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DIALOGICAL COMPETENCE OF A PERSON WITH DISABILITIES IN INCLUSIVE EDUCATIONAL DIALOGUE

Abstract. In modern and classical pedagogy and psychology, a significant place is given to the problems of subjectivity (lack of personality) and authenticity ("fictitiousness") of human life: the human personality, relationships, activities and values. The authenticity is a problem of success, harmony of human life, subjective dialogue of a person with himself and the world (meaningfulness of his being). In dialogue with another in an educational situation, building an understanding of the world, a person simultaneously develops an understanding of himself. In educational dialogue with each other, people test, explore, transform, coordinate different parts of their experience that cannot be studied in other circumstances. The purpose of the research is to analyze the problems of dialogical competence of a person with disabilities as a phenomenon of readiness and ability to build and develop semantic relationships with oneself and the world in educational dialogue. The theoretical basis of the research is the analysis and integration of data from various empirical and theoretical models of understanding a person's dialogical competence in the context of subjectivity and reliability of his being in pedagogy and psychology. This competence is a phenomenon of the readiness and ability of a person with disabilities to build and develop relationships with oneself and with the world. The concept of dialogical competence implies an understanding of the processes and learning outcomes as a phenomenon aimed at maintaining and developing a harmonious and authentic human interaction with himself and the world. The study proposes a theoretical model of inclusive education aimed at the formation and development of the participants' dialogic competence.

Keywords: inclusion, disability, dialogue, agency, psychological counseling, education.

Introduction. The inclusion of children with disabilities in the educational process will require changes in the education system and schools. The creation of an inclusive learning environment should be aimed at helping children, adolescents, youths and adults to learn and realize their potential. In educational systems, it is necessary to apply personality-oriented technologies based on the flexibility of curricula and programs, the selection of effective pedagogical techniques, teaching materials that stimulate development and social adaptation. The principles of inclusion should be included in the training programs of the ideology of teachers, social and medical workers, managers, etc. There is a need to identify barriers to access to educational services, study the constraints in society in ensuring equal learning opportunities, as well as identify resources to overcome barriers. This approach is associated with changes in the structures and strategies of the education system, based on the belief that the school is designed to provide education to all, without exception. The school will have to develop ways of training and education that should be suitable for the needs of individual groups of students.

Teaching students with special educational needs requires the cooperation of a large number of people, especially various specialists, professionals and parents. Few areas of pedagogy require such an e-level of cooperation and teamwork as inclusive education, when general education teachers work in

collaboration with special educators, doctors, assistants, and, of course, with parents. The methods of cooperation in special and inclusive education can be different. They vary depending on the recommendations that general education educators receive from special education educators and / or inclusion coordinators (in the UK they are called Special Educational Needs Co-ordinator), and also depend on the recommendations of multidisciplinary teams. They are applied directly in the practice of training, as well as in the organization of interaction between a teacher and an assistant teacher or other auxiliary specialist, as well as in conducting supervision [1].

The development of the subject as a person, partner and student or professional is always more effective and fruitful in dialogue with other people [2; 3]. Obviously, the dialogic competence of this subject as a condition for being able to participate in a genuine, open-minded dialogue is of paramount importance here. Dialogical competence, in turn, is associated with the ability and desire of a subject to be himself or herself, to be real, to be the subject of his / her life, setting himself or herself and achieving true, meaningful goals for him / her. Moreover, if in the formation and development of people who do not have special needs and properties, for example, people who do not have disabilities, this point is partly self-evident, then it is often ignored in relation to people with disabilities [4]. At the same time, inclusive education and the inclusion doctrine itself set the task for psychologists, educators and other specialists of understanding the ways of building and developing a dialogue between people with disabilities and people without disabilities. They also set the task of fully developing people with disabilities, including self-realization and self-actualization of an individual with SEN or HLO (special educational needs, limited human health, health limited opportunities, atypical, people with disabilities, disabled people) as a person, partner and student or professional [5].

The purpose of the study is to understand the dialogical competence of the individual as an indicator of the preparedness and ability of people to build and develop relations with himself / herself and other persons in inclusive dialogue.

Materials and Methods. The theoretical basis of the research is the analysis and integration of data from various empirical and theoretical models of understanding the problems of the person's dialogical competence of the person. The authors analyzed classical and modern studies of the subjectivity and authenticity of a person in a helping and educational dialogue, although they do not touch on the bulk of the problems of the development of people with disabilities. However, they address the problems of human development in the dialogue as a whole. In these concepts, dialogic competence is considered as an important component of human development: 1) becoming one's self, personality, partner and professional; 2) the development of supportive and educational relationships and practices in general. This competence is a phenomenon of the readiness and ability of people with disabilities to build and develop relationship with himself / herself and the world. This competence is realizing recommendations for optimizing the processes and results of psychological counseling as a process aimed at supporting harmonious and transparent communication of a person with yourself and with the world.

Results. There are numerous pedagogical and psychological-pedagogical studies of educational dialogue, in which scientists distinguish its most diverse aspects, conditions, effects [6; 7; 8; 9; 10 and others]. However, the internal context of the dialogue, its processes and mechanisms, including the mechanisms of human development, becoming himself or herself, and self-transcendence, remain undisclosed. One of their reasons is the disintegration of psychological, pedagogical and consultative-psychotherapeutic dialogue models. Despite this, the modern practice of education, including inclusive learning, requires such integration, understanding the mechanisms of development of the individual in the dialogue. Similarly, advisory psychology also needs to enrich its understanding of dialogue, including because the concept of "inclusion" goes far beyond the pedagogical relationship. Counseling and psychotherapy can rightfully be called inclusion practices: they serve to teach and help people live together, recognizing the importance and uniqueness of each other, recognizing each other's limitations and opportunities, the right to mistakes and weaknesses, as well as the right to development and man's transcendence of himself /herself, circumstances, etc.

We need to consider the theories, which are relevant to our study but familiar to educators, e.g. sociocultural theory of L.S. Vygotskiy and its modern undertake by G. Wells ("dialogic inquiry") and other investigators, theories of sociocultural conditions of human development (starting with E. Erickson and his followers) as well as constructivist and dialogical studies of the educational dialogue and dialogical

nature of human existence [10; 11; 12], based on the research of M.M. Bakhtin and modern philosophy of language and psycholinguistics. All these directions of the studies are interconnected, postulating the development of man as the development of his language in dialogue with significant others. This development takes place in the process of achieving a state of "aesthetic exotopy", in which a person understands the world as it is in its wholeness [13].

Understanding, he or she does not bring anything into the world that would destroy this integrity, authenticity and congruence. Understanding involves recognizing the subjectivity as agency of another. In addition, as such, it requires the achievement of subjectivity from one who understands, and, at the same time, is understood. Dialogical competence is an important criterion for the development of a person, his ability to intersubjectively comprehend himself and the world. Even when "constructing" the worlds inside and outside himself, a person, in dialogue with another person, relies on several realities, several voices correlated and correlated with them in the experience of aesthetic understanding of reality "as such". This process is the basis of comprehending existing knowledge and skills, and the basis of creating (co-creation) of new knowledge and skills is in educational, advisory and other types of dialogue.

One way to understand the key role of dialogue in education is through re-visiting and re-thinking L. Vygotskiy's account of the zone of proximal development [14]. L. Vygotskiy describes that in the zone of proximal development "there is a dialogic tension between the voice of a student's spontaneously arising understanding on the basis of their own experience and the voice of the teacher representing, according to L. Vygotskiy, cultural knowledge, skills (competencies) and values" [10, p. 20].

"Entering into dialogue implies a kind of double-identity which often looks like an oscillation between two identities" [5]. "Shared cultural knowledge is carried within dialogues some of which have been going on for thousands of years... This is similar to the traditional view of education as the transmission of cultural knowledge across generations. The main difference with a dialogic approach is that knowledge should not simply be transmitted but should be taught as participation in an ongoing and open-ended shared inquiry. Dialogues go on at many levels. As well as short-term face to face dialogues there are long term cultural dialogues" [10, p. 24]. R. Wegerif wrote that "The learning that occurs in education as a response to being called out by the other, whether conceptualized as a specific other (Generalised Other or Infinite Other) is dialogic learning which means that it is always a creative co-construction arising out of the tension of different voices held together in a relationship of proximity" [10, p. 18]).

Perhaps E. Erikson's theory of psychosocial development would be useful too: many researchers, including E. Erickson, noted the sociocultural character of the human comprehension of oneself and the world. He placed human development itself in the context of solving socially assigned tasks. Dialogue is the essence and condition for the effectiveness of an advisory, that is, an assisting dialogue. Dialogue allows a person to understand him or her, to distinguish "me" from "not-me." E. Erickson, developing the theory of S. Freud, focused on the role of the ego, in particular, the progression of man as himself. According to E. Erickson, the environment in which a person lives is crucial to ensure the growth of self-awareness and identity. He believed that ego-identity allows each person to have a sense of individuality: "Ego-identity, in its subjective aspect, is an awareness of the fact that the Self exists." However, he, like the other researchers we mentioned, noted the similarity and continuity of ego synthesis methods and the continuity of his meaning for others [15, p. 142]. He described the phenomena of "confusion in the role"- "the inability to present you as a productive member of our society" [16, p. 143]. This inability to perceive oneself as a productive member is a great danger; this can happen in adolescence, when looking for a profession, as well as in other periods of the identity crisis. In his opinion, each person also needs to learn how to keep the extremes of each particular life stage in tension with each other, without rejecting a single one. Only when both extremes in the life challenge will be understood and accepted as necessary and useful can we achieve the optimal quality of each stage of development.

The dialogue approach is based on the work of M.M. Bakhtin [11; 17, p. 155–157] and other theories and approaches to understanding human interaction using language [18; 19].

Dialogue is a pedagogic method or procedure directed at learning, which tries to relate the proposals made by the participants, with the aim that the end knowledge is enriched by the participation of all those involved [13, p. 12]). Dialogue should constitute the basic educational strategy to be used by teachers so that students can acquire new knowledge, attitudes and behaviour in the classroom, by implementing

reflexive processes about real values and needs of each man and women (as a person, as a partner and as a professional or student. Dialogic way of teaching is in opposition to learning alone, and improves relationships in the classroom and in the school. Modern research dialogical education as inclusive, developing, motivating education is possibly more complicated than any other educational topic, as it is a complex, diffuse, subject, open to many different potential interpretations. Investigating dialogue as an educational method in inclusive education is complicated, because the subject is elusive and there is a wide variety of conceptions related to it [20; 21; 22].

R. Alexander [23] applied the term “dialogic learning” in his model of dialogical pedagogy. In addition to it, there is a large number of studies of dialogical pedagogy. The term “dialogical learning” is used in modern science in very different ways [24; 25]. Researchers identify a number of basic controversial issues about dialogue learning [26; 27]: the question of the form and functions of dialogical discourse in education, the role of classroom culture as facilitating or inhibiting dialogue, including in the context of inclusion, and the question of whether dialogue learning is a general pedagogical approach or specific discursive practice [19; 23].

Some authors, such as Álvarez [18] and Navarro [28] hold that dialogue is the best way forward in values education, since it serves:

(1) as a means, which implies that people are skilled in communicative exchanges and that we have things to say (to each other);

(2) as an end, which assumes the category of a value, in the sense that dialogic situations are preferred above situations that are violent or that upset harmonically social relations.

However, there are many various and very heterogeneous concepts that there is a pedagogical dialogue / dialogue in the classroom. There are those who consider that dialogue exists in every classroom, as there are conversations taking place in all classrooms. Others think that actual dialogues only occur in those that meet certain criteria. There are also those who believe that differentiate between kinds of pedagogic dialogue. Therefore, no unanimous view exists on the matter [18, p. 337]. Learning occurs between people, on a collaborative and egalitarian basis, in a convivial, respectful atmosphere and a climate of recognition (as a person, as a partner and as a professional or student) [18, p. 341]. Based on the contributions of students (their experiences, their ideas, their attitudes, their context) a valuable space for learning and discussion is promoted, as it serves to develop cohesion among students and encourages the educational exercises and patterns of constructive action, awareness of personal feelings and the feelings of others, developing sensitivity to interpersonal contexts, and acquire a sense of proportion regarding his or her own needs and aspirations vis-à-vis those of others [28]. To do so, it is crucial to create time and space in the classroom for students to recreate their lives and reflect upon them freely. Dialogue enables 'non-infantilising' teaching to take place [18]. When education is approached dialogically, the purpose is promoting in students' qualities that would be desirable in full functioning personality: his or her agency. To do so, largely, children must be treated as the people that they are, with an ability to think and express opinions, disagree or change their minds, relations and lives. Dialogic methodologies can contribute towards the generation of a rich educational context within the classroom.

In constructivist studies very important and productive is the idea of classroom talk as a problem-oriented dialogue. In other words, an interactional configuration based on exchanges among students and teachers that go beyond the predominantly monologic approaches of classroom talk. With all the many studies of the dialogic aspect and educational technologies, with the variety of works devoted to inclusive education, very few direct studies have been devoted to the problems of dialogue in the practice of inclusion. In addition, existing studies focus mainly on technologies and other aspects external to the person (as a subject of inclusive dialogue). They focus on the activities of teachers and student outcomes. They focus on teacher performance and student performance. However, they do not focus on what happens to the students and how this happens. Therefore, it is important to study the subjective aspects of educational dialogue, processes and phenomena that are important for understanding how dialogue helps a person with disabilities (and people without disabilities) to develop as a person, partner, student (and future professional). Constructive social interactions and developing self-regulated learning (SRL) closely linked. Among students is critically important to enable success in and beyond school. Dialogue enables organization and maintenance constructive social interactions, including in the context of inclusion. Inclusion presupposes both of these aspects: productive social relations (creating conditions for the full

functioning and development of a person) and the subjectivity of students, including in the context of the implementation of self-learning and self-regulatory learning.

Nevertheless, at present, the need for research, which not only indicates the productive features of dialogic communication in education, but also explains the processes by which these functions have their positive effects, is increasingly increasing [29]. By showing these gaps in current science we want to demonstrate that nobody else has done what we are suggesting and what we are offering is important in filling the identified. In addition, we mean to be useful to show the local context, which study, stems from. For example, modern Russian psychotherapists and teachers in Russian do not always and fully understand that dialogue with a significant other is a powerful tool for clients and students' personal, interpersonal and professional development. That is why we need to include knowledge about dialogue, about subjectivity (agency) in their professional education.

More detailed and multilayered ideas about the importance of dialogue and subjectivity in human life are found in counseling psychology and psychotherapy [30; 31; 32; 33 and many others]. We consider it important to pay special attention to the fact that even in educational and professional dialogue it is important that any person feels himself / herself to be a person, so that he realizes himself / herself as a subject, actor (agency).

The data from our interviews show that the least recognized goals of inclusion are: 1. the development of students with disabilities and without disabilities as partners and 2. the development of students with disabilities and without disabilities as students / clients or professionals. This suggests that the subjects of the inclusive process have special difficulties in the sphere of building long-term and substantive (professional and educational) contacts. Most often, inclusion is perceived very superficially, its capabilities and limitations associated with the problems of building and developing relationships between people (intimate-personal and professional-business) remain poorly studied in both practical and theoretical fields. It is often said that it is important to take into account the individuality of a person with certain restrictions and characteristics, but such a parameter as "agency", the ability and willingness to act as the subject of activity and relations, does not develop, is not activated. It is not surprising that most of the respondents in one way or another ignore the moments associated with the fact that people need sincerity in a dialogue, allowing them to see the subject not only in themselves, but also in their partners, giving them the opportunity to trust him and convey responsibility for his activities and, in part, relationships with other people. Thus, inclusion is still an "external," formal model of the reorganization of human relationships. But in fact, it will work only then, when it becomes "internally", when people see each other as people, subjects, when people are sincere and ready for real - that is, transpersonal relationships in the sphere of intimate-personal, and in the field of educational and professional contacts.

Discussion. Summarizing the considered models and concepts, we can say that in the dialogic interaction in the practice of inclusion, one of the leading tasks is to achieve a person's state of subjectivity (agency). Subjectivity means self-awareness and self-realization by the subject of his / her own activity, including the activity of communication (dialogue). It also presupposes the existence of a formed dialogic competence, including the understanding that the knowledge and skills of a person are intersubjective, that new knowledge is born, and "old" knowledge is fully appropriated only in dialogue.

In education, an individual (as subject) is faced with the task of becoming a cultural subject: to bring and preserve culture, as well as develop culture and develop along with culture. Dialogue is the transpersonal relationship of people about significant situations and objects for them. These relationships are formed and implemented in dialogue. They help to coordinate the self-actualization of an individual as a member of a community, a subject of social relations, and the self-actualization of a person as an "organismic integrity" [34], including a carrier of unique talents and intentions: "The man, who, being really on the Way, falls upon hard times in the world will not, as a consequence, turn to that friend who offers him refuge and comfort and encourages his old self to survive. Rather, he will seek out someone who will faithfully and inexorably help him to risk himself, so that he may endure the suffering and pass courageously through it. Only to the extent that man exposes himself over and over again to annihilation, can that which is indestructible arise within him. In this lies the dignity of daring" [35, p. 56].

The dialogue thus reveals the level of human development as a level of his / her readiness and aspiration for real, genuine interaction with the (internal and external) world [14; 36-46].

In the end we create the theoretical framework for our study. The "external" principles of inclusive dialogue should be filled and complemented by numerous internal transformations:

- 1) the individual (with and without restrictions) should be considered as an actor, a subject that develops (the path is uneven and unequal) in three areas: personality, partner and professional;
- 2) the individual is able to develop when he is at risk of real relationships (sincere, agency),
- 3) the individual develops in dialogue with another person, if he is also ready to take the risk of being himself / herself, to develop, to be an actor, answering for himself / herself, his / her relations, his / her work.

A man or woman should be ready to accumulate experience and become more competent as a person, as a partner and as a professional. Dialogical competence is the most important component of human development in this context.

Thus, the modern inclusive model should be focused on the formation and formation of:

- 1) students with certain particularities and limitations and students “without special features” as subjects who are ready for change and development, activity and experience;
- 2) as subjects of human relations: striving for sincerity, intimacy, acceptance;
- 3) as subjects of dialogue, parity and developing relations in which people become themselves and transcend themselves.

This theoretical model for the development of agency of people with disabilities through increasing their dialogical competence needs a collaborative effort of educators and psychological counsellors.

Conclusion. Studies of problems of dialogical competence as a measure of readiness and ability for true relationships, interaction with other people as unique integrity and values, in modern psychology is becoming more and more. However, the request for a study of the problems of true relationships is far from being satisfactory. As we have shown in our work, this group of works includes studies of object, phantom, and figurative relations in psychoanalysis. This also includes studies of the cognitive-behavioral approach, noting the presence of multiple illusions, mistakes and myths in the behavior and cognitive activity of a person. Agency (subjectivity) and the dialogic competence of an individual in an inclusive dialogue are important conditions for both its capabilities and the development opportunities of its participants. An individual with disabilities needs to feel like a subject of his / her own life, educational or other activity. His or her agency is a condition for development, a condition for transcending the limitations that society imposes on him and the features of his condition. The formation and development of the dialogical competence of people with disabilities and people without disabilities helps them to enter and develop a dialogue, and, in this dialogue, to develop their subjectivity (agency). The mission of inclusive education mission is to improve the quality of life and achieve the full inclusion of people with disabilities in all areas of society. Cooperating with state, commercial and non-profit organizations, providing diverse and comprehensive services to people with disabilities, we contribute to: 1) changing negative attitudes, overcoming stereotypes, physical and psychological barriers that exist in society in relation to people with disabilities; 2) assisting people with disabilities and their families in acquiring the skills and knowledge necessary for full participation in society and for gaining access to inclusive education and employment; 3) improving the efficiency of public organizations of people with disabilities.

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ИНКЛЮЗИВТІ БІЛІМ БЕРУ ДИАЛОГЫНДАҒЫ МҮГЕДЕКТЕРДІҢ ДИАЛОГТЫҚ ҚҰЗЫРЕТТІЛІГІ

Аннотация. Қазіргі және классикалық педагогика мен психологияда адам өмірінің субъективтілігі (жеке тұлғаның болмауы) мен шынайылығы («ойдан шығарушылық»): адамның жеке басына, қарым-қаты-

настарына, қызметтері мен құндылықтарына маңызды орын алады. Шынайылық немесе шындық проблемасы - бұл сәттілік проблемасы, адам өмірінің үйлесімділігі, адамның өзімен және әлеммен субъективті диалогы (оның болмысының мәнділігі). Білім беру жағдайында екіншісімен диалогта әлем туралы түсінік қалыптастыра отырып, адам бір уақытта өзін түсінуді дамытады. Бір-бірімен білім беру диалогында адамдар өз тәжірибелерінің басқа жағдайларда зерттеуге болмайтын әртүрлі бөліктерін тексереді, зерттейді, түрлендіреді, үйлестіреді. Зерттеудің мақсаты - мүмкіндігі шектеулі адамның диалогтық құзыреті мәселелерін білім беру диалогында өзіне және әлемге деген мағыналық қатынастарды құруға және дамытуға дайындық пен қабілеттіліктің құбылысы ретінде талдау. Зерттеудің теориялық негізі - адамның диалогтік құзыретін субъективтілік пен оның болмысының білім мен психологиядағы сенімділігі контекстінде түсінудің әртүрлі эмпирикалық және теориялық модельдерінен алынған мәліметтерді талдау және біріктіру. Бұл құзырет мүмкіндігі шектеулі адамның өзімен және әлеммен қарым-қатынас орнатуға және дамытуға дайындығы мен қабілетінің құбылысы. Диалогтық құзырет тұжырымдамасы оқытудың процестері мен нәтижелерін адамның өзімен және әлеммен үйлесімді және шынайы өзара әрекеттесуін сақтауға және дамытуға бағытталған құбылыс ретінде түсінуді білдіреді. Зерттеу барысында қатысушылардың диалогтық құзыретін қалыптастыру мен дамытуға бағытталған инклюзивті білім берудің теориялық моделі ұсынылған.

Түйін сөздер: инклюзия, мүгедектік, диалог, субъективтілік, психологиялық кеңес беру, білім беру.

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ДИАЛОГИЧЕСКАЯ КОМПЕТЕНТНОСТЬ ЧЕЛОВЕКА С ОВЗ В ИНКЛЮЗИВНОМ ОБРАЗОВАТЕЛЬНОМ ДИАЛОГЕ

Аннотация. В современной и классической педагогике и психологии значительное место отводится проблемам субъективности (отсутствие личности) и подлинности («фиктивности») человеческой жизни: человеческой личности, взаимоотношений, деятельности и ценностей. Проблема подлинности или аутентичности - это проблема успеха, гармонии человеческой жизни, субъективного диалога человека с самим собой и миром (осмысленность его бытия). В диалоге с другим в образовательной ситуации, выстраивая понимание мира, человек одновременно развивает понимание самого себя. В образовательном диалоге друг с другом люди тестируют, исследуют, трансформируют, координируют различные части своего опыта, которые невозможно изучить в других обстоятельствах. Цель исследования - проанализировать проблемы диалогической компетентности человека с ограниченными возможностями как феномена готовности и способности выстраивать и развивать смысловые отношения с собой и миром в образовательном диалоге. Теоретической основой исследования является анализ и интеграция данных различных эмпирических и теоретических моделей понимания диалогической компетентности человека в контексте субъективности и достоверности его бытия в педагогике и психологии. Эта компетенция является феноменом готовности и способности человека с ограниченными возможностями строить и развивать отношения с собой и с миром. Полученные результаты. Понятие диалогической компетентности подразумевает понимание процессов и результатов обучения как феномена, направленного на поддержание и развитие гармоничного и аутентичного взаимодействия человека с самим собой и с миром. В исследовании предлагается теоретическая модель инклюзивного образования, направленная на формирование и развитие диалогической компетентности участников.

Ключевые слова: инклюзия, инвалидность, диалог, субъектность, психологическое консультирование, образование.

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