



Tony Booth

HOW SHOULD WE LIVE TOGETHER? INCLUSION AS A FRAMEWORK OF VALUES FOR EDUCATIONAL DEVELOPMENT



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PRELIMINARY CONSIDERATIONS

In this paper from which my talk is derived, I set out a principled approach to the development of education and society. I call this approach 'inclusion', an overarching concept, standing for the principles that I would like to underlie educational and social development, defining how we should strive to live our lives together. 'Inclusion' has a clear opposite in 'exclusion'. Thus, talking about 'inclusion' draws attention to the constant vigilance necessary to counteract exclusionary forces in education, society and importantly, ourselves. The histories of our countries contain powerful narratives of colonisation as well as the mistreatment of their own populations, because of their ethnicity, religion, gender, disability, class, poverty or political beliefs. Peoples around the world have all too readily oppressed those they see as different and therefore inferior to themselves. So I approach inclusion and exclusion in education with a sense of dealing with weighty issues.

After preliminary attempts to establish the rationale for a broad view of inclusion, I set out in greater detail a way of defining inclusion that places major emphasis on the elaboration of a framework of values that provides detailed directions for educational development. I then consider briefly how I am revising the Index for Inclusion, a book designed to spell out what



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the implementation of inclusive values means for all aspects of schools, including the relationships they encourage and their inter-connections with surrounding, national and global communities.

Seeing inclusion as a principled approach to educational and social development means that it is not an additional initiative modifying a small part of education for some children and young people but a way to rethink and restructure education for all. So inclusion can help to bring together a number of related initiatives taken up in education systems around the world, for example to do with 'educational development and school improvement', 'inclusive education', 'Education for All', 'anti-discriminatory education' 'rights based education', 'values-based education', 'healthy schools', 'citizenship education', 'sustainable schools', 'the global dimension in education', 'social cohesion', 'family and community involvement', 'learning without ability labelling' and 'integrated working - between health, social work and education'.

FROM A NARROW TO A BROAD VIEW OF INCLUSION

Despite the elaboration of a broad view of inclusion by myself and others for many years, commonly inclusion is seen as narrowly concerned with increasing the participation in education, or in mainstream education of children and young people with impairments or those who are categorized as 'having special educational needs'. In this way inclusion is seen as part of 'special needs education' which views educational difficulties as a consequence of the impairments or deficiencies of children and young people rather than as arising from failings in relationships, curricula, approaches to teaching and learning unresponsive to diversity or the social pressures that are brought into schools from homes and communities. If one question highlights the failure of the experiment of special needs education as a way of resolving educational difficulties it is: why are so many more boys than girls identified as having difficulties? Questions about such overrepresentation direct us away from the accounts of individual problems and solutions to be found in special needs education to an examination of how education responds to and creates masculinities and femininities.

A narrow view of inclusion limits the participation of those it claims to serve even where it is understood that the participation of children with impairments is impeded most by the barriers placed in their way rather than their impairments. For people who have physical or intellectual impairments are whole people affected by a variety of excluding pressures. To treat them as if their participation in education and society depends only on overcoming only the disabling features of a setting or system diminishes them as people, since it ignores other aspects of their identities to do with their background or ethnicity or gender or sexual orientation or body shape or political beliefs. It obscures the creative ways in which people substitute one form of exclusion for another by using the apparently legitimate route to exclusion associated with 'special educational needs' to ensure for example the overrepresentation within that category of children of minority ethnic groups such as Roma Gypsies in Eastern Europe.

This does not mean that the discrimination experienced by disabled people in education and society should be ignored or that we should cease efforts to increase the participation of disabled people. But it is useful to distinguish between advocacy and policy. Because of the way exclusionary pressures focus on aspects of people, single issue advocacy and self-advocacy continue to be needed, although care has to be taken that one person's



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disadvantages are not reduced at the expense of increasing discrimination against others. However, since children with impairments are drawn from all other groups in society their participation in education will only be served by designing education systems and settings that encourage the participation of everyone. Everyone includes adults as well as children. It is difficult to encourage adults to be concerned with the participation of children and young people if they struggle to have any say in their own working lives. Further, it is important to remember that most disabled people are adults, particularly older people. Moves to overcome discrimination against disabled children in education will be greatly helped by increasing the numbers of disabled people who qualify as teachers.

Ideas about inclusion are further confused by the use of the term 'social inclusion' to mean 'overcoming deprivation' such as poverty and inadequate housing. Sometimes it is used to mean overcoming the stigma and other negative psychological consequences of disadvantage rather than the disadvantage itself. So some educational policies focus on overcoming the secondary effects of poverty in lowered expectations and aspirations rather than the ills of low income and inadequate diet and housing. At other times in England, 'social inclusion' is used by educators to mean doing something about 'difficulties with behaviour'. But the idea that 'inclusion' should refer to one group while 'social inclusion' refers to different groups seems unhelpful and may encourage a belief that there is some non-social exclusion which befalls people with impairments which arises naturally as a direct result of their impairment. All inclusion and exclusion are socially created.



Inclusion is a complex notion and its definition cannot be settled in a single sentence with a few well chosen words. I see it as a never ending process of increasing participation for everyone involved, children young people and adults. It involves challenging and reducing all forms of exclusion. Increasing participation for all implies not only that everyone is entitled to attend their local educational settings, but that education systems and settings are developed to be responsive to diversity in ways that value equally children, young people and the adults who work with them. A principle of equality of value; that every life and every death is of equal value, is central to inclusion and implies a further principle prioritizing the common school for all. Our systems and settings commonly respond to diversity in ways that create a hierarchy of value amongst children within and between schools according to attainment, disability, religion, class and wealth. The division of children according to their attainment is generally bolstered by the ascription of ability labels to children from a very young age which constrains thinking about what they will achieve in the future and affects their

self-expectations. Such practices have been challenged in theory and in action by Susan Hart and her colleagues (see Hart et al 2006).



PUTTING INCLUSIVE VALUES INTO ACTION

Most importantly inclusion involves putting particular values into action in education and society. It is a commitment to particular values which accounts for a wish to overcome exclusion and promote inclusion. If it is not related to deeply held values then the pursuit of inclusion may represent conformity to a prevailing fashion or apparent compliance with instructions from central or local government.

Values are fundamental guides and prompts to action. They spur us forward, give us a sense of direction and define a destination. We cannot know that we are doing or have done the right thing without understanding the relationship between our actions and our values. For all actions affecting others are underpinned by values: every such action becomes a moral argument whether or not we are aware of it. So being clear about this relationship is the most practical step we can take in education. Discussion of values has become less common in my country as an approach to education has gained ascendancy to do with identifying 'good practice' defined as 'what works' to raise attainment. Yet one person's good practice may be another person's educational nightmare. To act responsibly in education we have to relate what we do to our values. The removal from discussions of education of the moral basis of decisions is well captured by the philosopher Alasdair MacIntyre in his book 'After Virtue' (MacIntyre, 1981). A pretence that educational progress can be defined in value-free ways, involves a process of 'demoralisation'. This carries a double meaning of 'a deliberate separation of action and morality', as well as the more common meaning: 'to dishearten... to depress by taking away a sense of purpose'. Educators may lose their sense of purpose when their activities become disconnected from the deep moral commitments that they initially brought to their profession. Linking educational development to values allows for reconnections to be made with long held, perhaps dormant, deep beliefs.

A careful piecing together of a framework of values which together support the inclusive development of education has resulted in a list of headings concerned with equality, rights, participation, community, respect for diversity, sustainability, non-violence, trust, compassion, honesty, courage, joy, love, hope/optimism, and beauty. This list is the result of countless discussions with teachers, students and others in the UK and around the world. Each of these words stands for a value, which is only to be understood through a more detailed account of its meaning. Such accounts are started below but each can be viewed as a gateway to a more detailed exploration. They summarise an area of action and aspiration for education and society more widely and trigger a wider range of understandings for myself and others. While all the values-headings are necessary for educational development, five - equality, participation, community, respect for diversity and sustainability – contribute more than the others to establishing inclusive school structures, procedures and activities. The other values have been added to fill significant gaps in ideas for the inclusive development of schools and ways of relating within them. Taken altogether they create a rounded, principled view of how children and adults might learn and live their lives together in education.

There are two reasons people may disagree with the list of headings I have compiled. They may prefer to use different words to discuss values which relate more strongly to threads of thought and experience in their own lives. Since values should prompt action, the words used to summarise them will differ between different people and groups. When some people first consider my list they immediately say that one or other of their core values like 'responsibility', 'respect', 'freedom' and 'collaboration' are omitted from my headings. They may want to alter my list even though on closer examination they find that their concerns are covered somewhere within my framework. I link 'freedom' with 'rights' and 'participation', and



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'responsibility' and 'collaboration' with 'community'. But the detailed setting out of inclusive values is also meant to draw out the disagreements and conflicts that exist about the way education should be developed. People have very different ideas about the extent to which inequality between people should be reduced or how far the participation of people within schools and society should be encouraged.

However disagreements with my list may arise because many people do not share the same values. Such disagreements may be hidden by speaking about values as if they are fine words spoken or written only to impress or conceal one's real motives for action. So people, politicians especially in my experience, may talk about their values or the values of their society with little concern about how far commitment to them is demonstrated through their own and other people's actions. I see values as helping to specify plans of action. In schools this means linking them to the nature of curricula, relationships between and amongst children and adults within and beyond schools, and activities in classrooms, staffrooms and playgrounds.

The framework I have created is not intended as a prescription but an invitation to dialogue. As people discuss the values they want to underpin their actions and the actions of others, they develop values literacy and become more adept at moral argument. In such a process it can become clear that some decisions depend on balancing one value against another, for example when the participation of one child detracts from the participation of another. Becoming literate about values and their implications for action involves understanding how to make complex judgements between competing moral arguments.

I have set out my elaboration of 'inclusive values' below:

Equality: Equality and related notions of equity, fairness and justice and are central to inclusive values. Inequality, inequity, unfairness and injustice are forms of exclusion. Equality is not about everyone being the same or being treated in the same way but about everyone being treated as of equal worth. This has implications for the way adults and children treat each other in schools. It affects the way children are grouped between and within schools and classes so that hierarchies of worth are avoided. It concerns, too, the way schools are managed. An inclusive view of equality is not about 'equality of opportunity' to unequal status, wealth and living conditions but about reducing such inequalities. Reflection on people's views on the acceptability of inequalities nationally and globally, in wealth or living conditions, reveals deep disagreements about inclusion. Often, people do not behave as if 'every life and every death are of equal value' not just because they are naturally more concerned about those closest to them but because they do not think that the suffering of others outside their own families, neighbourhoods or country should prompt action to reduce it.

Rights: A focus on rights builds on a concern with equality. It is a way of expressing the equal worth of people since they hold rights equally. To invoke rights is to argue that everyone has equal entitlements to freedom from want and freedom to act. So everyone has an equal right to food, shelter, protection and care. Where an activity leads to inequality then it cannot be a right. This is a constraint on any idea of rights of choice or property ownership if this exacerbates inequality for others to exercise their rights. Children and young people have a right to free public (that is state provided) education of high quality in their locality. The promotion of human rights within education encourages the development of reciprocal and caring relationships. People sometimes wish to link rights and responsibilities but this is



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mistaken if there is any implication that the granting of rights is conditional on certain behaviour. Rights are unconditional, possessed by virtue of our humanity. But rights can conflict and this can mean, for example, that one person's right to safety can involve restrictions on the freedom of another. It is evident that like equality, rights are also disputed in practice, despite an apparent commitment to abide by their expression in United Nations documents, given widespread disregard for them around the world and lack of attempts to address breaches of them. A consideration of human rights can also lead to questions about the treatment of non-humans.

Participation: Participation in education settings for staff, young people and their families is also frequently not sought. Participation goes beyond but starts with simply being there. So access to education or local schools for excluded children is a precondition for their participation. Participation involves two elements to do with participatory action or activity and the participating self. A person participates not only when they are involved in common activities but when they also feel involved and accepted. It is about being with and collaborating with others. It is about active engagement in learning. It is about involvement in decisions about one's life, including education and links to ideas of democracy and freedom. It also entails the important right not to participate, to assert one's autonomy against the group by saying: 'no'. This may involve courage. When we are conscious of the source and nature of our actions, intentions and feelings this can help us to actively participate. Participation involves dialogue with others on the basis of equality and thus requires the deliberate setting aside of differences of status and power. Participation is increased when engaging with others reinforces a sense of identity; when we are accepted and valued for ourselves.

Respect for diversity: Reference to 'diversity' involves attention to both the differences and similarities between people: diversity is about difference within a common humanity. Diversity encompasses everyone not just those seen to depart from an illusory normality though its use is sometimes corrupted in that way so that diversity becomes linked with otherness. Groups and communities are seen as homogeneous to the extent that the differences within them are unrecognised. An inclusive response to diversity welcomes the creation of diverse groups in which everyone belongs equally and takes pleasure in and respects the equal worth of others irrespective of their perceived difference. On this view diversity is viewed as a rich resource for life and learning rather than as a problem to be overcome. It contrasts with a selective approach which attempts to maintain uniformity or homogeneity by categorising and dividing people and assigning them to groups arranged according to a hierarchy of value. A rejection of diversity commonly involves the denial of otherness in ourselves. So, for example, when people are unable to see their own potential for impairment and old age this can reinforce their wish to separate themselves from and discriminate against old or disabled people. An inclusive approach to diversity involves understanding and opposing the profound destructive dangers in equating difference with inferiority which when systematised or integrated into cultural rules and rituals becomes the justification for profound discrimination or even genocide.

Community: A concern with building community involves a recognition that we live in relationship with others and that friendships are fundamental to our wellbeing. Community is built through a culture which encourages collaboration. An inclusive view of community extends attachment and obligation beyond family and friendships to a broader fellow feeling towards others. It is linked to the development of a sense of responsibility and to ideas of public service, citizenship, global citizenship and a recognition of global interdependence. An inclusive school community provides a model of what it means to be a responsible and active



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citizen whose rights are respected outside school. Inclusive communities are always open to, and enriched by, new members who contribute to their transformation. In education the building of communities involves developing mutually sustaining relationships between settings and their surrounding communities. A concern with community is about acting collaboratively, with collegiality and in solidarity; it leads to an understanding of the way progress in changing institutions can be best achieved when people join their actions together.

Sustainability: The most fundamental aim of education is to prepare children and young people for sustainable ways of life within sustainable communities and environments, locally and globally. A commitment to inclusive values must involve a commitment to the well-being of future generations. Discussions of inclusion always beg the question: 'inclusion into what?' Schools developing in inclusive ways are places that encourage the sustainable development of the learning and participation of everyone and the lasting reduction of exclusion and discrimination. At a time when environmental degradation, deforestation, ozone depletion and global warming, threatens the quality of the life of everyone and is already undermining the lives of millions around the world, environmental sustainability is central to inclusion. Schools developing inclusively have to be concerned with maintaining the physical and natural environment inside and beyond their boundaries. 'Ecological literacy' has to grow out of an understanding and regard for nature rather than a terror of catastrophe. It has to be linked to hope and optimism that hazards can be overcome. To be sustainable all changes have to be integrated into cultures and through them to the development of changed identities.

Non-violence: Non-violence requires listening to, and understanding the point of view of others and weighing up the strength of arguments, including ones own. It requires the development of skills of negotiation, mediation and conflict-resolution in children and adults. It requires adults to model non-violence in their own conduct. Within communities of equals disputes are resolved through dialogue rather than coercion derived from differences in status and physical strength. Bullying happens when people abuse their power in order to make another feel vulnerable, physically or psychologically. The harassment and bullying of people because of their ethnicity, gender, disability, age, or sexual orientation are all forms of violence. This may involve challenging ways of resolving conflicts associated with some versions of masculinity and hence a need to offer alternative routes to a robust male identity. It leads to a dissection of notions of 'losing face' and 'losing respect' and their links to 'revenge'. It necessitates a balance to be found between assertion and aggression. Anger is seen as an important indication of the strength of one's feelings about a person or event but is to be directed into productive action and away from aggressive response. Institutional violence or bullying may occur when the humanity and dignity of those within institutions are not respected; when people are treated as a means to an end. This can happen when schools or other educational institutions are treated as businesses. The values of such organisations can be hidden within the apparently neutral influence of business software that gives exchanges between staff a business value. Non-violent institutions are developed in harmony with the needs of the people within them, with the environment and with their surrounding communities.

Trust: Trust supports participation. It is required for the encouragement of independent learning and the establishment of dialogue within education settings. Education settings can help to build trust for children and young people in others outside of their families. This can be especially important for those who feel vulnerable within their families and to provide a positive experience for those who belong to a group who may have been made vulnerable by



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discrimination such as travellers or those seeking asylum. Trust is closely related to ideas of responsibility and trustworthiness. Trust is needed for the development of self-respect and mutual respect in professional practice. The less people are trusted the less trustworthy they may become (O'Neill 2002). Trust in the fairness of others is required if difficult issues which impede educational development are to be uncovered and addressed: people feel free to speak their minds when they trust that others will engage in respectful dialogue without seeking advantage from it.

Honesty: Honesty involves more than the free expression of the truth. Dishonesty may have more to do with the deliberate omission of information than with direct lying. Deliberately withholding information from, or misleading, others impedes their participation. It can be a means for those with power to control those with less power. Honesty also involves avoiding hypocrisy by acting in accordance with one's stated values or principles. It involves keeping promises. While honesty is linked to integrity and sincerity it is also related to values of courage and trust. It is harder to be honest when it requires courage and easier where others can be trusted to be supportive. Honesty in education involves sharing knowledge with young people about local and global realities; encouraging them to know what is going on in their worlds so that they can make informed decisions in the present and future. It involves encouraging the asking of difficult questions and a preparedness to admit limits to one's knowledge.

Courage: Courage is often required to stand against the weight of convention, power and authority or the views and cultures of one's group; to think one's own thoughts and speak one's mind. Greater personal courage may be necessary to stand up for oneself or others where there is no culture of mutual support or it has been eroded. What is called whistle-blowing, speaking out about malpractice in one's organisation and risking loss of advancement, employment or friendship, generally requires courage. Whistle-blowing may be seen as disloyal by those with power in an organisation, though inclusive loyalty is to the wider community and to the most vulnerable within it. Courage may be involved in counteracting discrimination by acknowledging it, naming it and then acting against it.

Joy: Inclusive values are concerned with the development of whole people, including their feelings and emotions; with enhancing the human spirit; with joyful engagement in learning, teaching and relationships. They are concerned with education settings as places to 'be' as well as to 'become'. A joyful education encourages learning through play, playfulness and shared humour. It encourages and celebrates satisfaction and contentment in acquiring new interests, knowledge and skills as the best way of sustaining them. Education settings which focus only on a narrow set of core attainments, or the role of education in securing personal status and economic benefits, can be joyless, humourless places. This can diminish adults and children by constricting their self expression and can lead to disaffection and disengagement.

Compassion: Compassion involves an understanding of the suffering of others and a wish for it to be alleviated. It requires a deliberate attempt to know the extent of discrimination and suffering locally and globally. It requires a willingness to engage with other people's perspectives and feelings. Being open to the feelings of others who face discrimination and hardship places a limit on the extent to which the achievement of personal well-being for children can be an aim in education. Inclusive well-being is always linked to a concern with the well-being of everybody though not to the extent that we should encourage misery until we are all smiling. Embracing compassion involves curtailing relentlessly punitive approaches to the breaches of rules and the assertion of professional duties of care and



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resourcefulness. It involves adults in taking some responsibility when there is a breakdown in relationships with children and young people. However fractured the relationship between a young person and a setting might seem, it is the duty of professionals to ask : how can this young person be best supported to engage in the learning and social activities of the setting and be a full participant in its cultures. A compassionate education is one where mistakes can be acknowledged, irrespective of the status of the person involved, apologies can be accepted, restitution can be made and forgiveness is possible.

Love/ care: Compassion is closely linked to the value of love or care. A caring for others, which asks for nothing in return, is a core motivation for many educators and a basis for a sense of vocation. It involves nurturing others to be and become themselves in recognition of the way people flourish when they are valued. This fosters a sense of identity and belonging and promotes participation. A willingness to care for others and be cared for in return underlies the creation of communities connected by fellow feeling as well as common activities. But as a value for educators 'love' or 'care' is a feature of an asymmetric relationship. It may be seen as a professional duty that educators should care equally for all children and young people within their settings without regard to any warmth, gratitude or progress that they display.

Optimism/ hope: A value concerned with optimism and hope may also be seen as a professional duty for educators and a personal duty for parents: we may have a duty to convey a sense that personal, local, national and global barriers and difficulties can be alleviated. It also involves showing and encouraging others that people can make a difference to their own and other people's lives locally and globally. This does not mean that we fail to engage with the realities of the world, or the cynical motives of others, and only look on 'the bright side of life'. For optimism and hope require an eagerness to engage with reality as the foundation for principled action. Clarity over inclusive values can provide a framework for action, connecting together those with similar values but with different labels for their activities. This can increase collective power to counteract the formidable exclusionary pressures that are manifest locally and globally and make change for the benefit of people and the planet more likely. Thus hope supports the possibility that a future can be sustained in which people can flourish.

Beauty: A concern with creating beauty has been the last addition to this list and may be the most contentious since it is evident that beauty is in the eyes and mind of the one who sees or conceives it. It is also evident how oppressive and excluding the marketing of particular notions of beauty is for many people. But it is part of this list because it is how, for many years, I have described to myself my own most rewarding achievements or the most motivating encounters that I have had and observed in education although I only discussed this with a couple of people before including it in my scheme of values. I have been motivated by the thought that I might create a set of ideas or a course of work that has coherence and harmony and lifts rather than diminishes people's spirits. I see beauty in gratuitous acts of kindness, in precious occasions where communication has transcended self-interest, in collective action and support to demand rights, when people find and use their voice. Beauty is there when someone loves something that they or someone else has crafted, in an appreciation of art and music. Inclusive beauty is to be found away from stereotypes in the diversity of people and in the diversity of nature.



REVISING THE INDEX FOR INCLUSION IN THE LIGHT OF INCLUSIVE VALUES

Development is change in accordance with a coherent set of values. Although the values which underlie what makes an improved, more developed school or education system are rarely made explicit we cannot understand what improvement or development mean until this link is made. For those who support something like the inclusive values that I have set out, development is determined by the extent to which these values are put into action.



In 2000, colleagues and I published the first version of 'the Index for Inclusion: developing learning and participation in schools' Booth and Ainscow (2000, 2002) and subsequently produced versions for working with very young children (Booth, Ainscow and Kingston 2006). The Index for Inclusion is a set of materials to support schools in reviewing their cultures, policies and practices and changing them so as to increase the learning and participation of children and young people, and the participation of the adults who work with them and the involvement in education of families and communities. The process of review, planning and implementation is intended to involve adults, children and their families so that the process of working with the Index for Inclusion, itself contributes to inclusive development. While initially the Index was prepared for the variety of English contexts versions of it have been translated and adapted for use in around forty other countries. It seems that its linking of values and actions enables people to adapt it to the particular circumstances of a far wider range of contexts than were

originally envisaged.

Development in the Index is seen to take place along dimensions of cultures, policies and practices. Experience with the Index in many schools in many countries confirms that these dimensions are widely seen as important in structuring school development. While these dimensions refer to distinct features of schools it is only through the evidence of practice that the nature of school policies and cultures can be grasped. The dimensions are elaborated by a series of indicators or aspirations for development and then each indicator is given precise meanings by a set of questions which challenge people to search for evidence of the extent to which an indicator describes what is happening in a particular setting.

While all three dimensions are necessary to inclusive development, the creation of inclusive cultures is the most fundamental. Too little attention has been given in the past to the potential for school cultures to support or undermine development. The development of shared inclusive values and collaborative relationships integral to the strengthening of inclusive cultures may lead to unforeseen changes in the other dimensions.

Cultures are relatively permanent ways of life which create, and are constructed by, communities of people. Cultures are expressed through language and values, in shared



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stories, histories, knowledge, skills, beliefs, texts, art, artefacts, formal and informal rules, rituals, systems and institutions. They establish a collective sense of how life should be lived. They contribute to the formation of identities so that people see themselves as reflected in, and affirmed by, the activities of a group. An identification with a group's activities provides a motive to pass on how things are done within a community to new arrivals. Cultures reflect the different as well as similar influences acting on people and so generally involve networks of overlapping sub-cultures. Cultures may bestow, reinforce or contest differences in power. The relative permanence of cultures makes the development of communities, institutions and systems both possible and difficult. It is through cultures that change is sustained but also resisted.

Cultures involve explicit or implicit rules for identifying and responding to visitors, outsiders and potential new members. Inclusive cultures encourage a recognition that a variety of ways of life and identities can co-exist, that communication between them is enriching and requires differences of power to be set aside. When the activities of a group become inflexible any change may be experienced as a loss of identity by community members and be resisted. Inclusive cultures are welcoming to new members and therefore involve a preparedness for change. Unless cultural change is addressed within schools or other institutions the possibilities for educational development are severely limited. So the systematic planning and implementation which can arise from engagement with the Index for Inclusion can only be sustained if it arises from and is complemented by cultural change involving the progressive adoption of shared inclusive values.



The elaboration of the framework of inclusive values has suggested a number of new indicators and many new questions for inclusion in the Index. The additions have been suggested too by a wish to draw together a number of activities in education which share values but are discussed under different names as suggested in the opening to this paper. Thirdly the new version is being brought in line with changes introduced in the early years version of the Index. In the new version emphasis is placed on issues of environmental sustainability, in order that it should support educators to engage with the most pressing issues for our societies. Additional draft indicators are set out in figure 1.

A common similarity between discussions of inclusion and special needs education is that what is and should be taught in schools may be missing. In England, the presence of a national curriculum appears to have curtailed debate about these important issues. I have been thinking again recently about how inclusive curricula, that encourage an appreciation of rights, internationalism and responsibility for the environment might be built around a small set of common headings, to do with food, water, housing, energy, art /music, health/ wellbeing and work. I hope that the new version of the Index will contribute to debate about international principles for curricula development.

A draft version of an indicator and its questions about citizenship is shown in Figure 2. There will be greater encouragement to schools to have explicit discussions about values in action and to derive their own frameworks expressed through words that have strong meanings



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within their communities. As people engage with my framework of values and elaborate frameworks of their own, I think they may be surprised by the detailed implications they devise for the future of their schools and education systems.

CONCLUDING REMARKS: INTERVENTION IN DEVELOPMENT AS AN INVITATION TO DIALOGUE

When I tell people that I am travelling to another country to discuss educational development or to share ideas about the values that should underpin education I am regularly asked whether I think that my ideas can have application in a different cultural setting. Such questions presume that the histories of education in any part of the world could reveal only indigenous influences. I am aware, too, that I am one voice, with relatively little power, among many influences from around the globe. Some strong voices, like those sometimes emanating from the World Bank, may imply that educational development takes place through an international consensus adopted and implemented by governments through central policies regulating the activities of schools. My idea of development is more democratic, arising from invitations to and engagement in development dialogues. I see this as a process that can be repeated at all levels of our systems.

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FIGURE 1: ADDITIONAL DRAFT INDICATORS FOR THE 2010 VERSION OF THE INDEX FOR INCLUSION

- The school is a model for democratic citizenship.
- The school encourages connections with people in different parts of the world.
- The school is responsive to a variety of ways of being male and female.
- The school helps to develop local communities and environments.
- The school encourages respect for human rights.
- Staff link what happens in the school to children's lives at home.
- The school promotes the health and well-being of children and adults.
- Inclusion is understood as about removing barriers for everyone.
- The school develops shared inclusive values.
- The school promotes non-violence.
- The development process is participatory.
- The school has an inclusive approach to leadership.
- The buildings and surroundings of the school support the participation of all.
- Children are well prepared for moving on to other settings.
- Adults and children take responsibility for the environment.
- Water is understood as a vital resource.
- Energy consumption is reduced.
- Waste is reduced and recycled.
- Children are helped to understand connections between land use, growing and consuming food
- The curriculum examines connections between producing, buying and recycling clothes
- Adults and children learn an appreciation of biodiversity



FIGURE 2: THE SCHOOL IS A MODEL FOR DEMOCRATIC CITIZENSHIP (draft revised indicator)

- a) Do children learn how to be a good citizen just by being at the school?
- b) Do staff, children and families welcome the participation of everyone?
- c) Do staff, children and families try to deliberately create a sense of shared community?
- d) Do staff and children demonstrate their shared world citizenship in sensitivity to the situation of people in other countries
- e) Are children and adults taught the various meanings of democracy?
- f) Do children learn about the relationship between democracy and monarchy?
- g) Do children learn about the relationship between the Church of England, other religions and the state?
- h) Do children learn to about how fairly the law is applied?
- i) Do children learn about the history of democracy in their country and internationally?
- j) Is democracy understood as always in development?
- k) Are children encouraged to share their ideas in public forums
- l) Do people understand all the influences from all sources, including, family, media, and advertising that shape their desires and choices?
- m) Are there regular times when classes and the whole school engage in voting about issues of importance for the school?
- n) Do all children have an opportunity to be involved in a School Council or Children's Parliament?
- o) Do all children engage in jobs within the school which contribute to the well-being of everyone?

Jobs might include:

creating art, conflict resolution, play leading, school historians, writers, readerscurating school's collection of treasures, librarians, stage managers, school mail service, lost property, Composting, waste reduction – eg waste free lunches, recycling, school garden, school pond, school grounds, energy use, encouraging and documenting biodiversity, documenting insect, animal and bird visitors to the site, cooking, serving, clearing food; tidying the grounds; Community visiting, Providing community entertainment; School poets in residence; Network technicians; Receptionists; Looking after school animals; Job interviewing, Etc.....etc.....etc.....