the philosophy of inclusion. The study of the features of subjective time seems to be significant and relevant in the integral representation of the mechanisms of existence and functioning of an inclusive society in which the vital activity of individuals with disabilities is realized. In line with the development of philosophical thought, the features of subjective time are manifested in a kind
of living and experiencing by an individual with disabilities of the present moment of his existence. Subjective time acts as a certain temporally-oriented duration of the existence of an individual with disabilities in a transforming society. Note that subjective time is represented through a series of successive segments: past, present and future. The present determines the contemplative activity of the individual, the past is connected with the historical memory of the individual, and the future projects and constructs the mental regulators of human consciousness, initiating the basic parameters and characteristics of the imagination. These parameters of subjective time include: duration, finiteness, intersection, unevenness. The study of subjective time demonstrates that the very consciousness of an individual with disabilities implies the identification of certain stages of awareness and understanding of the existing prospects and possibilities for value-based and goal-oriented activity. Exploring the concept of subjective time, we note that the allocation of the "flow" of consciousness of the individual implies the use of temporal referents and temporal structures.

Consideration of the subjective time of an individual with disabilities assumes that a pair of identical time points does not occur in its segments. Since every moment directly includes human experience, taking into account the results of his life. The parameter of internal variability of subjective time becomes significant, which demonstrates the "flow" of associations and experiences of a complex of mental images in individuals with disabilities. The main parameters of subjective time show its important role in the process of an individual entering the sphere of functioning of an inclusive society. And besides, it forms the basic principles of intersubjectivity. Undoubtedly, the flow of subjective time does not look uniform. Therefore, the search for a kind of "neural clock" is objective from the standpoint of the individual physiological perception of the "flow" of subjective time.

The presentation of the theoretical and practical aspects of subjective time is primarily due to the fact that time acts as an interval lived and experienced by an individual with disabilities. Therefore, the structure of subjective time denotes the representation and perception of time as a parameter of the formation of the subjective moment of the present and the subjective temporal factor as a perspective and scenario of internal development. Within the framework of subjective time, we will accept various scenarios for the formation of mental images of individuals, highlighting in them the subjective past, the subjective present and the subjective future. One of the main characteristics of temporal scenarios is the independence of subjective time from physical time. In such a situation, imagination, attention and memory form the core of subjective time and become the basic prerequisites for temporal life scenarios. The selection of the temporal scenario of an individual with disabilities is sometimes interpreted from the standpoint of the correlation of the dynamic and static concepts of time. Exploring another segment of subjective time, associated with its perception as a period of formation of the subjective image of the present, we note that such a subjective present is a significant concept of the theory of inclusion.

We postulate the importance of recognizing the very beingness of the subjective present for the study of the specifics of the mechanisms and regulators of experiencing and living time in special communities of individuals with disabilities. The sphere of the present appears as a long present, in which the individual's experience of his life activity is realized, as well as the boundary of experience, defined up to the "present" index and expressing the possibilities and prospects of the advanced consciousness of an individual with disabilities. The subjective present must be singled out as a concept relating to a number of aspects of the existence and activity of the
individual and its internal structure, filled with the intentional actions of the individual. The statement of the characteristics of the duration of the present allows us to designate two of its basic understandings. On the one hand, the subjective present appears as an interval with a certain duration. Within the boundaries of this duration, a holistic perception in the mind of the individual "flow" of mental images is carried out. Given the peculiarities of temporal reference, it is advisable to use the interval structure of time, which makes it possible to represent intervals with indefinite boundaries, which reflects the realities of the fixed local-historical boundaries of the formation of an inclusive society. Such a structure of subjective time is an interval-moment structure on which intervals, stages and moments are defined. Moments correspond to mental images, phenomena and states of awareness and comprehension by an individual of his own existence in a society of inclusion. At the same time, the intervals not only arrange the “flow” of states and images, but also form a transition between them.

The structure of time with ordered intervals makes it possible to use the “sub-interval” parameter in relation to subjective time, which is important from the point of view of the methodology that postulates the synthesis of continual and discrete aspects. Within the stages, there is a combination of intervals and moments that form mixed interval-moment structures. Therefore, the stages overlap both intervals and moments, determine both the main characteristics of the interval-moment structure, and reflect possible transitions between states and mental images, taking into account a comprehensive assessment. Regarding the stages of subjective time, one can interpret and evaluate the practical realization of the individual existence of people with disabilities.

As a result, the interval-moment structure appears as the basis of a temporal reference, adequate for the interpretation and understanding of an inclusive society from the point of view of its functioning and formation. The fuzzy limits of "entry-exit" from the inclusive society carry the idea of ambiguous scenarios for the inclusion of a person in such a society. Therefore, reasoning about predetermined scenarios for entering and exiting such a society is highly doubtful. However, the actual functioning of the mechanisms and regulators of an individual's life activity in an inclusive society shows that such a society allows an individual with disabilities to realize his potential. Proposing a mixed temporal structure as a tool for interpreting and understanding an inclusive society, we emphasize that the chronology of intervals really reflects the many stages of an individual's awareness of the possibilities and prospects of his being in a special social group. These steps suggest both the "degree" of the process of entry of an individual with disabilities into an inclusive society, and show the range of cognitive abilities of a person.

Temporality as a basic characteristic of an individual's subjective time is presented as an individual essential parameter in relation to the collective consciousness of individuals with disabilities in a particular social group. Temporality synthesizes the use of psychological, situational-biographical and individual time, which represents the stages of the process of socialization and identification of individuals with disabilities in an inclusive society. At the same time, the subjective moments of social time involve the construction of multidimensional models that reflect the individual's experience of the time of entry into an inclusive society and the reconstruction of sensory-mental images in the sphere of individual consciousness. The subjectivity parameter of individual time demonstrates a special form of existence and ordering of a complex of events and phenomena in the system of mental images of a person's experience. Such a complex of events and phenomena is systematized by temporality structures, in which moment
and interval structures of time are distinguished. These structures act as temporal referents that regulate the synchronization of events and phenomena of human life and experience.

Let us note that the structural segments of human consciousness presuppose the coexistence of the sphere of individual-mental temporality and the sphere of intentional temporality. Intentional temporality correlates with the process of experiencing by an individual with limited possibilities of his own existence in society. The allocation of mental temporality is primarily associated with the consideration of a unique-individual form of sensory-figurative transfer of experiences of complexes of present eventfulness into segments of the consciousness of an individual with disabilities. Consequently, temporality can be transformed into mental time, which shows the inner experience and mental images of an individual with disabilities as stages in the passage of complexes of social events indexed in human consciousness. In situations where an individual with disabilities perceives such complexes of events, he experiences and lives the temporality of a transforming society. The parameters of the individual's internal temporality correlate with ongoing changes in the structure of the inclusive society, which is associated with its instability. Such instability activates the mental and projective activity of individuals. This goal-oriented activity initiates a search for real opportunities to modernize the conditions of coexistence and life of people with disabilities in a social group. The mechanism of adaptation of a person to the processes of interactions and interrelationships in society is also being implemented.

The subjective time of an individual acts as a sensual form of the present beingness of a complex of events that form the content of individual experience. This content presupposes its orderliness by mental time, which has the following characteristics: antisymmetry, duration, intentionality, irreflexivity, continuum. The use of these characteristics demonstrates that mental time itself is the backbone of human consciousness, influencing the substantial parameters and content of subjectivity. The mentality of time becomes the main component of the system of sensory images, individual meanings and meanings of the collective consciousness of individuals with disabilities. The options for the formation of social groups that include individuals with disabilities are very diverse. At the same time, the intensity of such formation increases in the intervals of social changes and transformations. In such situations, individuals with disabilities move to new levels of social and individual existence, which is reflected in the dialectic of objective and subjective living and experiencing internal temporality.

Discussion
A feature of the consideration of the concept of inclusion is its presentation from the standpoint of inclusive education and inclusive practices, however, a special integral study of the inclusive society (theoretical, methodological, conceptual and content aspects) is largely left out. From the position of versatility and multifunctionality, it is legitimate to single out the following scientific approaches to inclusion: 1) acme-synergetic; 2) differentiated; 3) integrative-complex; 4) motivational; 5) scientific and conceptual; 6) organizational; 7) psychophysiological; 8) program-target; 9) system-pedagogical; 10) statistical; 11) strategic and economic. A similar position is defended, for example: Bakharev A.V., Egorov P.R., Penin G.N. [1], [5], [8]. Within the framework of the discussion concerning the methodological aspects of the theory of inclusion, a number of rather constructive positions were identified. For example, L.E. Pautova presents a synergetic approach. The basic concept is “success”, leading to self-identification of an individual with disabilities, and his self-esteem is a priority [7]. The use of a synergistic methodology in line
with inclusion implies a strategy aimed at achieving maximum success, which is formed in the process of versatile social communication of individuals with disabilities. Such communication leads to a synergistic effect, that is, an assessment of the degree of a person's entry into a special community within the framework of the socialization of individuals with disabilities based on temporally ordered bifurcation points. Note that the ideas of L.E. Pautova have not yet received proper systematization. And the conceptual apparatus of modern synergetics, which is very effective in terms of expressive and heuristic possibilities, is waiting for its use in the theory of inclusion. Therefore, a comprehensive understanding of the multilevel and multidimensional nature of the interaction of individuals in the sphere of inclusive space did not give a result associated with the allocation of conceptual, semantic and structural features and characteristics of an inclusive society.

An integral study of practical, applied and theoretical aspects of the concept of inclusion was carried out by A.Yu. Shemanov [10]. He believes that the formation of an inclusive society is realized through temporal subjectivation by individuals with disabilities of the meanings, values and meanings received and formed in the process of their interaction and relationships. The implementation of the ideological guidelines of inclusion implies the need for adequate transformations and changes in society over time, its priority institutions related to the construction of favorable conditions and environment for creating mechanisms for the effective inclusion of individuals with disabilities into society and at the same time into a special social group of people with disabilities. Therefore, A.Yu. Shemanov considers the main directions of the correlation of the integral model of the behavior of individuals with disabilities and the concept of normalization of scenarios for the entry of individuals into an inclusive microsociety. In this regard, we note the broad presentation of constructivist ideas in the theory of inclusion and the correlation between individual and social models of studying an inclusive society. The conceptual, content and structural characteristics of such a society, its internal spiritual regulators and the specifics of the subjective time of an individual in the context of the phenomenology of an inclusive society require a special systematic study.

The polysubjective approach to the inclusive space was presented by I.V. Vachkov [3]. The methodological foundations of the scientific approach related to the substantiation of the polysubject nature of the interaction of individuals in an inclusive environment are correctly shown. Interesting correlations of subject-subjective communication and polysubjective interaction are shown with an emphasis on the value-activity aspect. The subject-object segment of the communication of individuals is considered, which makes it possible to reach the problem of the collective subject. This is an important point in the concept of inclusion, however, in this regard, attention should be paid to the transition to the consideration of the collective existence of individuals with disabilities with access to the dialectic of the objective and the subjective in their life. For I. V. Vachkov, the factor of temporality acts as a structure-forming factor, therefore it is methodologically significant and requires clarification and development. Note that the phenomenology of temporality is a complex interpretation by individuals with limited capabilities of their individual existence.

The development of the conceptual apparatus of the theory of inclusion was reflected in the works of A. Hickey-Moody and R. Slee [20], [22]. A. Hickey-Moody presents the concept of inclusion from the standpoint of its dependence on the ideas of egalitarianism, based on the principle of equality, interpreted as the existence of equivalent initial social positions and
opportunities for all individuals. For the optimal functioning of an inclusive society, the situation is obligatory when the principles of binary opposition regarding the assessment of the life activity of individuals are eliminated in it in the sphere of social partnership and interaction. That is, it is necessary to abandon the use of the concepts "ordinary person" - "disabled", "capable" - "incapable", etc. The principles of binary opposition deform an adequate scenario for the formation of an inclusive society and distort the understanding of the essence of being an individual with disabilities. In line with designing a model for the formation of an inclusive society, A. Hickey-Moody uses a structural-functional approach to social partnership and social interaction, which makes it possible to identify the problem of constructing social lifts for individuals with disabilities in time. A. Hickey-Moody rightly draws attention to the importance of local inclusive technologies and inclusive practices in the modernization of inclusive education, makes interesting judgments regarding the functioning and life of special groups of individuals with disabilities. However, the ideology and strategy of forming an inclusive society, value-target and worldview aspects, as well as the scope of the individual's subjective time are of further research interest.

The concept of social action in time forms the basis of R. Slee's theory of inclusion. The construction of an adequate social model involves the identification of individuals with disabilities according to the norms and stereotypes of everyday reality without declaring discriminatory principles in relation to people with disabilities. The main concepts of such a model are “violation” and “inability”, moreover, “violation” reflects the existing negative physiological or psychological characteristics of individuals, and “inability” is understood as a temporally coming social construction. At the same time, the content of these concepts is missing in the interpretation of the inclusive society. In this direction, studies are indicated that are focused on identifying the specifics of the individual existence of an individual with disabilities in an inclusive society, however, the key concepts of individual existence have not been studied. This situation complicates the discourse concerning the value and semantic aspects of the inclusion of individuals with disabilities in a special group of people.

A very positive discussion in the scientific literature is the problem of the correlation of an integrated society with an inclusive society. The latter is presented as a result of a kind of social communication and assimilation with the designation of the dominant segment of culture. The available research in this area may expand the field of knowledge of the society of inclusion, but do not indicate its "spiritual boundaries" and are not focused on the content of the subjective time of an individual with disabilities, which is important from the standpoint of considering worldview positions when studying an inclusive society. (J.P. Hall, J. Jenkenson, G. Itterstad [17], [21], [6]).

Conclusion
The social and constructive use of temporality as a basic methodological characteristic of subjective time is significant in the formation of an inclusive society as a unique community that optimizes and harmonizes temporality as a factor in ordering and systematizing the life and communication of individuals with disabilities. As part of the dialogization of temporality, it is necessary to conduct a discourse concerning the construction of social reality with priority on local social communities representing special groups of individuals with disabilities. As a result, social transformation takes place within the framework of the transition from the study of society as a whole to the identification of social groups in the structure of an inclusive society. The presentation of the theoretical and practical aspects of subjective time is due to the fact that time acts as an
interval lived and experienced by an individual with disabilities. Therefore, the structure of subjective time denotes the representation and perception of time as a parameter of the formation of the subjective moment of the present and the subjective temporal factor as a perspective and scenario of internal development.

The conducted research arouses scientific interest in the theoretical foundations of the concept of inclusion, not only in connection with the appeal to phenomenology, although work in this direction is very promising. The priority for the further development of the theory of inclusion should be the research dialogue of phenomenology, existentialism and social constructivism, which will raise the integral consideration of the inclusive society to a new level.

The practical significance is that:
- the presented theoretical approaches to various aspects of subjective time reflect the features and mechanisms for the implementation of inclusion in the sphere of the social structure of modern society;
- the use of the results and materials of the article will find application in social design and forecasting of transformations taking place in the social structure of modern Russian society.

Research prospects. The multidimensionality of inclusive theory and practice requires the adoption of an effective concept of inclusive communication and inclusive education.

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