

Inclusive Education as a Tool For Implementing the Sustainable Development Goals on the Basis of Humanization of Society

Edukacja inkluzywna jako narzędzie realizacji Celów zrównoważonego rozwoju w kontekście humanizacji społeczeństwa

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Abstract

The technogenic civilization, despite significant scientific and technical achievements, unfortunately, continues to face problems that entail irreparable consequences. Human activity based on the principle of immeasurable consumption produces an increase in inequality, poverty, hunger, diseases, armed conflicts, and global environmental changes. Weapons of mass destruction pose a global socio-environmental threat. All these trends indicate the need to move to a new level of progress based on sustainability, which in turn requires the formation of a new personality focused on the system of environmental values, and not on the values of the consumer society. Only a society consisting of people with a new worldview will be able to develop sustainably. In this regard, the author's vision of inclusive education is formed in the study, which is understood as a system with a high integration ability, the role of which is reduced to creating a sustainable society with rational moral foundations. A doctrinal model of the implementation of the Sustainable Development Goals is proposed, the core of which is the humanization of society, contributing to moral, economic, social, cultural changes and influencing the life of society, while becoming the driving force of the economic, social and environmental aspects of sustainable development. The author's approach allows us to expand the scientific vision of the essence and content of inclusive education, to determine the role of humanization in ensuring the implementation of the Sustainable Development Goals. The conceptual provisions of the article can be used as the basic foundations of a sustainable development strategy.

Key words: sustainable development, Sustainable Development Goals, inclusion, integration, inclusive education, humanism, humanization

Streszczenie

Cywilizacja technogeniczna, mimo znaczących osiągnięć naukowo-technicznych, niestety nadal boryka się z problemami, które niosą za sobą nieodwracalne konsekwencje. Działalność ludzka oparta na zasadzie nieograniczonej konsumpcji powoduje wzrost nierówności, ubóstwa, głodu, chorób, konfliktów zbrojnych i globalnych zmian środowiskowych. Broń masowego rażenia stanowi globalne zagrożenie. Wszystkie te trendy wskazują na potrzebę przejścia na nowy poziom postępu oparty na zrównoważonym rozwoju, co z kolei wymaga ukształtowania nowej

osobowości skupionej na systemie wartości środowiskowych, a nie na wartościach społeczeństwa konsumpcyjnego. Tylko społeczeństwo składające się z ludzi o nowym światopoglądzie będzie w stanie rozwijać się w sposób zrównoważony. W związku z tym zaproponowano autorską wizję edukacji inkluzywnej, rozumianej jako system o wysokiej zdolności integracyjnej, którego rolą jest tworzenie zrównoważonego społeczeństwa o racjonalnych podstawach moralnych. Proponowany jest doktrynalny model realizacji Celów zrównoważonego rozwoju, którego istotą jest humanizacja społeczeństwa, przyczynianie się do zmian moralnych, ekonomicznych, społecznych, kulturowych oraz wpływanie na życie społeczeństwa, jednocześnie będący siłą napędową ekonomicznych, społecznych i środowiskowych filarów zrównoważonego rozwoju. Podejście autorów pozwala poszerzyć naukową wizję istoty i treści edukacji inkluzywnej oraz określić rolę humanizacji w zapewnieniu realizacji Celów zrównoważonego rozwoju. Ramy koncepcyjne artykułu można wykorzystać jako podstawowe fundamenty strategii zrównoważonego rozwoju.

Słowa kluczowe: zrównoważony rozwój, Cele zrównoważonego rozwoju, inkluzja, integracja, edukacja inkluzyjna, humanizm, humanizacja

1. Introduction

Global economic progress contributed to the formation of a number of negative trends that have become a threat to all living things with times. As a result of human activity, nature began to lose the ability to reproduce. The struggle for resources has become tougher. The gap in the income of the population has increased. The number of poor people has increased. All this made it necessary to form a new model of the development of civilization, which could withstand the impending global social, economic and environmental crisis. In this regard, inclusive education becomes particularly relevant as a tool for humanizing society, since it is not only an innovative process that allows training and education of individuals with different basic capabilities at different levels of the educational vertical, but also has a powerful impact on the development of the educational process itself, significantly changing the relations between its participants, as well as the general approach to the existence of future generations, which in turn allows building a careful rational attitude to the environment. All this ensures the further implementation of the Sustainable Development Goals.

The purpose of the study is to substantiate the theoretical and applied aspects of inclusive education as a tool for implementing the Sustainable Development Goals and humanization of society. Based on the goal, the study sets the following tasks: to form the author's vision of the category of *inclusive education* in the context of sustainable development; to prove that inclusive education is a tool for achieving the Sustainable Development Goals; to define the role of humanization in society and conceptualize the content of the theory of humanism of the XXI century; to form a doctrinal model for the implementation of the Sustainable Development Goals through the humanization of society on the basis of inclusive education.

2. Methodology

The theoretical and methodological basis of the study was the fundamental and applied provisions in the field of philosophy and sociology by K.O. Appel, W. Barret, F. Bacon, I. Goethe, I. Herder, G. Endruweit, I. Kant, A. Camus, T. Campanella, G. Marseille, T. Mor, T. Parson, J. J. Rousseau, G. Trommsdorff, L. Feuerbach, F. Schiller, Y. Habermas, M. Heidegger, K. Jaspers, J.-P. Sartre; pedagogics of H. Davydenko, J. Korczak, A. Kresta, J. Blaze, O. Krasnyukova, N. Skok, O. Ferapontova, V. Yarska et al.; scientific works of Ukrainian and foreign scientists concerning the sustainable development by D. Albert, T. Czerwinski, B. Baker, J. Bog-nar, Don. Meadows and D. Meadows, R. Jorgen, B. William, A. Pawłowski, V. Udo.

The information base of the study was encyclopedic, normative, statistical data, official reports of the US Census Bureau, the World Bank, reports of the United Nations on the human environment, the Club of Rome on Human Problems, previously conducted studies in the field of rationing inclusive education, Sustainable Development Goals and humanization of society.

In particular, the idea of presenting inclusive education as a tool for implementing the Sustainable Development Goals was based on philosophical studies of V. Udo, A. Pawłowski, in which the authors note that *to move to a new level of progress based on renewable sustainability, a breakthrough of the crisis is required, primarily in education and transformative actions on the part of all stakeholders of the nation, the family – every person* (Udo, Pawłowski, 2010).

The key conclusions regarding the global humanization of society through the establishment of general and individual trends and patterns, taking into account spiritual, cultural, national, socio-economic characteristics, were formulated thanks to the studies of I. Bakhov, E. Boichenko. N. Martynovych et al., whose article presents the scientific and methodological support for the assessment of cause-and-effect relationships between the existing system of cultural

and educational institutions and the cultural development of society (Bakhov, Boichenko, Martynovych, Nych, Okolnycha, 2020).

In the course of the study, the following scientific methods were used: historical and logical (in defining the essence of the concepts of *humanism*, *humanization*, *inclusive education*, *sustainable development*, as well as in the formation of the idea of humanization of the XXI century); general scientific method (for conceptualizing the doctrinal model for the implementation of the Sustainable Development Goals through the humanization of society on the basis of inclusive education); systematic approach (in determining the place of inclusive education and humanization in society and sustainable development, in determining the levels, connections, principles of the doctrinal model for the implementation of the Sustainable Development Goals through the humanization of society on the basis of inclusive education); comparative, statistical analysis (to substantiate key findings) and graphical analysis (to visualize the main results obtained).

3. Findings and Discussion

Inclusive education

The current stage of development of inclusive education in European countries is associated with various contradictions both in the categorical apparatus and in practical application. Some authors reduce the concept of inclusive education (hereinafter referred to as IE) to the educational problems of disabled children. Others identify inclusion with integration. The types of inclusion are not sufficiently structured. In addition, in modern pedagogical science, such concepts as *exclusion*, *adaptation*, *habilitation*, *segregation*, and others are used as complementary antonyms of inclusion. The generalization of the positive and negative experience of the implementation and development of inclusive education in a number of European countries also made it possible to make sure that the tools and results are dissimilar. Based on the above, there is a need to systematize existing approaches to the consideration of inclusive education.

The analysis of scientific publications allowed us to establish that the history of the emergence of inclusive education goes back to the XVII century. It is connected with the introduction of the mathematical term *integral*, which was transformed under the influence of various factors, and by the XX century it began to be used in philosophy, psychology, sociology, and then in pedagogy to describe various system processes. The widespread use of the concept of *integration* in the humanities is due to its semantic load. So according to the explanatory dictionary of foreign words *integration* from the French *intégration* – Lat. *integratio* – means the replenishment, res-

toration, unification into a whole of some parts, elements (Chervinsky, Nadel-Chervinska, 2012).

In his research, T. Parson considers the philosophical concept of integration from two positions: as a process of adaptation of the system to the environment and as a process of balancing the components of the system (Parsons, 2002).

Over time, the concept of integration was supplemented and expanded by the Stuttgart specialists G. Endruweit and G. Trommsdorff, whose studies are similar to T. Parson's methods and were based on a structural and functional concept. The authors argued that, in a sociological sense, integration is the inclusion of new elements in a system, after which they acquire the properties of this system and no longer differ from others (Endruweit, Trommsdorff, 2002). At the same time, the term *social integration* appeared in pedagogy, which was originally used in the United States to refer to racial and ethnic minorities, later it began to be applied to the children of immigrants, and only in recent decades (since the 60s of the XX century) the term entered the speech turnover on the European continent and began to be used in the context of the problems of persons with disabilities (disabled people).

An analysis of previous studies shows that in modern Europe, the concept of *inclusion* is directly related to the emergence of a new model of human rights, which arose after the adoption of the Universal Declaration by the United Nations in 1948, which served to intensify the development of new terminology, among other things.

Literally, inclusion means (from the English *inclusion* – addition, attraction) – the process of increasing the degree of participation of all citizens in society (Short dictionary of the system of concepts of inclusive education: a terminological dictionary, 2015). Therefore, it can be concluded that the etymology of inclusion is based on the concept of *integration*, as well as philosophical arguments about the social integration of an individual in a democratic society, which created the prerequisites for the emergence of a number of new categories explaining the identification of the concepts of *inclusion/ integration*.

A similar point of view is reflected in the studies of V. Yarska, N. Davydenko. According to the definition of social inclusion by V. Yarska, this term clearly indicates the formation of a democratic society, where an individual or a group of individuals is included in a broad society (Yarska, 2008).

H. Davydenko notes that the concept of '*inclusion*' is directly related to the formation of the democratic way of life in Western Europe in the field of sociology, which contributed to the change of key paradigms (Davydenko, 2014).

At the same time, the arguments presented above allow us to assert that inclusion is a narrower concept in comparison to integration: *integration* is

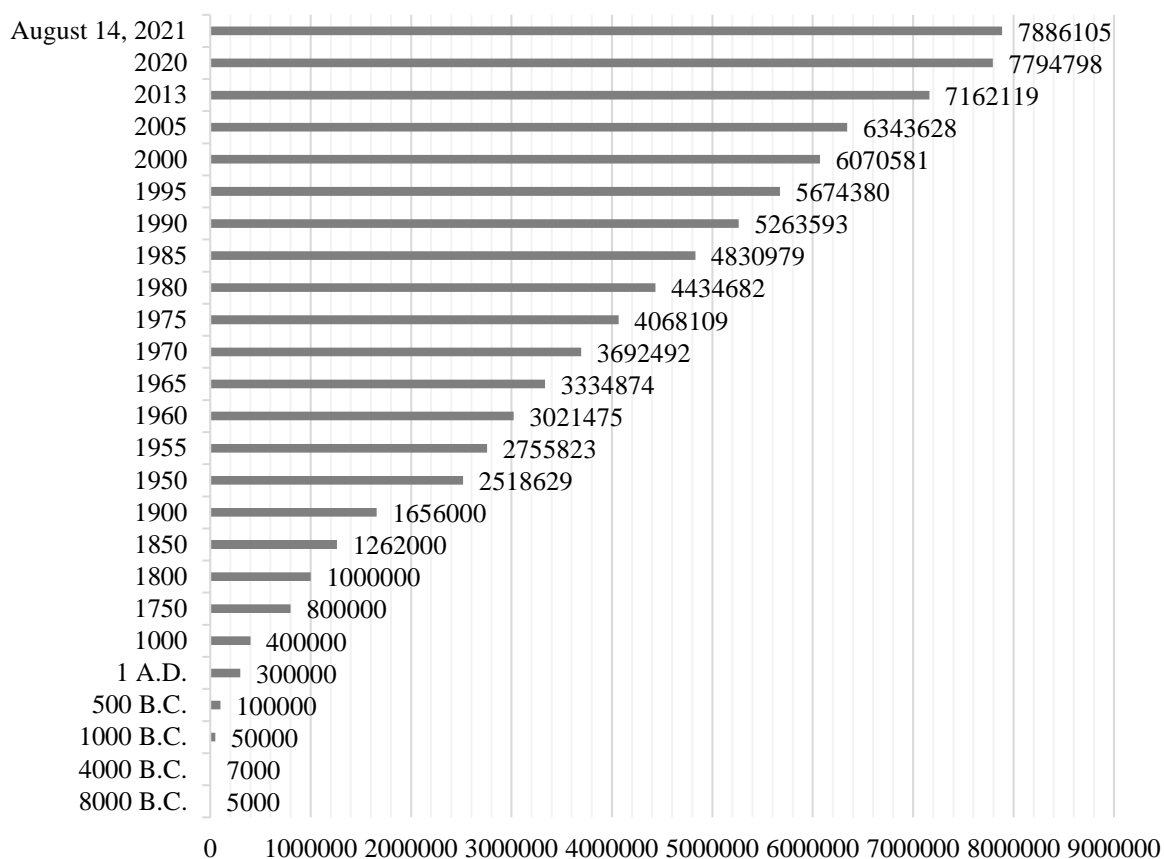


Figure 1. Dynamics of the earth's population in various historical epochs, compiled by the authors according to (US Census Bureau, 2021) 2020-2021 (World meter, 2021)

the process of combining the elements of the system (Chervynskiy, Nadel-Chervynska, 2012), while *inclusion* refers only to the individual. Inclusive education is just a reflection of the result that can be obtained from the symbiosis of these categories. On the one hand, education, being an open system, allows reflecting system aspects, on the other hand, inclusion determines the individual's place in this system and the final result from the process of interaction of its elements.

The result of the interaction is also reflected in the definition of the United Nations Educational, Scientific and Cultural Organization (UNESCO), which interprets inclusive education as a positive reaction to the diversity of students and the perception of their individual differences not as a problem, but as an opportunity to enrich learning (UNESCO).

In a sociological studies of N. Skok inclusive education is also considered through the integration, by way of inclusion, with the aim of obtaining a particular result in the process of interaction: inclusive education is the process of integration of individuals in the educational process, regardless of gender, ethnicity, religious affiliation, previous achievements, health status, level of development, socio-economic status of the parents and other differences (Skok, 2005).

In the studies conducted by O. Ferapontova, it is noted that inclusive education contributes to ensuring equal access to education for the whole society, taking into account the diversity of special needs and individual opportunities (Ferapontova, 2007).

Summarizing the above, it should be noted that the authors understand the philosophy of modern education by inclusion. Inclusive education is primarily a system with a high integration ability. The main goal of inclusive education is to ensure the full participation of all members of society, regardless of opportunities, by including them in any processes. The high integration ability of the inclusive education system allows us to assert that it is an instrument for the implementation of the Sustainable Development Goals and the humanization of society.

From inclusive education to sustainable development

The XX century in modern science was marked by a century of changes. Indeed, during this period there were significant scientific, technical, economic, political, demographic and other changes that determined the future. A breakthrough in medicine contributed to an increase in life expectancy, and modern technologies provided an increase in the quality

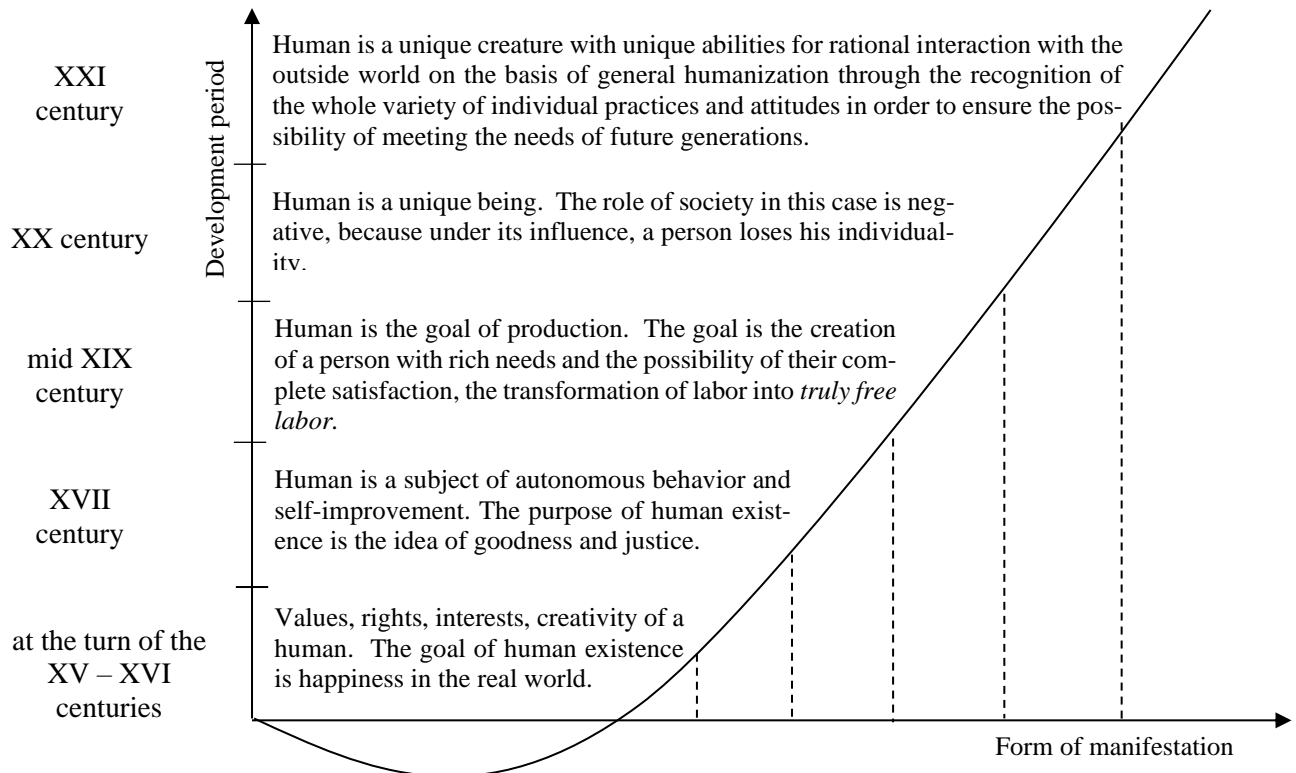


Figure 2. Periodization of the concepts of humanism, compiled by the authors on the basis of a generalization of the works of K. Levi-Strauss (1994), P. Kristeller (1956), E. Garen (1986), Y. Burckhardt (1996).

of life of the population, as a result of which by the end of the 70s of the XX century there was a demographic explosion – a sharp increase in the population as a result of a steady and significant excess of birth rate over mortality (Ehrlich, 1975). More clearly, the dynamics of population growth on earth in various historical epochs is shown in (Fig. 1).

It should be noted that to date, there is a steady trend of population growth in the world. Thus, according to the World Bank, as of July 2021, the world's population increased by another 226 million and amounted to 7.9 billion people (World Bank).

The overpopulation of the planet, combined with vital human activity, increased the burden on the environment and contributed to the emergence of a conflict with nature, which led to an acceleration of global changes in all environments and the practical termination of the restoration of renewable natural resources – air, water, soil, flora and fauna. Of course, global environmental changes have affected the economy and people's health. They showed that humanity has crossed any acceptable boundaries in its development. Thus, the period of *independence of mankind* from the laws of nature has come to a logical conclusion. As a result, it became necessary to rethink the further development of civilization.

The debate about sustainability has a long tradition. Back in 1969, negative trends in ecology, economics and social development were mentioned. In the declaration of the first UN conference on the environment (Stockholm, 1972), the relationship of econo-

mic and social development with environmental problems was noted (Declaration of the United Nations Conference on the Human Environment, 1972). A significant contribution to understanding further development was made by the scientific reports of the Club of Rome (*Limits to Growth*, 1972), which proposed the ideas of the transition of civilization to a state of *global dynamic equilibrium*, to *organic growth* (Meadows, Donella; Meadows, Dennis; Randers, Jorgen; Behrens III, William, 1972).

In 1987, the report *Our Common Future* was published. In which, as a path to the future, sustainable development is proposed that connects the needs of the present and future generations. The document was prepared by the United Nations International Commission on Environment and Development under the leadership of Brundtland. It noted that sustainable development represents *development that meets the needs of present generations without compromising the ability of future generations to meet their own needs* (WCED, 1987). At the same time, the analysis of various scientific points of view regarding the interpretation of the concept of sustainable development gives grounds to assert that the majority of scientists consider the classic definition of sustainable development not to the interpretation of the UN International Commission on Environment and Development, but to the definition presented in the UN Framework Document Agenda XXI: *Sustainable development is a model for the movement of humanity forward, in which the needs of the present*

generation of people are met without depriving future generations of such an opportunity (Agenda XXI, 1992).

Agreeing with the overwhelming majority of scientists, we consider it expedient in this study to consider sustainable development as a qualitatively new model of human movement into the future based on the humanization of the individual and society. In this regard, inclusive education is assigned with the role of an institution for creating a sustainable society with rational moral foundations. This need arises from the life of the consumer society, which consumes about 86% of all global resources and produces 75% of waste from economic activities (Global Footprint Network, 2021), as well as from the presence of conflicts, poverty, hunger, inequality, pandemics, degradation of society and the environment.

Discussion about the humanization of society

Speaking about humanism, it should be noted that it has always played an important role both in the life of an individual and society as a whole and occupied a key place in the system of universal values. The ideas of humanism determine the attitude of a person to various phenomena associated with his existence, motivate, direct and substantiate his actions. Therefore, the problem of the content of the ideas of humanism is not only academic in nature, but directly addressed to practice. Analysis of scientific literature indicates that humanism is a historically changing system of views (Fig. 2).

It follows from the figure that with each subsequent period in the development of philosophical thought, the forms of manifestation of humanism also become more diverse and complex. So, initially, the formation of a new worldview – humanism (from the Latin *humanus* – human), which later became the ideology of the European Renaissance was reduced only to opposing the church's view of man as an insignificant and sinful being.

In the classic sense, which was generated by the Renaissance in Italy, humanism is already seen as a form of asserting universal human values in society, aimed at the cultural and moral development of human abilities. (Social Pedagogy Concise Dictionary of Concepts and Terms, 2016). Such an approach made it possible to further expand the forms of manifestation of humanism and to consider it not in a narrow, but in a broad sense, as a benevolent attitude towards a person, affirming his freedom and dignity, regardless of any social functions and roles he performs, seeing in him an independent source of creative forces (Electronic library of the Institute of Philosophy of the Russian Academy of Sciences, 2015). Unlike the ancient and medieval approaches, modern European humanism defends an anthropocentric picture of the world in which a person is a free being, capable of creating himself, giving himself any na-

ture that he himself desires, as a subject of knowledge and activity, relying in his actions on his own mind and creative potential. This was the main discovery of humanism, which was developed in the rationalistic thought of modern times, which affirmed the decisive importance of the human mind both in the knowledge of the world and in the creation of socio-political forms of social life. This tradition had the greatest influence on the development of social and philosophical thought – the humanistic ideal of an individual as a free personality, capable of self-creation and creativity, gave rise to the dream of a society in which this ability would be fully realized in life, which led to the emergence of the first communist utopias (Kviatkovskiy, 2018).

Doctrinal model of the implementation of sustainable development goals through the humanization of society based on inclusive education

World globalization, which began in the second half of the XX century, testifies to the need to search for an ideological model of current social and economic development, ways to renew sociocultural life that would contribute to the mass humanization of society through the recognition of the whole variety of individual practices and attitudes, and the basis of the model should be based on the formation of a person of moral consciousness, the basis of which is personal responsibility.

Scientists from various fields and areas of scientific interests declare the need to change the consciousness of a *modern human*. In particular, in the work of A. Pawłowski *How to Teach on Sustainable Development Issues?* the author uses poetry to combine feeling and technology, hoping that such an approach can cause positive changes in the awareness and behavior of readers (Pawłowski, 2015).

Appealing to personal responsibility, it is important to note that the concepts of practical discursive ethics of K.O. Appel (1999) and Y. Habermas (1999) are taken as a basis, which are based on the humanistic ideals of justice and solidarity. The humanistic principle of justice *postulates the same respect and equal rights for each individual, the basis of solidarity is compassion (empathy) and concern for the well-being of others* (Appel, 1999; Habermas, 1999).

Thus, humanization is the core of inclusive education (Fig. 3).

Internal humanization, forming the personal responsibility of the individual, contributes to the renewal of socio-cultural life (external harmonization), thereby ensuring the massive humanization of society. Internal humanization is understood as the process of formation of spiritual (religion, confession) and mental (inner world of a person) qualities, which are based on the principles of justice, solidarity, moderation, rationality, sustainability. External humanization is the projection of the individual's internal attitudes onto the social, cultural environment

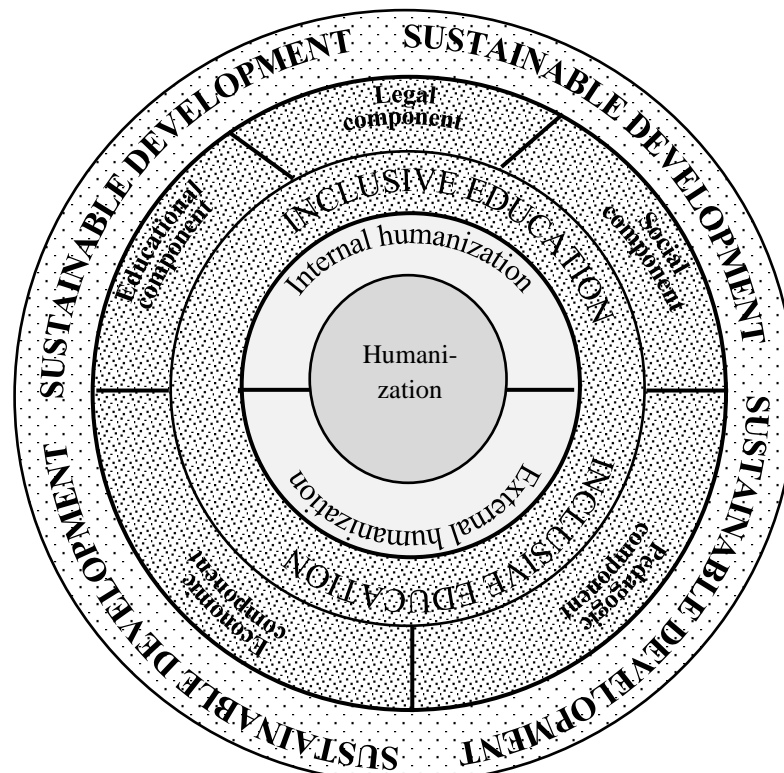


Figure 3. Doctrinal model of the implementation of sustainable development goals through the humanization of society based on inclusive education, compiled by the authors

under the influence of which the identification of the society (region, country) occurs.

It is important to note that in this case, inclusive education is assigned not only the role of ensuring the full participation of all members of society, regardless of opportunities, by including them in any processes, but also a communicative one, which is defined as any exchange of information between the elements of the system. The elements of inclusive education are individuals or groups, as well as legal, social, pedagogical, economic and educational components. In other words, we are pushing the boundaries of understanding inclusion and inclusive education beyond disability.

As has been noted more than once, education is an open system. Taking into account the fact that the concepts of *inclusion* and *integration* in the study correlate as partial and general, inclusive education in this case is also considered as a form of integration. This approach, according to the authors, allows to reflect the interaction not only within the system, but also outside it, providing both moral and economic, social, cultural changes, which in turn affect the life of society, becoming a necessary condition and driving force of economic, social and environmental aspects of sustainable development. Sustainable development in relation to inclusive education constitutes a global environment. It is of importance that each component of the presented model is in constant dynamics.

Thus, the Doctrinal model for the implementation of the Sustainable Development Goals created by the authors makes it possible to link the concept of sustainable development with the formation of spiritual and mental values that focus on the survival of all mankind, and inclusive education ensures the implementation of the Millennium Goals through the legal, social, pedagogical, economic and educational components.

The legal component of inclusive education focuses on ensuring equal rights in education, preventing and combating exclusion in education, identifying and eliminating factors that hinder the realization of an individual's right to education on the basis of equality and accessibility. In this way, the legal framework contributes to the provision of inclusive and equitable quality education and the promotion of lifelong learning opportunities for all (Goal 4); promotes peaceful and inclusive societies for sustainable development, by ensuring access to justice for all (Goal 16), strengthens the means of implementation and revitalizes the Global Partnership for Sustainable Development (Goal 17), as well as reduces inequalities in all of its manifestations (Goal 10).

The social component of inclusive education is aimed at the formation and assimilation by an individual of a wide range of values (healthy way of life, respect for nature, moderate consumption, etc.), social roles and expectations, on the basis of which the daily life of people is formed, as well as the for-

mation of *stable personality* on the basis of mastering the acquisition of knowledge, skills, values of cultural heritage accumulated by society. Through interaction, individuals influence each other, thereby forming strong beliefs about the need to eradicate poverty (Goal 1), hunger (Goal 2), ensure equal rights of rich and poor, men and women (Goal 5), promote availability and rational water use and sanitation for all (Goal 6).

The pedagogical component of inclusive education ensures the implementation of all 17 goals of the Millennium, since this component, in particular, contributes to the formation of internal and external beliefs of the individual, which are subsequently accepted / not accepted, spread or become obsolete through the social component. This is due to the fact that the formation of internal and external beliefs is influenced by the family, teachers and society, which are able to change the worldview of an individual to a global understanding of the idea of sustainable development as a universal idea and lay it in the basis of the mentality of future generations. For example, a family and a teacher are able to form the child's conviction to lead a healthy lifestyle, give up bad habits (Goal 3), take good care of nature and contribute to its preservation in every possible way (Goal 14, Goal 15), contribute to the fight against climate change (Goal 13).

The educational component in this case is a kind of continuation of the pedagogical one. Its role is to ensure that the individual assimilates the system of knowledge, skills and abilities necessary for the development of individual potential and further successful integration of society into a sustainable space. Based on the knowledge gained, each individual is able to learn to think critically, which ultimately will allow and develop measures to implement each of the 17 goals. For example, the knowledge gained, together with basic ideas about sustainable development, contribute to new discoveries, the introduction of new technologies based on the principles of environmental friendliness, rationality, accessibility, which in turn ensures the implementation of Goal 7: Ensuring universal access to affordable, reliable, sustainable and modern energy sources for all; Goals 9: Building of resilient infrastructure, promotion of inclusive and sustainable industrialization and innovation; Goal 11: Ensuring openness, security, resilience and environmental sustainability in cities and towns.

The economic component of inclusive education aims to prepare for the workforce, develop and harness potential in the labor market, thereby contributing to the realization of Goal 8: Promotion of progressive, inclusive and sustainable economic growth, full and productive employment and decent work for all.

4. Conclusion

As can be seen from the above, the article resolves both scientific and applied problems in the field of sustainable development, pedagogy and philosophy on the basis of theoretical generalization and practical support, the main of which are as follows.

Based on the generalization of scientific points of view regarding the interpretation of such concepts as *inclusive education, humanization, sustainable development*, the author's vision for each category was formed. It has been established that the etymology of inclusion is based on the concept of *integration*, as well as philosophical reasoning about the social integration of an individual in a democratic society. Against this background, it is proposed to understand inclusive education in the context of sustainable development as a system with a high integrative ability, the main goal of which is to ensure the full participation of all members of society, regardless of opportunities, by including them in any processes, which makes it possible to consider inclusive education as a tool for achieving the Sustainable Development Goals.

By determining the content of the theory of humanism of the XXI century, its role in society has been established. It has been proved that humanization is the core of inclusive education and is built on the principles of a new humanitarian model for the development of civilization, including the principle of evolution, personal responsibility, justice, solidarity, moderation, rationality, sustainability, which presupposes the restructuring of the entire economic, social and political system. It has been substantiated that the implementation of this new social paradigm is possible not only through improving the social level and increasing attention to the individual with his needs, but also through the humanization of values.

The expediency of interpreting sustainable development as a new model of human movement into the future based on the humanization of the individual and society has been substantiated. In this regard, inclusive education is assigned with the role of an institution for creating a sustainable society with rational moral foundations.

A doctrinal model of the implementation of Sustainable Development Goals through the humanization of society on the basis of inclusive education has been proposed, the core of which is internal and external humanization, inclusive education is assigned not only the role of ensuring the full participation of all members of society, regardless of opportunities, by including them in any processes, but also communicative role, which is defined as any exchange of information between system elements. It has been proposed to consider both individuals with their characteristics and legal, social, pedagogical, economic and educational components as elements of inclusive education. This approach allows reflecting

the interaction not only inside, but also outside the system, providing both moral and economic, social, cultural changes, which in turn affect the life of society, becoming a necessary condition and driving force of the economic, social and environmental aspects of sustainable development. Sustainable development in relation to inclusive education constitutes a global environment. The study results presented for consideration can be used as the basic foundations of a sustainable development strategy.

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