Inclusive Education
Where there are few resources

By Sue Stubbs
Edited by Ingrid Lewis
Updated and revised version
September 2008

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Part 2: Opportunities and challenges: Case studies and examples

Acknowledgements

Acronyms and abbreviations

ADEA: Association for the Development of Education in Africa

CBR: Community-based rehabilitation

CEDAW: Convention on the Elimination of All Forms of Discrimination Against Women

CRPD: Convention on the Rights of Persons with Disabilities

DIET: District Institutes of Education and Training (India)

ECCE: Early Childhood Care and Education

EENET: Enabling Education Network

EFA: Education for All

HIV/AIDS: Human immunodeficiency virus / acquired immunodeficiency syndrome

IDDC: International Disability and Development Consortium

ILO: International Labour Organisation

NGO: Non-governmental organisation

OECD: Organisation for Economic Co-operation and Development

PLA: Participatory learning and action

PRA: Participatory rural appraisal

UN: United Nations

UNCRC: United Nations Convention on the Rights of the Child

UNESCO: United Nations Education, Scientific and Cultural Organisation

UNICEF: United Nations Children's Fund

Explanation of terms

North and South
The terms 'North' and 'South' are used instead of 'developed' and 'developing' to refer to the broad global differences in economic and political power. 'Countries of the North' refers to the economically richer countries (e.g. Western Europe, North America, Australia/New Zealand, members of the G8, and many OECD countries). These more neutral terms are used because the terms 'developing' and 'under-developed' are derogatory; they ignore the high levels of cultural richness and development existing in poorer countries.

The 'South' refers to countries in Asia, Africa, the Middle East , Eastern Europe, and Central and South America that are substantially economically poorer. However, it is also recognised that poverty exists within all countries, and so the meaning is not strictly geographical. These terms are a generalisation, because in reality there is a vast diversity of culture and context globally. Nevertheless, there is a major imbalance of power and economic resources in the world, which needs to be acknowledged.

Inclusive education
Inclusive education refers to a wide range of strategies, activities and processes that seek to make a reality of the universal right to quality, relevant and appropriate education.

- It acknowledges that learning begins at birth and continues throughout life, and includes learning in the home, the community, and in formal, informal and non-formal situations.

- It is a dynamic process which is constantly evolving according to the culture and context.

- It seeks to enable communities, systems and structures to combat discrimination, celebrate diversity, promote participation and overcome barriers to learning and participation for all people.

- All differences according to age, gender, ethnicity, language, health status, economic status, religion, disability, life-style and other forms of difference are acknowledged and respected.

- It is part of a wider strategy promoting inclusive development, with the goal of creating a world where there is peace, tolerance, sustainable use of resources and social justice; where the basic needs and rights of all are met.

- It is about changing the system to fit the student, not changing the student to fit the system. It locates the 'problem' of exclusion firmly within the system, not the person or their characteristics.

Persons with disabilities
The term 'persons with disabilities' is used instead of 'disabled people'. Disability is an area where language is subject to debate and change. Although the term 'person with disabilities' is used in this book it is not the choice of the author, she would have preferred to use 'disabled people' which is widely used in the UK, but the editorial team chose to use 'persons with disabilities' as it follows the language of the UN Convention on the Rights of Persons with Disabilities.

Preface

Aim, scope and perspective of this revised book

There is an ever-increasing amount of literature on inclusive education – a recent Internet search revealed over 12 million results. Most still relates to Northern countries, although the literature on inclusive education in the South is growing. It can take time to sort through this information and make sense of it, particularly for readers seeking to gain an initial understanding of key concepts. Inclusive Education: Where there are few resources aims to help these readers in the following ways:

Aim

This book aims to provide a background and critical overview of key issues, concepts and strategies in relation to inclusive education, that are relevant to situations where economic resources and access to information is limited.

Level

It is for readers who are receptive to the idea of inclusive education, but want a more in-depth understanding of its history and current context – what it is, how it can be planned for, what problems/opportunities to look out for, and where to go for further information. It is not a training manual and will not provide detailed information on classroom methodology.

Scope

In this book, inclusive education is understood as a process towards creating a system of education that meets the needs of all, recognising that many different groups are currently excluded. However, inclusive education has historically dealt primarily with children with disabilities, and the need to focus on these learners continues to be highlighted here, as they remain extremely vulnerable to exclusion. This book views inclusive education as encompassing all forms of learning, from birth throughout life; and formal, non-formal, informal and alternative approaches.

Perspective

Many opinions exist as to the meaning of inclusive education and how it can be applied in practice. No single definition or explanation is agreed upon by everyone. This book gives an overview of the main debates and different opinions, but ultimately presents the conclusions and perspective of the author.

Revised edition

Many readers found the 2002 edition useful, so this edition is an updated and expanded version, rather than a radical re-write. It offers more examples and references to inclusive education in its broadest sense – beyond disability, beyond formal schooling, and beyond childhood. It aims to encourage a spirit of enquiry and critical thinking, by questioning common assumptions, and highlighting pertinent topics and debates that may not be so popular. It now includes information on the UN Convention on the Rights of Persons with Disabilities, and Education for All monitoring reports. Finding examples of inclusive education beyond disability has remained a challenge, so readers are encouraged to help fill any gaps by sharing articles, information and examples with the Enabling Education Network (EENET) and the Atlas Alliance. I hope this

revised edition offers food for thought and further debate. The issues at the heart of inclusive education are as vast and complex as ever – in some ways this book may raise more questions than it answers. I hope so. Happy reading!

Executive summary

Context and origins of inclusive education (chapters 1 and 2)

Education as a right for all children has been enshrined in international instruments since the 1948 Universal Declaration of Human Rights. The Education for All movement and subsequent instruments have pointed out that particular groups are especially vulnerable to exclusion. Some instruments highlight the particular rights of groups such as women, indigenous peoples and people with disabilities. The right to be educated within the mainstream system, and not to be discriminated against, is highlighted in more detailed instruments such as the Jomtien Declaration, and the UN Convention on the Rights of the Child.

However, the right to education does not automatically imply inclusion. The right to inclusive education was initially clearly stated in the Salamanca Statement and Framework for Action which emphasised that schools need to change and adapt. The UN Convention on the Rights of Persons with Disabilities established inclusive education as a legal right. The importance of proper resourcing for inclusion is highlighted in the UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities and other disability documents. There is still a long way to go before Education for All becomes a reality, and it will not work unless there is more grassroots participation and effective allocation of resources. Poverty alleviation is a priority along with other Millennium Development Goals. Education for All, and therefore inclusive education, are development issues that will not progress unless simultaneous measures are taken to reduce poverty.

Inclusive education has diverse origins and influences, which include: communities; activists and advocates; professional-based movements (quality education, school improvement, school effectiveness, special needs); international governmental and non-governmental agencies; and he realities of the world situation and practical experience. Some influences are stronger than others. All have a contribution to make, though they rarely work together. Grassroots perspectives always need to be sought, but community and activist voices are often insufficiently listened to. Inclusive education is not new; indigenous communities tended to be more inclusive before the colonial era.

Understanding inclusive education (chapter 3)

Debates about the definition of inclusive education are important. There are many different understandings and interpretations which can affect whether or not outcomes are successful and sustainable. The key issue is that inclusive education is based on a rights and social model; the system should adapt to the child, not the child to the system. The 'twin-track' approach is also important, focusing both on changing the system and supporting learners who are vulnerable to exclusion. A rights-based framework can be useful for pulling together key components of quality education for all, but also has its challenges and tensions.

There is still confusion about terms such as special, integrated and inclusive education, main-streaming and small units. These terms have different underlying values and beliefs, and thus different consequences in practice. Chapter 3 addresses common misunderstandings.

Lessons learned from poorer countries in the South emphasise that inclusive education is not

just about schools; it is much broader, encompassing a wide range of community initiatives and alternatives to formal schooling, from birth throughout life. It can be seen as a movement that upholds key values, beliefs and principles in relation to children, the essence of education, diversity and discrimination, participatory processes, and resources. Many of these challenge the status quo, but are necessary if society and development as a whole are to become inclusive, and benefit all citizens. Inclusive education is an evolving concept. In the past it has focused on learners' characteristics or the location of learning, but is now moving towards concepts of participation and power.

Putting ideas into practice (chapter 4)

Putting inclusive education into practice is often thought to be just about introducing specific techniques and methods to enable individual children to learn. These methods have their place and can provoke a deeper debate about inclusive education. But on their own, they will not lead to appropriate, sustainable inclusive education programmes. Three key 'ingredients' are proposed for developing inclusive education that can adapt, grow and survive in a range of contexts:

1. a strong framework – the skeleton (values, beliefs, principles and indicators of success)

2. implementation within the local context and culture – the flesh (taking account of the practical situation, resource use, and cultural factors)

3. on-going participation and self-critical reflection – the life-blood (who should be involved, how, what and when).

Together these three ingredients can produce a strong, locally appropriate, flexible and sustainable education system that includes all children. There are many approaches and tools that can help in implementing inclusive education. Examples are given in Section 4.5, including: analysing barriers and opportunities; child-friendly checklists; image-based and action research; and the 'gender lens'.

Opportunities and challenges, case studies and examples (chapters 5 to 12)

Chapter 5 presents a wide range of examples and more in-depth discussion on key issues. Policy and resources can be seen as the 'bones and the flesh' of inclusive education, and examples of overcoming barriers in these areas are given. Creating ownership and changing attitudes is the life-blood of an inclusive education programme, and it is important to understand how to combat the 'cycle of oppression'. Participatory methodology is extremely useful in promoting sustainable inclusive education. A range of examples is presented about: groups vulnerable to exclusion; people making a difference; places providing challenges; and life stages, forms and locations of education. Examples feature groups, apart from people with disabilities, who are vulnerable to exclusion. Early childhood care and education, lifelong learning and alternatives to formal schooling are also illustrated. The concluding chapter assesses how this book has responded to questions raised in the Introduction, and what gaps remain.

Introduction

Inclusive education is increasingly promoted and supported, not just by a few passionate individuals and groups, but by UN agencies and governments globally. Yet confusion, misunderstandings and differences of opinion remain, leaving many unanswered questions about theory and practice:

- Is inclusion a priority in education?

- Is inclusion really about all marginalised/vulnerable/excluded groups, or is it mainly about students with disabilities and addressing 'special' needs?

- Is inclusive education an invention from the North being imposed on the rest of the world?

- In what ways is inclusion linked to key challenges facing education, such as drop-out rates, quality of education, enrolment of girls, rigid curriculum and lack of resources?

- Does inclusive education really mean educating all children from a given community in the same school building?

- Is inclusive education the same as inclusive schooling?

- What is the difference between inclusive education, integrated education and special education?

- Is inclusion really appropriate for everyone? How about children with severe or multiple disabilities, and those who are deaf or deafblind?

- Is there a 'right' way to do inclusive education? Is there a clear plan we can follow?

- Is inclusive education practical, particularly in countries with few resources and many challenges?

- Isn't inclusive education expensive? What does it cost? Can poor countries afford it?

- If inclusive education focuses on changing the system, rather than focusing on individuals, won't really vulnerable students and groups still be excluded and forgotten?

- Is inclusive education still a useful concept? Isn't it covered by other concepts such as 'quality education', 'Education for All', and 'rights-based education'? What are the differences?

- Can 'anti-inclusion' attitudes and behaviours be challenged and changed?

- There are so many educational initiatives and priorities – how important and relevant is inclusive education?

- Schools are already overloaded and facing pressure to achieve targets – doesn't inclusion make things worse?

It is healthy for such questions and challenges to arise. They help to keep all stakeholders focused on finding ways to effectively, appropriately and resourcefully educate all citizens. The following chapters contribute to these debates.

In Chapter 1, inclusive education is examined within the context of international instruments, the Education for All (EFA) movement, and development generally. Issues and important state-

ments relating to different marginalised and discriminated against groups are highlighted. This provides a rights-based context for further discussion on inclusive education.

Chapter 2 moves from paper to practice, to look at where inclusive education has come from. The role of the grassroots – communities and activists – is highlighted, as are the professional and organisational influences and origins. North and South perspectives are explored.

Chapter 3 discusses different definitions and explores key concepts and approaches. It clarifies common confusion between terms such as special, integrated and inclusive education, and explores the evolving debates around inclusive education, in its broadest understanding.

Chapter 4 offers guidance on how to facilitate inclusive education by suggesting 'key ingredients' that are needed in order to plan a successful and sustainable initiative. Examples of approaches, tools and frameworks are given.

Chapters 5 to 11 offer a wide range of examples and case studies, and explores some key issues in more depth, such as creating ownership and changing attitudes. Chapter 12 assesses the extent to which this book has responded to the list of questions posed above. Finally, the annexes and resource section provide material for further reading and practical use.

The following diagrams provide a quick overview of the particular understanding of inclusive education that underpins this book. They show the difference between an individual model and a social model approach to education.

Individual/medical/charity model:
the problem is located in the individual (integrated education, special education or exclusion)

Does not respond, cannot learn

Has special needs

Speaks the wrong language

Needs special environment

Needs special equipment

Student as problem

Is different from 'normal' children

Cannot get to school

Is too old/ young

Cannot 'cope'

Is too sick / poor / lives too far away

Has no need to learn (girls, young women)
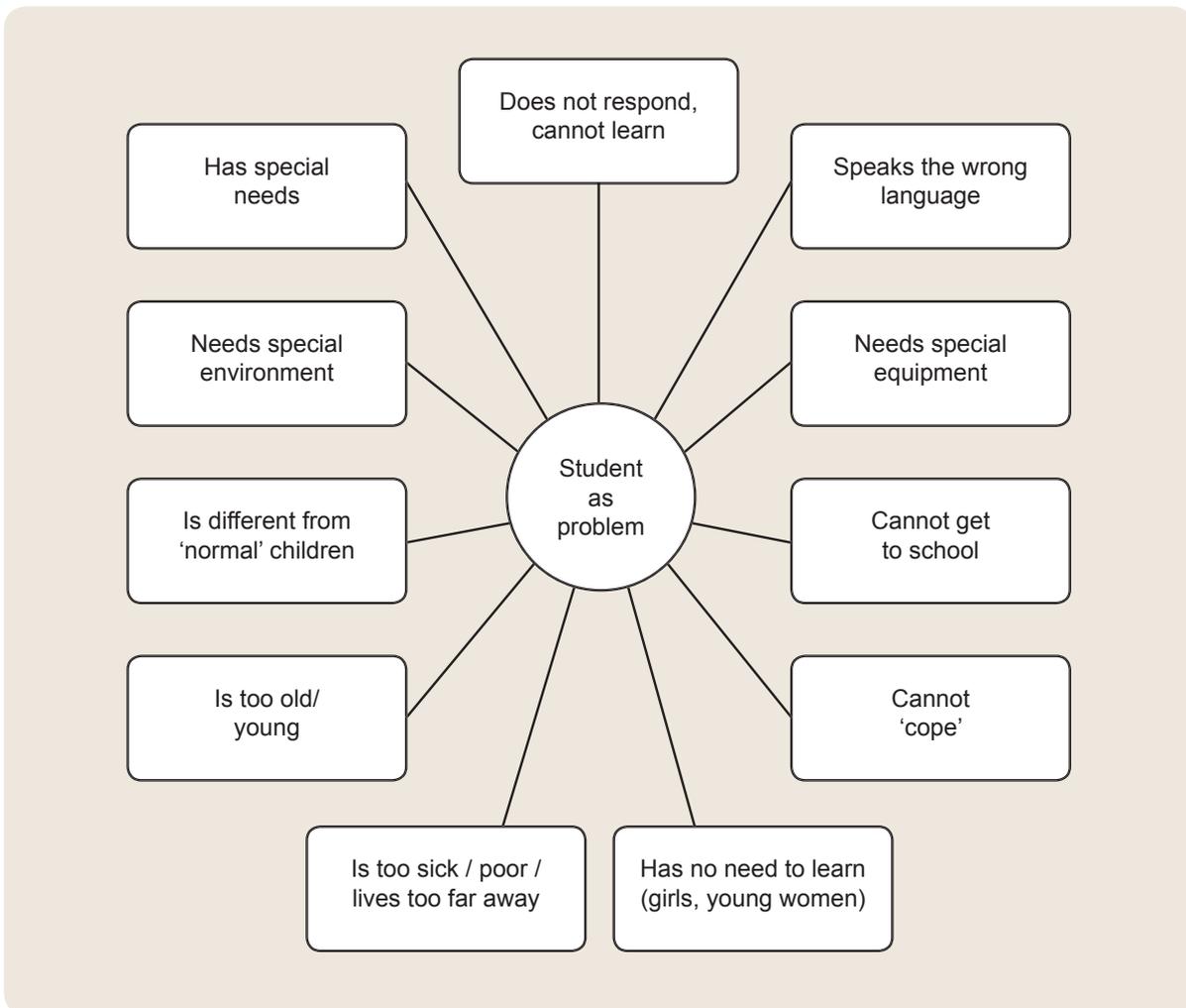
Figure 1: The individual model

Solutions: Fix or fail the child
They can only receive education if:

- they can cope with other children (not be put off by teasing, bullying)
- they have special equipment
- they have one-to-one support
- they have a special teacher
- they can follow the curriculum
- they have a special environment
- they are taught with special techniques to meet their special needs
- we have extra resources for their 'special' needs
- they can get to school and communicate properly
- they are separated out because they are different
- they are the 'right' age
- they speak the national language.

Social model:
the problem and solutions are located in the society and education system
(inclusive education – education for all)

Education system as problem: Rigid, exclusive system

- No early childhood education provision, no provision for older learners
- Rigid methods, rigid curriculum
- Prejudice and discrimination against particular individuals or groups
- Inaccessible and unwelcoming environments
- Lack of safety, hygiene and privacy in environment and sanitation facilities
- Teachers unsupported, schools unsupported
- Lack of, or poor quality, training for teachers
- Failure to learn seen as the child's problem. Many drop-outs and repeaters
- Local resources not used. Lack of appropriate teaching aids and equipment
- Families and communities not involved
- Negative stereotypes of girls/women, and other marginalised groups
- Local languages not allowed or encouraged
- Lack of overall education strategy in the community – no links between different forms of education

Figure 2: The social model

Solutions: Development of an inclusive education system
- collaboration between all stakeholders to develop strategy from birth throughout life
- collaboration between different forms of education – formal, non-formal, alternative
- community centres of learning meet actual needs of the whole community
- listen to and involve all learners and marginalised groups in planning and implementing
- identify, unlock and use resources in the community
- produce aids and equipment from local low-cost materials

- allocate resources to support the learning of all students
- listen to teachers, offer support, promote team teaching, offer relevant practical training
- make environments accessible, safe and welcoming
- develop and implement policy to respond to diversity and combat discrimination
- develop child-to-child and peer tutoring approaches
- create links with community organisations and programmes: women's groups, organisations of/for people with disabilities, minority ethnic groups, parents associations
- develop whole school approach – joint responsibility and problem-solving.

Part 1
Why, where, what and how?
An overview of inclusive education

1. Why inclusive education? Setting the scene

1.1. The human rights and development context

Education as a basic human right was enshrined in the 1948 Universal Declaration of Human Rights. It is also "crucial to tackling global poverty, improving health…and enabling people to play a full, active part in their communities"[1] Inclusive education is, very simply, a statement of everyone's fundamental right to access education and not be excluded. In practice, many groups of people do not access this right, so key international instruments and development documents have spelled out in more detail what it means to access education rights. (See Annex 1.) Increasingly, it is acknowledged that development cooperation should reflect a human rights framework, and therefore promote education for all in its funding and policy guidelines.[2]

"Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory." The Universal Declaration of Human Rights, 1948, Article 26

Children contribute their views at a school Board of Trustees meeting in Fayoum, Egypt. The President of the Board pays attention (Save the Children UK, Egypt)

Yet "for 72 million children and 774 million adults, that right is violated every day".[3] Those most vulnerable to exclusion from education include: those living in poverty, remote rural environments, slums, and conflict and refugee situations; girls and women; indigenous peoples; migrants; people from minority language groups; working and street children; those affected by HIV/AIDS and other health conditions; people with disabilities – of all ages.

The UN Convention on the Rights of the Child – UNCRC (1989)

The UNCRC (see Annex 2) is the most ratifiedi[4] convention; only USA and Somalia have not signed. It consolidates and goes further

than many previous conventions. Four general principles underpin all other articles, including those on education:

i) non-discrimination (Article 2), making specific mention of children with disabilities

ii) best interests of the child (Article 3)

iii) right to survival and development (Article 6)

iv) respect for the views of the child (Article 12).

The UNCRC breaks new ground by stating that children's views should be taken into account. Previous conventions only acknowledged the rights of parents to choose their children's education. According to the Convention, States should encourage secondary and vocational education, "offer financial assistance in case of need", and make higher education "accessible to all on the basis of capacity" (Article 28). However, the importance of early childhood education is not specifically mentioned. The UNCRC monitoring committee affirms that "All rights are indivisible and interrelated". For instance, while the provision of segregated special education for a child with disabilities may fulfil their right to education, it can violate their rights to non-discrimination, to have their views taken into account, and to remain within their family and community.

1.2. Education for All: The beginnings

In the decades following the Universal Declaration, there was clearly still a large gap between the ideal and the reality of achieving universal education. In the 1980s, progress towards universal education did not just slow down, in many countries it reversed.[5] Education for all was not going to happen automatically.

The World Declaration on Education for All – formulated at the World Conference on

Education for All in Jomtien, Thailand, 1990 – tried to address some of these challenges. Although the term 'inclusion' was not used, several statements show the importance of ensuring that people from marginalised groups have access to education in the mainstream system (see Annex 3).

- Jomtien re-stated that education is a basic right for all people.

- It recognised that particular groups were excluded and stated that "An active commitment must be made to removing educational disparities… groups should not suffer any discrimination in access to learning opportunities..."[6]

- It stated that "Steps need to be taken to provide equal access to education to every category of disabled persons as an integral part of the education system".[7]

- However, it did not clarify what was meant by "integral part", and does not strongly advocate inclusive, as opposed to segregated, education.

- Jomtien stated that learning begins at birth, and promoted early childhood education, plus the need to use a variety of delivery systems, and to involve families and communities.

1.3. Diversity and discrimination in education

Several international instruments focus on the rights of particular groups facing exclusion or discrimination in society (see Annex 1). Each incorporates statements about education. Disability and special educational needs are discussed separately in Section 1.4, as they have a particular association and influence in relation to inclusive education.

The Convention on the Elimination of All Forms of Discrimination against Women – CEDAW (1979)

CEDAW demands that States ensure "the

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elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education" and in particular, "by the revision of textbooks and school programmes and the adaptation of teaching methods".[8]

The issue of stereotyping is relevant to many other excluded groups, for example, indigenous peoples and people with disabilities. CEDAW also highlights that equality should be ensured from pre-school through to adult education, and that equal opportunities and access should be given to sports, physical education, and information on health and family planning.

ILO Convention Concerning Indigenous and Tribal Peoples (1989)

"Education programmes and services for the peoples concerned shall be developed and implemented in co-operation with them... and shall incorporate their histories, their knowledge and technologies, their value systems and their further social, economic and cultural aspirations".[9]

This pioneering convention emphasises the following points that are highly relevant to inclusive education:

- The importance of working with people from marginalised groups is highlighted.

- The curriculum should respect and include their own knowledge, values, skills and culture.

- It states that people from indigenous and tribal groups should be trained in the formulation and implementation of policy, and ultimately take full responsibility for these programmes themselves.[10]

- Children should be taught literacy in their own indigenous language, as well as the national language.[11]

- People should be taught knowledge and skills to promote social inclusion and citizenship.[12]

- Efforts should be made to combat prejudice and to "ensure that history textbooks and other educational materials provide a fair, accurate and informative portrayal of the societies and cultures of these peoples".[13]

1.4. Disability and 'special educational needs'

This book emphasises that inclusive education is about responding to diversity in all its forms and creating an education system to accommodate all. (See Chapter 3 for further discussion on definitions of inclusive education.) However, inclusive education has been, and still is, widely associated with the inclusion of people with disabilities, and with the concept of 'special educational needs'. It can be argued that people with disabilities are the most universally excluded from education. Some agencies estimate that 90 per cent of children with disabilities are not accessing school.[14] While many factors contribute to this exclusion – not least poverty and inaccessibility – prejudice is frequently the root cause. The assumption that people with disabilities are not full human beings, and so are somehow the exception in terms of universal rights, is common.

Disability groups have lobbied to ensure that all human rights instruments specifically mention people with disabilities and emphasise their right to education, whatever the extent or nature of their impairments. But even when this right has been acknowledged, the type and location of education remains hotly debated – should it be through segregated special schools, full inclusion in mainstream schools, or some sort of combination. (See the chapters that follow for further discussion of these debates.)

The 2006 Convention on the Rights of Persons with Disabilities (CRPD) breaks new ground as the first international legally binding instrument to specifically promote inclusive education as a right. Three earlier documents paved the way: the World Programme of Action (1982); the Standard Rules on Equalisation of Opportunities for Persons with Disabilities (1993);and the Salamanca Statement and Framework for Action (1994). (See Annexes 4 and 5 for details.)

The Salamanca Statement and Framework for Action

This expresses some particularly core inclusion concepts:

- Children have a wide diversity of characteristics and needs.

- Difference is normal.

- Schools need to accommodate all children.

- Children with disabilities should attend their neighbourhood school.

- Community participation is essential for inclusion.

- Child-centred pedagogy is central to inclusion.

- Flexible curricula should adapt to children, not vice versa.

- Inclusion needs proper resources and support.

- Inclusion is essential to human dignity and the enjoyment of full human rights.

- Inclusive schools benefit all children because they help create an inclusive society.

- Inclusion improves the efficiency and cost-effectiveness of the education system.

One paragraph in Article 2 provides a particularly eloquent argument for inclusive schools:

"Regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all; moreover, they provide an effective education to the majority of children and improve the efficiency and ultimately the cost-effectiveness of the entire education system."[15]

The Convention on the Rights of Persons with Disabilities

"States Parties shall ensure an inclusive education system at all levels." (Article 24. See Annex 6 for the full text.)

The drafting of the CRPD was a challenging yet inspiring process. Civil society, and people with disabilities in particular, played a central role. The article on education elicited strong and opposing views in line with the special versus inclusive education debate (which will be elaborated on in the following chapters). Yet, in the words of disabled activist and inclusive education campaigner Richard Reiser, "the negotiators succeeded in shifting the position on education from one of a choice between segregated or mainstream education, to the right to attend inclusive primary and secondary schools".[16] By demanding that states ensure an inclusive education system, the onus is clearly placed on the system to become inclusive, rather than on the individual to be included – a shift from a medical model to a social model approach.

Janet Latha, a visually impaired itinerant teacher, reading at home in India (Sight Savers International)

Article 24 – key points

- Children with disabilities can access an inclusive, quality and free primary and secondary education on an equal basis with others in the communities in which they live, and no person with a disability can be excluded from the general education system on the basis of disability.

- People with disabilities should receive the support they need within the general system which should offer "reasonable accommodation" of the individual's requirements: "effective individualised support measures are provided in environments that maximise academic and social development, consistent with the goal of full inclusion".

- States should ensure that disabled people can learn Braille, alternative scripts, augmentative and alternative forms of communication, orientation, mobility training, sign language and have access to peer support and mentoring. The linguistic identity of the deaf community should be promoted.

- For those who are blind, deaf and

deafblind, education must be delivered in environments which maximise academic and social development (allowing the possibility of segregated education).

- Teachers with disabilities and those trained in sign language and/or Braille should be employed, and training of all staff and professionals should incorporate disability awareness.

- People with disabilities should have equal access to lifelong learning (including tertiary and vocational education).

The fact that inclusive education has been formally promoted as a right in a disability convention, rather than a general education or human rights convention, creates a challenge. Some argue this holds back inclusive education from moving beyond its association only with disability. It can be very helpful from the perspective of campaigners for disability rights, but ultimately inclusive education needs to be established as a right within mainstream education and human rights domains.

1.5. Education for All: The reality

The World Education Forum, Dakar, Senegal

This conference was convened in 2000 to present the evaluation[17] of the Decade of Education for All begun at Jomtien – though it was known in advance that the EFA goals had not been realised. Over 117 million children still had no access to school. The Dakar conference was heavily criticised by international non-governmental organisations (NGOs) for being donor-led and simply shifting the deadline for the EFA goals from 2000 to 2015. (See Annex 7 for more details and a critique.) The term 'inclusive' was used at Dakar. Governments and other agencies pledged themselves to:

> "Create safe, healthy, inclusive and equitably resourced educational environments conducive to excellence in learning with clearly defined levels of achievement for all."[18]

The Dakar Framework for Action also states:

> "…In order to attract and retain children from marginalized and excluded groups, education systems should respond flexibly… Education systems must be inclusive, actively seeking out children who are not enrolled, and responding flexibly to the circumstances and needs of all learners."[19]

Six goals for meeting the learning needs of all children, youth and adults by 2015 were also developed at Dakar:

1. expand early childhood care and education

2. provide free and compulsory primary education for all

3. promote learning and life skills for young people and adults

4. increase adult literacy by 50 per cent

5. achieve gender parity by 2005, gender equality by 2015

6. improve the quality of education.

Education for All Global Monitoring Reports

Regular, comprehensive reports have been produced since 2002. Some have focused on general progress across all six EFA goals, others on specific issues like gender, quality, literacy, and early childhood care and education. The 2008 report, Education for All by the Year 2015: Will we make it? outlines progress made and challenges still remaining. Despite

overall increases in primary school enrolment and some improvements in gender parity,[20] major challenges are still highlighted:

- Early childhood care and education programmes are not prioritised nor reaching the poorest and most disadvantaged children.

- There are large differences between the types of populations who participate in primary education. Children from poor, slum, indigenous and disabled populations are systematically disadvantaged. Non-formal education was highlighted as the main route to learning for many such groups.

- In poorer countries, adult literacy increased slightly, but 23 per cent of adults (mostly women) are still illiterate.

- Gender equality has not been achieved. Sexual violence, unsafe and unsanitary environments, stereotyping and prejudice within school text books and environments continue to alienate girls and women.

- Very poor school infrastructure, and a global teacher shortage continue.

The report states that, as an international priority, "policies must focus on inclusion, literacy, quality, capacity development and finance".[21]

1.6. Poverty reduction and development

Outdoor classroom, Mkuranga, Tanzania
(Silje Handeland, NFU)

The Dakar Framework for Action highlights that without accelerated progress towards EFA, nationally and internationally agreed targets for poverty reduction will be missed, and inequalities between countries and within societies will widen. It also stresses the importance of education for sustainable development.

The Millennium Development Goals[22] consist of eight development goals to be achieved by 2015. To some degree, education is relevant to all the goals:

1. halve extreme poverty and hunger

2. achieve universal primary education

3. empower women and promote equality between men and women

4. reduce under-five mortality by two-thirds

5. reduce maternal mortality by three-quarters

6. reverse the spread of diseases, especially HIV/AIDS and malaria

7. ensure environmental sustainability

8. create a global partnership for development.

Education is widely agreed to be an essential component of poverty alleviation. However, the relationship is complex, and simply putting children into schools does not solve the growing problems of poverty, inequitable resource distribution, and the gross inequality and injustice that exists on a global scale.

> "The richest 1% of adults alone owned 40% of global assets in the year 2000, and ...the richest 10% of adults owned 85% of the world total. 50% of the global adult population owned barely 1% of global wealth."[23]

Studies demonstrate the crucial development benefits of education: women's literacy and education, for example, has been widely shown to improve the health and survival chances of both mothers and their children. Education is also essential to enable the global community to be more environmentally responsible.

The EFA assessments and reports demonstrate clearly that the poorest, most marginalised and most discriminated against groups continue to 'slip through the net'. They have less access to education provision and face poor quality, rigid, inflexible and irrelevant education systems that prevent learning. National plans and global reports, therefore, increasingly mention vulnerable groups and the importance of 'reaching the unreached'. Inclusive education offers a strategy for promoting effective universal education because it is about creating schools that respond to the diverse needs of children and communities. It is about both access and quality, which means that it should be relevant, effective and affordable.

2. Where does inclusive education come from and where is it going?

2.1. Origins and influences

The previous chapter focused on how inclusive education is reflected 'on paper' in international human rights and development documents. This chapter gives an overview of the development of inclusive education in practice – how we reached the current situation; what inclusive education means in its broadest sense; and where it is heading.

Inclusive education is the result of many different influences:

i) Communities: refers to pre-colonial and indigenous approaches to education, and community-based programmes.

ii) Activists and advocates: refers to the combined voices of primary stakeholders – representatives of groups of learners often excluded and marginalised from education (e.g. disabled activists; parents advocating for their children; child rights advocates; and those advocating for women/girls and minority ethnic groups).

iii) The quality education and school improvement movement: in both North and South, the issues of quality, access and inclusion are strongly linked, and contribute to the understanding and practice of inclusive education as being the responsibility of education systems and schools.

iv) Special educational needs movement: the concept and practical applications of special needs is problematic in countries of the North and South. However, the 'new thinking' of the special needs movement – as demonstrated in the Salamanca Statement – has been a positive influence on inclusive education, enabling schools and systems to really respond to a wide range of diversity.

v) International agencies: the UN is a major influence on the development of inclusive education policy and practice. Major donors have formed a partnership – the Fast Track Initiative – to speed progress towards the EFA goals.

vi) NGOs, movements, networks and campaigns: a wide range of civil society initiatives, such as the Global Campaign for Education, seek to bring policy and practice together and involve all stakeholders.

Reality on the ground is a constant source of learning and challenge, for instance:

a) The world situation – presents challenges such as the spread of HIV/AIDS, political instability, trends in resource distribution, diversity of population, and social inclusion.

b) Practical experiences in education – provide lessons learned from failure and success in mainstream, special and inclusive education. Practical demonstrations of successful inclusive education in different cultures and contexts are a strong influence on its development.

Lessons of experiences in different cultures and contexts

Activists and advocates: gender, disability, ethnicity

Community initiatives and communitybased programmes

Promoting quality and school improvement

Inclusive education

Special educational needs

International government agencies: UN, donors

World situation and global issues; realities in South and North

NGOs, networks, movements and campaigns

Education for All Movement

Figure 3: Influences on the development of inclusive education

2.1.1. Communities[24]

Indigenous, customary education and casual integration

(Gideon Mendel, Leonard Cheshire Disability)

Inclusive education is not a new idea. Communities have practised inclusion for centuries. It is important to acknowledge and build on this wherever possible, so that inclusion becomes sustainable, with community ownership and involvement. "Indigenous education in Africa was, and is, inclusive,"[25] reflecting many of the principles in today's vision of quality, inclusive education for all: [26]

- based on strong family ties, the value of the individual, coexistence and survival

- used flexible formats and locations, responding to individual learning needs; used any convenient physical or social space and all community members as resources

- had relevant and functional content and methods, such as: cooperative and colla borative learning, child-to-child, peer tutoring, learning-by-doing and apprentice-ship in real life.

Joseph Kisanji describes his personal experi-ence of growing up in Africa as a child with visual impairment:

"I learned the history and complex struc-tures of the language (my mother tongue) of my community through my grand-parents' and other adults' narrations, ridd-les and use of proverbs, beside the evening fire. Throughout the waking hours, whether groups of people were tilling the land..., planting, harvesting, celebrating different occasions, listening to stories or participating during fireplace sessions and moonlit plays and dances, we (the children) and the adults, whatever our status, 'learned by doing'… it was great fun herding cattle in the bush, ma-king snares for small animals, practising wrestling and complex dances, swimming, gathering wild fruits, cooking, milking, naming and counting our herds: hearing, visually, physically and intellectually impaired young people in the community I grew up with underwent this kind of education."

Community-based rehabilitation

Community-based rehabilitation (CBR) is a strategy formally developed by UN agencies in the 1980s. It aims to enhance and use existing knowledge, skills and resources in the com-munity. Its focus is the inclusion of people with disabilities, but ideally it is a community strategy that promotes inclusion for all.

- The contributions of rights-based CBR to inclusive education in the community are:

- It raises awareness in the community about human rights and the social model approach, and helps promote positive attitudes and combat prejudice and discrimination.

- Families are supported and the home becomes a learning environment.

- Children with disabilities are fully suppor ted with essential aids/equipment and appropriate therapies to improve functioning.

- CBR workers help to link all stakeholders – organisations of/for people with disabilities, family and community members and the school – to overcome barriers and support inclusion, and to link health, education and other sectors.

- It can build alliances with representatives of other marginalised and excluded groups to promote inclusion.

- Transitions between early childhood, primary education, further education and employment can be supported.

- There is a focus on existing educational provision of all types and for all life stages, and on working together to make this fully inclusive for all community members.

Weaknesses of an 'individual model' approach, typical of early CBR programmes:

- The focus is on the individual child, not the education system, limiting the scale of impact.

- Success can depend on the goodwill of one or more teachers; if they leave, inclusion stops.

- Children with more severe disabilities are perceived as 'not ready' for inclusion (the child is viewed as the problem).

- If the child is bullied or struggling in the classroom, it is seen as the child's problem (their inability to cope) rather than a problem of the teacher and environment (the system).

- Teachers do not necessarily learn how to develop child-focused methodology.

- This approach promotes the integration of individual children, but not a fully inclusive education system.

Other community initiatives
Many educational programmes focusing on enabling otherwise excluded or marginalised groups to access education are operating in communities. These may be inspired by the philosophies of Paulo Freire[27] and Gandhi[28] among others, and have often been proposed as a way of combating the negative impact of colonialism. Such programmes may arise in response to the needs of groups who are excluded from more formal or state-initiated education, and can really promote participation. Not surprisingly, therefore, they have often pioneered creative approaches to quality, inclusive education in the community.

2.1.2. Activists and advocates

Child rights[29]
Child rights advocacy increasingly promotes inclusion and the prevention of discrimination within the education system. Many groups are receiving attention, including girls, working children, street children, and children from ethnic or linguistic minority groups. Campaigns are often country-specific, responding to those issues within their relevant contexts. In recent years, the Global Campaign for Education (see Section 2.1.5) has brought many such issues under the same umbrella of eliminating discrimination and promoting education for all.

Race and education
The struggles and successful outcomes against apartheid in South Africa and segregation in the USA were huge milestones in the move towards achieving inclusive education for all. In 1954, the USA Supreme Court outlawed segregation and made equal opportunity and integrated education the law. African Americans had campaigned since at least the 1930s for this right, so they can be perceived as pioneers of inclusive education.

Women's literacy in Nigeria (Girl Child Empowerment Nigeria)

Disabled activists campaigning in India. (Jens-Munch Lund Nielsen, Disabled Peoples Organizations Denmark)

Women's literacy

For decades, women's literacy has been re-cognised as a key to eliminating poverty and promoting development. Numerous women's literacy programmes have found innovative ways of enabling women to access basic edu-cation at different stages in their lives, and alongside their many roles and responsibilities. These have contributed to a range of flexible and creative approaches to lifelong learning – an important aspect of inclusive education.

The disability civil rights movement

Though still a relatively young civil rights movement, organisations of/for people with disabilities in countries of the South and North have become increasingly organised and vocal. Many of the movement's leaders either acquired their impairment later in life, or had benefited from elite special education provision. The disability movement as a whole contains opposing views about inclusive edu-cation. The CRPD shifted the debate in favour of inclusion (see Section 1.4. and Annex 6) – many people with disabilities and their organisations are clearly strong advocates of inclusive education.

Disabled activists' contributions to inclusive education

- raising awareness on the rights of people with disabilities and demanding inclusive education as a right

- insisting that sufficient and appropriate support and resources are needed for inclusion

- advocating for accessible environments, and access to the curriculum through alternative and augmentative forms of communication: Braille, sign language, alternative scripts, etc

- acting as role models and advocating for the participation of people with disabilities in education at all levels, e.g. as teachers, managers, policy-makers

- raising awareness on the situation of deaf people as a linguistic community; making a strong case for deaf adults and people who know sign language to be teachers of deaf children.

There are, however, weaknesses and challen-ges in the disability movement's influence on inclusive education. Debates within the move-ment still perceive inclusive education to be a disability issue, rather than a characteristic that should define quality education for all. The fact that inclusive education is now enshrined as a right within a disability convention is

good, but could simply reinforce this perception. Objections to inclusive education tend to be based on a narrow interpretation that focuses on inserting children into an existing rigid system, without providing equal access to learning or proper resources and support. Often, inclusive education is equated simply with inclusive schooling, rather than with inclusive education systems.

Parents organisations

In countries of the South, parents are often caught in a cycle of poverty, isolation and caring that leaves very little time for organisation. However, recent years have seen an increase in powerful parents organisations fighting for their children's right to be educated in their own communities and local schools. Family Action for Inclusion in Education,[30] published by EENET, provides examples of parents and families – from poor communities in Banglades South Africa, Lesotho and Nepal – who come together to support each other, lobby and promote inclusion for their children and themselves. Deaf Child Worldwide worked with EENET to produce Family Friendly. This collection of stories – written by parents organisations and individual mothers and fathers of deaf children in the South – shows how parents have worked hard to enable their deaf children to be included in local schools and communities.[31]

2.1.3. Quality education and school improvement – a global movement

Inclusive education: a product of two educational movements

Inclusive schooling policy and practice, to a large extent, stems from two strong educational movements:

(i) School improvement (linked to concepts of 'effective schools' and 'quality education')

What happens in schools should be useful, relevant to the community, effective and appropriate – that is, it should be quality education (one of the EFA goals outlined in Section 1.5). If students, or particular groups or individuals, fail to learn, drop-out, repeat classes, learn things that are useless or irrelevant, are abused or unhappy, then the system is failing. This clearly demonstrates that inclusion is about more than just access.

(ii) Special needs education

The concept of special educational needs was originally intended to be broad and to refer to a wide range of difficulties that all types of learners might experience. In practice, it has often had a narrower focus, but still has been, and can continue to be, a key influence on the development of inclusive education. Both of these movements will be reviewed in the contexts of the South and the North.

School and educational improvement in the South

Large numbers of schools offer very poor quality education. Numerous assessments and programmes in recent decades have tried to understand and address this problem in all its dimensions. Problems affecting schools are closely related to poverty, and the long-term underlying causes of global inequality, debt, consequences of colonialism, impact of structural adjustment policies, the huge increase in instability, conflict and displaced populations, and the HIV/AIDS pandemic.

Many ancient civilisations and countries with rich cultures and histories (now termed 'developing' countries) had extensive high quality systems of formal schooling (as well as customary education) which have been wiped out.

In early nineteenth century India, there were "schools in every village" in Bengal, Bihar, around Bombay and Madras. Education of "ordinary people" was more widespread than in Britain at this time. "This widespread and relevant system was maintained through grants of rent free land given to teachers… the British destroyed the system by taking possession of the lands." Illiteracy increased drasti cally under the British rule.[32]

The Asia and Pacific region is undertaking its own EFA mid-decade assessment – entitled Identifying and Reaching the Unreached[33] – focusing on quality and equality in access and participation in achieving the EFA goals. This assessment involves responding to questions about the education system before, during and since colonialism, helping to ensure that 'quality' respects the local culture and tradition, and, in a sense, can reclaim what was best from the pre-colonial heritage.

Numerous guidelines, tools and approaches now exist to help planners and implementers to improve quality within an education system, within schools, and in relation to the inclusion of particular groups.

School and educational improvement in the North

In countries of the North, schools are also failing in their objectives. Growing, often conflicting, pressures result in increased exclusion of pupils, overloaded curricula, stressed teachers and underachieving pupils. The wide diversity of student needs – students from different linguistic and minority ethnic groups and refugee children – as well as growing pressure to include children with different impairments, bring more challenges. Other 'social problems' – such as drug and alcohol abuse, and violence, including gun crime and children bringing weapons to school – are on the increase and affecting ever-younger children.

Schools in the North complain about lack of resources, but this cannot be compared to the conditions of extreme poverty in the South, where lack of resources means lack of access to water, food, shelter, or any teaching and learning materials. Nevertheless the North and South do share some common problems/solutions in relation to exclusion and inclusion, for example:

- quality of teacher training and support

- physical environment – whether it is accessible, safe, welcoming

- curriculum – whether it is overloaded, relevant, flexible

- community and parental involvement

- school leadership, team work and whether there is a 'whole-school approach'

- teaching methodologies – whether they are flexible, creative, learner-centred

- diversity and discrimination – whether different learning needs are responded to, resourced and supported; whether discrimination is combated.

Improving the quality of education in the North has been influenced by two key movements: i) school effectiveness, which is about analysing what makes an effective school; and b) school improvement, which looks at how schools can improve and change. (See Annex 9 for details.)

Problems

Poor teaching: over-strict, poor quality/quantity of training, not responsive to children's needs

Children passive – not encouraged in active learning. Over-crowding. Many are excluded and dropping out

Literacy and basic skills not adequately taught

School not relevant to life in the community – not related to real life challenges

Rigid and inappropriate systems imposed and inherited from colonial times, and donor pressure

Not able to respond to contemporary pressures: conflict, refugee situations, widening gap between rich/poor, HIV/AIDS

Poor quality and lack of opportunities physical infrastructure: buildings, water and sanitation facilities, unsafe and unhealthy environments

Over-loaded, outdated syllabus and curricula

Particular groups and individuals not learning or participating

Promoting quality education and school improvement

Solutions

Invest in training and support of teachers from local communities. Train to become 'reflective practitioners', team workers and child-centred. Support with relevant, locally-based in-service training

Develop strong links between school, homes and communities; use participatory methods. Support civil society groups

Promote child-friendly chools: childcentred methodology and active learning. Involve children in creating solutions. Use child-to-child approaches

Create flexible systems able to adapt to and manage change, with wide support networks. Adapt the system to the child, not the child to the system

Learn from successful non/informal educational processes. Make curricula relevant to community needs, as well as offering wider opportunities

Involve communities, local NGOs and government in improving and creating sufficient infrastructure; making sanitation facilities safe, clean, accessible and private;improving lighting and seating

Respond positively to diversity: gender, disability, linguistic, ethnic, health status, social status

Figure 4: School improvement in the South[34]

2.1.4. Special educational needs[36]

Afsath, who is visually impaired, is supported to use Braille in the local mainstream school (Sight Savers International, India)

The influence of the special needs education movement on inclusion

Many pioneers and champions of inclusion were originally ardent supporters of special education. Gradually, they realised the limitations and potential damage of special needs philosophy and practice.

Inclusive practice operates on many levels:

- in relation to the education system as a whole – ensuring that all types of learners and all groups are involved and targeted, at all levels and in different forms of provision

- in relation to schools – creating environments, systems and structures that are flexible and responsive to diversity

- in relation to specific marginalised or excluded groups – offering knowledge, experience and skills to support the learning and full participation of these learners.

The special educational needs movement contributes to inclusion on all these levels by contributing and emphasising:

- knowledge, skills, experience and various technologies, aids and equipment to help learners with a wide range of characteristics and different learning styles, needs and speeds

- creative child-focused teaching, responding to individual learning styles

- a holistic approach to the child, focusing on all areas of functioning

- close links between families and schools, and very active parent involvement.

This enriches the school improvement movement, and enables it to respond to a much wider range of diversity. It is fundamentally about a shift from focusing on characteristics of individual children, to analysing barriers to participation and learning for all types of learners. Ainscow and colleagues refer to this approach as "school improvement with attitude", meaning:

- "The process of increasing the participation of students in, and reducing their exclusion from, the curricula, cultures and communities of local schools;

- Restructuring the cultures, policies and practices of schools so that they respond to the diversity of students in their locality;

- The presence, participation and achievement of all students vulnerable to exclusionary pressures, not only those with impairments or those who are categorised as 'having special educational needs'.

Inclusion is seen as a continuous process." [37]

The specific expertise on enabling children with impairments to access the curriculum or to develop essential basic learning skills was essential in the development of inclusive education for all. In the context of inclusive education, the role of special education professionals shifts from that of teacher to resource person – focusing on removing barriers in the system, not on 'fixing' the individual child.

2.1.5. International agency initiatives, movements, campaigns, networks[38]

The UN's role, flagships and initiatives
UN agencies, particularly UNESCO, play a major role in influencing policy and practice development in education. UNESCO organised the pioneering Salamanca Conference and has continued to produce a variety of publications on all education topics, including special needs and inclusion. Unfortunately, inclusive education is just one of 20 themes that UNESCO is working on – and was originally placed within UNESCO's special needs section – so is still not seen as a cross-cutting characteristic of all education.

The EFA processes and initiatives are making headway with integrating the different lessons of experience and conceptual understandings from different branches of education. The 2008 EFA Global Monitoring Report highlights inclusion – for all different groups – as a priority. UNICEF focuses on EFA from the perspective of child rights, but has not really addressed inclusion. The UN has several initiatives that relate to inclusive education in the development context. These include 'flagships' and the Fast Track Initiative.

Global Campaign for Education
The Campaign was founded in 1999 as a global people's movement to ensure that the EFA goals would be implemented. It promotes grassroots action, e.g. World's

Biggest Lesson, with a focus, in 2008, on quality education and an end to exclusion (on the grounds of disability, gender, conflict, poverty, child labour, adult illiteracy, orphans and vulnerable children, ethnic minorities, and geographical location). It believes that education is the key to poverty alleviation and sustainable human development; a core responsibility of the state that is achievable if governments mobilise political will and resources.

Enabling Education Network
EENET is an information-sharing network founded in 1997 to counteract the dominant North-South flow of information about inclusive education, and promote South-South learning, and South-North information dissemination. Its founding belief is that there are often better examples of inclusive education in economically poorer countries, than in many Northern countries hampered by rigid and bureaucratic systems. EENET follows some clearly defined and radical values, beliefs and principles. Its newsletter – Enabling Education – and website offer the most accessible and comprehensive resource of South-based information on inclusive education.

NGOs and working groups
International NGOs work closely with UN agencies, governments, communities, and the Global Campaign for Education and EENET to promote inclusive education. They include the International Disability and Development Consortium (IDDC) task group; national groups such as the UK inclusive education international NGO group; the Global Partnership on Disability and Development working group (which also includes governmental agencies); and individual agencies with a particular focus on inclusive education, such as Save the Children and Inclusion International. They support creative and pioneering programmes, and contribute to the development of inclusive education by demonstrating promising practice and challenges. Increasingly, the importance of taking inclusive education concepts and experience into mainstream and

large-scale education development initiatives (e.g. Fast Track Initiative and Global Campaign for Education) is being recognised. Such initiatives can then embrace inclusive education as a key to quality EFA, not as a separate specialist programme.

2.2. Reality on the ground

Lessons of experience
Practical demonstrations of successful inclusive education in different cultures and contexts can strongly influence its development. Experience shows that rigid mainstream schools and segregated special schools have failed to promote the rights of children holistically, or to provide a relevant, appropriate and quality education for all children. UNESCO's Salamanca 5 years On[39] warned that special education frequently leads to exclusion:

> "Notwithstanding the best intentions, it is conceded that all too often the result [of special programmes, specialised institutions, special educators] has been exclusion; differentiation becoming a form of discrimination, leaving children with special needs outside the mainstream of school life and later, as adults, outside community social and cultural life in general."

In poorer countries, segregated special schools are simply not economically viable as an approach to meet the needs of children with disabilities. Inclusion has often been perceived initially as the 'cheap' option, but then realised to be the better option. Rather than focusing on the failure of the old systems, it is more positive to examine the ever increasing number of successful examples in a range of cultures and contexts. These are visible examples of how resource, attitude and institutional barriers to inclusion can be overcome; how the impossible becomes possible. Many examples are given in Chapter 5.

The world situation
All of the above influences and initiatives are affected by large-scale global conditions and changes. These include: environmental and climate conditions, population trends, pandemics such as HIV/AIDS, political instability, conflict situations, and the on-going injustice and inequality of resource distribution. In many contexts, the gaps and inequalities are increasing. The development of quality, inclusive education in communities can help build a new generation of people who respect and celebrate difference and can advocate for social inclusion and human rights of all.

2.3. Summary of factors influencing the development of inclusive education
The factors discussed in this chapter combine to influence the development of inclusive education, but they rarely work together, and some voices are much louder than others. The voices and perspectives of communities, primary stakeholders and activists need to be pro-actively sought out and listened to. There is a danger that UN perspectives, documents and initiatives can dominate and be accepted uncritically. However useful they may be, it is always important to question basic assumptions and viewpoints. The following table summarises strengths and challenges of the various influencing factors:

Influence	Strength	Challenge
Communities: indigenous/customary education	- relevant, practical, affordable - values local culture - promotes community solidarity and involvement	- lack of specific knowledge, skills and resources to really support all learners - voices/perspectives not heard
Community-based education and non-formal/informal initiatives	- promotes strong links between communities, families and learners - flexible and sustainable - uses local resources	- does not change the system on its own, but is essential for effective top-down systematic change
Activists and advocates	- ensures inclusion of particular groups - promotes proper resourcing and support for particular groups - promotes participation of key stakeholders combats discrimination	- groups fight for individual rights of their impairment group/child – limited focus on long-term system change - objections to inclusion arise based on narrow definitions of inclusive education
Quality education and school improvement	- focuses on changing the system to respond to diversity - aims to remove barriers to learning and participation for all	- can still ignore specific needs of particular groups - danger of expecting schools to be too much and do too much
Special educational needs movement	- reformed movement spearheaded inclusive education - specific skills and methodologies to enable children with impairments to access education	- many special education professionals still promote segregation and feel threatened by inclusion - inclusive education still perceived in a narrow sense

Influence	Strength	Challenge
International government agencies	- capacity for huge influence globally - vast production and dissemination of publications and resource materials	- overload of initiatives and documents, not necessarily bringing about real change in practice - danger of top-down imposition of policy and practice
NGOs, movements, networks and campaigns	- large-scale sharing and transfer of information, resources, ideas - links between practice and policy, and all different types of agencies	- accountability - large numbers of agencies, networks and campaigns – danger of duplication or lack of effectiveness - competition, funding
Examples of successful inclusion	- demonstrating that inclusive education can happen in a wide range of contexts and cultures, and that barriers can be overcome	- inclusive education is very context-specific, and work needs to be on-going to extract key lessons/guidelines from these specific examples

3. What is inclusive education really about? Concepts and approaches

Chapter 1 showed how the inclusive education concept has developed in the context of human rights and international instruments. Chapter 2 showed where inclusive education has come from and where it might be heading, based on its practical origins and influences. This chapter looks at the question: what is inclusive education? Inclusive education as a concept is spreading and gaining support, yet many different understandings, perspectives and varied opinions as to its meaning still exist. Many objections and perceived barriers disappear when the underlying concepts of inclusive education are thoroughly understood.

3.1. Understandings and definitions

Why definitions are important
Having a clear understanding of inclusive education is important because:

- Different underlying principles and values can produce very different outcomes. Inclusive education will fail or be unsustainable when a limited definition, or one based on a 'child-as-the-problem' assumption, is used to develop or monitor practice.

- Definitions of inclusive education keep evolving, as practice expands in more contexts and cultures, and reflection on this practice deepens. Definitions must continue to evolve if inclusive education is to remain a real and valuable response to addressing educational human rights challenges.

- Many people assume that inclusive education is just another version of special education, or is related only to learners with disabilities. Yet the key concepts and assumptions that underpin inclusive

education are, in many ways, the opposite of those that underpin special education.

"Inclusion or inclusive education is not another name for 'special needs education'. It involves a different approach to identifying and attempting to resolve difficulties that arise in schools…. special needs education can be a barrier to the development of inclusive practice in schools."[40]

Inclusive education concepts have much more in common with the concepts that underpin EFA and school improvement movements. Inclusive education represents a shift from being pre-occupied with a particular group to a focus on overcoming barriers to learning and participation.

Some definitions and descriptions
Agra seminar 1998[41]
At this seminar, a definition of inclusive education was agreed by the 55 participants from 23 (primarily Southern) countries. This definition was later adopted practically unchanged in the South African White Paper on Inclusive Education.[42]

The Agra seminar definition states that inclusive education:

- is broader than formal schooling: it includes the home, the community, non-formal and informal systems

- acknowledges that all children can learn

- enables education structures, systems and methodologies to meet the needs of all children

- acknowledges and respects differences in children; age, gender, ethnicity, language,

disability, HIV/TB status, etc

- is a dynamic process which is constantly evolving according to the culture and context

- is part of a wider strategy to promote an inclusive society.

UNESCO definition

UNESCO's definitions of inclusion stem from the pioneering 1994 Salamanca Conference, and emphasise that inclusion is a movement, directly linked to improvements in the education system as a whole: [43]

> "Inclusion is seen as a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education. It involves changes and modifications in content, approaches, structures and strategies, with a common vision which covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children." [44]

These definitions both refer to children's education, rather than learners of all ages, although the principles are widely applicable.

Some definitions specifically refer to schools, such as the definitions in the Index for Inclusion. Again, the principles and approaches within this definition could apply to education in a much broader sense.
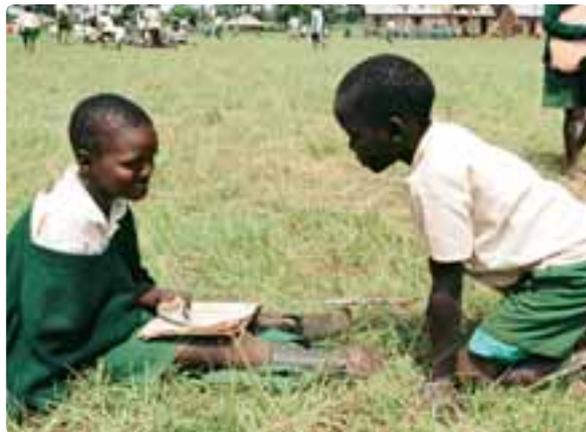
An inclusive school in Kenya (Leonard Cheshire Disability)

Index for Inclusion

The concepts of both inclusion and exclusion are linked together "because the process of increasing the participation of students entails the reduction of pressures to exclusion". [45]

Inclusion also involves:

- restructuring cultures, policies and practices to respond to the diversity of students in their locality

- learning and participation of all students vulnerable to exclusionary pressures (i.e. not just students with disabilities)

- improving schools for staff as well as students overcoming barriers to access and participation

- the right of students to be educated in their local community

- seeing diversity as a rich resource, not as a problem

- mutually sustaining relationships between schools and communities

- seeing inclusive education as an aspect of an inclusive society.

All of the above definitions emphasise that inclusion is for all, and not just about a specific group. The relationship between school improvement, effectiveness, quality of education and inclusion is also strong and implicit:

> "An educationally inclusive school is one in which the teaching and learning, achievements, attitudes and well being of every young person matters… Effective schools are educationally inclusive schools."[46]

Drawing on all of the above, I propose an even broader definition of inclusive education that spans all life stages and goes beyond the school:

> Inclusive education refers to a wide range of strategies, activities and processes that seek to make a reality of the universal right to quality, relevant and appropriate education. It acknowledges that learning begins at birth and continues throughout life, and includes learning in the home, the community, and in formal, informal and non-formal situations. It seeks to enable communities, systems and structures in all cultures and contexts to combat discrimination, celebrate diversity, promote participation and overcome barriers to learning and participation for all people. It is part of a wider strategy promoting inclusive development, with the goal of creating a world where there is peace, tolerance, sustainable use of resources, social justice, and where the basic needs and rights of all are met.

3.2. Key concepts

The definitions quoted above represent an approach to inclusive education that is based on a range of concepts about the system, the key stakeholders, the processes and the resources. These are some examples:

a) Concepts about learners – the primary stakeholders
- education is a fundamental human right for all people

- learning begins at birth and continues throughout life

- all children have a right to education within their own community

- everyone can learn, and any child can experience difficulties in learning

- all learners need their learning supported child-focused teaching benefits all children.

b) Concepts about the education system and schools
- broader than formal schooling

- flexible, responsive educational systems

- enabling and welcoming educational environments

- school improvement – effective schools

- whole school approach and collaboration between partners.

c) Concepts about diversity and discrimination
- combating discrimination and exclusionary pressures

- responding to/embracing diversity as a resource not as a problem

- inclusive education prepares learners for a society that respects and values difference.

d) Concepts about processes to promote inclusion
- identifying and overcoming barriers to participation and exclusionary pressures

- increasing real participation of all collaboration, partnership between all stakeholders

- participatory methodology, action research, collaborative enquiry.

e) Concepts about resources
- unlocking and fully using local resources redistributing existing resources

- perceiving people (children, parents,

teachers, members of marginalised groups, etc) as key resources

- appropriate resources and support within schools and at local levels are needed for different children, e.g. mother-tongue tuition, Braille, assistive devices.

3.3. Models and approaches

The social model
In its simplest form, the social model is about changing the system to fit the student, not the student to fit the system. It locates the problem of exclusion firmly within the system, not the person or their characteristics. It originated in the early days of the disability civil rights movement, and provided a radically different definition of disability that influenced understanding and practice. It states that society is disabling, not the particular impairment or condition that a person may have. The social model is contrasted with the medical, charity or individual models of disability, and helps us to understand the differences between special, integrated and inclusive education (see Section 3.4).

Twin-track approach
The social model has sometimes been criticised because it implies that if the system were changed, then inclusion would automatically happen. Yet even with system change, there are still instances where particular students (and their families) need specific support or resources in order to attend school (e.g. therapies or assistive devices, sufficient income, positive attitudes). This in turn requires the involvement of other sectors (such as health and social welfare) and communities and families, not just education system reform.

In order to achieve full inclusion, two approaches working towards the same goal are needed – like a train moving smoothly on two tracks:

i) focus on the system – identify and seek to overcome barriers to inclusion in the local culture, in policies and in practice

ii) focus on the learners who are vulnerable to being excluded – ensure they have the necessary support and resources, in their families, communities and learning environments.

This approach is simple and can be a reminder to both change the system and support the learner. However, it does not provide answers about what sort of focus on the system or on the learner is required, and so it is only useful in the context of a much deeper understanding of inclusion.

Rights-based approach
The rights-based approach to educational programming is gaining momentum as an overarching framework that can promote quality, inclusive education for all. The UN outlines the basic principles of this approach in relation to development as a whole in its statement of common understanding.[47] Rights-based approaches aim to combine the relevant human rights relating to education, and to highlight key underpinning principles such as participation, accountability and transparency, non-discrimination, and links to human rights standards. Quality education is integrally linked to inclusive education and is highlighted in human rights documents. A rights-based approach clarifies the role of the child or learner as a rights holder with entitlements, and the role of the government and its institutions as duty bearers. This gives a strong, legally binding framework for the development of policy and practice. The UN and international NGOs have developed a conceptual framework for a rights-based approach to education for all, which embodies three over-arching rights:[48]

i) the right of access to education – no discrimination on any grounds, education that is available for, accessible to and inclusive of all children

ii) the right to quality education – child-centred, relevant, broad-based, appropriately monitored and resourced

iii) the right to respect within the learning environment – respect for each child's inherent dignity and for their individual rights to be protected, freedom from violence, respect for language, religion, etc.

As with any approach, there are also challenges – the claims of different rights-holders need to be balanced, there may be tensions between the realisation of different rights and between rights and responsibilities. Human rights instruments, procedures and protocol are wide ranging and complex, and different cultures and communities have different perspectives on human rights priorities and international responsibilities. In embracing a rights-based approach, it is important to remember a bottom-up approach rather than a top-down imposition; human rights have their origins in ordinary human awareness, understanding and aspirations in relation to human life.

3.4. Special education, integration, mainstreaming, small units and inclusive education – what's the difference?

Figures 1, 2 and 5 help to illustrate this section. It is important, first, to state that these terms and approaches have many positive concepts in common, for example:

- the right of all children, including children with disabilities, to education

- a commitment to finding ways to help children who learn in different ways and at different speeds to really learn

- promoting the development of the individual child's potential in a holistic way: physical, linguistic, social, cognitive, sensory

- supporting different methods of communication for people with a range of different impairments (sign language, Braille, signboards, computer-assisted speech, Makaton, etc).

In practical situations, there are always examples of good practice and good practitioners. There are ways of fully using the resources, personnel, methods and lessons of experience from all these approaches in a positive way to promote inclusive, quality education. This will be discussed further in Chapters 4 to 11.

To some extent, the different terms reflect the historical development of inclusive education, particularly in countries of the North, or those strongly influenced by Northern policy and practice. Yet all of these various approaches are still being implemented and promoted, and the difference between them is rarely understood. People may be talking about one approach (e.g. inclusive education) while they are actually implementing something different (e.g. integrated education).

Some of the concepts and strategies are based on underlying assumptions that are often completely opposed to those that underpin inclusive education. Donors, policy-makers and practitioners need to understand these differences, as the impact on learners and overall outcomes for inclusion will be very different. The following descriptions of terms are intentionally simplistic in order to clarify common underlying assumptions.

Special education (encompassing special schools, special educational needs, special needs)
- assumes that there is a separate group of children who have 'special educational needs' and are often called 'special needs children'. Is this true? because:
  - any child can experience difficulty in learning
  - many children with disabilities have no problems in learning, only in access, yet

they are still labelled as special needs children
  - children with intellectual impairments can often learn very well in certain areas, or at certain stages in their life

- does not define the term 'special'. In reality, what is often called special is in fact an ordinary learning need. For example, to be able to understand what the teacher says, to be able to access reading materials, to be able to get into the building, is an ordinary need

- believes that 'special methods', 'special teachers', 'special environments' and 'special equipment' are needed to teach 'special children'. Is this true? These methods, etc, are often no more than good quality, child-focused methods. Every child needs their learning supported in a conducive environment

- sees the child as the problem, not the system or the teacher. Is this true? Children, given the appropriate environments and encouragement, naturally want to learn. If the child is not learning, then the teacher or environment is failing the child

- defines the whole child on the basis of his/her impairment and segregates them on this basis. Is this true? In reality the impairment is only a part of the child. The majority of the qualities and characteristics of a child with disabilities are the same as any other child – the need for friends, to be included, loved, to take part in the local community

- wants to make the child 'normal' rather than respecting their own particular strengths and characteristics. This can result in inappropriate emphasis on making a child talk, or walk, when this is unrealistic and can cause undue pain.

Integrated education
This term is most commonly used to describe the process of bringing children with disa-

bilities into a mainstream school (also called mainstreaming, particularly in USA). It differs from inclusive education as follows:

- The focus is still on the individual child, not the system. The child is seen as the problem, and must be made 'ready' for integration, rather than the school being made ready.
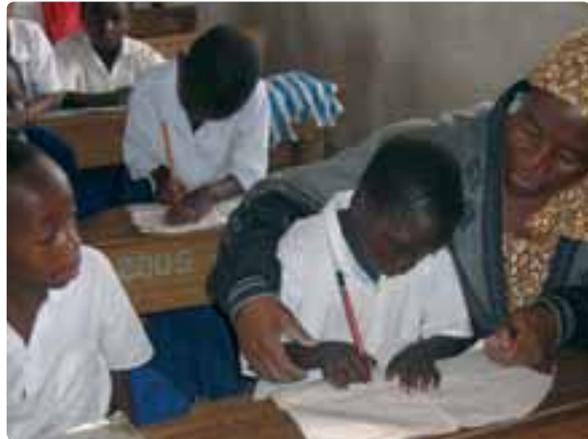
Assisting a child in Zanzibar. This can help the child learn, but does this individual support also increase stigma? (Norwegian Association for Persons with Developmental Disabilities - NFU)

- It often just refers to a geographical process – moving a child physically into a mainstream school. It ignores issues such as whether the child is really learning, really being accepted and included.

- The majority of resources and methods are focused on the individual child, not on the teacher's skills or the system.

- Classroom assistants/itinerant teachers/ personal assistants focus their attention on an individual child rather than on the whole classroom environment – this can be over-protective for the child, can increase stigmatisation, and also ignores any other children who may need support.

- The 'integrated' child will either just be left to cope within a rigid mainstream system with no support, or will receive individual attention that separates them out from their peers.

- If the child drops out, repeats many years, or is excluded, then this is perceived to be the child's fault: "they could not follow the curriculum", "they could not walk to the school", "they could not cope with the other children's comments".

- Integration will often focus on a particular group of students, such as those with mild impairments, and assume that not all children can be integrated.

- Despite being based on similar concepts to segregated special education, integrated education is, in practice, often a precursor to inclusion, and can lead to changes in the system.

Small units

This term is used for special classrooms or buildings that are attached to a mainstream school. They generally have a special teacher and are used for children with 'special educational needs'. This method is often called 'integration' or even 'inclusive education' –because the unit is physically attached to the mainstream school – but in reality it may just be segregation in closer proximity. It is based on the same philosophy as special education and has many drawbacks – it can often increase segregation and exclusion and is therefore a strategy to avoid.

In some countries, small units have received substantial external funding and have been imposed as a national strategy with very negative outcomes. Some key problems are:

- Mainstream teachers think it is the 'special' teacher's responsibility to deal with any child who is having difficulty learning. They resent having larger numbers of students in their mainstream classes and often lower pay, and so offload 'problem' children into the unit by labelling them as having special needs.

- Children with different impairments are often lumped together in these units – based on some arbitrary characteristics rather than on actual learning needs: there is no specific learning advantage in grouping them like this.

- 'Dumping' certain children in a unit denies them the opportunity to learn from their peers, and denies their peers the opportunity to interact with people who are different from themselves. Stigma and separation are perpetuated.

- All children need their learning supported, but the unit unfairly gives one teacher a small number of students, and leaves the other teachers with no support.

- Small units do not foster team-teaching or a whole-school approach – instead they erroneously reinforce the idea that only special teachers with special techniques can solve the learning problems of students labelled as 'special'. Yet many of the problems that children with disabilities face in education have nothing to do with particular teaching techniques. Examples show that children who experience difficulty in learning can be helped by inclusive, flexible environments, and creative, child-centred methodologies that are basically just good teaching techniques, not 'special'.

- In many countries, resources are scarce and small units frequently lack the very specialist resources that the special teachers have been trained to depend on. In-service training and support is also rare in such circumstances, and so special teachers become discouraged, isolated and stressed.

In Thailand, special unit teachers who had received special training, felt that they were superior to mainstream teachers, and felt that a small unit was a second-best to a special school. They frequently left and went to set up or work in special schools.[49]

- 'Children with more severe disabilities are often placed in units – yet these children more than any others need to learn practical skills in the context of their own homes and environments, not be removed from their homes.

In Kenya, some small units would offer boarding facilities for children with disabilities to stay during the week as they lived far away. Not infrequently, parents would 'forget' to collect them at the end of the week, and the children were effectively abandoned.[50]

Mainstreaming

This term is often used in the same way as inclusion or integration. However, it also has a very common usage in relation to other issues such as gender and child rights within development policy as a whole. In this sense, mainstreaming can refer to a political process of bringing an issue from the margins into the mainstream, therefore making it acceptable to the majority. It can mean getting an issue onto the agenda, and changing people's awareness from thinking of it as a fringe issue, to being a core component in the debate.li In this sense, getting disability issues mainstreamed in the EFA and school improvement debates and process, is an important goal.

'Special' education:
- round pegs for round holes
- 'special' child
- 'special' teachers
- 'special' schools

'Normal' education
- square pegs for square holes
- 'normal' children
- 'normal' teachers
- 'normal' schools
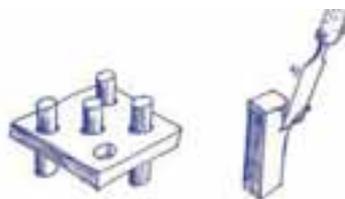
Integrated education
change the child to fit the system
system stays the same
child must adapt or fail

Inclusive education - Flexible system:
- all children can learn
- change the system to fit the child
- Difference valued: age, disability, gender, ethnicity, religion, health status

Models of the peg diagram used in Afghanistan to teach about inclusive education (Karen Chesterton)

Figure 5: Differences between special, integrated and inclusive education
Original drawings by Sue Stubbs adapted by Karen Chesterton

3.5. The evolving debate: from characteristics, through location, to power and participation and learning

In general, debates around the whole issue of special and inclusive education have been based on core polarities (pairs of opposites) that have changed over time:

a) Initially, debates focused on the characteristics of the learner: this child has a learning difficulty, this is a blind/deaf child, this is a minority ethnic/black child/ street child, etc. So the polarity was either to be 'special' and to have 'special needs', or to be 'normal' and have 'normal' needs. The educational provision was then decided by the needs or characteristics of the child.

b) The debates then became largely about location: the polarity was either to be located in a mainstream school, or not in a mainstream school (so either in a special school, or not in any school). The educational aim then focused on the placement of the child; getting children with disabilities into mainstream education, or ending racial segregation.

c) Currently, debates are shifting towards a focus on issues such as power, participation and achievement in learning. Having power means that each learner is recognised as a rights holder; members of marginalised groups move from the margins and become more centrally involved – in management, contributing to policy development, being enrolled as teachers. However, although there is a clear shift away from focusing on characteristics, the debates in relation to learners with disabilities still tend to get polarised over issues of location, rather than looking at inclusive education in a broader, rights-based context. This misses a fundamental distinction between:
- segregation based on the characteristics of the child, often perceived as negative characteristics or deficits (e.g. children with physical impairments, racial segregation), and
- learners who have a common educational aim being taught separately for part of their education in peer groups (e.g. women's literacy groups, sign language groups for deaf people).

It has long been recognised in relation to race, ethnicity, gender and disability, that merely placing children together in a school does not mean they all participate and achieve equally. There are many types of criteria used for segregation – some are accepted and others are contentious and stimulate much debate, e.g. segregation according to age, ability, gender (single sex schools), religion.

Having power means that each learner is recognised as a rights holder. (Bergdis Joelsdottir/NAD)

| Either….
excluded, marginalised,
discriminated against | ← | Participation,
learning, power
of the learner –
inclusive edu-
cation | → | Or….
included: central role/
control in own learning,
achieving, diversity
welcomed |

| Either…
segregated, or not in
school | ← | Location
of the learner –
integrated
education | → | Or…
integrated: in main-
stream school |

| Either..
has 'special' needs, teac-
hers, curriculum | ← | Characteristics
of the learner –
special needs
education | → | Or….
has 'normal' needs, teac-
hers, curriculum |

Figure 6: Evolving polarities in the special/inclusive education debate

3.6. Inclusive education in its broadest understanding

As discussed in the section on definitions, inclusive education is often understood in a limited way, especially when it is perceived to apply to a particular group (people with disabilities and/or people with 'special needs'), and also when it is equated with a particular type or form of education, life stage or location.

Learning begins at birth and continues throughout life
(Simon Baker)

Life stages

Early childhood

The Jomtien World Declaration on Education for All stated that learning begins at birth, and it continues throughout life. Early childhood care and education (ECCE) has been proven to lay the foundation for future learning, to offset disadvantage and inequality, and to improve the overall health and well-being of children. Yet support to ECCE is not a priority for most donor and development agencies. lii Research also shows that those children most likely to benefit from ECCE are those least likely to be enrolled in programmes. ECCE covers a wide range of programmes, including formal, informal, non-formal, parenting programmes, community childcare, and centre-based provision. More support for families and communities to include children and groups vulnerable to exclusion in the early years could avoid many of the more expensive and complex initiatives at primary and later stages.

Primary education

Most emphasis in the international community is placed on primary education for children aged six years and older. However, many children from marginalised groups do not access education at this age. It is common in some cultures for young people in their late teens and even early twenties to be attending the local school. One example is Lesotho, where boys typically are involved in herding animals during their childhood. That is why inclusive lifelong learning is so important.

Lifelong learning

"Lifelong learning encompasses learning for personal, civic and social purposes as well as for employment-related purposes. It takes place in a variety of environments in and outside the formal education and training systems. Lifelong learning implies raising investment in people and knowledge; promoting the acquisition of basic skills, including digital literacy; and broadening opportunities for innovative, more flexible forms of learning. The aim is to provide people of all ages with equal and open access to high-quality learning opportunities, and to a variety of learning experiences." [53]

Figure 7: Lifelong education – a perspective from Nepal[liv]

Different forms and locations

As stated earlier, inclusive education is not just about inclusive schools. It also incorporates non-formal and informal education provision.

Formal education

This is education that takes place in recognised institutions, e.g. schools, colleges and university, often leading to recognised qualifications and certification.

Non-formal education

This is organised educational activity outside the formal system. It tends to be targeted at particular disadvantaged groups, and have specific objectives. It has been seen as a more flexible and effective alternative to formal education systems which so far have failed to provide quality education for all.

Informal education

This refers to all the learning that happens throughout life as a whole – learning from family, friends, communities. It is often not organised, unlike formal and non-formal education. The boundaries between these three terms are not rigid and there is often overlap.

Other alternative forms

Some families and communities choose alternatives to the government education provision, particularly when that is rigid and poor quality. Examples include home schooling – an international movement where children are educated at home by parents and with input from different community members. Parents often collaborate to share responsibility for home educating children in their local community. Education in the home does not have to imply exclusion. The following example demonstrates the difference between exclusion and inclusion in the home environment:
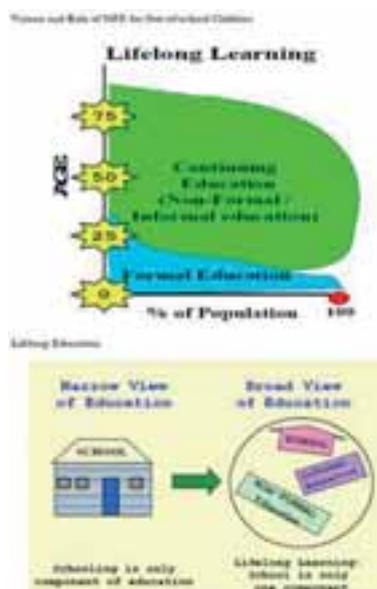
Example of inclusion for a child with severe disabilities, even when the child is based at home	Example of exclusion from society for a child with severe disabilities based at home
• CBR programme supports family and child from birth	• family is stigmatised when child is born older sister drops out of school to care for child
• volunteers and other children help teach the child activities of daily living in their own home	• neighbours and other children avoid visiting and fear the child
• child is taken out and involved in local activities, religious and social events	• child is kept indoors lying down and gradually becomes more and more dependent and atrophied
• teacher visits family and develops appropriate learning goals together with CBR worker and family	• family spends money on seeking cures that do not work
• child attends play group at appropriate age	• father is ashamed, blames mother and leaves
• district education team includes this child in its planning, provision and resource allocation	• mother becomes increasingly over-worked and does not know how to help the child
• parent is active member of local parents group or group of/for people with disabilities, and is able to plan/lobby for his/her child's future.	• mother begins to neglect/abuse the child, who is now too heavy to lift and doubly incontinent
	• siblings cannot get married or find jobs due to stigma.

There are many forms of education based on particular philosophies, spiritual and religious belief systems. Examples include systems created by Aurobindo, Gandhi, Rabindranath Tagore (all in India), Rudolph Steiner and many others. These forms that are non-formal, informal or alternative often prioritise being relevant, practical, flexible, orientated to the local culture and people, and using local resources and personnel. They also frequently prioritise preparation for real life: employment, citizenship, marriage, etc. They are often excellent examples of quality, inclusive education.

It is important that debates about the aims of education and role and function of schooling are kept alive, and not just taken for granted. Formal schools offering quality, inclusive education have an important role in a community as part of a more comprehensive system. A wide range of forms of provision thriving in communities can best respond to diversity and help avoid the problem of overload in the curriculum and on teachers. It will also empower the community to take responsibility for education, and ensure resources and control are shared throughout the community.

Circles of inclusion
To summarise, inclusive education can be conceptualised in different contexts which are like overlapping circles of inclusion.

i) Inclusive schooling
Inclusive schooling is the focus of educational policy and practice globally – particularly

in the North, where the school system is vast and ingrained. But quality, inclusive centres of learning can be very different from the rigid, poor quality school-based provision that is so widespread.

ii) Inclusive education

This is broader than schooling. In two-thirds of the world (the South), many communities do not have schools, but all have education, and this education takes place in a variety of places and reflects a range of approaches. Inclusive education includes all the forms mentioned above, plus agricultural education in the fields; specific religious education in mosques, temples, churches; and all forms of customary and traditional education.

iii) Inclusive society

Inclusive education is part of a wider strategy to promote an inclusive society; one which enables all children and adults – whatever their gender, age, ability, disability, ethnicity, religion, health or social status – to participate in and contribute to that society. This seems a high ideal, but in fact the world requires us to confront and engage with difference more today than in any previous era.

iv) Inclusive development

The term 'development' is riddled with assumptions and yet can be very contentious. Talk of 'developing', 'under-developed' and 'developed' countries still persists. These terms are often equated with a narrow concept of economic growth, and ignore the vast heritage of cultural, spiritual and human development existing in so-called 'under-developed' countries.

On the other hand, development could be seen as a growth towards maturity, linked to concepts such as:

- achievement of full human rights
- sustainability of resources and respect for the environment

- social responsibility and celebration of diversity.

In this context, inclusion has a major role to play. Inclusive development is about:

- ensuring that all people are included in accessing their basic rights. The basic rights of vulnerable groups, including children with disabilities, are food, shelter, clothing, love and affection

- acknowledging that real sustainable development cannot happen without the participation and inclusion of all members of society. The results of exclusive development are apparent today; widening gaps between rich and poor, increased conflict, unrest, intolerance, resource-drain

- being inclusive from the start, e.g. if education is just a group of children under a tree, then at least include all children in this basic provision.

Age, ethnicity, gender, disability, street and working children, nomads, linguistic minorities, rural and urban, conflict and refugee situations

Inclusive society

Difference valued and discrimination combated
Active participation by all
Equal resource distribution and sustainability
Social justice, peace
Traditional culture and local knowledge valued
Dignified and equitable livelihoods for all
Clean water and sanitation
Health for all

Inclusive education

Inclusive lifelong learning: early childhood to adult
Inclusive non-formal, informal, alternatives
District resource teams and centres
Parents, families, communities involved
Activists and rights groups involved
Signing groups, literacy groups, Braille centres
CBR and community programmes

**Inclusive community
centre of learning**

Child-friendly
All pupils valued
Responsive to diversity
Flexible, relevant, affordable,
Family and community involvement
Teachers/managers reflecting
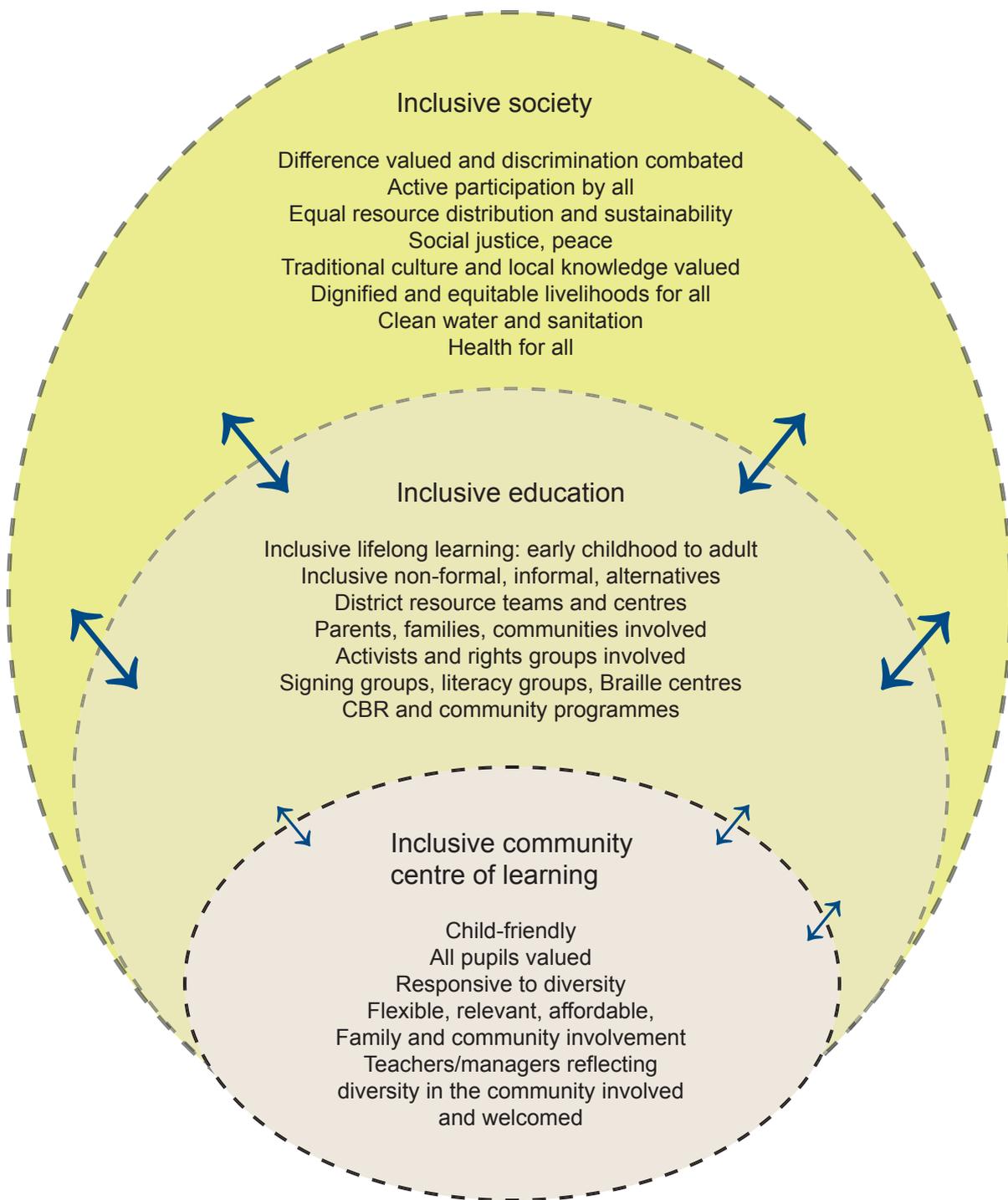diversity in the community involved
and welcomed

Figure 8: Circles of inclusion – inclusive development and human rights for all

4. How can we facilitate inclusive education? Putting it into practice

4.1. Key ingredients for successful and sustainable inclusive education

There is no blueprint for 'doing' inclusive education; it is a dynamic, organic, cultural and context-specific process. However, the previous chapters show that it can be helpful to have a good knowledge and understanding of:

- the key international human rights and development instruments and documents

- the background to the development of inclusive education, its origins and influences

- the concepts, models, approaches and what makes inclusive education different from apparently similar paradigms.

The following three key ingredients can help an inclusive education programme to be realistic, appropriate, sustainable, effective and relevant to the culture and context in the long term:

a) A strong framework – 'the skeleton'. Inclusive education needs to be underpinned by a framework of values, beliefs, principles and indicators of success. This will evolve and develop alongside implementation, and does not have to be 'perfected' in advance. But if people involved have conflicting values, etc, which are not made clear and conscious, then inclusive education can easily collapse.

b) Implementation within the local context and culture – 'the flesh'. Inclusive education is not a blueprint. A key mistake has been to export solutions from one culture/context to solve the problems of a totally different culture/context. Experience increasingly demonstrates that solutions need to be developed locally, fully using all local resources, otherwise they are not sustainable.

c) On-going participation and critical self-reflection – 'the life-blood'. Inclusive education will not be successful if it never changes. It is a dynamic process, and in order for it to have 'life', it needs on-going participatory monitoring, involving all stakeholders in critical self-reflection. A core principle of inclusive education is that it should respond flexibly to diversity. Since diversity is always changing and cannot be predicted, inclusive education must remain alive and fluid.

Together, these key ingredients of skeleton, flesh and life-blood form a strong, living organism that can adapt and grow within the local culture and context.

4.2. The skeleton: Developing a strong framework

The primary component is the development of a strong framework that will form the 'bones' of the programme. This means being clear about what you are aiming for and what structures need to be in place – policies, awareness, understanding, goals, indicators. Without this, enthusiasm and local involvement will have nothing to hang itself on, and will fall away.

This framework should consist of:
- core values and beliefs
- basic principles
- indicators of success.

Sometimes, practice begins to happen, and then policy develops later. Other times, policy is developed and then put into practice. Whichever way round it happens, at some point – particularly when there are problems or challenges – the inclusive education pro-

gramme will start to reveal people's actual attitudes, beliefs, values and goals. A strong framework – based on a human rights and social model approach – can be provided by key individuals who are 'guardians of the principles', and developed with the help of international instruments outlined in Chapter 1. Such a framework becomes more stable as consensus and ownership in it grows.

Core values (what we attach importance or worth to) and beliefs (what we accept to be true)

People's beliefs and values are deep-seated and difficult to change. One of the main obstacles stated in relation to inclusion is often 'negative attitudes', and an attitude is a combination of values and beliefs.

> "The attitudinal barrier to inclusion is so great that the level of resourcing is irrelevant."[55]

Learning from each other in Bhutan (Els Heijnen)

So what can be done about this? Often negative attitudes are changed most effectively once people can see positive role models, or inclusion working in practice. But it is also possible to help people to examine their underlying beliefs and values and to question them to see if they want to keep them. A sustainable inclusive education programme needs to ensure that the values and beliefs of all stakeholders are clearly stated. The underlying values of in-

clusive education can be found in all cultures' philosophies and religions, and are reflected in the most fundamental articles in international human rights instruments outlined in Chapter 1. These may include:

- respect for each other
- tolerance
- being part of a community
- being given opportunities to develop one's skills and talents
- helping each other
- learning from each other
- helping people to help themselves and their communities.

Some are prioritised more than others in different cultures and contexts. For example, being part of a community may be more highly prioritised than developing one's individual skills in many traditional communities, whereas the reverse is often true in countries of the North. In all communities, some people will uphold and act upon these values more than others.

Discrimination and oppression are also, unfortunately, inherent in most cultures and contexts. Often it is ignorance, fear, oppression, and lack of support and education that prevent people believing in or acting upon certain values. Sometimes it is deeply ingrained traditional behaviour, such as the oppression of women. In situations of extreme poverty and insecurity, most higher values give way to basic survival strategies, and 'survival of the fittest' tends to dominate.

Education, safety, freedom from oppression, and support can help people uphold and practice these higher values, so that the causes of ignorance and fear can be counteracted. Inclusion ultimately has to be seen in this wider context. Statements from international documentation (particularly the Salamanca Statement, and EFA reports) and different

definitions of inclusive education (see Chapter 3) can be used to stimulate discussion.

What are our values and beliefs about…	Values/beliefs inherent in inclusive education: do you agree?
…education?	We believe everyone has a right to education.
…learning?	We believe everyone can learn.
…difficulties in learning?	We believe anyone can have difficulties in learning in certain areas or at certain times.
…support in learning?	We believe everyone needs their learning supported.
…responsibility for a child's learning?	The school, teacher, family and community have the primary responsibility for facilitating learning – not just the student.
…difference?	We value difference; it is normal and enriches society.
…discrimination?	Discriminatory attitudes and behaviour should be challenged, to prepare children and young people for an inclusive society. We value a tolerant society that embraces diversity.
…teachers' support?	Teachers should not be isolated, and need on-going support.
…when education begins and ends?	Education begins at birth, in the home. Early childhood education is extremely important, and learning does not stop with adulthood – it can be a lifelong process.
Add your own topics…	

Basic principles (codes of conduct)

The following are some examples for discussion, but in each context, they need to be developed collaboratively. Principles stem from values and beliefs but they are about action – what needs to be done to make inclusion work.

- All children have a right to attend their local community school – this does not depend on the characteristics of the child or the preferences of the teachers.

- The system should be changed to fit the child, not vice-versa.

- Appropriate support should be provided to enable children to access learning, e.g. mother-tongue tuition, Braille, tape, sign interpretation.

- Educational environments need to be physically accessible and positively friendly towards diverse groups, e.g. safe, private, clean sanitation facilities for girls.

- Bullying, name-calling and discrimination towards children will not be tolerated (a child with disabilities should not be blamed for 'not coping'; a child from a minority ethnic group should not have their language or dress or other aspects of their culture disrespected).

- A whole-school approach needs to be adopted to address all aspects of inclusion.

- Problem-solving should be seen as a joint responsibility between the school, family, child and community, and should reflect the social model (i.e. the school has a teaching difficulty, rather than the child has a learning difficulty).

Indicators of success (how we know that our values, beliefs and principles are working in practice)

These indicators, or measurements of success, need to be developed in a participatory manner and within the local culture and context. The Index for Inclusion shows the sorts of indicators that were developed in one particular context, and at the level of the school (see Section 4.5).

An approach to developing indicators could be:

- Establish a participatory co-ordinating team.

- Prepare materials to stimulate discussion based on statements about inclusion from international documents, case studies, and definitions of inclusive education.

- Use participatory approaches (see below) to draw up a list of core values, beliefs and principles in relation to inclusive education.

- Seek out opinions of the most marginalised and excluded groups, e.g. women, children, people with disabilities, elderly people.

- Put these opinions into simple categories, e.g. policy issues, curriculum, training, school buildings, etc. These can be changed and adapted later.

- Under each category, describe some behaviour, skill, knowledge, and concrete change that will demonstrate that the value, belief or principle is happening in practice.

4.3. The flesh: Implementation within the local culture and context

Once the framework is established, it needs to be 'fleshed out' in the local culture and context. This implies unlocking and using local resources: local teachers, local languages, local strengths, local community. Without local ownership, inclusive education will be insubstantial – just a theory, something dead that is imposed from above or outside.

Putting flesh on the bare bones of an inclusive education framework involves taking account of:

i) your practical situation

ii) resources available (people, finances, materials)

iii) cultural and contextual factors.

i) Your practical situation

Obviously the issues here will be different according to each culture and context. The following questions can help to create a practical picture:

- At which level are you working – national, district, school, community?

- What is the current situation of marginalised, vulnerable and excluded groups in your country at national/district/local levels – both in society as a whole, and in relation to education?

- What is the current legislation and policy at national/district/local levels in relation to inclusion?

- What are the current barriers to inclusion in your context?

ii) Resources available

The topic of resources in relation to inclusion is very emotive. Many people argue that they cannot do inclusive education because they lack resources. Yet examples from the South reveal that limited resources are not a barrier to inclusion. EENET held a symposium in 2000 entitled 'Overcoming Resource Barriers'. One participant stated:

Teachers creating teaching aids in Oriang, Kenya (Leonard Cheshire Disability)

It can be helpful to ask the following questions:

a) What are the resource barriers to inclusion?

"Within each barrier lies a potential solution," (EENET symposium participant).

Examples include:

- people – their attitudes, lack of knowledge, fear, prejudice, too much specialisation, competition, lack of experience of difference, stereotyped thinking

- money and materials – lack of aids and equipment, low salaries, resources not distributed evenly, inaccessible buildings

- knowledge and information – lack of literacy skills, poor or non-existent policy, lack of collective problem-sharing and solving.

b) What resources do we already have within ourselves and our communities?

In the richer countries of the North the focus tends to be on having rather than being – having things and needing more things in order to be able to change. At the EENET

symposium, participants from the South challenged this: "we are… therefore we do!...". If we are resourceful people and communities, we can overcome many resource barriers.

iii) Cultural and contextual factors

It is vital to consciously take into account cultural factors when planning inclusive education.

Factors that can facilitate inclusion

- a strong focus on community solidarity and social responsibility

In Lesotho, parents felt that when a teacher spent more time with a child who needed help with their learning, it was helping to develop a sense of community responsibility in their own child. This is a contrast to the reactions of parents in the North who would feel that their child was not getting their fair share of attention.[58]

- a history of fully using local resources – often due to poverty – can facilitate inclusion because people will be used to finding creative solutions to their needs, and not wasting resources.

Factors that can be obstacles to inclusion

- an over-emphasis on academic achievement and examinations as opposed to all-round development of children. This is common in particular cultures and in urban-based middle classes, and can be a major obstacle to a fully inclusive environment

- the pre-existence of a separate special education system. Mainstream teachers do not see it as their job to teach 'those children'. Potentially a special education system could be a very useful resource in the development of inclusive education, but it is difficult to change perceptions.

Key points

- In the planning process, key factors (relating to local culture and context) that can be helpful or unhelpful for inclusion need to be identified.

- Helpful factors should be built upon and strengthened.

- Unhelpful factors may need to be challenged, but may also be reduced over time through strengthening more positive factors. For example, superstitious negative beliefs about disability could be challenged more effectively by people seeing positive results of inclusion, rather than by directly challenging these beliefs. (See Chapter 7.)

4.4. The life-blood: On-going participation and critical self-reflection of all key groups

Sustaining an inclusive education programme requires regular support, in-service training, identifying and solving problems, stakeholder involvement, participatory monitoring and evaluation, advocacy, working at all levels, and influencing national policy and international campaigns/initiatives. This sustainability needs to be developed at all levels. The community level is the most important – blood needs to circulate strongly through the heart before it can move to extremities. Inclusive education is based in the community, and issues of participation and democracy are at the heart of inclusion. To fully respond to, and engage with the differences that we find in today's communities, flexibility and collaboration are not luxuries – they are lifelines. Ensuring that inclusive education stays alive and grows requires us to consider:

i) Who? Which groups should be involved?

ii) How? What sorts of approaches, systems, activities can encourage participation?

iii) When and in what? When should people participate, and in what aspects of inclusive education?

"Ensure the engagement and participation of civil society in the formulation, implementation and monitoring of strategies for educational development"
"Develop responsive, participatory and accountable systems of educational governance and management"
"These plans should be .. developed through more transparent and democratic processes, involving stakeholders, especially peoples' representatives, community leaders, parents, learners, non-governmental organizations (NGOs) and civil society"
(Dakar Framework for Action, 2000)[59]

i) Who should be involved?

Evaluations of inclusive education frequently show that difficulties arise because certain people were not consulted, did not feel involved, did not understand, or did not know anything about the programme. It is therefore important to:

- identify, and involve from the very beginning, all groups with a vested interest in inclusive education, such as:
  - children – those with and without disabilities, girls, boys, different ages, different ethnic groups, etc
  - parents and family members
  - community leaders
  - teachers and school staff (caretakers,
  - cleaners, cooks, secretaries)
  - government officials
  - self-advocacy and rights groups, national and international NGOs, and organisations of/for people with disabilities
  - professionals in education, health, social welfare and employment sectors

"When I graduated from college I found that the theories I had learnt did not work. I wasn't doing well and the children weren't doing well…. So I tried out different methods… I came to the conclusion that the classroom needed to be democratized so that everyone could learn together… I encouraged the children to express their views…. they had many excellent ideas, I was amazed!... they made suggestions and put forward solutions to problems." (Paul Mumba, primary school teacher, Zambia)[60]

- seek out any groups who are particularly marginalised, excluded or invisible in the local culture and context, e.g. deaf people, elderly people, children with severe learning difficulties

- ensure the involvement of administrators and those who control finances.

ii) How can participation be achieved?

A wealth of resource materials exist on participatory methodology, sometimes called PLA (participatory learning and action) and previously PRA (participatory rural appraisal). (See Annex 12 and Chapter 7.) Resource materials for teachers in some countries also focus on participation, 'reflective practitioner' approaches, and methodologies to facilitate this. These resources can give lots of ideas. Ultimately, however, participation is integrally linked to the core values, principles, and the local context and culture, and so it is preferable for methods to be developed creatively, collaboratively and in the local situation.

For participation to be real, not tokenistic, there needs to be:

- strong and practical commitment to the underlying values of participation, which requires a strong self-awareness and consciousness about one's own behaviour

- willingness to listen, be self-critical and 'embrace error'

- efforts to acknowledge and address power relations

- special efforts to welcome parents at school, or see them at home and listen to their concerns, as parents often feel less powerful than teachers.

"The techniques for interviewing parents were also useful. Before when we requested information, they didn't tell us the truth; I like the method of giving hints, and the storytelling. Before we didn't know how to ask questions..." (teacher taking part in participatory action research in Lesotho)[61]

- respect and use of local knowledge and perceptions, e.g. a mother's knowledge of her own child's behaviour, strengths, areas of challenge

- development of skills and knowledge in participatory methodology. For example, the ability to really listen to someone, particularly if they are struggling to express themselves, or are working through an interpreter, can be difficult. Some people are naturally good at this, but most can benefit from training and practice.

- use of as many different approaches to learning as possible, e.g. through listening, drawing, storytelling, diagrams, pictures, role-play, modelling, puppets, theatre, etc (see example of image-based research at the end of this chapter).

iii) When and in what?
Participation needs to be used at all stages of the process of inclusive education:

- developing systems, processes and indicators about participation itself

- gathering baseline data; feasibility studies

- developing policy

- agreeing on values, beliefs and principles

- identifying barriers to inclusion

- developing indicators of success

- implementation at all levels

- developing monitoring and evaluation systems.

Skeleton
A strong framework
• values, beliefs
• principles
• indicators of success

Flesh
Implementation in local culture and context
• your practical situation
• resources
• cultural factors

Life-blood
Ensuring active, ongoing and effective participation of all key groups
• who should be involved?
• how should they be involved?
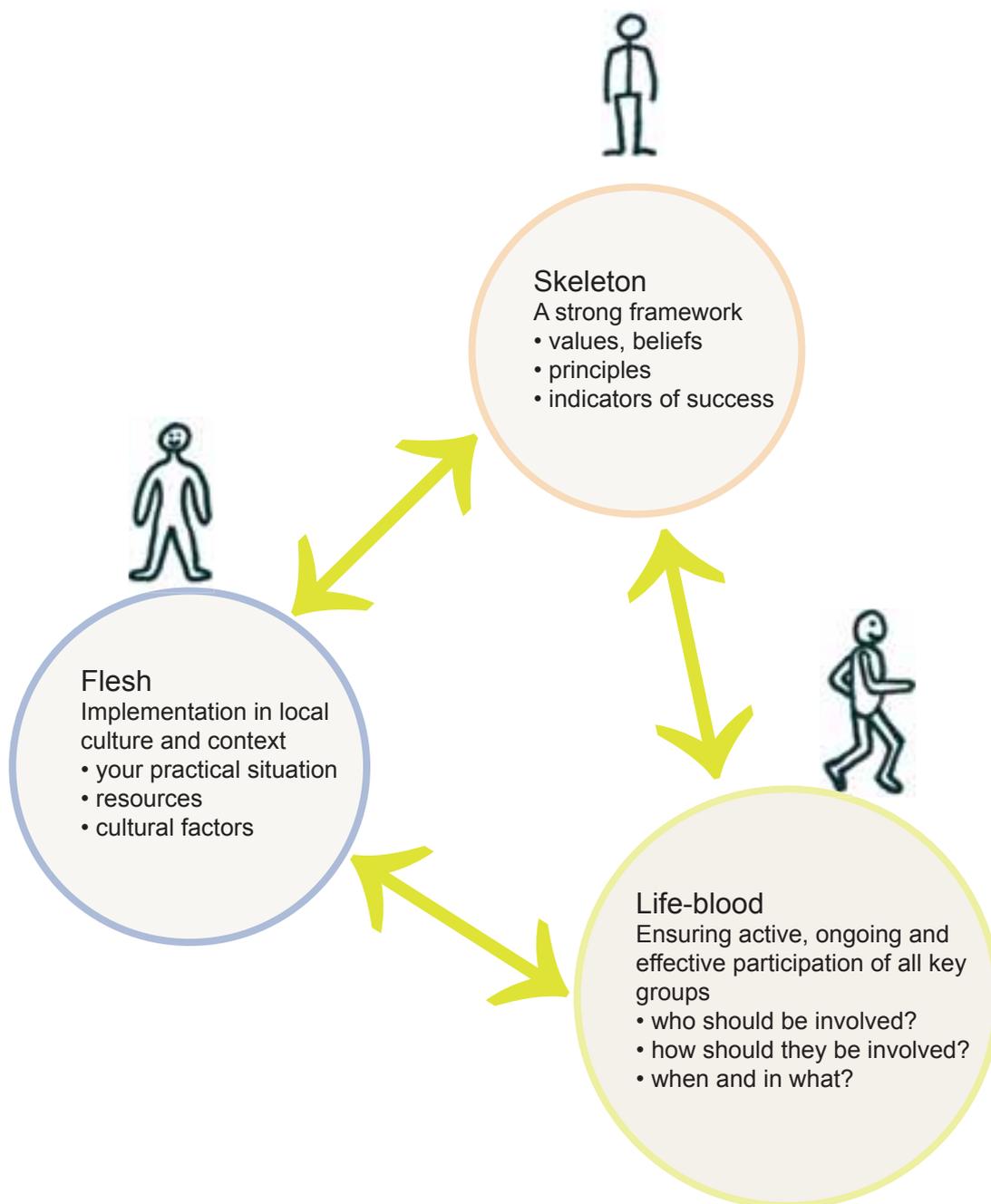• when and in what?

Figure 9: Key ingredients for a strong, appropriate, flexible inclusive education programme

4.5. Approaches, tools and frameworks for planning, implementing, monitoring and evaluating

A wealth of tools, frameworks, approaches and examples of creative and innovative work is currently available (see the 'what next' section). Some are simple approaches (such as the barriers and opportunities analysis) that can be used to identify problems and solutions in a participatory manner. Others are more comprehensive frameworks for guiding a large-scale process. Some are school-based, others applicable in a wide range of situations. Here are a few examples that demonstrate all or some of the key components shown in Figure 9.

Analysing barriers and opportunities

Examples of how different factors can be opportunities or challenges in relation to the three 'key ingredients'

Key ingredients of inclusive education	Opportunities for the development of inclusive education	Challenges and barriers in the development of inclusive education
1.Strong framework (skeleton): • values, beliefs • key principles • indicators of success	• school improvement initiatives • human rights instruments • existing good models	• lack of, or weak, policy • rigid school system • existence of special schools and 'individual model' mentality
2. Implementation in local culture and context (flesh) • practical situation • resources • cultural issues	• community-based initiatives, e.g. CBR • pioneering non-formal programmes • cultures with strong community solidarity focus	• domination of Northbased approaches • over- or under-resourcing • cultures with a resistance to diversity • resources tied up in segregated system
3. On-going participatory monitoring (life-blood) • who • how • what and when	• activists: groups of people with disabilities, parents, women's groups • children's participation initiatives, e.g. child-tochild • participatory and creative tools	• top-down implementation of inclusive education • lack of civil society organisations • lack of collaboration • lack of committed personnel

This approach can be developed in different ways according to the local context and culture.

Analysing barriers in a remote, extremely poor and rural context – Mali

The table below provides an example of how an analysis of barriers was used during a mid-term project evaluation involving all key stakeholders.

Barriers	Overcoming barriers
1. Inadequate and inappropriate state provision	• investigating alternatives such as community and NGO support • consultation with local community • collaboration between NGOs, community and state
2. Education for girl children not seen as a priority within Mali culture	• decision taken to ensure that 50% of school places went to girls • female member of the management committee given specific responsibility for enrolment of girls • local theatre and music groups used to raise awareness and change attitudes in the local community on girls and education
3. Access to education by children with disabilities not prioritised by government, NGOs or community within Mali	• collaboration with a disability NGO to identify children with disabilities and raise awareness • decision to make inclusion of children with disabilities mandatory from the start of the education project • management committee member responsible for girls' enrolment also given responsibility for enrolment of children with disabilities • local theatre and music groups used to raise awareness and change attitudes on disability
4. Lack of transport for children with physical disabilities to get to school	• initially one parent carried their child daily • collaboration with the disability NGO to provide tricycles for those who need them
5. Parents reluctant to bring their children with disabilities out into the open	• awareness raising and mobilisation of parents with support from disability NGO
6. Lack of educational expertise within villages	• decision taken that knowledge and experience of local villagers more relevant to village children than urban-educated professional teachers • local villagers selected and trained by professionals

Barriers	Overcoming barriers
7. Local communities very poor, lacking spare time and resources	• villagers genuinely wanting a school have basis for motivation to support and maintain it • villagers manage to find resources to build their own houses and to manage other areas of their lives • involvement of whole community from analysis and planning stages essential • villagers' contributions built in from the beginning, including building the school, contributing financially to teachers' salaries, being responsible for overall management • on-going monitoring and support from Save the Children essential
8. Lack of knowledge and experience of making education accessible to deaf children	• on-going training and support from Action on Disability and Development and realistic appraisal of whole life of deaf child (no point just placing an older deaf child within a school) • working more with parents and families on developing communication with their deaf child.

The Index for Inclusion

The Index for Inclusion guides schools through a process of inclusive school development. It is about building supportive communities and fostering high achievement for all staff and students. It was developed for use in the UK but has been translated into over 27 languages and adapted for use in a wide range of cultures and contexts. Schools can use the Index:

• to adopt a self-review approach to analyse their cultures, policies and practices and to identify the barriers to learning and participation that may occur within each of these areas

• to decide their own priorities for change and to evaluate their progress

• as an integral part of existing development policies, encouraging a wide and deep scrutiny of everything that makes up a school's activities.

The Index takes the social model of disability as its starting point, builds on good practice, and then organises work around a cycle of activities for preparation, investigation, development and review.

Creating inclusive cultures	Producing inclusive policies	Evolving inclusive practices
Building community • mutual help and support • different groups involved • welcoming environment • practising respect	Developing a school for all • staff recruitment reflecting diversity • staff treated well and fairly • all local children admitted • accessible environments	Orchestrating learning • responsive curricula • lessons are accessible to all • lessons actively encourage an understanding of difference and inclusion • all children encouraged • team-teaching
Establishing inclusive values • expecting all students to develop their potential • shared values • all children valued equally • whole human being – not just a learning machine • removing barriers approach (social model) • policy and process for combating discriminatory practice, e.g. bullying	Organising support for diversity • co-ordination of support • processes for joint problem-solving • different groups supported: staff, students, parents • appropriate support given for different needs (Braille, tape, sign and other language support) • processes for identifying and reducing barriers to learning for all pupils	Mobilising resources • fair distribution • unlocking and using community resources • all people (children, staff, parents) seen as resources • local and sustainable resource-use prioritised

The Salamanca Framework

Responding to the challenge; child-centred methodology in a local primary school in Bhutan (Jannik Beyer)

This framework looks at inclusive education at different levels (government, community, school) and at different stages (situation analysis, starting, implementing, monitoring and evaluation). The example in Annex 13 is adapted from the Salamanca Framework and draws on experience in Asia and Africa, based on a participatory workshop on inclusive education convened by Save the Children in Laos, 1995.

Child-Friendly Schools Framework

"Experience is now showing that a framework of rights-based, child-friendly schools can be a powerful tool for both helping to fulfil the rights of children and providing them an education of good quality. At the national level, ...the framework can be used for policies and programmes leading to child-friendly systems and environments, as a focus for collaborative programming leading to greater resource allocations for education, and as a component of staff training. At the community level, ...the framework can serve as both a goal and a tool of quality improvement through localized self-assessment, planning, and management and as a means for mobilizing the community around education and child rights."[62]

Characteristics of child-friendly and rights-based schools

1. Reflects and realises the rights of every child – cooperates with other partners to promote and monitor the well-being and rights of all children; defends and protects all children from abuse and harm (as a sanctuary), both inside and outside the school

2. Sees and understands the whole child, in a broad context – is concerned with what happens to children before they enter the system (e.g., their readiness for school in terms of health and nutritional status, social and linguistic skills), and once they have left the classroom – back in their homes, the community, and the workplace

3. Is child-centred – encourages participation, creativity, self-esteem, and psycho-social well-being; promotes a structured, child-centred curriculum and teaching-learning methods appropriate to the child's developmental level, abilities, and learning style; and considers the needs of children over the needs of the other actors in the system

4. Is gender-sensitive and girl-friendly – promotes parity in the enrolment and achievement of girls and boys; reduces constraints to gender equity and eliminates gender stereotypes; provides facilities, curricula, and learning processes welcoming to girls

5. romotes quality learning outcomes – encourages children to think critically, ask questions, express their opinions – and learn how to learn; helps children master the essential enabling skills of writing, reading, speaking, listening, and mathematics and the general knowledge and skills required for living in the new century – including useful traditional knowledge and the values of peace, democracy, and the acceptance of diversity

6. Provides education based on the reality of children's lives – ensures that curricular content responds to the learning needs of individual children as well as to the general objectives of the education system and the local context and traditional knowledge of families and the community

7. Is flexible and responds to diversity – meets differing circumstances and needs of children (e.g., as determined by gender, culture, social class, ability level)

8. Acts to ensure inclusion, respect, and equality of opportunity for all children – does not stereotype, exclude, or discriminate on the basis of difference

9. Promotes mental and physical health – provides emotional support , encourages healthy behaviours and practices, and guarantees a hygienic, safe, secure, and joyful environment

10. Provides education that is affordable and accessible – especially to children and families most at-risk

11. Enhances teacher capacity, morale, com-

mitment, and status – ensures that its teachers have sufficient pre-service training, in-service support and professional development, status, and income

12. Is family focused – attempts to work with and strengthen families and helps children, parents and teachers establish harmonious, collaborative partnerships

13. Is community-based – strengthens school governance through a decentralised, community-based approach; encourages parents, local government, community organisations, and other institutions of civil society to participate in the manage-ment as well as the financing of education; promotes community partnerships and networks focused on the rights and well-being of children.[63]

Image-based research

This is an example of a creative and pionee-ring approach to stimulate thinking about inclusion and to provide motivation for change. It involves students (and teachers/parents) creating images and taking photographs of their education and community environments as a basis for discussions about inclusion and exclusion, often resulting in unusual and surprising insights. Conventional images of inclusive education might show a child in a wheelchair sitting with other students in a classroom. But students can often be far more creative with their chosen images. Their photos of, for instance, windows and toilets may not convey such obvious messages about inclusion. But in reality, poor lighting in a classroom excludes many children from lear-ning, and toilets that are unsafe, unclean, in-accessible or not private exclude many learners (e.g. girls and children with disabilities). Photos and images can be used to help families, communities and all stakeholders in education to identify barriers to learning, and to work together to find solutions.[64]
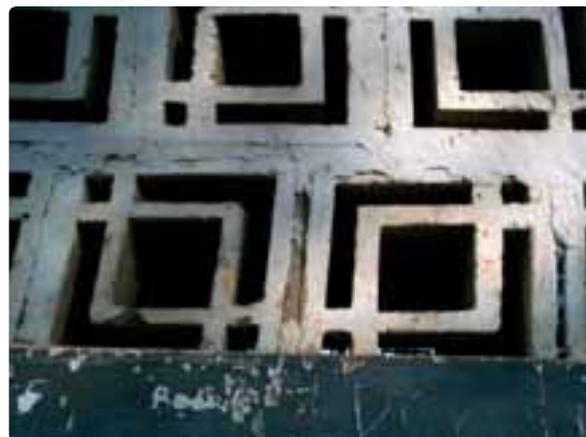
Photograph of a school window taken by Zambian school children (EENET)

Action research
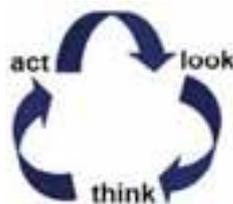
EENET developed action research guide-lines to help stakeholders to reflect on and analyse their own experiences of education. Using these guidelines, Save the Children Norway ran an action research project in North Gonder, Ethiopia. It involved workshops focused on identifying who is or is not present, partici-pating and achieving. This was followed by a 'look, think, act' process – looking at what is done in schools that is inclusive or exclusive, thinking about this and analysing it, then ta-king actions. Such a cycle is repeated regularly to help schools continue to improve. Teachers in North Gonder were able to identify the barriers to learning in their own environments, and to collectively discuss ways of overcoming them.[65]

Gender Lens

Annex 14 provides a more detailed description of a gender lens. This approach can be applied to other issues of difference and diversity, and even better, adapted to encompass all diversity and discrimination issues.[66]

Gender lens for education projects[67]

- "Are men and women fully involvedl[68] in the needs assessment and design, implementation, monitoring and evaluation?

- Will the needs assessment explore the distinct needs of women and men (girls and boys)?

- Are the risks, high-risk behaviours and vulnerabilities of men and women (boys and girls) in the target group being appropriately addressed?[69]

- Does the project include women and men (girls and boys) who are disadvantaged?

- Does the project have gender-disaggregated baseline data, gender objectives, expected gender equality results and related indicators?

- If the project involves training:
  - Will the 'life experience' of the female and male learners be valued in the training?
  - Will the content and methods be appropriate for male and female learners?
  - Will female and male learners be able to use the knowledge/skills gained in the local labour market, in their communities or in their homes?
  - Will there be a gender balance of both trainers and learners?

- Will men and women be equal participants, decision-makers and beneficiaries?

- Does the monitoring checklist include clear gender mainstreaming requirements and gender-disaggregation of information?

- Does the project implementer have a gender-responsive organizational culture[70] and a track record of empowering men and women (boys and girls)? If not, will the project implementation team be given gender training and be assisted to develop project-specific gender guidelines prior to the start of the project?

Examples of project implementers: NGOs, education research groups, community learning centres, parent-teacher organizations, teacher training colleges, school management teams, curriculum development teams.

This Gender Lens was created by the GENIA Network of Asian MOE Gender Focal Points – 2003"

"Gender lens – measuring the child-friendliness of schools[71]

- Are community leaders and parents equally supportive of boys and girls attending this school?

- Do community leaders and parents value female and male teachers equally?

- Does the principal treat male and female teachers the same?

- Is the school close enough for all school-age boys and girls to walk safely to it?

- Do girls and boys feel safe from bullying, discrimination and sexual harassment in this school?

- Does each boy and each girl have essential schoolbooks and materials?

- Do teachers encourage girls and boys to speak and contribute equally? Do teachers value the views of boys and girls equally?

- If the school has more than one teacher, are there female teachers who can be role models for girls and male teachers who can be role models for boys?

- Does the curriculum reflect the lives of boys and girls?

- Does the class go into the community? Or, are community women and men with special knowledge or skills brought into the class as resources?

- Do boys and girls feel confident in making subject choices that may not be traditionally male or female subjects?

- Do girls participate and achieve equally with boys in maths and sciences, in literature and history?

- Does the curriculum promote peace and equality for boys and girls regardless of their race, class, caste, religious or ethnic background?

- Do teacher and learner materials portray girls and boys of varying socio-economic backgrounds with equal prominence, potential and respect?

- Do extra curricular activities equally attract participation of boys and girls?"

Girl attending a course in refrigeration in Malawi (Bergdis Joelsdottir/NAD)

Part 2
Opportunities and challenges:
Case studies and examples

5. Learning from the South: The challenge

5.1. Introduction

Chapter 4 emphasised the importance of developing inclusive education within the local context: involving all stakeholders in analysing their situation; formulating their own values, beliefs and principles; identifying barriers to inclusion; and collaboratively working out solutions. There are, however, several common issues and barriers that emerge from a wide range of different cultures and contexts. These include policy, resources and finance, attitudes and discrimination, teacher training, and the role of specialist support, and are topics that present challenges to education as a whole, not just in relation to inclusive education.

This book cannot address all of these issues, but this chapter presents examples to illustrate certain aspects of these vast topics, including:

- developing a strong framework – policy

- putting flesh on the bones – resources

- giving it life – creating ownership and changing attitudes

- people making a difference – the roles and contributions of learners, activists, parents, families, communities, teachers and professionals

- challenging contexts – examples from particularly challenging situations such as conflict/refugee situations, urban slums, rural and remote environments and situations of extreme poverty

- groups experiencing discrimination and exclusion – examples of promoting inclusion for particular groups, such as girls and women, minority linguistic and ethnic groups, nomads, street and working children, people with disabilities, mental illness or affected by HIV/AIDS, and learners affected by abuse

- life stages and forms of education – examples of inclusion spanning different life stages and forms such as early childhood, secondary and higher education, non-formal and alternative forms of education provision.

5.2. Inclusive information

The range of examples of inclusive education in different cultures and contexts is expanding rapidly. Although inclusive education is not a blueprint that can be transported from one culture to another, many lessons can be learned, particularly in contexts with similar barriers and resources. The information-sharing network, EENET, seeks to promote better information exchange within and between Southern countries, and to strengthen the capacity of practitioners in the South to value, reflect on, and communicate their experiences to wider audiences.

EENET's growth demonstrates increasing recognition of the relevance of examples from the South, not just to people in other Southern countries, but to those working to develop inclusive, quality education for all in the North.

This represents a small trend globally, however, as information still predominantly flows North-North and North-South. Production and access to information remains unequal and unbalanced globally. An Internet search of inclusive education using the Google search engine currently produces over 7.5 million results. Yet it is estimated that 80 per cent of the world's population has no access to the Internet,lxxii and 20 per cent of the world's population is illiterate.

The gap between those who experience 'information overload' and those who lack access to basic information is growing. The increasing amount and availability of information on inclusive education presents opportunities but also creates challenges. 'Inclusive information' (equal and affordable access to quality, relevant information in a range of accessible formats) is essential if inclusive education is to become a reality for all. Thus supporting all communities to critically reflect on, value, document, disseminate, access and learn from their own and others' experience also remains vital.

"One dangerous epidemic eating our communities today is lack of information" (Patrick Fonyuy Shey, Cameroon)[73]

"Information is even more important than funds" (Njeru Muchiri, Kenya)[74]

5.3. Lessons from the Agra seminar
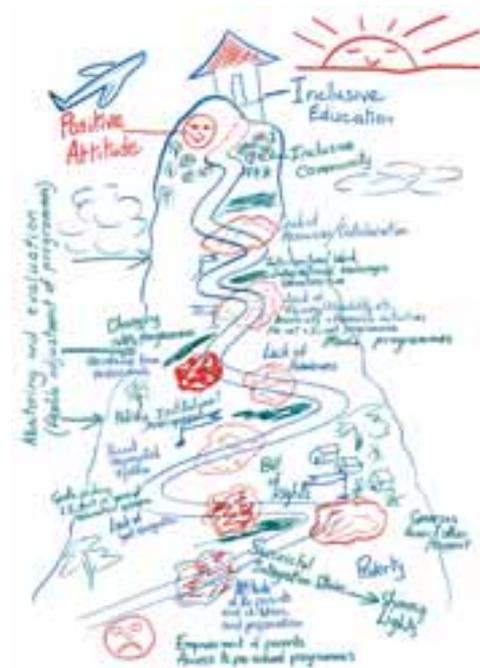
Mountain diagram of barriers and signposts on the way to inclusive education, created by Agra seminar participants

The Agra seminarl[75] demonstrated how lessons from the South can challenge conventional understandings about inclusive education, and offer important guidance for its development. It aimed to facilitate learning from the South and to demonstrate an inclusive process and environment. Forty inclusive education practitioners, from a range of economically poorer countries, shared lessons that still challenge conventional perceptions of inclusion:

- Inclusive education need not be restricted by large class sizes.

- Inclusive education need not be restricted by a shortage of material resources.

- Attitudinal barriers to inclusion are far greater than economic difficulties.

- Specialist support should not be school-based.

- Inclusive education can provide an opportunity for school improvement.

- Former students with disabilities and parents have much to contribute to inclusive education.

- Inclusive education is part of a larger movement towards social inclusion.

6. Policy, resources and finance: The bones and the flesh

6.1. Barriers to inclusive policy

Policies can either be a barrier to or a support for inclusive education. Examples of situations where policies create barriers include:

- where separate policies exist for mainstream education and for the education of a marginalised group. Sometimes these policies are formulated by different ministries, e.g. education policy for children with disabilities or other marginalised groups is often developed by health or social welfare ministries, rather than the education ministry

"Laos has no special schools for disabled children which is an enormous advantage for the Ministry of Education as it builds a system which reaches out to all children..."[76]

- policies that are discriminatory, e.g. not allowing children with disabilities to attend school, or forbidding people with disabilities from training as teachers

- policies that make inclusion 'dependent on resources'

- policies that target specific groups who are excluded/marginalised, without focusing on the need to reform the overall system.

6.2. Overcoming policy barriers

World Vision's study on 'education's missing millions'[77] suggests that a policy on inclusion – that could be supported under the Fast Track Initiative – would have the following critical components:

- Political: rights framework, links to other equity policies, advocacy

- Participatory: in the policy development process, involving all stakeholders and self-advocacy groups and representatives of groups who are marginalised and excluded

- Mandatory and enabling frameworks: e.g. accessibility standards for schools, curriculum and assessment flexibility, components in pre-service teacher training

- Data: systems for identification, monitoring and assessment

- Planning: range of actions and resources for implementation and capacity development

- Service delivery: identification and development of, for example, school clusters, classroom resources, assistive devices

- Capacity development: training and support at all levels, from families, communities through to teachers, administrators

- Management: focus on inter-sectoral coordination, partnerships

- Finance: cost analyses, mechanisms for funding schools and support to families, students

- Monitoring and evaluation: included at all stages.

In South Africa, the shift away from apartheid led to a radical revision of education policy. There were clear parallels between racial apartheid and the segregated special education system. The main challenge was to recognise and address the diverse needs of the entire learner population, in order to promote effective learning for all. So the government White Paper, Special Needs Education:

Building an inclusive education and training system,[78] adopted an approach to inclusion based on overcoming the barriers to learning and development that all children face. It was acknowledged that the whole culture, ethos and structure of the education system had to change if it was to meet the needs of all learners. This barrier-free learning approach intrinsically supports inclusion.

The South African example

Barriers to learning were identified as being located in the curriculum, the centres of learning, the education system as a whole, in the broader social context, and as a result of particular learner's needs. They included:

- negative attitudes to, and stereotyping of, difference

- an inflexible curriculum

- inappropriate languages or language of learning and teaching

- inappropriate communication

- inaccessible and unsafe built environments

- inappropriate and inadequate support services

- inadequate policies and legislation

- the non-recognition and non-involvement of parents

- inadequately and inappropriately trained education managers and educators

Key approaches to overcoming these barriers included:

- training educators to provide lessons that are responsive to individual learners; encouraging cooperative learning, curriculum enrichment, and pro-active responses to behaviour problems

- giving each centre of learning a support structure composed of teachers, but including community resources and specialist services (i.e. community-based)

- using district support centres to provide training and support for teachers, not generally for individual learners

- reforming the role of special school services to become resources for inclusion, and to focus on developing learners' strengths and competencies

- involving key stakeholders (parents, teachers, learners, advocates) in management, curriculum planning, developing support systems, and in the teaching and learning process

- developing finance, leadership and management capacity in a sustainable way.

6.3. Overcoming resource barriers

Lack of, or inappropriate, resources are often cited as a major barrier to making inclusion happen in practice. Those in favour of inclusion tend to stress that it is much more about planning and attitudes, than about resources (e.g. it doesn't cost more to plan and build an accessible building than an inaccessible one). Disabled activists, however, stress that inclusion should not be see as a 'cheap option' that results in particular students not receiving sufficient support to enable them to learn on an equal basis with others. The following examples address the issue of resources in different yet informative ways.

The EENET symposium on resources (outlined in Section 4.3), highlighted that:

- Resources are not just about money, they are also about people and information.

- Resources are about being not just abou having.

- Within each barrier lies a potential solution – creative and innovative solutions can be found if people are committed.

- Lack of resources can be used as an excuse

to exclude certain groups or individuals. As one parent stated: "Why should it be my child [with disabilities] that misses out just because the class size is too big?"[79]

- Most resources necessary for inclusion are already within the community: "teachers know a lot more than they use",[80] families and communities also have a huge range of resources that need to be unlocked and used.

- Too many, or the wrong type of, resources can be a barrier to inclusion. For example, in one school in northern Zambia, an external donor funded the creation of a small unit, which resulted in increased segregation, while the school was actually striving to be inclusive.[81] Over-resourced pilot projects are not replicable and can increase negative attitudes towards inclusion.

Experiences in Lesotho and India[82] revealed that barriers to inclusion were more easily overcome in poor, rural environments than in better-resourced urban schools. The urban schools were more elite and formal, less welcoming and placed more emphasis on assessment. Rural schools had very large class sizes and few material resources, but a stronger sense of community inter-dependence, a more welcoming environment and a greater tolerance of difference.

Several examples in this book (e.g. Mali, Section 4.5) show how inclusive education can work in situations of poverty.

Efficient and cost-effective inclusive education

Save the Children argues that inclusive education "does not have to be expensive, although it does require strategic and focused investment of available resources".[83] It is also important that inclusive education is not seen as a 'bolt-on', but is an integral part of planning and delivering the whole education system. Funding systems can facilitate or inhibit inclusion:

- flexible school funding – access to a small amount of flexible funds for adopting new approaches – is empowering to the school and community in their efforts towards inclusion

- decentralised funding system, and funding 'from one pot' to different forms of provision, can facilitate inclusion

- training and information to all stakeholders – often community members do not know what budgets are or where they come from. Managers need training in financial decision-making.

Governments often want to know what inclusion costs. Yet there is very little data available, partly because each situation is so different, and because inclusion is very much integrated into the whole process of school improvement and quality, without a separate price tag. Save the Children is piloting a cost-prediction tool to address this information gap.

In Peru and Brazil, Save the Children piloted a software programme that produces budgeting spreadsheets based on grassroots consultations. In Brazil, a consultation with parents, teachers, administrators and students gathered opinions about what changes and inputs (general and specific) were needed to ensure inclusion for all (e.g. the cost of a boat service to get children living in the Amazonian jungle to school; the cost of Braille text books and assistive aids and devices). Costs were also estimated in relation to school infrastructure, health, safety and nutrition minimum standards, social welfare payments to parents, teachers' salaries and support. Experts worked to refine these predictions, and then the total was compared with the country's national debt repayments and gross national product. The conclusion was that to enable all children in Brazil and Peru to participate in good quality education, "approximately 5% should be added to existing education budgets".[84]

This highly innovative approach had positive results; Ministries of Finance could no longer claim a lack of financial targets for inclusive education. Most of all "delivering inclusive education for all had gone from a concept which many found impossible to grasp to a clear set of actions, which could be broken down".[85] The costing tools also analysed inclusive education in terms of supply and demand, as follows:

Features needing to be in place to deliver good quality, inclusive education

Supply side features	Demand side features
Teachers are paid and financially secure	Children are able to get to school safely, community transport is funded
Schools are safe and habitable	Children are freed from family duties and families are supported
Schools are close to remote communities	Health and nutrition needs are provided
Textbooks are available and accessible (including in Braille and minority languages)	Families and communities are made aware of the rights of marginalised groups
What is currently provided, and what is not, and what is needed to make improvements?	Which children already have access to these requirements, and which do not?

These are new and experimental tools. It is important that they are developed and used in a way that will enhance and support, rather than weaken, a community's role in and control over education.

7. Creating ownership and changing attitudes: The lifeblood

7.1. The importance of participation

In Chapter 4, on-going participation by all stake-holders was discussed as being the life-blood of quality, inclusive education. The success of inclusive education is not dependent on a perfect formula, but on people's willingness to work with each other to identify and overcome barriers as they arise. This is why on-going participation is necessary. If key stakeholders are not fully involved and feel they don't own the inclusive education programme, they will not be motivated to act when problems arise.
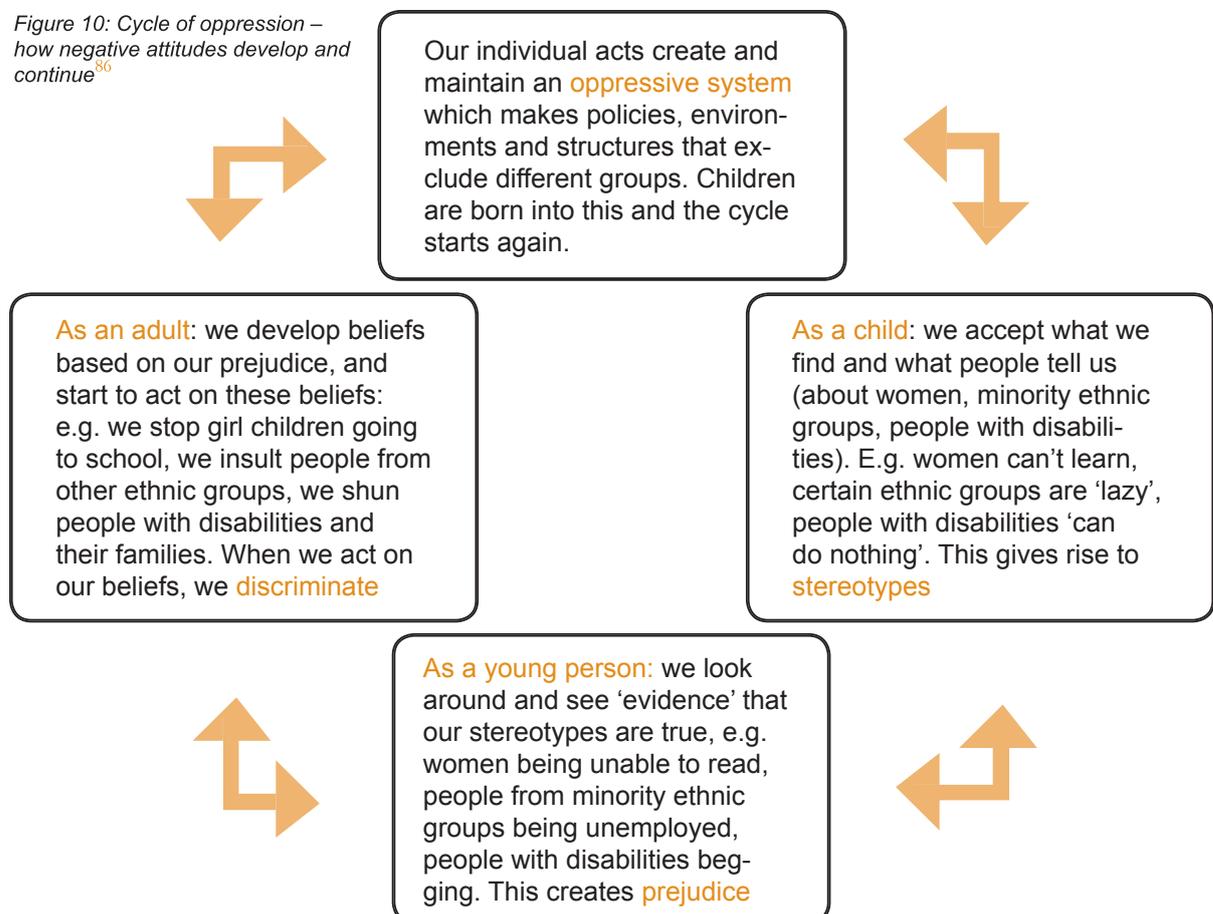
Ownership and attitude change go hand-in-hand – positive attitudes stimulate ownership and ownership can create positive attitudes.

Many of the following examples demonstrate
Meeting of students, village elders and teachers, Afghanistan (Save the Children Sweden/Norway)

how different stakeholders take responsibility for inclusive education and work together to overcome barriers.

Figure 10: Cycle of oppression – how negative attitudes develop and continue[86]

Our individual acts create and maintain an oppressive system which makes policies, environments and structures that exclude different groups. Children are born into this and the cycle starts again.

As an adult: we develop beliefs based on our prejudice, and start to act on these beliefs: e.g. we stop girl children going to school, we insult people from other ethnic groups, we shun people with disabilities and their families. When we act on our beliefs, we discriminate

As a child: we accept what we find and what people tell us (about women, minority ethnic groups, people with disabilities). E.g. women can't learn, certain ethnic groups are 'lazy', people with disabilities 'can do nothing'. This gives rise to stereotypes

As a young person: we look around and see 'evidence' that our stereotypes are true, e.g. women being unable to read, people from minority ethnic groups being unemployed, people with disabilities begging. This creates prejudice

7.2. Combating stereotypes, prejudice and discrimination

Negative attitudes are frequently cited as the cause of exclusion for certain learners. It can be helpful to understand in more detail what this means.

Each community needs to examine each stage and find ways to break the cycle. Examples are given below.

7.3. Role models, study tours and exchanges

Empowered adults or children from marginalised groups can quickly and dramatically change attitudes and stimulate involvement. For example, leaders from local or national activist organisations (such as organisations of/for people with disabilities, women's rights groups, minority ethnic groups) can be invited to facilitate meetings, to share their experiences and be visible as leaders and decision-makers. Many community members may never have met or seen a confident and successful young person or adult with disabilities; simply their presence at a meeting can challenge prejudice and reform attitudes.

People can be very motivated, and have their fears allayed, when they see inclusion operating successfully, and meet with enthusiastic learners, educators and community members who are similar to themselves.
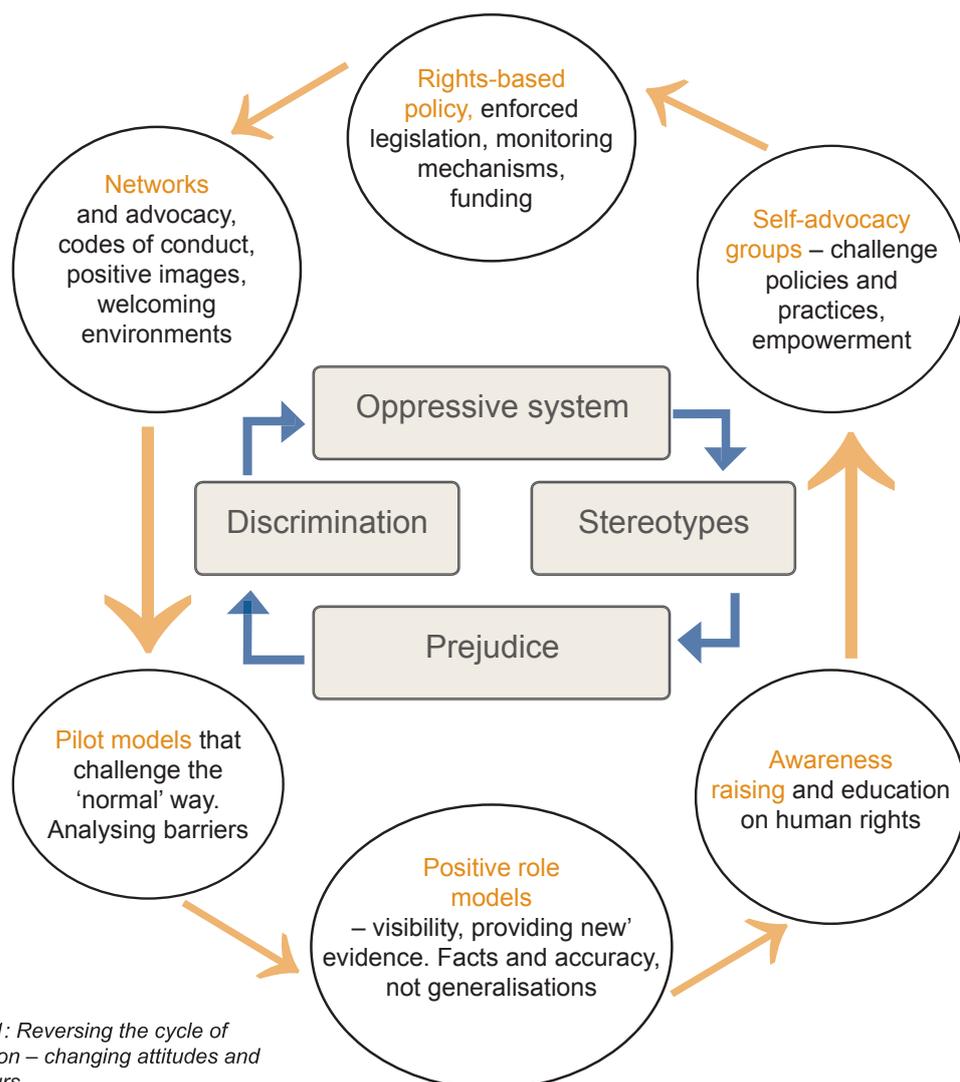

Figure 11: Reversing the cycle of oppression – changing attitudes and behaviours
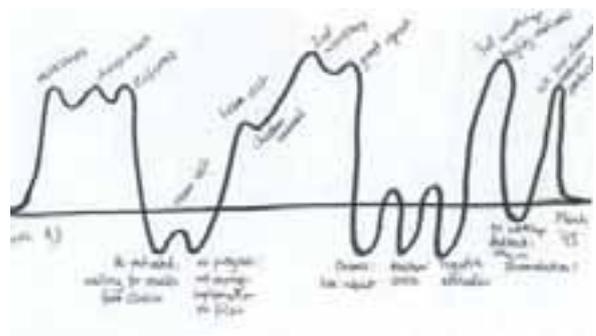
7.4. Participatory methodology[87]

Taking time to really listen to, learn from, respect and act on the knowledge and perspectives of communities will build positive attitudes. Although many participatory tools and techniques are commonly used in development work, the importance of a genuine participatory approach and commitment to the philosophy is often overlooked

"In PRA (Participatory Rural Appraisal) the behaviour and attitudes of outsider facilitators are crucial, including relaxing not rushing, showing respect, 'handing over the stick', and being self-critically aware".[88]

Tools and techniques can of course be used in manipulative, dominating and condescending ways. But when a real effort is made to reverse power relations and create an environment for the empowerment of marginalised groups and individuals, then negative attitudes can also be reversed and real ownership created.

In Lesotho, during a participatory research project on inclusive education, one school exhibited very negative attitudes and behaviours in relation to inclusive education and the research.[89] Teachers' attendance at workshops was poor, they did not communicate when inspectors visited, they kept files hidden, made statements such as "you are wasting our time", and even sat in doorways to prevent visitors entering classrooms. The research team decided to use the least confrontational activities, avoiding interviews and choosing instead activities over which teachers had total control, e.g. compiling mountain profile timelines and support diagrams (see below). Small groups of teachers drew diagrams that represented the high and low points in the inclusive education project, and showed where they obtained and/or gave support. They then presented their work to the research team.

Mountain profile timeline – showing a project's progress over two years (Sue Stubbs)
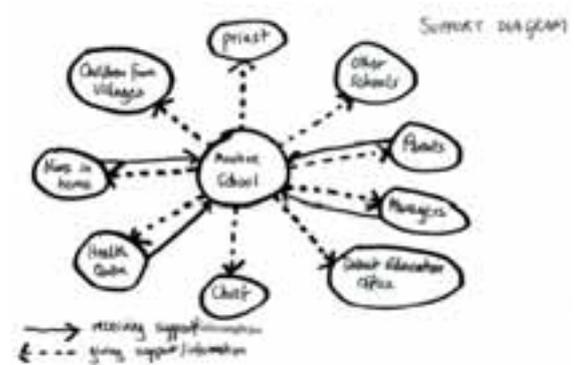
Support diagram drawn by teachers (Sue Stubbs)

7.5. Changing negative attitudes through participatory methodologies

The results of the above activities included:

• Teachers were empowered by being able to tell their story without comment, judgement or interruption. They had a chance to reflect and express their concerns.

• The research team realised that teachers were actually facing very real constraints and were lacking support and information, despite superficial observations that the school was well-resourced and well-connected.

• Several other non-confrontational exercises were carried out, and a researcher with disabilities shared his personal experience of being visually impaired and trying to get an education. Listening to this role model motivated teachers to promise to change their previously negative attitudes.

8. Groups who are vulnerable to exclusion and marginalisation

8.1. The importance of a twin-track approach

International documents and various campaigns rightly raise the issue that particular groups are most vulnerable to discrimination, marginalisation and exclusion within education. Yet this recognition has often given rise to inclusive education based on 'targeted initiatives' that have a limited impact, and do not really promote sustainable, quality inclusion.

"In Bangladesh, stipends are available to encourage girls to go to school. But once they are enrolled, girls are often ignored by the teacher, abused or harassed, or cannot achieve due to linguistic barriers. Consequently, many of them drop out."[90]

This example clearly shows what happens when education initiatives focus only on a group or specific individuals, and not on changes to the whole system. This is why a 'twin-track' approach is so important – for marginalised groups to be fully included, both system-level changes and on-going targeted support are essential.

8.2. Girls and women

"I would educate women more than men. Women bear and raise children. So, women prepare the future. How can the future be good if women are illiterate?" (Zapotec Indian woman in a literacy class in Latin America)[91]

One-third of women globally are illiterate, yet it is well known that women's literacy is directly related to improving children's health and nutrition. The Dakar Framework for Action and the Millennium Development Goals promote gender equality in education, but progress is slow. Exclusion and marginalisation increases when girls and women are also members of other excluded groups, e.g. if they are also from a minority ethnic group or a low-caste, or have a disability. Efforts are needed to ensure that girls and women are present in (have access to) education, that they participate on an equal basis, and that they learn and achieve. This means challenging traditional stereotypes and habitual discrimination both within and outside the classroom. Some common challenges include: teachers giving more attention to boys; text books portraying girls in stereotyped, passive roles; girls facing abuse in or on their way to school; and sanitation facilities for girls that are insufficiently hygienic or private.

Girl participating in an inclusive school in Payakumbuh, West Sumatra, Indonesia. (IDP Norway)

Community education worker in Nigeria raising girls' awareness of their rights (Girl Child Empowerment Nigeria)

Links between child marriage and inclusive education

In many cultures, child marriage, particularly of girls, happens as a result of cultural norms and economic pressure. Schools often have a policy of excluding married or pregnant girls. Even if they are allowed to attend, the overall structure and system rarely provides appropriate support and they usually drop out.

The Government of Zambia has a policy that married and pregnant girls must be re-admitted to school. Teachers in Mpika, Zambia have worked to create changes in the school system so that married and pregnant girls and young mothers can continue their schooling. This has included:

- changing the timetable; adding catch-up or evening classes

- twinning girls who are married, pregnant or young mothers, with other pupils so they support each other's learning

- counselling on life skills, reproductive health and rights, and advising on how to avoid pregnancy while at school (for girls and boys)

- improving toilet facilities; making them more private

- developing policy about not abusing or bullying girls

- working with parents to help them appreciate the benefits of girls' education

- supporting the adaptation of daily routines around baby care and household chores supporting the financing of education for married girls.[92]

Inclusive education can also play a role in preventing child marriage and early pregnancy. There are numerous factors that make girls and/or their parents feel that it is not beneficial for girls to continue their education – irrelevance of the curriculum, poor teaching methods, safety concerns, etc. By taking many of the steps towards inclusive education outlined in this book, education systems can become more girl-friendly, and encourage more parents to keep their daughters in school, which in turn reduces the risk of an early marriage.[93]

8.3. Minority ethnic and religious groups

Inclusive education in relation to ethnic and religious groups is a complex issue that generates strong opinions and lively debates, and is sometimes part of extreme cultural clashes and power imbalances. It is not within the scope of this book to address all these specific issues. However, key inclusive education principles – such as seeing education as broader than schooling, combating discrimination, and creating flexible, child-friendly, community-based provision – help to facilitate inclusion for all groups, including minority ethnic and religious groups.

A national strategy – Bulgaria

The Bulgarian Ministry of Education developed a strategy on inclusive education for minority ethnic students in 2004. Bulgaria has a diverse population which includes Roma, Turkish, Armenian and Jewish minorities. The following challenges were identified:

- at Government level – lack of legal and

financial basis for promoting integration of minorities, lack of management standards, lack of qualified staff, and lack of training strategy for working in a multi-ethnic environment

- lack of specialist support

- lack of conditions to promote inclusion in small village schools

- the history and culture of minority groups are not represented and valued in the curriculum and society as a whole

- prejudice and discrimination in society, for example, segregated placement of Roma children into special schools

- lack of motivation and proper support/structures to study mother tongue languages, specifically, lack of materials in Roma language, and lack of literacy in older members of the Roma community

- irregular school attendance due to poverty

- lack of knowledge of the national language, Bulgarian, among minority groups

- regular kindergartens and schools not offering welcoming environments and relevant education for the Roma community.

Proposed strategies for overcoming these barriers included:

- ensuring a legal basis for inclusion, developing a proper government coordinating mechanism, and addressing resource and curriculum issues at national level

- creating 'focal point' schools in areas with dispersed settlements, as models of quality inclusive education

- improving teacher training and offering re-qualification to teachers to teach in inclusive environments

- eliminating segregation through special schools, and counteracting acts of discrimination

- providing assistant teachers

- training teachers in Roma language and providing literacy programmes to Roma people

- offering assistance to children from poor backgrounds by providing textbooks, etc

- including children from minority ethnic groups in extra-curricula activities.[94]

The challenges are immense and the plans ambitious. It is not clear in the strategy document to what extend the Roma people, or members of other ethnic minorities, are themselves involved in planning and implementing these reforms. It is an example of a national strategy seeking to develop a 'strong framework' and implementation in the local culture. To really succeed and be sustainable however, this plan will need the 'life-blood' of community participation and involvement at all stages and levels.

Overcoming discrimination – Czech Republic

In the Czech Republic, mainstream schools are not conducive to diversity. There is strong discrimination against Romany people who are considered inferior. Over 50 per cent of Romany children attend special schools. One NGO worked to help Romany children be included in mainstream schools by:

- building the self-esteem of Romany children

- challenging attitudes within schools

- working with families

- placing Romany classroom assistants in schools to work with Romany children

- focusing on improving the learning of Romany adults.[95]

This approach was participatory, and focused on facilitating the empowerment of the specific marginalised group, not just addressing the barriers within the system.

Responding to the community – Philippines

In the Philippines, the Manoba are a minority mountain community, many of whom have been forced off their ancestral lands and are living in extreme poverty. They are reluctant to integrate with settled communities and their children tend therefore to be excluded from educational programmes. In the 1990s, the Self-Help Education Programme Appropriate for Cultural Communities, with funding from Handicap International, supported community-based learning centres run by para-teachers. These para-teachers were identified by the community, and received community-based and culturally appropriate training. The aim of the programme was ultimately to include the participating children into mainstream schools.[96]

Participant in a child-friendly schools programme with minority ethnic groups in Northern Vietnam (see also Section 10.4.) (Mark Wetz)

8.4. Linguistic minorities and mother tongue education

Research shows that children need to begin their education and learn basic literacy skills in their mother tongue. After several years they can then incorporate learning of the national language, while continuing to learn in their mother tongue. Most children who are made to learn subjects using their second language too soon subsequently experience far greater learning difficulties throughout their education.

Language barriers are one of the main causes of exclusion in education worldwide, because:

• developing multilingual teaching and effective educational environments is considered too challenging

• discrimination against minority linguistic groups is widespread

• government policies may forbid teaching in minority languages

• representation by linguistic minorities as teachers and in decision-making roles is often limited

• minority linguistic groups are often affected by poverty and/or based in environments that are remote and challenging in terms of accessibility.

The benefits of mother tongue education - Senegal

A programme to promote mother tongue as the first language of learning in Diembering, Senegal, found that children achieved far better results and exam passes than those who were using French as their main language of instruction. But more importantly, teaching methods were more active and student-centred, and children's participation was greater in classes that used mother tongue. The programme indicated that mother tongue teaching is not only better for helping learners to participate and achieve, but may also be more cost-effective in the long term.

For instance, there were almost four times as many exam passes in the mother tongue class, yet running these classes did not cost four times more than French-medium classes.[97]

Learning in mother tongue, Senegal (Rudy Klaas, SIL International)

Engaging minority language learners – a case from Lao PDR

Lao PDR has 82 officially recognised languages and 43 per cent of school children do not have Lao as their mother tongue. Non-Lao speaking children frequently fail to achieve and have high drop-out and repeater rates. There is often a rigid methodology used for teaching language and literacy. Discrimination against other languages is rife, as Lao is being promoted as the national language, and the only one allowed in schools.

Vieng was a student in a school where Lao was used as the only medium of instruction. Vieng had a cleft lip and everyone, including her mother, believed she found learning difficult and did not want to go outside because of her cleft lip. However, when a visitor to the classroom asked if anyone spoke Hmong, Vieng's mother tongue language, three children came forward and started to teach the class how to count in Hmong. Vieng suddenly sat up and joined in, really blossoming. Teachers had thought that she was not learning because of her cleft lip, and hadn't realised it was a language barrier that was excluding her. They agreed to introduce some Hmong words into the lessons, even though officially this would be breaking regulations.[98]

8.5. The 'deaf dilemma'

Inclusive communication (Leonard Cheshire Disability)

This discussion on inclusion and deaf people is situated intentionally between the sections on linguistic minorities and people with disabilities. Many deaf people define themselves as a linguistic and cultural minority, rather than as people with disabilities.

"Deaf adults can be excellent role models. By drawing on their own experiences they can show families that deafness does not need to be a barrier to achievement."[99]

Deafness and inclusion - the dilemma in poorer countries

In Southern countries the majority of deaf children do not have access to any form of education. Schools for deaf children and special units attached to mainstream schools cater for a minority of children, tend to have long waiting lists and do not always offer education in the medium of sign language. The choice for most children is to be educated in their local schools, or not to be educated at all.

Specialist provision (in the form of hearing aids, cochlear implants and highly trained teachers and sign language interpreters) is unlikely to be provided in mainstream schools. However, specialist knowledge (in particular, deaf adults' knowledge of sign language) can

be used in mainstream contexts to enable deaf children to access the curriculum in their local school, and to stay in their families and communities.

Deaf children are unlikely to develop spoken language and communication skills within their own families – they become excluded within the family because they do not share a language. They need contact with other deaf people in order to learn the national sign language. This is why many deaf people argue that separate schools or units are necessary for deaf children, since they have a right to access education in their first language – sign language. This right is supported by the UN Standard Rules, the Salamanca Statement and the CRPD. However, segregated, residential special schools are unrealistically expensive. The separation from family and community can make it difficult for deaf people to return to their home communities, as they may no longer have agricultural knowledge and other essential survival skills. Many special schools for the deaf still forbid the use of sign language and teach children to use spoken language. So the 'deaf dilemma' is:

- sign language can only develop when deaf people come together to learn, but;

- segregated education does not promote inclusion within the family or community, but;

- without sign language, it is extremely difficult for deaf people to be included in their families or communities.

Solutions[100]

- Deaf adults are the most obvious human resource available for the education of deaf children. In some African countries, the inclusion of deaf adults with suitable skills in the education of deaf children has made more progress than in many countries of the North.

- Inclusion needs to be seen as broader than

schooling, and within the community, small groups of deaf children and adults can meet to learn sign language without being excluded from the overall education planning and provision, and can stay within their communities.

- Bi-lingual education needs to be explored at the family, community and school levels.

- Ideally deaf children should have the opportunity to learn together – at least with one other child – and with support, if possible from qualified teachers with sign language skills.

Language begins at home – Samoa
Fieldworkers for the Loto Tamufai Early Intervention Programme support 40 deaf children and their families in five districts (one urban and four rural) across the Samoan islands. They encourage sign language development and communication methods with the whole family. They also educate the family about the value of deaf children attending school. Many Samoan deaf children do not attend school because their parents do not see the value of it. The programme is challenging this belief at a family and a village level. All members of the programme have learned sign language and can communicate with the two deaf fieldworkers. Although the deaf fieldworkers face some challenges in their work, they have a high level of commitment and provide a positive role model of empowerment for the children and the families they visit.[101]

A parent-teacher partnership – Uganda
In 2000, 'integrated' schools, each with a unit catering for deaf children, were opened at central points in Bushenyi district. The teachers were ordinary primary school teachers who began by using gestures, and learning new skills through trial and error. However, there was a lot of scepticism in the community about deaf children's ability to learn. The majority of parents had no formal education. Drop-out rates for deaf children were close to 100 per cent! Teachers were asked why they were bothering to teach them.

The teachers began to experience success in their teaching but they were aware that the children could not communicate with their parents. So, they started a parents' group to teach them basic sign language skills. Later the Ugandan National Association of the Deaf became involved in teaching sign language, and more recently teachers have had formal sign language training at Kyambogo University. The initiative has been a great success in bridging the gap between home and school. Now the parents want to know where their children will go after primary school.[102]

8.6. People with disabilities

Many of the examples in this book have focused on inclusion in relation to learners with disabilities, and the majority of resource materials on inclusive education still focus on including these learners in schools. Learners with disabilities are all different – disability is a very broad term. Even among people with the same sort of impairment, for example, people with visual impairments, the implications for life and learning can be very different. Some people may move around independently, others may need guides; some read Braille, others use tapes; some have low vision and read large print, some benefit from good lighting and proximity to the teacher – all are different. So the following examples refer to situations which present particular challenges: learners with disabilities who are marginalised and excluded even within the disability context.

Inclusion and deafblind children

"Deafblind children, the overwhelming majority of whom require specialist educational support, have fallen on the 'unfashionable' side of the debate around inclusion".[103]

Deafblind children are excluded not only

from mainstream education, but also from special schools, according to the findings of Sense International. In India, CBR approaches ensure that these children and their families receive support, that attitudes change, and that teachers get knowledge and information that, in some cases, leads to the children being included in schools, supported by trained field workers.

Children with profound and/or multiple impairments

It is often just assumed that inclusive education is not for children who have very severe physical and intellectual impairments. This assumption is usually based on a fixed idea of education and of schools. It is based in the notion that a child has to adapt to the system, not the system to the child. The inclusion of children with severe disabilities also has different implications in countries of the North and South.

In the North, inclusive education tends to mean the same thing as inclusive schools, and there are increasing numbers of examples of how children with severe disabilities are included at all levels in schools. One example is that of a boy with a severe disability who was fully included in his neighbourhood school in Iceland. He used a communication system called Bliss to express himself, either through tables or the help of a flashlight attached to his glasses.

"The excellent situation in this class is not a coincidence, nor has it come naturally; it is effective because it is planned that way, like any other good practices in schools. The teachers, in close cooperation with the parents have developed their skills, nurturing a positive atmosphere for learning and social growth."[104]

In the South, inclusion for children with severe disabilities is also a matter of planning,

being resourceful, and having a strong belief in that child's right to education. But it is not necessarily a matter of education in schools. There is a big difference between an included child and an excluded child, even if that child is being educated at home and not in school. (See Section 3.6. for this example.) A CBR programme working closely with an inclusive education initiative is often the strategy that facilitates this inclusion.

8.7. People affected by health conditions

Mental health

As with all issues of inclusion, it is important to apply a social model approach to the issue of mental health and inclusion. There is a danger of labelling a child, who is reacting healthily to an abusive or disturbing environment, as having mental health problems, and of seeing the 'child as the problem'. Children who belong to groups who are socially excluded and stigmatised in the society will naturally and healthily react against exclusion, bullying and stereotyping. The school and community as a whole first need to examine themselves and create a welcoming and inclusive environment for all. Having said this, it is also true that children and adults do experience mental health problems that affect their learning, and schools can help promote general well-being and mental health of all their members.

Mental health programme for primary schools - Australia

'Kids Matter' is a national mental health programme designed for primary schools in Australia. Although not a resource-poor situation, this example is included here because such programmes are rare and many of the principles and practices can be adapted and applied in other cultures and contexts. A national survey estimated that 14 per cent of children experienced mental health difficulties, and that children with emotional disturbance

have the highest rates of school failure. The programme aims to improve the mental health of primary school children, reduce mental health problems, and support students who are having mental health problems. They use a framework with four components:

1. A positive school community and a sense of belonging and school connectedness are considered to be very important in promoting good mental health, as is an anti-bullying policy, active celebration of cultural diversity, and protection measures to ensure safe schools.

2. Social and emotional learning for students involves five core areas of competence:
   - self awareness – developing the ability to recognise and manage emotions
   - social awareness – promoting care and concern for others
   - self management – handling challenging situations effectively
   - relationship skills – establishing positive relationships
   - responsible decision-making.

3. Parenting support and education is achieved through developing good parent-teacher relationships, providing information and education to parents, and promoting the development of parent support networks.

4. Early intervention for students experiencing mental health difficulties involves recognising signs of mental health problems, combating stigma, encouraging help-seeking behaviour, knowing what teachers/schools can and can't do and where to refer students.[105]

Child carers

Mental illness has a major effect on other family members, in particular school-going children. A case study from India highlights the issue of child carers. Rupa's mother was mentally ill, and when her father died, the family became destitute. Rupa, then aged 12, became the carer for the whole family – her

mother and younger brother and sister. An organisation, Basic Needs, developed a child carer's policy to address such situations. Rupa now takes her younger sister to school with her, so that she is able to continue her education, even though classrooms are already overcrowded.[106]

HIV/AIDS

The HIV/AIDS pandemic is a major challenge to those societies most affected. Providing quality, inclusive education within this context is one aspect of that challenge.

The scale of the problem – Zambia

Zambia is one of the countries worst affected.[107] Nearly 40 per cent of the population is infected with HIV, and life expectancy has dropped to 33 years. Interviews with teachers and children show how they feel about children affected by HIV and AIDS and their experience of school. Teachers think that there is too much focus on preventing the disease and not enough on the problems it creates in education. Teachers are not trained in providing appropriate emotional support to pupils affected by HIV and AIDS, and there is a huge shortage of trained teachers, particularly as many die of the disease themselves. Students who are affected by HIV and AIDS and those who are orphaned are often bullied. Teachers often go beyond their role as educators and provide food and clothing, keep registers of orphans and try to obtain bursaries. New curricula are helping young people to develop income-generating skills, health and social skills. These may reduce problems such as teenage pregnancy, which stops girls from completing their education.

Awareness-raising programme - Indonesia

An increasing number of HIV/AIDS campaigns and awareness-raising activities are taking place. In Indonesia, several governmental and non-governmental agencies joined together to create an HIV/AIDS 'jamboree'. This included engaging children in discussions through interactive games, and the creation of a

'pledge' by school children which was then followed up by a large public campaign. Children stood at a central roundabout in Jakarta and handed out information to the public as they drove by. Students from secondary schools and non-formal education took part.[108]

Such approaches can help counteract discrimination against school children who are infected by, or who are from families affected by, HIV/AIDS. But the impact of the pandemic on education can be severe, causing teacher shortages, and children to become orphans or leave school to care for sick relatives. In such situations, more comprehensive strategies are required. The ingredients of good quality, inclusive education highlighted throughout this book – such as community involvement, combating discrimination, flexible systems and formats – can help alleviate the impact of this pandemic on the education system and those most directly affected.

Prevention programme – Lao PDR

In Lao PDR, the government and UNESCO developed an effective HIV preventive education programme which aimed to educate school principals, teachers and students about HIV/AIDS and its consequences. It promoted positive attitudes and behaviours about sex, and strengthened links between schools, parents and communities. Interactive, creative teaching methods were used. The lessons learned included the need for: a multi-sectoral response, active participation of all stakeholders, on-going teacher training, proper integration into the school curriculum, and on-going monitoring and evaluation.[109]

8.8. Nomads

Inclusion for nomads – Uganda

In Karamoja, Uganda, the Karimojong people depend on livestock for their survival, and are semi-nomadic. Only 11.5 per cent are literate. The children's domestic duties are essential

to their family's survival. ABEK (Alternative Basic Education for Karamoja), a community-based programme, promoted inclusion in education.

- The programme was initiated by, and facilitators were selected from, the community.

- Learning areas were totally relevant to the community and their survival and included livestock education, crop production, peace and security, and health.

- The facilitators held lessons in the early morning before they needed to go to the fields, and again in the evening when work finished.

- Girls were able to bring with them younger children they were caring for.

- Boys were able to bring their herds to graze and still take part in learning to read and write.

- Parents and elders were welcome to attend and participate.

- Instruction was in their own language.

- Teaching methods were active and involved music and dance.

- The elders were specialist facilitators on subjects such as indigenous history and knowledge of survival.

- The District Education Office had a key role to play in the administration of ABEK and also ensured a strong link with the formal education system.

- They also encouraged the participation of children with disabilities.[110]

8.9. Working children and street children

A working child participating in an assessment of education provision and outcomes, Rajasthan, India (Annual Status of Education Report 2005)

Children work for many different reasons, perhaps to ensure the survival of themselves and their families, or because in their culture it is a normal part of child-raising and considered to be a valuable way of transferring essential skills and knowledge to children. In this sense, the boundaries between 'work' and 'education' may disappear, as in the examples of customary education in Section 2.1.1. In such situations, children are receiving a relevant, practical, appropriate, affordable education.

A small proportion of working children are exploited and abused through forced child labour, which damages their health and abuses their fundamental human rights. This obviously needs to be combated on many levels. For the majority of working children, however, their involvement in the work of the community is not a problem, if it is healthy and does not dominate their lives. The issue is about

access to one part of their education – schooling. This can provide them with literacy and numeracy skills, and equip them for a wider range of educational and employment opportunities that may enrich their lives and reduce poverty. Working children are often excluded when schools operate with rigid timetables, inflexible teaching approaches and irrelevant curricula. Non-formal education options are often more flexible and child-centred, but ideally, the regular community school should be able to respond to the real needs of all local children, families and community members.[111]

Non-formal education for street children in Nepal[112]

It is difficult to discover the exact number of street children in Nepal, but one estimate is about 5,000. Numbers increased rapidly during the ten-year period of political conflict in the country. A large number of children were uprooted from their settlements and many schools were indiscriminately closed down.

The Government's policy as a whole focuses on decentralisation, devolution, partnership, and participation, but acknowledges that there are many gaps in practice. In relation to street children, non-formal education is effective in many areas. It focuses on:

- promoting quality – setting standards, creating a flexible curriculum that includes life skills, a focus on literacy and context-specific skills

- interventions for street children – rescue and protection, shelter, health, food, counselling.

Different approaches are used including:

- out-of-school programme – organised for illiterate children, aged 8–14years, who have not been able to attend schools or have dropped out. The programme is conducted two hours a day, six days a week, and is aimed at gradually integrating the

children into formal schools

- school outreach programme – targeting children aged 6–8 years, located in small villages and in isolated areas, especially in mountain and hill districts, where the opening of new schools is not feasible and the existing schools are too remote. It aims to provide education for the first three grades, and when the children are older, they will walk to the primary school

- non-formal primary education programme – this is for poor, disadvantaged, street dwellers and labourers aged 8–14 years, and is implemented in urban, semi-urban and sometimes even remote areas. A condensed primary curriculum is adopted with the aim of being completed in three years

- adult literacy and income-generation programmes run alongside these programmes.

8.10. Behaviour, abuse and exclusion

Drug and alcohol abuse

Exclusion from education due to drug and alcohol abuse, and/or violent or disruptive behaviour is increasingly common in many countries. This issue is part of a much broader range of issues such as abuse, behaviour, inclusion and exclusion within families and society as a whole. It is not possible to explore such a complex issue in full here, but education can play a positive role in reducing such exclusion, preventing its causes and promoting supportive, inclusive and welcoming learning environments.

Tackling drug abuse – Egypt
In Egypt, where drug abuse by children is an increasing problem, the following approaches have been used:

- primary prevention – education and aware-ness-raising within schools to provide information about drugs and how

to avoid drug use, and the consequences of drug addiction

- secondary prevention (implemented by NGOs) – identifying drug-abusing children within and outside schools, and offering medical and therapeutic support to reduce their dependency and provide rehabilitation

- promoting inclusive practices in education – changing school systems and cultures to become more responsive to learners, child-friendly, flexible and supportive.[113]

Sexual abuse

Sexual abuse again relates to a broad and complex range of issues within families and society. Often there are long histories of abuse and/or oppression within families or communities. Certain groups of children are particularly vulnerable, such as children with disabilities. Sometimes girls with disabilities are sterilised to prevent the 'problem' of menstruation and possible pregnancy, based on an assumption that sexual abuse/rape will occur. Abuse may also occur on a large scale in situations of conflict or mass oppression. Education alone cannot provide all the solutions, but it can play an active and positive role.

In Zambia, the government has identified sexual abuse as a problem and is taking measures to address it at many different levels. Here, as in other countries, there are beliefs that encourage sex with a child, for example, the belief that it can cure HIV/AIDS, that it can protect a person from the ghost of a deceased relative, or that it can improve a business.[114] Abused children may face many barriers to learning: psychological damage may affect their concentration, interest in learning and social skills; their physical health may be affected; girls may become pregnant and drop out of school; they may experience bullying and other forms of discrimination. Education systems can promote the inclusion and participation of children who have been abused if they are responsive, flexible, child-centred,

and can offer support such as counselling and education on sexual and reproductive health. Community and family participation and involvement in leadership in this issue is particularly important, as sexual abuse is a problem of society, not the individual.

9. People making a difference

9.1. Learners
– the primary stakeholders

Children in the playground, Mpika, Zambia (Ezilly Mwaanga)

Learners are the primary stakeholders in inclusive education, yet so often their voices are not heard, not asked for, not welcomed. Learners are rarely directly involved in planning, monitoring or directing their own education. More examples are needed that demonstrate how all learners can be facilitated to contribute their knowledge, skills and perspectives on inclusive education.

> Democratising the classroom – Zambia
> "Everyone teaches and everyone learns from one another."

Paul Mumba, a primary school teacher in Mpika, Zambia, developed an approach to promote democracy in the classroom.[115] Paul reflected critically on his own experience and found he was not a good teacher because the children were not learning. He noticed the gender gap – that girls were not achieving as much as boys. He also observed that the traditional behaviours meant that children would not speak or put themselves forward unless asked to. He was aware of the literature within Zambia about rights and child-to-child approaches, and of his own government's efforts to achieve democracy. He realised there was no democracy in the classroom, and that if the children did not understand what democracy was, how could they help build a democratic society? Paul's approach to democratise the classroom involved:

- asking children for their feedback

- getting children each day to reflect on their own learning and on the teacher's teaching

- teachers giving feedback to the children on their response and proposed action

- involving parents and asking them about their priorities

- conducting an end-of-term evaluation – asking children what they had enjoyed, and what they wanted to learn

- involving children in child-to-child activities – they conducted their own survey on who was excluded and proposed solutions

- 'twinning' – pairing children with and without disabilities so they support each other within school and the community to promote inclusion

- developing teaching and learning materials that explore issues of disability and inclusion investigating the role of group work to support inclusion in the classroom.

Other teachers feared there would be a lack of discipline in Paul's class, but the opposite happened – children took responsibility for their own learning. As one child said:

"If I have a right to education, then I have a duty to come to school!"

Listening to students – Tanzania

Bigwa Folk Development College in Morogoro, Tanzania, is a vocational college focusing on enrolling students from rural areas who have been unable to complete formal primary and/or secondary education.[116] Students range in age from teenagers to mature adults, and include those with and without disabilities. The college principal has promoted a learning environment of mutual respect and support. Students' ideas and wishes are at the heart of the college's efforts to become inclusive. For instance:

• Students without disabilities volunteer to pair with and support students with disabilities, both in their studies and daily living activities.

• A student council and daily diary provide opportunities for teachers to find out about students' opinions.

• Sessions for 'free' reading in the library are combined with group discussions during which students share what they have read and learned, on any subject that interests them.

• Staff regularly assess students' progress, through oral or written continuous assessment or exams – depending on each student's abilities.

• The principal has an 'open-door' policy, so that any student who has a question, concern or idea can approach her at any time.

"We all need to be co-operative and ask classmates. We don't just have to wait for the teacher when we have a question; friends can explain things to us as well." (Mwajuma, student with visual impairment)

"In this job I have to be patient and listen to every student. If they get frustrated because I don't listen, then we will lose them." (Emma Machenje, college principal)

The Bigwa principal's open door, photographed by Nassoro, a student with intellectual disabilities. "Whenever I have a problem I go here to ask for help, and she helps." (Nassoro Kasebeya)

Children discussing how to improve their school, Nicaragua (Handicap International)

Children's committees and child-led indicators –India

In the states of Andhra Pradesh and Orissa in India, Save the Children and a local NGO established children's committees in each school, ensuring that girls, children with disabilities and other socially excluded groups were represented. Each committee is facilitated by an adult from a local NGO. The children have been encouraged to develop criteria for the behaviour of teachers in order to promote good education – such as arriving on time or giving better explanations. They have also worked with teachers and parents to create a list of standards for the school, which is then displayed on school walls.

Suggestion boxes have been placed in schools. Each month the children read what has been put in the box and decide on actions and priorities. Children advocate on behalf of excluded children, and take action such as visiting their parents or identifying barriers in the learning environment. They also suggest areas that require funding, and the NGO then assists in lobbying the local education office. This approach has been so successful, that UNICEF and the Orissa state government plan to implement it throughout the state.[117]

A personal perspective - Lesotho

In Lesotho, Mamello (who had brittle bone disease) was able to carry on in a mainstream school – despite beatings from teachers – because of help from friends. To attend school, she had to be pushed in a wheelchair on a very rough road and frequently fell over and broke her bones. The community was so supportive that they came together to rebuild the road to the school so that Mamello could travel there without injury.

> "I was taught how to read and write at home by my best friend – we used to play together all the time. We started a choir and were joined by many children. Teachers from the primary school visited us and gave me some work to do."[118]

9.2. Activists

Activists are also often primary stakeholders – they may be former students, or parents of students who are excluded, or representatives of particular groups or communities who are excluded or marginalised within education.

Speaking from experience – UK

Lucia Bellini is a university student who has been blind since birth. She was educated in a mainstream school after a short period in a special school. She is now an ardent advocate of inclusive education.cxix Although this is an example from the North, it highlights reasons why it may be inappropriate for education planners in the South to aspire to special school systems.

> "As well as being vital for disabled people, inclusive education is just as essential for non-disabled children. It helps them learn from an early age to respect differences and establish relationships with their disabled peers."

She states that it was not easy in mainstream school, but on balance it was far more productive for her than being in a special school. The mainstream school operated a system of individual support, which she also criticises:

> "I also experienced 'suffocating' or just terrible learning support assistants."

This type of support is, in many ways, a reflection of the individual or medical model of special education – locating the problem within the child, not the system, and singling them for special support, rather than using support flexibly to assist all learners. Lucia further argues against segregated special education:

People with disabilities as positive roles models

South India

Disabled activists in South India have worked with communities to promote social inclusion, which in turn paves the way for educational inclusion. They did this by:

- creating positive role models – students with disabilities were trained as change agents and shared health information with the community. They began to be seen as valuable resources in the community

- encouraging families to let their children with disabilities come out of the house and play in inclusive playgrounds.

"These events provided a platform for disabled and non-disabled children and their parents to mingle, paving the way for acceptance and inclusion... Familiarity breeds the seeds of inclusion."[120]

People with disabilities campaign for rights, India (Jens-Munch Lund Nielsen, Disabled Peoples Organizations Denmark)

Nepal

In Nepal, a blind child, Jetha, was excluded from school, and his parents became very angry when CBR workers suggested he attend school. Eventually the CBR worker took the parents to meet a blind lady who could read and write Braille and was an active member of her family. The parents then changed their attitudes and allowed the CBR worker to train Jetha in Braille. The CBR worker had to work hard to convince the school to accept him, but eventually succeeded. He became famous in his village as the "only boy in the village who can read and write without light in the night".[121]

9.3. Parents and families

Family-based advocacy organisations can lead to the transformation of schools and education systems. Most seem to consist of families who have children with disabilities – it has been difficult to find examples of families organising around other issues of exclusion and marginalisation.

Parents lobby for a 'barrier free primary school' – South Africa

In South Africa, parents in the Disabled Children's Action Group had high expectations, and experienced serious problems in trying to enrol their children with disabilities in the

local public schools. Even when a school was prepared to accept a child, transport was not available. So the Group worked closely with the community residents' committee and other parents' groups and groups of people with disabilities to form a coalition. They set up pilot projects to demonstrate promising practice, aiming for a 'barrier free primary school' for their children. They raised awareness in the community and obtained grants for building classrooms, buying equipment and overcoming other barriers. Kamagugu Primary School was the first multilingual school in the country, and aimed to be inclusive for all children.[122]

Parents promote inclusion – Mongolia

Before 1989, Mongolia had a policy of institutionalising people with disabilities through special schools and residential care. After political and economic changes in the 1990s, this institutional framework collapsed. Special schools closed, and social benefits for children with disabilities were dramatically reduced. A medical/individual model of disability dominated (e.g. a Ministry of Education report stated that "11.6% of school-age children cannot go to school because of 'serious disabilities'"). Parents began to mobilise in support of inclusive education, and in 2000, The Association of Parents with Disabled Children was formed with the support of an international development agency. The organisation united over 700 parents, created a partnership with the Ministry of Education and formed a Programme Implementing Committee to develop work on inclusion.[123]

Parents as 'equal partners' – Lesotho

Parents collaborated closely with the development of the inclusive education programme in the 1990s, and found they were 'equal partners' with the teachers. Their contributions included:

- assisting and advising teachers on how to manage their children
- giving talks and sharing experiences during teachers' seminars and in-service training

- working and planning with other key stakeholder groups – the Lesotho National Federation of Organisations of the Disabled, and the CBR programme
- parent trainers and parent resource persons working with other schools to help them develop inclusive education.

Parents also gained from the inclusive education programme. They became more aware of their children's needs, and the knowledge they gained by attending teachers' workshops boosted their confidence and empowered them.[124]

9.4. Communities

Non-formal education as part of a CBR programme in Bangladesh (Els Heijnen)

Kenya

The Oriang inclusive education programme in Kenya is run by a Community Management Committee of 16 people who have been trained in community project management. They supervise the work of five school disability committees consisting of people with disabilities, parents, teachers, community health workers and school committee members. Parents have been empowered as partners in school management.[125]

Vietnam

In Vietnam, Community Steering Committees consist of local leaders, teachers and health officials. They guide and support community

involvement, organise local training, engage in advocacy, secure assistive devices and equipment, and provide financial support for families. They developed a Circle of Friends programme – an activity which provides peer support in the emotional, academic, social and physical environment.[126]

Bangladesh

The Shishur Khamatayan: Children's Action Through Education Project in Bangladesh (Chittagong Hill Tracts region) promotes the inclusion of indigenous children in education, whose drop out rates are as high as 60 per cent. It helps to build strong foundations for learning by enabling children to acquire literacy skills in their mother tongue before gradually moving on to learn the national language, Bangla. Members of local communities play a significant role in this work. Community committees oversee the activities of the project's pre-primary centres for language learning. A wide range of community members review mother-tongue teaching and learning materials as they are developed, and advise on local language issues and the cultural relevance of material content. They help to disseminate mother tongue materials and contribute to the running costs of the pre-primary centres. Because of this community involvement, there has been a huge increase in enrolment of minority ethnic learners in education, with 50 per cent girl enrolment. In addition, the programme's efforts to build relationships and trust with local authorities and to get good media coverage have helped to further challenge attitudes about minority ethnic/linguistic groups.[127]

Alphabet Chart to promote mother tongue tuition in schools in Bangladesh (Save the Children)

9.5. Teachers and educators

Teacher with disability in Senegal (Handicap International)

Teachers as role models

Most discussion about marginalised and excluded groups within education refers to the learners, not the teachers or others involved in education. Yet it is both an indicator of inclusion, and a motivator for inclusion, if teachers reflect the diversity within the community. So it is important to promote the employment of

female teachers (particularly where there is low participation from girls), teachers from minority ethnic and linguistic groups, and teachers with disabilities.

Mozambique

One teacher training college in Mozambique has collaborated with a national disability organisation, which trains student teachers to work with children with disabilities. The college has provided scholarships for student teachers with disabilities, such as Salimo. However, while other trainee teachers received salaries when they started working in a school, the district administration did now allow Salimo to have a contract or a salary. He taught anyway, using creative, child-centred methodologies. When a national inspection committee visited the school, they were impressed with Salimo's teaching and lobbied for him to receive payment.

When he graduated, he tried to obtain a teaching contract but was informed by an official that "disabled people could not be teachers". The disability organisation lobbied but were told that it was not possible to provide the "special working conditions" the officials thought Salimo needed. The head of the training college argued with the provincial education department that Salimo needed no special treatment. Eventually Salimo received a contract. He works within a challenging environment, where the average class size is 64 pupils. Salimo also makes his own adaptations, such as moving the blackboard so he can reach it, and gets out of his wheelchair to crawl across the crowded classroom to help students. This is not an ideal situation, but Salimo is nevertheless in a position to inspire and motivate the children and the whole community, and pave the way for the removal of barriers to inclusion.[128]

Active teaching – teachers support inclusion

Teachers, and teaching practice, play a significant role in the development of inclusive education. Finding ways to develop more active, flexible and innovative teaching practice is therefore vital.

Active teaching – South Africa

There has been a move away from the idea that teachers control knowledge while learners are simply passive recipients of it. South Africa is beginning to embrace an Outcomes Based Education (OBE) approach with the aim of developing independent, critical and reflective citizens. OBE sees educators and learners as jointly responsible for teaching and learning – teachers must think in a new way about how their students learn and how classroom practice can be changed accordingly; while learners must embrace an active role in the learning process.[129] Such an approach can help inclusive education efforts to more effectively address learners' full participation in education, not simply their presence in the classroom.

Teacher training reform and inclusive education – Laosc[130]

In the early 1990s, Laos reformed its education system to feature more active-teaching and child-focused methodologies. This was a move to improve quality while keeping costs low, in the country's efforts to educate all children. Providing education for children with disabilities was part of the national EFA goal, and the pilot inclusive education programme was successful because it was so closely linked into reforms of the education system, like the teacher training reforms.

Motivating teachers – Mozambique[131]

In Maputo province, an inclusive education competition was organised for teachers. They had to show how they identified children who were experiencing difficulty in learning and what teaching methods they used to respond to this. The teachers who produced the best case reports won bicycles, radios and books on inclusive education. As a result of the competition, one teacher stated:

Motivating teachers – India

DIETS (District Institutes of Education and Training) were set up to provide regular in-service training for primary and secondary school teachers. Cluster Resource Centres, covering schools within a 10km area, have provided regular opportunities for teachers to share ideas and practices with other colleagues. However, DIET staff have lacked experience in issues relating to primary education, partly because post holders are expected to have masters degrees, excluding most primary teachers from working in DIETS.[132]

Inclusion supports teachers

Appropriate training and on-going support of teachers can promote inclusion. It also works the other way round – once inclusion becomes the policy, then teachers and schools have to change. Teachers find that the changes benefit everyone, including themselves.

Inclusive education made teachers happier – Lesotho

In the 1990s, the Lesotho inclusive education programme feasibility study found that 19 per cent of children already attending primary schools experienced difficulty in learning. The programme therefore focused on helping teachers to respond better to these individual learning needs, including finding ways to make the curriculum accessible to those with impairments. Teachers found they benefitted greatly from this process:

Deepening teachers' understanding

Inclusive education processes can help teachers to reach new understandings about important issues in society, for instance:

- parents are partners in education: "Before this we thought parents were the enemy. Now we see that they are on the same side, we all want what's best for our children." (Teacher, Morocco)[134]

- the social model: "Previously we always said 'this child is badly behaved' and thought all the problems came from the children. We didn't notice that the problem could be with us: the adults, or with the activity." (Teacher, Egypt)[135]

10. Challenging contexts

10.1. Conflict situations

Conflict can present opportunities – Palestine
The challenge of maintaining or rebuilding education in conflict situations can lead to innovation, often towards better inclusion. At times during the ongoing conflict between Israeli and Palestinian authorities, education for Palestinian children has been organised by the Israeli authorities, who stopped the building of new schools. Schools therefore opened in other, often unsuitable, buildings. One such school operated in a Mosque basement. The teacher noticed that students were struggling to learn because the poor condition of the building meant they were often too cold to function properly. His solution was to move the furniture to one side, help the students to build a fire and then do warm-up activities, like singing. They then continued with lessons while seated around the fire, much like they would sit and talk around the fire at home. He found that the pupils' confidence increased, and that they were participating better in lessons generally.[136]

Child soldiers – Colombia
The effects of conflict on education often require specific measures to help those most affected to return to learning. One-third of people actively involved in armed combat in Colombia's civil war are children. Boys often leave school in rural areas because of poor teaching methods and the pressure to earn money, and then end up fighting in the conflict. Children who leave active combat rarely have documentation to prove their identity and so are not eligible for health or education services. Save the Children has opened centres for de-mobilised children where they receive formal and vocational education to enable them to get a job and become independent. They also receive support in gaining identity documents and locating other family members.[137]

Training teachers – Karen Sate, Burma
The Karen is an indigenous group struggling to achieve autonomy from Burma's oppressive and violent military regime. While Karen people who have fled to refugee camps in Thailand receive basic assistance with health care and education, those still in Karen State do not. But they view education as essential for survival and as a way to keep their language and culture alive. The Karen Teacher Working Group, established in 1997, runs a programme to train mobile teacher trainers, so that teachers in isolated areas receive support and advice to improve their teaching practice. A Karen teacher training college provides a Karen-designed, culturally relevant, two-year initial teacher training programme for teachers who will teach within the State, and training for the mobile teacher trainers. Karen teachers are trained to use participatory, student-centred methods which encourage critical thinking, in contrast to the traditional teaching methods used in other parts of the country.

"In most of Burma, teachers are only using teacher-centred methods. [But] in Karen State the teaching methods are very good so students want to attend the school... Instead of using punishment, if students are not concentrating we will all stand and start a role play and maybe go outside and play and also ask questions about the topics. We try to make different activities to interest the students." (Student training to be a mobile teacher trainer)

The whole initiative is community-led and supported – teachers and trainers often walk for days through army-controlled territory to attend training sessions.[138]

Karen teacher training college, Burma (Ian Kaplan)

10.2. Refugees and displaced populations

Inclusive education in Bhutanese refugee camps

The promotion of inclusive education in the Jhapa Refugee Camp in Nepal in the 1990s[139] was an integral component of the CBR programme, and included:

- home visits by CBR workers (who included parents and neighbours) – they encouraged parents to bring their children with disabilities to mainstream schools

- representative groups of parents of children with disabilities – they met twice a month with Save the Children staff to review progress, problems and responses

- active coordination of policy and practice between agencies working on education, health and social welfare

- training teachers about disability

- providing mobility training/aids, physio therapy, etc, to support children with disabilities to attend school.

Improving refugee attendance in education – Kyrgyzstan

Kyrgyzstan has a small community of refugees, mostly ethnic Kyrgyz fleeing conflict in countries like Afghanistan. Most live in poverty, and their children have poor school attendance and high drop-out rates. A UNHCR and Save the Children project has worked to reverse this trend, by promoting better cooperation between schools and the community – experience has shown that community ownership of education fosters better attendance and completion rates. Twelve schools have established community education committees and children's clubs, both of which have been trained in how to work with communities to identify causes of attendance problems, and together find solutions. The project has child participation as a key component and encourages non-refugee children to participate in activities, to improve interaction and greater inclusion of refugee children in the school and society.[140]

A child cares for a baby in post-earthquake Kashmir, Pakistan (Save the Children, Sweden)

10.3. Urban environments

Cambodia

In a slum area of Phnom Penh in Cambodia, a community-based school project (the Life Skills Education for Vulnerable Cambodian Children Organisation) provides education for children who have been working and begging on the streets. The project targets parents, and encourages them to sign a 'contract' ensuring

that their children attend the school for two hours per day, in exchange for free basic education and books. The project has close links with the local public schools, and has worked to eliminate the informal but compulsory fees that exclude many poor children. As a result, more children from extremely poor backgrounds are being enrolled in the public schools.[141]

Children from a slum in Manila in the Philippines involved in a flexible community school programme (IDP Norway)

10.4. Rural and remote environments

Child-friendly communities – Vietnam

In a very remote part of Vietnam, a French NGO has been developing child-friendly community models of education. The Lao Cai province is one of the poorest in Vietnam; there are seasonal food shortages and the population has no access to information from outside the community. There are high malnutrition and illiteracy rates and low school attendance rates. The project is an example of how inclusive education is not only broader than schooling but is part of inclusive development as a whole. It takes the concept of child-friendly schools, (see Section 4.5) and extends it to the whole community.

Community members involved in the child-friendly community programme, Vietnam (Mark Wetz)

A child-friendly community is one which respects and actively aims to realise the rights of all children, as laid out in the UNCRC. The focus needs to be on the whole social environment of the child, working with all social systems and agencies targeting key areas such as health, nutrition, education, protection and participation. It gives a better result than working with one sector. The project in Vietnam incorporates a child-friendly school initiative and a child-friendly village initiative. The latter focuses on safety, health, hygiene, protection, recreation, life and livelihood training. Attention is paid to involving older students as co-facilitators, showing respect for indigenous knowledge, fully using local resources, and encouraging local partners to replicate the approach.[142]

Northern Bhutan – the challenge of remote rural environments and ethnic diversity (Jannik Beyer/Els Heijnen)

10.5. Extremely poor environments

Inclusive education and poverty

"Good inclusive practice does not depend primarily on a high level of resources, but on people's values and behaviour, and the careful use, and re-distribution of, resources."[143]

Inclusion in conditions of extreme poverty – Mali
Mali's Douentza district is one of the poorest areas in the world. When this case study was first documented in 2000, 90 per cent of the population lived below the poverty line; only eight per cent of children attended school; and 87 per cent of seven-year-old children worked around six hours per day. Only six per cent of villages had a school and teachers were poorly trained and overstretched. In this context, an NGO pilot education programme was developed that had inclusion as a core component (see also Section 4.5):

- The pilot programme began with a thorough feasibility study through which all stakeholders in the community shared their perspectives on education and schooling.

- The community prioritised education.

- School committees were formed; each included one woman who was responsible for the enrolment of girls and children with disabilities.

- The decision to include children with disabilities is rarely spontaneously prioritised by very poor communities, as they lack positive role models to show how these children can learn and be productive. An outside catalyst (in this case an NGO) is often necessary to encourage a focus on disability.

The project successfully facilitated the educational inclusion of children with mobility, visual and hearing impairments, with only a few subsequently dropping out again.[144]

11. Life stages, forms and locations of education

Many of the examples in this book refer to inclusive education at different life stages and in different forms and locations. The World Health Organisation's CBR Guidelines[145] offer a wealth of information and examples – the chapter on education focuses on ECCE, primary, secondary and higher education, non-formal and lifelong learning. This book has already mentioned many examples of basic formal education, and so this section will focus on other forms and locations.

11.1. Early childhood

The expansion and improvement of comprehensive early childhood care and education is the first EFA goal, yet as discussed in Chapter 3, it is not prioritised by governments or donors.

> "In a disadvantaged district of Nepal more than 95% of children attending an ECCE programme went on to primary school, compared to 75% of non-participants; the grade 1 repetition rate of participants was one-seventh that of non-participants; they had significantly higher marks on grade 1 exams."[146]

ECCE incorporates health, nutrition, hygiene and all that supports a child's cognitive, social, physical and emotional development, from birth until primary school. Good, inclusive ECCE is especially important for vulnerable and marginalised groups, as it can reduce social inequality, and can compensate for disadvantage and early vulnerability. For children with impairments, early appropriate intervention, care and education can reduce the impact of the impairment on the child's functioning. For example, a child with cerebral palsy needs appropriate stimulation, exercises

and support to promote flexibility and prevent contractures. At this early stage, such support and intervention does not have to be expensive and highly technical – but needs relevant information, skills and the participation of family and community.[147]

11.2. Special schools and small units

The role of special schools

Special schools vary considerably in terms of quality, approach and attitudes towards inclusion. In economically poorer countries, a parallel system where special schools receive a higher percentage of resources per pupil than mainstream schools is ultimately not sustainable. In reality, many special schools in poorer countries are actually very poorly resourced once initial donor funding stops. They may perpetuate segregation without providing any additional quality of teaching or resources. Ultimately, as stated throughout this book, a wide range of learners need their learning supported at different times in their lives, and it makes much more sense for resources and expertise to be available to the whole community in a flexible manner.

As inclusion is now increasingly understood as a key component of quality education for all, the question for special schools and special teachers – where they are already in existence – is how can they change their role to support inclusion? Ainscow (2006) explores some possibilities from his experience in the international context as follows:

- Enclaves within mainstream schools: this is an approach where students from existing special schools spend part of their time in a local mainstream school. This approach

has resulted in benefits for the students from both the mainstream and the special schools – the former developed more positive attitudes towards people with disabilities, and the latter matured in their social and language skills. However, unless the government has a clear policy and strategy of moving towards inclusion, there will continue to be tensions about the use of time and resources, as the approach depends on the good will of individuals.

- Support to individual pupils: this approach consists of using special school resources and staff in an outreach manner to support individuals within a partner mainstream school. One special school in particular transformed itself into a key resource for offering training for teachers. There was support by itinerant 'advanced skill' teachers who had additional skills on how to assist students who were experiencing difficulties in learning. However, the head teacher reached a point where she stated "as long as it is seen as a project, it's not really inclusion". The mainstream head teachers were resistant to adding the pupils from special schools to their register, fearing that this would affect their overall test and examination profile.

- Special schools as inclusion support centres: this approach formally allocates a role to a special school within a cluster of schools. The focus is on supporting and building the capacity of mainstream schools to accommodate all learners. This approach is also ultimately limited by the overall government and school policy and strategy on inclusion. There is also a difference between a special school that acts as a resource but still operates segregated education, and an inclusion centre that does not have its own pupils, but focuses on support to the local community schools. This 'district resource centre' approach can more fully support inclusion.

"Inclusion is about the development of mainstream schools, not the reorganisation of special schooling. .. this has implications for a changed role for special schools in the medium term and the disappearance of special schools entirely in the longer term. However, ... the disappearance of the bricks and mortar of specials schools does not imply the disappearance of the skills, attitudes, values and resources which those buildings currently contain."[148]

Resource centres and appropriate use of small units

In Oriang, Kenya, a central resource centre has been established as part of an inclusive education programme, providing specialist support for five local schools and families. It has a library, training facilities, therapy area, and communications unit. Each of the five schools also has a small resource point with a mini-library, access to play materials and teaching/learning resources, including materials made by pupils and teachers. The resource centres support an approach which includes creating inclusive, accessible and child-centred learning environments and multi-sensory teaching (use of sound, touch, stimulating visual cues, etc, to help include students with sensory impairments and others). It also promotes a 'whole language approach' (integrating the six language skills of reading, writing, speaking, listening, observing and dramatising), and incorporates traditional African culture and child-to-child approaches into the classroom.[149]

A new small unit within a primary school in northern Zambia initially created segregation, but eventually became the catalyst for one teacher to promote inclusion. The unit had a special teacher who was trained to teach only five children – an example of an inappropriate and unsustainable Northern model being imposed on the community without consultation. Segregation increased, and the school children called the special teacher "the teacher of the fools". However, one class teacher successfully

demonstrated that he could improve the overall performance of all the pupils by including disabled children full time in his class, and 'twinning' the most able students with those experiencing difficulties in learning. His approach attracted attention from other teachers, and from university researchers in Zambia and internationally. As a result of his efforts, the small unit instead became a resource room and meeting space to support inclusion.[150]

11.3. Secondary and higher education

Secondary school inclusion – post-conflict Rwanda

The combined efforts of activists, the government, parents, teachers, and community members in post-genocide Rwanda, demonstrated how community solidarity can overcome huge barriers to inclusion. Strenuous negotiations between the Rwanda Blind Union, the Ministry of Education and the head teacher of a secondary school were needed to enable eight blind students to be admitted into the school. The next step was to establish a parent fundraising committee made up of parliamentarians, religious leaders, local community members and opinion leaders, parents, teachers and students. They mobilised funds in a variety of ways. Eight months later, a resource room for blind students, houses for volunteer staff, and a reading room were established.

"African people have a well entrenched and admirable culture of extensive and family bonds, community solidarity and a spirit of mutual support – all of which should be exploited for the benefits of inclusion.."[151]

Inclusive universities – Rwanda

These blind students subsequently graduated from secondary school and began pressurising for access to university. The Ministry of Education commissioned a team of educators and activists to advise on changes to the application and selection process, and to the environment and equipment in universities, to enable students with disabilities to enrol in university by the start of 2008. Twenty-two students with visual, hearing and physical disabilities enrolled at that time, in three universities. The government pays their fees and living costs while they study. Resource rooms were built for the blind students, and awareness-raising events (some including drama led by the students with disabilities) were held for staff and fellow students.[152]

One student's struggle – Serbia

Danijela from Serbia was a gifted and quick learner and managed to overcome many obstacles in the education system and get to university. She was born with cerebral paralysis which resulted in difficulty in speaking and walking.

"With the university admission tests and subsequent exams, I once again faced having to prove my capabilities and that I should be allowed to study with other students… although I was eager to continue my training, I did not want my schooling to depend any longer on my constant efforts to prove my abilities and on the 'kind consideration' of the authorities. I hated hearing: 'Your case has been put to the Commission and now they….' Why was I always a case for them, I wondered!"[153]

UK

Manchester University in the UK offers a Degree in Learning Disability Studies. The programme involves representatives of self-advocacy groups (people with intellectual disabilities) as members of a steering group for the course, and also as chairpersons of meetings. The steering group has produced

guidelines for the supervision of students, and aims to bring about real change in the lives of people who have intellectual difficulties.[154]

11.4. Learning throughout life and alternatives to formal education

Learning outside in Ethiopia (Save the Children Norway)

Inclusive education is not just about inclusive formal schools – schools must offer education to all, but all of education need not take place in schools. There are many advantages to education that takes place in the non-formal sector and to education that is available to people throughout their lives.

Learning from non-formal education – Bangladesh
The Bangladesh non-formal primary education programme aims to reduce mass illiteracy, increase girls' participation and provide basic education for all, particularly the poorest. It is characterised by:

- a flexible schedule – lessons in the early morning, and shifts

- teachers who are educated locally

- monthly in-service training for teachers

- community involvement in timetabling, building, and providing materials

- learner-centred teaching methods

- use of games and creative activities in the curriculum.

"The rigid approach of the formal system has a great deal to learn from the innovative approach of non-formal education, which is more child-centred and emphasises active learning. These links will water the seeds of inclusive education in Bangladesh."[155]

Customary education
The ways in which indigenous or customary forms of education were inclusive were discussed in Section 2.1.1. In the search for sustainable, relevant inclusive education for all, there is increasing recognition of the importance and value of indigenous knowledge and also indigenous methods and means of transmitting knowledge. Many features of indigenous education are the same as those promoted as 'new' ways to develop child-friendly, quality, inclusive education for all. Schools can benefit greatly from incorporating indigenous knowledge and ways of transmitting knowledge into their curricula and methodology.

In Thailand, the IKAP (Indigenous Knowledge and People) network organised a regional conference on indigenous education, at which participants identified the challenges and opportunities of 'revitalising' indigenous education.

- One challenge is that people from indigenous communities, particularly young people, do not value their own knowledge and skills.

- Valuable skills, knowledge, history, arts and crafts are falling into disuse and being lost.

- New, creative ways to transmit indigenous knowledge to new generations are needed.

- The workshop participants prioritised the importance of documenting best practice and sharing it between groups of indigenous peoples in the region. Other prio

rities included advocacy campaigns, accessing funding and technical support, collaboration between agencies, and recognition of the right of the local community to manage its own education.[156]

Drawing of children's perspectives on indigenous education (Marc Wetz)

One indigenous form of education that is traditional in probably all cultures globally is storytelling. Stories are very powerful in their ability to communicate and challenge values, insights and beliefs, and can be very helpful in getting communities to think creatively about inclusion. EENET Asia is collecting such stories, and gives examples in its fifth newsletter.[157]

Alternative forms of education

Alternative forms of education continue to spread globally, as governments and the 'mainstream' struggles to create a system for all. Like indigenous education, these alternative forms can demonstrate creative and radical approaches to quality, inclusive education, from which government-based education systems can learn. India has been the home of many pioneering alternative forms and philosophies of education, some of which were mentioned earlier – e.g. the child-centred and nature-based approach of Rabindranath Tagore, and Gandhi's approach to basic education. Others include:

- The system of 'Gurukulas' in India – reviving pre-colonial education approaches,

and focusing on education which is linked to nature – has a strong spiritual and moral basis, values Indian culture, philosophy and history, and promotes the holistic development of the child.[158]

- Waldorf education (developed by Rudolph Steiner) is available globally, and emphasises education that really respects the different stages of child development. It emphasises play and creativity, and introduces formal study and assessment much later than in public schools. There is an African-wide Waldorf education network, that promotes inclusion and accessible environments as integral to its approach.[159]

- Home schooling emphasises the benefits of educating children – particularly at a young age – in the context of their home and family. See the table in Section 3.6 which shows the difference between education in the home for a child with disabilities that can either promote inclusion, or exclusion.

- Montessori education is particularly popular as an approach to working with very young children, and kindergartens based on Montessori principles are widespread.

"Montessori educational practice helps children develop creativity, problem solving, critical thinking and time-management skills, to contribute to society and the environment, and to become fulfilled persons in their particular time and place on Earth."[160]

Montessori education - Philippines
In the Philippines, the Montessori Child and Community Foundation was established to implement the Mothercraft Training and Literacy course for village mothers, and also pre-schools for poor children of labourers in the city of Manila. The curriculum was based on the four pillars of learning – learning to know, learning to do, learning to be, and learning to

work together – which are also espoused by UNESCO. Teachers are trained to help people help themselves, and to help children be self-confident, independent and responsible citizens. The education is available to children regardless of gender, socio-economic status, race or faith.[161]

Post-primary education in Uganda tailored to the needs of young girls who have dropped out of school. (Bergdis Joelsdottir/NAD)

12. Conclusion: Where have we got to?

12.1. Answers to key questions

Some key questions were posed in the Introduction. The subsequent chapters attempted to respond to these questions through discussion and case studies.

Is inclusion a priority in education?

If educating all children, reducing poverty and developing tolerance and respect for diversity are important, then inclusion is a priority. Communities and society as a whole are increasingly diverse, and education systems that do not respond to diversity will find that they are left behind, only responding to a select minority. If inclusion is not prioritised from the beginning, it is much more difficult and expensive to develop it once a complex infrastructure is in place. So, particularly where there is very little infrastructure, and in post-conflict reconstruction situations, inclusive education is a priority. However, communities rarely spontaneously prioritise inclusion without the help of a catalyst or a visible role model or successful example.

Is inclusion really about all marginalised/vulnerable/excluded groups, or is it mainly about including students with disabilities and addressing 'special' needs?

Research, evaluations and UN reports all testify to the fact that many different groups are currently excluded from and marginalised within education – a rigid, child-unfriendly system fails everyone. The policy and practice of including students with disabilities has been a major catalyst for developing effective inclusive education that is flexible and responds to a wide diversity of learning styles and speeds. Students with disabilities are still extremely marginalised and excluded, and so the focus on diverse groups should not result in their further marginalisation. The concept of 'special' needs is vague and ultimately not helpful. Concepts such as responding to diverse learning needs and styles, appropriate resources, accessibility and quality, and child-friendly education for all, are useful and accurate in overcoming barriers to learning.

Is inclusive education an invention of the North being imposed on the rest of the world?

No, not in its essence. The terminology as it is used today may have evolved in the North, but countries in the South were more 'inclusive' before colonialism, and now are often the pioneers in real sustainable inclusion. Customary education approaches were often very inclusive, and communities accustomed to relying on each other can be more tolerant of certain types of difference. It should be acknowledged, however, that prejudice and discrimination against certain types of difference are present in all societies. And donors and development agencies do still try to impose their own versions of inclusive education, without consultation and participation. This should be resisted.

In what ways is inclusion linked to key challenges facing education, such as drop-out rates, quality of education, enrolment of girls, rigid curriculum, lack of resources?

Inclusive education is centrally linked to these issues, and provides concrete solutions to many of these challenges. For inclusive education to be sustainable, schools have to improve, become flexible and respond to diversity. Where inclusive education has been implemented and drop-out/repeater rates have been monitored, they have been reduced.

Does inclusion really mean educating all children from a given community in the same school building?

There are more and more examples of how a really flexible, child-focused school, or 'community centre of learning' can accommodate all children. But it is essential that the 'school' should not be seen in a rigid, traditional way. It needs to be very flexible, community- and child-orientated, and respond creatively to the local situation.

Is inclusive education the same as inclusive schooling?

No, inclusive education is much broader than schooling, but in countries of the North, schools have been the main focus of inclusive education. In two-thirds of the world (the South), education is much more than schooling. In these countries, education can be non-formal or informal, and it includes a range of community-based initiatives. Also, education begins at, and in, the home. Inclusive education takes the family and home into account. There is a danger that schools and primary education will be over-emphasised, even though research demonstrates that other less formal systems are often much more effective and learner-centred.

What is the difference between inclusive education, integrated education and special education?

Inclusive education is about focusing on and changing the education system, while integrated education and special education are fundamentally about focusing on and changing the child. This is, however, a simplified perspective, and there are good and bad quality examples of each. The challenge for the future is how to use the resources and expertise from special education to promote well-resourced and supported inclusion across the education system.

Is inclusion really appropriate for children with severe disabilities, and those who are deaf or deafblind?

Yes, providing inclusive education is perceived

as something that adapts to children, is broader than schooling and is not a rigid system to which children have to adapt. It also needs appropriate resources and materials. There are still many unquestioned assumptions about what a school is and how important they are. The key issue is to focus on the goal of an inclusive society, inclusive educational planning and responsibility, and flexibility in terms of form.

Is there a 'right' way to do inclusive education? Is there a clear plan we can follow?

There are some key underpinning values, beliefs and principles in inclusive education, which are based on a social model, and are aligned to the key human rights instruments. But there is no blueprint or magic answers. In fact, it is essential that inclusive education is planned for and implemented in a participatory manner, firmly based in the local culture and context, and fully using local resources. It takes commitment, time and effort to make inclusive education successful and sustainable.

Is inclusion really practical, particularly in countries with few resources and many challenges?

Yes, some of the best examples of inclusive education are based in poorer countries of the South. Inclusive education is far more practical than segregated education. It is also far more practical than just excluding groups of children and then having to deal with the consequences of high rates of illiteracy and passive, dependent citizens.

Isn't inclusive education expensive? What does it cost? Can poor countries afford it?

Donors and development agencies have started to address the issues of cost and can demonstrate that although there has to be financial investment, it does not have to be large, but needs to be properly spent at the right levels. The outcome of quality education for all is a sound long-term investment. Real

inclusion can in increase tolerance of difference and contribute to a peaceful, educated society.

If inclusive education focuses on changing the system rather than focusing on individuals, then won't really vulnerable students and groups still be excluded and forgotten?

That is why a twin-track approach is needed – changing the system and also creating conditions for vulnerable groups to become empowered and supported. This is very different from focusing on the individual/group to try to make them 'normal' and to fit in with the mainstream. Mainstreaming and inclusion are criticised rightly because these approaches can be used as an excuse to avoid addressing issues of discrimination and exclusion. On the other hand, targeted 'single issue' approaches are rarely sustainable and do not address the institutional, environmental and attitudinal barriers. So both approaches are needed.

Is inclusive education still a useful concept? Isn't it covered by other concepts such as 'quality education', 'Education for All', and 'rights-based education'? What are the differences?

The term inclusive education will eventually become outdated and be replaced. The language itself is not so important. In this book, the term inclusive education is still used because many people are only just starting to understand the concepts and approaches that it embodies. For some it might already be outdated, but for others it is still a new concept, and one that really draws attention to important and interesting aspects of education and society – inclusion, exclusion, diversity, discrimination.

Rights-based approaches

In reality, inclusion can be taken as part of a rights-based approach, but society does not realise this or practise it, which is why marginalised groups continue to feel the need to create more rights-based conventions and documents highlighting their own particular

situation. Human rights at the legal level is a vast and complex field and gives rise to many dilemmas as well as solutions to human problems, and certain rights or groups of rights are often prioritised or seen to be opposed to others.

Quality education

This is another concept that should embrace inclusion. In reality, the concept of 'quality' means many different things, and it certainly does not always mean inclusive – an elite group of students can receive a 'quality' education if pupil-teacher ratios are small, teachers are well trained, and resources are plentiful. Increasingly, 'quality' schools are not willing to enrol pupils who will affect their exam result averages, or introduce 'problem' behaviour. A real quality education system should be fully inclusive of all people in the community, but the term quality does not automatically suggest that.

Education for all

All should mean all, but, as the EFA literature and monitoring reports demonstrate, many groups are still excluded both in policy and practice. Inclusive education as a concept highlights the importance of an all-embracing inclusive policy and practice.

Can 'anti-inclusion' attitudes and behaviours really be challenged and changed?

Yes. Suggestions and examples are given in Chapters 4 to11. It is important to be aware of the cycle of stereotyping, prejudice, discrimination and institutional oppression, and how we all contribute to maintaining this cycle. It then becomes possible to counteract it and to become aware of our own negative and false beliefs and values. Each culture and context has its own particular issues, and really changing institutional behaviour takes time. Tolerating and embracing difference will always be a challenge for society, and needs constant vigilance.

There are so many educational initiatives and priorities – how important and relevant is inclusive education?

In reality, all education should be inclusive – inclusive education is an over-arching approach and philosophy, and so should not be in competition with other initiatives. However, it is a real problem and challenge on a practical level. Some of the biggest supporters of inclusive education (e.g. UNESCO) are themselves subject to 'issue overload' and are hampered by their own structure and bureaucracy. Therefore inclusive education becomes just another topic that most people are not aware of.

Schools are already overloaded and under too much pressure to achieve targets – doesn't inclusion make things worse?

This question gives rise to some more fundamental questions and debates that are beyond the scope of this book. The simple answer is: education is more than schooling, and rather than putting every demand on top of schools, more creative thought needs to be given to supporting education from birth, throughout life, and in a wide range of forms. Secondly, 'targets' are often interpreted in a narrow sense, often referring to examination results or academic outputs. However, for a school that really priorities the well-being and appropriate, effective education of all its students, preparing them for a tolerant, diverse society, inclusion is an essential and enhancing quality.

12.2. Concluding comments

This book has presented an overview of the situation of inclusive education as it is today, with particular reference to the majority world – the economically poorer countries of the South. Here is a summary of the main messages:

- Inclusive education is not a separate strategy to be used for educating a particular group – it is a process and a goal that represents a particular quality or characteristic of EFA. Inclusive education should be a

means of achieving EFA, and EFA should be a means of achieving inclusion.

- Inclusive education is about changing the education system, not about labelling and trying to change individual children or groups. It does not exclude the need to respond to diversity, but approaches this by identifying barriers to learning for individuals or groups of children.

- Inclusive education is broader than schooling. We tend to think that education equals school, and school equals rigid, unchangeable structures. It is difficult for inclusive education to fit into this model. In poor communities, the lack of infrastructure and lack of schools can be an opportunity to create education that is more child-centred and more appropriate, relevant and inclusive. Inclusive education involves thinking creatively about how to include all children in a system that can include schools, non-formal programmes, home-based education, small groups for learning mother tongue language, and that can fully involve the community.

- Inclusive education is from birth throughout life. Learning begins at birth and continues throughout life. Research demonstrates that the early years are the most effective for education and overcoming disadvantages or delays in development. A flexible, learner-centred system provides educational opportunities throughout life.

- Inclusive education is part of a broader goal of working towards an inclusive society. It is not just about methods and systems, but is about key values and beliefs about the importance of respecting and valuing difference, not discriminating, and collaborating with others to create a more equitable world.

What else?

Any discussion on inclusive education is a discussion about education as a whole – a vast topic. Even with additions and updates,

there are key issues that have been missed out or referred to only briefly. This book has not addressed/incorporated:

- guidelines for practical classroom methodology – that has been done elsewhere and sources of such materials are suggested in the 'what next' section

- teacher training strategies – training teachers for inclusive education is very important, and although some examples have been given, it is beyond the scope of this book to address this issue comprehensively.

Topics that have been addressed only partially:

- good quality examples of inclusion relating to different groups, locations, forms, etc. This edition has added many examples, but those relating to disability still dominate. More work is needed to extract examples and case studies beyond disability

- different life stages – again, this edition has incorporated much more discussion and examples about early childhood and lifelong education, but it is still difficult to find really good case studies pertaining to different groups throughout life. More are needed

- controversial/taboo issues of difference and exclusion – this edition has added discussions on sexual and drug abuse, mental health issues and HIV/AIDS. But globally, there is still a lot of discrimination and contentious issues relating to religion, certain ethnic groups, and sexual orientation that have not been covered here

- existing forms of segregation – the issue of segregated special schools is discussed, but there are still forms of segregation that are commonly accepted that have not been discussed in detail. For instance, segregation according to age, gender and religion are common, but not always for sound educational reasons

- the role of schools – this edition has

challenged the idea that inclusive education equals inclusive schooling, and has questioned the tendency for donors and development agencies to focus most of their attention and resources on getting children into primary schools. However, more could be said about the role of schools and alternatives, and the importance of questioning basic assumptions.

Finally, inclusive education is a dynamic process that will move to and fro between theoretical discussion and practical implementation. This book is one small contribution. The 'what next' section suggests other sources of information on this very wide, complex and culturally diverse subject.

What next? Where to find out more

As discussed in the Section 5.2. on inclusive information, there is a growing gap between people who experience information overload and those who lack access to basic knowledge and skills. The challenge for all however is the same: finding information that is useful, relevant and appropriate. Even more challenging is finding information that stimulates our thinking, helps us to question our practice, gives us new insights and creates productive debate. What follows is not a comprehensive overview of resources – this would be a major task beyond the scope of this publication. Instead, it is a compilation of the key sources of information and guidance on where to obtain more detailed bibliographies and resource lists. It will hopefully stimulate the reader to dig deeper, to question and challenge and to study critically, with the ultimate aim of improving and expanding inclusive education for all.

Key sources of information

EENET – The Enabling Education Network
c/o Educational Support and Inclusion
School of Education
University of Manchester
Oxford Road
Manchester M13 9PL
UK
Tel: +44 (0)161 275 3711
Mobile: +44 (0)7929 326 564
Fax: +44 (0)161 275 3548
Email: info@eenet.org.uk
Website: www.eenet.org.uk

EENET is the key resource and global network for information about inclusive education in relation to economically poorer countries and marginalised groups worldwide. It produces a newsletter once a year, has a very comprehensive website, and encourages critical debate on inclusive education issues through various networking activities. Resource lists available.

UNESCO Education Department
UNESCO Inclusive Education, Division of Basic Education
7, place de Fontenoy - 75352
PARIS 07 SP
France
Tel: +33 (0)1 45 68 11 95
Fax: +33 (0)1 45 68 56 26 / 7
Contact: Mr Andrea Valentini
Email: a.valentini@unesco.org
Website: www.unesco.org/education

For specific resources, see the references throughout this booklet. UNESCO has an extensive collection of materials on Education for All, inclusive education and a wide range of themes and issues relating to education, such as gender, teacher training, quality, etc.

UNESCO Bangkok also has many useful and relevant education resources:

UNESCO Bangkok

Asia and Pacific Regional Bureau for Education
Mom Luang Pin Malakul Centenary Building
920 Sukhumvit Road
Prakanong, Klongtoey
Bangkok 10110
Thailand
Tel: +66 2 3910577
Fax: +66 2 3910866
Email: Bangkok@unescobkk.org
Website: www.unescobkk.org

Other agencies/movements/ networks

Association for the Development of Education in Africa (ADEA)
Website: www.adeanet.org

Child-to-Child Trust

Child-to-Child is an international network promoting children's participation in health and development. It produces useful materials and training relevant to inclusive education.

Child-to-Child Trust
Institute of Education
20 Bedford Way
London WC1H 0AL
UK
Tel: +44 (0)207 6126649
Fax: +44 (0)207 6126645
Email: ccenquiries@ioe.ac.uk
Website: www.child-to-child.org

Consortium for Research on Educational Access, Transitions and Equity (CREATE)
CREATE has developed a searchable online database with over 1,400 entries on education.

Email: create@sussex.ac.uk
Website: www.create-rpc.org/database

Centre for Studies on Inclusive Education (CSIE)

CSIE provides information about inclusion and related issues. It is a registered UK charity and its work is based on human rights principles.

The Centre for Studies on Inclusive Education (CSIE)
New Redland Building
Coldharbour Lane
Frenchay
Bristol BS16 1QU
UK
Tel: +44 (0)117 328 4007
Fax: +44 (0)117 328 4005
Email: admin@csie.org.uk
Website:www.csie.org.uk

Child Rights Information Network (CRIN)

CRIN is a huge network of child rights activities and practitioners. It has a large database and a regular newsletter.

Child Rights Information Network (CRIN)
c/o Save the Children UK
1 St John's Lane
London EC1M 4AR
UK
Tel: +44 (0)20 7012 6866
Fax: +44 (0)20 7012 6952
Email: info@crin.org
Website: www.crin.org

Deaf Africa Fund (DAF)

DAF exists to meet the needs of deaf children and their families in income-poor countries. One of those needs is for parents to have access to up-to-date information and opportunities to meet other parents, both within their own country and in other countries.

Deaf Africa Fund
Chapel Cottage
7 King Street
Much Wenlock TF13 6BL
UK

Deaf Child Worldwide (DCW)

DCW's website contains many useful documents about the education of deaf children in a range of settings in Southern countries.

15 Dufferin Street
London EC1Y 8UR
UK
Tel: +44 (0)20 7549 0454
Fax: +44 (0)20 7251 5020
Email: info@deafchildworldwide.org
Website: www.deafchildworldwide.org

Disability Equality in Education (DEE)

DEE supports the inclusion of disabled people in mainstream education through the provision of training, consultancy and resources. It is a UK agency with a strong rights perspective and useful resources.
Website: www.diseed.org.uk/Index.htm

Education for All: Fast Track Initiative
Website: www.efafasttrack.org

Global Campaign for Education
Website: www.campaignforeducation.org

GPDD (Global Programme on Disability and Development) Education Working Group
Website: www.worldbank.org/disability/gpdd

Inclusion International

Inclusion International is a human rights and advocacy organisation, promoting inclusion, equality and opportunity for people with intellectual disabilities and their families worldwide.

Inclusion International
c/o The Rix Centre
University of East London
Docklands Campus
4-6 University Way
London E16 2RD
UK
Tel: + 44 (0)208 223 7709
Fax: + 44 (0)208 223 7411
Email: info@inclusion-international.org
Website: www.inclusion-international.org

International Disability and Development Consortium (IDDC)

IDDC, founded in 1994, is a global consortium of currently 20 NGOs supporting disability and development work in more than 100 countries around the world. It has a task group on inclusive education.

Contact: Pia Wurzer
IDDC, c/o LFTW
rue Washington 40
B-1050 Brussels
Belgium
Tel: +32 (0)2 644 43 23
Email: info@iddcconsortium.net
Website: www.iddcconsortium.net

Save the Children Sweden (SCS)

SCS works for the rights of children by developing knowledge about children's conditions and needs; sponsoring practical development and support programmes, and disseminating the experience gained; and influencing public opinion and decision-makers.

An excellent resource list is available from Els Heijnen, Regional Education Advisor for SCS, responsible for South and Central Asia. Email: rosca@sca.savethechildren.se or elsheijnen@gmail.com

Save the Children Sweden
SE 107 88
Stockholm
Sweden
Fax: +46 (0)8 698 90 20
Email: info@rb.se
Website: www.rb.se

UNGEI (United Nations Girls Education Initiative)
Website: www.ungei.org

UNESCO The Right to Education for Persons with Disabilities: Towards Inclusion. A Flagship under the Education for All Programme

Website: www.inclusionflagship.net/index2.shtml

Save the Children UK (SC UK)

SC UK is the UK's leading international children's charity. SC UK works in more than 70 countries on emergency relief and long-term development initiatives. It has produced various resources on inclusive education, many of which are available through EENET's website.

Contact: Helen Pinnock
Save the Children UK
1 St John's Lane
London EC1M 4AR
UK
Tel: +44 (0)20 7012 6400
Email: h.pinnock@savethechildren.org.uk
Website: www.savethechildren.org.uk

Source

Source is an international information support centre designed to strengthen the management, use and impact of information on health and disability. It has resource lists on inclusive education and other topics.

Source International Information Support Centre

2nd Floor, Institute of Child Health
30 Guilford Street
London WC1N 1EH
UK
Tel: +44 (0)20 7829 8698
Fax: +44 (0)20 7404 2062
Email: source@ich.ucl.ac.uk
Website: www.asksource.info

United Nations Children's Fund (UNICEF)

UNICEF has a wide range of materials on gender, child-friendly schools and other relevant topics.

Website: www.unicef.org

Annex 1:
Key international instruments and other documents

1948   Universal Declaration of Human Rights – Article 26

1960   UNESCO Convention against Discrimination in Education – Articles 1, 3 and 4

1965   International Convention on the Elimination of All Forms of Racial Discrimination – Article 5

1966   International Covenant on Economic, Social and Cultural Rights – Article 13

1966   International Covenant on Civil and Political Rights – Articles 18 and 19

1973   ILO Convention on the Minimum Age for Employment – Article 7

1979   Convention on the Elimination of All Forms of Discrimination Against Women – Article 10

1982   World Programme of Action Concerning Disabled Persons proposals for implementation, national action, part 2

1989   Convention on the Rights of the Child – Articles 23, 28 and 29

1989   ILO Convention Concerning Indigenous and Tribal Peoples – Articles 26, 27, 28, 29, 30 and 31

1990   The World Declaration on Education for All, Jomtien

1993   The Standard Rules on the Equalisation of Opportunities for Persons with Disabilities

1994   The Salamanca Statement and Framework for Action on Special Needs Education

1999   ILO Convention on the Worst Forms of Child Labour – Article 7

1999   Salamanca Five Years On Review

2000   World Education Forum Framework for Action, Dakar

2000   Millennium Development Goals focusing on Poverty Reduction and Development

2002   EFA Global Monitoring Report: EFA – is the world on track?

2004   EFA Global Monitoring Report: Gender and Education for All – the leap to quality

2005   EFA Global Monitoring Report: Education for All – the quality imperative

2006   EFA Global Monitoring Report: Literacy for Life

2006   Convention on the Rights of Persons with Disabilities

2007   EFA Global Monitoring Report: Strong Foundations – early childhood care and education

2008   EFA Global Monitoring Report: Education for all by 2015 – will we make it?

Annex 2:
The UN Convention on the Rights of the Child, 1989

Extracts from Articles, 2, 23, 28 and 29

Article 2
"1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

Article 23
1. States Parties recognise that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance, and facilitate the child's active participation in the community.

2. .. recognise the right of the child to special care……subject to available resources….

3. Recognising the special needs of a disabled child…taking into account the financial resources of the parents or others caring for the child… ensure that the disabled child has access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development.

Article 28
1. States Parties recognize the right of the child to education and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:

(a) Make primary education compulsory and available free to all;

(b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child;

(c) Make higher education accessible to all;

(d) Make educational and vocational information and guidance available and accessible to all children;

(e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

Article 29
1. States Parties agree that the education of the child shall be directed to:

(a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;

(b) The development of respect for human rights and fundamental freedoms;

(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;

(d) The preparation of the child for responsible life in a free society;

(e) The development of respect for the natural environment."

Article 23 focuses specifically on children with disabilities and positively affirms their right to a "full and decent life". However, it has weaknesses because it makes the rights of children with disabilities "subject to available resources" and focuses on "special needs" without defining this. This article needs to be considered in the context of the underpinning principles of the UNCRC, plus Articles 28 and 29 on education that apply to all children.

Annex 3:
World Conference on Education for All, Jomtien, 1990

World Declaration on Education For All: Meeting Basic Learning Needs

The EFA Declaration – in Article III on "Universalizing access and promoting equity" – went further than the Universal Declaration. It acknowledged that educational disparities existed and that many different particular groups were vulnerable to discrimination and exclusion. These included girls, the poor, street and working children, rural and remote populations, minority ethnic groups and other groups, with particular mention made of people with disabilities. Jomtien also catalysed a move away from a rigid, prescriptive education system towards a flexible system that would be tailor-made, adapted to the needs, cultures and circumstances of learners.

Article III – Universalizing access and promoting equity

1. "Basic education should be provided to all children, youth and adults. To this end, basic education services of quality should be expanded and consistent measures must be taken to reduce disparities.

2. For basic education to be equitable, all children, youth and adults must be given the opportunity to achieve and maintain an acceptable level of learning.

3. The most urgent priority is to ensure access to, and improve the quality of, education for girls and women, and to remove every obstacle that hampers their active participation. All gender stereotyping in education should be eliminated.

4. An active commitment must be made to removing educational disparities. Underserved groups: the poor; street and working children; rural and remote populations; nomads and migrant workers; indigenous peoples; ethnic, racial, and linguistic minorities; refugees; those displaced by war; and people under occupation, should not suffer any discrimination in access to learning opportunities.

5. The learning needs of the disabled demand special attention. Steps need to be taken to provide equal access to education to every category of disabled persons as an integral part of the education system."

Annex 4:
The World Programme of Action, 1982 and The Standard Rules, 1993

The World Programme of Action Concerning Disabled Persons

This originated from the International Year of Disabled Persons in 1981, a landmark period in the history of disability rights. The World Programme of Action laid the foundations for inclusive education by stating that:

- The education of disabled persons should as far as possible take place in the general school system.

- Responsibility for their education should be placed upon the educational authorities. (Note, in many countries the education of disabled children was under the authority of other ministries such as health or social welfare, or none at all)

- Laws regarding compulsory education should include children with all ranges of disabilities, including the most severely disabled

- Educational services for disabled children should be individualised, locally accessible and comprehensive.

The Standard Rules on the Equalisation of Opportunities for Persons with Disabilities

This consists of rules governing all aspects of the rights of people with disabilities. Rule 6 focuses on education and agrees with Jomtien that people with disabilities should be educated as "an integral part of the educational system", and that States should have responsibility for the education of people with disabilities. Too often, education for people with disabilities was provided by non-government agencies, letting governments 'off the hook'. Key points:

- The State should take responsibility for the education of people with disabilities, and should
  a) have a clear policy
  b) have a flexible curriculum
  c) provide quality materials, and on-going teacher training and support.

- Integration in mainstream schools is promoted with some key conditions; it should be properly resourced and of high quality – it should not be seen as a cheap option (6,p.2).

- Special attention should be given to very young and pre-school children, and to women with disabilities (6, p.5).

- Community-based programmes are seen as complementary to 'integrated' education (6,p.7).

- Special education is not ruled out where the mainstream system is inadequate, and for deaf and deaf/blind students (6, pp.8 and 9).

Rule 6

- States should ensure that the education of persons with disabilities is "an integral part of the educational system"

- Para 1: general education authorities are responsible for the education of people with disabilities

- Para2: education in mainstream schools presupposes provision of appropriate support services

- Para 6: states the need to a) have a clear policy, b) have a flexible curriculum, c) provide quality materials, and on-going teacher training and support

- Para 7: community-based programmes should be seen as complementary to integrated education

- Para 8: in cases where the general school system does not adequately meet the needs of all disabled persons, special education may be considered… in some instances special education may currently be the most appropriate form of education for some students

- Para 9: deaf and deaf/blind students may receive more appropriate education in separate schools, special classes or units.

Annex 5:
The Salamanca Statement and Framework for Action on Special Needs Education, 1994

See: www.unesco.org/education/educprog/sne/salamanc/covere.html

The Salamanca conference in 1994,clxii which gave rise to the Statement and Framework, reflected thinking and practice from a different perspective – not from disabled activists, but from the professionals working in schools, trying to find ways to enable all children to learn together. A key difference is that, rather than talking about a particular group (for example children with disabilities or girls) and their rights, in Salamanca the focus was on diversity of children's characteristics and educational needs. It marked a big shift away from the dominant paradigm in special needs education, which was strongly supportive of segregated special schools. It reflected the 'new thinking' in special needs education and promoted the concept of the fully inclusive school. The Salamanca Statement and Framework for Action is still a key international document on the principles and practice of inclusive education. It brings together very eloquently several pioneering and fundamental principles of inclusion, some of which had not been discussed in earlier documents.

Article 2: "Education systems should take into account the wide diversity of children's different characteristics and needs…regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all; moreover, they provide an effective education to the majority of children and improve the efficiency and ultimately the cost-effectiveness of the entire education system."

Article 3: Governments should "adopt as a matter of law or policy the principle of inclusive education… unless there are compelling reasons for doing otherwise".

The Framework for Action
Article 3: "The guiding principle of this Framework is that schools should accommodate all children… this should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic or cultural minorities and children from other disadvantaged or marginalized areas or groups….The challenge confronting the inclusive school is that of developing a child-centred pedagogy capable of educating all children..."

Article 4: "...human differences are normal and learning must be adapted to the needs of the child rather than the child fitted to preordained assumptions… a child-centred pedagogy is beneficial to all students, and as a consequence, to society as a whole… it can substantially reduce ...drop-out and repetition … while ensuring higher average levels of achievement… Child-centred schools are, moreover, the training ground for a people-orientated society that respects both the differences and dignity of all human beings."

Article 6: "Inclusion and participation are essential to human dignity and to the enjoyment and exercise of human rights..."

Article 7: "The fundamental principle of the inclusive school is that all children should learn

together, wherever possible, regardless of any difficulties or differences they may have. Inclusive schools must recognise and respond to the diverse needs of their students, accommodating both different styles and rates of learning..."

Article 10: "Experience suggests that inclusive schools, serving all of the children in a community, are most successful in eliciting community support and in finding imaginative and innovative ways of using the limited resources that are available."

Article 18: "Educational polices at all levels, from the national to the local, should stipulate that a child with a disability should attend the neighbourhood school that is, the school that would be attended if the child did not have a disability."

Annex 6:
Convention on the Rights of Persons with Disabilities, 2006

Article 24 – Education

"1. States Parties recognize the right of persons with disabilities to education. With a view to realizing this right without discrimination and on the basis of equal opportunity, States Parties shall ensure an inclusive education system at all levels and life long learning directed to:

(a) The full development of human potential and sense of dignity and self-worth, and the strengthening of respect for human rights, fundamental freedoms and human diversity;

(b) The development by persons with disabilities of their personality, talents and creativity, as well as their mental and physical abilities, to their fullest potential;

(c) Enabling persons with disabilities to participate effectively in a free society.

2.In realizing this right, States Parties shall ensure that:

(a) Persons with disabilities are not excluded from the general education system on the basis of disability, and that children with disabilities are not excluded from free and compulsory primary education, or from secondary education, on the basis of disability;

(b) Persons with disabilities can access an inclusive, quality and free primary education and secondary education on an equal basis with others in the communities in which they live;

(c) Reasonable accommodation of the individual's requirements is provided;

(d) Persons with disabilities receive the support required, within the general education system, to facilitate their effective education;

(e) Effective individualized support measures are provided in environments that maximize academic and social development, consistent with the goal of full inclusion.

3. States Parties shall enable persons with disabilities to learn life and social development skills to facilitate their full and equal participation in education and as members of the community. To this end, States Parties shall take appropriate measures, including:

(a) Facilitating the learning of Braille, alternative script, augmentative and alternative modes, means and formats of communication and orientation and mobility skills, and facilitating peer support and mentoring;

(b) Facilitating the learning of sign language and the promotion of the linguistic identity of the deaf community;

(c) Ensuring that the education of persons, and in particular children, who are blind, deaf or deafblind, is delivered in the most appropriate languages and modes and means of communication for the individual, and in environments which maximize academic and social development.

4. In order to help ensure the realization of this right, States Parties shall take appropriate measures to employ teachers, including teachers with disabilities, who are qualified in sign language and/or Braille, and to train professionals and staff who work at all levels of education. Such training shall incorporate disability awareness and the use of appropriate augmentative and alternative modes, means and formats of communication, educational techniques and materials to support persons with disabilities.

5. States Parties shall ensure that persons with disabilities are able to access general tertiary education, vocational training, adult education and lifelong learning without discrimination and on an equal basis with others. To this end, States Parties shall ensure that reasonable accommodation is provided to persons with disabilities."

Annex 7:
World Education Forum, Dakar, 2000

In April 2000, more than 1,100 participants from 164 countries gathered in Dakar, Senegal, for the World Education Forum. Ranging from teachers to prime ministers, academics to policy-makers, non-governmental bodies to the heads of major international organisations, they adopted the 2,000-word Dakar Framework for Action – Education for All: Meeting Our Collective Commitments.

Education For All: Meeting Our Collective Commitments
Text adopted by the World Education Forum Dakar, Senegal, 26-28 April 2000

7. "We hereby collectively commit ourselves to the attainment of the following goals:

i) expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children;

ii) ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality;

iii) ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes;

iv) achieving a 50 per cent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults;

v) eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality;

vi) improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills."

In relation to marginalised groups, there was a greater emphasis on removing gender disparities and promoting girls' access to schools. Other specific groups were mentioned, such as children in difficult circumstances and those from minority ethnic groups, but not children with disabilities. A strength of Dakar is that it has catalysed a stronger focus on developing solid National Plans of Action and regional strategies for implementation and monitoring, which had been a weakness after Jomtien; a wider range of specific groups are named in these national plans, including children with disabilities.

What happened at the World Education Forum? A critique from 'the South' from the NGO campaign
Instituto Fronesis, Quito, Ecuador, May 2000, Rosa María Torres[163]
"Not much happened at Dakar. It was a huge and costly meeting without sparkle and without expectations…. What is left open for discussion is form rather than content… Frequently, battles and victories revolve around 'including' sentences or paragraphs that every person or group considers relevant from their own points of view or fields of interest: education for girls, protecting the environment, debt cancellation, early childhood development, street children, eradication of child work, the gender perspective, HIV/AIDS prevention, indigenous groups, South-South cooperation, teacher development, community involve-

ment, the fight against poverty, and so on. This results in documents which are cover-alls, including everyone but neither representing nor satisfying anyone in particular. That is how international documents and declarations are drawn up …creating the illusion of shared ideals, consensus and commitment.

Education for All 1990–2000 was essentially a top-down movement planned, conducted and evaluated by international and national political and technocratic elites, with scant information or encouragement to participate given to citizens… The next 15 years must not be a repeat of this story. It is not possible to separate thought (top) from action (bottom), either in the relationship between international agencies and national governments or in that between national/local governments and national/local societies....Doing things well means thinking and acting at all levels. Discussing the diagnosis and the strategies adopted at a macro level, and making suggestions as to the 'what' and 'how' for each specific context, are tasks for the National EFA Forums and for civil society as a whole."

Annex 8:
Community contributions to inclusive education

Indigenous, customary education and casual integration
The conditions in which indigenous, customary education flourished have either been wiped out (due to cultural oppression, colonialism, and inappropriate assistance programmes) or are rapidly diminishing in this changing world.

In relation to the inclusion of people with disabilities in schools, several researchers have written about the widespread existence of unplanned 'casual integration'[164] in countries of the South, which has generally been ignored in 'official' documents. Casual integration has many strengths: it avoids the singling out or labelling of children with disabilities, fully engages the community, and can embody many of the aspects of high quality, inclusive education listed in this book. However, sometimes specific knowledge, skills, support and resources are needed in order for particular children to fully access the curriculum. This might include: children with hearing or visual impairments (individuals are different – casual integration may work for some, but not others); those with more severe intellectual impairments; and situations where there is a diversity of ethnic groups or lifestyles (e.g. nomads), or prejudice in relation to girls' education, or health conditions such as HIV/AIDS and epilepsy. That is where communities can benefit by learning from the experience of others, and by incorporating additional knowledge, skills and resources into their own programmes. CBR is one example of such an approach – a strategy that could support inclusion for a wider range of groups than people with disabilities.

Community-based rehabilitation
CBR programmes have spread throughout the world, particularly in economically poorer countries, since the early 1980s, giving rise to some very inclusive and innovative practices. Initially there was a strong focus on various rehabilitation therapies and medical responses, sometimes implemented with a medical model approach rather than a social model one (see Chapter 3). However, lessons learned from early programmes, together with the influence of rights-based and social model approaches, have resulted in a shift that emphasises rights and inclusion.

"CBR is a strategy within general community development for the rehabilitation, equalization of opportunities and social inclusion of all people with disabilities. The major objectives of CBR are:

1. To ensure that people with disabilities are able to maximise their physical and mental abilities, to access regular services and opportunities, and to become active contributors to the community and society at large.

2. To activate communities to promote and protect the human rights of people with disabilities through changes within the community, for example, by removing barriers to participation."[165]

Inclusion in education for people with disabilities of all ages is now established as a core component of a CBR programme.[166] At a time when the main alternatives in poor rural communities for children with disabilities seemed to either be exclusion, casual integration (see above), or for a very small minority, being sent away from their communities to attend a special school (based on culturally imported western models), CBR demonstrated the potential for full and effective inclusion for a wide range of people with disabilities in poor communities.

Other community initiatives

Non-formal and informal education and lifelong learning methodologies are extremely successful in providing effective and context-relevant learning. Programmes focus on a range of groups and issues, for example: adult basic education and literacy, school drop-outs, street children, child-to-child, women's education, health education and vocational training. Such programmes embody qualities similar to those outlined for indigenous, customary education, and include:

- relevance to the needs of disadvantaged groups
- focus on clearly defined purpose
- flexibility in organisation and methods
- using local resources and personnel
- concern with particular categories of people
- mother-tongue teaching.

Annex 9:
School improvement and school effectiveness – quality and inclusion

Child-friendly schools
One framework that is increasingly used to identify and promote quality is the rights-based Child-Friendly Schools Framework developed by UNICEF.

Child-friendly schools will be:

- child-seeking – actively identifying excluded children to get them enrolled and involved in learning, treating them as subjects with rights

- child-centred – acting in the best interests of the child, concerned with the whole child (health, nutrition), their potential, and their transitions to and from school

The school environment will be:

- inclusive, effective, healthy and protective of children

- gender sensitive

- promoting active involvement of the community, parents and children

- promoting quality, relevant learning

- flexible

- responding to diversity

- ensuring teachers are trained, supported and paid (see Section 4.5 for more details of the framework).

Responsive school systems[167]
These would have the following characteristics:

- inclusive, responding to the needs of all children in the community

- appropriately resourced, reflecting an adequate proportion of government and donor finance

- providing quality education, by being relevant to the life of the community, and by responding to the developmental needs of the child.

School effectiveness
Research into cost-effectiveness has demonstrated that schools do make a difference, and resulted in a list of characteristics that defined an effective school. These included:

- professional leadership

- shared vision and goals

- teaching that is focused and achievement orientated

- positive reinforcement

- home-school partnership, etc.

The school effectiveness approach aimed to be a scientific approach, but critics say it did not really show how ineffective schools could become effective.

School improvement

School improvement initiatives aim to understand how schools change, and focus on processes to bring about those changes. In the UK, a project called Improving the Quality of Education for All has been spearheading reforms for the past decade. It emphasises the following key principles:

- developing a collaborative school vision

- seeing external pressure as an opportunity to re-prioritise

- creating conditions for all children to learn

- developing structures for collaboration and empowerment of individuals and groups

- taking collective responsibility for monitoring and evaluation.

As the above examples demonstrate, the criteria for promoting quality education and improving schools also help establish the environment and conditions necessary for successful inclusion. This is because, in reality, a school that is not effective and has many negative characteristics, will inevitably not be good at responding to diversity and inclusion. That is why inclusion is not just about 'inserting' disabled or other marginalised children into an existing rigid system.

If a school system becomes genuinely responsive to all children in a community, it will inevitably be more responsive to children with disabilities and other specific groups. Likewise, when a school makes genuine efforts to fully include specific groups of children, for example children with disabilities or those from minority ethnic groups, this process will usually lead to overall school improvement. The teachers must become child-centred, the curriculum must become flexible, and the community and parents must be involved. So, a good school will be inclusive of all learners, and an inclusive school will be good for all children.

Annex 10:
Special educational needs – North and South

The Northern context

The terms 'special needs' and 'special educational needs' are used often without any real definition. In countries of the North, the term began to be used frequently in the 1970s. The Warnock Report, 1978, stressed that 20 per cent of children had some sort of special need at some point in their schooling, and that these children were part of mainstream schools. It also stressed the importance of speaking about 'children with special educational needs' rather than 'handicapped children' or other such terms. Originally it was a positive move, because it shifted the focus from the physical characteristic of the child, towards their educational need. But unfortunately the original meaning of the term has been lost, and the term 'special' is used to label individual children. Even Mary Warnock, who drafted the original report, later came to regret its use:

> "The concept of 'special need' carries a fake objectivity. For one of the main, indeed almost overwhelming, difficulties is to decide whose needs are special, or what 'special' means."[168]

UNESCO has totally shifted its position on special needs, having originally defined special education as something that was aimed at 'handicapped' people.[169] In the Salamanca Statement, the term was more in line with the original Warnock report, and was used to include not just children with disabilities, but all children whose needs arise from 'learning difficulties'. In relation to children with disabilities, the term special needs is confusing. Many children with disabilities do not have any special educational needs – they may need some assistive devices and an accessible environment, or some aids and equipment to help them to access the general curriculum, but they have no difficulties in actually learning. On the other hand, there are many children who do not have impairments, but who experience difficulties in their learning – arguably all of us do in certain areas at certain times.

In countries of Central Asia and Eastern Europe a different model developed, based on the medical model and resulting in the theory and practice of 'defectology'.[170] This medical-profession-based approach still exerts a strong influence in countries in transition from communism.

The Southern context

> "In general, the literature is weak in terms of the reliability and relevance of hard data, un-acknowledged and un-criticised concepts and cultural bias. Major gaps are discussions relating to participation, indigenous knowledge and skills, sources of influence and evaluation. The literature as a whole is dominated by a small elite." [171]

Although this assessment was made in the mid-1990s, it still holds true today. The published literature on the education of children with disabilities in the South is still relatively sparse and can be very misleading.

Policy and practice on special education has either been imported and imposed by donors, or introduced by educated elites from those countries choosing to imitate North-based practice.

> "African countries, despite their stated educational policies, have in the main left special education to 'follow the wind' of their external pioneers." [172]

Although intentions may have been good, in practice the results have often been disastrous:

- removing children with impairments from mainstream schools and their local communities

- labelling through western-developed psychological tests (not culturally-transferable)

- creation of special schools often used as 'dumping grounds' for children, and lacking resources and any specially trained teachers

- creation of well-resourced elite special schools that serve a very small minority of children, in contexts where there is hardly a basic education infrastructure

- wiping out local support systems and replacing them with unsustainable systems of 'professional' support.

The ways in which indigenous or customary education were fundamentally inclusive has been discussed above, and indeed, many cultures and contexts, have a long history of educational provision for children with certain impairments, particularly blind children.

Annex 11:
Initiatives, networks, and movements promoting inclusion

Governmental initiatives		
1988	Association for the Development of Education in Africa (ADEA)	- founded on the recommendation of the World Bank, to improve coordination between development agencies - governed by African ministers of education and representatives from development agencies - aims to be a forum for policy dialogue in sub-Saharan Africa, network of education professionals, practitioners and researchers, and a partnership between ministries and development agencies, and finally a catalyst for reform - holds technical meetings on different themes and has working groups – so far, nothing on disability/inclusive education, but on HIV, gender and many other topics.
UN 'flagships' - structured set of activities carried out by voluntary partners, under the leadership of one or more UN specialised agencies and NGOs - seek to address specific challenges in achieving the EFA goals - as well as the two below, other flagships focus on HIV/AIDS, early childhood, education in emergencies, and education for rural people.		
2000	The United Nations Girls Education Initiative (UNGEI) coordinated by UNICEF	- aims to narrow the gender gap in primary and secondary education - operates in Africa and some Asian and Middle Eastern countries.

2001	The Flagship on Education for All and the Right to Education for Persons with Disabilities: Towards Inclusion	- established by UNESCO and International Working Group on Disability and Development - aims to ensure that EFA goals include persons with disabilities and "advance inclusive education as a primary approach to achieving EFA" - aims to bring together all EFA partners - members include international disability organisations (8 International Disability Alliance members), and UN organisations (UNESCO, ILO, UNICEF, WHO) and other organisations (World Bank) and experts - activities: advocacy and lobbying on inclusive education, organising regional inclusive education conferences, promoting awareness and implementation of CRPD and especially of Article 24 - collaborates with other actors on inclusive education such as Global Partnership on Disability and Development, IDDC, EENET and International Bureau of Education.

Other UN initiatives

2002	Governmental Agency Fast Track Initiative	- partnership between donors and developing countries
		- aims to ensure accelerated progress towards the Millennium Development Goals of universal primary education by 2015
		- achieved through additional funding, assistance with educational planning and monitoring progress towards EFA goals
		- criteria for involvement in the partnership – low-income countries must demonstrate a serious commitment to universal primary completion [173]
		- low-income countries can participate if they:
		  - have an approved poverty reduction strategy
		  - have an approved education sector plan (including HIV/AIDS, gender equality, capacity building and monitoring and evaluation)
		- encompasses all major donors for education: more than 30 bilateral, regional and international agencies and development banks
		- was created as an instrument to help low-income countries close four gaps: finance, policy, capacity and data
		- gender and HIV/AIDS are given specific mention, but not disability.

2005	The Literacy Initiative for Empowerment (LIFE)	- coordinated by UNESCO - targeted at countries where literacy rate is less than 50% or where there are at least 10 million people who are illiterate.
2005	The Teacher Training Initiative in sub-Saharan Africa (TTISSA)	- TTISSA and ADEA both focus on improving the quality of education in Africa.

Non-governmental initiatives

	Inclusion International	- founded over 40 years ago - global federation of family-based organisations advocating for human rights of people with intellectual disabilities - works with UN agencies and as part of other initiatives, e.g. Global Partnership on Disability and Development working group, EFA.
1997	Enabling Education Network (EENET)	- aims to challenge the traditional North-South flow of information on education - encourages and supports education stakeholders in the South to document and share their experiences - publishes an annual newsletter, manages an extensive website and disseminates other written and audio/visual resources free of charge to stakeholders in the South.
1999	Global Campaign for Education	- a global people's movement established to ensure that the EFA goals of Dakar 2000 would be implemented - minimum infrastructure with secretariat in South Africa, but with thousands of organisations and individuals as members in over 120 countries - grassroots action, e.g. World's Biggest Lesson campaign - believes that education is the key to poverty alleviation and sustainable human development, that it is a core responsibility of the state, and that it is achievable if governments mobilise political will and resources.

2004	Global Partnership on Disability and Development Working Group on Inclusive Education (also includes governmental agencies)	- sub-group of the World Bank Global Partnership on Disability and Development, with members from NGOs, governments, donors - aims to support national governments/donors to influence mainstream education initiatives, e.g. Global Campaign for Education, Fast Track Initiative, input into UNESCO EFA monitoring reports, attendance at key events such as OECD education forum, world economic summit - aims to collaborate with UNESCO flagship, Inclusion International, EENET, ADEA, OECD, etc.
2007	IDDC Task Group on Inclusive Education	- consists of international NGOs involved in inclusive education policy and practice - aims to influence development cooperation, and share information and resources.

Annex 12:
Participatory Rural Appraisal – PRA

The following introduction to PRA is taken largely from Robert Chambers' Discussion Paper, Rural Appraisal: Rapid, Relaxed and Participatory (1992). His working definition of PRA is:

> "A growing family of approaches and methods to enable local people to share, enhance and analyse their knowledge of life and conditions, to plan and to act."[174]

It is considered to be a particularly useful planning tool for external agencies because it can be used effectively by outsiders to plan quickly and effectively:

> "Participatory Assessment (PRA) is a particular form of qualitative research used to gain an in-depth understanding of a community or situation."[175]

Origins

PRA has its origins in activist participatory research (as inspired by Freire's work), applied anthropology, research on farming systems and agro-ecosystem analysis in developing countries, and rapid rural appraisal (RRA) techniques. The latter developed as a result of dissatisfaction with many of the problems inherent in 'rural development tourism' (brief rural visits by urban professionals who proceeded to misunderstand and misrepresent the rural perspectives). In RRA the focus was on ensuring that the learning was relevant and appropriate, but it was still elicited and extracted by outsiders. In PRA the emphasis is more on sharing and ownership by local people.

Characteristics

> "In PRA the behaviour and attitudes of outsider facilitators are crucial, including relaxing not rushing, showing respect, 'handing over the stick,' and being self-critically aware. Modes of investigation, sharing and analysis are open-ended and often visual, by groups and through comparisons. Evidence to date shows high validity and reliability in information shared by rural people through PRA."[176]

The overall aim of PRA is that development programmes should be designed and controlled by communities affected by the work, rather than outside agencies. The PRA process should reverse power relations and seek out the most marginalised groups and individuals and promote their empowerment. PRA is growing, developing and spreading throughout many Southern countries, and more recently its potential in the North has started to be explored. However, this spread at grassroots level has yet to be matched in institutions of higher education.

Key principles

- triangulation – team members, tools and techniques, and sources of information
- trade-offs through principles of 'optimal ignorance' (knowing what it is not worth knowing), and 'appropriate imprecision' (not measuring more than is needed)

- off-setting bias – seeking out the poorest and most marginalised people reversals of learning

- learning rapidly and progressively

- seeking diversity

- facilitating – role of outsiders

- self-critical awareness and responsibility

- sharing

Methods
A vast range of methods are used, and are being adapted, developed and created all the time. Much use is made of 'key informants', semi-structured interviews, mapping, modelling, diagrams, stories and brainstorming.

Reversals
Reversals of normal modes of learning are a key feature in PRA. These include:

- from closed to open

- from individual to group

- from verbal to visual

- from counting to comparing

- from extracting to empowering

- from reserve to rapport

- from tedium to fun.

"It is common practice for the outsider to become redundant as the process takes off."[177]

Dangers
Dangers include: people jumping on the bandwagon with the wrong attitudes; rushing and not spending time listening and learning; formalism and the urge to standardise and codify in the name of quality; and finally rejection by those who feel threatened by a 'people's methodology'.

"It is not books of instructions, but personal commitment, critical awareness, and informed improvisation, which can best assure quality and creativity… PRA is one expression of a wider paradigm for effective action in the contemporary world."[178]

Some examples of PRA tools
Involving everyone at all the different stages, in appropriate and empowering ways, is the life-blood of sustainable, quality, inclusive education for all. The following are just a few examples of tools that can help communities to understand their own situations, identify and build on strengths, and discover and overcome barriers to inclusion.

Classroom observation

- one or two people visit a classroom to observe a lesson

- observers can be other teachers, parents, children, community leaders – anyone who is committed to helping overcome barriers to inclusion

- two people observing can provide a more 'balanced' result

- observers need to be 'trained' to describe their observations as facts – for example: "the teacher moved around the room" rather than "the teacher seemed interactive".

Semi-structured interviews and storytelling

Semi-structured or key-informant interviews seek to interview people with special knowledge of the community or subject. Storytelling involves asking the teacher/parent to 'tell the story' of the programme or life of their child. This can work well in some situations, but in other situations, 'probe questions' are more effective. Very young or shy children may not respond to the storytelling approach. Relaxed rapport can be established by showing appropriate attitudes and by interviewing people in informal environments, for example sitting on the floor with the mother in a home visit.

Children's daily activity profiles

The aim of children's daily activity profiles is to validate the children's lives, and gain insights into the roles they play in the household, and their perceptions of how their time is spent.

Children (either individually or in small groups) are asked to draw their daily activities in segments along a time-line. Team members then talk through the profiles with them to establish what the activities are.

School performance flow diagram

Flow diagrams can be carried out with teachers or children. The aim is to show the school environment factors which lead either to good or poor school performance. Adult participants are asked to remember their own school-days in order to consider these factors, rather than trying to imagine what their pupils' experiences are.

Timeline profiles

This activity is designed to provide an overview of people's perceptions of the 'ups and downs' of a programme: factors which contributed to its success, or hindered its progress. A timeline is drawn across the middle of the page, and then after an initial demonstration, participants draw their own profiles, individually or in groups. Pictures or symbols could be used instead of words. This works particularly well as an initial activity, which could then be developed through more in-depth activities such as interviews. 'Cumulative sequencing' of activities is a key feature of PRA. (See Section 7.4.)

Support diagrams

This simple activity is designed to provide information about the contacts that a school has with different groups, organisations, individuals, and the nature of these contacts. It can be carried out individually or in groups. Participants are asked to draw their own diagram after a demonstration. Arrows indicate whether support or information is being primarily offered or received. (See Section 7.4.)

Annex 13: Planning and implementing inclusive education

Adapted from the Salamanca Framework for Action and prepared at a workshop in Lao PDR, 1995[179]

Level / Stage	A. Government legislation and policy	B. Government organisation	C. Community factors	D. School factors	E. Knowledge, skills, information	F. Resources
1. What already exists?	International, regional, national policies, treaties, conventions in relation to children, education and disability – helping or hindering?	Who is responsible for what? Who has power for policy, budgets, implementation? What expertise exists? How does government relate to NGOs and consumer groups?	What are existing attitudes, behaviours? Are disabled children already in schools? Where are they? Is there CBR? Parent groups? Disabled people's organisations?	How do schools link with the community, and different government levels? What provision exists? Kindergarten? Special schools/units? Who goes to school? Who drops out? How are schools managed? Curriculum? Methodology?	What training exists and who does it? Does 'special' training exist? How developed is signing? What sort of information do people have about disability? Workshops to produce assistive devices?	People: parents, disabled people's organisations, community members, NGOs, donors, international NGOs - what would help/hinder inclusion? Materials: facilities for Braille, mobility aids.
2. Starting inclusive education	Is a change of policy or new policy needed?	Identify key people and begin awareness-raising – gather support.	Involve and consult with community at the beginning – parents, disabled people's organisations, leaders, child-to-child.	Choosing pilots depends on many factors; younger ages are better, but replicability is important. Start with what is achievable.	Awareness-raising should target different levels and include anyone who has influence. Training – social model, on-going, flexible, within real context.	How can existing resources be 'unlocked' and used? Start with the person, and what actually exists, rather than a 'wish-list'. Collaboration.

Level ‾ Stage	A. Government legislation and policy	B. Government organisation	C. Community factors	D. School factors	E. Knowledge, skills, information	F. Resources
3. Supporting implementation	Lobbying to focus on implementation of policies, allocation and monitoring of budgets.	Steering committees involving all key individuals. Cross-sector collaboration.	Education in the home, community, school – all relevant.	Child-focused teaching methods, flexible curricula and environments, team teaching, appropriate assistive devices. School improvement should benefit all children.	Alternate theory with practice – management of change, slow pace, develop culture of shared learning, collaboration.	Use specialists as resources, but keep responsibility firmly with mainstream teachers and wider community.
4. Monitoring and evaluation	Work with lobbying groups such as parents and disabled people's organisations to ensure policy is monitored. Make use of existing international monitoring mechanisms – reports, special rapporteurs.	Who is actively involved? Who is really supporting? How are resources actually allocated?	How inclusive is the community in practice? Who makes decisions, who has access to resources?	Should focus on the system not the child; what barriers to inclusion have been removed? Levels of participation? Collaboration? Response to difference?	Involve trainees in evaluation – is it working? What needs to change?	What are the changes in how resources are being used? Has collaboration increased? Are allocated resources being used?

Annex 14:
Gender – explanation of terminology and concepts

Terminology

Gender equality – girls/women and boys/men have equal conditions for realising their full human rights and for contributing to, and benefiting from, economic, social, cultural and political development. It is the equal valuing by society of the similarities and differences of girls/women and boys/men, and the roles they play.

Gender equity – the process of being fair to boys/men and girls/women. To ensure fairness, measures must often be put in place to compensate for the existing historical and social disadvantages. Equity is a means, while equality and equitable outcomes are the results.

Gender parity in education is about giving every boy and girl the opportunity to have access to education and to go to school. The drive to put equal numbers of boys and girls into school is referred to as achieving gender parity in education.

Gender parity index – commonly used to assess gender difference – it is the value of an indicator for girls divided by that for boys. A value less than 1 indicates difference in favour of boys, whereas a value near 1 indicates that parity has been more or less achieved.

Stereotypes (related to gender or other aspects of difference) – ideas held by some people about members of particular groups, based solely on membership in that group. They can be positive ("black men are good basketball-players") or negative ("women do not understand mathematics"). Used negatively, stereotyping statements reveal prejudice and often result in discriminatory behaviours.

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Gender lens

"Think of a gender lens as putting on spectacles. Out of one lens of the spectacles you see the participation, needs and realities of women. Out of the other lens, you see the participation, needs and realities of men. Your sight or vision is the combination of what each eye sees.

Gender is about relationships between men and women. Gender equality is about equal valuing of women and men – of their similarities and their differences. We need equal, respectful partnerships between men and women to have happy, healthy families and communities in the same way that we need both eyes to see best.

A gender lens can be many things. A form of gender lens that is gaining popularity is a tool that governments and NGOs can use in their regular operations (e.g. a gender lens for training programmes would be used every time you develop training; a gender lens for planning could be used for developing each annual work plan; a gender lens for research and surveying can be routinely used in data collection.)"[180]

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