

Inclusive democratic education: a question of social discrimination and inaccessible pedagogical training

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Abstract. This paper is dedicated to trying to reestablish a literature review on the issue of human rights with disabilities through social theory in inclusive democratic education, taking as a reference the main scenarios in the 21st century to carry out the restructuring related to the proposal on the constitutional bases of policy for school education (special, public, private and mixed school) and higher education (university and professional institute), especially non-discrimination and inaccessibility of teaching and non-teaching trainers with disabilities. This aim is to know and redesign the new characteristics to discuss human values and to guarantee explicit access —remove barriers— through legal and social system implementation, depending on the awareness of inclusive democracy in general education. Rather, of the social ethics of human rights in different perspectives (advantage and disadvantage) in the liberal interpretation and educational multicultural democratization. In addition, there is a comparison in the educational system related to inclusive democracy and accessible vocational training, including with the constitutional bases of policy. And consequently, the new features on vocational training with disabilities through inclusive education and human rights topics. Finally, there is no broad recognition to support and legitimize the defense of the rights to job accessibility in different professional fields, both public and private institutions for all-inclusive teachers and non-teachers, including professional women with disabilities.

Keywords. Educational policy, democracy, disability, human rights, general theory.

1. Issue of human rights and inclusive democracy in education

1.1. Problem of democracy in current time

Democracy is at stake between governance and human rights to recognize equality and arbitrary non-discrimination before the law or the constitution. These values are not incorporated into the central core of inclusive education, educational participation and protection of citizens, such as respect in the functioning of a civilized society. There is no democratization process to support the main problems of empowerment [1] in different segments of vulnerability, inequality, the fight for eradication, and disadvantage, especially disadvantaged minority groups of people with disability, indigenous peoples, racial, women, and others.

Human rights concerning education and inclusion are part of democratic elements for all individuals regardless of their differences. There is no educative recognition of political transformation for a fundamental and accessible right without discrimination. It is impossible to improve equity, removing major obstacles from new personalized approaches that take the needs of each process. Additionally, educational construction involves promoting active participation and social empowerment, guaranteeing all people throughout the system and fully participating in the democratization of society.

It does not necessarily mean a commitment to democracy towards equal rights but rather implies an obligation to universal human rights; in fact, any attempt to legitimize a

set of people or representatives threatens a democratic community's claim to autonomy, self-determination, and the right to decide on its own particular political, economic and social order [2].

For this, it is transcendental that inclusive educational systems[3-5] are part of the foundations and proposals of democratic political matters without recognizing the relevant international treaties and standards on the human rights of people with disabilities[6-10], linking with respect for equality; quite applicable and specifically that can face multiple discrimination, including women, children, girls and racial-ethnic minorities with disabilities.

Deepening the Salamanca Declaration [11], it aligns with a family of declarations concerning fundamental rights for inclusion, essential to human values, and ensuring explicit access to mainstream schools (public, private, and mixed). It's noteworthy that the most effective education impacts the lives of most children and adolescents. It is difficult to argue with access to regular schools to generate controversy between defenders of extreme inclusion of students with disabilities and their right to have inclusive schools. These general values with the negative impact on people with disabilities correspond to a line of argument that non-inclusion equals discrimination and segregation that can occur as a result of sexism and particularly racism; therefore, this approach compares battles to promote inclusion to those who challenge racial discrimination and segregation policies [12].

Some general issues recognize the current situation regarding human rights with disabilities in the educational crisis and the disinterest of the inclusive population. There is no treatment of ethical responsibility on priority inclusion monitoring programs —both the legal system and the socio-political-economic functioning to derive a series of debates urgently— and new ideas of accessible educational training —both for inclusive teaching professionals (with/without disabilities) as well as non-teaching professionals— to improve the task of educating.[13-15] It is a problem for current democracy that prevents recognizing and guaranteeing the constitutional bases and laws for people with disabilities in the educational context and the social transformation.

1.2. Is there inclusive democracy in education?

Systematic incorporation exists in the questioning of inclusive democracy by Takis Fotopoulos[16] about the concentration of power in ideology (capitalist-neoliberal) and the multidimensional crisis —between the different areas of society, such as politics, the economy, and nature— by integrating the interconnection of various sectors of the population to build a greater equity and social justice, supporting the fight for a more just and equitable socialization. Although those key issues arising from the representativeness of traditional and direct democratic systems, taking into account the need for a communal and egalitarian evolution, transforming the new connectivity and diversity remain quite debatable and irremediable.

It is difficult to analyze the research of 'democratizing' recognition in education and universal diversity. There is no official definition of inclusive democracy since the concept can vary depending on the perspective of each author or researcher. However, it generally refers to a democratic approach that seeks to ensure equitable participation. Not all groups and sectors of society in political, economic, and social decision-making, but also include the necessary measures to support equal opportunities, the presentation of minorities, the protection of human rights, and the empowerment of most vulnerable people.

Inclusive democracy implies the abolition of the unequal distribution of political and economic power and the related commodity and property relations, as well as the hierarchical structures in the household, the workplace, the education place and the broader social realm [16]. Therefore, this means democratization that seeks to eliminate inequalities

in the rights of people, regardless of their sociocultural condition, and citizen participation to guarantee greater compliance with equity and non-discrimination. The idea is also delved into from different perspectives on critical analysis through the imitations and challenges of traditional representative diversity towards a participatory and equitable model that guarantees the inclusion of all individuals in the decision-making process [17].

In this sense, the utmost importance is to analyze the transformation of the 'democratic school'[18] through human values [19] in professional participation and the learning environment. Not all regulations guarantee respect and the obligation of the inclusive State. These procedures make it impossible to generate the (new) thoughts of beliefs in the educational system proposed by Mahatma Gandhi to support a philosophy-centered education of citizens that meets the needs towards a fundamental role in maintaining the life of social development; It is about appropriate experimentation, depending on practical principles in literacy and the well-being of today's society[20-21].

It is crucial to conceptualize human values in inclusive education to promote diversity and respect for human conscience [22]. Not all values are essential to improving society with disabilities through inclusive democracy in education. Therefore, it is possible to prioritize functional diversity [23] over social problems such as discrimination [24-25] and oppression [26-27] based on disability. Exclusion within inclusive democracy affects people due to prejudices, stereotypes, and various barriers that hinder full participation in daily life. Overcoming these barriers is vital to ensuring educational accessibility and fostering social awareness.

Democratic life for human rights with disabilities in the educational system is quite complex to propose inclusive education through functional diversity. Some areas lack consideration for revising and enhancing educational structures, particularly regarding accessible pedagogical training for individuals with disabilities. This deficiency does not result in efforts to defend the right to education and social inclusion to hinder both personal development and professional development by improving educational quality.

For example, there is a role for accessibility in pedagogical training to guarantee and fulfill the right to inclusive education. The role of education represents the defense of educating about fundamental consciousness and dignity to recognize the different educational elements of the teaching-learning process, depending on the centrality of the person (student in general), capable of transmitting the dialogue of the knowledge of humanizing through values and good practices of solidarity [28].

Education serves as a vital pathway to democratic inclusion. Through accessible pedagogical training, individuals with disabilities can hone their skills and talents, paving the way for personal and professional development. There is no strengthening of human dignity towards social inclusion within the 'ethical-political system from the human rights approach'[29] in different traditional and non-traditional educational models, that is, the socio-cultural and political spaces where ideology transmitted, such as the force on the dominant conscience of the elite power of indoctrinations and strictures. The major clash of indirect democracy to redesign and reestablish key concepts —equality, diversity, participation, election, and cohesion— approach complements the necessary demands through the new changes in the educational system most urgent.[30]

1.3. Multicultural education in the new liberal and democratic theory

When beginning the treatment of the human rights accepted by social ethics, depending on the contents (declarations, agreements, constitutions, sentences, or literary works).[31] The particular cultural identity focuses on individual autonomy and their (socio)cultural rights free from democratic principles to share membership in the political community.[32]

Although there are distinctive versions of liberalism, and therefore of liberal democracy, each of which adopts a different agency, autonomy and rights, talk of democracy in the

post-cold war era usually refers to some form of representative democracy, such as that claimed to have triumphed over socialist alternative [2]. It is not the only democratic model that recognizes the demand for freedom and dignity of all individuals. Therefore, representative democracy has been widely considered the most accepted and preferred political system today. Additionally, there are other forms of participation and promotion of social justice.

However, it is a vision of the conception of liberal democratic education [33] in philosophy and political theory to generate debates. And although different elements characterize a democratically constituted and controlled society, depending on the various changes in social habits. Therefore, from the point of view of educational democracy and citizen deliberation, they are vitally related to the principles of multiculturalism, such as the existing value of dignity, commitment to freedom, and fraternity. That is, independently of their characteristics, circumstances, or actions about integrity, autonomy, and rights recognition. In other words, liberal educational democracy does not have a virtue about the relationship between citizens and policies to improve in the long term or the high expectations of economic efficiency and social well-being of the less fortunate, which allows each individual to not feel safe in the face of multiculturalism and diversity.

Table 1. Different perspectives (advantage and disadvantage) in liberal interpretation and educational multicultural democratization

	Advantage	Disadvantage
Brief criteria	Notions of disability are incorporated both in the liberal interpretation and in multicultural democratization for inclusive education.	Challenges and disadvantages exist in incorporating notions of disability in education from a liberal and multicultural perspective.
Criteria #1	<p>Promotion of equal opportunities:</p> <p>By considering the specific needs of people with disabilities, mandatory access guarantees for all-inclusive educational systems, both preschool and school education, higher education for students, and professional training for teachers and non-teachers towards equal opportunities and nondiscrimination.</p>	<p>Structural and attitudinal barriers:</p> <p>The lack of universal accessibility, both discrimination and stigmatization, affects educational barriers for people with disabilities despite inclusive role policies.</p>
Criteria #2	<p>Promoting diversity and inclusion:</p> <p>By recognizing and valuing diversity in all its forms, we promote an inclusive educational environment that celebrates differences and encourages peaceful coexistence between people of different origins and conditions.</p>	<p>Insufficient resources:</p> <p>The lack of adequate resources and support to address the specific needs of people with disabilities can limit their full participation in the education system.</p>
Criteria #3	<p>Improving equity and social justice:</p> <p>By ensuring that all people have access to quality education, you contribute to reducing inequalities and promote a more just and equitable society.</p>	<p>Resistance to change:</p> <p>Deep-rooted attitudes, prejudices and lack of awareness about the importance of inclusion can make it difficult to implement inclusive and democratizing policies in education.</p>

Next, it is possible to return to the issue of the social ethics of accepted human rights. The first problem, beyond liberal democracy through multiculturalism, is related to the

population with disabilities. It is impossible to force the educational system to include the subject of liberal democracy. However, it is possible to note that multicultural education does not seek to promote functional diversity and devalue the differences between citizens regardless of their origin or condition in general. They continue to face numerous barriers to democratic participation, including barriers to access to culturally diverse education and inclusive vocational training. It affects its population with disabilities, and it is difficult for them to lead a fulfilled life and public-private policy. The reality exists that what goes against the principles of liberal democracy. It involves promoting accessibility, equity, and inclusion of all cultures in the educational process, focusing on existing barriers to learning and participation, and promoting global diversity.

The second problem, beyond notions of disability, is the question of the meaning of liberal interpretation and multicultural democratization in education. Therefore, it is possible to recognize their rights and guarantee equitable and quality education for all. The liberal perspective does not emphasize the importance of equal opportunities and respect for functional diversity. According to Table 1, multicultural democratization promotes the inclusion of different perspectives of cultures and the appreciation of diversity in educational spaces.

Both perspectives can coexist and enrich each other to guarantee an inclusive education that respects diversity in all its aspects. Finally, although the incorporation of notions of disability in education from a liberal and multicultural perspective has significant benefits, it also raises major challenges that must be addressed systematically and with the commitment of the entire educational community.

2. Dilemma of liberal and inclusive democracy in education

2.1. Brief thoughts on the educational legacy of Gandhi and Martin Luther King Jr.

In different historical contexts of democracy, it constitutes a space to debate inclusion and exclusion in education. According to Gandhi's theory, beyond criticism of Western liberal democracy, advocating the civil disobedience, decentralization of power, nonviolence, self-management, and the active participation of citizens in political decision-making; likewise, thinking about the predominant ideas through the alternative model of government based on equality, social justice, and peaceful resistance [34]. However, that influence exists as Gandhi's ideas influenced civil and social rights movements worldwide, including the nonviolence movement for all African Americans led by Martin Luther King Jr. [35].

Both leaders recognized the transformative power of education in promoting democratic values and building a more just and inclusive society. Gandhi advocated for an education that cultivated moral character and promoted equality, while King advocated for school integration and equal access to educational opportunities for all children, regardless of race.

Below are some essential aspects of different thoughts related to inclusive democracy for various reasons:

i) *Justice and equity*: it discusses the need to adopt the intersection between disability and other sources of social disadvantage linked to race, gender, and social class to question different priorities through educational practice and injustice in education, perpetuating oppression, marginalization, and discrimination experienced by certain groups of individuals, both in the social and in the educative spheres.[36]

ii) *Citizen participation*: it analyzes the main objectives of the policy for people with disabilities through compliance with equality in work performance and universal educational accessibility, both for the school education system and for the higher education system. [37-39]

iii) *Respect for diversity*: it recognizes and values the barriers that prevent your commitment to governance towards inclusive democracy to transform the educational system, depending on experiences, perspectives, and cultures within a society.[40]

iv) *Personal and social development*: it reflects social and personal activity in various contexts, such as health, education, and well-being, by involving social and individual agreements for all participants in the inclusive democratic system and their rights to cultural resources.[41]

v) *Democratic sustainability*: it requires the long-term maintenance of a healthy democratic society and strengthening all citizens through education as the social fabric and practical sustainability of personal values, professional commitments, and educational skills.[42]

These thoughts and actions are closely related to inclusive democracy in liberal and equitable education as the defense of social justice. That is, by examining the significant influence in promoting inclusion and justice within the educational system in the context of liberal democracy, considering their roles in advancing these principles. Although this approach is currently quite complex due to the transformation of educational and inclusive policies, aiming to eradicate discrimination, inequality, and injustice for each individual. Diversity and social integration do not always take on the importance of strategies to guarantee citizen participation used in different contexts of educational democratization and democratic innovation.

Finally, this thought of liberal and inclusive democracy in education about society with disabilities does not have any direct historical antecedent related to Gandhi and King. However, both leaders fervently advocated for equal rights and social inclusion in fighting against oppression and discrimination for general ideas. Therefore, it is possible to apply it to the inclusive democratic educational context to generate various values of functional diversity through accessible vocational training with disabilities.

2.2. Benefit or controversy in the inclusive educational system?

Inclusion is a multifaceted and contentious concept evident in educational practice, showcasing diverse and extensive manifestations; therefore, it necessitates consideration of various factors, including tensions within and between different realms.[43] Inclusive education is also divided into several cases—one who defends himself and the other who does not defend himself—as the plan to eliminate barriers and discrimination by students and teachers with/without disabilities. There is no argument to examine the put forward in favor of the inclusive education system at all levels. In doing so to question the children's rights, the effectiveness of inclusion may not be a justified or relevant concern to address the nature of the research.[43]

Table 2. Comparison in the educational system related to inclusive democracy and accessible vocational training

Benefits	Controversies
Promotion of equal opportunities: Inclusive education ensures that all people, regardless of their abilities, have access to educational and employment opportunities. This is in line with the principles of inclusive democracy and human rights, which advocate equal opportunities for all individuals.	Implementation challenges: The implementation of inclusive education and accessible vocational training can face significant challenges, including lack of adequate resources, insufficient training of educational personnel, and inadequate infrastructure. These challenges can hinder the ability to provide an inclusive and quality educational environment.
Development of a diverse and cohesive society:	Educational quality:

<p>By promoting the inclusion of people with functional diversity in education and vocational training, a diverse and cohesive society is promoted. Diversity is a fundamental value in an inclusive democracy, as it enriches the social fabric and promotes a broader understanding of different perspectives and experiences.</p>	<p>There is concern about the quality of education and vocational training offered in inclusive settings. Ensuring that educational and training programs are relevant, tailored to individual needs, and of high quality for all students, including those with functional diversity, is critical to ensuring positive and equitable educational outcomes.</p>
<p>Individual and collective empowerment: Inclusion in education and vocational training provides people with functional diversity the opportunity to develop their skills and talents, which in turn promotes their individual empowerment. Furthermore, it contributes to collective empowerment by challenging the stigmas and prejudices associated with disability, thus promoting a culture of inclusion and mutual respect.</p>	<p>Resistance and discrimination: Despite progress in promoting inclusion, resistance and discrimination towards people with functional diversity persist in many contexts. This can manifest itself in subtle ways, such as negative attitudes or lack of support, as well as more explicit forms, such as architectural barriers or job exclusions. Overcoming these discriminatory attitudes and practices is essential to moving towards a truly inclusive society.</p>

On the other hand, it is possible to compare through Table 2 and 3 between benefits and controversies of the inclusive educational system, the human rights proposal, and the new proposal for the constitution of policy on functional diversity.

Table 3. Comparison on the constitutional bases of politics such as human rights with disabilities and inclusive democracy

Aspects	Benefits	Controversies
Promotion of equal opportunities	<ul style="list-style-type: none"> - Guarantee equitable access to education and vocational training with disabilities. - Aligned with principles of inclusive democracy and human rights with disabilities. 	<ul style="list-style-type: none"> - Implementation challenges due to limited resources and insufficient training. - The creation of inclusive and quality educational environments may be hindered.
Development of a diverse and cohesive society	<ul style="list-style-type: none"> - Promotes the inclusion of people with functional diversity, enriching society. - Values diversity in an inclusive democracy. 	<ul style="list-style-type: none"> - Concerns about educational and training quality in inclusive contexts. - Persistence of resistance and discrimination towards functional diversity.
Individual and collective empowerment	<ul style="list-style-type: none"> - Facilitates the development of skills and talents, promoting individual empowerment. - Challenge stigmas and prejudices, promoting a culture of inclusion. 	<ul style="list-style-type: none"> - Does not facilitate the development of skills and talents, promoting individual empowerment. - Does not challenge stigmas and prejudices, promoting a culture of inclusion.
Fight against wage discrimination and job inaccessibility	<ul style="list-style-type: none"> - Promotes equal employment opportunities for professionals with disabilities. 	<ul style="list-style-type: none"> - Persistence of discriminatory practices in work environments. - Barriers to access and labor inclusion of people with functional diversity.

2.3. The unknown for inclusive and educational democratization

The strategies and approaches to achieve a more inclusive democracy, which allows greater citizen participation and a more equitable distribution of power, are discussed. There is no good critical and reflective vision about the future of the democratic transformation. Thus, ‘non-systemic’ are all those approaches that aim at reforming the present institutional framework and system of values through a variety of tactics ranging from the conquest of state power to pressures ‘from below’ [16]. By deepening the concept of strategies and tactics that seeks a new change in the social and educational democratic system. In some examples, these approaches may include social movements, popular rebellions, street protests, citizen pressure, and other forms of activism (and artivism) that directly challenge peaceful existing institutions and demanding values.

This antidemocratic context challenges the institutional structures and dominant educational paradigms. They do not support human rights with disabilities that promote a more inclusive, participatory education without arbitrary discrimination. Therefore, ethical principles that require a deep and constant commitment on the part of professional individuals in pedagogical training to transform respect for functional diversity, promote human consciousness, defend social and inclusive justice, and guarantee universal accessibility in all areas.

Table 4. Characteristics on the bases of accessible pedagogical training

Characteristics	Inclusive Education	Human Rights
Open	Promotion of an educational system that guarantees equal opportunities for the pedagogical training of professionals with disabilities, respecting their functional diversity, and promoting their inclusion in the workplace, both in public and private institutions.	Recognition and protection of the fundamental rights of all people with disabilities, ensuring non-discrimination in all aspects of their professional and educational lives.
Close	Focus on adapting and personalizing pedagogical training to meet the specific needs of professionals with disabilities, ensuring their full participation in working life, by civil, political, social, economic, and cultural rights of all individuals.	Emphasis on the protection of human rights with disabilities, guaranteeing equal opportunities and respect for human dignity both in the public and private workplace.
Public	Guarantee of access to quality pedagogical training for professionals with disabilities, regardless of their origin, gender, sexual orientation, or socioeconomic conditions, to promote their labor integration in public/private institutions and full exercise of their human rights.	Protection of human rights with disabilities in the public and private spheres, ensuring respect for freedom, equality before the law, and human dignity in all spheres of professional and educational life.
Private	Encouragement of the participation of civil society in the promotion of inclusive and equitable pedagogical training for professionals with disabilities, respecting the autonomy of private educational institutions, and guaranteeing the protection of their human rights in the work and educational environment.	Safeguarding human rights in the private sphere, ensuring the protection of privacy, property, and individual freedom of professionals with disabilities in all aspects of their existence.

However, it is possible to rethink a version of the previous paragraph with the inclusive education and human rights with disabilities topics. Table 4 compares various characteristics of inclusive education and human rights along with the constitutional bases of inclusive democracy.

This reformulation without specifically mentioning students with functional diversity, focuses on professionals with disabilities and their pedagogical training for job accessibility in both public and private institutions (schools, universities, companies, centers, and others), guided by the constitutional principles of inclusive education policy and democracy.

3. Final considerations

The discussion has tried to argue that human rights with disabilities and inclusive democracy do not always maintain a symbolic relationship. Although it is not necessary to create a new educational policy, but rather to transform educational participation and the protection of all professionals with functional diversity through the constitutional bases to recognize inclusive democratization. Furthermore, there is no broad recognition to support and legitimize the defense of the rights to job accessibility in different professional fields, both public and private institutions for all-inclusive teachers and non-teachers, including professional women with disabilities.

Human rights with disabilities and inclusive democracy are at least questionable to ensure inclusive democratic education. It is hard to deepen the values of respect and the obligation of the State to be inclusive. For example, the vision of Mahatma Gandhi and Martin Luther King Jr. on the different thoughts of liberal and inclusive democracy of non-violence and peaceful; therefore, the powerful new instruments for social change and building a better world for everyone. Likewise, inclusive education through accessible pedagogical training makes it possible to transmit a good dialogue to support and humanize the recognition of the constitutional bases, depending on the necessary demands regarding multiculturalism and social and economic well-being through the universal educational system—from preschool to higher education—to improve job accessibility in different professional fields.

Inclusive democracy discusses the social-professional gap with disabilities through the democratic educational system, both schools and universities, to challenge discrimination in the workplace. However, there is a situation to understand human nature, such as high rates of unemployment or underemployment, lower salaries, and non-limited access to opportunities for professional development and adaptation. Therefore, the disadvantage of those barriers in democratic participation is to recover the benefit for all citizens with disabilities, guaranteeing the new instruments of the legal system and social norm.

Finally, inclusive democracy also concludes the respect for human rights with disabilities, the protection of individual freedoms of inclusive professionals, and the promotion of gender equality and global diversity; that is, it only seeks to eliminate barriers and discrimination that may exclude certain groups from educational participation to strengthen the legitimacy and effectiveness of democratic institutions, just like the new, more just, inclusive, and participatory social construction within the constitutional bases of politics.

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