

Value-notional relations of people with persons with disabilities in additional and alternative education and in other inclusive social practices

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Abstract— The purpose of the article is to study the influence of the value system on the understanding the disability, its consequences, the characteristics of personal and interpersonal relationships, and the lives of people with disabilities. For this purpose, the authors conducted a theoretical study of the socio-psychological variants of value-notional attitudes towards people with disabilities and towards disability. Value-notional relations are relations connected with the peculiarities of value (value-given) understanding of internal and external reality by man. Practically all significant and important for him and society human relations are value-notional, that is, due to the systems of values and ideals (at the individual level), morality and ideology (at the social level). One of the most important choices of this type is associated with the choice of attitude towards other people, including people as others, that is, different from themselves and different from some social norm. Recently, these differences have been combined into a group of "strange" or "queer", which includes people with disabilities, gay people, and some other representatives of the "countercultures". Attitude towards people with disabilities is one of the basic relations of a person, which shows the measure of his adulthood, social and personal maturity. It also shows how mature the community that builds certain attitudes towards people with disabilities. The materials of the article can be useful in the practical work of psychologists in solving problems related to the deformations of the

value-notional relations to the people with disabilities. The greatest efficiency and effectiveness of psychological and pedagogical support for self-development of children and adult with HIA of different age groups is achieved in inclusive conditions of additional and alternative (global) education. This is because the environment (conditions) of additional education for children, teenagers, adults and elders have a number of important inclusive educational and other social resources (opportunities). Within the framework of additional and alternative education, psychological support is productive, aimed at preventing and correcting the violations of the value-notional sphere of people with disabilities.

Keywords — additional education, alternative education, inclusive education, inclusive social practices, motivation, people with disabilities, value-notional relations, value-notional orientations.

I. INTRODUCTION

Value-notional (value-semantic) relations are relations connected with the peculiarities of value (value-given) understanding of internal and external reality by man. Practically all significant and important for him and society human relations are value-notional, that is, due to the systems of values and ideals (at the individual level), morality and ideology (at the social level). Person formed and transformed his value-notional relationships throughout life. The basic vectors of this relationship are the values of life and death, love and hate, intimacy and alienation, norms and pathologies, male and female, etc. Value-notional relationships reflect influence of the family, the closest environment persons, the media and other social institutions, as well as their own experience and efforts to master the entire cultural wealth of humanity, they reflect influence personal elections on the processes and results of the socialization. One of the most important choices of this type is associated with the choice of attitude towards other people, including people as others, that is, different from themselves and different from some social norm. Recently, these differences have been combined into a group of "strange" or "queer", which includes people with disabilities, gay people, and some other representatives of the "countercultures". Attitude towards people with disabilities is one of the basic relations of a person, which shows the measure of his adulthood, social and personal maturity. It also shows how mature the community that builds certain attitudes towards people with disabilities.

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In the article, the authors reveal the typology and value-semantic orientations of people and the types of people who have these orientations in relation to the problems of people with disabilities and inclusion. The authors also consider the role of inclusive educational and other practices in the formation and development of value-semantic orientations of people. The practitioners themselves are subject to the stimulating or inhibiting influence of the valuable-semantic orientations of their participants. In the development of inclusive practices, therefore, psychological support (individual and group) aimed at value-semantic transformations and harmonization of values and meanings of participants plays an important role.

II. RESEARCH METHODOLOGY

Different value-notional relations are manifested in various value-notional orientations. These orientations differ in the motivation of building and developing attitudes towards people with disabilities and people in general. Relation to people with disabilities is (trance)formed in a person throughout his life, reflecting the numerous influences, the strength and nature of the impact of which are mediated by personal motives and values. The historical-cultural, socio-political features of the time and place of human life determine the leading motives and the general nature of attitudes towards disabilities and people with disabilities.

Values and attitude towards people with disabilities is one of the basic relations of a person, which shows the measure of his adulthood, social and personal maturity. It also shows how mature the community that builds certain attitudes towards people with disabilities. The materials of the article can be useful in the practical work of psychologists in solving problems related to the deformations of the value-notional relations to the people with disabilities. The greatest efficiency and effectiveness of psychological and pedagogical support for self-development of children and adult with HIA of different age groups is achieved in inclusive conditions of additional and alternative (global) education. This is because the environment (conditions) of additional education for children, teenagers, adults and elders have a number of important inclusive educational and other social resources (opportunities). Within the framework of additional and alternative education, psychological support is productive, aimed at preventing and correcting the violations of the value-notional sphere of people with disabilities.

According to psychologists, physicians and other experts - practitioners and theorists in the field of studying disability and related disorders, in the modern world about 15% of the world's population have some form of disability. At the same time, disability is more common in people in countries and in low- and middle-income groups, as well as among people of older age groups. Disability is practically a specific condition that every person can experience at some point in their life: either on a permanent or temporary basis. Disability is not the norm, which in itself implies limited functioning, including

economic poverty and total social exclusion. Disability and multidimensional, multicomponent poverty are closely interrelated: they are each other's causes and consequences, contributing to increased social and other vulnerability and exclusion. People with disabilities in low- and middle-income countries are generally poorer than their "normal" counterparts: they do not have equal opportunities in terms of access to education, justice and health care, employment and other income, social support and civic participation, and are more likely to experience multiple hardships [1; 2]. They face the inaccessibility of many aspects of the "normal" world.

III. RESULTS

Children and adults with disabilities are at higher levels of risk in relation to physical and sexual, psychological, moral and other forms of violence. People with disabilities "disproportionately" are hard going through social conflicts and disasters. At the same time, there are intersections and social inequalities among people with disabilities in different groups: for example, women with disabilities often face double discrimination, children with disabilities are among the most marginalized and discriminated children, and older people with disabilities are very disproportionate to other elderly people. are poor; people with mental and related disorders are in a much worse situation than those who suffer only from psychosomatic diseases and injuries; people with "invisible", imperceptible man in the street are also often faced with significant discrimination. All these types of social inequality / discrimination are the result of social barriers, some of which are on the conscience of medicine. Barriers to persons with disabilities include "relative" psychological barriers; environmental or habitat barriers; as well as institutional barriers. Very important are "internalized" barriers relayed by the disabled themselves to the illusions of their "invalidity" and inability to live a full, rich life "without borders" [3]; it is also important the lack of participation to the disabled in society; and inadequate data, statistics and evidence and research on programs, technologies, and necessary assistance / rehabilitation measures. Some studies show that the inclusion of persons with disabilities can lead to an increase in the well-being of the whole community: from rising wages and labor productivity, rising tax revenues; to improve individual and family well-being and increase the range of other social benefits through a more open and accessible "society for all". Inclusive approaches, both in the opinion of practitioners and in the opinion of theorists, are more cost-effective than assistance based on identifying levels of disability. Approaches to the development, improvement of assistance to people with disabilities and others in need, as the researchers note, should not be complicated. These approaches include the following psychosocial models: the model of updating the abilities of the individual; "approach with two tracks"; raising awareness and changing attitudes / behaviors; comprehensive accessibility and versatile design; reasonable housing; participation as participation; rights based initiatives; community-based

rehabilitation; inclusive education; “improving the quality of life” after emergencies, as well as approaches based on the provision of assistance and the use of livelihoods [4; 5; 6]. Successful inclusion of people with disabilities in developmental, humanitarian projects requires organizational changes, including changes in medical care and attitudes toward people with disabilities — a transformation of the medical discourse regarding these people. One of the main problems of helping people with disabilities or special needs, urgently requiring its resolution is the destruction of stereotypical ideas about disability and the creation of a new social image of people with disabilities, new understanding of the characteristics of their development, life activity [1]. In the traditional view of a person with disabilities, due to disability, segregation and exclusive discourses of the medical model, images of people with disabilities spread as useless and burdens society, as passive and depressed people who experience disability as a tragic event in life that they cannot cope with (especially) without the help of society, the state, specialists.

At the same time, even the traditional, not to mention modern psychological and other studies, point out the existence of different types of such people (similar to different types of people without an HIA). Scientists describe people with disabilities who have succeeded in life, accumulated rich experience, wanting to gain knowledge and teachings in family and professional life, who live without embarrassment and not justifying the actual or contrived limitations and peculiarities that they have. However, there is an opposite trend: in recent decades, crisis for many countries of the modern world, due to the high complexity and trauma of everyday life, the problem of rehabilitation and social inclusion of people with complex and multiple chronic diseases of different severity and / or able to be classified as persons with disabilities. Congenital and acquired disability increases: social disharmony generates an intensive increase in mortality, morbidity and disability.

Thus, the life of a person with disabilities in the modern world, its quality and characteristics are the subject of close attention of many practitioners and theorists: they state the multiplicity of disability types and individual coping with it. Plurality arises because the life of a person with disabilities is not less than the lives of other people is full of events, regulatory and non-normative crises, choices in favor of development and life or rejection of development and more or less conscious and rapid dying. Already at the end of the twentieth century, researchers began to actively discuss the problems of disability through the prism of the characteristics and ways of development of people with disabilities, as well as in the context of the need to help people solve problems of every age. The solution of age-related tasks provides greater harmony in the social life of people with disabilities and the lives of people around them. The solution of age-related tasks also provides complete involvement of people with disabilities and people with various chronic diseases in community life. It enables them successfully perform their functions in the

existence and development of society. They may be productive and effective in the work (career and professional growths), the family, in the friendship and romantic relation, hobby and other activities (starting with educational and work activities and ending with the activities of social creativity, rethinking sociocultural norms). People with disabilities are particularly interested and motivated for productive and effective changes, which affects the success of psychosocial support in general and, in particular, consultative (psychotherapeutic) practice with these people. In the world of inclusion, he has a chance to recognize, recognize his existence, and confirm the importance of different aspects of his being. Psychological assistance in this context is an inclusive practice: the psychologist is interested in what happens in the soul of the client, not in his body. In the traditional, medical model of disability, including the limitation of life resources, including development resources, an exclusion is “prescribed” to a person with disabilities: disability is more conducive to experiencing limitation and mortality, isolation and dissimilarity, alienation and rejection, deformation and rupture of relations in the family, race, ethnic group. Understanding mortality is often included in the spectrum of the tasks currently facing the person, the choice of personal development or rejection of it: together with older people, people with disabilities are often the most likely “candidates for a quick departure from life. At the same time, the number of people and families with disabilities who successfully overcome crises is generally less than among healthy people, but those who cope and even recover are often more fully and lively. This moment is directly related to the attempt to understand life as an integrity, to overcome isolation for a more full-scale and multi-level inclusion of a person in the life of the family, clan, community. It is also associated with an attempt to expand the "medical model" of a person to a philosophical model. However, such inclusion is not given by itself: it is difficult for even scientists to abandon the limitations of traditional medical discourse, and for “ordinary people” the experience of coping and productive understanding of HIA and death is formed and developed slowly, society for the most part is not ready to face difficulties and illnesses disability. Integrative, “socio-psychological-medical” discourse, describing people with disabilities as special people, with special abilities and some special needs, considering disability as a complex process associated with systemic impairments in social, interpersonal and intrapersonal relationships. These violations and features act as part of the unique life path of a person with a disability and his family, his family and ethnic group.

The integrative discourse of understanding disability reflects the importance of taking into account the internal resources and intentions of a person and his family, of the whole society in the way of their joint improvement. It assumes the importance of inclusion as mutual aid. Such a discourse also circumvents the dangers of disability and the consideration of all features of development and conditions as diseases and anomalies. Integrative discourse, unlike segregated discourse,

is looking for ways of understanding and working with the characteristics of people with disabilities, including in the framework of special and inclusive education. He considers not only rights, but also the duties of persons with disabilities, their potential and the desire to live in society. Thus, the person who carries the integrative discourse resolves issues of harmonious co-development, habilitation and training of "normal" and "special" people. Its task is to prevent the occurrence and development of secondary and tertiary defects and disharmonies in the internal and external world of people with disabilities and people without disabilities.

Therefore, no matter how important help is for people with disabilities, medical and social psychological support for human development is provided - a leading way of working that will be associated with all the successes of rehabilitation and habilitation of people with disabilities and other groups suffering from it. and future ages.

Psychologists investigate values as an aspect of personality that motivates cognitions, emotions and behaviors. Values are difficult to study and persistent questions arise as to whether they are "real", whether they actually can be shown to have directive influence on behavior. In the many theories have emerged in the history of the psychology of values, three have had the most influence on theoretical and empirical research: G. Allport's theory of values, M. Rokeach theory of values as a central aspect of personality and Sh. Schwartz theory of value content and structure, that integrated these and other earlier approaches in different branches of psychology.

Sh. Schwartz "defines values as trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or group. What differentiates among values is their motivational content" [7, p. 43]. "All the values that are recognized across human cultures are located on the motivational continuum of values. The motivational continuum may be divided into as many or as few specific values as fit a researcher's objectives, but the relations among the values a researcher chooses are predetermined by the order of the circular continuum. The structure of values consists of more than a list of values or groups of values. The circular arrangement reflects the similarities of adjacent elements of the circle and dissimilarities (or conflicts) between elements on opposite sides of the circle". As a result, "The structure of values provides a matrix that can reveal the motivational meaning of any particular value by examining its location relative to the other values in the circle" [8, p. 44]. Values and value orientations are usually treated as individual forms of representation of social (cultural, group, etc.) values [9; 10; 11]. Thus, value orientations are the main forms of the functioning of values for individuals (individuals), values are motivational goals that serve as guiding principles in their life. Sh. Schwartz based on his idea of the motivational goal of value orientations and universality of basic human values, as well as the idea of M. Rokich on terminal and instrumental values. Schwartz grouped individual values into types of values in accordance with the generality of their goals. He

believed that the basic human values that are most likely to be found in all cultures are those that represent the universal needs of human existence (biological needs, the need for coordination of social interaction and the requirements for the functioning of the group).

Sh. Schwartz also developed the theory of dynamic relations between value types, which describes the conceptual organization of the system values. He argued that actions carried out in accordance with each type of values, have psychological, practical and social consequences that may conflict or, conversely, be compatible with other types of values [12]. All selected values can be described as values in relation to people with disabilities (Table 1).

Table 1
Basic individual values of building attitudes towards people with HIA, defined in terms of core motivational goals

Basic value	Core motivational goal
Universalism	Understanding, appreciation, tolerance towards people with HIA, and protection for the welfare of people with HIA
Benevolence	Preservation and enhancement of the welfare of people with HIA with whom one is in frequent personal contact.
Tradition	Respect, commitment, and acceptance of the customs and ideas about people with HIA that culture or religion imposes on the individual.
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm other people with HIA and violate social expectations or norms towards people with HIA
Security	Safety, harmony and stability of social relation towards people with HIA.
Power	Social status and prestige, control or dominance over people and resources of the people with HIA.
Achievement	Personal success towards people with and without HIA through demonstrating competence according to social standards.
Hedonism	Resolution of success and satisfaction for people with disabilities. Excitement, novelty, and challenge in life of the people with HIA.
Self-direction	Independent thought and action choosing, creating, exploring towards people with HIA.

Adapted and modified from: [12].

In addition, theoretically and empirically, there are several types of people with different value-semantic relations to people with disabilities and sets of motivational orientations in relation to the construction and development of cooperation with them. There are also several types of people with disabilities. They have different orientations in relation to themselves and the world. The first type of people believes that universalism, goodwill, conformity, and self-government are the leading principles. This type treats people with disabilities as equals. He has no fears or illusions about these people. He expects and from them, and from himself the mistakes and achievements, opportunities and limitations associated with the individual way of each person, his responsible or irresponsible, independent or dependent, courageous or cowardly behavior (choices). The leading criterion of human life is existential fulfillment, the discovery and realization by man of his own destiny. Persons with disabilities - people with a special purpose, especially difficult

and rich in vicissitudes and significant events fate.

The second type of people gives more attention to such values as traditionalism, conformity, safety, hedonism. For this type, people with disabilities act as persons with disabilities - violators of the "peace" of his being, destroying his illusions and fueling fears. Experiences of shame and guilt towards people with disabilities, like those of less fortunate ones, are covered by the fear of losing their own well-being. The leading criterion of human life is compliance with social norms, consent. Those who do not comply should be removed and isolated (segregation). People of this type do not believe in choice or volitional effort, they believe in chance ("luck"), "connections", and "money", creating protection to the person to whom they were given. Disabled people - for the most part deprived of all this - losers. A successful life is the life of an average person, in which there is no "extra" anxieties and problems.

People of the third type - people striving for success. They value strength, achievement, self-management. However, those who cannot, in their opinion, have all this in the same volume as they do, such people do not appreciate and do not consider worthy of attention. People with disabilities for them do not exist, as well as there are no beggars, migrants, prisoners, etc. The consciousness of such a person divides the world into a "brilliant elite" (living "true life) and" gray mass "(living an illusory life). The leading criterion of life is social success, including at the cost of losing other, unimportant resources and values. Achievement of a high level in the social hierarchy. On this path, all the "weak" represent only a step or a "means" for achievement. Very rarely can people with disabilities find their social success, recognition: a person of this type is concerned with his own success, not success in other people because of the semantic nature of the values that he shares.

There are also several types of people with disabilities. They have different orientations in relation to themselves and the world. The task of the psychologist, teacher, and specialists of other inclusive practices will be to harmonize people's relationships, including by harmonizing the value-semantic attitudes of people with disabilities and "ordinary people" to themselves and the world. Such harmonization is feasible in the context of the idea of inclusive educational and other inclusive social practices. Within the framework of educational practices, great opportunities have additional and alternative education, aimed at the formation and development of people of different groups, health conditions, different value-semantic orientations, and ideas about themselves as people living on the planet earth, along with other people. General harmonization of society and his life is associated with the harmonization of value-semantic relations of all participants in the educational process. Of course, students with disabilities are the leading objects of work. However, it is important to work with those who surround students with disabilities: other students and teachers, with their value-sense orientations. It is important for the actors of the educational system and the subjects of other inclusive practices to move towards

overcoming disharmonies and disproportions, alienating individualism and consumer attitudes, blind indifference and versatile passivity, lack of mutual understanding and mutual assistance, etc. [13; 14; 15]

In alternative and additional education, attention to an active, cooperative position is increasing. It forms value-semantic relations of the "first type". These relationships contribute to inclusion and the movement towards inclusion on both sides of the inclusive process: people with disabilities and without disabilities who have such values seek cooperation, help and mutual assistance, social service, and self-realization. People of the second type are "activated": they begin to understand the importance of an interested, engaged position, their own actions, which imply the abandonment of the values of comfort and well-being, if they harm people's development and relations to each other as people. People of the third type are in conflict with the values and technologies of inclusion. This group poses serious problems in implementing inclusive practices. And inclusive practices create problems for these people: the need to reckon with someone other than themselves is the main problem of the relationship of typical consumers to themselves and the world [16; 17; 18].

We believe that the greatest efficiency and effectiveness of psychological and pedagogical support for self-development of children and adult with HIA of different age groups is achieved in inclusive conditions of additional and alternative (global) education. This is because the environment (conditions) of additional education for children, teenagers, adults and elders have a number of important inclusive educational and other social resources (opportunities): the priority in personal development belongs to "self-processes" (self-knowledge, self-development, self-actualization, self-improvement, self-forecasting) and processes of social service and mutual assistances. This priority is expressed in providing the peoples with freedom of choice, taking into account the individual needs of the people and his family due to the variability and integrative character of complementary (additional) and alternative (global) education [19; 20; 21]. This priority is also expressed in the pressure of additional and alternative education to activate people with disabilities in the process of social service and mutual assistance. Within the framework of additional and alternative education, the focus of work with people with disabilities shifts from subject competencies (in a particular field of professional activity) to social competencies (that is, in the field of harmonization of relations with oneself and the world, inclusion). It manifests itself in the expansion and deepening of the

- educational space; the educational environment of the people's association is favorable for the people to manifest their "I", self-expression in the circle of peers and peoples of the other groups;

- people's association is a favorable environment for the (trans)formation and development of the subjectivity of the personality, in the equal dialogue between the teacher and the

students, the co-existence of children, teenagers and adults is born;

- the absence of universal, uniform for all standards of the content of education and strict regulation of the educational process creates favorable conditions for creativity, initiative, success, self-knowledge and self-development;

- in additional and alternative education there are conditions for the development of independence and individuality, responsibility and initiative of the personalities.

These conditions arise, among other things, thanks to the inclusive self-government, which presupposes the responsible execution of various social roles. In additional and alternative education there is a consideration of the pedagogical principle of the adoption and protection of the individual interests of the personalities. On the contrary, accounting for his academic merits is not the most important. The main thing - the creation of a teacher and students situation of success [12]. Psychological and pedagogical support of the self-development in supplementary and global education is the creation of conditions conducive to the development of the subjectivity and value-notional system of student in the environment of a child-adult community. Psychological and pedagogical support of the self-development is organized in the form of a system of interaction accompanied and accompanying. As a result of interaction, the person learns ways of independent and optimal (subjectively) realization of personal choice on the basis of the system of value orientations formed, as well as resolving emerging problems that impede self-development persons with HIA [11; 22; 23].

The implementation of pedagogical support for the self-development of children in supplementary education should take into account the peculiarities of the situation of personal choice. The choice is based on the self-development. He creates conditions for self-determination persons with HIA. Psychological and pedagogical support takes into account the features of personal elections persons with HIA.

Psycho-correctional and psycho-prophylactic measures should be associated with the search for opportunities for self-acceptance, as well as compensation and development for self-realization of a person with disabilities in the circumstances. Conducting this work is impossible without a deep psychological study of the personality, including its value-notional sphere [13]:

- the formation of the pupil's ideas about the plurality of options (alternatives) for education and life. Additional education develops a system of pupil's representations by offering him a system of educational areas of self-realization;

- the formation of qualitative characteristics of the choice (the importance of choice, the assumption of responsibility for the choice, the experience of independent choice). Additional education develops the ability to choose by offering the student a system of educational areas of self-fulfillment, and also by creating conditions for the selection of persons at different stages of development subjectivity (taking into account their age and other characteristics);

- the procedural aspect of the choice (assessment of the consequences of decision making and choice, the retention of the consequences of the choice, their correlation with the value system in the situation of "crossroads" in the moral choice, trying on probabilistic consequences). The procedural aspect of the choice is supported by an additional education through the development of the value-semantic sphere of the person, motivation for self-development through immersion in the content of additional education. Such education must be saturated with global-notional, anthro-cosmic ideas and existential values;

- the determinants of choice (the existence of independence, freedom of choice, the realization of one's vital, moral position at the time of the choice). The determinants of choice are supported by additional education through the search and correction of technologies of psychological and pedagogical support for student's self-development in education;

- availability of readiness for selection (achievement of emotional satisfaction when making a choice, recognition of the decision as the best possible as a basis for self-acceptance, ability and willingness to accomplish independent elections and bear responsibility for them). Readiness for choice is supported by a teachers, a psychologists, a social workers by offering the students a system of educational areas of self-realization in supplementary education. They create conditions for making a choice and responsibility for the choice for students who are at different stages of development of subjectivity and value-notional relations (taking into account their age and other characteristics).

Within the framework of additional and alternative education, psychological support is productive, aimed at preventing and correcting the violations of the value-semantic sphere of people with disabilities. The value-notional sphere of the personality is a functional system that forms the meanings and goals of human life and regulates the ways to achieve them. Its role increases in difficult life situations, when problems arise in the implementation of life values. These problems are aggravated by the conditions of social, moral, psychological and other crises, including age and quasi-age crises (admission to and exit from an educational institution, change of job or loss of work, loss of parents, separation from friends, spouses, and children). The role of these crises is particularly important in inclusive traditional and social pedagogy, including complementary and alternative education. Also, the problems of people with disabilities are aggravated by social crises, for example, migration crises, serving sentences in a correctional institution, poverty and homelessness, and other life problems. All this actualizes the conduct of psych-correctional and psycho-preventive work with this category of people, which should take into account the peculiarities of their value-semantic sphere. It is necessary to work on finding the psychological conditions for the prevention and correction of the deformations of the value-meaning sphere of persons with disabilities. After all, the increase in awareness of the meaning of life and the semantic

regulation of the life path of people with disabilities makes it possible to prevent many negative tendencies of personal development and help to overcome the delicate and criminogenic features of the semantic sphere of the personality. These problems are especially significant in the context of inclusive social work and the formation of an inclusive culture of communities and countries as a whole [24; 25; 26].

The problem of insufficient knowledge of the value-semantic sphere of persons with disabilities needs further research. The purpose of these studies is to develop effective and productive psycho-correctional and developmental programs aimed at adapting, correcting and re-socializing people with disabilities and creating conditions for their harmonious and inclusive self-realization.

The presence of a disability often adversely affects the value-semantic sphere of the personality, its structure and development [27; 28; 29]. When working with people with disabilities, psychologists should be guided by the search for personal meaning in their present. The more meaningful a person with a disability perceives his life in the present (process), the higher his level of satisfaction with life. This reduces the risk of further personality deformation. This makes it important to carry out deep psycho-correctional and psychoprophylactic work to assist disabled convicts in finding their personal meaning, interest in their own lives, finding their own I. Presence of meaning in a person's life is a leading criterion of personality. This is a sign of how much a person is ready manage your life and is independent of external circumstances. The implementation of psycho-correctional and developmental programs contributes to the successful correction of the deformations of the value-semantic sphere of persons with disabilities and the formation of a more harmonious and inclusive way of being, building a relationship of cooperation between the disabled person and society. Psycho-correctional and developmental programs should be aimed at (trance) formation and reorientation of the value-semantic sphere of persons with disabilities, as well as at correcting its negative changes occurring in the process of disability. In our opinion, a more effective change in the system of value-semantic orientations can be achieved in the process of group work. The main argument in favor of this form of correction of the value-semantic sphere of persons with disabilities is that the group form of interaction has valuable correctional resources that are not found in individual work. An important advantage of group work is the possibility of creating a "platform for collective meanings and values" to which each member of the group can connect. Studying and understanding the group meanings and values of others, comparing them with their value-semantic sphere leads to the expansion, rethinking of the value-semantic experience of the individual and increasing the potential of the semantic regulation of their life path.

The group form of correctional and developmental work contributes to the dynamic disclosure of value-semantic structures of the personality and their change in the process of

interaction with each other, as well as the active exchange of values and meanings. As an important means of leveling the defects in the development of the semantic sphere, the program uses the sense technology [30; 31] which is a system of methods, means and methods of psychological influence on the semantic sphere of a person for the purpose of its (trance) formation, correction and development. Semantic techniques are not designed for a targeted impact on the semantic structures of the individual. This is due to the fact that, in contrast to the sphere of knowledge and skills, semantic structures do not lend themselves to direct, arbitrary control of both the subject himself and outside influence. In this connection, the semantic processes that perform the function of transforming the semantic sphere of a person should be chosen as the object of influence. The goal of each individual sense-engineering procedure is to launch and activate semantic processes that are aimed at building or transforming semantic structures of personality. Thus, the semantic and technical effects, enhance the processing of individual semantic experience, the growth and development of the semantic sphere of the individual, contribute to its renewal and restoration. Impact on the semantic structures of the personality through work with separate semantic processes is the right way of group work, aimed at correcting the value-semantic sphere.

IV. CONCLUSION

There are different groups of people with different priorities and values. They see themselves and the world differently, people with and without a HIA. They are also differently embedded in inclusive practices in education and other areas. They can both contribute to their development and hinder. Inclusive practices themselves also influence people, transforming their value-semantic orientations and motives of activity and relationships.

The greatest efficiency and effectiveness of psychological and pedagogical support for self-development of children and adult with HIA of different age groups is achieved in inclusive conditions of additional and alternative (global) education. This is because the environment (conditions) of additional education for children, teenagers, adults and elders have a number of important inclusive educational and other social resources (opportunities). Within the framework of additional and alternative education, psychological support is productive, aimed at preventing and correcting the violations of the value-semantic sphere of people with disabilities. The main task of the work is the formation of a specific system of values, personal meanings, goals, and plans for the future, and the development of the ability to be a subject in the selection and implementation of one's own value ideas. At the same time, it is important that the correctional and developmental influence be carried out on specific components of the value-semantic sphere, not only through group, but also through individual and independent correctional work with the disabled. The group focuses on the possibilities and on the healthy

component of the person, so that he himself believes in himself, formulated new life tasks.

In general, in inclusive education (general, complementary and alternative), "psychological counseling" is of great importance. In other inclusive practices, psychological services appropriate to their tasks are also important. These services work with subjects' value-sense relations, helping them to build relationships of mutual aid, service, and self-realization. [32; 33; 34].

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