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**ВЕСТНИК**

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## **PROBLEM OF AGENCY AND AUTHENTICITY OF A PERSON WITH DISABILITIES AND RELATIONSHIPS IN COUNSELLING**

**Abstract.** The purpose of the study is to understand the characteristics and possibilities of psychological counseling as an inclusive practice aimed at helping clients understand their true selves, achieve authenticity, congruence, and transparency (subjectivity or agency). The research method is a theoretical understanding of the features and possibilities of psychological counseling as an inclusive practice aimed at helping clients understand their true selves, achieve authenticity, congruence, and transparency (subjectivity or agency). The “unusualness” of the life and relationships of people with disabilities often and more strongly than people without disabilities encourages them to understand the problems of “true”, “true” being. These people more often and more than others know all the difficulties of establishing and developing relations of mutual understanding. Mutual understanding assumes that partners understand themselves, each other and the situation of interaction. Partners can also somehow understand not only the situation of "direct" interaction, but also the situations of life - their own and another person. However, such an understanding is not as simple and easy as the illusion of understanding, which is common among "ordinary" people (without disabilities), says about it. It seems to people that they understand each other, without effort and problems; however, this is far from being the case. Mutual understanding, multi-level and multi-component process, an important condition for the success of inclusive practices. Inclusive practices - educational, socio-psychological and other practices of including people with disabilities in the community: as equal, meaningful, contributing to the social development of people. The possibilities of psychological counseling as an inclusive practice are related to the fact that it should and can be aimed at helping clients understand their true nature, achieve authenticity, congruency and transparency (subjectivity) in the process and as a result of building and developing mutual understanding. The inclusive nature of the consultative dialogue is reflected in the leading ethical and transmodel principles of counseling, such as person-centeredness and acceptance, respect and translation (delegation) of responsibility (to the client as a consultant) and empathy, parity and trust in the client's understanding of himself and the world, specificity (appeal and personalization , objectivity and subjectivity), optimism and focus on the development of the client as an individual, partner and professional. The limitations of counseling as an inclusive practice are connected only with its task of advisory, non-subject-educational support of the formation and development of the client. The specifics of counseling as an inclusive practice is related to the fact that it guides the client and his family, as well as the educational institution, at the same time on 1) the principle of reality and 2) the principle of development ("optimism"). Reality helps to assess the development potential at every moment and in what specific situation in each specific relationship (educational or otherwise). And optimism - focuses on the development of a person as a person, partner and professional in the widest possible range, outside of medical and

everyday stereotypes and stigmatizing forecasts. So a person can become himself, the subject of his life, achieve transparency and authenticity, along with harmony and congruence.

**Key words:** inclusion, disability, understanding, authenticity, agency, psychological counseling, trans-theoretical approach.

**Introduction.** The “unusualness” of the life and relationships of people with disabilities often and more strongly than people without disabilities encourages them to understand the problems of “true”, “true” being. These people more often and more than others know all the difficulties of establishing and developing relations of mutual understanding. Mutual understanding assumes that partners understand themselves, each other and the situation of interaction. Partners can also somehow understand not only the situation of "direct" interaction, but also the situations of life - their own and another person. However, such an understanding is not as simple and easy as the illusion of understanding, which is common among "ordinary" people (without disabilities), says about it. It seems to people that they understand each other, without effort and problems; however, this is far from being the case. Mutual understanding, multi-level and multi-component process, an important condition for the success of inclusive practices. Inclusive practices - educational, socio-psychological and other practices of including people with disabilities in the community: as equal, meaningful, contributing to the social development of people.

The problem of subjectivity and authenticity of a human with limited possibilities is an important aspect of educational and professional interaction, in academic and professional psychological counselling (Arpentieva, Kassymova, Lavrinenko, Tyumaseva, Valeeva, Kenzhaliyev, Triyono, Duvalina, Kosov, 2019; Arpentieva, 2015; Kassymova, Stepanova, Stepanova, Menshikov, Arpentieva, Merezhnikov, Kunakovskaya, 2018; Kassymova, Tokar, Tashcheva, Slepukhina, Gridneva, Bazhenova, Shpakovskaya, Arpentieva, 2019; Kassymova, Tyumaseva, Valeeva, Lavrinenko, Arpentieva, Kenzhaliyev, Kosherbayeva, Kosov, Duvalina, 2019; Kassymova, Kosherbayeva, Sangilbayev, Schachl, Cox, 2018; Kassymova, Valeeva, Stepanova, Goroshchenova, Gasanova, Kulakova, Menshikov, Arpentieva, Garbuzova, 2019; Kenzhaliyev et al., 2019; Fauzi et al., 2020).

**Problem Statement.** Subjectivity or agency is the ability of a person to act as an agent (subject) of an action, to be independent of other people. There are many interpretations of this term in terms of the humanistic and humanitarian paradigm). Under the “subjectivity” of A.N. Leontyev understands a certain set of human qualities that characterize the sphere of his activity abilities, his ability to self-determination as creative, adaptive activity, etc. (Leontyev, 2009). The most accurate analogue in foreign psychology is the word "agency". It denotes a person's ability to be an agent (subject), that is, an active actor, a driving force of action. The most accurate analogue in foreign psychology is the word "agency". It denotes a person's ability to be an agent (subject), that is, an active actor, a driving force of action. Often, “agency” is “a realized opportunity for people to influence their inner and outer world, and not just to know it. To attribute this property to the inner or outer world (its parts) of one or another personal or intersubjective (social) significance. This ability is the power inherent in people to act purposefully and meaningfully (reflexively), being among themselves in more or less complex relationships. By building and developing relationships (as well as completing and destroying them), people correct and remake the world in which they live. They do this by reflecting on the past, present and future from different points of view, based on their own ideas about the desirable and undesirable, attainable and inaccessible. For subjectivity, the qualities of autonomy (self-government, autonomy) and the equality of a person to himself (transparency, authenticity and congruence) are important (Inden, 2000). Under this is because his behavior (actions and acts) and relations (interactions and attitudes) are not fully determined by the conditions of his immediate environment. Full subject (agent), according to R. Harre, V.A. Petrovskiy, K. Rogers, G. Beitson, and other researchers are able to distance themselves both from the influence of the environment and from those principles on which the behavior was based up to the present moment. A person is a perfect subject in relation to a certain category of actions, if both the tendency to act and the tendency to refrain from action are in his power (Harre, 1979: 246; Rogers, 2003). According to S. L. Rubinstein, subjectivity is considered as a person's ability to make changes in the world and in itself. This ability is formed in the course of historical and individual development (Suvorova, 2011). Agency is the capacity of an actor to act in a given and modified environment. The subject in this case is characterized by such qualities as activity and ability to develop and integrate self-determination and self-movement (self-improvement).

Subjectivity also implies conscious (co)creative activity, the ability to reflect and the awareness of one's own uniqueness, understanding and acceptance of oneself and another person (Markus, Kitayama, 2003:5).

Subjectivity is the leading quality of a consultant who is able to help clients and other people to become themselves, subjects. Psychological counseling and psychotherapy are inclusive practices in which people with disabilities come into inclusive contact with a specialist. The consultant psychologist acts as an ideal model of an “inclusive” attitude to oneself and the world: it is authentic and congruent, it is included in meaningful social relationships and develops them, and it is effective for itself and for society and helps to become socially effective and self-efficient to other people, including people with disabilities. A consultant psychologist is a specialist who has passed and continues to undergo vocational training or retraining, supervision or co-vision. These practices of training and retraining (advanced training and personal development) are aimed at the formation and development of his ability to live in peace and harmony with himself and the world. He acts as a guide, a mediator. This guide supports the movement of the person, including the person with HIA, to himself, to the authenticity of his relationship with himself and the world, and to inclusion. He broadcasts to the client the responsibility and importance of sharing, cooperation and mutual assistance with other people, no less than the importance of self-realization, self-help and the accumulation of resources. Unfortunately, this aspect of inclusive culture and the consideration of counseling as the practice of inclusion is practically undeveloped: many studies are limited to considering inclusive educational practices (correlating and comparing strengths and weaknesses, developing models of general integrative and special education). The practice of psychological-pedagogical and psychological counseling, which is obvious in its inclusiveness, usually remains outside the field of attention of researchers. At the same time, the psychologist, as an ideal representative of an inclusive community, can open the way to solving many issues that other inclusive practices confront, which are limited to pedagogical or even "technical" aspects of inclusive activity. Psychological counseling as a practice and theory of helping a person to become himself, partners and a professional (Rogers, 1973; Maslow, 2014.) is an important object of study how to improve inclusion, as well as specific assistance to specific people in the direction of realizing their potential and overcoming barriers and limitations in HIA development and its consequences (from primary and secondary defects to stigmatization and self-stigmatization).

**Research Questions.** The leading question of the study is the question of which direction the consultant is moving and moving the client. A consultant as a “double agent” works in the interests of the client and in the interests of the community. Since in many cases it is directly connected with state and professional structures and associations, it also works as an “agent” of the state. The fact that the goals of these "agent networks" are significantly different is an obvious fact. In addition, an ordinary specialist, as a rule, should choose a network that he considers the most significant. Historically, unlike pedagogical and social practices (where specialists help people, primarily in the interests of the state and society), psychologists provide assistance without becoming attached to the needs of the social. Their task is to protect, support on the path of self-recognition, self-inquiry, self-transformation, self-realization of the person himself. The psychologist relies on the inner essence, more or less mature and successful defenses and substitute-compensating ideas, experiences, patterns of behavior, etc. of the client. Therefore, he helps the client to achieve a state of self-efficacy, and already based on self-efficacy (Bandura, 1997) a road to social efficiency is built. The first is considered as a condition of the second, and not vice versa (as in other inclusive practices). The psychologist can “sacrifice” harmony and support the client in a similar time sacrifice in order to achieve “truth”, including transparency, the compliance of a person at all levels and in all aspects of his being with his inner essence.

**Purpose of the Study.** The purpose of the study is to understand the characteristics and possibilities of psychological counseling as an inclusive practice aimed at helping clients understand their true selves, achieve authenticity, congruence, and transparency (subjectivity or agency).

**Research Methods.** The research method is a theoretical understanding of the features and possibilities of psychological counseling as an inclusive practice aimed at helping clients understand their true selves, achieve authenticity, congruence, and transparency (subjectivity or agency).

**Findings.** The main goal of the consultant is to help the client to stop needing external support and achieve independence and self-support. For this, the consultant himself must be a non-discriminatory, holistic, mature person. Such a consultant can offer a client a mature, non-positive, developing relationship. As a representative of a cognitive-behavioural school, A. Lazarus, wrote, “The choice of



relationships is no less important during psychotherapy than the choice of technique” (Lazarus, 1993: 404). He considered it important to “tailor” attitudes to the characteristics of the individual and the needs of specific clients, as well as to the client’s needs regarding counselling. To do this, the consultant needs to be flexible, versatile and holistic “an authentic chameleon” (Kwee, Lazarus, 1986; Dryden, 1991; Lazarus, 1993). As U. Dryden noted, describing the dialogue with A. Lazarus, “Effectively working consultants are switching from one method to another, using all of them alternately.... In the spirit of a chameleon” (Dryden, 1991: 19). In order to adapt to the client, several tactics can be used, for example,

1) “applying the relationship continuum” from “very close ties and dependencies on one end to rather formal, practical involvement — on the other” (Kwee, Lazarus, 1986: 333);

2) use of styles that allow the consultant to meet the needs of clients (“cold / warm”, moderate / bright, agreeing / confronting, “your boyfriend” / specialist, self-revealing / mysterious, sensitive feeling, soft / “army sergeant”, etc.) (Lazarus, 1993: 405);

3) measuring the ability to provide support and give instructions (supportive / detached and prescriptive / non-directive) and predict the success of assistance (clients ready for a high level of directivity and a high degree of support and consultants who provide and demonstrate such high levels are most successful);

4) use of relationships based on certain techniques related to the school and causing the transformation of the relationship between the client and the consultant (Lazarus, 1989c);

5) bridge building is a technique for improving mutual understanding, illustrating the flexibility of consultants as “multimodal”, using various methods, specialists, suggesting that consultants first tune in to customer preferences and then direct clients to more productive options (Lazarus, 1989a, 1992).

That is, consultants first “speak the language of their clients” or “start moving from the place where clients are located”, and later moving on to less developed by the client’s interaction methods, which serves to prevent many barriers, blockades and resistances in their work. The principle of professional capabilities and limitations is also important: “Know your own limitations and the strengths of other specialists” (Dryden, 1991: 30). A. Lazarus also noted that many specialists adhere to artificial boundaries, prescriptions and prohibitions that block their ability to help themselves and others. Some very reputable experts call for the strictest observance of moral and other frameworks of counselling, but “if I believed this, I could no longer be an effective therapist; their warnings would have made me climb into a clinical straitjacket that would interfere with my judgment and block the ability to really help people coming to me” he wrote. On the contrary, the self-disclosure required for the client and the consultant, the ability to change the time and place of the meeting, its duration and other conditions, meet with the client outside the consulting room, a sliding payment scale could develop mutual understanding (rapport), as well as perform useful developmental and corrective functions. He refers to P. London (London, 1964, p.14-15): “Either therapists can successfully influence behaviour or cannot, or in saying that one way or another, they have little choice. If they want to say that they cannot do this... in areas where people are most interested, and therefore they are not at all responsible for the behaviour of their clients, you need to ask what right they have to work” (p.14-15). Of course, many moral and ethical standards and boundaries are needed, but sometimes they work as destructive bans, reducing clinical effectiveness and productivity (Lazarus, 1994). Therefore, a significant part of the norms and boundaries can and should be violated “for the common good”. If too strictly observe all norms and not change the boundaries, you can get the most negative consequences.

In the humanistic model, relationship-oriented interventions are at the centre of a number of principles or meta-technologies (Rogers, 1957, 1972, 1973; Biermann-Ratjen, Eckert & Schwartz, 1995; Bommert, 1987; Tausch & Tausch, 1990):

1) reflection of feelings and empathic understanding (reflecting feelings, accurate empathic understanding, accurate empathy), suggesting the reflection of what was said by the client and verbalization of the content of experience, trying to put it into words and develop (deepen and expand) the unconscious components of the experience as something that seems clear, resonant and important specialist (Sachse, 1992);

2) human warmth or unconditional positive acceptance (transparency, unconditional positive regard, warmth) as a condition for self-disclosure of a client, his self-expansion in a state of psychological safety;

3) authenticity or congruence (genuineness, congruence, realness, authenticity), the sincerity of the consultant and his involvement in the dialogue with the client.

We studied - theoretically and empirically - and other principles, techniques and success factors of psychotherapy and counselling, which can be understood as an extension of the empathic response:

4) activity as internal participation or self-disclosure and personal involvement (Minsel, Langer, Peters & Tausch, 1973), (Schwartz, Eckert, Babel & Langer, 1978) (Truax, Fine, Moravec & Willis, 1968);

5) concretization and differentiation and generalization as the specification and integration of meaningful content (Truax & Carkhuff, 1964), (Minsel, 1974) (Schwarz, 1975 Wexler, 1974).

6) adjustment and confrontation and alternative understanding / attitude / behavior (Bommert, 1987; Tscheulin, 1990, 1992).

The confrontation assumes that the specialist makes comments whose essence is different from the client's opinion about himself and the world, he points out to him inconsistencies in the feelings and ideas, values and actions of the client and significant for his people, etc. The purpose of the confrontation is to redirect the client's attention on phenomena that were not accessible to him, not clear, did not like to comprehend them and change their attitude to them and context. At the same time, confrontation can deepen and expand the experience / performance, fulfilling the educational or didactic function, the function of ending (stopping) or encouraging (for example, Sachse, 1996). In a wider context, confrontation follows the general rule of successful psychotherapy: "unusual" behaviour patterns, relationships and understanding what happening consultant is.

Empirical studies suggest that client design changes are more likely if the psychotherapist to a high degree implements all the basic variables identified above (for example, Tausch, 1973). The implementation of the principles of sincerity and congruence, respect and acceptance, reflection and empathy, concreteness and integrativeness, activity and inclusiveness, confrontation and adjustment of the consultant in relations with the client, in general, contributes to a higher quality, versatile and multi-level self-exploration of the client. Self-expansion, in turn, leads to effective and constructive transformations, including by reducing the incongruence, the inconsistency of man to himself. Self-expansion is a complex process and result that integrates into itself. According to H.J. Schwarz (Biermann-Ratjen, Eckert & Schwarz, 1995) indicators of the intensity of interaction with oneself, closeness in relation to one's own feelings and ideas, rejecting or accepting a position in relation to them (Perret, Bauman, 2012 p.561).

R. Sachse (Sachse, 1992) believes that it is necessary to narrow the idea of self-exploration (self-understanding) as criteria for consulting success: it is not understanding in itself, but an understanding method (strategy) that reflects the depth of the processing of semantic information about the client and the world. Accordingly, it is also important not the understanding by the client's consultant, but the processing proposed by the specialist: the client's understanding strategy. In our studies (Arpentieva, 2017, Minigalieva 2012), it was also shown that the leading criterion, which largely reflects the success of counselling or psychotherapy, is precisely the client and the counsellor who understands himself and each other. Of great importance are strategies or "levels of understanding", including non-professional (daily and monological), professional (monological and professional), and super-professional (dialogical).

Different ways of understanding the client are aimed at different sides of his subjectivity. As for the productive subjectivity (productive agency), in general, for changes to occur, including as D. Schwartz writes, for a collaboration to occur, people are not obliged to communicate: even if they speak different languages, they can work together successfully (Schwartz, 1999). In addition, the motivation for collaboration arises to the extent that they can show their subjectivity through participation in productive activities. Therefore, in many cases, including unprofessional "counselling" in everyday life, in the process of joint activities not related to counselling (participation, volunteering, etc.), there are effects of activation of human subjectivity. Even if the communication is not aimed directly at the development of authenticity and other properties, joint activities serve their development. In the context of a disjointed agency (disjoint agency), as noted by H. R. Markus and S. Kitayama, personal autonomy, localized in the individual, his understanding of the meaning of life and other meanings, as well as life practices typical for contexts, comes first (Markus, Kitayama, 2003: 5). Life of people with and without disabilities. Complementing everyday life with the practice of psychotherapy or counselling significantly broadens the person's conceptual horizons, and thus helps him to become himself. The united subjectivity (conjoint agency) brings to the fore the relationship of individual subjects. Formation of subjectivity in this model is based on the assimilation of certain cultural models in a dialogue with "significant other" people (consultants, relatives, friends, employees).

**Conclusion.** The consultant can use understanding strategies aimed at achieving customer congruence, solving problems and injuries associated with the deformation of social and interpersonal relationships, an abundance of social masks and barriers of social interaction. In this context, he acts more like a social worker or social pedagogue whose central tasks are the tasks of increasing the social efficiency of clients and their (re) adaptation to the society ("explaining" strategies).

The consultant can also use understanding strategies aimed at achieving authenticity and the client's self-sufficiency, at least in the context of the ideas that the consultant translates as a supporter of a particular psychotherapeutic school ("interpretation" strategy). He acts largely in the interests of the client, but in general, he is also interested in the "harmonious" individual, who does not create "unnecessary problems" for the society and the state.

The consultant can also direct the client's attention to a state of transparency that allows conscious and cognizable disharmony, if they help a person to achieve a true understanding of his own essence, to realize himself in cooperation, confrontation, dialogue with other people ("dialogical strategies). The moments for the client and the consultant are the moments of self-realization, which determine one or another way of realization in society and the state. The internal reference point is the client himself, of his own choice and in dialogue with selected significant others realizes its potential and its essential purpose.

It is important that different ways of counselling, including different ways of understanding by the client of a consultant, in different ways are addressed to his subjectivity. They have various potential activating a client with a disability. The dialogue forms of understanding (mutual understanding, dialogization) have the maximum potential for activating the client's subjectivity. Monological forms of understanding ("explanations", daily interpretation) have the least potential. Partly activates the client with disabilities ways of understanding, based on professional psychotherapeutic theories and myths of psychotherapy and counselling.

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### **ПСИХОЛОГИЯЛЫҚ КЕҢЕС БЕРУДЕ МҮМКІНДІГІ ШЕКТЕУЛІ АДАММЕН ҚАРЫМ-ҚАТЫНАСТЫҢ СУБЪЕКТИВТІЛІГІ МЕН ШЫНАЙЫЛЫҚ МӘСЕЛЕСІ**

**Аннотация.** Инклюзивті практика адамдардың әлеуметтік және жеке дамуына ықпал етеді. Оған мүмкіндігі шектеулі жандарды қоғамға қосу үшін білім беру, әлеуметтік-психологиялық және басқа тәжірибелер, яғни өзара түсіністік қатынас орнататын тең құқылы, маңызды, шынайы және белсенді субъектілер кіреді. Зерттеудің мақсаты – психологиялық кеңес беру ерекшелігі мен мүмкіндігін клиенттерге өзінің шынайы табиғатын түсінуге, шынайылыққа, келісім мен ашықтыққа (субъективтілікке) қол жеткізуге, өзара түсінушілікті қалыптастыру және дамыту арқылы қол жеткізуге бағытталған. Зерттеу әдісі – психологиялық кеңес беру ерекшеліктері мен мүмкіндіктеріне теориялық талдау жасау әрі клиенттерге мәнін түсінуге, үдеріске қол жеткізуге және шынайылықты, келісім мен ашықтықты (субъективтілік) өзара түсінісу нәтижесіне көмектесуге бағытталған. Өзара түсінісу – бұл көп деңгейлі және көпкомпонентті үдеріс, инклюзивті тәжірибенің нәтижелі болуының маңызды шарты. Өзара түсінісу серіктестердің өзін, бір-бірін және өзара әрекеттесу жағдайын түсінетіндігін білдіреді. Алайда көбіне түсінісу қиынға соғады, өйткені оған адамдар арасында кең таралған (мүмкіндігі шектеулі емес) түсіну елесі кедергі келтіреді. Бұл түсінуге жалғандық пен күнделікті қарым-қатынасқа тән жеке қасиеттердің жетіспеушілігінен туындайды. Мүмкіндігі

штекеулі адамдардың «ерекше» және өзгеше өмірі мен қарым-қатынасы «шынайы», субъективті болмыстың мәселелерін түсінуге итермелейді. Бұл адамдар басқаларға қарағанда жиі өзара түсіністік қатынасын құру және дамыту қиындығы мен қажеттілігін түсінеді. Инклюзивті практика ретінде психологиялық кеңес берудің мүмкіндіктері клиенттерге шынайы табиғатын түсінуіне, шынайылыққа, келісім мен ашықтыққа (субъективтілікке) қол жеткізуге және өзара түсіністік қалыптастыру мен дамыту нәтижесінде қол жеткізуге септігін тигізуі қажет. Консультациялық сұхбаттың инклюзивті сипаты кеңес берудің жетекші этикалық және трансмодельдік қағидатында көрініс табады, мысалы, жауапкершілік – адамды қабылдау, сыйлау және жауапкершілікті (кеңесші ретінде клиентке) беру және жанашырлық, паритет, клиенттің өзін әрі әлемді түсінуіне, ерекшелігіне (тартымдылығы және даралау, объективтілік және субъективтілік), оптимизм және клиенттің жеке, серіктес және кәсіби дамуына бағытталған. Инклюзивті тәжірибе ретінде кеңес берудің шегі клиенттің қалыптасуы мен дамуын консультативтік, пәндік емес білім беру қызметімен байланысты. Инклюзивті тәжірибе ретінде кеңес берудің ерекшелігі оның клиент пен жанұясын, сонымен бірге оқу орнын бір уақытта 1) шындық қағидасына; 2) даму қағидасына («оптимизм») бағыттайтындығына байланысты. Шындық даму әлеуетін әр сәтте және әрбір нақты қарым-қатынастағы (білім беру немесе басқаша) қандай жағдайда болатынын бағалауға көмектеседі. Ал оптимизм – адамның жеке тұлға, серіктес және кәсіпқой ретінде дамуына медициналық және күнделікті стереотиптер мен стигматизациялық болжамнан тыс жоғары деңгейге бағытталған. Осылайша адам жеке тұлға әрі өмірінің субъектісі бола алады, үйлесімділік, өзара келісіммен қатар, ашықтық пен нақтылыққа қол жеткізеді.

**Түйін сөздер:** инклюзия, мүгедектік, өзара түсіністік, субъективтілік, шынайылық, психологиялық кеңес беру, транстеоретикалық тәсіл.

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## **ПРОБЛЕМА СУБЪЕКТНОСТИ И ПОДЛИННОСТИ ЧЕЛОВЕКА С ОГРАНИЧЕННЫМИ ВОЗМОЖНОСТЯМИ И ОТНОШЕНИЯ В ПСИХОЛОГИЧЕСКОМ КОНСУЛЬТИРОВАНИИ**

**Аннотация.** Инклюзивные практики способствуют социальному и личностному развитию людей. Они включают образовательные, социально-психологические и другие практики включения людей с ограниченными возможностями в общество: как равных, значимых, искренних и активных субъектов, строящих отношения взаимопонимания. Цель исследования – выявить особенности и возможности психологического консультирования как инклюзивной практики, направленной на то, чтобы помочь клиентам понять свою истинную сущность, достичь подлинности, конгруэнтности и прозрачности (субъектности) в процессе и результате построения и развития взаимопонимания. Метод исследования - теоретический анализ особенностей и возможностей психологического консультирования как инклюзивной практики, направленной на то, чтобы помочь клиентам понять свою сущность, достичь в процессе и результате взаимопонимания подлинности, согласованности и прозрачности (субъектности). Взаимопонимание - многоуровневый и многокомпонентный процесс, важное условие успеха инклюзивных практик. Взаимопонимание предполагает, что партнеры понимают себя, друг друга и ситуацию взаимодействия. Однако чаще всего понимание затруднено: ему мешает иллюзия понимания, которая распространена среди людей (без ОВЗ). Она возникает потому, что пониманию мешают свойственные обыденному взаимодействию фиктивность и бессубъектность. «Необыденность» и необычность жизни и взаимоотношений людей с ОВЗ сами по себе побуждают их понимать проблемы «истинного», субъектного бытия. Эти люди чаще и чаще других осознают трудности установления и развития отношений взаимопонимания, а также его необходимость для своего развития.

Возможности психологического консультирования как инклюзивной практики связаны с тем, что она должна и может быть направлена на то, чтобы помочь клиентам понять свою истинную сущность, достичь подлинности, конгруэнтности и прозрачности (субъектности) в процессе и результате построения и развития взаимопонимания. Инклюзивный характер консультативного диалога отражен в ведущих этических и трансформальных принципах консультирования, таких как человек-центрированность и принятие, уважение и трансляция (делегирование) ответственности (клиенту консультантом) и эмпатия, паритетность и доверие к пониманию клиентом себя и мира, конкретность (обращенность и персонализированность, предметность и субъектность), оптимизм и нацеленность на развитие клиента как личности, партнера и профессионала. Ограничения консультирования как инклюзивной практики связаны лишь с его задачей именно консультативного, не предметно-образовательного сопровождения становления и развития клиента. Специфика консультирования как инклюзивной практики связана с тем, что оно ориентирует клиента и его семью, а также образовательное учреждение одновременно на 1) принцип реальности и 2) принцип развития ("оптимизма"). Реальность помогает оценить потенциал развития в каждый момент, в каждой конкретной ситуации, в конкретных отношениях (образовательных и иных). А оптимизм - ориентирует на развитие человека как личности, партнера и профессионала в самых широких пределах, вне медицинских и повседневных стереотипов и стигматизирующих прогнозов. Так человек может становиться самим собой, субъектом своей жизни, достигать транспарентности и аутентичности, наряду с гармоничностью и конгруэнтностью.

**Ключевые слова:** инклюзия, инвалидность, взаимопонимание, субъектность, истинность, психологическое консультирование, транстеоретический подход.

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