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Public Policies for Inclusive Education and Non-Discrimination Against People with Disabilities Based on Moral

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ABSTRACT

The objective of this work is to analyze inclusive education of people with disabilities in the State of Coahuila de Zaragoza, from moral reasoning, with the purpose of proposing development and social integration strategies that facilitate processes of self-realization, autonomy and socioeconomic and intellectual growth from a perspective of human rights, equality and non-discrimination. The data show that there is a significant percentage difference between the number of men with disabilities served and women in the same condition during the 2019-2020 school year in the Multiple Care Centers (CAM) and the Life Support Services Units. Regular Education (USAER) of the municipality of Coahuila de Zaragoza. Which suggests that the female population with disabilities is more susceptible to exclusion, non-attendance and/or inattention in the educational sector than males. It is concluded that policies to promote inclusive education and increase opportunities for development and socioeconomic improvement must be reinforced in the State of Coahuila de Zaragoza.

KEYWORDS: Inclusive education, social integration, people with disabilities, discrimination, public policies

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Políticas públicas para la educación inclusiva y la no -discriminación hacia personas con discapacidad a partir del razonamiento moral

RESUMEN

El objetivo de este trabajo es analizar la educación inclusiva de las personas con discapacidad en el Estado de Coahuila de Zaragoza, desde el razonamiento moral, con la finalidad de proponer estrategias de desarrollo e integración social que facilitan los procesos de autorrealización, autonomía y crecimiento socioeconómico e intelectual desde una perspectiva de derechos humanos, igualdad y no discriminación. Los datos muestran que existe una diferenciación porcentual significativa entre la cantidad de hombres con discapacidad atendidos y las mujeres en la misma condición durante el ciclo escolar 2019-2020 en los Centros de Atención Múltiples (CAM) y las Unidades de Servicios de Apoyo a la Educación Regular (USAER) del municipio de Coahuila de Zaragoza. Lo que da a entender que la población femenina con discapacidad es más susceptible a la exclusión, inasistencia y/o inatención en el sector educativo que los varones. Se concluye que las políticas para fomentar la educación inclusiva e incrementar las oportunidades de desarrollo y superación socioeconómica deben reforzarse en el Estado de Coahuila de Zaragoza.

PALABRAS CLAVE: Educación inclusiva, integración social, personas con discapacidad, discriminación, políticas públicas.

Introduction

Very often, people with disabilities are susceptible to discrimination and social inclusion due to their physical and socioeconomic conditions. It is a fact that this group experiences various abuses and asymmetric relationships in terms of health and education. Consequently, the National Institute of Statistics, Geography and Information (2021:1) states that:

> A person with a disability is one who has great difficulty or cannot perform any of the following activities of daily living: walking, going up or down; see, even wearing glasses; hear, even when using a hearing aid; bathing, dressing or eating; remember or concentrate and speak or communicate; It also includes people who have a mental problem or condition.

Likewise, it can be noted that people with disabilities have various barriers that tend to hinder their comprehensive development and social inclusion compared to other members of society. Similarly, the Pan American Health Organization (2022) states that "people with disabilities are those who have long-term physical, mental, intellectual, or sensory impairments that, in interaction with various barriers, may hinder their full and effective participation." in society on equal terms with others." On the other hand, "Disability is characterized by limitations for the performance of a routine activity considered regular, which may be temporary or permanent, reversible or arise as a direct consequence of physical or sensory deficiencies, the sequelae of diseases or traumatic events (accidents)" (Institute of Security and Social Services of State Workers, 2021).

In the educational field, the possibilities and opportunities for individual improvement are precarious because not all teachers know or are trained to work with people with disabilities. Consequently, this group experiences various deplorable and inhuman situations, from inequalities to stigma and social exclusion since some think that it is not worth investing in people who cannot function efficiently in society, which is a palpable violation of their human, social and constitutional rights. Likewise, PAHO (2022) reports that:

> Around 15% of the population lives with some type of disability. Women are more likely to be disabled than men and older people more than young people. In total, it is estimated that almost 12% of the population of Latin America and the Caribbean lives with at least one disability, which represents around 66 million people. […] People with disabilities are 2 to 4 times more likely to die in disasters and emergencies than people without disabilities.

From there arise concerns about promoting development and social integration strategies to combat discrimination and stigma, two factors that affect educational exclusion and the vulnerable conditions experienced by several people with disabilities in Mexico and especially in the municipality of Torreón belonging to the State of Coahuila de Zaragoza. It is true that "stigmatized people are ostracized, devalued, rejected and vilified. They experience discrimination, insults, attacks and even murders, and those who perceive themselves as members of a stigmatized group (whether they are or not), experience psychological stress" (Anesvad Foundation, 2022).

This dissemination work will allow us to better understand the current socio-educational situation of these people and propose elements of solutions that lead to social inclusion and the improvement of their quality of life, as well as respect for their human rights and fundamental freedoms. In this sense, United Nations Educational, Scientific and Cultural Organization (2017:199) points out that "inclusive education means including students with disabilities in a regular school environment… Inclusive pedagogy implies having resources and services that can be used by all students without the need for specialized adaptation or planning."

Now, it can be added that inclusive education is linked to equal opportunities, social rights and respect for human integrity, which consists of creating necessary conditions to guarantee the right to quality education and the right to a life free from any form of discrimination. It is assumed that equality, inclusion and respect for human dignity are pillars of democratic processes, social coexistence and sustainable development. That is, authorities must establish human relationships and solid socio-educational strategies that allow inhabitants of any physical condition and intellectual levels to perform socially according to their capabilities and prepare to face daily and future challenges.

Similarly, Grant Lewis (2019) stated the following:

> Inclusive education requires a systemic examination of educational systems and school cultures. Promoting social justice and inclusive education requires the development, implementation and evaluation of plans and policies that promote inclusive education for all. Each country needs to formulate its own set of solutions that reach each of the schools.

In this case, inclusive education promotes a culture of respect, social justice and empathy between human beings. The aim is to build an equitable society where the possibilities of success are equal for everyone. These are actions that facilitate social peace and healthy coexistence, and of course the unconditional progress that every person requires to meet their goals. There is no doubt that inclusive education is the beginning of the formulation and implementation of certain fundamental requirements to achieve a break with asymmetric and unacceptable relationships in societies where people with disabilities are usually treated as second-hand or useless individuals.

This work shows that Mexico has a significant population of people with disabilities who deserve respect, greater specialized attention and empathy from everyone to

overcome fears and concerns, but they must also feel integrated, valued and supported at all times. It is an act of greatness, human, empathetic and fair for balance and social cohesion.

1. Method

It is a qualitative research of a descriptive-bibliographic type to collect detailed information from certain institutions or official sites relevant to the study of the topic in question. According to Guevara et al (2020:164-173), "descriptive research aims to describe some fundamental characteristics of homogeneous sets of phenomena, using systematic criteria that allow establishing the structure or behavior of the phenomena under study, providing information systematic and comparable with that of other sources.

The researcher can choose to be a full observer, participant observe, participant observer, or full participant. "Descriptive research is carried out when you want to describe, in all its main components, a reality" (Cazau, 2016). On the other hand, Zorrilla (2021) points out that documentary or bibliographic research is a research technique through which what has been written and published before about a certain topic is explored. It is a research process that consists of consulting, analyzing and systematizing existing information to take advantage of the knowledge previously generated.

In this sense, it can be said that documentary research is the technique of using the various sources (primary, secondary and third) available to choose the information with the problem that is intended to be analyzed and described. But, it is important to remember that useful information is sought to specifically understand or discern the topic in question. Therefore, this method was used to compile articles, books and other relevant documents that deal with the topics of interest that are disability, discrimination, public policies and moral reasoning in order to draw relevant conclusions.

2. Exploration of discrimination and social stigma in people with disabilities from the perspective of moral reasoning

Discrimination and stigma are not recent phenomena because several studies have addressed this issue, but it is more essential to relate it to the difficult situations that people with disabilities experience in their daily lives, mainly in educational settings and the health sector. Similarly, Amnesty International (2019) states that "discrimination occurs when a

person is unable to enjoy their human or other legal rights on an equal basis with other people due to an unjustified distinction made in policy, the law or treatment applied."

It is important to highlight that discrimination is an injustice that partially or progressively damages human rights and freedoms, but it must also be emphasized that discrimination and stigma are results of symbolic violence, intolerance and lack of empathy in our society. It is assumed that inclusion and social justice allow human beings to establish cordial interpersonal, academic and professional relationships, therefore, the fight for equity, equality and non-discrimination is directly related to the moral values   and ethical principles that are acquired. since childhood. They are those patterns of behavior and forms of positive thoughts that are modulated, transmitted and applied in adult life, which facilitate moral reasoning and the understanding of human existence and the enjoyment of opportunities and diversities on equal terms.

Based on the above, it can be stated that no person should have their human rights and fundamental freedoms affected for reasons of discrimination. Consequently, compliance with this principle is essential for healthy social coexistence, inclusion and a culture of respect in our society. Which means that any differential treatment related to discrimination must be sanctioned and punished by current laws. We agree with the Office of the United Nations High Commissioner for Human Rights (OHCHR) (2020) when it states that:

> People with disabilities face discrimination and barriers every day that limit their participation in society on equal terms with others. These people are denied their right to participate in the general education system, to obtain employment, to live independently in the community, to move freely, to vote, to participate in sports and cultural activities, to enjoy protection social, to access justice, to choose their medical treatment and to freely contract legal obligations, such as those derived from the purchase and sale of property.

Here it refers to a moral reasoning that allows us to strictly understand that people with disabilities are individuals capable and determined to get ahead like all members of society, guiding good behavior in the environment. That is, a disability does not give rise to value judgments, prejudices and discrimination. On the contrary, they are those people who deserve to be supported, protected and valued in all areas and spaces. Likewise, reasonable and empathetic people know that respect for the human rights of any individual

is undeniable. But the corresponding institutions must also ensure and guarantee the rights to social and educational inclusion of the disabled.

Kolhberg (1992), focusing on the studies of Jean Piaget, explains the process of moral reasoning in the development of the individual during the first months of life. According to his postulate, as children mature, their moral thoughts become more internalized. Kohlberg (2012:187-188) proposes three different types of relationships between the self and the norms and expectations of society. From this point of view, "level I is a preconventional person, for whom social norms and expectations are something external to themselves; Level II is a conventional person, in which the self identifies with the rules and expectations of others, especially authorities; and level III is a post-conventional person, who has differentiated themselves from the norms and expectations of others and defines their values according to self-selected principles" (See table 1).

Referring to the moral behavior that the individual must acquire from childhood to become an ethical, responsible, respectful and moral person in adult life, the author mentioned the following: The moral orientation of an individual is a consequence of his or her cognitive development: "Moral judgment is the only and distinctive moral factor of moral conduct" (Kohlberg, 1987: 85). Here, it can be seen that Kohlberg's thesis supports the previous statement regarding the moral judgments that condition correct or positive human behaviors. It is clear that a person who has coherently and adequately passed these stages of moral development cannot be an aggressive, violent, apathetic, selfish, evil individual, etc. Therefore, this subject capable of morally judging his actions and decisions is incapable of defaming, hurting, discriminating and much less murdering his fellow human beings.

It is worth reiterating that these behaviors or universal patterns of behavior about right and wrong, fair and unfair are learned at home and school at an early age of development. Likewise, "the children's and adolescents' responses to my hypothetical dilemmas were clearly structurally modeled and clearly their own. Although they often made attempts to give the correct answer, the students gave reasons beyond what I or the adult culture would have expected, reasons with their own clear internal logic" (Kohlberg, 1992:34).

Everything indicates that moral reasoning is an important part of moral conscience since the individual must distinguish and recognize good and evil to live together and make decisions. Here, mention is made of consciousness as a paradigm of knowledge (gnosis), but also of a cognitive and behavioral perception where the senses are used to recognize, capture, analyze and interpret our complex reality. In this sense, actions are carried out and valued based on the level of knowledge of the environment, social norms and representations, as well as moral conscience or moral reasoning to evaluate behaviors and feel satisfied or proud of are.

These actions are examined mechanically before and/or after being carried out to determine the real or possible consequences of these behaviors on interpersonal relationships, social acceptance and agreement. These modes of action of moral conscience allow us to understand that the principle of respect for human rights, equality and non-discrimination towards any person is a moral and ethical act. It is important to note that moral reasoning is constructed, transmitted, developed and related to dominant family, personal (intrinsic) and social values achieved throughout life, but these values are acquired in childhood and adolescence.

For this reason, the educational and labor inclusion of people with disabilities is a priority for conscious, reasonable and empathetic individuals. Therefore, educational centers provide a specific or ordinary environment. The United Nations Educational, Scientific and Cultural Organization (2017) expressed the following:

> Inclusive education means including students with disabilities in a regular school environment. Nowadays, the priority in many countries today is the inclusive school method (that is, children with disabilities attend normal schools, but follow a specific curriculum). Moving toward a more inclusive model (i.e., students with disabilities follow the regular curriculum alongside students without disabilities) is a long-term process. As countries move towards more inclusive education, special schools and their staff can play a vital role in acting as specialist experts and helping mainstream schools achieve greater inclusion.

Not only educational spaces must provide specialized services to students with some type of disability, but also the staff must have the appropriate knowledge, skills, abilities and preparations to carry out this noble and complex work of promoting educational inclusion. under equal conditions in Mexico. It is difficult because financial resources are not always enough to offer adequate educational services, but we must also

recognize that discrimination and stigma are present when it comes to designing public policies regarding social development and educational inclusion for certain vulnerable groups. for example, people with disabilities.

Some authors have spoken out about this problem of the insufficiency of financial resources allocated to inclusive education. Likewise, these authors stated that: "To build adapted schools, reduce class sizes or train teachers, financial and human resources are needed" (Grimes et al, 2015). On the other hand, "funds allocated to "special needs" are often insufficient. And when there are funds, they are mainly allocated to special schools and units, instead of being used for the needs of students enrolled in regular schools and eliminating existing barriers" (Mariga et al, 2014).

Consequently, positive qualities and of course moral reasoning are required to design, formulate, execute and evaluate social programs and public policies of comprehensive development and socio-educational inclusion for the benefit of people with disabilities in urban and rural communities in order to comply with the principle of respect, equality and non-discrimination and achieve sustainable development in the country.

Table 1. Kolhberth Lawrence Theory

Level I: preconventional morality	**Stage 1: punishment and obedience (heteronomy).**	The point of view typical of this stage is egocentric; the interests of others are not recognized as different from their own. Actions are considered only physically, intentions are not considered, and the perspective of authority is confused with one's own.	What is fair is blind obedience to the rule, avoiding punishments and not causing material damage to people or things.	The reasons for doing what is just are to avoid punishment and the superior power of the authorities.
	Stage 2: purpose and exchange (individualism).	The characteristic perspective of this stage is concrete individualism. The interests of authority and one's own are separated, and it is recognized that all individuals have interests that may not coincide. From this it follows that what is fair is relative, since it is linked to personal interests, and that an exchange with others is necessary to ensure that one's own interests are satisfied.	The fair thing at this stage is to follow the norm only when it benefits someone, act in favor of one's own interests and let others do the same.	The reason for doing what is fair is to satisfy one's own needs in a world in which one has to recognize that others also have their needs and interests.

Level II: Convencional morality	**Stage 3: expectations, relationships and interpersonal conformity (mutuality).**	The perspective of this stage consists of putting oneself in the place of the other: it is the point of view of the individual in relation to other individuals. Shared feelings, agreements and expectations are highlighted, but a generalization of the system has not yet been reached. It is fair to live according to what people close to you expect. This means accepting the role of a good son, friend, brother, etc. Being good means having good motives and caring about others, it also means maintaining mutual relationships of trust, loyalty, respect and gratitude. The reason for doing what is fair is the need one feels to be a good person before oneself and others, to care about others and the consideration that, if one puts oneself in the place of another, one would like others to do so. they will behave well		
	Stage 4: social system and consciousness (law and order).	The point of view from which the individual exercises his morality is identified at this stage with that of the social system that defines individual roles and rules of behavior. Individual relationships are considered based on their place in the social system and interpersonal agreements and motives are able to be differentiated from the point of view of society or the social group that is taken as a reference.	It is fair to fulfill the duties that have previously been accepted by the group. Laws must be followed except when they conflict with other established social duties. Contribution to society, group or institutions is also considered part of what is fair.	The reasons for doing what is right are to maintain the functioning of institutions, avoid the dissolution of the system, fulfill the imperatives of conscience (accepted obligations) and maintain self-respect.
Level III: postconventional or principled morality. **Moral decisions at this level have their origin in the set of principles, rights and values that can be accepted by all the people who make up society, understanding this as an association destined to organize itself in a fair and beneficial way for all without exception.**	**Stage 5: universal ethical principles (autonomy)**	At this stage we start from a perspective prior to that of society: that of a rational person with values and rights prior to any pact or social bond. Different individual perspectives are integrated through formal mechanisms of agreement, contract, impartiality and legal procedure. The moral and legal perspectives are taken into consideration, highlighting their differences and finding it difficult to reconcile them.	The fair thing is to be aware of the diversity of values and opinions and their origin relative to the characteristics of each group and each individual. It also consists of respecting the rules to ensure impartiality and maintenance of the social contract. The case of values and rights such as life and liberty, which are seen as absolute and must, therefore, be respected in any society, even despite the majority opinion, is usually considered an exception above the social contract.	The motivation to do what is fair is the obligation to respect the social pact to comply with and enforce the laws for the benefit of oneself and others, protecting one's own rights and those of others. Family, friendship, trust, and work obligations feel like just another part of this freely accepted contract. There is interest in laws and duties being based on the rational calculation of general utility, providing the greatest good for the greatest number of people.
	Stage 6: universal ethical principles (autonomy).	In this last stage, a properly moral perspective is finally reached from which social agreements are derived. It is the point of view of rationality, according to which every rational individual will recognize the categorical imperative to	What is good, what is just, is to follow the universal ethical principles that are discovered through the use of reason. Particular laws and social agreements are valid because they are based on these principles and, if	The reason for doing what is fair is that, rationally, you see the validity of the principles and reach a compromise with them. This is the reason why we talk about moral autonomy at this stage.

| | | treat people as what they are, ends in themselves, and not as means to achieve any individual or social advantage. | they violate them or go against them, what is indicated by the principles must be followed. The principles are the universal principles of justice: the equality of rights of human beings and respect for their dignity as individuals. These are not only values that are recognized, but can also be used efficiently to generate concrete decisions. | |

Source: own elaboration with data from Kolberg Lawrence, 1992

Consequently, moral reasoning is a cognitive-behavioral procedure that allows us to distinguish good and evil, providing significant and indispensable models to act in specific situations and respect the moral rules or norms in society. In this sense, moral reasoning helps to apply moral values and ethical principles, which facilitates the exemplary performance of people, as well as the courage and capacity for analysis and understanding to judge behaviors, fulfill functions and make decisions. decisions. efficiently and effectively, since the formulation and analysis of moral judgments.

In this way, Jobatus (2023) states:

Moral reasoning is a critical skill for anyone who wants to make ethical decisions. It can be defined as the process through which a person makes decisions based on moral values and principles. In other words, it involves the ability to determine what is right or wrong in a given situation. Moral reasoning is fundamental in making ethical decisions and is based on the application of moral values and principles in specific situations. Moral reasoning is the ability to analyze and understand the ethical and moral values implicit in situations or decisions. It is a process that allows us to evaluate the options and make a decision based on ethical and moral principles.

Likewise, people who carry out this mental process know that incorrect and unjust actions are punished and do not even think about committing any crime due to their capacity for discernment, good sense of things and cultivate empathy, altruism, love for others, solidarity, sincerity, and other positive qualities. Therefore, moral reasoning is a process through which the individual feels morally obliged to do or not do the right thing based on social and environmental or behavioral schemas or representations.

Consequently, the individual, from an early age, learns to differentiate good from bad, right from wrong, and just from unjust. In this case, moral reasoning is linked to moral conscience, taking into account the process of discernment, socialization and formulation of judgments about what we should do or what we should reject. Which facilitates the carrying out of constructive and exemplary activities, as well as the promotion and permanence of public order, empathy and healthy coexistence. By law, everyone must enjoy their social rights and constitutions under equal conditions, regardless of their mental and motor abilities, socioeconomic status, ethnicity, and sexual preferences.

Here, reference is made to the universal reasoning schemes and their evolution in various stages of human existence. Consequently, the individual begins to have narcissistic, egocentric behaviors where individualism takes precedence over the collective. Over time there must be an evolution from more childish and egocentric schemes to more mature and altruistic schemes.

Likewise, Jobatus clarifies that "moral reasoning can also be applied in more everyday situations, such as when we decide whether to tell the truth or lie to avoid a conflict. Moral reasoning is an important tool for making ethical and moral decisions. It allows us to analyze and evaluate the values and principles that guide our actions and make responsible and fair decisions. Likewise, reasoning is based on the application of universal ethical and moral principles, such as justice, equality and freedom, in decision-making. This type of reasoning is considered objective and consistent because it establishes principles that apply to all cases" (Ibidem).

Now, it can be better understood that moral reasoning facilitates good conduct and ethical principles to act in all justice, peace, equality and empathy towards any living being (people, animals and ecosystems), mainly vulnerable people such as: adult's elderly, poor, pregnant women, single mothers, people with disabilities, among others.

According to Amnesty International (2019), worldwide, 1 in 10 people live with disabilities. However, in many societies, people with disabilities face stigma, ostracism, and being treated with shame or fear. 80 percent of people with disabilities live in developing countries. The vast majority of people with disabilities – 82 percent – live below the poverty line. Women with disabilities are two to three times more susceptible to physical and sexual abuse than women without disabilities.

It is clear that people with disabilities do not receive socio-educational, cultural and labor care on equal terms for various reasons, such as stigma and poverty. Although both concepts go hand in hand and each one is used in different circumstances, one almost always allows the analysis of the other. That is, discrimination, stigma, exclusion and symbolic violence are directly or indirectly linked. Due to the above, prejudices and social attitudes lead to reducing or hiding the number of children with disabilities (United Nations Educational, Scientific and Cultural Organization, 2021). Likewise, some families do not send their children to school for fear of stigmatization (Singal, 2015).

In this sense, social stigma is understood as a label that makes the lives of people discriminated against because of their physical features, their origin or their behavior difficult. Fighting stereotypes and deep-rooted beliefs with education and information helps to break down this scourge. Likewise, social stigma is the discrimination of a person based on perceptible social characteristics that distinguish him or her from other members of a society. Social stigma is often related to culture, race, gender and sexual orientation, illness and disease. Stigmatized people feel different and devalued by society, which dehumanizes them based on stereotypes (Anesvad Foundation, 2022).

Likewise,

> Stigma causes the person to stop receiving the treatment and human consideration that they are entitled to by right, affecting their dignity and causing isolation. It is the possession of some attribute or characteristic that devalues the person or group that possesses it, making it different and less desirable than what would be expected within a given social context...Social groups that tend to be stigmatized have to do with issues of sex, gender, race and mental illness, among others (Corrochano, 2020).

Here you can see that stigma causes low self-esteem, anxiety, tachycardia and other serious psychosomatic illnesses. Stigma and discrimination can cause death in marginalized or excluded people because they do not have access to public and private services under equal conditions. That is to say that certain people have a negative, discrediting and erroneous perception towards a social group or specific individuals.

For this reason, Goffman (1970:13) mentioned that "it is a discrediting phenomenon that occurs by exaggerating a trait in a person or a social group; or, by attributing a behavior or way of reacting exclusively and as part of their identity component, despite the fact that others also possess it or are likely to manifest it." Similarly, the same author,

referring to the origin of the term Stigma, stated the following: the signs consisted of cuts or burns on the body, and warned that the bearer was a slave, a criminal or a traitor [...]. Currently, the word is widely used with a meaning quite similar to the original, but it preferably designates evil itself and not its bodily manifestations. Furthermore, the types of illnesses of concern have changed (ibid.).

Consequently, it is essential to implement norms and laws that allow public policies to be used regarding educational inclusion and a life free of violence or bullying. It would not be a bad idea to consider the Safe School Program (PES), whose main objectives are: "Contribute to strengthening the management of favorable coexistence environments in public basic education schools to improve the learning of all students. Develop, in co-responsibility with the Local Educational Authorities (AEL), safe school environments that imply the improvement of school coexistence in a context of equity, inclusion and gender equality" (Secretary of Public Education, 2014). It is important that the authorities ensure that people with disabilities are not discriminated against or stigmatized, recommending these individuals to Multiple Care Centers (CAM) instead of attending normal schools in order to continue their academic studies.

But, the most terrifying thing is that there are people with cognitive or visual disabilities who do not have access to quality and specialized education because there are no adequate tools, skills and competencies on the part of teachers to teach these people. Furthermore, they are students with strong chronic emotional problems that need special attention, who have been exposed to criticism, lack of protection, ridicule, rejection, abandoned and marginalized by their own teachers, peers and family members.

Another deplorable situation is ignoring them, treating them with pity and giving them grades out of pity because of their physical and/or mental difficulties. This can cause greater emotional, psychological and educational damage in the future because people with disabilities do not need to be considered useless or vulnerable beings, but unfortunately society discriminates, dwarfing the skills, knowledge, will and integrity of these special groups. Consequently, any type of stigma, discrimination and exclusion of people with disabilities is a crime that violates dignity, human rights and fundamental freedoms.

3. Public policies regarding inclusive education and quality training for people with disabilities

It is noted that public policies regarding continuing and inclusive education have been questioned several times when it comes to analyzing the levels of discrimination and generalized violence against people with disabilities in Mexico. For this reason, authorities have a fundamental role in the implementation of public policies regarding inclusion, social justice and non-discrimination in our society. Similarly, Economic Commission for Latin America and the Caribbean (ECLAC) (2004:5) mentions that "public policies are a common factor in the politics and decisions of the government and the opposition. Thus, politics can be analyzed as the search to establish or block public policies on certain issues, or to influence them. In turn, a fundamental part of the government's work refers to the design, management and evaluation of public policies." Likewise, the National Elections Institute (2020: 35-36) mentioned that:

> Public policies are first of all a particular way of deciding and executing government actions, but not the only possible one. These decisions and their implementation vary from country to country depending mainly on the political system of each nation, but also on local tradition and culture, and the issue at hand, among other factors. […], any government will seek to solve the problems of its citizens, and as was also said, there are many ways to do it. Thus, it is logical to think that, if it is an authoritarian regime, the government will often act unilaterally, without consulting or at least listening to the alternative solutions to the problems proposed by the different actors within society, simply and simply because you don't have to.

On the other hand, Parsons (1995:15) reported that:

> Public policy has to do with the way in which situations and problems are defined and constructed, as well as the way in which such definitions are accommodated in politics and the policy agenda. But it is also the study of how, why, and with what effects the government follows certain courses of action and inaction.

So, it must be understood that a legitimate government that enjoys public power is required to make decisions through the execution of public policies that lead to social well-being. For this reason, Mény and Thoenig (1992: 89) declared that "a public policy is the result of the activity of an authority vested with public power and governmental legitimacy."

In this sense, the people elect their representatives to make decisions that favor the comprehensive development and socioeconomic growth of the nation through the implementation of public policies that must be consistent to satisfy the real needs of the inhabitants. From there, it can be seen that the relationship between Government, Society and State is established to specify social expectations and demands, which facilitate democratic processes and social rights. Therefore, a democratic or plural government is essential that takes into account the basic needs of all citizens without distinction when designing, formulating and executing public policies. Consequently, the INE (2020: 19-58) declares:

> Democracy is the necessary condition for government by public policies. A plural government, which addresses effectively public problems through specific instruments, while reducing the risk of making large and costly mistakes for society as a whole. And although – as we pointed out – it is in no way a guarantee of government efficiency, it is a positive decision-making process in itself: inclusive and plural. For this process to work better, there are certain requirements that both the government and citizens must satisfy. […] Public policies affect us daily and condition the achievement of our particular life projects, compromising our own lives and values   and those of those who are part of our family and communities. In this way, in democracy, the possibility of participating and influencing government affairs is considerably expanded.

In this order of ideas, people with disabilities are more important groups that deserve to enjoy their rights with respect, equality and inclusion, that is, without any discrimination. Likewise, children and adolescents with disabilities have the right to quality and inclusive education under the same conditions as their peers. Likewise, the United Nations Children's Fund (2019) stated that,

> Children and adolescents with disabilities are one of the most marginalized and excluded groups in society, whose rights are generally violated. Compared to their peers without disabilities, they are more likely to experience the consequences of social, economic, and cultural inequity. They daily face negative attitudes, stereotypes, stigma, violence, abuse and isolation; as well as the lack of adequate policies and laws, as well as educational and economic opportunities. […] Children and adolescents with disabilities and their families constantly face barriers that limit the exercise of their human rights and their social inclusion.

It can be understood that poverty and marginalization are indicators that explain the social exclusion and lack of educational attention of people with disabilities. Unfortunately, children and adolescents with disabilities do not have basic public services, care and

adequate nutrition compared to their peers in private and/or public institutions. Beyond a deplorable situation of violation of human rights, social justice and fundamental freedoms, the social exclusion of people with disabilities and particularly children and adolescents has transcendent costs for the future of communities. For this reason, the United Nations Children's Fund stated the following:

> Poverty and disability are closely related, since the first is a determining factor of the second and, in turn, disability often traps people in poverty. Compared to their peers, children and adolescents with disabilities are less likely to have adequate nutrition, access health services, attend school, participate by expressing their opinions, and have their needs taken into account in planning and response. to emergencies and humanitarian crises. Unfortunately, in many countries the response to the situation of children and adolescents with disabilities is limited mainly to abandonment, neglect or their confinement in institutions (Ibid.).[1]

For all of the above, this question was asked: Are there strategies and political actions that guarantee the social well-being and inclusive education of people with disabilities in said municipality? It is correct to think that there are certain social and socio-educational integration programs that promote the inclusion of people with disabilities in Mexico, especially in the State of Coahuila de Zaragoza (see Figure 1). The question is, are these socio-educational actions efficient or effective in solving the problem of discrimination and stigma in educational centers? Knowing that social inclusion and acceptance of diversities are essential to promote peaceful societies, prevent psychosomatic diseases and eventually achieve sustainable development. It is important to promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.

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[1] Social exclusion entails significant costs not only for the individual but for society as a whole. Children and adolescents with disabilities must be the center of all efforts to forge inclusive societies, since they have the same rights as others and, more than beneficiaries of aid, they are agents of change and self-determination. Furthermore, exclusion means that these children and adolescents, as adults, are less likely to work, experience health problems, and are more dependent on their families and government services.

Figure 1. Map of the State of Coahuila de Zaragoza

Source: México Map, 2022.

According to INEGI (2021), 126,014,024 people resided in Mexico; The prevalence of disability along with people who have a mental problem or condition at the national level is 5.69% (7,168,178). Of these, 5,577,595 (78%) have only disabilities; 723,770 (10%) have a mental problem or condition; 602,295 (8%) in addition to a mental problem or condition have a disability and 264,518 (4%) report having a mental problem or condition and a limitation. The entities with the lowest prevalence are: Quintana Roo (4.34%), Nuevo León (4.60%) and Chiapas (4.63%); while Oaxaca (7.22%), Guerrero (6.78%) and Tabasco (6.71%) report the highest prevalence. Women (5.79%) have a slightly higher prevalence than men (5.59%); This pattern is repeated in almost all states, with the exception of Chiapas, Hidalgo, San Luis Potosí and Tabasco.

Figure 2. Prevalence of population with disabilities and/or mental problem or condition by state 2020
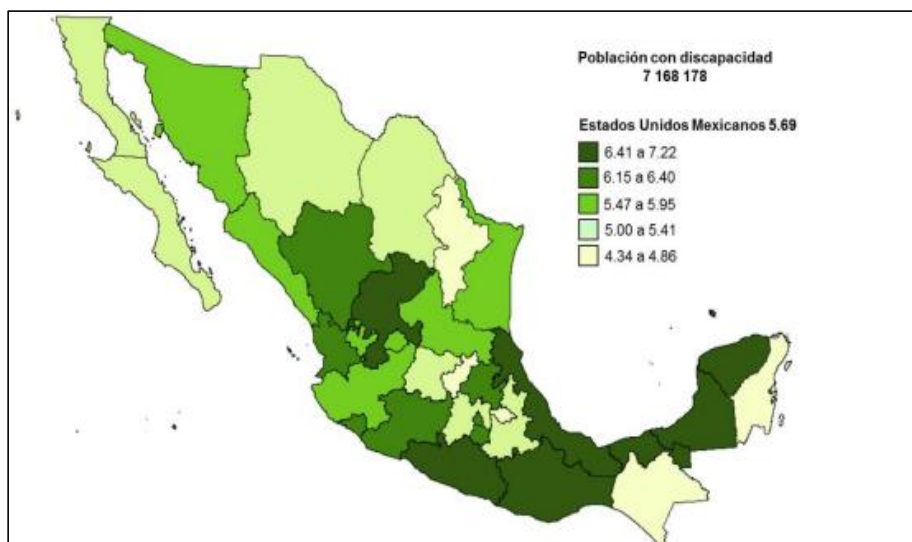
Source: own elaboration with INEGI database, 2021.

Illiteracy represents a problem of educational backwardness and contributes to exclusion and lack of opportunities. Of people with disabilities and/or with a mental problem or condition aged 15 and over (6,269,277), 19% (1.2 million) do not know how to read or write a message, a percentage almost four times higher than what is represented in the population without disabilities 4% (3.3 million). By sex, 21% (707 thousand) of women with disabilities and/or with a mental problem or condition are illiterate; In men with these same characteristics, 17% (497 thousand) do not know how to read or write a message (Ibid.).

According to the Secretary of Government, in 2020, the main disabilities present in the population of Torreon were physical disability (15.8k people), visual disability (14.4k people) and motor disability (6.57k people). It is reported that the distribution of the population with visual impairment. There were a total of 14,413 people with visual disabilities, 56.9% women and 43.1% men. According to age and gender ranges, women between 60 and 64 years old concentrated 5.38% of the total population with visual disabilities, while men between 60 and 64 years old concentrated 4.29% of this population group (Government of Mexico, 2020).

Now, it can be stated that women are more prone to virtual problems or disabilities than men in Torreon, Coahuila. secondly, the disability to communicate is observed and thirdly, the disability to remember.

Table 2. Detail of the State Educational System by Modality of the 2019-2020 School Year. Students with disabilities in Coahuila.

Service mode	Students	Groups	Teachers	Schoools
SCHOOL SYSTEM				
Preschool	125,965	4,963	4,872	1,460
Preschool CONAFE	2,626	269	281	269
Primary	338,239	12,587	12,254	1,778
Primary CONAFE	334	48	48	48
Secondary	154,209	4,944	11,155	625
Secondary CONAFE	134	18	18	18
Baccalaureate	120,632	4,303	7,377	643
Technician Professional	5,423	225	353	58
Normal Education	1,847	N/A	636	9
Degree	104,231	N/A	10,717	174
Postgraduate	5,321	N/A	197	71
TOTAL SCHOOL SYSTEM	858,961	27,357	47,908	5,153
UNSCHOOLING SYSTEM				
Baccalaureate	11,157	14	598	17
Degree	10,902	N/A	298	56
Bachelor's Degree-Normal Education	158	N/A	-	1
Postgraduate	2,059	N/A	59	33
Bachelor's Degree-Normal Education	159	N/A	-	2
TOTAL UNSCHOOLING SYSTEM	24,435	14	955	109
OTHER SERVICES				
Supporting Servicios	60,113	1,643	2,660	1,126
Schooled initial	9,692	570	187	127
Unschooled initial	9,440	713	713	713
Sspecial (CAM)	3,511	360	426	57
Special (USAER)	37,470	N/A	1,334	229
Training for work	46,860	3,857	928	101
Education for Adults	63,279	N/A	1,053	23
CEDEX and Cultural Missions	4,859	N/A	156	23
IEEA	58,420	N/A	897	-
TOTAL OTHER SERVICES	170,252	5,500	4,641	1,250

Source: Own elaboration with database from the Secretary of Public Education of Coahuila, 2020.

In table 3, an important comparison can be seen between the number of men with disabilities served and women in the same condition during the 2019-2020 school year. That is, a number of 2,247 men treated (64%) versus 1,264 women or 36% were reported

in the Multiple Care Centers (CAM) of the municipality of Coahuila de Zaragoza. On the other hand, there were 23,874 men served (63.71%) versus 13,596 women (36.29%) in the Regular Education Support Services Units (USAER). Which suggests that the female population with disabilities is more susceptible to exclusion, non-attendance and/or inattention in the educational sector than males.

Table 3. Statistical Information of Students with Disabilities by Educational Service and Gender 2019-2020 School Year.

Level and service	Population Served			Attention Ratio		Ratio between Women and Men
	Men	Women	Total	Men	Women	
Supporting Servicios	35,768	24,345	60,113	59.50%	40.50%	0.6806
Unschool Initial Schoooled	4,694	4,746	9,440	49.72%	50.28%	1,0111
Special (CAM)	2,247	1,264	3,511	64.00%	36.00%	0,5625
Special (USAER)	23,874	13,596	37,470	63.71%	36.29%	0.5695
Training for work	18,065	28,795	46,860	38.55%	61.45%	1.5940
Education for Adults	29,472	33,807	63,279	46.57%	53.43%	1.1471
TOTAL OTHER SERVICES	83,305	86,947	170,252	48.93%	51.07%	1.0437

Source: Own elaboration with database from the Secretary of Public Education of Coahuila, 2020.

Conclusion

It is important to consider that there are some social and educational inclusion programs in the State of Coahuila, however, it has recently been reported that "certain schools reject boys, girls and young people because they do not have the infrastructure or services available for them." students with disabilities" (Zócalo, 2023), that is, these public schools are not adapted to serve this group. Likewise, educational inclusion should not be summarized as special or limited attention to serving a few students with disabilities, but should consider creating appropriate strategies and spaces that facilitate a harmonious, peaceful environment and, of course, students with disabilities must have teachers trained and willing to accompany them without violence or discrimination.

Therefore, the inclusion of people with disabilities is the responsibility of all actors involved in the teaching-learning process, that is, educational authorities, teachers, students and even parents who must monitor good school performance, educational quality

and, especially respect for human rights. Therefore, promoting a culture of inclusivity, empathy, respect and diversity is essential to achieve education for all, as well as integration and permanence in the labor market as part of the development, autonomy and self-realization strategies of these people.

Unfortunately, the complete care of students with disabilities continues to be a great challenge for educational and socio-political authorities to access specialized services that respond to the socio-educational needs and expectations of said group. Therefore, it was concluded that public policies regarding inclusive and continuing education for people with disabilities must be reinforced to eradicate discrimination, stigma social, and educational disintegration against this group.

Likewise, it can be deduced that there is a gender gap in terms of the population of people with disabilities served in the State of Coahuila de Zaragoza, mainly in the Multiple Care Centers (CAM). According to data from the Secretary of Public Education of said State, it is observed that a number of 2,247 men versus 1,264 women have been assisted during the 2019-2020 period. Which allows us to understand that girls and women with disabilities are more susceptible to school non-attendance or educational lag than boys or men with the same condition.

People with disabilities need to feel accepted, loved and useful to society, which is why their integration in various areas and spaces is essential for their development and comprehensive well-being. Therefore, the inclusion of people with disabilities is a moral and humanistic act, but it is also about being empathetic because life turns around, meaning that no one knows what can happen in the future. So, we must treat people with disabilities as if they were part of our family or as if we were in their place, that is, be empathetic at all times.

Definitely, it is a call for awareness, sensitivity, compassion and empathy to return to the human values that have progressively disappeared in our society. There is no doubt that students with disabilities are one of the most marginalized and discriminated groups, but it is observed that, despite their physical, mental and cognitive limitations, they have the desire to move forward, they only need the understanding, the humanism and respect for their human rights to achieve their goals.

To achieve these social transformations and the complete inclusion of people with disabilities, as strategies, they must be considered and treated as equal people well before focusing on their disabilities. That is, these people have rights, needs, expectations or goals like everyone else; Although its objectives are usually different from others, it should not be an object of minimization, discrimination, stigma and inclusion. On the contrary, people with disabilities require appropriate socio-educational, economic and psychological support to achieve self-realization, autonomy and raise their self-esteem. Now, it can be concluded that people with disabilities deserve quality education and access to specialized equipment or services to enjoy their socio-educational and cultural activities with dignity under equal conditions.

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