QUALITY IS NOT ENOUGH

The contribution of inclusive values to the development of Education for All

A discussion paper

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FOREWORD

This discussion paper argues that an inclusive approach to education is essential for the achievement of Education for All and sets out the changes in policy and practice that this requires. It is intended to stimulate discussion about the conception of Education for All, the assessment of its progress and the disbursement of aid. It also draws attention to, and analyses, a wide range of materials to support the inclusive development of education. It aims to provide a robust challenge to existing ways of thinking about, and working on, educational development.

The production of the paper was supported by the Danish Ministry of Foreign Affairs – Danida. Danida has played a major role in supporting the inclusive development of education settings around the world. It has contributed to the theory and practice of inclusion in education through Unesco and more directly in the field, as its support for inclusive educational development has moved from the mainstreaming of children with disabilities to combating all forms of exclusion and to developing education settings that are responsive to all. This paper extends this journey.

The paper is for educators and educational policy makers in the South and the North, educational practitioners, staff in ministries and donor agencies, human rights groups, educational NGOs and advocacy groups. It represents the views of the authors and does not claim to reflect an official Danida view.

ABOUT THE AUTHORS

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QUALITY IS NOT ENOUGH
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SUMMARY

This paper argues that inclusion in education, defined as putting particular values into action, is essential for the achievement of Education for All. Inclusion is seen to provide a bridge between those working for national governments or international organisations involved in devising and implementing Education for All policies and those struggling to promote educational development within a particular locality.

The paper notes the development of concerns, at least at the level of rhetoric, that 'quantity is not enough' in measuring educational progress. A concern with quality is essential if development is to be worthwhile, but quality cannot be fully understood or genuine agreement about it reached, unless its meaning is tied to particular explicit values. 'Quality is in the eyes – or the values – of the beholder'. This paper suggests that inclusive values, carefully formulated, offer the basis for a notion of quality compatible with the practical realisation of a universal right to education.

As the meanings of complex ideas such as 'quality' are made clear, an apparent international consensus on the nature of education and how it should be developed may begin to fracture. The paper argues that realistic and sustainable educational development may depend less on the attempt to implement a uniform notion of education from the centre but on the construction of dialogues about the educational possibilities across all levels of education, internationally, nationally and locally.

The paper provides, then: a critique of the Education for All movement and its links to the Dakar and Millennium Goals; an examination of quantitative measures and views of quality; an introduction to inclusion as a principled approach to the development of education and society, linked to a concern with rights; the implications of inclusion for the detailed practical development of education as illustrated within materials to support inclusive educational development; a discussion of how inclusive indicators to prompt development in communities and their settings can be developed which build on local knowledge and commitment; and the way inclusion can reshape the nature of dialogues amongst and between donors and the recipients of aid. .

The paper draws on the views of many professional educators and administrators concerned with the development of Education for All and the contribution of ideas of inclusion to this process. This included participants in the Danida Technical Seminar on Education in June 2007, and a survey to networks of colleagues working on development issues, including staff at Danish embassies.

MAKING PROGRESS IN EDUCATION FOR ALL: FROM QUANTITY TO QUALITY

The promotion of universal education through the disbursing of Aid from economically rich to economically poor countries is seen to create tensions in the Education for All movement. Communication between countries can be distorted by differences in power. Dialogues require a two way exchange between equals, but discussions about the development of Education for All are almost always about countries of the South and rarely reveal the shortcomings as well as the strengths of education policy and practice in countries of the North. Further the nature of such communication may encourage the view that education development is to be determined by decisions taken centrally within national governments or international organisations. Such a notion of development, pushed from the centre, can only meet with severely restricted success if it remains unmodified by deep engagement with local communities, their education settings and the barriers that they face.

Limiting quantity

The Education for All Goals and the Millennium Development Goals which have largely replaced them, particularly in shaping the Fast Track Initiative, are examined. Ambitions for aid and education have sometimes been reduced. Criticisms of quantitative targets, particularly by educational statisticians who have been broadly sympathetic to them, are discussed, and concerns expressed about their interaction. For example increasing primary enrolment may reduce teachers available for secondary education, the reduction of secondary education may decrease completion of primary education. A case is made by these critics for the development of educational goals for education within communities that are derived through participation with communities.

Emphasising quality

The paper presents definitions of quality education from UNESCO and UNICEF in terms of the readiness of learners to learn and teachers to teach, approaches to teaching and learning, the nature of the curriculum, and the administration of the system. It indicates the way brief attempts to tie down such a complex idea, are inevitably incomplete. It notes the way these organisations have extended the definition of ‘quality’ by linking it to ‘rights’, ‘equality’ and ‘inclusion’ as a way to extend the definition. It suggests that making these notions the basis for defining quality again reveals a lack of consensus about educational development given the widespread failure to meet basic human rights around the world and fierce disputes about the desirability of equality. There is another consequence of introducing quality into the discussion which has been largely ignored. For quality can be applied as much to the process of development as to the nature of provision. This may be extremely important if improvements in provision are to be sustained. A principal argument of this paper is that there should be a switch from assessing progress solely in terms of changes in educational provision to the extent of development of an inclusive, participative, process of educational planning and implementation.

INTRODUCING INCLUSION IN EDUCATION

In this paper educational quality is defined in terms of the implementation of inclusive values. Inclusion is about three linked perspectives: *increasing the learning and*

participation of all individuals and ending all forms of exclusion; *reforming education settings and systems so that they respond to difference in ways that value everyone equally*; and *putting values into action in education and society*. This last perspective is the most fundamental and underpins the motivation for the other two. Inclusive values are seen to be concerned with *equality, rights, participation, learning, community, respect for diversity, trust, sustainability, compassion, honesty, courage, and joy*. Relating values to actions is amongst the most practical moves that one can make in education. Values provide a sense of direction and help to determine the next step.

The definition of inclusion noted here, as a principled process promoting participation and opposing all forms of exclusion encompasses ideas of *social inclusion and social exclusion*. All forms of inclusion/exclusion are seen as social. Because inclusion is an unending process the notions of *an inclusive school* is also treated with caution. A school is regarded as inclusive to the extent that it is on a path towards greater participation and less exclusion. The notion of an inclusive school is related to ideas of 'girl-friendly', 'child-friendly', 'welcoming', 'responsive' and 'healthy schools'.

Inclusion and disability

The approach to inclusion in the paper, as concerned with overcoming barriers for all involved in education, is contrasted with a very common view which links inclusion only to the participation and learning of disabled children and young people. The problems of addressing inclusion by attending to an aspect of a person are discussed and a distinction is made between the importance of *advocacy* to overcome discrimination of one oppressed group or another and the generation of inclusive educational *policy* which has to address all.

The limitations of special needs education are also raised as deflecting attention from difficulties with curricula, approaches to teaching and learning and educational policies by portraying such difficulties as arising from the deficits of children and young people. Identifying and addressing the difficulties experienced by individuals *can* prompt systematic attention to educational difficulties experienced more widely but this is only likely to happen if there is already a commitment to look beyond the failings of children and young people to barriers within settings and systems.

Adopting inclusive language

The notion of barriers to learning and participation is used to replace the idea of 'special educational needs'. The complementary concept of 'resources to support learning and participation' is introduced. Barriers and resources are to be found in all aspects of a setting and within national and international policies and activities. Support is seen in *all activities which increase the capacity of settings and systems to respond to diversity in ways that value everyone equally.* The practice of grade-repetition and the description of some as over-age learners are challenged as excluding practices.

Quality is not the only concept whose meaning depends on the values through which it is perceived. This applies equally to good-practice, effective schools, and school improvement and development. *Development is defined in this paper therefore, as systematic change in accordance with inclusive values*.

Relating inclusion and rights
The connection between inclusion and rights based education is discussed. A concern with 'rights', is seen as an inclusive value, but also depends on the value of equality. People only have rights to the extent that they have them equally. Rights are asserted as a way to stress the fundamental significance of human needs and to persuade others that the recognition of these needs is beyond dispute. This is both a strength and weakness of the discussion of rights. Increasing commitment to a cause may be encouraged by advocating it as a matter of rights, yet such framing of issues may also yield purely rhetorical agreements. Parties to such agreements may be inactive in identifying and countering breaches of rights within their own and other people's countries.

Private education, rights and inclusion
While private sector involvement in the provision of education is encouraged by some international instruments and bodies, as well as some donor agencies, the paper questions whether this is compatible with a universal right to free education set out in UN instruments and protocols. Support for such a challenge is provided from the UN Special Rapporteur on Human Rights, as well as UNESCO Education for All monitoring reports. The complexities of the role of private education, given the existence of not-for-profit and charitable foundations, and the difficulties of moving away from a system supported by the majority of the middle class in some countries, are discussed.

Language of instruction
The growth of private sector involvement in education is seen to relate to the medium of instruction of schools. This may apply particularly to the use of English, given the growing popularity of English as a high status, global language but also applies to other languages, for example French in Francophone countries. Evidence is discussed of the advantages in terms of the pace and scope of learning of pursuing education in a home language for a number of years, particularly for girls.

MATERIALS TO SUPPORT 'INCLUSIVE EDUCATION FOR ALL'

The paper reviews materials that have been produced to support the development of inclusion in countries of the South either explicitly or linked to related notions of 'welcoming', 'responsive' or 'learner friendly' schools. This review of materials was informed by a survey into the use of materials to support inclusive development. Feedback from colleagues and research for this paper has led to the production of a more comprehensive list, included in this paper as appendix A. While this long list reinforces the historical link between discussions of inclusion and disability a shorter list is offered in the text as a starting point for drawing together resources promoting a broad view of inclusion set out in this paper that can assist in the development of inclusive Education for All.

A considerable number of expensively produced materials remain barely known hence not widely used. One of the functions of this paper is to publicise these and e-networks serve an important function in this respect, including the dissemination of their own materials and newsletters of instructive practice. Materials to support the

development of education settings commonly also focus on instructive examples of development work as well as participative development processes. However some materials produced as an outcome of pilot projects remain unavailable and this is a considerable fault of the funding process in which dissemination is not fully considered.

Making perspectives on inclusion explicit
The materials vary in their approaches to inclusion, from a primary concern with groups vulnerable to discrimination, such as people with impairments or girls, to materials that are about creating education settings that reach out to everyone. Some materials appear to have one view of inclusion in one section and a different conception in another. Frequently the notion of inclusion is implied rather than explicit. Sometimes materials produced by a single organisation within a short period of time have opposing views of inclusion. There is a need for greater co-ordination of the production of such materials and a responsibility of those producing materials to show how they complement those produced by others, within or outside their own organisation.

Supporting in-service and pre-service education
Some of the most extensively used materials are those supporting in-service education for teachers. UNESCO Paris and UNESCO Bangkok are very prominent in this work although their work seems to have some important differences in orientation. Materials to support pre-service teacher education are underrepresented yet of great significance. There is a case for ensuring that all materials address implications for teacher education but also that the nature of inclusive teacher education be more comprehensively addressed.

Encouraging policy development
There are also relatively few materials directed at inclusive policy development although those thought to be involved in policy implementation also effectively contribute to policy production. However, there are valuable policy materials, not least those setting out the implications of a human rights perspective. It became clear that if inclusion was to provide a bridge between policy and practice, then those concerned with materials for the inclusive development of practice should also pay attention to their connection with national and international policy pressures.

CREATING INDICATORS TO PROMPT DEVELOPMENT

This section considers the lessons from the conception, and adaptation of the ‘Index for Inclusion; developing learning and participation in schools’ for strategies for inclusive development of education settings in countries of the South. The Index is concerned with setting out what inclusive values might mean for all aspects of settings, in classrooms, staffrooms, playgrounds, and in relationships between and amongst adults, children, families and communities. The section discusses how indicators of progress in development, can be devised and related to an analysis of local barriers to learning and participation and the mobilising of local resources. It suggests that those who have responsibility for the development of Education for All should have a close familiarity with the issues raised by such indicators.

An inclusive process
The emphasis is on the generation of indicators in dialogues with local communities and their settings rather than on the production and use of extensive materials, but the widespread adoption of versions of the Index for Inclusion is an encouragement to think that the principles underlying such materials can have a countrywide purpose. The most significant indicator is likely to be the presence *of an inclusive process of development* which recognises the importance of development as *systematic change in accordance with inclusive values*. The removal of ambiguity of indicators through a set of challenging questions is emphasised.

Dimensions of development: cultures, policies and practices
The idea of three dimensions of development involving cultures, policies and practices is used to structure further possible indicators. The significance of cultures in sustained implementation of policies is often overlooked and is a further reminder of the importance of considering how development plans are to hook onto local customs and values.

INCLUSIVE VALUES AND THE DEVELOPMENT DIALOGUE

A consideration of inclusive values provides a fundamental critique of the concepts and practice of Education for All redirecting attention away from centrally produced numerical targets and outcomes to local provision and development processes, local barriers to learning and participation and inclusive high quality conditions for supporting teaching and learning. It also helps to open up dialogues amongst and between donors and recipients of Aid about the Millennium and Education for All goals, the Fast Track Initiative and the surrounding guidance and measuring instruments.

The discussion of materials to support inclusive development and the particular focus on the development of indicators can encourage a more committed engagement by policy makers with the detailed changes in cultures, policies and practices of settings that need to be addressed if policy is to be implemented and sustained.

Making all mean ALL
Attention to the meaning of ‘all’ within the Education for All movement is no banal point since the specification in development goals of particular categories of learners may not only undermine efforts to ensure that other vulnerable groups receive education but may indicate the absence of a concern with everyone in the minds of policy makers. Where educational development is based on the provision of schools these should be seen as reaching out to all within communities. Progress in the development of Education for All also requires discrimination to be recognised and the specific roots of discrimination to be addressed and this should be reflected in indicators of progress. None of the millennium goals are seen as achievable without an approach to education concerned with increasing participation for all and overcoming all forms of discrimination.

Attending to the Paris Declaration on Aid Effectiveness

The Paris Declaration is seen as helpful for the co-ordination of available resources but as requiring the further elaboration of ideas of ownership and accountability to citizens. Like other documents concerned with progress in educational development it also needs to respond to the critique of quantitative measures and consider the quality of development processes. The latter would be served in part if 'ownership', in the sense of local broad participation, was seen as an indicator of the progress of development as well as being written into the devising of sector plans. Consultation in the preparation of centrally directed strategies can be cosmetic or very partial. Left unchallenged 'ownership' can turn into the prerogative of urban, male, bureaucratic elites.

The paper points to the importance of the involvement of civil society groupings at all levels in shaping and implementing Education for All policies. As well as national governments and parliaments such groups include: campaigns for Education for All and rights to education; NGOs; anti-discrimination networks in relation to gender, ethnicity, disability, caste, class, age and sexual orientation; teacher unions; professional and parent-teacher associations, academics in higher education, including teacher educators, and the media. The involvement of representatives of such groups in achieving the fifth Paris Declaration principle of mutual accountability at the national and local levels would further assist more inclusive ownership of education.

1: INTRODUCTION: BRIDGING POLICY AND PRACTICE IN EDUCATION FOR ALL

This paper is concerned with the contribution that inclusion can make to the development of Education for All. This requires a pause for thought in a movement that has considerable momentum. The paper opens with a critique of the Education for All movement and its reliance on quantitative measures of progress, despite an increasing rhetoric within international organisations about the importance of quality. It suggests that the meaning of 'quality' in turn, can only be understood when it is connected to values and argues that Education for All requires the definition of quality in terms of 'inclusive values' and 'rights'.

In order to accomplish a shift of emphasis from quantity to quality to inclusion and rights there is a need to bring together the perspectives of a number of groups; those working on the educational development of settings and communities; those who work to overcome discrimination, exclusion and abuses of human rights internationally; and those who construct policy documents and policy interventions nationally and internationally. There are credibility gaps between these groups which need to be bridged. Inclusion, defined as the putting into action of particular values, can serve as a bridging concept. Putting inclusion into Education for All can help to encourage the development of policy informed by a thorough knowledge of local conditions and needs. It can also prompt those concerned with the principled development of practice to consider how their efforts can be supported or undermined by local, national and international policies

Shifting perspective: from government to children's rights

As a government official I used to see things from the top-down, and we were not in a position to be critical about government policy. We thought poor people were poor because they were lazy, it was their fault. But now I understand that our social policy was wrong. We put people in a position where they could not do anything about their circumstances… Now I understand they have no opportunities to change their own life, no access to information or power. We were not flexible enough to listen to poor people or address their needs. When a person is a civil servant he is constrained. You cannot disagree with Government statistics. I could not be frank and say yes, I know there are street children. At the NGO level you have less power but more flexibility; you can be more accurate and precise in your estimates, not merely to criticise but to explore the real situation.

Children's Rights NGO worker, ex civil servant, in Molteno et al 1999 p 181

The adoption of inclusive values would result in a switch from a preoccupation with educational outcomes – results based management - to a concern with *the process* of inclusive educational development at all levels of the system. An inclusive approach

to ‘Education for All’ would address barriers to learning and participation in a country and locality and mobilise local resources through participative processes.

As inclusive values are elaborated and their implications for action considered, fundamental disagreements about the nature of education and the process of educational development become evident within and between countries of the North and South. Recognition of such disagreements offers hope for the emergence of more realistic approaches to planning based on dialogues about educational development between and among countries of the North and South. In the spirit of dialogue, those from economically rich countries have to reflect on, and offer up for discussion, the deficiencies as well as the strengths of their own systems in implementing inclusive, high quality Education for All. The Education for All movement might be revitalised by ensuring that its concepts and goals apply to all nations equally, that they are consistent and coherent and that aspirations for education are based on reality rather than an artificial and rhetorical consensus produced at international gatherings.

The paper draws on a survey of the views of colleagues working for donors, NGOs and Universities about materials to support inclusive education development and their views on the links between ‘inclusion’ and ‘Education for All’.

There are six further sections after this introduction. The next section (section 2) begins a critique of the Education for All movement and discusses the limitations of measures of quantity and quality in assessing progress in the development of educational provision.

Section 3 sets out three related views of inclusion concerned with individuals, systems and values, but emphasises the third view: putting inclusive values into action. It links ideas of inclusion to notions of ‘learner-friendly’, ‘child friendly’, ‘girl-friendly’, ‘responsive’, ‘welcoming’ or ‘healthy’ schools. It provides a critique of approaches to inclusion which focus on a single characteristic of groups subjected to exclusionary pressures, for example, according to disability, gender, ethnicity, religion, caste, class, or sexual orientation.

Section 4 reviews materials to support inclusive educational development in countries of the South. While some of these are explicitly about inclusion, others use different terms to embody social justice and human rights principles or promote an equal valuing of the health and education of all.

Section 5 considers how ideas derived from the Index for Inclusion (Booth and Ainscow 2002) can be used to create context specific indicators for the development of education. Any such criteria should be strategic, provoking consideration of the barriers to learning and participation and resources to support learning and participation within a particular locality. Such indicators can be used in an inclusive planning and implementation process involving people at all levels of the system, including children and young people, their families and communities.

Section 6 considers how inclusive values may enhance the nature of development dialogues between donors and the recipients of aid. It suggests that all can be made to mean ALL only when discriminatory practices are directly addressed. It analyses the

way the Paris Declaration on Aid Effectiveness can contribute to inclusive Education for All.

The final section, section 7, presents a full list of recommendations, as the conclusion to this paper, for extending the way inclusion and Education for All are conceived, improving donor support and evaluating materials to support inclusive educational development.

2: MAKING PROGRESS IN EDUCATION FOR ALL: FROM QUANTITY TO QUALITY

Schools fit for the most vulnerable children?

They live in shanty towns in Peru, remote villages in Mozambique, and the foothills of the Himalayas. Their families are poor and they are expected to work from an early age, stitching footballs in Pakistan, or herding animals in the arid Sahel. Some speak languages looked down on by the dominant group. Others have been dismissed by adults as not worth educating – girls, or as ineducable – children with disabilities. While many are lively and resilient, some have experienced a level of stress…painful to contemplate – Palestinian children born into crowded urban refugee camps to parents who were themselves born into the camp…Boys recruited at gunpoint to be fighters in a civil war and then dumped…

It is precisely these groups of children who are least likely to get the kind of schooling that could help them. Some live in places where there are no schools. For others, the local schools are of such poor quality that it is…healthier for children not to be in them. The schools are run by inflexible bureaucracies…What is taught in school is often incomprehensible (in a language children have never heard) and unrelated to their lives. Teachers are harsh, unmotivated and unmotivating. Children with hard-pressed life conditions drop out having learnt little. *Vulnerable children get the worst of school systems when they have most need of the best.*

Molteno et al 1999 p 2

The Education for All movement was established at a conference in Jomtien 1990, convened by UNESCO[1], UNICEF[2], UNDP[3] and the World Bank in response to an expressed 'widespread concern over a "lost decade" in education during which significant advances were eroded in many countries' (UNESCO 2008) It was meant to encourage the practical recognition of a human right to education through the promotion of universal educational provision by the year 2000, and to contribute to the basis on which aid from economically rich countries for the development of education, would be given to economically poor countries. Education for All thus expresses a commitment to greater equality in educational opportunities around the world.

However, the vast disparities in power between richer and poorer nations have significant effects on communications between them. Considerable diligence is

[1] United Nations Educational, Scientific and Cultural Organisation
[2] United Nations International Children's Emergency Fund – Shortened to United Nations Children's Fund but bizarrely retaining its initial acronym
[3] United Nations Development Programme

required if honest dialogues are to take place in such circumstances. In directing attention only to the situation in economically poor countries it can appear as if those negotiating on behalf of rich donor nations believe that they have perfected their own education systems. The Education for All movement, in setting out internationally defined goals and targets, also embodies a centralising principle and pressure and is therefore linked to a particular view of the process of development. In this situation the perspectives of countries of the North may predominate and this has provoked considerable challenge, as exemplified by the title of Brocke Utne's (2000) book about the implications of such policies in Africa: 'Who's Education for All? The Recolonization of the African Mind.'

Despite its successes the Education for All movement has encountered substantial barriers. In many countries the reduction of educational exclusion failed to progress as rapidly as had been hoped and in some participation in education deteriorated (Tilak 2005 p 80). Nor did the promised increase in aid always materialise. Between 1990 and 2001, 'official development assistance for education, both in total and as a percentage of total aid, declined' (Tilak 2005 p 80.) Following limited progress in the previous decade, some greeted with cynicism new promises made at the Dakar conference in 2000.

The Jomtien Goals were replaced by the Dakar Goals (figure 1) and the almost simultaneous production of the Millennium Goals (figure 2). The requirement in Millennium Goal 2 for universal primary education represented a reduction in ambition from the broader Dakar concerns. This narrowing of focus was institutionalised through the Fast Track Initiative and its guidance under the leadership of the World Bank, a scheme established, ostensibly to speed the disbursement of aid to those countries demonstrating capacity to distribute aid effectively.

Criticising the Millennium Development Goals, Antrobus has drawn attention to the merry-go-round of international meetings and apparent agreements:

> I think of the MDGs as a Major Distraction Gimmick – a distraction from the much more important Platforms for Action from the UN conferences of the 1990s, in Rio 1992 (Environment), Vienna 1993 (Human Rights), Cairo 1994 (Population), Copenhagen (Social Development) and Beijing 1995 (Women), Istanbul 1996 (Habitats), and Rome 1996 (Food), on which the MDGs are based.
>
> Antrobus 2005 p 94

FIGURE 1: EDUCATION FOR ALL GOALS, 1990/2000

Education for All Goals, Jomtien 1990

1. Expansion of early childhood care and developmental activities, including family and community interventions, especially for poor, disadvantaged and disabled children.

2. Universal access to, and completion of, primary education (or whatever higher level of education is considered "basic") by the year 2000.

3. Improvement in learning achievement such that an agreed percentage of an appropriate age cohort (e. g. 80% of 14 year-olds) attains or surpasses a defined level of necessary learning achievement.

4. Reduction of the adult illiteracy rate (the appropriate age group to be determined in each country) to, say, one-half its 1990 level by the year 2000, with sufficient emphasis on female literacy to significantly reduce the current disparity between male and female illiteracy rates.

5. Expansion of provisions of basic education and training in other essential skills required by youth and adults, with programme effectiveness assessed in terms of behavioural changes and impacts on health, employment and productivity.

6. Increased acquisition by individuals and families of the knowledge, skills and values required for better living and sound and sustainable development, made available through all education channels including the mass media, other forms of modern and traditional communication, and social action, with effectiveness assessed in terms of behavioural change.

Education for All Goals, Dakar 2000

1.Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children;

2. 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;

3. Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes;

4. 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;

5. 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;

6. 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.

UNESCO 1990, 2000

Figure 2: Millennium Development Goals (2000)

Goal 1: Eradicate extreme poverty and hunger
Goal 2: Achieve universal primary education
Goal 3: Promote gender equality and empower women
Goal 4: Reduce child mortality
Goal 5: Improve maternal health
Goal 6: Combat HIV/AIDS, malaria and other diseases
Goal 7: Ensure environmental sustainability
Goal 8: Develop a global partnership for development

Antrobus argues that the MDGs ignore hard won women's sexual and reproductive rights, critically important to the achievement of the goals themselves. Further, the hardening of control of neo-liberal economic policies and their involvement in the creation of 'market friendly' rather than 'people friendly' states was hidden:

> I can find almost no acknowledgement of the extent to which the neo-liberal policy framework starting with the 1980s macro-economic policy framework of the Washington Consensus (including structural adjustment policies) is serving to halt and reverse progress towards the achievement of the Goals.
>
> Antrobus 2005 p 96

Doubts about World Bank policies are certainly expressed at international gatherings of government advisers and embassy staff as illustrated in the quotes below, gathered as participants let off steam during one point in the proceedings of just such a gathering. Of course, this was only one meeting when there was only one dissenting voice expressing a positive experience of working with the World Bank on educational development. But the point is that such differences of view do not get reflected in the EFA documents and contribute to a false sense of consensus. It should be stressed, however, that any criticism by donor organisations of each other should be tempered by a self-critical evaluation of themselves.

Thomas Pogge (2004) has done a careful analysis of the first Millennium goal on the reduction of poverty showing how it represents reduced ambition compared to the agreement of 186 governments participating in the World Food Summit in Rome in 1996. The reduction in ambition was recorded too, at the five year assessment on the World Food Summit held in 2002. As Oxfam reported 'the member states have to concede that the already moderate promise to halve the number of people suffering from hunger will not be achieved by 2015 but rather by 2030 or 2050' p 1 (Oxfam 2002).

The 2000 UN Millennium Development Goals were reaffirmed at a meeting of the world's richest nations in Gleneagles in 2005. However it was acknowledged by the ex-president of the World Bank that there was a 5% fall in global aid between 2005 and 2006: 'the promises of scaled up aid have not yet been delivered' (Wolfowitz, 2007). At times it can seem that commitments to aid do not last beyond the signing of international agreements.

Some views of embassy staff and education advisers at an international gathering

The World Bank did not involve anyone from among the donors [in developing the Fast Track Initiative Education Sector Plan]. The World Bank is too much hands on.

The problem is not with the Fast Track Initiative but with the Bank. The Bank negotiates outside the donor groups.

We don't want the World Bank. Our government says we don't want you here. We don't want them to use the FTI to be there again.

The World Bank panicked. They wanted autonomous schools and the privatisation of the school system. They lobbied strongly to convince the Minister. They said 'you can't get access to FTI funds unless you agree.' But it's not true. They have a hidden agenda pushing for particular policies.

We have to stop them using FTI for their own purposes.

The donors have an obligation to try to keep the World Bank in line

We did not face the same problems with the World Bank. We found the involvement helpful in pushing forward development.

THE LIMITS OF QUANTITY

The use of quantitative targets to direct educational development and of quantitative measures to assess its progress remain dominant despite increasing recognition following the Jomtien conference of 1990 that such measures are not enough. This is reflected by the different wording of the Education for All goals in Dakar in 2000 compared to those within the earlier formulation in Jomtien 1990 (see figure 1.) Although quality was mentioned within the Jomtien declaration, by 2000 it was 'at the heart of education'. Such a shift was further highlighted by the UNESCO (2005a) assessment on Education for All, 'The Quality Imperative'. This attempted to shift the focus onto the quality of settings and the teaching and learning that take place within them. However the implications of this changed emphasis for the nature, funding and evaluation of education development programmes and how they should be supported, may be more far reaching than is acknowledged within this report.

The measurement of simple numerical targets may indicate little about the extent, value and sustainability of change within systems and settings. Further, the encouragement to meet numerical goals can even undermine the quality of settings: increasing enrolment, for example, may put further strains on the capacity of systems to provide curriculum materials, buildings and trained staff and may ultimately reduce enrolment, completion and learning within primary education (Molteno et al 1999). Additionally, in struggling to meet targets for the enrolment of girls, the enrolment of boys may be reduced. The idea of interpreting equitable treatment to mean equal enrolments of boys and girls may ignore disparities in local populations, due to, for example, the recruitment of child boy soldiers, or the selective abortion and infanticide of girls, well documented for some countries (Banister 2004, Jha et al 2006, Oomman and Ganatra, 2002).

Concerns about the limitations of simple quantitative measures are particularly powerful when they are expressed by educational statisticians (Goldstein 2004, Lewin 2006). Lewin notes 'that where targets have not been met...they have simply been rolled forward' (Lewin 2006 p 6) and this is evidenced too, in the repetition in the EFA goals from one decade to the next. He comments on the way incentives to meet requirements for aid may lead to the massaging of figures by governments up or down depending on the criteria for finance. He has made a particular study of the difficulty of interpreting the figures provided about enrolments in primary and secondary education in Sub-Saharan Africa:

> In reality the numbers are much greater since enrolment figures include large numbers of *over age pupils and repeaters*. Enrolment estimates also fail to capture those who may be registered but not attending.
>
> Lewin 2006 p2 (our italics)

The exclusionary assumptions in the use of terms such as 'over-age pupils and repeaters' are discussed further below. They are italicised here since there may be little questioning by those assessing progress in educational development of the nature of the education system that their measures support. Lewin goes on to look at the way EFA goals may interact:

> Universal Primary Education cannot be achieved without adequate supply of teachers drawn from increased numbers of secondary school graduates; universal completion of primary is unlikely unless transition rates into secondary schooling are high enough to maintain motivation to complete primary; universalising access to primary necessarily implies gender parity in enrolments; the investment required to substantially expand access to early childhood care and education competes with the resource demands of universalising primary; improving adult literacy…may be most rapidly achieved by ensuring that all those who attend school leave literate.
>
> Lewin 2006 p6

He is concerned that targets may be owned by the providers of aid rather than its recipients and calls for 'targets and benchmarks… that can be collectively owned' (p23). Goldstein has similar misgivings about the imposition of external demands and the way failure to meet targets can lead to 'demoralisation' and the further 'imposition from outside of systemic reforms to put those countries on 'track'' (Goldstein 2004p9). He argues for a concentration on the dynamics of development in local contexts, and cultures 'within which those with local knowledge can construct their

own aims rather than rely upon common yardsticks implemented from a global perspective' (p10) As will be seen, in emphasising community participation in shaping education, this conforms to an inclusive perspective on educational development. To the extent that progress is also assessed locally it allows for those involved, to consider the quality of their experience of education and how it can be improved.

Not counting the children: education statistics as virtual reality

Mathematical models are applied to invent the size of the population of Angola or Afghanistan. Nobody can fault it because nobody knows how many people there may be in these two and many other countries. Statistics on school enrolments are created by estimating the numbers of children in each age bracket, pupil-teacher ratios are construed by associating the statistically created numbers of children who should be in school with the numbers of teachers recorded on the payroll.

Tomasevski, 2001 p27

From schooling to education

A concern with simple quantitative measures of educational progress to do with numbers of schools and teachers and enrolment, attendance and completion rates, encourages and is encouraged by a view that education and schooling are synonymous. However, while schools play an important role in education they do not monopolise it. Education also takes place within families and communities and in interactions with a variety of media. Schools can be encouraged to provide a focus for educational opportunities for the whole community, for example to do with literacy and health education in addition to their role in assisting children and young people to develop relationships, become powerful and active citizens, acquire a love of learning, extend their interests and gain the knowledge and skills that will enhance their lives and their economic possibilities.

Recognising schools as supporters, rather than sole provider of education, adds complexity and reality to the task of supporting and assessing the progress of educational development. However difficult it may be in practice to count schools and attendance at them, it is far more problematic to measure educational opportunities dispersed within communities and how these are unequally available to different families. Faced with this complexity, some may be tempted to simplify reality and resort to simple quantitative measures of matters only tenuously indicative of high quality educational development of settings and communities.

EMPHASISING QUALITY

Views from the survey

The challenge of Education for All has until recently been seen entirely as one of providing places in schools, bums on seats. Little consideration has been given to a parallel effort to ensure that the education offered is of sufficient quality. The issue of 'quality' has been named in various initiatives and projects, but they have been singularly unsuccessful in turning round a system characterised by disinterest, fear and plunging morale.
Jamie Williams

Mostly Ministries of Education across the globe talk about giving access to children, not about quality and they take care only of the so-called normal children.
Mesghina Abraha

Inclusive Education is Good Education.
Mithu Alur

The uncritical replacement of concerns about quantitative targets and outcomes with notions of quality provision may bring no nearer an international consensus on how education should be developed. For the meaning of 'quality' cannot be captured without making explicit the values which give rise to it. Depending on their values, what is seen as good quality education by one person may seem to lack direction and rigour to another. As Pence and Moss (1994) have noted:

> 'Quality is …based on values, beliefs and interests, rather than on an objective and universal reality. Quality…is, to a large extent, in the eye of the beholder'. (Pence and Moss 1994 p 172)

The way 'quality' reflects particular values is indicated by the variations and changes in how it has been discussed even though such values are rarely made explicit. In the late1980s the World Bank defined quality in the context of primary education as requiring 'more textbooks', 'strengthening examination systems', and 'maintenance of physical facilities' (World Bank 1988 pp 131), but explicitly as not requiring 'reduced class sizes' or more highly qualified teachers who were not to encounter 'more than a minimal exposure to pedagogical theory' (ibid p. 57). Some argue that World Bank policies implying a limited primary education for economically poor countries, open to competition from the private sector, have changed little despite some shifts of rhetoric (Bonal 2002). Such policies are symbolised by the narrowness of the second Millennium Goal. As already stated, if secondary and tertiary education are not supported quality sustainable primary education is undermined.

The Dakar Framework for Action defined quality in terms of 'the characteristics of learners (healthy motivated students), processes (competent teachers using active pedagogies), content (relevant curricula) and systems (good governance and equitable resource allocation' (UNESCO 2005a p 29). UNICEF (2000), in its paper on 'Defining Quality in Education' adds a concern with environments to this list, while reducing the emphasis on systems. It elaborates its definition in the following way:

> Learners who are healthy, well nourished and ready to participate and learn and supported in learning by their families and communities.
>
> Environments that are healthy, safe, protective and gender-sensitive, and provide adequate resources and facilities.
>
> Content that is reflected in relevant curricula and materials *for the acquisition of basic skills*, especially in the areas of literacy, numeracy and skills for life, and knowledge in such areas as gender, health, nutrition, HIV/AIDS prevention and peace.
>
> Processes through which trained teachers use child-centred teaching approaches in well-managed classrooms and schools and skilful assessment to facilitate learning and reduce disparities.
>
> Outcomes that encompass knowledge, skills and attitudes, and are linked to national goals for education and positive participation in society
>
> UNICEF 2000 p 4 our emphasis

There is little to criticise in such points as part of the definition of quality education. However, the mention of 'basic skills' implies that reference is being made only to education systems which may be struggling to provide universal primary education. If this is interpreted as an end goal for educational development, it seems to imply second rate aspirations for economically poor countries.

It is clear too, that besides giving less emphasis to systems, compared to the UNESCO 2005 view, the above UNICEF list does not mention other concerns often seen as central to the definition of quality. For example the Convention on the Rights of the Child, suggests that education should promote personal opportunities for learning, respect for human rights, respect for families, cultural identity and cultural diversity and development of respect for the natural environment (United Nations Convention on the Rights of the Child, Article 29 (1).

In both the UNICEF and UNESCO formulations there is a suggestion that notions of quality are based on common inclusive principles on which it is assumed everyone agrees. As expressed within the latter:

> Some attributes of a high-quality learning process have achieved independent status as part of the definition of education quality. Most centrally, these can be summarized as the need for education systems to be *equitable, inclusive and relevant to local circumstances*. Where the access to, or the process of, education is characterized by gender inequality, or by discrimination against particular groups on ethnic or cultural grounds, the rights of individuals and groups are ignored. Thus, education systems that lack a strong, clear *respect for human rights* cannot be said to be of high quality. By the same token, *any shift towards equity is an improvement in quality*.
>
> UNESCO 2005a p 224 our emphasis

The suggestion that the issues italicised above are part of an agreed definition of quality must be a matter of dispute. While one might argue about the precise meaning

of equity, brief reflection reveals that there is no general agreement about moves to greater equity, within and between countries around the world, or about gender equality let alone equality irrespective of sexual orientation. Children's rights to participation and not to be subject to physical punishment specifically mentioned in the UNESCO document, continue to be widely flouted (Pinheiro/UNSG 2006). It may be that a keenness for UN organisations to represent countries as engaged in a united struggle to combat poverty and promote human rights is seen as a strategy for encouraging agreement. But it cannot be sensible to misrepresent the real extent of disagreement about values around the world, particularly when dominant free market values are seen by some to undermine global educational development (Bonal 2002). In a world characterised by value conflict the meaning of quality cannot command common acceptance. Limited progress can be made in increasing quality in education unless conflicts about the values which give it meaning are recognised. In the next section, this paper makes explicit a set of inclusive values, alluded to in UNESCO (2005), which can help to initiate dialogues about the meaning of quality.

CONCLUDING REMARKS

This section of the paper has discussed the limitations of the criteria commonly used to assess the progress of Education for All and the way they have sometimes prompted unsustainable interventions. It has argued for a shift of emphasis in supporting educational development from a preoccupation with quantity to quality, and has suggested that the meaning of quality needs to be tied down in terms of inclusion and rights. Yet it is clear from the guidance about quantitative criteria for the Fast Track Initiative that such concerns have had relatively little impact (World Bank 2004). Quantity still rules even if there is increasing use of the rhetoric of quality and inclusion.

The implications of concerns about the limitations of simple quantitative measures of progress in Education for All should not be underestimated. In promoting inclusive quality education the gathering of statistics becomes one of a set of actions. It should happen only if it contributes to increases in educational quality as locally defined. It will remain important for nations to attempt to gather *accurate* statistics about education not least in assessing inequalities of access and participation and population changes, although the difficulties and costs in obtaining such statistics may be formidable. It may be more important to develop the system so that such figures can be obtained and acted on locally, within even as small a unit as a school and its communities than to continue to repeat the gathering of inaccurate national statistics.

But it may be of even greater significance to increase the capacity of schools and communities to identify and reduce local barriers to school enrolment and sustained participation. Such barriers might include a lack of instruction through home languages, abusive relationships between students and between students and teachers, insufficient teachers, teachers ill-prepared to teach the diversity of their students, inaccessible and irrelevant curricula which are not meshed with the needs of communities, a lack of secondary school places and direct and indirect costs (sometimes called opportunity costs) of schooling which are beyond the means of some families. Such issues are discussed further in the next section.

International organisations involved in education, which serve as umbrella institutions for the expression of the will of diverse nations, face diplomatic problems when it comes to establishing shared commitment to programmes. There are problems about reaching agreement on the definition of difficult concepts, and people with differing political views and value positions have very different conceptions of the way education should be developed. It can then be tempting to produce an apparently neutral approach which in fact represents the political and value position of the more powerful contributors to debate. In this process the concept of education may be simplified and reduced to 'schooling' and simple quantitative measures of assessing progress, adopted.

3: INTRODUCING INCLUSION AND EXCLUSION

In this paper inclusion is regarded as a principled approach to the development of education and society for everyone, rather then as an aspect of education for some. It is about education for all within settings for all. It is to be understood, within struggles for a democratic, participatory education that analyses and contributes to the continuous development of democracy and participation within society.

It is useful to think of inclusion as concerned with three interlinked perspectives about the participation of all which focus on individuals, systems and values. However this last perspective, that inclusion is the process of putting values into action, is seen as the most fundamental and as underpinning the concerns for development arising from the other two perspectives.

INCREASING PARTICIPATION AND REDUCING EXCLUSION

On the first perspective, inclusion is about *increasing participation in, and reducing exclusion from, local educational opportunities, for all.* Inclusion is a never ending process of increasing participation and combating exclusion and discrimination. It is about the participation of everyone; children and young people and their families and other adults involved in their education. Further, it is hard to see how participation in education settings can be encouraged for children and young people if staff who work within them have no power over what or how they teach or the development of their own workplace.

Exclusion and selection are closely linked concepts. Any form of selection of students whether on the basis of fees or religion or caste position undermines the potential of schools to support the diversity of students within their communities. It also reduces the connection of schools with particular communities in requiring children and young people to travel greater distance on the average than if they all attended a school within their locality.

DEVELOPING RESPONSIVE SETTINGS AND SYSTEMS

But inclusion cannot be carried forward by simply encouraging the participation of one individual or another unless this also leads on to a thorough analysis of the way settings themselves may require adaptation so that they actively encourage the participation of each such individual. Such an analysis and adjustment of settings, their arrangements for teaching, learning and play and learning about relationships and community is necessary to prevent educational difficulties arising for children and young people. Inclusion has to be seen then to be about *developing education settings and systems so that they are responsive to diversity* ***in a way that values all children, young people and all adults equally***. The last phrase refers to a principle of equality of value. It is essential, since there are many ways in which societies and schools respond to diversity in ways that divide and separate children into hierarchies

of worth. Among the most significant of these is the use of ability labeling often from a very young age which constrains thinking about what children will achieve. Some students are described as 'gifted', though these are rarely those from the poorest communities while others are seen as 'backward' or of 'limited intelligence' and these are more commonly the most disadvantaged. Such concerns prompted Hart and her colleagues to analyse and draw together the experience of teachers who worked without such labeling (Hart et al 2004).

PUTTING VALUES INTO ACTION

However the most important perspective on inclusion involves *putting particular values into action* in education and society. Inclusive values can be seen to be concerned with issues of *equality, rights, participation, learning, community, respect for diversity, trust and sustainability, compassion, honesty, courage, and joy*. A commitment to such values explains the basis for concern with increasing the participation of others, overcoming discrimination and reforming education. If actions to promote inclusion are not related to deeply held values they may simply represent conformity to a prevailing fashion or apparent compliance with instructions from above.

Equality: Equality is central to inclusion and is related to notions of equity, fairness and justice. However, a brief consideration of 'equality' indicates the extent of disputes about it. People differ considerably in their tolerance of inequality in status, income and living conditions, within and between countries.

A concern with equality requires a commitment to overcoming inequality in education. It means that each member of a setting should be treated as equal in value and receive an equitable share of resources, irrespective of their characteristics or background. Communication and dialogue depend on attempts to equalise the power of speaker and listener. They require the outcome of a discussion to be determined by the strength of the arguments freely expressed rather than the power of the participants.

An interest in promoting equality should not be confused with ideas of equality of opportunity. 'Equality of opportunity' figures prominently in many government responses to inequality. Yet this may obscure poverty and other inequalities by encouraging a belief that poverty has been addressed if people have a chance to swap places with someone less oppressed than themselves. The redistribution of inequality is not the same as its reduction.

While the existence of extreme differences in privilege impedes the development of inclusion and participation, the manipulation of *aspirations* for privilege acts as a subtler barrier. Once people are persuaded that they should aspire to untold wealth and that they have a chance to achieve it, in say by winning the state lottery, then they have a stake in maintaining the inequality on which such aspiration depends. And the aspiration does not even have to be for some real but improbable goal to serve this function. Fantasy identification with sporting or film celebrity may serve the same purpose in the 'dream factories' of sporting stadia, Hollywood and Bollywood.

Rights: A focus on rights depends on a concern with equality. People hold rights equally. All children and young people have a right to good quality education in their locality. The assertion that something is a right is also an attempt to persuade others that it should be universally agreed and thus seen as beyond dispute. However the evident prevalent failure to meet the basic requirements for food, care and protection for many in the world means that in practice there is far more disagreement about rights than might appear from the signature of governments to human rights declarations and conventions.

Participation: That education should be concerned with participation is almost equally disputed in practice if not in theory. Many education settings do not seek the active participation of children and young people or indeed staff. Widespread participation of communities in their own educational development may not be at the heart of the Education for All process.

Access or being there, is only the start of participation within settings. Participation is about being with and collaborating with others. It implies active engagement and an involvement in making decisions. It involves the recognition and valuing of a variety of identities, so that people are accepted and valued for who they are.

Learning: A commitment to learning is central to education but inclusive learning is about valuing all the achievements of all rather than a limited set of basic academic achievements of some. Inclusive learning builds from what learners already know and have experienced and makes further connections with local and global realities. There is no presumption of limits to learning of individuals based on ideas of their ability, family background, caste, gender or ethnicity of learners.

Community: A concern with community is about building mutually sustaining relationships that can be developed between education settings and their surrounding communities. It is concerned with the way settings can become a resource for the learning of all in its communities. It involves an encouragement to develop fellow feeling and solidarity, beyond the family, the locality or the nation state, linking ideas of public service, citizenship and global citizenship.

Respect for diversity: Respect for diversity and the dignity of all people involves recognising difference within a common humanity. It requires the acknowledgement that diversity is present even within apparently homogeneous groups or communities. It implies the appreciation of diversity as a rich resource for learning and teaching. The dangers involved in making those seen as different into strangers and enemies and then subjecting them to inhuman treatment have been realised in dramatic form in conflicts around the world.

Trust: Trust is a prerequisite for dialogue, a central feature of education. It is needed in education settings if people are to be willing to address difficult issues. It is necessary for the development of independent learning and for teachers to have confidence in their own professionalism. As trust is reduced trustworthiness may also be undermined.

Sustainability: The most fundamental aim of education is to prepare children and young people for sustainable ways of life within sustainable communities and

environments. At a time when global warming is arguably the most important issue affecting everyone on the planet, inclusion must be concerned with permeating within education and society an understanding of it and responses to it. A commitment to other inclusive values can be judged by the depth of concern for the well-being of future generations.

Compassion: Compassion involves a deep understanding of the suffering of others linked with a wish to relieve it. It requires a willingness to understand the perspectives and feelings of others. For children living under the stresses of poverty or displacement or war, education can barely proceed without such understanding. Compassion leads to education practice in which mistakes can be acknowledged and forgiveness is possible. It is also connected to ideas of loving and caring for others, when nothing is expected in return.

Honesty: Participation in communication depends on the honesty and integrity of those in dialogue with each other. People are dependent for their participation on the integrity of the information on which their decisions are based and the avoidance of abuses of power.

Courage: Courage is often required to uphold other inclusive values, in order to stand against the weight of authority or the collective view; to resist discrimination by acknowledging it and naming it. To show compassion to another may require the courage to set aside a sense of personal grievance.

Joy: Education is about enhancing the human spirit, as about joyful engagement in teaching, learning and relationships. It is included here because often education settings may not be joyful places. They may be characterised by neglect and ill-treatment or viewed only for their contribution to the national economy. Education should be seen, as a pleasurable end in itself rather than only as a preparation for the future; it is a place to *be* as a well as to *become*.

Becoming literate about values

Values are fundamental guides and prompts to moral action. It is important to understand people's values by what they do rather than what they say. Part of the human comedy involves the espousal of values by people that they have no intention of putting into practice in order that they should feel good about themselves or admired by others.

Values underlie all actions and plans of action, all practices within education and all policies for the shaping of practice. All actions, practices and policies can be regarded therefore as the embodiment of moral arguments. It is impossible do the right thing in education without understanding, at some level, the values from which our actions spring. The development of inclusion, therefore, involves us in making explicit the values that underlie actions, practices and policies, and learning how to better relate our actions to inclusive values. Of course, making our values accessible is not unproblematic, nor is this all that is necessary for us to act in accordance with them. Knowledge and skills are also required, though the knowledge and skills needed in education are dependent on the values to be enacted.

A commitment to 'evidence based policy and practice' is often stated by policy makers (see, for example Davies et al 2000). Recognising the significance of values in shaping our actions throws light on the kinds of evidence that is required to support educational decisions. Values provide an overall framework for the kinds of schools and other educational interventions that are required and the kind of local and national support that is necessary. Educational research may be helpful in investigating how teaching, underpinned by particular values, can be used successfully and how it needs to be adjusted. By and large then it is not productive to research which methods of teaching promote greater learning, without considering which approaches to teaching and learning are consistent with deeply considered and held values.

Each of the values discussed above is complex and further illustrates the importance of dialogue in creating a shared understanding of what needs to be done in education. As values are elaborated disputes about them can be brought out into the open. Actions arising from different values may also conflict and judgement is required in determining the actions that should predominate in such circumstances.

Different people may use different words to express similar sentiments. It is important that people express their values using words that have deep meaning for them; which are spurs to their action. They may also feel that key notions are omitted from the list. For example the notion of *freedom* or *liberty* is not there overtly, an omission that may seem striking in the light of Sen's (1999) book 'Development as Freedom'. However in the scheme above participation implies *freedom.*

Since discussions of values have been submerged by dominant ways of thinking and writing about education, a facility with thinking about how they connect to action may have to be recovered. If all students are to be valued students equally, then educational arrangements which encourage such a view should be put in place and arrangements and ways of talking avoided which promote hierarchies of value. It is necessary to develop *literacy* in thinking about, discussing and acting on values.

ADVOCACY AND POLICY

However, there is a commonly held view that inclusion is not about all within communities but is concerned only with increasing the participation in education of particular groups of children and young people seen to be disabled or categorized as 'having special educational needs'. Such a view may limit the participation of even those it claims to serve. For disabled people are whole people and share with others a variety of excluding pressures within education, not just in relation to their impairment. To treat them as if their participation depends on overcoming only the disabling features of a setting or system diminishes them as people, since it ignores other aspects of their identities. Pressure to include disabled people will have limited success if it is not also concerned with overcoming discrimination linked to gender, caste, class, religion, ethnicity, background, poverty and sexual orientation. It is sometimes necessary to remind people, too, that the exclusion of disabled people from and within educational institutions affects families and staff and community users of premises as well as school students.

Disabled people continue to face discrimination in most parts of the world and have had reduced educational opportunities and this has to be addressed by continued

advocacy by disabled people themselves and their allies. But there may even be a tendency by some to exaggerate the significance of exclusion by impairment compared to other exclusionary pressures. A claim appears in a number of publications that 'there are 140 million children out of school, a majority being girls and children with disabilities' (UNESCO 2003b p 1, Sandkull 2005 p 2, quoting UNICEF, 2004). It is true that a majority of those out of school around the world are girls and if you add to these the number of disabled boys out of schools this will inevitably increase the total, but it is also true that the majority of those out of school are poor and a majority of these are not disabled. However, the way exclusions interact is also revealed by the fact that poor people are disproportionately prone to disabling diseases and impairments created through poor nutrition and poor maternal health in pregnancy as well as living and working conditions. Where they are excluded from work disabled people are also more likely than others to be poor.

'Special needs education', developed in economically rich countries and within the privileged sectors of economically poor countries, requires radical modification if it is to contribute to the development of Education for All for those in disadvantaged circumstances. In fact it may need major revision in all circumstances and can be seen as something of a failed experiment in accounting for educational failure in terms of the deficiencies of students and their remediation. It commonly represents as the deficiency of learners, difficulties that are properly attributed to education systems and settings, approaches to teaching and learning and relationships within a setting or between the setting and its communities. In this paper it is seen as preferable to refer to children and young people as *experiencing barriers to learning and participation* or of settings and systems that *present barriers to learning and participation* rather than learners as '*having special educational needs'*.

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Advocacy for the interests of disabled people, as any other group, has to be distinguished from educational *policies* for the development of settings and systems which should encourage the creation of educational opportunities for all children. The transition from advocacy to policy is well illustrated in the wording of Article 24, of the UN Convention on the Rights of Persons with Disabilities, widely endorsed and adopted by the UN General Assembly in 2006 which asserts the right of disabled people to be educated within an inclusive *system*:

> 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 that] 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..
>
> United Nations 2006a Article 24

The issues are similar in relation to advocating the participation of girls. At the world forum on Education for All in Dakar, in 2000, priority was placed on overcoming educational discrimination against girls and to some extent children from ethnic minorities. Goal 2 reads:

> Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities have access to a complete free and compulsory primary education of good quality.

Mentioning particular groups, starting with girls, throws doubt on the commitment that the goal was intended for all. If some children are singled out for special mention this can increase the exclusionary pressures on others who are not so selected. Does the inclusion of girls include girls in poverty, or those with impairments, or those in less powerful as well as more powerful ethnic groups? If it does, then what of boys in these groups? And if all poor and all otherwise marginalised boys are to be included then why not simply stress that no-one is to be left out.

As for disabled people, advocacy for the rights of women and girls is extremely important. Violence against girls and women is endemic in most countries and in some there is a particular issue about gender related violence and abuse in schools. The complexity of interventions to improve access and participation of girls in education in various countries is well illustrated in the book edited by Sheila Aikman and Elaine Unterhalter (2005): Beyond Access; Transforming policy and practice for gender equality in education. To overcome discrimination and oppression for future generations there is a need for both men and women to consider they way they bring up girls and boys, the kinds of relationship that they encourage between them. It may also be necessary to challenge their ideas of their own masculinity and femininity. This is a point also made by the special rapporteur to the United Nations, Muñoz Villalobos (2006). Education can have a major influence on gendered identities and this paper includes in appendix A, the resources developed by Oxfam, UNICEF and UNESCO in attempting to promote gender equality. A similar questioning of the meaning of masculinity and femininity is also required to reduce discrimination against the estimated ten per cent of humanity that are gay and lesbian. Children and young people need to be brought up so that they can be at ease with their own sexual orientation without feeling that their identities are at risk from those with a different sexual orientation.

Interventions for ensuring that all children and young people within a community are educated cannot focus on only one group of them. Many of those working in economically poor contexts in countries of the South, who may have started off from a focus on disabled children or some other perspective such as the education of girls, have come to realize how little sense it makes to encourage the development of education for communities from a single issue perspective, encouraging a wasteful multiplicity of single issue interventions, instead of giving careful attention to reducing the local barriers to educational development so all children can be part of an inclusive education of quality.

SOCIAL INCLUSION AND EXCLUSION

It has also become popular in both countries of the North and South, to discuss the additional exclusionary processes that act on people who are poor or otherwise marginalized under the label of ‘social exclusion’ (See Sen, 2000). Some people reserve inclusion to refer to the participation of disabled people yet use this opposite concept to refer to entirely different groups. ‘Social exclusion’ can be a dangerous concept if it encourages people to believe that removing secondary barriers to social participation can remove the ravages of poverty. For it is impossible to undo the effects of poverty in any general way without alleviating it. And while the unavailability of paid work is a cause of poverty the low pay that many working people receive in poor countries equally traps them in poverty and forces children to

contribute their share of family income and to be out of school. The notion of 'social exclusion' also implies that there is some other kind of exclusion that is not social but 'natural'. Since disabled people are commonly left out of discussions of social inclusion, this reinforces a view that their exclusion is a natural consequence of their impairments rather than due to the reaction of society and communities to them.

ADOPTING INCLUSIVE CONCEPTS AND LANGUAGE

Paying attention to the concepts used to promote educational development and whether they promote or hinder inclusion has to be an important feature of the Education for All movement. Reference has already been made to the task of replacing the language of 'special educational needs' with notions of *barriers to learning and participation* which may arise in any aspect of settings and systems. Settings and systems can also draw on *resources for supporting learning and participation* within young people, adults and policies that, currently, may be underutilised. This language is reflected in legislation in South Africa as well as the UK where it was promoted within the Index for Inclusion (Booth and Ainscow 2002).

Giving an inclusive definition to 'support' has an important role in allowing those from a disability background to develop an approach to educational development concerned with removing barriers and mobilising resources across settings and communities. Inclusive support can be defined as '*all those activities which increase the capacity of settings (and people and systems) to respond to diversity in a way that values everyone equally*'. So in encouraging the participation of disabled students it will usually be more important to think of support as about making the curriculum, buildings and language of instruction accessible, the culture welcoming and nourishing, and relationships sensitive and adaptable, than it will be to think in terms of support as an extra person with specialist skills.

Discussions of Education for All, commonly refer to 'grade repetition' and attribute it to the failure of learners to learn and teachers to teach them. Successive 'grade repetition' is said to lead to presence in a cohort of 'over-age learners'. Such language is excluding. Yet it is taken for granted by some people when they are writing about systems other than own, even when such notions are not used within their own education systems. There is no grade repetition in the UK or Denmark. The use of grade repetition represents rigidity within systems where teaching is not developed to respond to the diversity of attainments, experience and interests within groups. It may encourage the devaluation of some learners, add to the barriers they face in education and therefore may further impede their learning. As pointed out by Tilak (2005), it is not even a universal feature of the education systems of countries of the South and hence it cannot be used to compare such systems. Similarly the idea of over-age learners does not exist in a system setting out to support the education needs of local communities irrespective of age.

Quality is not the only concept whose meaning depends on the values through which it is perceived. This applies equally to good-practice, effective schools, and school improvement and development. The same applies to 'good' or 'best practice', 'school effectiveness', 'improvement' and 'development'. Given the centrality of the concept of development to discussions of Education for All it is interesting how rarely it is

defined. *Development is defined in this paper therefore, as systematic change in accordance with inclusive values*.

One person's good practice may be another's educational nightmare. It is preferable to speak of 'instructive practice' which provokes those who view it to reflect on their own practice ensure that it relates to their own values. Reflecting on 'bad' practice may provide as many ideas for right action as observing activities seen as 'good'. The notion decisions between alternative courses of action in education should be made on the basis of 'what works' is similarly represented as value free, yet it is clear that such decisions depend, on what kinds of schools people prefer and the relationships they wish to promote within them.

What is inclusive education? This paper has avoided the term '*inclusive education'*, adopted by many national and international organisations and commonly abbreviated as IE. This has been done to separate the ideas presented here from approaches that adhere to a disability perspective. Talking of 'inclusion in education' rather than 'inclusive education' helps to retain the links between broad processes of *inclusion* and *exclusion*. But there is another important consideration. Inclusion is a process of putting particular values into action. No system fully implements such values and all systems have to contend with continuing and changing exclusionary pressures. Thus systems or settings can be said to be inclusive only in the sense that there are deliberate attempts to put such values into operation. These are systems or settings on the move towards greater participation and less exclusion.

Views from the survey

The child friendly school movement seems a more holistic and inclusive movement than inclusive education developments.
Els Heijnen

The term inclusive education is esoteric and understood mainly by intellectuals and academics.
Mithu Alur

Some people have been keen to drop the term '*inclusion'* from discussions altogether, seeing it as a barrier to clear thinking about Education for All partly because it has been so linked to a focus on disability, but also because it is not a word that trips off the tongue of many people working in countries of the South. Notions of 'child-friendly', 'girl-friendly', 'learner-friendly', 'welcoming', 'responsive', 'healthy' schools or the 'school for all' have been adopted by one group or another to define settings that embody values that they want to see developed in education. However, these alternative formulations share some or all of the inclusive values set out in this paper.

In considering any particular context it is important to link discussions of inclusion to words that have local meaning and which make them more readily accessible. Particular countries have other local terms for schools embodying aspects of inclusion. In the UK the idea of inclusion in education can be tied to the history of the

development of comprehensive community education. But it is also important to keep in mind the way inclusion can be seen as *a principled approach to the developments of education and society* and is therefore concerned with more than the development of schools.

Save the Children UK produced a report for the UK Department for International Development in 1999 in which they chose to use the term 'responsive schools' to describe schools that counteracted all forms of marginalisation (Molteno et al 1999). These are schools which respond to children's needs as articulated by communities as well as those voiced by the children themselves. They are said to be 'inclusive', are served by officials who are 'accountable', and provide 'quality education for all'. UNICEF uses 'child-friendly' schools to depict the educational settings they wish to promote. It links 'child friendly' schools to a notion of 'a quality environment', which is 'effective for learning', 'healthy' and 'protective' of children, 'gender sensitive', and encourages the participation of 'children, families and communities'. Both these ways of thinking about schools emphasise the importance of teaching in a mother tongue particularly for the participation of girls as discussed below (Benson 2004)

INCLUSION AND RIGHTS BASED EDUCATION

The notion of rights has become of vast symbolic importance in the last and present centuries and demands for rights have been used as a rallying cry for those denied opportunities in society, including education. An assertion of rights draws attention to a common humanity, that everyone is equally human. It expresses the idea that every life and every death is of equal value. The life of a person born to a poor Dalit family in rural India is of equal importance to a child born to a royal family in England and their death is of equal significance. People do not have rights unless they all have them equally. Because it is connected to notions of equality, the assertion of rights always involves a political commitment to change in the direction of greater equality.

The discourse of rights involves *both* the assertion of the fundamental significance of particular human needs and activities *and* the attempt to persuade others that these should be accessible to everyone. It is also an attempt to push agreement about such needs by spreading a core belief in people that agreement about rights is beyond dispute.

The assertion of rights is always an assertion of equalities and points to the existence of inequalities. Inclusive values include such notions of equality and encompass a concern to recognise the right to a local education of high quality for all. It is sometimes suggested, however, that inclusion in education is prompted by the prior existence of rights. For example Sandkull (2005 p1) asserts 'At the core of inclusive education is the basic right to education'. But the recognition of a right to education also has to be understood as depending on a commitment to inclusive values.

The emphasis on rights has been hugely positive. It is clear however, that despite the *Universal* Declaration of Human Rights, subsequent human rights instruments and their incorporation into national legal systems, the deep acceptance of the reality of human rights is circumscribed. Partly this is due to the limited degree of equality that some believe is accorded by rights. In a book on Human Rights and Democracy, Beetham, expresses a common view that 'human rights seek to guarantee *the*

minimum necessary for pursuing a distinctively human life, (Beetham, 1999 p 90, emphasis added.) He believes that 'economic rights should ensure a *minimum* level for all.' (p 96) Such a strand of thought informs the emphasis on basic primary education for all within the Education for All movement. But restricting equality in this way limits possibilities for equality of citizenship required for democratic participation: 'How much economic inequality is compatible with the basic democratic principle of equal citizenship?' (Beetham p 97) Some centuries ago Rousseau answered this question in terms of the limits to inequality of wealth required for the maintenance of social cohesion:

> In respect of riches, no citizen shall ever be wealthy enough to buy another, and none poor enough to be forced to sell himself.
>
> Rousseau 1762
> *The Social Contract*, Book II, Chapter XI: The *Various Systems of Legislation*

Given the dramatic inequalities in the world it should be hardly worth saying that political commitments to programmes of inequality remain strong. Yet, inequality reduces the possibility of equality and hence the recognition of rights. So when it is suggested that 'choice in education' is a right (Tomasevski, 2004), this cannot include choices that increase inequality of access to, or participation in, quality education for others. The notion of a 'right to choice' is a piece of rhetoric to encourage the acceptance of particular kinds of quasi-market education policies which promote the growth of inequalities between schools and communities. Within a particular country, it cannot be a right for those with wealth to choose expensive highly resourced education, if this limits the opportunities for decent education for all, for example through the introduction of more progressive taxation. While anyone may say that they are legally entitled to choose an elite education or should be able to do so, they cannot have a 'right' to do so.

As a persuasive device, 'rights' are often introduced into discussion to imply that there can be no further argument. If the 'Universal Declaration of Human Rights' is universal it seems that there can be no disputing it. Thus Sandkull (2005), writing about how inclusive education can be strengthened by linking it to a rights-based approach, talks of a 'human rights imperative' and argues that 'human rights standards are universally accepted [and] set obligations and minimum guarantees' (p4). Rights are thus taken to be self evident, and this implies that a philosophy of 'equality of value' is also self evident. But in allowing the underlying values to hide behind the assertion of rights the reasons why human rights are commonly ignored can be obscured. So there are times when the insistence about rights can be counterproductive if it provokes false agreement. In order to institute education based on rights, disagreements about inclusive values have to be revealed and discussed.

PRIVATE EDUCATION AND INCLUSION

The issue of private education is extremely significant in considering for policies for developing Education for All and is of political concern in both countries of the North and South. Open discussion about it is urgently needed since international organisations are producing contradictory messages. For example the Paris Declaration on Aid Effectiveness calls for policies to encourage 'the participation of …the private sector' (para 14) while at the same time 'reducing…inequality' (para 2). It is doubtful whether an increase in private provision can produce greater equality in

education. A growth in private sector involvement in education continues to be encouraged by international organisations like the World Bank (Bonal 2002), and there has been a mushrooming of the private sector in many economically poor countries (Caddell and Ashley 2006). This is in direct conflict with Human Rights requirements for free public education as has been made clear by UN Special Rapporteur on the Right to Education, Tomasevski. Some refer to the General Agreement on Trade and Services to justify the liberalisation of education. As Tomasevski points out, the provision of free public education is a duty of governments and the GATS agreement specifically exempts 'services provided in the exercise of government authority' (Article 1 (3) (b)). She argues:

> The process of privatisation is increasingly creating two parallel education systems, with two corresponding tiers of quality…public education has been dubbed 'poor public education for the poor'.
>
> Tomasevski 2004 p 55

Yet there is also recognition within some elements of international organisations of the barrier private education poses to Education for All. The second Global Monitoring Report following the Dakar conference, 'Gender and Education for All: the Leap to Equality' (UNESCO 2003a), appears to take an unequivocal stance:

> The evidence presented…displays the central importance of school fees as a cause of non-attendance and early drop out from school, just as it documents the frequency with which such charges continue to be levied, particularly in the poorer countries of the world (UNESCO 2003a p83).

The report argues further that: 'the removal of school fees in these countries would probably be the single most effective means to raising primary enrolments and reducing gender disparities in the short term' (UNESCO 2003a p 268). For girls are much less likely than boys to be sent to private schools in many communities around the world (Mehotra and Panchamukki, 2006). Where schools see children as customers and a source of finance they will be less inclined to see themselves as serving and contributing to the development of all members of their surrounding communities.

The distinction between education established for, or not for, profit is more important than that between public and private education, for the distinction between public and private education is not clear cut. Fees are often charged by public sector schools even where legislation within a particular country requires education to be free (Tilak 2005 p 81). Textbooks may be unavailable or limited and families may differentially supplement school education depending on their income. This is an issue affecting all countries. Nor do all privately run schools charge fees. Some schools run by charitable foundations, designated as private but serving marginalised or economically disadvantaged communities and underpinned by values of public service, may offer entirely free education.

Feelings of ownership of education even for relatively poor communities are not simply related to whether schools are public or private. State provision may not be seen as publicly owned and in some areas private schools may be seen by families as the less alienating alternative. Those who work within schools may or may not work hard to share ownership of the facilities and the education that takes place within them with surrounding communities.

The long-term development of public education depends on the raising of money through the tax system. In many countries the elites and middle classes all send their children to private schools and this forms an aspect of their culture and identity. In such a situation it can be difficult to gain support for an appropriate level of taxes to pay for the education of economically poor children and young people in a high quality public education system. This represents a formidable obstacle.

LANGUAGE OF INSTRUCTION: A BARRIER OR RESOURCE FOR LEARNING?

Where state education is provided in indigenous, local or national languages a growth in private sector education has sometimes been prompted by the relative popularity and status of schools teaching in an international language such as English or French. English is increasingly seen as the predominant language globally. This growth continues against the advice from many educators (Brock Utne 2000, Webley 2006). This does not mean that children should not learn English or French in schools but that this can be counterproductive as a way of starting education, or if these languages are not used at home.

Article 30 of the United Nations Convention on the Rights of the Child refers to a child's 'right to learn and use the language of their family', yet millions of children around the world are taught in schools in a language in which neither they nor their teachers are fluent. Webley argues that 'it is now well established that when a child begins learning in his or her first language that child is more likely to succeed academically and is better able to learn additional languages'(Webley 2006 p. 1) and concludes from a review of practice:

> The full benefits of mother tongue-based education will only be achieved with a long-term commitment of six to eight years; dramatic benefits will only be seen after ten or more years, when the mother tongue foundation has promoted academic learning and achievement in other languages. (Webley 2006 p2)

Only a comprehensive intervention is enough: a lesson from Somalia

Mother-tongue teaching was one of the most important factors in making schooling worthwhile for children. But simply recruiting Somali-speaking teachers (to meet policy requirements), without addressing their lack of understanding of basic teaching methods, failed to solve the problems children experienced in schools

Molteno et al 1999 p 224

Webley argues too that a study of costs in Africa indicate that educational programmes that start in a mother tongue actually lead to cost savings. It is also argued that mother tongue teaching has particular effects in strengthening the identities and education performance of minority ethnic groups and in encouraging the participation in education of girls (Benson 2005).

However, once a language achieves a high status cultural position, a policy favouring it may be difficult to reverse. Change may be actively opposed by the elite who have

claimed the economic and social benefits of their fluency with it and this may make it hard for donors to negotiate any change of policy. Yet a lack of concern for the real linguistic competences of all citizens may impede democratic participation when government documents and communications or the operation of courts of law, are in an international language unfamiliar to many people (Brock-Utne p 279).

AN INCLUSIVE PROCESS OF DEVELOPMENT

A major contribution that inclusion can make to Education for All is in raising the significance of the quality of the development *process* itself. In applying inclusive values quality education cannot be produced without the active participation of those involved. The aim of development needs to be shifted, in part, from quality educational *provision* to quality in the *process of educational development*. In fact an inclusive process, which pays attention to the commitment to developments of those working within educational settings or administering system, is the foundation for the sustainable development of educational provision. Some of the main elements of an inclusive view of quality in the development of Education for All are summarised in figure 3 below.

Figure 3: DIMENSIONS OF INCLUSIVE QUALITY DEVELOPMENT

- Creating an inclusive *process* for development, internationally, nationally and locally;
- Putting inclusive *values* into action - including a concern with moving beyond access to real participation, a reduction of poverty and inequality and the promotion of rights;
- Developing inclusive *conditions* for teaching and learning;
- Valuing the *achievements* of all – involving the development of knowledge and skills that are personally as well as socially relevant
- Attending to the *relationships between settings, communities and environments*.

While an inclusive process may be a precondition for sustainable development, this is only one aspect of an important switch of emphasis from learning outcomes, to conditions for teaching and learning. However much pressure is applied to a system from above, development is in the detail of teacher preparation, the availability of teaching materials, relevant and stimulating curricula and good relationships within schools and between schools and communities. When children, families and educators are motivated and trusted then it is attention to such conditions which is likely to have the major effect on engagement with learning and hence achievements.

CONCLUDING REMARKS

This section has discussed inclusion as a principled approach to the development of participation in education and society. Inclusion is a never ending process moving towards ideals expressed as 'inclusive values' and away from all forms of exclusion and discrimination. Terms like quality and inclusion are complex notions and a one line definition can only be the start of a fuller understanding. As definitions deepen new concepts are introduced which themselves require further explanation. Setting out the values that are hidden behind ideas of 'quality' and 'inclusion' reveals the possibility for deep disagreement about them.

Linking inclusion in education to values, as reasons for action, is a challenge to those who see education purely as a technical concern, linked to economic efficiency. It helps to see that there are alternative ways to pursue educational development and places responsibility on donor organisations to justify the particular approach to education that they promote. The notion of 'grade repetition' can be a metaphor here, standing for all those often unexamined activities which may be part of a selective approach to education and opposed to an inclusive approach in which diversity is expected and respected and seen as a resource for learning.

Yet there is resistance to change in some international organisations in their approaches to Education for All despite criticisms, sometimes arising within their own organisations. Such concerns include the barriers to the development of Education for All arising from encouragement to expand private sector involvement in education, forcefully put by UNESCO in its 2003 Global Monitoring Report on Education for All, as well as by the United Nations special rapporteur on Human Rights.

The argument for inclusive, rights based, Education for All, has to be won as much within economically rich as with economically poor countries. It is necessary to ask what values underlie the policies in all countries and particularly within countries of the North when they claim to be enhancing Education for All in economically poor circumstances. The various supports that are given from rich to poorer countries have to be scrutinised carefully for the extent to which they promote or undermine inclusion, equality and rights. It may happen that policies drawing on a rhetoric of rights, inclusion or equality may be used by governments in countries of the North as elsewhere to provide a screen for marketisation policies that increase inequality.

4: REVIEWING MATERIALS TO SUPPORT THE DEVELOPMENT OF INCLUSIVE EDUCATION FOR ALL.

Many materials have been produced to explicitly support the development of inclusion in education in countries of the South. Additionally there are materials using different terms but which equally embody social justice and human rights principles or which promote the health and education of all. This section begins an analysis of these materials and suggests how they might be modified to more fully support the conception of inclusive Education for All set out in this paper.

The paper aims to encourage the use of materials which reflect aspects of the three linked perspectives on the inclusion process:

- Increasing the participation of all and reducing the exclusion of all
- Increasing the capacity of settings and systems to respond to diversity in ways that value everyone equally
- Putting into action inclusive values (*emphasising equity/equality, rights participation, learning, community, respect for diversity, trust, sustainability, compassion, honesty, courage, and joy.)*

They should also consider the additional aspects of inclusive quality education, characterised by:

- An inclusive *process* of development
- The development of the *conditions* for inclusive teaching and learning;
- Valuing the *achievements* of all
- Attending to the *relationships between settings, communities and environments*

The paper has repeatedly stressed the importance of a shift from applying quality and inclusion to the nature of education systems, settings and activities to refer also to *how* settings and systems are developed. All education systems are changing more or less coherently according to more or less explicit criteria and internal and external pressures. Development can be seen as systematic change brought about by the application of particular values. In this paper it becomes *systematic change according to inclusive values*.

There is also a need for materials to reflect and represent the diversity of people, communities and settings within a particular country. Settings in economically poor countries commonly include public and private schools, secular and faith based schools, those segregated by gender, caste, ethnicity or disability, urban and rural, formal, informal, and communities with a range of economic advantage or disadvantage. Attention has also been drawn to the importance of the distinction

between education and schooling yet most materials about the development of practice are about schools or other formal settings though there are significant exceptions. There is a strong strand of work on non-formal education for street children, such as UNESCO's (2006c) 'Resource Pack for the Promotion of Improved Learning Opportunities for Street Children'. In the Save the Children study, 'Towards Responsive Schools (Molteno et al 1999)' there is a section with case studies from regions 'where there are no schools'. The reorientation of schools as a support to the education of communities is as important for countries of the North as it is of the South, if settings are to build from the experience of young people and contribute to the development and cohesion of communities. There is a need for materials to more explicitly develop this role of education settings.

Inclusive development materials are produced with a range of aims. They may support the development of teachers or settings and communities in relation to some or all children and young people. They may attempt to influence particular sectors or levels of the system. They may address conceptual or theoretical issues, policy and policy makers or practice and practitioners. They may include a clear process of development or imply that development can occur through the contemplation of 'good' or 'instructive' practice.

In preparing this paper a preliminary list of materials written in English to support inclusive development was drawn up. A survey of the use of these materials was conducted with colleagues around the world. Views were also obtained on what had been omitted from the list and on the relationship between inclusion and Education for All. The questionnaire was distributed through a network of colleagues and by EENET (Enabling Education Network). There were fifteen completed questionnaires. While these were a relatively small proportion of those who received it, the suggestions and ideas have made an important contribution to this paper.

Materials were selected deliberately for the survey that might contribute to a broadening of the view of inclusion. Some materials were omitted dealing with particular issues of disability. It was thought that these might simply reinforce a notion that inclusion was primarily a disability issue, valuable as such materials can be in providing ideas for how disabled children can be supported in education. Many of the materials in the list are not widely known and are difficult to obtain. Some well produced materials, available free if one knows about them, such as Molteno et al's (1999) 'Towards Responsive Schools' have not been widely publicised. Materials produced as part of pilot projects may not be distributed or used where there is no provision for dissemination and adoption once the project comes to an end. Materials that are locally produced by groups taking control of the development of their own settings and communities which may be by far the most useful for people within those communities, are not likely to be known to others. There is even a danger that glossy materials of inferior relevance may undermine the use of such locally produced resources.

View from the survey

Teachers in Hong Kong are more interested in materials designed locally. They see more relevance in these materials. They wish to have resources/materials that can be used in the classroom. *Vivien Heung*

As a result of the feedback from the survey and the work for this paper a more extensive and varied list of resources has been produced as an appendix to this report. *The initial drawing together of materials was commented on by our informants as very useful in itself.* However such a lengthy list can be overwhelming and counterproductive in encouraging donors, policy makers and others, to engage with the meaning of inclusion for all settings.

Figure 5: Illustrative materials to support inclusive development: a selective list

Aikman, S. and Unterhalter, E. (2005) *Beyond Access: Transforming Policy and Practice for Gender Equality in Education*, Oxford, Oxfam.

Booth, T. and Black-Hawkins K (2001, 2005). *Developing learning and participation in countries of the South: the role of an index for inclusion*, Manchester, EENET

EENET (2003) *Researching our experience: A collection of articles by Zambian teachers*, Manchester, EENET.

Molteno, M. Ogadhoh, K., Cain, E., Crumpton, B (1999), *Towards responsive schools, London,* (Save the Children UK/DfID)

Tomasevski, K (2004) *Manual on Rights Based Education*, Bangkok, UNESCO.

UNESCO (2001) *Welcoming schools: Students with Disabilities in Regular Schools*, Paris, UNESCO

UNESCO 2001 *Open file on Inclusive Education*, Paris, UNESCO

UNESCO (2004) *Embracing Diversity: Toolkit for Creating Inclusive, Learning-Friendly Environments,* Bangkok, UNESCO

UNESCO (2006c) *Resource Pack for the Promotion of Improved Learning Opportunities for Street Children*, Bangkok, UNESCO

UNESCO (2007) *Advocacy Kit for Promoting Multilingual Education: Including the Excluded*, Bangkok, UNESCO

World Health Organisation (2000) Local Action, Creating Health Promoting Schools, WHO, UNESCO, EDC.

Figure 5 contains a preliminary illustrative list to support a reorientation of the view of inclusion of those who support educational development. It has been selected on the grounds of availability, perceived quality and their representation of a range of issues which should be considered in promoting Education for All. There is a need to do a similar task for materials in other languages. Some of the materials are translated into a range of languages. All Danida project materials are translated into a local language as well as English, see appendix A.

VIEW OF INCLUSION

Materials differ in their perspective on inclusion. Some materials have a greater focus on increasing participation and reducing exclusion for individuals, others on supporting the inclusive educational development of communities, systems and settings and some explicitly relate values to actions and recognise the place of values in creating inclusive cultures. Materials and interventions have to relate to all these perspectives to some extent if they are to promote sustainable development.

In view of the way the term 'inclusion' has often been linked to a concern with students with disabilities and used in this way by disabled people's organisations and those professionally associated with disability, a sizeable section of the materials in our long list emphasise educational arrangements for this group. Nevertheless many of those concerned with the education of disabled children and young people argue that real participation in education for this group requires that learning and teaching have to be responsive to all. This understanding has made an important contribution to the development of flexible and responsive classrooms around the world. They have led to the principle that a careful examination of the experience of difficulties of one child can be used to prompt the recognition and reduction of educational difficulties for others providing there is a willingness to go beyond personal deficits to an examination of barriers within systems and settings. So the best of materials written with a focus on disability succeed in both raising awareness about the exclusion of disabled people in, and from, education and promoting their participation through the creation of schools, classrooms and educational interventions that value everyone involved equally.

Some are keen to claim that the benefits of including disabled children within regular schools are automatic. For example in a Save the Children document, 2002 it is maintained:

> Including disabled children in mainstream schools challenges teachers to develop more child-centred, participatory, and active teaching approaches – and this benefits all children.'
>
> Save the Children 2002 p 19

However, there are many cases where the involvement of disabled children in mainstream classes does not lead on to such changes in teaching approaches. If such wider changes are to happen then a connection has to be made between inclusive values and educational practices. The hope in founding the development of education settings on inclusive principles is that settings will actively seek to include *all* within their local communities.

Materials focussing on both the inclusion of disabled children and the restructuring of 'schools for all' are well represented by 'Welcoming Schools: Students with Disabilities in Regular Schools' (UNESCO 2000). Yet, how does anyone, who does not approach education from a disability perspective, get to know that the materials have this double focus? And within the materials themselves there appears to be ambivalence about the focus, illustrated by the cover page in which the subheading – Students with disabilities in regular schools - appears horizontally in bold along the top of the page and the main heading - Welcoming Schools - in larger but faint print appears vertically.

Other materials contain a similar double message. Schools for All: Including disabled children in education (Save the Children UK, 2002), states the objective of the inclusion strategy of Save the Children UK as:

> To ensure that education provision reaches children marginalised by poverty, social status, language, gender, disability, ethnicity, and the impact of HIV/AIDS. (p 17)

Yet on page (5) the document is said to be more narrowly concerned with the 'inclusion of disabled children in education' (p5). Both the broader and narrower formulation focus on the first of the three perspectives set out in this paper, focusing on individuals. The document does not pick up from the earlier conceptual and practical developments by Save the Children (UK) workers in 'Towards Responsive Schools' (Molteno et al 1999) matching interventions with the development of opportunities for all, which would imply that the authors broaden their perspectives and constituency from those expressed in this document.

Some materials express ambivalence in their approach to inclusion by expressing different orientations on different pages. Guidelines for Inclusion: Ensuring Access to Education for All (UNESCO 2005) contains the following statements:

- Inclusion as we know it today has its origins in Special Education (p9)
- In taking an inclusive approach we must not lose sight of its origins in special needs discourse as well as the fact that children with disabilities remain the largest group of children out of school. (p10)
- UNESCO views inclusion as "dynamic approach of responding positively to pupil diversity and of seeing individual differences not as problems, but as opportunities for enriching learning". (p13)
- Inclusion is not about:
    - *Responding only to diversity*, but also improving the quality of education for all learners.
    - Meeting the needs of children with disabilities only. (p15)

(UNESCO 2005 our italics)

There is a corruption of the concept of diversity here, in the italicised phrase that has become relatively common. The concept was first used in discussions of inclusion to move away from the idea that people within a particular locality form a homogeneous group who are naturally challenged by those who are seen to be different. The idea of diversity was meant to imply the common experience of difference and that all teaching needed to recognise and respond differences in background, experience and knowledge and attainment. However it is now often used to imply that there are a group of people who are 'the diverse' or the 'others', the 'them' and not the 'us'.

Once inclusion becomes concerned with overcoming all forms of exclusion and the creation of flexible and adaptable classrooms then it cannot be seen to arise out of special education. Its roots are in the history of social and civil rights movements for the equal treatment of peoples and in long traditions, differing within different countries, for responsive and flexible teaching and learning. There is a similar problem with seeing the Salamanca Statement and Framework for Action (UNESCO 1994) as the starting point for a new emphasis on inclusion, for this again narrows the

history of inclusion to a concern with 'special educational needs'. Pressures for inclusion in education, in both its narrow and broad senses predated the Salamanca conference and Statement.

Some views of inclusion within materials to support inclusive development

Inclusive Education Key Principles:

- All children have a right to education
- All children can learn
- All children are different, therefore the learning situation must be adapted to the needs of the children in the classroom
- Inclusive Education emphasises a child centred, interactive pedagogy of benefit to all students
- Inclusive Education addresses the total learning environment

This broad approach towards inclusion in education cherishes diversity. It addresses in a practical way the reasons why many children are still excluded and it aims to identify ways to overcome barriers to learning and to offer all children success.

Rather than being a marginal theme on how some learners can be integrated in regular schools, Inclusive Education is an approach or process, which aims at transforming the whole system, to respond to the diversity of learners in the system. (Danida 2005 p 3-4,)

Inclusive Education should be understood as a strategic approach or process of addressing and responding to the diversity of needs of all learners and reducing exclusion within and from education in order to afford all their basic human right to education, right to equal opportunities and right to social participation.

Inclusive Education is concerned with removing or diminishing all barriers to learning, and with the participation of all learners vulnerable to exclusion and marginalisation. It is a strategic approach designed to facilitate learning success for all children in quality education at all levels (pre-school, primary and secondary and higher education) (Danida 2004: Module 2, Hand-out 1.)

This Toolkit…provides you with useful tools to make your schools and classrooms more welcoming and lively places of learning for **ALL** children and teachers alike; places that are not only child- friendly but also teacher-friendly, parent-friendly, and community-friendly…UNESCO 2004 p 7

SUPPORTING IN-SERVICE AND PRE-SERVICE EDUCATION

Some of the most extensively used materials are directed at the in-service education of teachers. The UNESCO Teacher Education Resource Pack: Special Needs in the Classroom (consisting of student materials and a teacher education guide), was first brought out in 1993 and had considerable impact, being widely translated, and used in over eighty countries. It started from an attempt to broaden understanding of the notion of special educational needs and became a resource for facilitators around the world to work with teachers usually within schools, but also in initial teacher

education, introducing them to approaches for planning and teaching all children through active collaborative methods. It was re-published in 2004 with minor modifications. By then, however, its orientation seemed dated, yet there was little acknowledgement of the limitations placed on perceptions of it and the way it is used, by its emphasis on 'special educational needs'. This was particularly striking given the way those involved in its production participated over many years in a critique of the single issue approach to inclusion. However, prior to this revision, UNESCO Paris also brought out a set of materials called 'Understanding and Responding to Children's Needs in Inclusive Classrooms', which had an even stronger focus on children categorised according to disability (UNESCO 2001a) than this pack or the Welcoming Schools materials.

In the same year as the in-service education pack was being revised by UNESCO Paris, UNESCO Bangkok brought out six extensive booklets covering similar issues but with a broader orientation: Embracing Diversity: Toolkit for Creating Inclusive Learning-Friendly Environments. This is being translated for the Asia Pacific region and is being introduced into fourteen countries. Though these materials have been written so that they could be used by teachers individually or taken up by individual schools they too might be best used when supported and integrated into a framework of area or even national development.

In addition to the initial Toolkit, UNESCO Bangkok has published a Specialized Booklet on 'Positive Discipline in the Inclusive Learning-Friendly Classroom'. It aims to promote action to prevent and eliminate violence against children in schools and education settings'. It starts from a concern to combat the widespread use of corporal punishment within schools in the region and attempts to replace such punishment with principled actions to develop respectful relationships. Of course, violence in schools is not only perpetrated by teachers on children and schools are often arenas for the violence, intimidation and abuse between young people, called bullying in English speaking countries, or indeed between the adults in the school. Bullying is endemic in many workplaces as well as schools in countries of the North and South, and may be directed in particular against groups seen to be vulnerable or devalued.

Gay and lesbian young people experience considerable harassment and discrimination, though international organisations have been slow to advocate on their behalf. An organisation, Stonewall, has produced a report under the banner 'education for all' to raise awareness of this issue, (Hunt and Jensen, 2006). This is a taboo subject for many people in some countries. The Index for inclusion includes a need to reduce such discrimination. In the Arabic translation a euphemistic form of words mentioning 'alternative lifestyles' was chosen by the translators to avoid a negative reaction that might prevent the use of the materials in schools.

There is a lack of materials specifically directed at pre-service teacher education, though many of the in-service materials could be incorporated into teacher education curricula. There is an urgent need to consider how teacher education can support the development of 'inclusive education for all' given its pivotal position in affecting the competences and orientation of teachers. Direct link to teacher education programmes at university level was secured in the Danida South Africa projects by establishing a consortium of universities which was given the responsibility of implementing the

project and developing training materials. The South Africa course outlines and training materials have been recognised by the involved universities with small adjustments. This was one of the particular strengths of these South African projects.

MATERIALS PRODUCED IN PILOT PROJECTS

Danida materials have typically been produced as part of *a pilot project*, usually written through collaboration between consultants (national and external) and classroom teachers at school and district level. These include projects in Kenya, Uganda, Mongolia, South Africa, Nepal and Eritrea. The purpose of the materials is primarily for the in-service education of teachers and generally requires the involvement of a teacher educator as facilitator. The extensive materials produced both in Nepal and in South Africa represent a massive amount of collaborative work with local people. Unfortunately there has been no clear distribution and dissemination network once the projects are completed and as yet there is no availability on the Danida website though this may change as a result of the work for this paper.

Those who work on the pilot projects besides experiencing some frustration at what a stack of carefully produced but unused materials might imply for the continuity of development, may also express concern that the orientation of the materials towards in-service work is insufficient. This was expressed by colleagues in South Africa:

> While the project has been extremely valuable for teachers, as we move away from the schooling level, towards the district and provincial level the impact of the project seems to become less significant. Many of the challenges that exist are about providing schools with the support they need to sustain what has been started through the project, facilitating the effective management of inclusive education at the district and provincial level….. The challenges show that inclusive education has to be addressed from that 'systemic' perspective where all levels and aspects of the system, including all the role players, are involved in its development. (Danida 2002)

Similar experiences from Nepal point to the problems of ensuring that decision makers and others share the same information and change of attitudes as the local pilot project schools and systems and that the materials be used in the follow up process (Danida 2004).

E-NETWORKS

Some e-networks act as a distribution point for information about inclusion in whole or part. EENET is the only network entirely dedicated to such a purpose as well as to linking together people regionally and internationally. It produces its own publications, makes available those of other people and organisations and publishes a newsletter in both electronic and hard copy. It represents a major example of how an organisation with a limited budget can inform people about inclusive practice around the world. The newsletter is becoming regionalised with an Asia EENET newsletter also distributed by UNESCO Bangkok. EENET, as do many of the materials in our list, relies heavily on examples of 'instructive' practice as a way of providing ideas for development.

The Eldis Gateway to development information, run from the Institute of Development Studies at the University of Sussex provides well organised access to a

wide range of educational issues relevant to the inclusive development of Education for All. It helps to broaden and extend the notion of inclusion. It produces newsletters of education relevance called Eldis Reporters.

ADDRESSING POLICY

Relatively few of the materials address directly issues of central, regional or local policy making. Although policy can be seen to be made, influenced and transformed at all levels of the system, by teacher unions, pressure groups, and academic institutions, teachers and communities. The Open File on Inclusive Education (UNESCO, 2001b) was developed specifically to encourage managers and administrators to develop their education systems inclusively and to link inclusion with Education for All. It sets out clearly the dimensions of an inclusive system and is illustrated with examples from both countries of the North and the South. However, examples of practice from more powerful nations have to be treated with caution if they are not to encourage the illegitimate exporting of practices developed in economically rich countries into economically poor circumstances. An eighteen page summary version of this document as well as the original 150 page version of these materials has been produced (UNESCO, 2001b, 2003c), a fact noted only during the writing of this paper. The link on the UNESCO Bangkok website is only to the longer version so it is unclear how many people know of the summary version's existence.

The Manual on Human Rights-Based Education (UNESCO, Tomasevski 2004) is similarly aimed at tying down the policy implications of Education for All, in this case by translating '*globally-accepted* rights standards into guidelines for national education strategies' (p 1 our italics).

The sets of materials called 'Inclusive Education for Children with Disability: Culturally Appropriate Policy and Practice', published in India (Alur and Bach 2005, Alur, Rioux and Evans 2005, Alur and Timmons 2005) contain sections intended to influence policy makers, as well as schools and communities. While in several places they use a broad definition of inclusion, the almost exclusive focus on disability means that policy makers may find it hard to relate suggestions to the way the education is being developed for all children.

CONCLUDING REMARKS

How can the mass of materials currently available to support the development of inclusion be made more useful? This question is important if the expenditure of thought and effort that goes into producing materials is to best serve the interests of those who experience barriers to their learning and participation. This paper has begun an analysis of a selection of materials, through the survey and the analysis in this section but there is a need to take this process further. In examining the materials it has become clear that different materials produced by the same organisation, within a relatively short space of time, may approach inclusive development from incompatible perspectives. The production of materials appears to be used, at times, as a way for people to leave their mark within an organisation. It should be a mark of quality that those who produce materials make clear how these relate to others produced within their own organisation and how they can be used in conjunction with them and compatible materials produced by others.

There may be a place for a publication, which draws together, and provides a brief analysis and critique of, those materials arising from different sources and backgrounds which imply a broad view of inclusion and support the development of policies and practices in Inclusive Education for All. However it would be useful to know more about how the mass of materials and other sources of information are used. In particular it is important to know the extent to which they can be used to foster dialogues in the least advantaged circumstances in economically poor countries. Certainly, increasing access to the internet globally provides new possibilities for sharing materials and experience.

An examination of materials for prompting inclusive educational development can inform the development task for those who concerned with centrally produced and co-ordinated polices. It encourages attention to the nature of education settings and the detailed work that needs to take place in order to translate centrally produced policies into local practice. But just as those who produce policy documents in national governments or in international organisations may ignore the reality of how their words are to be adopted within communities and their education settings, so those encouraging the development of education settings may ignore the constraints and opportunities provided by a national policy and funding frameworks. Those producing materials should always keep the formulation and implementation of policy in mind.

5: CREATING INDICATORS TO PROMPT THE DEVELOPMENT OF EDUCATION SETTINGS

This section looks at how the 'The Index for Inclusion; developing learning and participation in schools' (Booth and Ainscow 2002) can be adapted to derive indicators which can help in devising and implementing inclusive education plans. The Index is a set of materials for supporting the inclusive development of education settings. The Index sets out in detail the implications of inclusive values for all aspects of settings and so becomes a practical demonstration of the task of putting inclusive values into action. It is concerned with what happens in classrooms, staffrooms, playgrounds, and in relationships between and amongst adults, children, families and communities. It provides a riposte to those who see inclusion and the discussion of its associated values as a theoretical rather than a practical activity.

Although it was developed originally in England, it has been adapted for use in many countries. The considerable changes required to work with such materials in countries of the South have been considered by colleagues in Brazil, South Africa, and India (Booth and Black-Hawkins, 2001/2005). A team of colleagues are working in Tanzania to develop a context relevant version of an Index from scratch, building from knowledge within the range of settings in Tanzania about barriers to learning and participation and resources that can be made available to support learning and participation. An Arabic version of the Index, developed by Save the Children - Middle East and North Africa, built on the suggestions about countries of the South and emphasised the participation of children and young people in the process of development. This and other foreign language versions of the Index are available on the EENET website.

View from the survey

In adapting the Index for Inclusion for use in the Arabic world we found ourselves making numerous changes to suit the local contexts. Now in researching a second edition we realise that these efforts did not go far enough, and that we are now trying to develop local editions. While experiences from Southern Africa, as an example, have value in providing background and much needed hope, it seems to be hard for people in this region at least to be engaged with materials that do not, quite closely, mirror their own experiences. Our Palestinian partners in Lebanon have developed what they call a "user friendly Index". It will be interesting to see how well this sort of adaptation travels.
Jamie Williams

While, inevitably, the materials of the original Index and the way they are negotiated with settings need to be adapted to local circumstances the principles underlying their development have proved widely applicable. This section draws on such principles in order to devise possible indicators for reviewing and supporting the development of education settings within a particular locality. Any such set of indicators is provisional and would need to be adapted to reflect strategies for overcoming actual local barriers to learning and participation in education and the resources and strategies for development that can be mobilised in and from that locality. Such indicators provide a necessary check on the idea that development will happen because someone in central government produces a set of numerical targets.

ENCOURAGING SYSTEMATIC AND INCLUSIVE PLANNING

The most important indicator for development has to be concerned with the presence of a high quality development process:

- *The setting/community plans its development through an inclusive process*

Many settings in both countries of the North and South do not engage in real planning though they may go through the motions of producing a document that they call the school plan to be revealed to inspectors and administrators when they visit the setting. Such planning has to be systematic to some extent, attempt to make the setting more inclusive and be carried out through an inclusive process. This does not mean that it requires elaborate documentation but there has to be a shared sense of direction and co-ordination of effort, if changes are not to undermine each other. As the values underlying planning are made explicit then these suggest actions which may not have been previously discussed as part of a plan.

Relatively few settings engage in a process which involves all staff, let alone children and their families. Many of the materials discussed in the previous section and listed in Appendix A, encourage such a participative process. There is a longstanding tradition of participatory engagement in development work, for example, the analysis of contexts encouraged by 'participatory rural appraisal' (Chambers 1997). Participatory rural appraisal has been extended into urban settings and as a means for communities of people to decide how best to improve their circumstances. The 'Index for Inclusion depends similarly on the idea that all communities possess the knowledge to identify the barriers that impede development and how they might be overcome through the mobilising of local material and human resources. Establishing such a process so that development is locally owned is far more important than the introduction of detailed materials.

Respecting existing knowledge

One way to focus settings on their own development is through the identification of barriers and resources, using the following questions, suitably adapted to local forms of expression:

1) What are the barriers to learning and participation?
2) Who experiences learning and participation?
3) How can barriers to learning and participation be reduced?
4) What are the resources to support learning and participation?

5) How can additional resources to support learning and participation be mobilised?

Such questions can be used with the range of participants involved, in developing short term, medium term, and long-term actions in a development plan. The contribution of children, young people and their families to this review and planning process can be particular significant in allowing barriers to be discussed and solutions to emerge.

Development along three dimensions
A plan for the setting can be further structured by considering it as taking place along three dimensions: cultures, policies and practices. Cultural change is the heartbeat of development.

Cultures are relatively permanent ways of life, shared between groups of people, which contribute to the formation of identities and which are thereby communicated across generations. They therefore make development both possible and difficult. Cultures are established and expressed through language and values. Cultures involve explicit or implicit rules for identifying and responding to outsiders. Inclusive cultures encourage a recognition that a variety of ways of life and forms of identity can co-exist and that communication between them is enriching.

Inclusive policies summarise real plans for development. Their purpose is to guide principled change not to demonstrate the efficiency of the organisation to visitors or inspectors. A policy has to be tied to a clear implementation strategy. Inclusive practices are concerned with planning for, and engaging in, learning activities that encourage the participation of all. They draw on and extend all available material and human resources. Children in all countries represent the main underused resource for supporting each other's education.

Arranging indicators along the dimensions
Indicators should always be strategic, directing attention at barriers to learning and participation which might not be given sufficient attention in the locality. Without encouragement communities and schools can merely repeat practices which impede participation. It is commonplace, for example, for discrimination to be denied or ignored and it may take sensitive support to overcome discrimination in relation to ethnicity, gender, caste, class, poverty, disability, HIV or AIDS or sexual orientation. Each community may have their particular styles of denial. The Nepalese handbook (Nepal 2004), produced with the assistance of Danida, follows this principle in including a section to address caste discrimination.

Examples of indicators are provided below, grouped under cultures, policies and practices. Settings, communities and those supporting their development might consider using these as further ways to uncover barriers and resources in the setting and its communities. Such additional indicators might come into play as those in a setting gained confidence with the consultation, planning and implementation process. Some might need to be split into more than one indicator in particular contexts.
The evidence that indicators are being acted on within a school can only come from reports or observations of practice and so their separation under different dimensions can seem artificial. Yet there are strong practical as well as theoretical grounds for

persisting with such a division. Those who have used the Index for Inclusion around the world have seen the division of development into three different kinds of activity as having a very important strategic function.

Cultures

1) The setting is welcoming to all

2) Children and young people help each other.

3) Teachers collaborate with each other.

4) Teachers, children and families treat each other with respect

5) All the achievements of all learners are valued.

6) The setting promotes the health and well-being of staff, children and their families

7) The setting seeks to develop inclusive values and a respect for human rights.

8) All discriminatory processes are countered (for example in relation to home language, gender, disability, caste, class, ethnicity, religion, and sexual orientation.)

9) No limits are placed on learning based on current attainment, gender, skin colour, background, disability, class, caste, or economic position.

Policies

10) The setting is concerned to develop basic conditions for teaching and learning

11) Staff appointments and promotions are fair.

12) The setting strives to enhance the built and natural environment.

13) The setting is made physically accessible to all.

14) The setting is a focus for learning of its surrounding communities.

15) Grade repetition is avoided

15) Barriers to attendance of teachers and learners are reduced.

16) In-service education helps staff to respond to learner diversity (in ways that value all children and young people equally).

17) All interventions from outside the school contribute to its inclusive development

18) Bullying/harassment and violence are reduced.

FIGURE 5: A SAMPLE INDICATOR AND ITS QUESTIONS

Staff develop basic conditions for teaching and learning.

It was clear that this was an important starting point for many settings, and might link to other areas such as basic curriculum principles in the first phases of supporting the inclusive development of learning centres. Not all the questions would apply in all contexts and additional contexts might call for a further range of questions. For example, the support of nomadic learners might require a mobile learning centre with a flexible approach to learner attendance.

Questions

a) Are teachers present in the setting for the start of the day?
b) Are teachers present in the classroom for lessons?
c) Do teachers have the knowledge and skills to teach the learners they are expected to teach?
d) Is the professional education teachers have received of appropriately high quality?
e) Are there sufficient teachers?
f) Are absent teachers replaced by stand-in teachers?
g) Is there space in the classroom for class work and group work?
h) Do learners arrive at the setting on time?
i) Do learners stay in class during lesson time?
j) Do learners remain at the setting for the required time?
k) Are sufficient meals provided for all who need them?
l) Are there enough air, light and ventilation in classrooms?
m) Are there enough textbooks?
n) Are learning materials culturally relevant?
o) Is the content of lessons relevant to the background and interests of learners?
p) Are children encouraged to make use of locally found materials as resources for learning?
q) Do teachers avoid discriminating against learners who are different in background from themselves?
r) Are children actively involved in their learning?
s) Are teachers given choices about the location of their work?
t) Does education relate to the needs of the local economy?
u) Is education participation organised so that it does not further impoverish families?
v) Do settings provide a resource for the learning parents and for them to pass on their knowledge and skills?
w) Does the local administration avoid taking teachers away from settings for other work (for example on the national census)?

19) Staff are helped to settle in when they join the setting.

20) Children are helped to feel at home in the setting.

Practices

21) Teaching encourages active learning and the participation of all.

22) Lessons are planned with all learners in mind.

23) The language in which lessons are taught is not a barrier to learning.

24) Curricula are relevant to the context and future of children and young people.

25) Curricula encourage knowledge of the interdependence between people and their environment.

26) Relationships within settings are based on mutual respect and physical punishments are avoided.

27) Staff expertise is full utilised.

28) Students share their knowledge and experience and draw on it in lessons.

29) Community resources are known and drawn upon

30) Diversity within staff, children and their families is viewed as a resource for learning.

Linking indicators and questions.

One way to encourage discussion about an indicator is to relate it to a set of questions which tie down its meaning and ensure that challenging issues are not avoided. An example of an indicator and its questions is given in figure 5. In fact, in deriving an Index from scratch, indicators are formed by grouping together questions derived from reflections on, and discussions about, barriers and resources and the strategic prompts that are required to address them as described in Booth and Black-Hawkins (2001/5).

CONCLUDING REMARKS

The indicators (and questions) produced in this section are not intended as a complete list and could not be, given the need for communities and their settings to consider what needs to be addressed locally. But they do reflect the kinds of detailed considerations that are necessary to promote the development of education settings and which should be taken into account when policies are being conceived centrally. They indicate some of the issues with which those who assist in the development of Education for All need to be familiar if they are to make informed contributions.

6: INCLUSIVE VALUES AND THE DEVELOPMENT DIALOGUE

The systems we are taking on are not only cumbersome and unresponsive school systems, but also inappropriate styles of donor aid.
Molteno et al (1999) p 19

Views from the survey

The problem facing the 'Education For All' movement is that it is a top down government led initiative ... Inclusive Education can provide another route towards the same goal, visiting instead of by-passing the telling issue of quality, driven by children, their families and teachers along with the local community.
Jamie Williams

A quality aspect of EFA should be inclusiveness. Equal rights to, in and through education cover it all. EFA should [make] mainstream education systems in policy and practice more responsive to difference and diversity.
Els Heijnen

Save the Children UK views inclusive education as integral to the achievement of Education for All…For us, quality and inclusion are inseparable concepts.
Helen Pinnock

EFA should be inclusive education, the two are closely related. It seems that many countries are interested in developing EFA but not Inclusive Education.
Vivian Heung

The Education for All movement cannot be successful and reach its goals without considering inclusive development…considering really ALL Children and ALL aspects of school development to welcome ALL.
Mesghina Abraha

What difference does inclusion make to the development dialogue about Education for All? A consideration of inclusive values provides a fundamental critique of the concepts and practice of Education for All, but it also helps to open up dialogues between and with donors and recipients of Aid about the Millennium and Education for All goals, the Fast Track Initiative and the surrounding guidance and measuring instruments.

MAKING ALL MEAN ALL

Issues of equality, private education, language of instruction, gender discrimination, faith based schools, are all central to the consideration of inclusion and exclusion in this paper. *If inclusion is about everybody then linking it to the Education for All movement can help to ensure that All means ALL.* To do that it is necessary to recognise the multiplicity of excluding and discriminating pressures and to understand the way patterns of exclusion may differ within different localities. Interventions have therefore to reflect what is happening locally rather than central priorities if these are divorced from local realities.

A concern that 'all' should mean 'all' is no trivial or banal point. The history of human rights pronouncements tells a story of the way so-called universal human rights have not been applied universally. Thus following the Universal Declaration on Human Rights (1948) which might be seen to guarantee the rights of everyone, there has been the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (1979), The UN Convention on the Rights of the Child (1989) and the Convention on the Rights of Persons with Disabilities (2006a). Further, the emphasis in Dakar on the inclusion of particular groups in the context of a set of goals requiring the education of all reveals an ambivalence about the practicality of educating everyone, as does the Fast Track Initiative Framework when it urges that country sector plans should contain specific strategies for meeting the needs of '*a substantial number* of vulnerable children' (World Bank 2004 p 8 our emphasis).

To ensure that educational development pays attention to all forms of exclusion, connected to poverty, class, age, caste, gender, ethnicity, religion or sexual orientation, the discriminatory pressures have to be countered within societies in general and education, schools and their communities in particular. This lack of attention to the roots of discrimination is seen by many as a further weakness of the EFA and Millennium goals and proposals for assessing progress in them. The United Nations Special Rapporteur on Human Rights, Muñoz Villalobos, writing in the context of a report on girls' rights to education expressed his concern at the failure to develop adequate 'qualitative indicators' to show 'the nature and incidence of the specific obstacles that produce and promote exclusion, discrimination and denial of young and teenage girls' rights' Muñoz Villalobos 2006 p 8 para 41. He also deplored those instances he had encountered 'where governments seek to avoid so much as mentioning the names of communities historically discriminated against on their territories' para 42. Drawing up indicators to counter such discriminations would require commitment from governments and collaboration with human rights and anti-discrimination organisations.

A consideration of inclusion draws attention to the importance to development policy of the detail of education systems and settings and the nature of the process for educational development. It points to the way sustainable development depends on the careful analysis and overcoming of local barriers to learning and participation in schools, classrooms and in the relationships between settings and communities. Dialogues about principles can also decrease the gap between those who focus on policy and those closer to practice as well as revealing disagreements which need to be acknowledged.

Education for All can only be achieved, then, if conscious and systematic efforts are made to address the issues of quality, equity and inclusion. Numerous annual reviews of national education sector plans, supported by aggregate global statistics (UNESCO 2006b) bear evidence to the fact that, while access has increased, the quality of education continues to be an issue and may even be deteriorating (UNESCO 2005b, Muñoz Villalobos 2004). There is disappointingly little progress in the equitable provision of education. In his report to the UN Economic and Social Council on the right to education, the special rapporteur, Muñoz Villalobos, drew attention to the size of the opposition to the recognition of a right to education:

> The…movement of education towards human rights must face the harsh reality of stubborn forces that continue to think of education as a service rather than a right, which answers to the interest of the economy before those of individuals.
>
> Muñoz Villalobos 2006 para 14

But the only way to progress internationally is through the opening up of dialogues. Antrobus suggested, in the context of overcoming discrimination against women, despite her swingeing criticisms of the MDGs, that it is 'worthwhile… developing strategies to try to ensure that the MDGs can be made to work to promote women's equality and empowerment.' (Antrobus 2005 p 94). It is important, then, to consider how an inclusive approach to Education for All can contribute to existing international agreements and the almost unanimous apparent support given to the Millennium Development Goals (MDGs) and the Education for All (EFA) goals (see figure 1/2 pages 13/15) even if this has sometimes seemed insincere and not always backed by promised aid.

No goals without inclusion

Neither the Millennium nor Dakar goals, applying to all, can be achieved directly or indirectly without taking an inclusive, rights based approach, through a commitment to reaching out to all and overcoming economic and social barriers and discrimination. In relation to the Millennium Goals for example, this is perhaps most evidently true in relation to Millennium Goals 2 and 3 on 'universal primary education' and 'gender equality and the empowerment of women'. Gender equality and the empowerment of women are also necessary for reducing child mortality (Goal 4) and improving maternal health (Goal 5). It has been argued, too, that a concern with the rights of women also requires a concern to overcome the exclusion of all vulnerable groups. Ensuring that such rights are recognised may require the collection of some forms of 'disaggregated' data and this can be powerful in addressing and mitigating inequalities. But reflection on what happens in economically rich countries of the North should indicate that the production of data indicating inequality and discrimination often does not lead to its redress. A balance has to be struck between the effort put into measurement and that in making changes in cultures, policies and practices if long-standing discriminations are to be reversed.

The eradication of poverty and hunger (Goal 1), combating HIV/AIDS, malaria and other diseases (Goal 6), in the context of available interventions are equally dependent on an inclusive, rights based approach to development. Environmental sustainability (Goal 7), which a consideration of inclusive values would place at the core of all agreements on international aid, is dependent on overcoming the environmental

pressures of poverty and requires the radical realignment of economic priorities that an inclusive, rights based approach would require.

ATTENDING TO THE PARIS DECLARATION

The Paris Declaration on Aid Effectiveness (OECD/DAC 2005), if *fully* put into practice, represents a step forward in the co-ordination of available resources and their delivery although there is a need for further elaboration of ideas of ownership and accountability. A shift would have to take place too so that outcomes are considered as much in terms of qualitative as quantitative changes. Further, the attention given to changes in provision and learning would be matched by putting into place more participative process for development as described above. The Paris Declaration was endorsed by high-level representatives from 60 partner countries and more than 50 multilateral and bilateral institutions. It represents a collective commitment to the five principles of improved cooperation set out in figure 4.

Figure 4: Paris declaration on aid effectiveness: partnership commitments

1. Ownership
2. Alignment
3. Harmonisation
4. Managing for Results
5. Mutual Accountability

In relation to 'ownership', the principle of broad based consultations in the development and implementation of national plans is mentioned in the declaration but is not an explicit indicator of progress. This is worrying, since there is widespread evidence of national education sector plans showing an urban, middle class, regional and male bias in their development and implementation. A democratic, participatory approach to priority setting and decision making should be in place to reflect broad based consensus behind national plans. Without such an approach widespread ownership cannot happen. The diversity of social groupings needs to be captured and mapped and all relevant constituencies have to be given an opportunity to voice their interests. Left unchallenged 'ownership' can turn into the prerogative of urban, male, bureaucratic elites.

The role of local, community and school based democracy should be encouraged and supported, for example through decentralisation policies, and the establishment of representative school committees. NGOs are often formed to provide specific services to underserved communities or to articulate the needs and interests of particular groups. National associations of interest groups derive legitimacy from their constituencies and they are potentially relevant partners in shaping and implementing national policies. Examples include: campaigns for Education for All and rights to education; NGOs; anti-discrimination networks in relation to gender, ethnicity, disability, caste, class, age and sexual orientation; teacher unions; professional and parent-teacher associations, academics in higher education, including teacher educators, and the media. The involvement of representatives of such groups in achieving the fifth principle of mutual accountability at the national and local levels would further assist more inclusive ownership of education.

The part the media can play in informing about policy options and establishing transparent criteria for decisions is potentially powerful in facilitating good governance. The media could be instrumental in mobilising resources and broad based support for specific policy choices. Targeted training of journalists in educational writing, the release of press briefs and the development of departmental information and communication strategies could facilitate the dissemination of 'democratic' information.

Academic institutions have an important role in critically analysing barriers to educational development and how they can be overcome. They should have a prominent role in policy analysis and programme development. It is important, however, that they have intellectual freedom and enjoy relative autonomy from government and public administration. Designated funds might be developed, earmarked for strategic and policy related research but left to the control of independent academic and professional boards.

The strengthening of teacher education is particularly important. All teacher education should prepare teachers for the range of settings in their own country and the mother tongues through which teaching and learning should take place at least in the primary stages either solely or alongside a national or global language. They should be prepared to teach all children within these communities, reaching out to those not currently attending schools and seeing their role as sharing with and supporting the education of these communities. Teacher education should itself employ an active and practice based curriculum in which theory is in the service of the development of practice. When they leave their initial professional education teachers should be familiar with national curriculum innovations. They should have been educated so as not to reproduce discriminatory or abusive practices towards girls, ethnic minorities and disabled children and other vulnerable groups and to provide models of relationships that avoid physical punishment as a method of control. Given its significance, it is interesting how little attention is given within official discussions of Education for All to the significance of teacher education.

CONCLUDING REMARKS

This section has provided some ideas for reforming the dialogue between development institutions and partner countries in the development of Education for All informed by the discussion of inclusion in this paper. Closing the gap between centrally produced Education for All policies and the reality of implementing them in the variety of settings and communities in economically poor circumstances clearly requires policy makers and advisers to have considerable familiarity and experience with such realities. They also need knowledge of the barriers to educational development. This requires reflection not only on the education systems and settings of others but deep reflection on the barriers to development in institutions in one's own country. Only with such expertise can judgements made about the process of educational development of others carry weight. Besides extending education to all within communities, making *all* mean ALL means applying 'Inclusive Education for All' to all countries.

We noted in section 2 how international agreements may represent a false consensus about what and how educational provision should be developed. The meaning of quality depends on values and one way of defining it is in terms of inclusive values. The elaboration of inclusive values in terms of concerns with equality, rights, community, participation and so on, helps to reveal the considerable disagreements about values that exist between people. If there are substantial value disagreements between people then these must lead to disagreements about the nature of quality educational provision and the processes for developing it.

Where a wish to express consensus overrides a clear assessment of reality then agreements may be made which have little hope of being implemented and this diminishes the status of the organisations from which they emerge. Despite its many successes, the Education for All movement has suffered from such drawbacks with unrealistic agreements leading to goals expressing timescales for the establishment of Universal Primary Education which some countries do not have the capacity to introduce. Sometimes, donor countries have deferred and reduced their commitments once they have left the negotiating table.

Since universal agreement about provision and values is unlikely, international organisations, need to elaborate the variety of approaches to education and its development and the values which underlie them. Rather than pretending that there is a consensus about values it would be helpful for the development of education if differences of view within and between development institutions and partner countries were made explicit. Dialogue between those who hold different positions might thereby be encouraged. If such dialogues are to take place between equals then this is further reason for making Education for All concerned with education in both countries of the North and South.

Engaging with reality is always optimistic, since it brings the possibility of meaningful change closer. The adaptations to the Paris Declaration considered in this section coupled with the possibilities for using inclusion to bridge the gap between policy makers and those struggling with development in settings and communities offer exciting possibilities for making the development dialogue more meaningful and productive.

7: CONCLUSION AND RECOMMENDATIONS

This paper stresses the importance of spelling out what inclusive values mean for the detailed development of settings and systems, their implications for the Education for All movement and for the dialogue between donors and recipients of aid. It recognises that this will involve major changes within cultures, policies and practices in local, national and international settings and systems around the world if people are to act on the idea, at the heart of human rights and inclusion that every life and every death of every child and every adult is of equal value.

EXTENDING KEY CONCEPTS

- Education for All should be seen as being about *everybody,* as reducing all forms of exclusion and discrimination and as concerned with increasing participation in education for all within all countries.

- Inclusion should be understood as an approach to education and society concerned with putting particular values into action.

- Inclusion in education should be understood as about increasing the participation of all, by adapting systems and settings to respond to diversity in ways that value everyone equally.

- Inclusive values in education should be understood as concerned with equality, active learning and participation, the building and widening of communities, the recognition of rights, respect for diversity, trust, sustainability, compassion, honesty, courage and joy.

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- It should be recognised that different value systems give rise to different polices and practices in education and different processes for educational development.

- Educational development should be understood as the systematic attempt to put inclusive values into action.

- The Education for All movement should be directed at the quality of educational development, locally and nationally, as the means to achieving sustainable quality outcomes.

- Quality in education development should be understood in relation to: the *process* for development; the putting of inclusive *values* into action; the development of *conditions* for teaching and learning; the nature of

achievements of all; and *the relationship between settings, communities and environments*.

- Education should be understood as occurring within all communities. Schools should be seen to make a contribution to the education of communities.

- The Education for All movement should be concerned with the principles, process and outcomes of development in countries of the North as well as the South.

- The Education for All movement should continue to strive to open up dialogues about approaches to education development between countries of the North and the South, on the basis of equality.

- The notion of rights should be understood as depending on the assertion of the (inclusive) value of equality.

- Only those proposed rights should be recognised which contribute to the development of equality.

- An assertion of the 'self-evidence' of equality of rights of all in the world should not be allowed to obscure the widespread disregard for them, nationally and internationally, in both countries of the North and South.

- Inclusive education development within formal settings has to be concerned as much with overcoming barriers to participation for staff as for students.

- The notion of barriers to learning and participation should replace the concept of special educational needs.

- Barriers to learning and participation should be understood as arising within all aspects of the systems, settings and communities in which education takes place.

- Barriers to learning and participation should be seen to include the discriminatory and exclusionary practices directed at particular groups according, for example, to their age, gender, ethnicity, disability, family background, sexual orientation and health.

- Resources for learning and participation should be understood as requiring mobilisation within all aspects of the systems, settings and communities in which education takes place.

- It should be recognised that children, their families and communities, represent the most commonly underutilised resources for uncovering barriers, determining priorities and supporting educational development.

- Support for educational development within and outside education settings is to be understood as: *all activities which support the responsiveness of*

education settings to the diversity of children and young people in ways that value them equally.

- Assessment *within settings* should contribute directly to the *inclusive* improvement of learning and teaching.

- Assessment *of settings*, such as through the use of indicators, should contribute directly to strategies for the *inclusive* development of settings.

- Assessment *of systems,* should relate to attempts to promote *inclusive* processes for the development of *inclusive* systems.

DEVELOPING MATERIALS TO SUPPORT INCLUSIVE DEVELOPMENT

- All those involved in educational development with a particular country need to be informed about the materials and projects that have supported education development within that country.

- Materials to support the development of education settings, particularly those produced as a result of development projects, should be accompanied by a realistic plan for their dissemination and sustained use, involving teacher education and in-service support and a consideration of alternative media.

- Organisations producing a variety of publications should refer in the materials to the differences in approach within different publications, how the materials relate with each other and where necessary rationalise these publications.

- Materials should specify how they relate to publications produced by other organisations.

- Materials need to specify their approach to inclusion, for example, as involving all or some within education settings and communities.

- Those producing materials need to distinguish between their *advocacy* for the involvement of particular groups and inclusive *policy* development aimed at the participation of all.

- Materials need to indicate their applicability to a range of contexts, nationally and internationally.

- Materials should specify the degree and nature of the support required for their impact on practice.

- Developers of materials need to pay attention to their availability and the forms of publication which are most likely to lead to their use.

- Proposals for the use of materials need to consider possibilities for their integration into existing government and other development structures.

- There is a need for a publication, regularly updated, which draws together, and provides a brief analysis and critique of, those materials arising from different sources and backgrounds which imply a broad view of inclusion and support the development of policies and practices in Inclusive Education for All.

IMPROVING THE INVOLVEMENT OF DEVELOPMENT INSTITUTIONS

- There is a need to connect more firmly perspectives of those working on national and international policy with those working to develop education settings and communities.

- There is a need to connect more firmly the perspectives on education development in countries of the North with those in countries of the South.

- There needs to be a switch from thinking primarily about the quality and measurement of settings and provision to considering quality in the *process* of development.

- Attention needs to be directed at the long term sustainability of developments in practice, by recognising the interconnection between policies for primary, secondary, higher education, teacher education and community development, including adult and non-formal education.

- Setting numerical targets for educational achievements, learner access and completion and the physical expansion and quality of education settings should be seen only as a minor aspect of the encouragement for the development of quality, Inclusive Education for All.

- Education Management Information Systems (EMIS) need to reflect decentralised and contextualised priorities in relation to the quality of *development processes*, *inclusive values*, *conditions for teaching and learning*; *achievements of all* and *the relationship between settings, communities and environments*.

- The indicators of the Paris Declaration on Aid Effectiveness need to be reviewed and further developed in relation to conceptions of ownership, and the involvement of the variety of education interest groups in development.

- In order to promote ownership of educational policies, there is a need to represent and involve in policy development the variety of groupings (ethnic, religious, economic, urban/rural) within a particular country.

- As well as national governments and parliaments, plans to increase civil society participation should involve national interest and advocacy groups, including unions, the media and academic institutions, and local community organisations, learners, educators and NGOs.

- All those working on educational development should have a deep understanding of the barriers to, and resources for, development within the international and national policy environments at central and local government levels.

- All those working on educational development in a particular country should have a deep understanding of the barriers to, and resources for, development in the full range of communities and settings (urban, rural, advantaged, disadvantaged, public, private, secular, religious) that exist within that country.

- All those working on educational development should have a familiarity with possible criteria for the inclusive development of education settings, how these relate to inclusive values, their strategic nature and how they might be adapted to reflect local circumstances.

- All those working on educational development should have an understanding of the significance of cultures both in maintaining exclusion and discrimination and in sustaining inclusive development in systems, settings and communities.

- Policies should be understood, not as words on paper, but as a commitment to make coherent change in an area of practice and should always be tied to an implementation strategy leading to sustainable change.

- All policies for Education for All should engage with the range of contexts and communities within a particular country and the need for educational development to involve the active participation of educators and communities.

- All those involved in educational development in a particular country require an induction into different approaches to educational development, how these relate to different value systems and the implications of inclusion for the development of Education for All.

- Policy makers, their advisers and development workers, should distinguish between advocacy for the inclusion of excluded groups and policies which have to be directed at the participation of everyone.

- NGOs should avoid policy and development fragmentation by taking an inclusive approach to educational development concerned with the education of all within communities.

- The contradictions within and between the value systems and policies of donor organisations, such those which underlie support for private education and for free, public education, should be made explicit and discussed openly.

- Education for All policies should promote education which is not for profit.

- Education for All policies should promote the use of mother tongues in education settings as the foundation for acquiring knowledge.

- In order to achieve long-term sustainable change, the outcomes of policy development should be seen as being as much about improving conditions for teaching and learning as about improvements in measured attainments.

- The pleasure, personal freedom and personal development derived from learning should be given as much prominence in education policies as its significance for individual, family, community and national economies.

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APPENDIX A:

MATERIALS TO SUPPORT THE INCLUSIVE DEVELOPMENT OF EDUCATION

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