Inclusive Learning and Educational Equity 8

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Global Inclusive Education

Lessons from Spain

Springer

Inclusive Learning and Educational Equity

Volume 8

Aims and Scope:

This book series reflects on the challenges of inclusive education as a strategy for improving educational equity. The series addresses issues of diversity in support of the UN Sustainable Development Goals (SDGs) which set the global education agenda for 2030 in SDG 4: Ensure inclusive and quality education for all and promote lifelong learning.

Although considered an important aspect of a global human rights agenda ensuring education for all is a complex endeavour that is subject to the forces of globalization, and the exclusionary pressures associated with migration, mobility, language, ethnicity, disability, and intergenerational poverty. Acknowledgement of the reciprocal links between these markers of diversity and educational underachievement has led to an increasing interest in the development of inclusive education as a strategy for improving educational equity.

By addressing these and related diversity issues, this series aims to contribute important advances in knowledge about the enactment of inclusive education. The development of educational processes and pedagogical interventions that respond to the tensions between education policies that promote competition and those designed to promote inclusion at individual, classroom, school, district, national, and international levels are explored by the contributors to this series.

This series:

- Offers a critical perspective on current practice.
- Stimulates and challenges further developments for the field.
- Explores global disparities in educational provision and compares developments.
- Provides a welcome addition to the literature on inclusive education.

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Foreword

I first visited Spain for professional purposes in 1984 as a member of a group of specialists from the United Kingdom invited to advise on how the country could make progress in promoting the integration of children defined as having special needs. It was an exciting period as the country introduced a massive programme of educational reforms that would support the development of democracy in the period following the death of Franco.

At that time, my friend Álvaro Marchesi was Secretary of State for Education and was driving an impressive programme of innovations. Later, in 1994, he was to be centrally involved in the organisation of the groundbreaking Salamanca Conference on Special Needs Education, which stimulated an international movement for the promotion of inclusive education that continues to the present day (see UNESCO, 2020).

Since that time, Spain has continued to be a scene of innovations in respect to the idea of inclusive education, and I have been fortunate to have a small role in some of the initiatives that have been taken. Many of these have involved authors who present their ideas in this splendid volume.

Reflecting on my own experiences in Spain, I recall a splendid collaborative action research project involving a network of schools in Catalonia, carried out alongside Climent Giné from Ramon Llull University. I also remember working on a similar initiative with Pilar Arnaiz from the University of Murcia. Later, I was involved with my late and much missed friend Carlos Ruiz Amador in a system-wide development to introduce the *Index for Inclusion* in the Basque Country.

Then, since 2012, I have been a partner alongside my colleagues Gerardo Echeita, Marta Sandoval and Cecilia Simon at the Autonomous University of Madrid in an international programme of research that led to the development of a new approach, 'Inclusive Inquiry' (Messiou & Ainscow, 2020). This involves teachers entering into dialogues with children, and with their colleagues about how to develop lessons that respond positively to learner differences. Central to the strategy is the involvement of students as researchers, gathering information from their classmates to assist in processes of lesson planning.

More recently, I have collaborated with Ignacio Calderón from the University of Malaga on a series of initiatives in Latin America. His insights into exclusionary pressures faced by some students and families in Spain have been particularly illuminating.

These and other experiences have led me to reflect on my own *'lessons from Spain',* as I explain in what follows.

Lesson 1: Context Matters My varied experiences in a diverse range of Spanish contexts have confirmed for me that, in promoting inclusive education, we must take account of contextual factors. I note, for example, the different cultural and linguistic traditions that exist, as well as varied education policies, across its 17 autonomous regions.

This means that we cannot simply lift approaches that have proved to be effective in one part of Spain and introduce them elsewhere. Rather, it is necessary to focus attention on the barriers experienced by some children that lead them to become marginalized as a result of particular contextual factors, such as inappropriate curricula and forms of assessment, and inadequate teacher preparation and support.

The implication is that overcoming such barriers is the most important means of development forms of education that are effective for all children. In this way, the focus on inclusion can become a way of achieving the overall improvement of education systems (Ainscow, 2020).

Lesson 2: Evidence Is Crucial It follows that evidence is vital in order to address concerns about access and equity within education systems. In particular, it is important to know who is included, who is segregated and who is excluded from schooling within particular contexts. For example, in various parts of Spain, I have seen how children from Gypsy families are educated in segregated settings.

Evidence is needed in relation to the many different forms that exclusion can take, such as:

- *Exclusion as a result of the personal circumstances needed for learning*, e.g. living under conditions inadequate for health and well-being, such as poor housing, food and clothing, living with limited security and safety
- *Exclusion from entry into a school,* e.g. being unable to pay entrance fees and tuition fees, being outside the eligibility criteria for entry, and dressing in ways considered inadmissible by a school
- *Exclusion from regular participation in schools or an educational programme*, e.g. being too far away to attend regularly, being unable to pay for participation, and being sick or injured.
- *Exclusion from meaningful learning experiences,* e.g. teaching and learning processes that do not take account of learner differences; the language of instruction and learning materials not comprehensible; and learners going through uncomfortable, negative and/or discouraging experiences at school, e.g. discrimination, prejudice, bullying and violence.

- *Exclusion from a recognition of learning progress,* e.g. learning acquired in a non-formal programme not recognised for entry to a formal programme, learning acquired not considered admissible for certification and learning acquired not considered valid for accessing further learning opportunities. (Adapted from UNESCO, 2012, p. 3).

Engaging with evidence regarding these many challenging issues, some of which are difficult to identify, has the potential to stimulate the search for effective ways of promoting the participation and progress of all students.

Lesson 3: Draw on Untapped Potential My experiences in different regions of Spain confirm my view that schools and their local communities always have untapped potential to improve their capacity for improving the achievement of all of their students, not least those from economically poorer backgrounds and other vulnerable groups. The challenge therefore is to mobilise this potential. This reinforces the argument that moves towards the promotion of inclusive practices involve a social process that requires practitioners to learn from one another, from their students and from others involved in the lives of the young people they teach.

The starting point for developing inclusive practices is usually with the sharing of existing approaches through collaboration amongst staff, leading to experimentation with new practices that will reach out to all students (Ainscow, 2016). This requires the development of a common language with which colleagues can talk to one another and, indeed, to themselves, about detailed aspects of their practice. Without such a language, teachers find it very difficult to experiment with new possibilities (Huberman, 1993).

A framework that can help in the promotion of an inclusive dialogue within a school is provided by the *Index for Inclusion*, a review instrument developed originally for use in England but now available in many countries (CSIE, 2012). The *Index* is intended to help draw on the knowledge and views of teachers, students, parents/carers and community representatives about barriers to participation that exist within the existing *'cultures, policies and practices'* of schools in order to identify priorities for change. In connecting inclusion with the detail of policy and practice, the *Index* encourages those who use it to build their own view of inclusion, related to their experience and values, as they work out which policies and practices they wish to promote or discourage.

Lesson 4: The Importance of Clarity In Spain, as in many other countries, inclusive education is still often thought of as an approach to serving children with disabilities within general education settings. Internationally, however, it is increasingly seen more broadly as a principle that supports and welcomes diversity amongst all learners. This presumes that the aim of it is to eliminate social exclusion that is a consequence of attitudes and responses to diversity in race, social class, ethnicity, religion, gender and ability. As such, it starts from the belief that education is a basic human right and the foundation for a more just society. In the UNESCO Guide that I coordinated, we sum this up as follows: *'Every learner matters and matters equally'* (UNESCO, 2017).

This means that, in an education system based on the principle of inclusion, all students should be assessed on an on-going basis in relation to their progress through the curriculum. This allows teachers to respond to a wide range of individual learners, bearing in mind that each learner is unique. It means that teachers and other professionals must be well informed about their students' characteristics and attainments, while also assessing broader qualities, such as their capacity for cooperation. However, the ability to identify each student's stage of development, or to enumerate certain student's particular difficulties, is not enough. Teachers in inclusive systems need to gauge the effectiveness of their teaching for all of their students and should know what they need to do to enable each student to learn as well as possible.

Lesson 5: Involve the Wider Community In order to foster inclusion in education, governments need to mobilise human and financial resources, some of which may not be under their direct control. Forming partnerships among key stakeholders who can support and own the process of change is therefore essential (Calderón-Almendros et al., 2020). These stakeholders include: parents/caregivers; teachers and other education professionals; teacher trainers and researchers; national, local and school-level administrators and managers; policymakers and service providers in other sectors (e.g. health, child protection and social services); civic groups in the community; and members of minority groups that are at risk of exclusion.

Family involvement is particularly crucial, and the strong tradition of family cohesion in Spain opens up many possibilities for making this happen. In some countries, parents and education authorities already cooperate closely in developing community-based programmes for certain groups of learners, such as those who are excluded because of their gender, social status or impairments (Miles, 2002). A logical next step is for these parents to become involved in supporting change for developing inclusion in schools.

All of this means changing how families and communities work, and enriching what they offer to children. In this respect, there are many encouraging examples of what can happen when what schools do is aligned in a coherent strategy with the efforts of other local players – employers, community groups, universities and public services (Kerr et al., 2014). This does not necessarily mean schools doing more, but it does imply partnerships beyond the school, where partners multiply the impacts of each other's efforts.

Lesson 6: Everybody Has to Work Together The lessons from my Spanish experiences have implications for the various key stakeholders within education systems. In particular, teachers, especially those in senior positions, have to see themselves as having a wider responsibility for all children, not just those that attend their own schools. They also have to develop patterns of internal organisation that enable them to have the flexibility to cooperate with other schools and with stakeholders beyond the school gate. It seems to me that such thinking is particularly relevant in Spain, with its strong cultural tradition of community cohesion and mutual support.

Looking elsewhere, this approach reflects the principles underpinning the highly acclaimed Harlem Children's Zone in the USA (Whitehurst & Croft, 2010). This initiative involves efforts to improve outcomes for children and young people in areas of disadvantage through an approach that is characterised as being 'doubly holistic'. That is to say, it seeks to develop coordinated efforts to tackle the factors that disadvantage children and enhance the factors which support them, across all aspects of their lives, and across their life spans, from conception through to adulthood. Dobbie and Fryer (2009) describe the Children's Zone as 'arguably the most ambitious social experiment to alleviate poverty of our time' (p. 1).

Lesson 7: Schools Can Learn from One Another I have seen many examples in Spain of the power of school-to-school collaboration. They show how such partnerships can strengthen the capacity of individual schools to respond to learner diversity.

This echoes the findings of research elsewhere which suggests that collaboration between schools can help to reduce the polarisation of schools to the particular benefit of those students who are marginalised at the edges of the system (Ainscow, 2016). In addition, there is evidence that when schools seek to develop more collaborative ways of working this can have an impact on how teachers perceive themselves and their work. Specifically, comparisons of practices in different schools can lead teachers to view underachieving students in a new light. In this way, learners who cannot easily be educated within the school's established routines are not seen as 'having problems', but as challenging teachers to re-examine their practices in order to make them more responsive and flexible.

Certain conditions are necessary in order to make school-to-school collaboration effective (Ainscow et al., 2020). In summary, these are as follows:

- The development of positive relationships amongst groups of schools, in some instances across the borders of local authorities
- The presence of incentives that encourage key stakeholders to explore the possibility that collaboration will be in their own interests
- Senior staff in schools who are willing and skilled enough to drive collaboration forward towards collective responsibility, whilst coping with the inevitable uncertainties and turbulence
- The creation of common improvement agendas that are seen to be relevant to a wide range of stakeholders

It is also helpful to have coherent external support provided by credible consultants/advisers who have the confidence to learn alongside their school-based partners, exploring and developing new roles and relationships where necessary.

Lesson 8: Local Coordination Is Essential A recent report noted that four of the most successful national education systems – Singapore, Estonia, Finland, and Ontario – each has a coherent 'middle tier', regardless of their differing extents of school autonomy or devolution of decision-making (Bubb et al., 2019). In particular, they all have district-level structures that offer a consistent view that, to maintain

equity as well as excellence, there needs to be an authoritative coordinating influence with local accountability. My experiences suggest that there is considerable variation across Spain regarding this factor. Indeed, it is an aspect of policy that might well benefit from close attention.

Having analysed two relatively successful large-scale improvement initiatives, Andy Hargreaves and I have suggested a way of supporting local authorities in responding to these new demands (Hargreaves & Ainscow, 2015). We argue that, in taking on new roles, districts can provide a valuable focus for school improvement, be a means for efficient and effective use of research evidence and data analysis across schools, support schools in responding coherently to multiple external reform demands, and be champions for families and students, making sure everybody gets a fair deal.

Final Thoughts These, then, are my eight lessons from Spain. Alongside experiences in other parts of the world, they suggest that the promotion of inclusion in education is less about the introduction of particular techniques or new organisational arrangements and much more about processes of social learning within particular contexts (Ainscow, 2020). As I have argued, the use of evidence as a means of stimulating experimentation and collaboration is seen as a central strategy. Indeed, Copland (2003) suggests that inquiry can be the 'engine' to enable the distribution of leadership that is needed in order to foster participation in learning, and the 'glue' that can bind a community together around a common purpose.

All of this has major implications for leadership practice within schools and across education systems. In particular, it calls for efforts to encourage coordinated and sustained efforts around the idea that changing outcomes for vulnerable groups of students requires changes in thinking and practices amongst adults.

It seems to me that the chapters in this book speak to us about all of these matters in ways that will stimulate and challenge our assumptions. In particular, they illustrate what is possible when stakeholders come together to address the barriers experienced by some of our children and young people, a message that comes through loud and clear across the chapters in this book.

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Series Editor's Preface

This book explores how a global goal can be addressed by local initiatives, turning the familiar call for action – 'think global, act local' – on its head. Through an examination of local acts, the contributors to this volume show how they can be illustrative of global thinking about policy imperatives. In the case of inclusive education, these imperatives are summed up in the United Nations Sustainable Development Goal (SDG) 4: *Ensure inclusive and equitable quality education and promote lifelong learning for all.*

However, concepts such as 'inclusive', 'equitable' and 'quality' are hard to pin down. Historic socio-cultural and regional differences between educational jurisdictions give rise to distinctions in how these concepts are defined and enacted within educational systems. These systems are also known to vary in terms of how they are organized and who has access to them (Ainscow & Miles, 2008). In addition, significant disparities between jurisdictions on global measures of inequality mean that what is needed to achieve the promise of SDG 4 also varies. These variations obscure the common goals of inclusive education, leading to claims that it is conceptually weak (Göranssona & Nilholm, 2014). An alternative view considers variation a call for more extensive theorising about what has been learned about the processes of inclusion and exclusion in education (Florian, 2014).

By exploring how the concept of inclusion is portrayed in everyday ways, from the classroom to the community, the contributors to this volume map the complexities of *enacting* the concepts associated with inclusion. The editors have theorised these findings by presenting a Global Inclusive Education (GIE) framework that structures the analysis of the studies that are reported in the book. This enables the reader to reflect globally on the Spanish experience within five dimensions of analysis and action that can be connected to policy and practice elsewhere.

As the editors note: *research on inclusive education in Spain [is] in dialogue with the rest of Europe and the world, in its globality and complexity.* Such dialogue is as important as it is useful when representations of inclusion are underpinned by universal principles as they are in this volume. The challenge lies in determining the extent to which the enactment of any principled approach can be substantiated in practice when it is represented in different ways (Florian, 2014, 2021).

Global policy frameworks facilitate the development of local practice, but local practice authenticates global policy. As this volume makes clear, inclusion is integrative at the levels of classroom, school, families, and community. Local thinking and practice offered within a coherent framework based on common dimensions and universal principles inspires stakeholders at all levels across global regions and jurisdictions to practice the art of the possible with confidence in its connection to developments elsewhere. In taking this stance, the book adds coherence to the long-standing debate about conceptual clarity to the field of inclusive education.

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Part I
Introductory Section

Chapter 1
Inclusion from the Classroom to Families and the Community: Global Inclusive Education

Mila Naranjo, Jesús Soldevila-Pérez, and Jordi Collet

Abstract This chapter introduces the focus of the book. Based on evidence obtained by research in Spain over the last 20 years, we believe that it is now possible to state that if we wish to build a real, fair and effective inclusive education for all pupils, it can only be done if this perspective integrates the classroom, school, families and community. We, therefore, develop the Global Inclusive Education (GIE) perspective, which gathers together all those components of the practices, cultures and policies that, in a way that integrates the classroom, school, families and community, are required if we are move towards a more inclusive education. And we do so bearing in mind both international research and various dimensions such as rights, educational quality and equity and social justice, among others. This Global Inclusive Education perspective allows for the framing and analysis of current and future challenges that the book seeks to address. This chapter also has a second part that provides a brief explanation of the structure of the book and how the various chapters can contribute to improving practices from the classroom to the community, as well as a response to the challenges set out in the national and international agendas.

Keywords Inclusive education · Spain · Global inclusive education · Classroom · School · Family · Community

Introduction

Modern mass schooling was conceived, designed and built in various countries around the world during the seventeenth and eighteenth centuries, and implemented in the eighteenth and nineteenth centuries throughout Europe and the world. Contrary to what is sometimes believed, from the start schools have been an artefact

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of the elites of the new modern nation states to (re)produce existing inequalities. Thus, both in Spain and all of Europe, schools began as institutions to maintain and reaffirm the existing status quo: one of huge inequality between a bourgeois, aristocratic and religious minority and the vast majority of the population, who were largely farmers, artisans and livestock owners (Pontón, 2017). Even the most prominent members of the French Revolution saw schools as a tool for maintaining the inequalities that the "natural" social order had established over the centuries. Thus, when one wants to understand why it is so difficult to build inclusive schools; if we want to understand why those in favour of educational equity and social justice always have the feeling of rowing against the current; if we want to understand why so many positive initiatives for inclusion in schools run out of steam or end up not being inclusive, often without knowing how or why, it is essential to recognize that for some 200 years we have had a tool for socialising children and young people that includes as an inextricable part of its DNA the (re)production of inequalities, exclusion and segregation (Ball, 2013). Precisely because of this initial bias of schools and the education system towards inequality and exclusion, a few decades after their implementation in various countries in Europe and around the world, and especially in the second half of the nineteenth century, there emerged several attempts to reform the school in more equitable and fairer terms. The struggle for an inclusive school thus has a long history in Spain and throughout Europe of over 150 years. One example is the workers' school-cultural associations, which were open to children, young people and their families with the purpose of providing global culture and that were very different from the mass schooling of the nation-states that the workers considered a bourgeois entity and against their class interests. There were also the efforts of the *Institución Libre de Enseñanza* (Free Institution of Teaching) which fought, like the workers' school-cultural associations, to extend schooling to all children and to transform school life into a positive experience, at a time when schools were heavily marked by discipline, physical and psychological punishment and inequality and segregation. In addition, at the beginning of the twentieth century, there was the modern school of Francesc Ferrer i Guàrdia who, against the deep grammar of the education systems of the time (Tyack & Tobin, 1994), sought to create an inclusive and mixed school dynamic between genders and social classes. The 1960s and 1970s were once again a period in which the dynamics of exclusion, selection, segregation and the reproduction of inequalities inherent in the school system were strongly criticised. It included the deschooling movement led by I. Illich, J. Holt and E. Reimer that proposed rejecting schools and socialising children and young people through the community, new technologies, etc.; the compelling reports of Coleman in the USA and Bourdieu and Passeron in France denouncing an education system that valued family capital more than individual work and 'merit' (Sandel, 2020); and the 1978 Warnock report in the UK that put on the table a fourth source of exclusion, inequality and injustice that operates both by itself and in strong intersection with those of social class, gender and race: what was defined at that time as Special Educational Needs (SEN).

In the fight for equality and educational justice, in 1994 UNESCO presented the Salamanca Statement, which together with its subsequent developments, has been

one of the most serious and powerful contributions in the last 150 years to reshape, reprogramme and reorient schools in an inclusive direction. As stated in the International Journal of Inclusive Education's monograph on the 25th anniversary of the Statement, there have been many achievements, and it shows that "this legacy continues to have a major impact on thinking, policy and practices in the field" (Ainscow et al., 2019, p. 675). For example, at the theoretical level, the Incheon Declaration "emphasises inclusion and equity as laying the foundations for quality education. It also stresses the need to address all forms of exclusion and marginalisation, disparities and inequalities in access, participation, and learning processes and outcomes" (2019, p. 672). Or the fact that, for example in Spain, in recent years there has been a clear promotion of both policies and practices that have been incorporated into different regions in order to move towards the inclusion of children in ordinary schools (Manzano-Soto et al., 2021). Despite all these advances in recent years, there are obstacles to inclusion since it is forced to grow in a political and social framework where exclusion remains part of the DNA of school education (Slee, 2018), where capitalism promotes a scenario in which the most important thing is profit at any cost, leaving aside ethics, the common good and solidarity (Ovejero, 2014), and where neoliberalism and neoconservatism foster its own exclusionary and segregating tendencies (Springer, 2016; Collet-Sabé & Grinberg, 2022).

We are therefore faced with major challenges because, on the one hand, we know that "inclusive schools and inclusive education continue to be the cornerstones for moving towards a more equitable and just society for all" (Saleh, 2015, p. 29). But on the other hand, for this to happen it is necessary to change the school DNA, to reprogramme the hardware of the education system and transform the deep grammar of schools, which is no easy task either in Spain or anywhere else (Marchesi, 2019; Florian & Camedda, 2020). And it is precisely this task to which this book is committed. A book that starts from the analysis of both these major challenges that are still pending and of various inclusive practices, policies and proposals that promote this structural transformation of education and everything that conditions it. And to do so, the book combines learnings, analyses and reflections based on the experience of Spanish reality in a constant dialogue with international research, concepts and experiences. The core idea of this book is therefore this: to continue advancing decisively and forcefully in this essential process of genetic mutation of schools, in this reprogramming of its hardware that is based on inequality, exclusion and segregation. We need to take a leap forward in our approach to inclusion: we need a new educational grammar that is globally aligned with inclusion, equity and justice. This leap is what we propose to develop throughout this book under the name of Global Inclusive Education (GIE), a perspective that involves understanding that classrooms and schools, on their own, encounter insurmountable difficulties to progress towards inclusion in a concrete, real, effective and everyday manner. As a result, this process of reprogramming towards inclusion must take place, at the same time and in a coherent way, in the classroom, in the school as a whole (classrooms, schoolyard, dining room, corridors etc.) and in all the agents (school leadership, teachers, school staff, support teachers etc.), the families, and non-formal

education of the region and community. GIE is thus based on the learnings and evidence of Spanish and international experience (Ainscow, 2020; Baena et al., 2020; Simón et al., 2021; Porter & Towell, 2020), which tells us that if we wish to build a real, fair and effective inclusive education for all pupils, it can only be done if this perspective integrates the classroom, the whole school, the families and the community. This chapter provides an introduction to what the Global Inclusive Education perspective means, a brief explanation of the structure of the book and how the various chapters can contribute to improving practices from the classroom to the community, and a response to the challenges set out in the national and international agendas.

The Global Inclusive Education (GIE) Perspective

As we said before, inclusive education, equity and educational justice have been on the agendas of governments, universities, research institutions, schools, and social organisations such as UNESCO and the OECD for many years. More than 25 years have passed since the Salamanca Statement (UNESCO, 1994), with many experiences and learnings assimilated. At the same time, lessons from international experiences and the last UNESCO GEM report (2020) suggest that there are still multiple questions, challenges and pathways to explore. The University of Vic-Central University of Catalonia (Uvic-UCC) (Barcelona) and the Spanish and international research network it works with, have been directly involved in exploring the best ways of transforming both everyday educational realities and deep education grammar into more inclusive and socially equitable ones. This book will draw on the findings of the Spanish and international research groups to address the question of how inclusion can be carried out in very real, effective, concrete and everyday ways – from the classrooms to the community, including schools, pupils, teachers and families – and how researchers can work hand in hand with the professionals and other stakeholders who are developing their practices day by day.

The approach to addressing some of the existing tensions, barriers and complexities in the process of improving educational inclusivity, equity and justice is presented, based on real proposals and explored through the studies developed by these research groups. These proposals are accompanied by an analysis of aspects that may be of interest for rethinking current practices, cultures, policies and research at an international level. As a result, the central focus of the book is to present the results of the research on inclusive education in Spain, in dialogue with the rest of Europe and the world, in its globality and complexity. The Spanish experience, the research on which this book is based, shows us how there are more difficulties to achieve real or effective inclusion in a classroom or for a child if this is not globally connected to, and integrated with, the whole school, all families and the whole community. That is, inclusive education cannot be, as has been attempted on so many occasions in Spain, a mere surgical, superficial, technical and neutral intervention that is reduced to, and only focuses on, children with SEN (Arnaiz & Soto, 2003);

migrant background groups and the racism that some families and children have to experience (Gibson & Carrasco, 2009), because "education policy is not designed to eliminate racial inequality but to sustain it at manageable levels" (Gillborn, 2008); "hard-to-reach" families (Beneyto et al., 2019; Collet-Sabé & Olmedo, 2021) or deprived communities (Collet-Sabé & Subirats, 2016). Inclusive education must be global, deep and political and explicitly aims to reshape the DNA of the school, its software and its deep rationality and dynamics. To meet this challenge, it needs to encompass globally all the activity in the classroom, school, families and community by transforming the deep logics of the school; otherwise, it cannot be really inclusive.

Specifically, the Global Inclusive Education perspective is based on concepts that account for its complex and demanding nature, with a specific way of conceiving inclusive education and, in consequence, the need to work in a coherent and interconnected fashion at different levels, in different areas and with different agents and dynamics. That is why the concept of Global Inclusive Education seeks to articulate five dimensions, of both analysis and action, as a tool to continue moving forward clearly and forcefully in the deep transformation of the DNA of schools and all education on its path towards equity, justice and inclusion. Thus, GIE must be, simultaneously:

(a) Systemic and intersystemic. That is, that inclusion is inherent in the logic of the different levels of configuration, analysis and intervention of the educational practices of schools and the education system (Bronfenbrenner, 1992). The different levels would be, following ecological systems theory (1) The classroom as a micro level; (2) the school and families at the next higher level; (3) then the education system at the next level; and, finally (4) the social, political and economic system specified territorially in the different communities. GIE focuses on the need for interrelationship, coherence and joint guidance between systems. To put it succinctly, if it is not "global", it cannot be considered inclusive. Hence the need to consider inclusion in its global dimension and, therefore, the interaction between systems, networking between actors and their orientation towards a reprogramming of the school based on inclusive software.
(b) Inbuilt. Inclusion cannot be considered within each system or agent in an isolated or segmented way. Neither horizontal segmentation (of agents) nor vertical segmentation (of levels of configuration, analysis and intervention of the educational practices). Therefore, inclusion within the systems themselves, between systems, between rationalities and logics of action and between actors needs to be oriented and aligned in a global way. For example, as we have begun to detect in Spain (Baena et al., 2020), educational innovation can promote educational processes and practices that are contradictory and that clash head-on with inclusion. Or what may happen is that the policy on inclusion becomes blurred into specific educational practices that end up being exclusive, so that there are segregating practices by some agents within the framework of inclusive policies. In Spain, special education schools that profess to be inclusive could be the clearest answer (Calderón-Almendros, 2018), as well as the

exclusive use of some resources like teachers to support inclusion (Soldevila et al., 2017).

(c) Embedded. By this dimension we mean that GIE has to be embedded and must be able to infuse, orient and configure every educational context and their practices. There is no one (good) way of doing inclusive education if inclusive education is a shared horizon, taken for granted, a new DNA, a new logic that is embedded and reconfigures in a contextual and concrete way in all the practices and in all the levels, systems and actors and their relationships.

(d) Qualitative. GIE cannot be understood (only) in numerical or statistical terms but in terms of quality and experience. GIE is neither neutral nor generic and therefore is not measurable with generic numerical indicators; rather, it is contextual, qualitative and experiential. Quantitative evidence may provide certain elements for evaluation, but it cannot become a disciplinary technology that promotes policies, cultures and practices developed within the framework of different education systems that are more likely to be well placed in standardised quantitative analysis than in advancing towards a real and satisfying experience of inclusion for all students. This is something that already occurs with international standardised tests and the dynamics of teaching to the test, for example (Collet-Sabé & Ball, 2020). This is a particularly relevant aspect since meritocracy underpins most systems (from school to university), allowing society and its social organisations to be governed by numbers (Mills, 2018) – and more so when the perverse effect of numbers has already been researched (Lingard & Sellar, 2013).

(e) Ethos. Finally, Global Inclusive Education cannot be proposed just "because it is the thing to do now", as if it were a fad, but because it has an ethical, educational and social meaning. The process of inclusive education should not be a matter of opinion or position; it is, above all, a question of rights and social justice, as is evident in the many declarations and laws (which we will see throughout the chapters) that Spain, among many other countries, has ratified. It is above all in this sense, therefore, that it is incoherent that under the alleged protection of states, situations of exclusion occur and, therefore, the need to dismantle the DNA of education at the root is even clearer, triggering the breakdown of school grammars that lead to the constant violation of people's rights. "People, are people", as one girl said in an interview that was part of a research project carried out in a primary school (Soldevila et al., 2016). These apparently simple words encompass great complexity. If "people, are people", there should be no discriminatory distinction between people under the protection of rights. So why does everybody not have the same rights? And why can some go to the school of their relatives and neighbours while others are forced to move and live their daily lives in a segregated way? Why are some students destined to go to ghetto schools because they were born into low-income families? Why can gender mark your destiny? What kind of world do we want to live in, what kind of society do we want?

Defined and conceptualised in this way, GIE aims to understand education in a broad sense and, at the same time, to advance in certain educational debates that generate unresolved tensions or even inconsistencies in the decision-making of policies, cultures and educational practices that end up becoming obstacles in the path towards inclusion.

First, we identify the debate, sometimes posed in terms of *equilibrium*, between *equity* and *excellence*. Equity should ineludibly provide the "same" learning opportunities for all. It is precisely at this point that the construct of excellence comes into play, defined as the guarantee that every student in the classroom will reach their full potential for development and, therefore, learning. In this way, equity and excellence go hand in hand, without there being any tension between the two. Quite the opposite, there is an interdependence and mutual and indivisible interrelationship. In what cases, then, does this debate, this tension between equity and excellence arise? – when we understand excellence as the impetus and promotion of a specific elite, within the students, that marks a difference in terms of performance, competence and learning with respect to their fellow students. Understood in this way (as it is still understood and vindicated by different groups within the education system), it generates a process of segregation, exclusion and inequality that goes beyond the walls of the school and is transferred, directly and obviously, to society. There is therefore an urgent need to seek a way of conceiving educational excellence that is not detached or decoupled at any moment or at any point from the equity that should guide the purpose of education (Tharp et al., 2002).

Second, and as a consequence of the above, there is the eternal debate about whether education should promote the individual development or social development of students. This dis(equilibrium) between seemingly opposing forces generates a conflict inherent in the way the educational process is understood and approached. It is obvious that, when considering the integral development of the individual, we must somehow incorporate the competence that allows him/her (or will allow the individual in the future) to become an active member of society. However, we continue to ask ourselves what is a priority and fundamental to consider from an educational point of view? The reply to this question brings in psychoeducational positions that we cannot avoid. For example, considering that children develop "naturally", "biologically" or "organically" and go through stages, or that they develop with and thanks to "others" that provide the conditions to generate zones of proximal development (Vygotsky, 1995; Wertsch, 1984). Without wishing to delve into this debate, but rather as a way out of it, we argue that the function of school education is to develop and promote the development of the individual in a social context. That is, in no way can individual development be detached from the context in which it occurs, nor from the interactions that, to a large extent, make it possible to occur. That is why the concept of GIE takes on its full meaning: understanding education in a contextual and social dimension directly impacts that fact that we cannot understand an inclusive society if we have not previously been capable of building an inclusive school.

Third and lastly, and precisely because of what we have just stated, there is a latent contradiction in pursuing the ideal of an inclusive society without considering that the prior and essential step is to make schools inclusive.

The Book Structure

The book is structured, both in terms of analysis and proposals, in precisely these four dimensions: classroom, school, families and community. A perspective and a challenge that shows that, in order to be a real and effective solution for all, inclusion must be integrative and global and encompass all four.

Before beginning the first section, Jesús Soldevila-Pérez, Ignacio Calderon-Almendros and Gerardo Echeita, (from the University of Vic–Central University of Catalonia, the University of Málaga and the Autonomous University of Madrid) promote open reflection and discussion on inclusive education as a matter, among other considerations, of and for social justice. To support this task, they draw on the wealth of theoretical, experiential and practical knowledge that has accumulated on this topic, at an almost exponential rate, since the 1990s, and that has enabled significant progress. But certain questions have also been raised that need to be considered if we are to avoid repeating errors of the past and to rethink future steps as well as we can. In this context, this chapter does not intend to assemble the available knowledge, which is extremely difficult given that the development of a more inclusive education involves all the elements of an education system. Rather, its aim is to generate a debate around some aspects that are emerging as significant, particularly those related to the opportunity, or otherwise, to converge with perspectives and proposals such as those of education for social justice, equality and global citizenship. Its purpose is to highlight the way in which systems of oppression intersect and constitute each other, as well as ways to confront them through education in order to build fairer societies. Perspectives and paths that undoubtedly share common denominators that should enable important synergies for the much-needed and urgent transformation of education, but also differential aspects that, from their unique nature, should nonetheless contribute to the recognition of the equal dignity and rights of all learners, without exclusions, to an education of quality.

The first section addresses the classroom. The first chapter, by Gemma Riera, Teresa Segués and José Ramón Lago (from the UVIC-UCC) focuses on how cooperative learning can contribute to the development of cohesion, equity and inclusion. They start by reviewing the research on inclusion and cooperative learning, and go on to outline the research developed by the Research Group in Attention to Diversity of the UVic-UCC and to present the Cooperating to Learn/Learning to Cooperate proposal and the Support Teach Cooperate strategy. In the first part, they review the theoretical principles of these proposals that link inclusion, people at risk of exclusion and cooperative learning and the concepts of equitable participation, peer interaction and mutual support, as the foundation of cooperative learning. In the second part, they present the meaning, objectives and fundamental

characteristics of the instruments that promote the cohesion of class groups and cooperative learning teams, proposals for cooperative structures for team learning, and resources and strategies for learning to cooperate when we work as a team. In the third part, they examine criteria and procedures for supporting schools and teachers for the introduction, generalisation and consolidation of cooperative learning as an instrument for inclusion.

In the second chapter, Verónica Jiménez and Mila Naranjo (from the UVIC-UCC) point to assessment as one of the key elements for generating inclusion or segregation in the classroom, based on a long history of counselling in Spanish schools. They present, from both a theoretical-conceptual and technical-practical perspective, the characteristics that assessment must have within a teaching and learning process for it to be inclusive. To do this, they will move from the most general level of decision-making about assessment, namely the Assessment Approach, where the teacher plans and develops the assessment, to the most concrete level, namely the Assignment that is found within the assessment instrument. The chapter highlights the need to align educational practices with assessment practices within the same teaching and learning process in order to ensure that it remains inclusive, both with regard to the pedagogical function of assessment aimed at improving the formative action of the teacher and to the self-regulation process of the pupils, as well as to the social function of assessment that provides qualification or accreditation of the learning results of the pupils.

Finally, the third chapter in this section, by Dolors Forteza-Forteza, Joan Jordi Muntaner-Guasp, and Odet Moliner-García (from the University of the Balearic Islands and Jaume I University) focuses on support in the inclusive classroom. They discuss and delve into the knowledge and analysis of different models, organisations and possibilities of support that enable inclusive experiences in the classroom, and that break with the therapeutic and compensatory models that discriminate and segregate pupils. They understand the different kinds of support as strategies and resources, both human and material, that facilitate diversification of learning opportunities in the classroom so that any pupil can develop to the full potential and achieve success in school. Support is considered from a collaborative and institutional perspective, with collaboration understood as a basic activity, taking into account an integrative vision of the school. The chapter presents research and proposals for action where the general support available in schools and the classroom promotes participation and learning with equity and quality.

The second section, focused on the school as an institution, begins with a chapter by Javier Onrubia, José Ramón Lago and Mª Ángeles Parrilla (from the University of Barcelona, the UVIC-UCC, and the University of Vigo) on how inclusion is a great opportunity for schools, internationally, to innovate and improve all their practices, cultures and policies from the perspective of Global Inclusive Education. The chapter presents and discusses two converging strategies for constructing and improving educational practices in an inclusive direction: collaborative consultation for the improvement of teaching practices and participatory research. Both strategies are characterised by a collaborative approach and by understanding inclusion not only as an objective for the improvement of educational practices but also as a

vital part of the improvement process itself. The conceptual references of both strategies are presented, and the basic criteria that govern the improvement processes in both cases are discussed and exemplified, as are the main phases in which these processes are situated. The complementary nature of both strategies is highlighted and pending issues and proposals to advance the design and development of improvement processes from that complementarity are discussed.

This section's second chapter, written by Martin Mills and Haira Gandolfi (from Queensland University of Technology/University College London and the University of Cambridge), pays a 'homage to Catalonia' by exploring the lives and struggles of three former school teachers in England who have a close affiliation with anarchist ideals in their practice and views of education. Drawing on scholarship around anarchist thinking and education, social justice, and utopian frameworks, they explore how these radical teachers envision and work towards a more inclusive and socially just education system (and society), including the motivations, costs and rewards that are associated with this kind of work. The chapter then outlines these teachers' efforts in critiquing the mainstream education sector while still working from within it, their subsequent trajectories out of the sector, and their different attempts at building a new, more inclusive and socially just education system through utopian thinking and practice.

The third section focuses on the role of families and the community and their essential involvement and participation in Global Inclusive Education for the real and effective achievement of inclusion and social justice. In its first chapter, Jordi Collet, Sara Joiko and Cecilia Simón (from the UVIC-UCC, UNAP Institute of International Studies in Chile and the Autonomous University of Madrid) point out, in a comparative study of Chile and Spain, the paradoxes, contradictions and obstacles that can be identified in the essential incorporation of families into practices, cultures and policies for inclusion and justice. Furthermore, in both countries, the participation of families has been placed at the centre of current educational policies in order to promote a school system based on equity and social justice. Specifically, they analyse how different types of families, primarily 'white middle-class families', facilitate or hinder inclusive practices, cultures and policies related to three dimensions: school choice and school segregation; relationship with "other" families, especially those with a migrant background; and, last but not least, the paradoxical role of families with regard to special education schools. In this analysis, concepts such as exclusion, meritocracy and diversity – which are all very well known in inclusive education – also become part of the narratives of families to address these three dimensions. The chapter concludes with issues related to families that can be both a risk or an opportunity for inclusive education.

In its second chapter, Mar Beneyto, Jordi Collet and Marta Garcia (from the UVic – UCC and the University of Girona) place the community and the city as necessary allies when it comes to building an inclusion that is truly and effectively integrative and global. They examine how different research situates the great importance of agents and spaces such as town halls, public entities and associations, town planning, museums, sports clubs and so forth in a region and their role in the shared commitment to an inclusive education. As the 1994 Charter of Educating

Cities pointed out, all education, both inside and outside the school, formal, non-formal and informal, are keys in the socialisation processes of children. And those communities that do not share the principles of an inclusive education with rights, equity and justice for all children are causing significant harm, as some of the research we present shows, to the processes of inclusion that are often present within schools.

The last chapter of this section, by Kyriaki Messiou, Núria Simó-Gil, Antoni Tort-Bardolet and Laura Farré-Riera (from the University of Southampton and the UVIC-UCC) link the work for inclusion with the struggle to achieve more democratic and equitable societies. This chapter argues for the need to engage with students' voices in schools to promote inclusive and democratic learning contexts. First, the chapter introduces a theoretical framework about inclusive and democratic education and points out two polysemous and controversial concepts with elements of convergence: students' voices and participation in schools. Second, illustrative examples from research in primary and secondary schools that focused on students' voices are discussed. Examples from research in primary schools where students' voices were used as a key to develop inclusive education practices are presented. Listening to students' voices is closely related to notions of inclusion, since theories of inclusion support the idea of valuing all members' views. Research on student participation in democratic secondary schools, which examined four areas of democratic participation are then described, followed by attempts to explore how a democratic school is conceived in relation to student participation. Finally, different challenges and opportunities that emerge in primary and secondary schools that adopt student voice approaches are discussed in order to understand the link between the students' role and the promotion of inclusive and democratic education in schools.

In the final chapter, the editors Jesús Soldevila-Pérez, Mila Naranjo and Jordi Collet, bring together and summarise some of the most important ideas that have been presented throughout the book, deploying the Global Inclusive Education Perspective as both a tool and a challenge.

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Chapter 2
My (School) Life Is Expendable: Radicalizing the Discourse Against the Miseries of the School System

Jesús Soldevila-Pérez, Ignacio Calderón-Almendros, and Gerardo Echeita

Abstract The purpose of this chapter is to promote open reflection and discussion on inclusive education as a matter, among other considerations, of and for social justice. To support this task, we draw on the mass of theoretical, experiential and practical knowledge that has accumulated on this topic, at an almost exponential rate, since the 1990s, and that has enabled for significant progress. But certain questions have also been raised that need to be considered if we are to avoid repeating errors of the past and to rethink future steps as well as we can. In this context, this chapter does not intend to assemble the available knowledge, which is extremely difficult given that the development of a more inclusive education involves all the elements of an education system. Rather, its aim is to generate a debate around some aspects that are emerging as significant, particularly those related to the opportunity, or not, to converge with perspectives and proposals such as those of education for social justice, equality and global citizenship. Its purpose is to highlight the way in which systems of oppression intersect and constitute each other, as well as ways to confront them through education in order to build fairer societies. Perspectives and paths that undoubtedly share common denominators that should enable important synergies for the much-needed and urgent transformation of education, but also differential aspects that, from their unique nature should nonetheless contribute to the recognition of the equal dignity and rights of all learners, without exclusions, to an education of quality.

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Introduction

In March 2020, *The New York Times* published an article in which Elliot Kukla reflected on the measures that some countries such as Italy had taken following the strong initial outbreak of COVID-19 and the resulting oversaturation of health systems. These measures consisted in not saving the lives of people considered disabled, chronically ill or elderly with COVID-19, sending to the world the message that there are lives that are worth less or are more expendable. The text showed something that, while it may seem grotesque, exaggerated or tremendously stark, reveals a part of our reality and our relationships: yes, there are lives that we have shamelessly called "invalid" (not valid), and that in moments of collective fear such as that generated by the pandemic suffered the most terrible consequences. In Spain, the Bioethics Working Group of the Spanish Society of Intensive and Critical Care Medicine and Coronary Units prioritized ICU admission according to "disability-free survival" (Rubio et al., 2020). It was something simple: in the case of choosing between one life and another, those of us who hold power even decide which lives are worth more or less, thus restricting humanity and human rights (United Nations, 1948).

Undoubtedly, the pandemic also brought out the most positive part of humanity when, faced with the crisis, multiple support strategies were organized and many people did everything possible to help their fellow citizens; but at the same time, it uncovered and accentuated inequalities and injustices not only related to health but also to education systems and schools (Cabrera, 2020; COTEC, 2020). Once more, the influence of the socio-economic and cultural capital of families emerged as a factor that reduces learning opportunities (Van Lancker & Parolin, 2020; Bonal & González, 2021), a reality that has been established for many years in education systems and schools (Fernández-Enguita, 2017; Jacovkis & Tarabini, 2021; Tarabini, 2020).

In *schools* (using the word *school* in its broad sense) there are also lives that are more expendable than others. A *Save the Children* report, based on official sources from PISA (Programme for International Student Assessment) and the Spanish Ministry of Education, provides a profile of them: low-income, immigrant, Roma, disabled students (Sastre & Escorial, 2016). An obvious way of seeing this expendability of certain students is school segregation, either for economic/residential reasons or racial reasons (Murillo & Martínez-Garrido, 2020; Waitoller, 2020a), or for health/disability reasons, as is the case of students enrolled in Special Education Schools and in specific classrooms, all of which is against the *Convention on the Rights of Persons with Disabilities* (United Nations, 2006). This segregation also occurs frequently through the habitual practices of many schools, which separate students into classrooms or itineraries based on national origin, ethnicity,

socioeconomic status and/or capacity. This is denounced in the "Alliance for an inclusive education and against school segregation",[1] which shows how schools continue to maintain certain categorizations that sustain social inequalities.

It could be said that the above shows some of the many faces of *educational exclusion* that, as we well know, is the dark pole of a dialectic whose luminous pole is inclusion. Thus, this chapter aims to analyse and denounce exclusion and some of its drivers, while at the same time seeking to invite deep reflection and debate in order to try to move towards an education that is more inclusive and fairer.

> Perhaps the politically correct discourse – but so far not very effective in our practices – of inclusion, should give way to the discourse of exclusion as a tool for change. […] In this way, the meanings and implications behind some educational practices classified as inclusive but that only perpetuate the status quo of the system and open new doors to marginalization could be analysed … (Parrilla, 2007, p. 15)

We fully agree with the words of Professor Angeles Parilla, and therefore in the following pages we will focus on evidence from different boys and girls that have experienced the pain of being excluded in their schools. This evidence comes mainly from an ongoing investigation,[2] led by one of the authors, and places in context and illustrates well some of the ideas that we will be presenting, which are the result of many years of research committed to reversing these exclusions. Since inclusion and exclusion are dialectic processes, interventions to improve inclusion will be so to the extent that exclusionary pressures are reduced and vice versa; that is, educational exclusion will increase to the same extent as the supposedly inclusive cultures, policies and practices (Echeita, 2016; Escudero et al., 2009; Osler, 2006) and the opportunities for redistribution, recognition and representation (Waitoller, 2020b) that guarantee a fair education diminish or become "weak". Further, and before deploying our arguments, it is worth remembering that the development of a more inclusive education is an undertaking that encompasses **every student**, without euphemisms or restrictions regarding the use of "every". Simply stated, as the UNESCO does in its latest report GEM (UNESCO, 2020a), "everyone means everyone".

The Many Faces of Discrimination and Exclusion in Schools

As we mentioned, in this section we would like to present some brief extracts that gather different faces of exclusion, discrimination and oppression, with the aim, primarily, of denouncing situations that those involved experience on a daily basis and that, therefore, shape their lives. Apart from the exclusion and oppression that

[1] https://www.savethechildren.es/sites/default/files/2020-06/AlianzaSegregacion.pdf

[2] Emerging Narratives about Inclusive Schools Based on the Social Model of Disability: Resistance, Resilience and Social Change (RTI2018-099218-A-I00), funded by the Ministry of Science, Innovation and Universities. All the cases addressed will come from this investigation, as long as no other source is cited.

the different systems exert on millions of out-of-school children, there are also exclusionary and harmful dynamics and practices produced in many schools and parts of the education systems that children have to face daily (Francis & Mills, 2012). We therefore wish to denounce some of these situations in order to make them visible and give them names out of respect and support for those who suffer them most and to emphasize that no life should be considered less valuable.

Being together, feeling and being part of a group of equals that appreciates, sees and cares for you, and *learning something new and that you are valued every day* are the three key areas we need to focus our efforts and knowledge on, providing *the support* required to make this possible. But experience tells us, regrettably, that our education system is not inclusive,[3] because there are many children, adolescents and adults who are enrolled in "segregated" classrooms or schools, either for economic, social or personal reasons (health/disability status, ethnicity), some even having to leave their homes and move in order to exercise their right to education. And there are many others who live situations of marginalization and contempt daily, and also the most severe and hurtful mistreatment or abuse, and not always at the hands of their peers but also, sadly, on occasions, by the very teachers that should take care of their self-esteem and personal well-being. We also know that, in Spain for example, almost 25% of students that attended compulsory education "end it badly", without having obtained the corresponding diploma, and that even almost 20% of those that obtain the diploma give up their "desire to study", probably due, to a large degree, to the negative impact that a schooling that lacks this complex quality we call "inclusive education" has had on them (FESE, 2021).

There are numerous and diverse stories that could be collected here, but to capture the multiple faces of exclusion we will focus only on a few situations of injustice (Fraser, 2009), oppression (Young, 2000) and exclusion that the people selected here personally experienced.

Lucía's Story

One story is about Lucía's younger brother, Marcos. Lucía was about to finish primary education in a state school. In a public conversation within the framework of the aforementioned research project developed online during the COVID-19 lockdown (Calderón-Almendros & Rascón-Gómez, 2020), the following dialogue occurred:

> Marcos: [My school] for me is good, but for my sister not so much, […] because she feels alone in the playground. She's alone. Always.

[3] This statement is applicable to many other education systems in the world, as can be seen in multiple publications (e.g. Calderón et al., 2020; UNESCO, 2020a, b). The Spanish education system that we analyse in this chapter can serve as a mirror for other countries, because if it violates human rights, "How many of the countries that ratified the Convention are systematically engaging in serious human rights violations in schools?" (Calderón-Almendros, 2018, p. 1670).

Researcher: And how could that be fixed, Marcos? What comes to mind?
Marcos: Talking to her classmates. […] That they hang out with her.
Researcher: And why do you think that they don't hang out with her?
Marcos: Because she has autism. […]
Researcher: And before you said that the school was good for you. Why is it good for you?
Marcos: Because they give me things to do [tasks], I am with my friends, they hang out with me… (Marcos, primary school student)

Just the beginning of this very brief conversation illustrates the inequality that is generated and crystallized in many of our schools: they are good for some people and not for others. That is, they have philias and phobias. There are legitimate students and those that are there but shouldn't be. There are students that are always under suspicion, the subject of multiple evaluations and always under the sword of Damocles of a change in the modality of schooling (Echeita & Calderón, 2014; Simón et al., 2021). The warning is clear: those who do not submit to the rules of *normality* in the institution – its rhythms, its standardized material, its forms of competitive relationships, its forms of homogenous expression, and so forth – are segregated, marginalized or expelled. And this is done by using the fear, anxiety and impotence of the families, who are at a disadvantage in the face of the power of the school trying to defend their vulnerable child. Marco's distressing complaint about his own school shows what parents have to fear, and he describes it masterfully: it is a matter of presence ("I'm with my friends"), participation ("they hang out with me") and learning ("they give me things to do"). The school's inaction with respect to his sister Lucía makes her situation seem 'natural', but it is clearly not.

Can you imagine being Marcos and Lucía or their mother or father? Does this injustice not sicken you when it also happens in a country that has endorsed the *right* of all children with disabilities to an inclusive education? Should we resign ourselves to "luck" in a situation like this, or to the fact that nothing can be done or changed? What arguments and beliefs do education professionals that intervene in this situation hold? Why does a child see it and not education professionals? Why are there more and more children who cannot even be enrolled in the schools of their siblings and neighbours, even in the pre-compulsory stage? These are urgent questions that await urgent answers and an unequivocal, non-rhetorical commitment to inclusive education.

The Second Story Is that of Ismael

[…] [W]here I live […] [e]veryone […] is smarter than average. […] It's not that they're smarter as in more intelligent, but they're more street-wise, more in touch with the street. Street-smart, not education-smart; no lawyer or teacher or anything's gonna come out of that place … Only thugs come out of that place. (Ismael, secondary school student)[4]

[4]The story of Ismael and that of other friends is discussed at length in Calderón-Almendros (2011, 2015).

Ismael made this description of his neighbourhood from the reformatory where he was being held for drug trafficking. Like many of his friends, he had already dropped out of school. In his case, the failure was not attributable to an alleged lack of ability. Ismael and his friends possess the supposedly "adequate" characteristics to be good students, but they live in poverty and are of Romani ethnicity.

His deep analysis of his neighbourhood in so few words, provides us with some fundamental clues. Without any specialist having to explain it to him, Ismael understands that school intelligence is not what is required in his neighbourhood, that their cultures are completely separated, and that there is a crushing expectation on him and his neighbours that has led him right to the place where he was while telling it. School culture is a culture biased by social class and also ethnicity, which prevents challenging the destinies that these boys and girls have lived since childhood. For this to happen, we need to speak frankly: education systems continue to maintain class differences and exclude ethnic minorities (Sastre & Escorial, 2016), which is why they are constructed in a classist and racist way. Growing up assuming subordination and contempt for their own intelligence, something which also occurs in cases like Lucía's, involves irreparable damage to identity construction in people and groups. Schools should be places that support them and dismantle the tendentious constructions of a world that sustains enormous inequalities.

Childhood and Adolescence Oppressed

What has been explained so far does not occur in a vacuum, but in a situation that places childhood and adolescence in general in a complex situation. Maria Montessori, in her normocentric Pedagogical Anthropology, denounced a century ago that children had been hidden and overshadowed by the unconscious egoism of adults. Malaguzzi, for his part, argued that 99 of the 100 languages of children are stolen from them. Today, childhood and adolescence understood as a social group are still oppressed – something evidenced during the COVID-19 pandemic – and subject to profound injustices as a consequence of the habitual processes of daily life in which presuppositions and cultural stereotypes, reactions with or without intention, structural aspects of bureaucratic hierarchies and market mechanisms come into play (Young, 2000).

Young groups together in five categories the facts and conditions that some radical social movements attribute to the term oppression to describe the injustices experienced: *exploitation, marginalization, powerlessness, cultural imperialism* and *violence*. All this encompasses, in our opinion, what many children and adolescents experience as oppressed social groups in education. As Young (2000) explains, power relations and inequality are determined to some degree by who does what, for whom and how work is rewarded. With regards to this, we are concerned about the situation of *exploitation* that some children and adolescents experience in schools when we find stories, stated in the aforementioned research project, such as that of Malena, a student in the fourth year of compulsory secondary education: "We also

have lives" (referring to the huge amount of homework they receive from teachers, which makes it impossible to "live" beyond the school demands); something that Jorge, in the third year of compulsory secondary education, qualified: "Our parents also have a life". Jorge's nuance shows the double discipline exercised by the school (on students and families) over the domain of normality as an organizer of school reality: the demand on the family increases as the student requires more support. Hence, many mothers (the vast majority) of students with disabilities end up abandoning their jobs and, in general, their "lives" in order to cope with the inequalities their children face. The students, of course, somatize all this demand. The WHO always places Spain in the top four of 42 countries with respect to the pressure students feel regarding schoolwork (Inchley et al., 2016). This feeling of *exploitation* is accentuated when students feel alienated, not finding meaning in the activity they carry out:

> You don't learn it for yourself. The knowledge you acquire at that moment is for you, but it's not really for you, it's for the exam. Because after taking the exam, a few days later I don't remember it. (Carmen, secondary school student)[5]

What is the significance of learning that is neither sought nor desired, but imposed and accepted? What vital learning is developed by subjecting the will for years to the 'economic' value of a qualification? What emotional implication does a mark or better country scores in the PISA reports have for students? What has happened to the idea of Giner de los Ríos, who said that the goal of teaching is education, and not mere instruction? This feeling of *exploitation*, on top of so many other factors, such as emotional ones or messages that "blame" students (Calderón-Almendros, 2011; Cuomo & Imola, 2008; Escudero et al., 2009; Osler, 2006), can lead to disengagement from school that, as we mentioned, open the doors to dropping out (Tarabini, 2020) and can transform many children and adolescents into a group excluded from learning and the motivation to learn. An abandonment and exclusion that also has a direct impact on adult life (Soler et al., 2021).

We began this chapter talking about *expendability*, and there are even groups whose lives run a greater risk of being eliminated: see the number of murders of women, and also the recent crimes committed in Spain allegedly for being homosexual and having disabilities. This last case is preceded by the scandalous increase of 69.2% in hate crimes against people with disabilities in Spain in 2020, and of 57.1% against Romani people (MIE, 2021).[6] There are many factors behind this reality, and we do not want to draw broad conclusions. But it is evident that a good part of socialization takes place at school, and there one learns to value or reject differences, and also to take a critical position vis-à-vis reality. Of course, many

[5] Carmen and Malena are part of the group "Students for Inclusion", that has been developing a challenging project that generates a new line: changes can be brought about by students, those who "bridge" power and emphasize the improvement of the lives of all students directly. Its first contribution is the guide "How to make your school inclusive", published in 2021 by the Ministry of Education and Vocational Training (VT).

[6] Beyond our borders, hate speech has uninhibitedly entered the international political landscape.

schools do an excellent job in promoting democratic citizens that a society that values diversity needs; but it is also true that in our education system the right to an inclusive education is still seriously and systematically violated (CRPD, 2018).

The obsession with international performance indicators, the segregation of our schools, the overload of work that students are not interested in and perceive as useless for their lives, the competitiveness that it entails and the school inequalities that all of this sustains, which illustrate well the student opinions quoted above, are not exactly a solution to the social problems we have, but rather a serious added problem in institutions entrusted with educating the new generations. Can we dispense with all these lives? We urgently need to understand the centrality of *school change* and the processes that facilitate, or hinder, it, so that inclusive education is not just a beautiful discourse but also a constructible and achievable reality.

Radicalizing a Discourse Against the Miseries of the School System

At this point, more questions arise: How is it possible that, with the numerous declarations, treaties, state and regional laws, guidelines, international objectives and a large body of research that show the benefits of inclusion, we continue to find so many different situations of injustice, exclusion and oppression? Why are these agreements, treaties and laws infringed?

The answers to these questions are undoubtedly multidimensional, due to the elasticity of the concept of exclusion (Escudero et al., 2009), the different ways of defining social justice (Francis et al., 2017), and the complex network of education systems and schools that, because they are different, would give us disparate answers. Even so, we would like to continue analysing some transversal elements that have been identified as drivers of exclusion and that might provide answers to these questions. Our purpose is not to discuss all of them or analyse them fully, but rather to suggest some debates around them. To do this, we will look at some of the ways in which systems of oppression intersect with each other at different levels, generating situations of discrimination and exclusion like the ones we have discussed.

Probably, at the base of the drivers and reasons why so many and such diverse situations of injustice, exclusion and oppression are still experienced, we would find the ideas that have historically existed around the functions of schools; given that, since the creation of modern education systems and industrial capitalist societies, one of the functions attributed to education systems has been selection (Tarabini, 2020). In fact, for example in Spain, while trying to hide its background under a more politically correct name, such as “Evaluación de Bachillerato para el Acceso a la Universidad” (University entrance exam), this is more popularly known as “Selectividad” (Selectivity). And this selective function of schools begins in the pre-compulsory stages, establishing a direct link between schools and the market, as

well as with the processes of exclusion of all those who, for different reasons, have been deprived of the opportunity of becoming an integral part of the social and educational system. This fact is fundamental because it is from social exclusion that capacities, well-being and freedom [that Amartya Sen (2000) discusses from his approach] are skewed.

The selection processes that schools develop, based on different policies and practices, are marked by a very limited conception of diversity and also by a strong presence of the concept of *normality* (opening the doors to the logic of *homogeneity* even in a broader sense than that proposed by Brown et al., 1987). This allows schools to determine which students should continue and which students are to become lost in the complex networks of the system; always under the hegemonic discourse that they will be better cared for or that the system can give them more opportunities in segregated environments since they are able to reach the same level as the rest (Muntaner, 2010). This allows the blame to be placed on the boy or girl, or their family, personalizing the problem/failure in them and not the system. Thus, a social problem (inequality) becomes an individual one (the qualification). But who is really responsible?

The analysis of Waitoller (2020b) introduces the concept of *selective inclusion*, stating that while situations of inclusion have improved with the increase in schooling rates in some countries, the inequities and exclusions have become more pronounced once within the system due to multiple forms of inequality and discrimination that favour the selection of those differences that cannot be adapted to the normative practices. Thus, we could also speak of *selective normality*, understanding that it is this construct of normality that enables us to legitimize and develop the processes of selection, exclusion, lack of recognition (Fraser, 2009) and cultural imperialism (Young, 2000) that those on the margins of this normality are subjected to. Neoliberalism, as a cultural project, gives a clear meaning to the concept of normality, understanding that people are (or are not) judged and normalized based on their ability to be part of the neoliberal ideal (Waitoller, 2020a) and their contribution to the economy. This is even more pronounced with people who are part of excluded groups, such as people with disabilities (Apple, 2010), or African Americans and Latinos (Waitoller et al., 2019). As Waitoller et al. (2019) highlight, neoliberalism is both a racist and ableist project. It seems, therefore, that the capitalization of education in favour of a free-market ideology has more weight than guaranteeing a fundamental right. In such a case, there is a risk of moving

> from education as a right to education as a commodity; from subjects with rights to informed consumers who invest in their future or in that of their children; from equal opportunities and democracy to competition and economic development; from the needs of a democratic society to the needs of the labour market; from the full development of the personality and participation in society to the production of flexible, qualified workers adapted to the needs of the market. (Lema, 2010, p. 38)

It is this market logic that is making us think that some school lives are less valuable or even expendable. Are we going to let this continue to happen?

The evolution of the system faces tradition and market forces. For example, Tomlinson (2012) denounces that an entire industry of Special Education Needs

(SEN) has been built, accepted by governments, that expands with the increase in demand for categorization by the families themselves to obtain resources that guarantee adequate care for their children. Tomlinson shows the increase in requests from middle-class families, who historically avoided categorizing their children. Thus, the virtue of segregated education versus inclusive education and the interests of the market versus international scientific evidence is installed within the shared ideals.

Faced with these enormous forces, the struggle to build an inclusive education system is present in official discourse and international agendas, but these do not end up being incorporated in schools, which continue to consolidate exclusive educational practices, as we have seen in this chapter. It is logical to think that the strategy employed contains errors, and that the strength of the status quo and the established powers are greater than many of us would have liked.

Even UNESCO, in its defence of inclusive education, uses justifications that are based on the logic to which it attempts to respond. It talks of the educational justification, since it develops ways of teaching that are beneficial to all children; the social justification, because it lays the foundations of a just and non-discriminatory society; and the economic justification, as it is less expensive than maintaining segregated systems (UNESCO, 2020b). Without questioning the veracity of this last point and understanding that it is responding to the fallacies that these other self-interested discourses – the SEN industry – make of this question, the systems do not need this justification to carry out a transformation that is a moral (and legal) imperative since it involves fundamental human rights. Nor should the evidence on the effectiveness of inclusive education in producing academic learning (Hehir et al., 2016) and emotional learning and social construction (EADSNE, 2018) be necessary.

Drawing on several authors, Mills (2018) brings together some important reflections regarding assumptions on the nature of a "good society". These assumptions underpin political frameworks, educational practices at every level, and also the way in which teachers and students view and construct themselves. They are assumptions that prevail despite what scientific evidence dictates, and that do not problematize aspects of capitalism, such as meritocracy or the fact of being "governed by numbers", but that, as Mills (2018) himself and Barton (2003) point out, do question social justice.

Given that not all students start in the same conditions, until when will we allow meritocracy to be the catapult towards exclusion in our schools? Will we let ourselves be governed by numbers? Numbers that not only mean injustice and exclusion, but also turn schools into harmful places (Francis & Mills, 2012). The concern for improving scores in academic tests and meeting international standards makes us forget the strengths of inclusive practices in schools, namely, the academic, social and personal growth of students (Pujolàs, 2008; Soldevila et al., 2017) and to adopt a firm commitment to inclusive values (Booth, 2011) which enable us to curb situations of oppression, overcome exclusion and promote social justice.

Again, these arguments are important to counteract all the fallacies that underpin the discourses that defend segregation. However, we should not remain ensconced

in them in order not to place the focus on productivity and obsession with efficiency that are so far removed from authentic, transformative and emancipatory educational processes (Freire, 1972). Further justifications should not be necessary. The absence of an equitable and inclusive context is an impediment to the harmonious and optimal development of people, and it prevents the necessary transformation of a social context that still today discriminates, painfully oppresses and flagrantly excludes. Placing the debate where the market wants it – in meritocracy, the ascension of the culture of striving and the fight for productivity under the false doctrine of "if you want, you can" – will never move us beyond the *status quo*. We need to generate spaces for discussion and renewal of policies and practices, from the Global Inclusive Education perspective, which need to receive input from those who have been excluded and are victims of everything we have denounced in this chapter. We need large-scale participatory processes, but also in each school and each classroom. Teachers can and should rebel against this bulldozer that ruthlessly crushes differences, and that has a prominent place in schools. We cannot wait any longer, and change has to gain momentum in those of us who know that this cannot continue like this: teachers and families who stand alongside students to transform reality. And that will not occur – more than a quarter of a century has passed since the Salamanca Statement! – with the politically correct discourse of "weak" inclusive education. All the children in our schools, who live in a world that is hostile to their own differences, cannot wait any longer. And what they have been waiting for is our unequivocal, awkward and emotionally exposed position to transcend politically correct discourses with actions against injustice, promoting a deep transformation of our education systems: their functions, what they consider legitimate and, finally, a broadening of the pedagogical imagination, which recognizes the political nature of education and our non-delegable role in history.

> Enemy of social inequality, I did not limit myself to lamenting its effects but wanted to combat its causes, certain that this way will positively lead to justice, that is, that desired equality that inspires all revolutionary quest. (Ferrer Guardia, 1978, p. 26)

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Part II
Classroom Section

Chapter 3
Cooperative Learning for Cohesion, Inclusion, and Equity at School and in the Classroom

Gemma Riera, Teresa Segués, and José Ramón Lago

Abstract This chapter presents a proposal on how cooperative learning can contribute to the development of cohesion, equity, and inclusion. The proposal has been developed in Spain, from the 1990s up to the present day, with the *"Cooperating to Learn, Learning to Cooperate" program* and the "Helping to Teach to Cooperate" strategy. In the first part, we will deal with the main scientific references that underlie this proposal, paying special attention to some reviews that analyse the links between cooperative learning and inclusion. In the second part, we will present the Program and the three areas of intervention that it proposes: group cohesion to create cooperative teams, learning in cooperative teams and learning to cooperate in a team, detailing its references, its objectives, the general criteria for its implementation and some advantages and difficulties often pointed out by teachers. In the third part, we will explain the main characteristics of the "Helping to teach to Cooperate" strategy, focussing on how to support teachers in improving cooperative, inclusive educational practices; we will explain the four stages in which the strategy is developed and some thoughts that teachers have had about this process.

Keywords Cooperative learning · Spain · Student participation · Inclusion · School support · Equity · Cohesion

Cooperative Learning as an Instrument for Inclusion: Theoretical References and Context

School is one of the fundamental contexts in which the socialization of children develops. It is a space in which situations are generated and experiences are promoted so that students may grow, develop, and live together, respecting individual

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differences and accepting that these differences are an enriching element of their development. In this sense, the school that is vigilant about individual differences, and works to respect them, advances towards inclusion. However, to achieve such a challenge the school must have strategies and new methodologies aimed at promoting the inclusion and participation of all students.

Currently, the most important methodological transformation that must be provoked in a school is to displace the central role that teachers and the subjects they teach have traditionally had, and to place the students and their learning at the very heart of the entire educational process. It is necessary that this is not only considered by didactic methodologies but by the organisation of the school itself. The exchange of ideas, the negotiation of different points of view, the confrontation of opposing positions, the processes of mutual help etcetera, are situations that develop from teamwork, and enable the construction of new knowledge between different members of the same team. Undoubtedly cooperative learning is one of the educational recommendations that teach students to move towards greater inclusion and therefore must be promoted (Azorín & Ainscow, 2018).

These considerations give rise to talk about cooperative learning as an effective resource and potent means of promoting cohesion and encouraging the presence, participation, and achievement of all students. Gillies (2016) defines it as a pedagogical method that promotes learning and socialization among students. Teachers are no longer the focus of teaching because this focus is now on the students who learn by cooperating with their peers (Sharan, 2002).

The Law on the Regulation of the General Education System (LOGSE), which came into force in Spain in 1992 and which extended compulsory secondary education to the age of 16 and opted for a comprehensive and diversified curriculum, generated the need to seek educational proposals in line with this educational model. In the year 2000, after some experiences of training about the different strategies for attention to diversity in nursery and primary schools, a group of teachers and research professors created the GRAD (the Group to Research Attention to Diversity, University of VIC-UCC). In this context and because of three research projects, the *Cooperating to Learn, Learning to Cooperate* (CLLC) program, a strategy aimed at improving inclusion in schools, was created, and developed (Pujolàs, et al. 2013).

Principles, Models and Areas of Cooperative Learning

According to Gillies (2016), cooperative learning is a pedagogical practice that improves the socialization and learning of all students. Review studies of various meta-analyses conducted by this author indicate that after examining the effects of small-group learning, the academic and social benefits are greater when students work together cooperatively as opposed to working individually or in competition.

The Theory of Social Interdependence developed by Johnson and Johnson (2009, 2016), also known as the “Learning together model”, explains the conditions

required for cooperation to develop in an effective way and specifies its basic components: positive interdependence, individual accountability, face-to-face promotive interaction, interpersonal and small group skills, and group processing. Another important reference on cooperative learning is the "Team model" proposed by Slavin (1995, 2012, 2015), which indicates three essential elements: team rewards, individual responsibility, and equal opportunities for success. Currently, the model incorporates the teaching of social and metacognitive strategies as equally relevant variables.

Focusing on the importance of learning in cooperative teams, Cohen, and his collaborators (cited by Baker & Clark, 2017) observed that students performed self-evaluation considering as important perceptions they received from the environment. These perceptions contributed to construct their expectations about their competence and that of their colleagues, and this aspect was highlighted as a necessary condition to make cooperative learning in small groups effective.

Cooperative Learning and Inclusive Education

One of the focuses of interest and research in cooperative learning has been its usefulness as an instrument for the education of students with disabilities and learning difficulties, both in specific contexts and in ordinary classrooms. Two reviews of this research have been especially relevant for extracting some of the criteria or conditions that make cooperative learning a useful tool for inclusion.

Putnam's analysis (2015) shows the continuing importance of research on cooperative learning as a strategy for inclusion. From a review of 40 research papers and meta-analyses that have been carried out, we can highlight three. The first is Tateyama-Sniezek's (1990) study on the impact of cooperative learning on students with disabilities, analysed by the repercussions it had and the responses that followed. In this study it is stated that only 50% of research investigations indicate that cooperative learning has a favourable effect on the improvement of academic results of students with disabilities. A second study by Stevens and Slavin (1995) concludes that Tateyama-Sniezek's results fail to consider the fact that to improve learning we need to ensure that programmes incorporate the principles of cooperative learning. McMaster and Fuchs (2002), in the third study in question, noted that the programs that incorporate cooperative learning and those which have the greatest impact on learning are those of the greatest duration, typically more than 1 year, those that assess academic, social, and attitudinal performance, and those that are carried out in mainstream, rather than special, classes. This is probably because ordinary class groups are more heterogeneous and thus promote more peer support; it is worth pointing out, however, that more research is needed to confirm these results. Putnam's review finds that when cooperative learning incorporates structured cooperative teaching strategies, such as those proposed by Johnson et al. (1993), Slavin (1995) or Kagan and Kagan (2009), it is possible to consider the students most in need of support and introduce the essential components of

cooperative learning already mentioned. However, as this author points out, teachers are not always able to introduce them.

The second meta-analysis relevant to how cooperative learning can be used as a strategy for inclusion, although with a different orientation, are those of Ashman (2008) and Ashman and Gillies (2013). These authors also review the meta-analyses mentioned above and conclude that there are no absolute certainties regarding the use of cooperative learning with students with diverse learning abilities. They suggest that it is necessary to analyse how cooperative learning contributes to the improvement of learning by paying particular attention to the specific diverse educational needs that are associated with the different learning abilities of the students. They insist that, for students with diverse skill levels to be able to take advantage of cooperative learning, it is necessary to teach certain social skills.

Putnam (2015), Ashman (2008) and Ashman and Gillies (2013) seem to agree on the need to collect more scientific evidence on how cooperative learning can respond to the inclusion of students most in need of support. On the one hand they propose increasing research in ordinary classrooms where there are students with varying abilities and competencies and, on the other, to observe in detail how the 5 conditions or principles of cooperative learning are met to verify that the impact on the improvement of learning is the result of this instructional strategy.

Cooperating to Learn, Learning to Cooperate for Cohesion, Inclusion and Equity

The origin of the CLLC Programme lies in the research projects[1] on cooperative learning and inclusion carried out by Pujolàs and his collaborators (Pujolàs, 2008; Riera, 2010; Soldevila, 2015; Pujolàs, et al. 2013). The contributions of Johnson and Johnson (2016) on the instructional use of cooperative teams in which students work together to maximize their own learning and that of others, the cooperative instructional strategies proposed by Kagan and Kagan (2009) and the teaching methods devised by Slavin (2012) were highly influential in its formulation. Building on these, Pujolàs describes cooperative learning as "the didactic use of small, heterogeneous teams of students within a classroom, using activities which are structured so as to ensure the most equitable participation of all team members, and the simultaneous interactions between them, in order to learn – each to the maximum of her or his abilities – the contents of the curriculum and how to learn in a team" (Pujolàs, 2008, pp. 136–141). A similar line of integration of different components of learning around cooperative learning was recently proposed by Jacobs and Renaldya (2019).

[1] Project PAC-1: An Inclusive Didactic Program to help students with diverse educational needs in the classroom. Evaluative research (Reference: SEJ2006-01495/EDUC).

Project: Keys to learning in cooperative teams as a strategy for social cohesion, inclusion, and equity (EDU2015-66856-R).

The educational resources that allow us to move in this direction consist of three areas of intervention, according to Pujolàs (2008):

- Area A which includes all the actions linked to the cohesion of the class group in general and especially the teams.
- Area B which covers actions characterized using teams as a resource for students to learn through cooperation.
- Area C which includes all actions which are designed for students to learn to cooperate as a team.

In the presentation of each area, we refer to didactic proposals of the program, which are only a sample of each of the areas that it's described in Pujolàs and Lago (2011).[2] Likewise, the examples are drawn from centers that belong to the "Khelidon Network for cooperative learning", led by GRAD.[3]

Area A: Cohesion in the Creation of Cooperative Teams

This consists of a group of actions related to creating a healthier climate or environment in the classroom and favourable to cooperation, mutual help, and solidarity in learning to with the objective of the students becoming progressively aware of the emotional and cognitive community in which they live, which is essential for harmony, equity, and inclusion in the classroom (Tharp et al., 2002).

The resources for achieving such an environment, favourable to cooperative learning, are the dynamics of cohesion that also allow the promotion of a vision of teamwork as an opportunity for the cognitive, social, and affective development of all students. These aims agree with the Slavin (1995) model where cohesion feeds back to the team goals, and with Ashman and Gullies' (2013) proposal about the need to teach social skills to students so that they can take advantage of cooperative learning situations.

By way of example, Table 3.1 presents some assessments mentioned by teachers when they introduce cohesion dynamics in the classroom. Assessments are presented relating to the Interview and Manuel's Team.

The Interview This allows the development of mutual knowledge and positive relationships and affection between all students. In this dynamic, teachers and students elaborate a series of questions about a topic that they are interested in learning about. Having agreed on the questions, students interview each other in pairs. The pairs are configured according to the educational intention of the teachers: they can be couples at random, friends, or be chosen by considering gender, sociocultural origin, and language etc. At the end, the interviewers introduce the interviewees to the rest of the class.

[2] A detailed description of the CLLC program can be consulted at http://cife-ei-caac.com/es/

[3] http://khelidon.org/en

Table 3.1 Teachers' assessments of cohesion dynamics

	Difficulties	Positive aspects
The interview	Some students have difficulties in collecting the answers of the classmate in writing or they reply in monosyllables. (5th year primary education)	In addition to the motivating language practice, the fact that the selections are random, and the children do not choose who they work with, makes them relate to others who they might not choose themselves**.** (5th year primary education)
	Depending on what questions are asked, the degree of sincerity may not be reliable, but if the questions are asked in a gradual way and require only superficial information, little by little they help the students to become more involved and open themselves up to a greater degree. (5th year primary education)	The immediate interchange of information meant that each student gave his or her answers confidently and was highly effective. (5th year primary education)
Manuel's team	In this group there is a lot of rejection of group work, the students only bring up obstacles and problems when working in a group and this prevents them from reaching the desired goal. (5th year primary education)	The dynamic has worked quite well, and the students have managed to reach the general conclusion that working in a team gives us more ideas than working individually, but the students have not yet come to develop the need for or feeling of wanting to work in a team. (5th year primary education)
	They've started in a closed and inflexible manner. They have a very negative mindset about group work. (3rd year secondary education)	Individually it has been difficult for students to come up with clear arguments. In contrast, in a group they have been able to listen, comment, clarify and expand on other's contributions. We must continue to create more dynamics of this type so that students are more open to this way of working (3rd year secondary education)

Manuel's Team This is oriented towards developing the willingness to perform teamwork and to consider this work as both valuable and a strategy which is more effective than individual work. The dynamic starts with students reading on their own about a case in which a team had difficulty in cooperating. The students are then asked to link what they have just read to their personal experiences. The connections they make should allow them to identify first individually, then as a team and finally in the class group, the advantages, and disadvantages of group work. The dynamic ends by showing how, as the individual student's work is contrasted with that of the rest of their colleagues (both in their team and class group), the list of ideas they have generated expands.

These assessments show that:

- The dynamics, depending on how the teachers manage them, can be useful for the development of the purposes to which they are linked. For example, in the

case of the Interview, if the composition of student pairs is left to chance and encounters between diverse students is not encouraged, relations between children from different backgrounds may never occur. In this sense it is important that teachers reflect on the objective of the dynamics, plan them, and manage them accordingly.
- The use of dynamics allows teachers to generate a certain positive perception in all students, even in those class groups which are the most resistant to cooperative work.
- These dynamics, however, are not effective if they are only used in an occasional and anecdotal manner since any change requires sustained intervention over time.

Area of Intervention B: Learning in Cooperative Groups

This covers actions aimed at using teamwork as a resource for the students to learn cooperatively. For this the program uses cooperative activity structures. The structures of the program model and guide the interaction between students and guarantee the necessary conditions for teamwork: positive interdependence, individual responsibility, equal participation, and simultaneous interaction (Kagan, 1999).

It takes as reference Kagan's proposals to generate simple cooperative structures that last one session, but that often connect with the contents worked in other sessions. And complex cooperative structures that take as references the proposals Slavin (1995) or Sharan (2002) that require detailed planning and development over several weeks. The guidelines for these structures have been developed and oriented towards inclusion by Spanish teachers in our research (Pujolàs, 2008). These guidelines take into account the considerations regarding the intervention in the interaction patterns such as those proposed by the research of Gillies and Boyle (2010); Webb, et al. (2021), and Buchs et al. (2021).

In Table 3.2. we show some common assessments of teachers regarding the use of structures. Specifically, results are presented which relate to Shared Reading and the Rotating Page.

Shared Reading The students read one text in turn, in groups of 4. Once student 1 has finished reading, student 2 is responsible for explaining, commenting, or summarizing what has been read. Students 3 and 4 then decide whether the explanation, commentary, or summary by student 2 is appropriate or not. If they do not agree, they will give their opinion and present it for later evaluation. The process is repeated until all the members of the team have read, explained, and evaluated each of the parts of the text.

The *Rotating page*. Students work on the same task in teams of 4. One member of the team begins to make his or her contribution on a "rotating" page while others look at what he or she is doing, helping, correcting, or encouraging if necessary. Then pass the folio to a team-mate who repeats the same process. The task ends when all team members have contributed to it.

Table 3.2 Teachers' assessments of cooperative activity structures

	Difficulties	Positive aspects
Shared reading	When there is a student who encounters difficulties in reading or reads more slowly, they get confused and do not really understand what has been read. (3rd year primary education)	All students are aware of what has been read. (3rd year primary education)
	Some team members get tired of helping those who have more difficulties, and the teacher must intervene. (4th year primary education)	Different skills can be worked on. (4th year primary education)
The rotating page	Students find it hard to understand that work is not individual. (3rd year primary education)	Everyone can participate thanks to the support of their peers. Sharing ideas helps the students to clarify them. (3rd year primary education)
	The difficulties appear in the students' differing ideas. (4th year primary education)	The students value their results, correct them, and take pride in helping to resolve their partner's errors. Sharing their ideas. (4th year primary education)

From the above results to advance equity and inclusion:

- It is important that teaching-learning activities which are organized in cooperative structures are designed so that all students can participate. We refer both to the design of the task: complexity, duration, and materials needed, as to the way in which participation is structured: order, responsibility etc. It is vital to make sure that the students who find it the most difficult to both participate and learn receive the necessary support from teachers and especially, from more capable classmates.
- It is necessary that the group-class agree on rules for teamwork, as well as establish roles that facilitate their self-regulation, thus avoiding issues such as not respecting taking turns when speaking or not being willing to listen to others' ideas.

Area of Intervention C: Learning to Cooperate as a Team

This area is about teaching students the necessary skills to manage learning in cooperative teams in an increasingly autonomous and self-regulated way. This is achieved by helping them build team awareness and providing them with the tools to plan, monitor and evaluate their individual and joint progress. The instrument that allows them to achieve these goals are the Team Plans that include identifying features, objectives, roles, and personal commitments. Team Plans are periodically evaluated to identify areas of possible improvement. This continuous evaluation allows us to respond to one of the main challenges of cooperative learning: the formative evaluation of students (Johnson & Johnson, 2014; Gillies & Boyle, 2010).

Table 3.3 Teachers' assessments of team plans

	Difficulties	Positive aspects
Team plans	In this team there is a student with ADHD and behavioural disorders. He is socially accepted by the other children, but at the work level it is increasingly difficult for them to want to welcome him into a group (Kindergarten 5 years)	Assigning roles means that the work is distributed more evenly and as a result participation increases. The students' feeling that they belong to a work group increases. This improves the performance and efficiency of the group. (first high school)
	The most difficult thing is to help each member of the group understand what it means to help, participate, and collaborate, since without adult accompaniment the team members would not have valued all aspects properly. (Kindergarten 4 years)	The success of the choice of the team members is clearly shown by the fact that they have a reflexive, calm and patient attitude to children like JP. They have a deft touch. They have made JP feel part of the group and know how to deal with him, despite the occasional minor conflicts that arise (5th year primary education)
	The students outline their commitments and evaluate teamwork without serious reflection. Often, they act impulsively or base their evaluations on what happened during the last moment of the activity (2nd year secondary education)	It is good for children to see that everyone has things that can help with advancement, that we all have such things, and for them to know the tasks and roles that each must have to be able to work cooperatively (Kindergarten 5 years)

As has been done with areas A and B, we will discuss the impact of the introduction of Team Plans in schools. In Table 3.3 we present some examples of assessments that allow us to reflect on both the difficulties and positive aspects of the Team Plan about learning and inclusion.

The analysis of the teachers 'responses indicates that:

- Usually, difficulties are blamed on the skills or abilities of the students, with little reflection on the support that is needed so that teams can learn to assess the degree to which they are cooperating and can consequently develop proposals for improvement.
- At the beginning it is difficult for the students to understand the content and purpose of the objectives, roles, and personal commitments. Successively reviewing and assessing each of these components will enable them to be becoming aware of their educational value so that they will learn to take decisions based on them that are increasingly oriented to the values that sustain cooperative learning: solidarity, trust, mutual understanding, acceptance, and mutual help. It is worth noting at this point, that the active participation of the students in the learning process, as well as in the decisions to which that process is linked, facilitates the involvement of all pupils, and improves their educational outcomes (Rotgans & Schmidt, 2011).

- Learning as a team is more difficult when it calls for the inclusion of students who are in greater need of educational support as the teams must develop the required cognitive and socio-emotional skills. These skills must be taught and modeled systematically by the teachers since it is the teams that must be able to put in place the mechanisms necessary to learn by cooperating (through positive interdependence, individual responsibility, equitable participation, and simultaneous interaction). If this is achieved, initial rejections end up being transformed into opportunities for the joint construction of knowledge and mutual acceptance.

Support for Teaching Cooperation

The "Support for Teaching Cooperation" (STC, in Spanish) strategy has been developed as a part of the research project of the CLLC Program that we have just presented. The strategy has been designed because it has been observed how it is argued in Pujolàs et al. (2013), that support for the development of cooperation in the classroom is necessary, understanding that support as an accompaniment to the process of individual construction and development which the teacher performs in the classroom. Likewise, "support for the process of collaborative work among teachers" is essential to how we understand the collective development of cooperative learning in a school.

The STC strategy is based on four main references: Reflections on Change and Improvement in Schools (Fullan, 2001); Teacher Collaboration Training Programmes (Ainscow et al., 2000; Schulte & Osborne, 2003); Support Groups Between Teachers (Parrilla & Daniels, 1998) and, finally, the strategies and sequence of "Lesson Study" for the joint preparation of lessons (Elliott & Yu, 2008).

The processes of support for the development of cooperative learning in schools (Pujolàs, et al., 2013), some partial results of research projects (Lago, et al., 2014), and the contrast with the contributions of other research on cooperative learning (Gillies & Boyle, 2010; Buchs et al., 2017), have allowed us to develop a collaborative strategy to support the improvement of cooperative learning (Lago & Naranjo, 2015) that allows incorporating elements of the experiences of collaboration with the centers (Lago & Soldevila, 2020) and turns it into a strategy in constant evolution.[4]

This strategy for the development of cooperative learning is structured in 4 stages which, apart from the first, are typically implemented throughout a school year with the following objectives and components:

- A first stage of awareness-raising to connect the need to introduce changes and improvements in the teaching-learning processes that have been detected by teachers with cooperative learning and the proposals of the CLLC Program. In this way all the teachers in a school can evaluate the need to carry out a process such as the one espoused by the STC strategy.

[4] The current version can be consulted at http://cife-ei-caac.com/es/asesoramiento/

- A second introductory stage to observe and validate how cooperative learning helps to overcome some of the difficulties and needs identified in the previous stage. This involves planning in teaching teams, making self-reports of reflection and joint evaluation, performing group cohesion activities, carrying out a didactic sequence organized in teams with four cooperative structures, and a second didactic sequence with four other structures and, as a result, implementing a Team Plan with the criteria described in point 3.2.3 of this chapter.
- A third stage, or generalization stage, that turns cooperative learning into an instrument that structures classroom activities and makes cooperative learning the benchmark for the school's educational program. Each teacher develops a plan to generalize cooperative learning with a class group, in at least one subject, with sequences of cooperative structures and team plans throughout the course. This generalization plan serves in turn as a support for other colleagues who are beginning to introduce cooperative learning.
- A fourth stage, the consolidation stage, where a permanent model of training and improvement in cooperative learning is created, in which every schoolteacher, individually and in conjunction with the rest of the academic staff, identifies which improvements need to be made in each of the areas of cooperative learning to expand and deepen their use. The consolidation stage continues for several years in a school and acquires its full effect by linking cooperative learning to other innovations made in the same centre.

This process is developed with different itineraries and rhythms in different schools. In Table 3.4 we can see the evolution through 3 stages of 3 groups of educational centres. In a group of 73 schools that started the introduction, in 2015; 59 progressed with the generalization stage in 2016 and 20 reached a part of the consolidation stage in 2017. Similarly, of the 65 schools that began the introduction stage in 2016, 55 reached the generalization stage in 2017 and 37 the consolidation stage in 2018. And finally, of the 59 schools that started the introduction stage in 2017, 49 were at the generalization stage in 2018 and 20 got to the consolidation stage in 2019.

The evaluation reports that teachers carry out individually and as a team at the end of the stages of introduction, generalisation, and consolidation described by Lago and Naranjo (2015), provide 4 important indicators about the advantages and disadvantages of the strategy that can serve as a guide for improving the development of cooperative learning as a strategy of cohesion, inclusion, and equity:

Table 3.4 Continuity of the centres in the CL implementation process

	2015-16	2016-17	2017-18	2018-19	2019-20
Introduction	73	65	59		
Generalisation		50	55	49	
Consolidation			39	37	20

- Some teachers justify their difficulties in introducing cooperative learning in the self-reports that they make at final of each phase of the introduction of the activities of each area, described in the previous section. They explain that the "individualism" of some students prevents their engagement in cooperative activities.
- The joint work between the teachers of planning and evaluation of cooperative activities is one of the factors that drives some schools to advance towards the generalization of cooperative learning. However, this momentum is affected when new teachers are incorporated into existing teaching teams.
- The step of performing a particular activity in a didactic sequence to perform 4 cooperative activities at key moments of that sequence, can be difficult because some teachers believe that they should only be performed sporadically and not in a planned and systematic way throughout the didactic sequences. This is a major difficulty in moving towards the generalization of cooperative learning.
- Despite such difficulties, on analysing the impact of cooperative learning in schools that had completed the generalization stage in 2018, in which we reviewed 59 teacher evaluation questionnaires, we found the following results: on a 5-point Likert scale, 84% believed that cooperative learning contributed a great deal, or sufficient to facilitate mutual understanding between students; 81% thought it raised awareness of team work and the development of the values of solidarity and respect for differences; 70% felt that it motivated students towards learning; 52% were of the opinion that it increased the presence of the pupils at risk of exclusion in the classroom; 62% said that it facilitated the participation of students who encounter the most barriers in classroom activities and 63% related that it promoted progress in learning and the academic performance of all students by comparing their initial and final states.

Although over the years we have found some tools for reflection that have allowed us to advance the implementation of cooperative learning, we consider that data presented in this chapter show us which things continue to be the main challenges in advancing cohesion, inclusion, and equity.

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Chapter 4
Inclusive Assessment: Essential Curricular Improvement to Achieve Equity in the Classroom

Verónica Jiménez and Mila Naranjo

Abstract The aim of this chapter is to present, from both a theoretical-conceptual and technical-practical perspective, the characteristics that assessment must have within a teaching and learning process for it to be inclusive. To do this, we will move from the most general level of decision-making about assessment, namely the Assessment Approach, where the teacher plans and develops the assessment, to the most concrete level, namely the Assignment that is found within the assessment instrument. The chapter highlights the need to align educational practices with assessment practices within the same teaching and learning process in order to ensure that it remains inclusive, both with regards to the pedagogical function of assessment aimed at improving the formative action of the teacher and to the self-regulation process of the pupils, as well as to the social function of assessment that provides qualification or accreditation of the learning results of the pupils.

Keywords Inclusive assessment · Spain · Teaching · Learning · Equity

Introduction

The aim of this chapter is to present, from both a theoretical-conceptual and technical-practical perspective, the characteristics that assessment must have within a teaching and learning process for it to be inclusive. To do this, we will move from the most general level of decision-making about assessment, namely the Assessment Approach, where the teacher plans and develops the assessment, to the most concrete level, namely the Assignment that is found within the assessment instrument. The chapter highlights the need to align educational practices with assessment practices within the same teaching and learning process in order to ensure that it remains inclusive and part of the Global Inclusive education approach proposed in the whole

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book. Inclusive assessment both with regards to the pedagogical function of assessment aimed at improving the formative action of the teacher and to the self-regulation process of the pupils, as well as to the social function of assessment that provides qualification or accreditation of the learning results of the pupils.

What Do Teachers Decide About Assessment?

Assessment is one of the most complex elements of the teaching and learning process and the one that often generates the most controversy in its design and development. From the perspective of Global Inclusive Education, it is necessary to vindicate the role of educational assessment in the school setting since it can either facilitate or hinder processes of inclusive education at the classroom level.

Adopting a socio-constructivist perspective (Cole, 1990; Wertsch, 1991), on which this chapter is based, assessment is understood as a joint activity between teacher and students, which therefore takes place in the framework of the interactive triangle that teachers and students build around a teaching and learning content. Assessment, as an inherent process of teaching and learning, requires teachers to make different decisions regarding its planning and implementation in the classroom. The main decisions revolve around the following questions:

- What function of the assessment is prioritized?
- There are two fundamental functions that underlie the decisions that are made based on the results of the assessment: the pedagogical function and the social function. Assessment is at the service of teachers and students, both to regulate the very process of teaching and learning (pedagogical function) and to account for this process (social function) (Laveault & Allal, 2016). However, there is a tension between these two functions that, on many occasions in assessment practice, translates into a confusion in the types of decisions that are made based on the results of the assessment and the use made of these results. This tension, which is not always well resolved, causes most assessment situations to be in the service of an accrediting decision-making process and not so much regulation of the process (Coll & Onrubia, 1999). From an inclusive perspective, the results of the assessment should be placed in the service of decisions related to processes of regulation and improvement, both from its formative aspect (with the goal of making decisions on teacher action and on how to adapt pedagogical support to student needs) as well as its forming aspect (to promote student capacities of control and regulation of the learnings themselves) (Lee et al., 2020; Panadero et al., 2018; Klute et al., 2017).
- What is the purpose of the assessment and at what moment is it considered?
- In accordance with the tradition of school assessment practices (Scriven, 1967; Allal, 1979, 2016), three major types of assessment can be identified (Coll & Martín, 1996; Mauri & Miras, 1996; Coll et al., 2001):

- Diagnostic or predictive assessment (initial assessment). This assessment practice is carried out at the beginning of the educational process. The results of this type of assessment allows for two types of decisions. First, based on the objectives set by the teachers, it allows teachers to plan and organize educational activities based on the needs of the students (notion of adaptive teaching). Second, communication of the results of this type of assessment enables students to be aware of the aspects needed to carry out the new learning and points them to the objectives that will guide the teaching and learning process.
- Continuous or regulatory assessment. This takes place during the teaching and learning process. To carry out an assessment of this type, the results need to be related to the characteristics of the teaching and learning process that occurs in the classroom.
- Summative or final assessment. This is carried out at the end of the process (be it a didactic sequence, a set of activities, a course, etc.). Its purpose is to see to what extent students have achieved the objectives set. The decisions associated with the type of assessment can be very diverse. Thus, we could find decisions more linked to the pedagogical function of the assessment, for example, when it is used at the end of a didactic sequence (Black & William, 2003); or decisions with an accrediting character of social function, typically when the summative assessment is carried out at the end of students' compulsory education.

– What agents are part of the assessment process, and in what way do they participate?

– From the point of view of the agents who are part of the assessment process, two decisions can be distinguished that combine with each other to form the different types of assessment that constitute this decision: the first is whether the teacher or the students participate; and the second is whether they act individually or jointly. The different possible combinations, and which are compatible with each other, are as follows:

  - Hetero-assessment. The teacher assumes responsibility both in the design process and implementation of the assessment and in the decision-making process.
  - Self-assessment. This is a pedagogical resource in which the assessing agents are the students themselves. It is a process that is part of the formative assessment and that encourages student self-regulation (Panadero & Alonso-Tapia, 2013a, b; Panadero et al., 2015, 2018; Andrade & Brookhart, 2016). For self-assessment, students need to exercise control over their thoughts, actions and emotions through personal strategies to achieve a goal (Zimmerman, 2000), which involves a process of reflection and awareness of the teaching process and the result (Zimmerman & Moylan, 2009). Panadero and Alonso-Tapia (2013a), identify some necessary conditions for self-assessment process:

  - Awareness of the value of self-assessment, helping students to be aware of its importance in their learning.
  - Provision of the assessment criteria that will be used to carry out the self-assessment
  - Adequate delimitation of the assessment tasks, sequenced in well-defined steps and contexts for practice.
  - Instruction and direct assistance to the self-assessment process, offering educational support and opportunities for improvement.

- Co-assessment. This involves a process in which a group of students evaluate the achievement of their classmates' goals using relevant criteria (Allal, 2016; Falchikov & Goldfinch, 2000). It makes special sense when carried out in collaborative and cooperative learning structures (Deeley, 2014; Prins et al., 2005) since it encourages dialogue, interaction and the creation of common and shared meanings among the participants. It also helps develop self-assessment skills (Deeley, 2014). Some authors (Gielen et al., 2012; Topping, 2005; Van Gennip et al., 2010), classify co-assessment into the following types:

  - Intragroup: assessment within learning teams. Each member assesses the process or product achieved by their colleagues individually or collectively.
  - Intergroup: assessment that is carried out between teams individually or collectively and that evaluates the process or product of other teams.
  - Individual: assessment carried out by students of the process or product of the individual learning of their peers.

- Shared social regulation. Co-regulation or shared social regulation (Järvelä et al., 2013; Andrade & Brookhart, 2019) is a process in which members of a team in a cooperative situation regulate their collective activity through peer interaction. It involves jointly building the procedure to follow and choosing the strategy to use that is placed at the service of a co-constructed or shared result (Volet et al., 2009; Hadwin et al., 2011; Olave & Villarreal, 2014). This process focuses on the gradual appropriation of common and shared problems and tasks that are developed through interpersonal interaction in order to change the regulatory activity of each individual. To do this, Järvelä and Hadwin (2013) and Panadero and Järvelä (2015) identify some conditions that must be met:

  - Each team member must be responsible for regulating their own learning by planning, monitoring and assessing their individual activity.
  - Team members must be able to regulate other members, helping them, through language, to participate adequately in the team.
  - Team members must be able to influence the team's regulation processes through the planning and assessment of joint activity.

A Model of Approach and Analysis of Inclusive Assessment Practices

As mentioned in the first section, assessment is a complex practice that extends across teaching and learning processes, and can show many variations in its implementation in the classroom. But all of them have to be oriented by the Global Inclusive approach. One of the fundamental questions for the empirical study of assessment practices is the delimitation of significant units of analysis that help us capture their operational dynamics. In this section we propose a series of levels and units of approach and analysis of assessment practices. This proposal of levels and units has three main characteristics.

The first is their structure in the form of embedded levels, which allows an analysis at different "degrees of depth" of the assessment practices, favouring the exploration of the relationships between the different levels and the possibility of understanding these practices in their full complexity. The second is that, in accordance with the constructivist conception that we have presented, we consider assessment to be something much broader than the strict moment in which the student resolves the assessment tasks presented to them. The third, also in accordance with the constructivist conception, is that assessment is conceived as a joint activity between teacher and student. Therefore, the proposed units analyse the assessment practices in a manner consistent with the concept of "interactivity" (Coll et al., 1992, 1995; Colomina et al., 2001), attempting to capture the interrelation and articulation of participants' actions, and taking into account their temporal dimension. This link with the concept of interactivity makes this proposal of levels of approach to assessment practices particularly suitable for the study of these practices with regards to adaptation processes of educational support that characterize school educational practices (Fig. 4.1).

Fig. 4.1 Structure of assessment practices as nested levels

From the model presented, approaches to the analysis of assessment practices for different content and competencies can be made by adapting and adjusting them.

- Naranjo (2005) analysed the assessment programmes and uses of assessment with secondary school students that had difficulties in learning mathematics, with the results showing that the assessment programmes were not diversified and that the teachers used the same programmes for all the students.
- Lafuente (2010) analysed assessment practices in teaching and learning processes mediated by Information and Communication Technologies (ICT) at university. His study delved into the transparency of assessment programmes and the pedagogical support provided to students during these processes. The results helped to support the need for a high degree of transparency in the assessment programmes, despite the fact that this does not have a decisive influence on support that is subsequently provided for the students.
- Jiménez (2016) analysed the assessment practices of early childhood, primary and secondary education teachers that implemented cooperative learning as an activity structure in the classrooms. The study made it possible to identify implications for the improvement of assessment practices in cooperative learning contexts, focusing on the decision-making process and on what function the results serve.
- Araujo (2017) analysed assessment practices in teaching and learning processes based on competences and organized through project-based learning in Mexico. The results showed a high coherence and alignment of the assessment practices with the teaching process of the teachers, but also difficulties for their implementation in classrooms.
- Moreno (2017) analysed the ICT-mediated assessment practices of secondary school teachers, focusing on formative feedback. The results indicated the need to plan the assessment taking into account the educational needs of the students so that the feedback has a positive impact on learning.

The different levels of approach and analysis of assessment practices are presented below, highlighting, as a priority, those aspects that are especially relevant for inclusive assessment.

Assessment Focus

The approaches respond to the two ways in which assessment has been traditionally understood, called ‘testing culture’ and ‘assessment culture’.

In the ‘testing culture’ approach, the role of assessment clearly prioritizes the social function of assessment with the aim of quantitatively measuring student learning through objective assessment criteria marked by rigour and validity. Obviously, to respond to these demands, the most widely used assessment instruments are standardized tests or other types of tests that prioritize speed and efficiency in the expression and selection of the correct answer. These tests are carried

out individually, with limited time and without any help. These instruments are used separately from the teaching and learning process carried out, with the result that the assessment is done at the end of the process and individually. From this perspective, students are passive agents of the assessment process (Birenbaum, 2014, 2016).

In the 'assessment culture' approach, priority is given to the pedagogical function, trying to capture the learning process more than its final product, in order to adapt the teaching process to the learning needs. Assessment is continuous (throughout the process and not only at the end), global (it takes into account different capacities), and qualitative (rather than seeking to 'quantify' learning, the instruments try to find evidence that student learning is meaningful and functional). The types of instruments that characterize this assessment culture are tests that prioritize understanding, analysis and reasoning, either through written tests such as problem-solving situations, or tasks, projects and so on. From this perspective, students are active agents of the assessment process, from which they can even learn how to regulate their own learning process (Birenbaum, 2014, 2016).

Assessment Programme

Teachers, just as they plan, organize, sequence and design the different teaching and learning situations and activities within the classroom programming, must plan, organize, sequence and design the different assessment situations that will be carried out throughout this process. This is called the 'assessment programme' (AP from now on). Through these assessment situations, the constructed knowledge will be made public. In terms of planning, one can talk about the AP of a topic, a set of didactic sequences, a credit, a course, and so on. The AP, like the didactic sequence, has a characteristic time dimension; thus, AP is synonymous with assessment sequence or sequence of assessment situations inserted in a didactic sequence (Coll et al., 1996).

With regards to the decisions related to the different assessment situations taken as a whole, an assessment strategy in accordance with the principles of inclusive assessment will ensure the recovery of the pedagogical function of the summative assessment. To do so, Coll and Onrubia (1999) and Coll et al. (2001) drew up a series of proposals that are summarized below:

- Use the results of the summative assessment of didactic units or topics within the teaching and learning process to regulate the teaching and learning of subsequent units, and not just as a mark on which to add later results.
- Link the results of the summative assessment to processes of systematic review and optimization of teaching, for the benefit of both current and future students.
- Incorporate students in the process of design, preparation, implementation, correction and feedback of the assessment, and thus make them responsible for their own learning process, making them increasingly aware and at the same time consistent in the processes of self-regulation and control.

– Assess learning from a criterial (taking into account the previously established assessment criteria) and non-normative perspective (comparing the learning levels achieved by all the students in the classroom). And take into account, at the same time, the progress that each student has made throughout their participation in the process.
– Find new ways of communicating the learning results to families and to the students themselves, trying to prioritize the pedagogical aspect over the quantitative accrediting aspect.
– This would mean changing the report models through which the results are made explicit, incorporating an explanation of the students' progress and difficulties in each area instead of a **score**.
– Reserve the accrediting summative assessment for the end of the compulsory secondary education stage.

Assessment Situation

To characterize the assessment situation (AS), it is not enough to describe the assessment instrument and the tasks that comprise it. The AS, understood as a whole, encompasses a series of activities that occur before and after the assessment activity in the strict sense of the term (Coll et al., 2000; Colomina & Rochera, 2002; Coll et al., 2012). These activities should not be understood as sequential; although they are organized temporally and take into account the assessment activity in the strict sense, they can occur in a different order from how they are presented, they may not occur or they may occur on more than one occasion. Figure 4.2 below shows the base sequence:

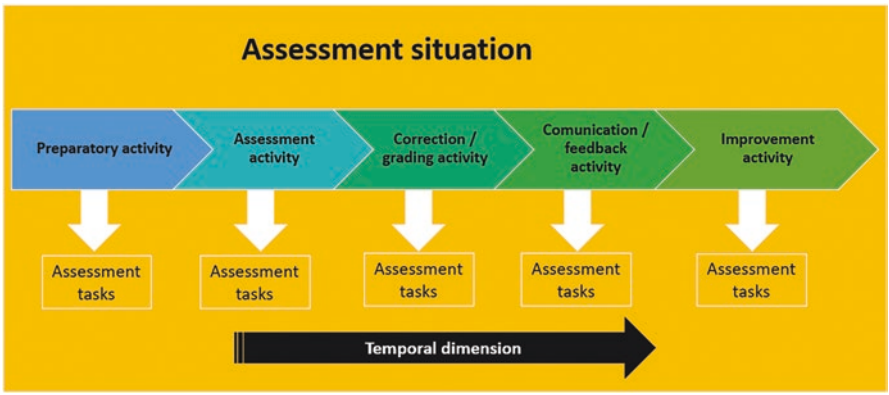

Fig. 4.2 Structure of the assessment situations taking into account the temporal dimension

Preparatory Activities

Preparatory activities are those activities that are carried out in the classroom with the explicit purpose of preparing the students to participate in the assessment situation. Through these activities, teachers and students can share meanings regarding the content and competences that will be the focus of the assessment situation strictly speaking.

The preparatory activities will be diverse and flexible, if there are any. They should serve to review and ensure understanding of the contents that will be assessed, to prepare the tasks and address doubts and difficulties regarding the content studied. The teacher should clarify what the main contents for the assessment are, provide information about what the assessment tasks will be like, explain how to study the content, provide information about the criteria that will be used to correct the assessment tasks and what will be most taken into account, give examples of a well-resolved activity etc. The preparatory activities should be tailored to the different preparation needs of the students. The use, in this moment of the assessment process, of "instructional and exploratory conversations" (Tharp & Gallimore, 1988; Mercer, 2001), can become a primary tool to activate previous knowledge necessary for solving the tasks. Furthermore, these preparatory tasks constitute the basis by which students are able to represent the task to be solved and can therefore give meaning to it. This helps students complete the task with a deeper learning approach than if they did not know all these aspects.

Assessment Activities in the Strict Sense of the Term (Assessment Instruments)

Assessment activities in the strict sense are those activities that students must solve to demonstrate the degree and level of achievement of the objectives set by the teacher for that assessment situation. This information about the student's learning is mediated, however, by the conditions presented by the tasks or the questions of the assessment instrument (for example, the different number of tasks, the type of content that allows assessment, how the questions are formulated, and the type and degree of support the students can receive, among others).

In addition, if we take into account the assessment activities themselves, it will be important to observe how the resolution of the tasks is organized: whether individually or in a group; if students are required to review or justify or improve their own resolution; if there exists the possibility of having support material to complete the task (Clark, 2012), or any other help adapted to the characteristics of the students (for example, solving doubts while doing the tasks). Shepard (2000) talks about different strategies that allows such adapted help when assessing students. One of the most prominent is dynamic, on-going assessment, based on the Vygotskyan idea of the zone of proximal development. This aims, firstly, to provide help to students while they are solving the assessment tasks to obtain information about their learning process; and, secondly, to turn the assessment situation into a

teaching and learning situation. Colomina et al. (2002) consider it important to introduce into the tasks of the assessment test, in addition to the specific content of the subject being assessed, other content such as study procedures, resources that have been used to do the task, or metacognitive reflections that they can carry out.

Correction/Grading Activities

The purpose of these activities is to assess students' participation in this situation and / or the results or performance they have generated or that are asked of them. That is, in constructivist terms, these activities allow teachers to assess the degree to which students share meanings regarding school content (qualitative or quantitative assessment) through the use of correction criteria that, in most cases, coincide with the learning objectives. Student participation in establishing and applying the correction criteria in assessment tasks can improve the results of their learning (Dochy, 2004).

With correction and grading activities, it is important to take into account whether or not the students know the criteria used to assess their results and, above all, if they share them and, even, if they have helped in their elaboration and application. Frederiksen and Collins (1989), use the term "transparency" to refer to the need to make the student assessment criteria explicit, which allows them to become aware of their successes and mistakes. Colomina et al. (2002) add that communication of the assessment criteria to the students should be done before feedback using the correction instrument, and even before completing it. Along the same lines, Norton (2004) argues that when students know the assessment criteria, they guide their learning processes towards achieving these criteria, adopting a strategic focus. The solution she proposes is to convert the assessment criteria into a "learning criteria", making them explicit and sharing them with the students. Gipps (1999) points out the importance of student self-assessment, not only for metacognitive purposes but also for talking responsibility for the learning process itself and improving collaborative relationships between teachers and students. Taking into account whether the criteria are the same for all students or whether, on the contrary, criteria have been established with personal progress in mind will also mark the flexibility of these activities. The way in which the criteria are applied (if they are quantitative or qualitative) will provide information on the weight the teacher gives both to the "grade" with quantitative criteria and referents (social function) and to information that might be useful to help adapt support for students and inform them, through qualitative comments regarding their learning process (pedagogical function) (Broadfoot & Black, 2004).

Communication/Feedback Activities

Communication or feedback activities are activities in which students are given the correction of their participation in the assessment situation and/or the results or products they have generated. That is, they allow teachers to show to the students the evaluation of their results and share it with them. These results should be shown both quantitatively and qualitatively, in order to facilitate students' understanding of the evaluation.

The feedback activities should enhance their informative capacity from their different combinations (public/private; individual/group), trying not to focus exclusively on quantitative aspects but also, and above all, on the qualitative aspects of these results. As Lepper and his collaborators (1997, cited by Shepard, 2000) point out, communication of the assessment results should be done indirectly; that is, without directly pointing out the mistakes in a punitive way but rather commenting on them with the student concerned and guiding them to the correct solution. This way of proceeding, according to Carless (2016) and Guasch and Espasa (2020), positively influences students' motivation and feeling of competence, making them participants in and co-responsible for their own learning and assessment process. Along the same lines, the Assessment Reform Group (2002) points out that the feedback that students receive about their learning outcomes influences not only their motivation but also their feeling of effectiveness and competence. In this way, when the feedback provided by the teacher focuses on how the student completes the task, it increases his/her interest and effort. In contrast, when the feedback focuses on the product, for example on the grade, it promotes improvement not in learning but in the product or task, as well as in their competitiveness with respect to the other students (Ruiz-Primo & Brookhart, 2018; Wiliam, 2018). The way in which the meanings of the results obtained in the assessment are shared will be a preliminary step for students to understand both the pedagogical and social implications of the assessment (Cabrera & Mayordomo, 2016; Wiliam, 2017).

Improvement Activities

These are activities carried out on aspects or some of the aspects that the assessment situation was intended to cover. As such, they allow use of the greater knowledge shared between the teacher and students regarding the gaps, misunderstandings and errors that persist at a certain moment of the process to offer a new teaching and learning opportunity.

Perhaps one of the indicators of the more or less inclusive character of an assessment situation are the improvement activities that are planned (if at all) after feedback on the results. Their importance lies in the type of actions or measures taken and in whether they promote joint activity between teachers and students around the understanding of the content assessed, such as a joint review of the tasks of a written test (Colomina et al., 2002) or any other activity that enables students to reflect on the process they have followed in the study and resolution of the tasks (Assessment

Reform Group, 2002). In the case of an inclusive situation, of a more general nature, they would be specified in measures of a curricular or organizational nature that aim to adapt the educational support to the different needs of the students. For this reason, assessment is crucial to assess the capacity of teaching, and in this case also of assessment, to adapt to students.

Assessment Tasks

Assessment tasks are the most "micro" level of approach to assessment practices in the school setting. They can be defined as the different questions, items or problems that the students solve in a given assessment situation. In an assessment situation, there are as many tasks as there are different identifiable outcomes that are required of the students.

The assessment tasks may or may not be inclusive to the extent that they adapt, diversify and flexibilize the different aspects that characterize them, such as the number of tasks; the type of content that allows better assessment (conceptual, procedural, attitudinal) (Swan, 1993); the communicative support used for the presentation of the tasks and for their resolution (verbal, numerical, graphic); and the help and support to complete to tasks. One indicator of flexibilization is, for example, if the tasks designed to assess learning present a different degree of cognitive demand, or if different procedures are contemplated for their resolution (Swan, 1993); or if students have been allowed to participate in their planning and definition. Bearing in mind that a student's learning is characterized by having different degrees of meaning, tasks should be designed to capture the different degrees in which students have learned (Coll & Martín, 1993), as opposed to a type of dichotomous task in which the result is either right or wrong. It is important, insofar as is possible given the nature of the content, that students can "transfer" the knowledge acquired in other contexts. This could be done to the extent that the proposed tasks allow the students to be in more or less everyday situations that closely resemble reality (Swan, 1993; Shepard, 2000), or allow students to elaborate on a product over an extended period of time with help during the process. This would allow a degree of adapted support and, as a consequence, a higher level of learning (Mauri et al., 2002).

The Interrelationship Between Inclusive Assessment Practices and the Levels of Approach and Analysis: Research Evidence

To conclude this chapter dedicated to inclusive assessment practices in the Global Inclusive Education framework, it is essential to recover the idea that proposing school educational assessment from the perspective of Global Inclusive Education means accepting and considering its intrinsically complex nature. In this context of

complexity, we find that in the approach to inclusive educational practices two dimensions are intertwined:

On the one hand, the decision-making process in professional assessment practice. In this regard, the most important decisions are, as we pointed out in the first section:

- assessment function
- assessment goals
- assessment moments
- assessment agents

On the other hand, the levels of approach and analysis of the study of inclusive assessment practices:

- assessment focus
- assessment programme
- assessment situations:
  - preparatory activities
  - assessment activity
  - correction activity
  - communication/feedback activity
  - improvement activity
- assessment tasks

These two dimensions, in the reality of the classrooms, are intertwined. Under no circumstances can they be understood as linear or flat (Fig. 4.3).

A school that is committed to inclusion, in the sense indicated throughout this book on Global Inclusive Education, and that approaches education in a way that is

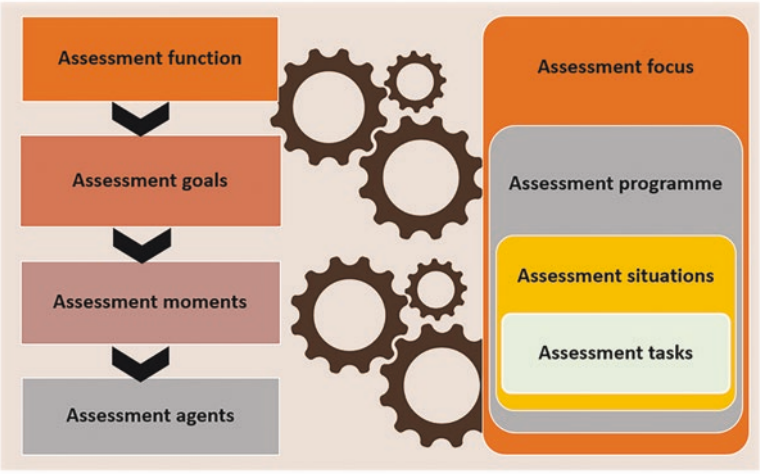

Fig. 4.3 The two dimensions of assessment

consistent with these principles, will draw up school documents and take a series of both curricular and organizational decisions that respond to a way of understanding assessment as a process, with a regulatory function that prioritizes the pedagogical aspect (Naranjo, 2005). An assessment geared towards adapting teaching to the characteristics and educational needs of all students requires a high degree of involvement and commitment from all the teachers of the school, as a group, to plan and develop the assessment practices, both those aligned to pedagogical and to social decision-making processes (Jorba & Sanmartí, 1994). According to García and Pearson (1994), the use of inclusive assessment practices promotes the professional development of teachers.

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Chapter 5
Support in the Inclusive Classroom

Dolors Forteza-Forteza, Joan Jordi Muntaner-Guasp, and Odet Moliner-García

Abstract This chapter aims to discuss and delve into the knowledge and analysis of different models, organisations and possibilities of support that enable inclusive experiences in the classroom, and that break with the therapeutic and compensatory models that discriminate and segregate pupils. We understand the different kinds of support as strategies and resources, both human and material, that facilitate diversification of learning opportunities in the classroom so that any pupil can develop to the fullest and achieve success in school. Support is considered from a collaborative and institutional dimension, that is, collaboration is understood as a basic activity, taking into account an integrative vision of the school. The chapter presents research and proposals for action where the general support available in schools and the classroom promote participation and learning with equity and quality.

Keywords School organisation · Inclusion · Spain · Classroom resources · Classroom supports · Equity

Introduction

Introducing inclusive support in classrooms and at ordinary schools requires the involvement and collaboration of all teachers. In turn, the role of support teachers needs to be clearly defined to ensure student presence, participation and progress, without categorising or discriminating against anybody. Beyond access and presence (terms inherent to the integration-rehabilitation model), a qualitative leap is required, from the Global Inclusive Education perspective, to place each and every student in enriching learning experiences, sharing the communal spaces that promote participation and foster the students' construction of their own subjectivity.

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Moreover, these spaces are the ones that enable them to learn and practise inclusive, democratic values (solidarity, justice, equity, etc.).

From this perspective, all teachers are responsible for inclusive support based on a shared vision of the entire educational community, since support is an inherent part of education. Nonetheless, support in Spain continues to be rooted today in the deficit paradigm and is used as a therapeutic resource for students with the greatest learning difficulties in order to compensate for their deficits. This approach leads to isolated individual or small-group intervention in specialised classrooms, where support teachers are seen as specialists with restricted responsibilities at the school, thus upholding a restrictive and limited view of support.

This chapter aims to set out the bases to develop inclusive support in ordinary classrooms by aligning two elements: contributions from international bodies that see inclusive support as a right of all students, and scientific knowledge that endorses this support model to attain equitable and quality education for all. In this vein, the following objectives frame the chapter: (a) pinpointing the conceptual framework in international debates on educational support; (b) analysing the inclusion of natural support for learning that helps all students from a global and systematic perspective; and (c) posing questions and future challenges aimed at transforming practice through comprehensive inclusive support guidance.

The International Perspective

On an international level, the preamble to the United Nations Convention on the Rights of Persons with Disabilities (CRPD) (UN, 2006) sets out the need to promote and protect the human rights of all persons with disabilities, including those who require more intensive support. It also states the obligation of States Parties to undertake or promote research and development of, and to promote the availability and use of new technologies, including information and communications technologies, mobility aids, devices and assistive technologies, suitable for persons with disabilities (Art. 4.g), as well as to provide accessible information to persons with disabilities about mobility aids, devices and assistive technologies, including new technologies, as well as other forms of assistance, support services and facilities (Art. 4.h). The right to other types of support is also included in the Convention, e.g. States Parties shall take appropriate measures to provide people with disability access to the support they may require in exercising their legal capacity (Art. 12.3). Another fundamental right set out in the Convention is independent living and being included in the community, specifically, access to a range of in-home, residential and other community support services, including personal assistance necessary to support living and inclusion in the community, and to prevent isolation or segregation from the community (Art. 19.b).

The area of personal assistance and support remains unfinished business in many countries, especially in Spain. Indeed, in Spain it is a contentious topic given that on the one hand, it is included in the Act on the Promotion of Personal Autonomy and Care for Dependent People (2006): ‘personal care is human support that carries out

or helps to carry out those tasks that an individual, due to his/her disability and/or dependent status, cannot perform for him/herself or finds them really difficult.' And on the other hand, this support figure has been denied access to classrooms as s/he is not considered as teaching staff—a controversial situation that has even been condemned by families. This non-teaching professional category is common in different countries and often used as the 'primary mechanism to support students with disabilities in the general education environment' (Giangreco et al., 2011, p. 26). Many studies on the role of this support professional come from the United States, United Kingdom and Australia. This interest is due to international guidelines on inclusive education (UNESCO, 2005) that urge countries to relocate students who were traditionally taught in special education centres to ordinary schools.

Article 24 of the CRPD on the right to education states that 'States Parties shall ensure that people with disabilities receive the support required, within the general education system, to facilitate their effective education' (2.d) and 'effective individualized support measures are provided in environments that maximize academic and social development, consistent with the goal of full inclusion' (2.e), as well as 'peer support' (3.a).

In turn, the recent Global Education Monitoring Report, 2020 (UNESCO, 2020) points to different aspects under discussion with regard to support. Chapter six looks at the issue of support staff in education (assistants, psychologists, drivers, etc.), to what extend they are available and their relationship with teachers, with a view to achieving inclusive practice. These educational support staff members may favour or hinder inclusion in certain settings. Nevertheless, the report states that on a global level, provision is mostly lacking since 15% of the countries largely lack support staff or they simply do not exist. The report's conclusions state that support staff need training and defined duties and responsibilities. Scant training or a lack of clear responsibilities may hinder the effectiveness of support staff. Although professional training has enabled support staff to obtain formal qualifications in recent years, most join schools without any specific training (Rose, 2020). Therefore, training support personnel is necessary, but not sufficient, to ensure an inclusive learning environment and effective cooperation with teachers. A review of studies on 11 high-income nations, including Canada, Italy and Norway, revealed that the responsibilities assigned to teaching assistants were often unclear. Moreover, their collaboration with teachers was limited, as well as the teachers' supervision of their work. The review concluded that their effectiveness in improving learning results and inclusion was uneven. For example, teaching assistants taught students with disabilities, in many instances, in small, separate groups, excluding them from the general classroom (Sharma & Salend, 2016).

Furthermore, the report deems that support technology, with regard to universal design for learning, should align with a focus on inclusive media to represent information, express knowledge and participate in learning. For instance, assistive devices help overcome obstacles that hinder vulnerable students from getting the most out of the syllabus. In order to realise their full potential, technology should be used with suitable pedagogy. However, differentiated instruction provided by technology is rarely used, due largely to teachers not having received appropriate training.

The Theoretical Perspective

In the inclusive education model, Booth and Ainscow (2015) define pedagogical support from an inclusive approach as 'all activities which increase the capacity of a school to respond to student diversity' (p. 18). That said, the way and level at which support is provided is hugely important and should be continuously reviewed and analysed; depending on the prevailing support model, teachers with a specialist profile and support duties may facilitate and drive changes in a school's culture and practices or, on the other hand, represent a barrier to progress in inclusion. Retrospectively, and from an inclusive perspective, the duties of a support teacher change and go from individual rehabilitative care to a responsibility towards all students in the group alongside the tutor, in order to share and improve the global response to student diversity.

Based on the research carried out by Takala et al. (2009) and Ainscow (2012) defines three different support situations corresponding to three alternative approaches:

- The individual learning model
- The small-group learning model
- The collaborative learning model with two teachers

Several research papers (Sabando et al., 2017; Sandoval Mena et al., 2019a, b; Soldevila Pérez et al., 2017; Rappoport & Echeita, 2018; Rappoport et al., 2019) have demonstrated that a classroom support model is the best choice, as it enables more students to benefit from support and reduces the pressure and stigmatisation of those who have to leave the classroom at specific times. As Huguet (2006) outlines, developing this support model requires a series of agreements between teachers: the type of activities to be undertaken; the type of participation each will perform in the activity; planning broad and flexible activities; providing the necessary attention to the most vulnerable students, whether by the tutor or support teacher and, finally, assessing how it works to plan for future activities.

In short, involving inclusion support professionals in internal classroom dynamics is a necessary, albeit not the only, step to attain educational inclusion for all students. Where support is provided in the classroom, nobody is left out or sidelined from participating in learning experiences which, alongside peers, boosts the comprehensive development of all students and contributes to constructing satisfactory personal pathways. In this sense, it is essential for support to be negotiated and reorganised in inclusive classrooms with a view to contributing to collective benefit rather than exclusively focusing on students deemed to have 'difficulties'. The following section will look further at inclusive support, as well as certain structures that provide optimum responses to student diversity within the framework of inclusive education.

Contributions to Inclusive Support in Classrooms

Goal four in Agenda 2030 aims at 'ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all'. This takes us back to support as one of the pillars underpinning inclusive education: support being understood in a broad systemic sense (for all), in opposition to a restrictive vision (for some) that largely or almost exclusively refers to students with special needs. This controversial tension between normal and special, good and bad, able and unable remains rooted in our education system, creating powerful inequalities and exclusion processes at schools.

In the same vein, the integration-inclusion duality remains in place—treating both as if they were the same thing—although the vision of schools (their project) clearly points to a commitment to inclusion for all students. This duality is reflected in the prevailing support model at schools that focuses on direct attention for students with special or specific needs from specialised professionals, whose duties are grouped into two profiles: Therapeutic Pedagogy (TP) and Speech and Language (SL) teachers. The research undertaken by Sandoval Mena et al. (2019a, b) highlights this, questioning the role of support teachers and how they could contribute to transforming schools into more inclusive settings. The conclusions underscore the following points:

(a) Support teachers continue to perform their duties largely from a rehabilitative approach, either individual or directed to a small group of students, especially in fundamental areas
(b) There is a lack of collaboration between classroom and support teachers, which focuses more on discussing certain students and the content to work on in teaching periods
(c) There is a lack of cooperation and prior joint planning, with no time being set aside for this purpose
(d) There is a lack of a shared support vision at the school as a whole (management team, teachers, etc.), in addition to no coherent guidelines containing the principles and values of inclusive education.

Moreover, the Spanish legal framework (LOMLOE, 2020) adopts inclusive education as a human right for all and aims at ensuring quality learning for all students. Despite this, students are still categorised based on clinical labels (Echeita et al., 2016), and the idea that certain students require learning support from specialists remains in place (including TP and SL). The duties of these specialists include making individual syllabus adaptations for special students or those with specific needs in terms of educational support: non-significant (access) and significant changes that are framed by a student's lag with regard to the syllabus (equal to or above 2 years). Again, far from disappearing, the deficit model is fuelled by legislative authority to justify school practices that segregate and exclude.

Strengthening mutual support relationships would be the main tool for achieving inclusive classrooms. By inclusive classroom, we mean one that offers a response to

all diversities within their natural learning contexts, through developing participatory practices and heterogeneous interactive organisational support systems. In this sense, progress in inclusive practice inevitably means rethinking which support model is in tune with this practice, as well as widening perspectives to look in-depth at issues with the potential to transform learning environments for all from an inclusive standpoint.

Along these lines, certain benchmark approaches will be looked at below that focus on processes to facilitate and promote significant inclusive and accessible learning experiences for all students, recognising the value of everyone's strengths on a basis of what Florian (2013) would term 'inclusive pedagogy'. The presented guidelines are a type of support that question 'the architecture of exclusion' (Slee, 2012, p. 161) by spotlighting the school's ability (ecological perspective) to respond to the needs of each and every student in all their diversity.

Universal Design for Learning

Inclusive pedagogy requires teachers to broaden what they do in the classroom in an accessible way for everybody, offering a range of options open to all (Florian, 2010). This approach connects to Universal Design for Learning (UDL) since both approaches set out the need to provide multiple learning options as a response to individual differences. This approach aims at avoiding student exclusion and marginalisation in the classroom, whilst also connecting to the concept of an interactive, accessible, enriched syllabus to offer opportunities of participation and learning to all students (Sapon-Shevin, 2013). With regard to UDL, one of its main features is that it promotes flexibility to enable all students to achieve their learning goals (Wehmeyer, 2009).

In line with Sánchez-Gómez and López's contribution (2020), UDL is designed as a support system for learning. The authors propose linking UDL to the support paradigm, the premise of which is that individualised support reduces discrepancies between individuals and their environment (Schalock et al., 2010). Thus, in line with the comprehensive multidimensional framework of human performance, support is deemed a way of improving personal performance. The conceptual basis for this paradigm goes further into the role of support at three levels, namely: (i) support understood as a construct referring to the template and intensity of necessary support for a person to participate in communal or important activities; (ii) support understood as all resources and strategies to promote the development, education, interests and personal wellbeing of individuals and improve their performance; and (iii) the support system corresponding to planned integrated use of individualised support strategies and resources (to attain the aforementioned goals) that include different aspects of human performance in multiple contexts.

This approach deems that the concept of support has traditionally been applied more as individualised support in personal plans and adaptations. Nonetheless, the proposal underscores the possibility of designing universal support (for everybody),

without decoupling it from the individual needs of each student (Sánchez-Gómez & López, 2020). These authors distinguish between learning support needs linked to motivation, which should be understood as the template and intensity of support required by students to engage in learning in line with their preferences; learning support needs linked to representation, which should be understood as the template and intensity of support required by students to be able to perceive and understand the information presented to them by teachers; and, finally, 'learning support needs linked to action and expression which should be understood as the template and intensity of support required to be able to perform learning tasks and express the knowledge that has been attained' (Sánchez-Gómez & López, 2020, p. 150).

In turn, there are different classroom support resources within UDL. Technology is one of the most common, being used as an essential help and support mechanism for students with disabilities and enabling them to overcome physical or time barriers. Using technology not only serves as a support for specific student groups but also as a way to ensure accessibility to learning and attention to diversity (Alba et al., 2015). Its role in the development of UDL has been fundamental since it facilitates flexible content and forms of expression for students.

In short, UDL fosters the elimination of barriers to learning and student participation, considering that the focal point in inclusive practice is not the disability of certain students or their specific difficulties, but rather the syllabus being designed, from the very start, to be accessible (flexible) for all students in terms of material and methods, activities and educational strategies, and assessment. The main aim is to offer different alternatives so that each and every student has successful learning experiences and acquires the life skills defined as meaningful and valuable for all. In turn, UDL is an approach and model 'that aims at reformulating education by providing a conceptual framework—alongside other tools—that facilitates analysis and assessment of syllabus designs and educational practice so as to identify barriers to learning and promote inclusive teaching proposals (Alba, 2019, p.58).

Teaching Support: Shared or Co-teaching

Co-teaching is an effective approach to provide suitable responses to student diversity, 'with the aim of exploring and implementing new teaching strategies based on mutual collaboration' (Duk & Murillo, 2014, p. 11). Co-teaching involves synergies, cooperation, joint responsibility, trust, etc. in order to move towards more inclusive practice (policies and cultures). It is a way of amplifying support in the classroom or, in other words, 'it involves assistance being available for all, both for those that constantly need it and for those who only need it from time to time' (Duran-Gisbert et al., 2019, p.3).

In addition to being seen as a support for students, this type of collaboration should be appreciated as a 'learning resource for teachers' (Sandoval Mena et al., 2019a, b, p. 94), through joint reflection and analysis of practice for informed and contextualised improvements.

As active professionals, teachers need to constantly seek out new ways of learning support for all students. A key foundation for this principle is finding ways to work together or with others in order to foster participation and improve the educational experience of all students in the classroom community. This represents a challenge to the traditional division between 'conventional' teachers, who are responsible for most students' learning, and 'specialist' teachers who work with students identified as 'having special needs'. Instead, 'adults need to work together to find better ways to support all students' (Spratt & Florian, 2013, p. 144). The benefits of this approach are important since it leads to re-thinking the professional roles (Florian, 2003) of both teachers and support staff who, by working in co-teaching situations, contribute to developing sustainable inclusive practice over time.

Peer Support

Peer support is part of the extraordinary teacher-student-family triangle, alongside other external agents from the education community involved in inclusion. Inclusive classrooms foster cooperation and the creation of natural support networks through strategies such as cooperative learning, peer tutoring or circles of friends. According to Bunch (2015), teachers have several simple and informal strategies to boost peer support in the classroom, e.g. quick chats between students to ask brief questions to clarify points or share advice on how to approach a lesson; homework friends where two or three students compare their homework and discuss any problems; Know, Want, Learn groups where students review together what they already know about a topic and what they need to learn now; and pairing for book reviews where they interview each other about books they have read, noting down the main characters, plot significant events and other aspects.

One of the most commonly used and empirically studied cooperative learning methods is peer tutoring (Topping et al., 2015). The concept may be defined as a learning strategy where students mutually support each other in pairs whilst they learn. It is a cooperative learning method based on an asymmetrical relationship of a pair of students with the same aim (Flores & Duran, 2016). Zapata (2020) points out that students with different education levels have a highly positive opinion on this learning methodology. The benefits of peer tutoring have been documented in different subjects and at different learning levels. These benefits are not limited to the most competent students, as those who have learning difficulties or who need the most support have also benefitted from it (Huber & Carter, 2019; Mahoney, 2019; Sarid et al., 2020).

A further peer support strategy was defined by Thomas et al. (1998) as the 'circle of friends'. Here, a support network is established around a student with severe and profound educational needs when s/he joins the school.

Interactive groups—a teaching strategy within the framework of the Learning Communities project—is another type of peer support that promotes learning for all

students through dialogue and cooperative work amongst heterogeneous student groups. The aim is to boost learning (Peirats & López, 2014) and participation for all, maintaining high expectations of students' potentials and capacities. It also contributes to improving co-existence and encourages mutual assistance.

Family Support

It is essential to build participation partnerships with families to improve inclusive practice, since they can contribute to their children's learning success if, and only if, there is a participation space based on trust, communication and dialogue (Simón et al., 2016).

Beyond professional relationship models with families (Turnbull et al., 2006), inclusive classrooms need to be open not only to collaborative work, but also to developing a clear will to empower families as a better way to extend required support and make it more effective. All inclusive schools recognise and value the competence of families in the responsibility to provide the necessary optimum conditions for students' learning success and wellbeing. Family support is therefore part of a vision of mutual trust and shared convictions.

Community Support

Inclusive schools grant the education community an essential role since it is what truly provides identity and contextualises the purpose of education and how it is managed. Community support, such as social support, takes on huge importance by linking different areas: health, education, families, society, etc. Therefore, it represents a way of obtaining a different perspective on support by establishing and fostering support networks for professionals, non-professionals and education stakeholders, shifting the spotlight of intervention from the individual or group who needs help to the individual or group that can provide help. This perspective starts with an ecological, systemic and emancipatory approach that sparks a revolution by introducing concepts such as 'informal support networks', 'environment resources' or 'community support systems' (Gallego, 2011). All these networks are established in nearby natural environments that serve as sources of emotional, instrumental and material support, etc. Thus, teachers, students, families, neighbourhoods, local institutions and other social stakeholders become support agents for schools and inclusion projects.

Families, the students themselves and the environment resources (professional and public services, local associations, etc.) are support resources for transformation processes undertaken at schools with an inclusive approach. In reality, community support has a dual meaning: (a) support that can be offered by the school to the community, working in collaboration with other social and health service

networks, neighbourhood associations, NGOs, etc. on, for example, solidarity, volunteering or service-learning initiatives; and (b) support that the community and society can provide to the school. This second meaning is linked to managing community resources located in a nearby setting, with an approach not just of being an inclusive school but also as an institution immersed in the local area (Sales & Moliner, 2020).

In short, community support networks play a fundamental role in promoting this model of total inclusion. According to Porter and Towell (2020), one of the key ingredients for transformation is the systemic and collaborative approach to improvement actions at schools. Developing partnerships, collaborations and cooperation amongst the stakeholders involved is an essential factor.

Conclusions, Challenges and Proposals

Support processes from the Global Inclusive Education perspective, benefit all stakeholders involved in schooling contexts. In contrast, a fragmented support culture persistently focuses the specialised attention of one or several professionals on specific student groups, at the expense of a community vision that activates natural support networks and generates strategies, collaborations and partnerships in the specific context of each school.

A systemic inclusive approach requires a different method for developing support to make it inclusive. Support is not an action aimed exclusively at students, nor is it the exclusive responsibility of specialists; rather, it entails developing an institutional and organisational approach that involves the entire educational community. One example of this would be the Mutual Support Groups (MSG) described by Gallego et al. (2018). These groups comprise a collaborative support structure which, thanks to their structural and methodological features and the benefits they provide, are able to adapt to different contexts and be developed by different groups involved in inclusive education: students, families and teachers.

This systemic inclusive approach should continue to seek out evidence that reaffirms the essential (albeit complex) interaction between classroom activities, the school, families and the community as an opportunity for learning success, given that comprehensive educational support flows from this interaction.

Nevertheless, a review of the literature points to ongoing challenges that need to be resolved by schools.

The first challenge would be problematising the ‘support needs for learning’ construct. The premise of this new construct within the support paradigm is that individualised support reduces discrepancies between individuals and their environment. However, if this is true, are we not facing a new form of student categorisation that splits those who need support from those who do not? UDL enables us to move forward by considering support needs from the beginning, and thus planning a response to student needs. Nonetheless, it is not yet clear how we link assessment of student support needs to the support provided within the UDL framework.

The second challenge is related to defining the duties of new general support professionals and of those who offer specific direct support (technical assistants, educators, volunteers, etc.). In this sense, one element refers to the role of human support figures for students with major support needs. At an international level, no difference is made between support figures, although different countries use different terminology including: *Teacher Assistants*, *Teacher Aides, Paraprofessionals or Paraeducators, Learning Support Assistants, Classroom Assistants or Higher-level Teaching Assistants*. Currently, according to Jardí et al. (2019), education systems are at a crossroads when it comes to providing inclusive support and everything this involves, in addition to the ethical and social justice issues related to the requirements, demands and contracting of teaching staff. Therefore, one aim would be to achieve a broader and more complex joint intervention through multi-professionalism, contributing to a more global understanding of students and opening a research area on the possibilities of educational support staff to facilitate interactions amongst students and provide support in a wider sense.

With regard to the above, it would seem that the main challenge is how to provide the necessary support for students with the greatest support needs within a framework of inclusion. There is concern regarding participation in academic and non-academic activities of students with major support needs in inclusive classrooms. Zagona et al. (2021) conclude that ongoing research is required on how to implement special resources (e.g. assistive technology, visual aids and manipulatives), modifications, communication support and behavioural support in inclusive classrooms. Along these lines, Hartmann (2015) proposes the Universal Design for Learning (UDL) framework as a way to understand how to support students with severe disabilities and how to support their access to the curriculum, underscoring two key factors: a) understanding student diversity and b) expert support. In this instance, our suggestion would be to find a formula to combine different types of support, e.g. cooperative work (peer support) with shared teaching (with direct specialised support). One proposal endorsed by research on this area comes from Soldevila Pérez et al. (2017), who conclude that cooperative learning is essential to ensure the participation of all students and, specifically, of those with major support requirements. In turn, the authors highlight that transforming the methodology and the nature of tasks is a pressing issue so that everybody, without exception, is able to learn from their peers within the classroom. It is in this very framework that the role of support professionals may change, making a significant contribution to the 'implementation of activities and the experience of the children' (p. 53). We refer here to shared teaching, taking into account that collaboration and complementarity affect teaching by strengthening professional teacher development, and learning through the availability of two teachers in the classroom for all (Duran & Miquel, 2004; Huguet, 2011).

These issues lead us to raise a new challenge linked to teacher training and professional development: self-efficacy as core content in initial teacher training. The work of Spratt and Florian (2013) includes the concept of transformability as a way for teachers to guide and inform their own decision-making in inclusive pedagogy. This transformability is articulated on the basis of three core principles governing

teaching practice: 'co-agency', 'trust' and 'everybody'. The first principle recognises the educational process as a shared activity with students and requires a creative, empathetic teacher to generate learning situations that make active participation for all students possible. Moreover, teachers need to trust in both their own teaching possibilities and in the learning ability of students, and transmit this trust to the entire class. Lastly, inclusive teachers should take responsibility for absolutely all students, without exception or nuance (Echeita et al., 2016).

We need to continue to explore the impact of effective practice in order to move towards inclusion of all students. In other words, strengthening inclusion with evidence from improved teaching and learning processes (Porter, 2020). We face challenges, obstacles and barriers that could also be viewed as a chance to learn from and with everybody (co-agency), transforming school culture into a collaborative learning culture between teachers (*Teacher Agency*). According to Moliner and Doménech (2020), 'collaborative work is a fundamental element to build inclusive schooling' (p. 30) and, therefore, a support model viewed from the perspective of joint responsibility.

A critical analysis is necessary. 'Before constructing answers […] a new analysis is required that invites us to move beyond contests between special and regular' (Slee, p. 31) so that the 'irregular school' (as per the title of Slee's book) is for everybody.

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Part III
The School Section

Chapter 6
Strategies for Improving Educational Practices in an Inclusive Direction: Collaborative Consultation and Participatory Research

Javier Onrubia, José Ramón Lago, and Ángeles Parrilla

Abstract This chapter presents and discusses two converging strategies for constructing and improving educational practices in an inclusive direction: collaborative consultation for the improvement of teaching practices and participatory research. Both strategies are characterised by a collaborative approach and by understanding inclusion not only as an objective for the improvement of educational practices but also as the necessary issue of the improvement process itself. The conceptual references of both strategies are presented, and the basic criteria that govern the improvement processes in both cases are discussed and exemplified, as well as the main phases in which these processes are situated. The complementarity of both strategies is highlighted and pending issues and proposals to advance the design and development of improvement processes from that complementarity are discussed.

Keywords Collaborative consultation · Participatory research · Inclusion · Spain · Schools

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Introduction

The chapter presents and discusses two convergent strategies for the improvement and construction of educational practices in an inclusive direction: collaborative consultation for the improvement of teaching practices, and participatory inclusive research. Both strategies are characterized by a collaborative approach and by understanding inclusion not only as an objective for the improvement of educational practices but also the necessary core of the improvement process itself. To begin, we shall present each of these strategies, situating them contextually, listing some theoretical references, and outlining the basic criteria that govern the processes of improvement in each case. After this presentation, we shall assemble, in the manner of "lessons learned", some basic principles from the use of both strategies which support the processes of change of educational practices and some key issues relevant to putting these processes into practice, which we believe will allow us to make greater progress towards inclusive teaching practices and inclusive educational institutions from a collaborative and participatory standpoint. We shall conclude by presenting some questions that remain to be addressed to continue the development of these processes of change and improvement.

A Collaborative Strategy for the Change and Improvement of Inclusive Practices

Since the 1980s and 1990s, there has been a regulatory development in Spain that substantially affects the framework in which psycho-pedagogical intervention processes are carried out. An "educational-constructive model" of intervention (Martín & Solé, 1990) has been established to provide a conceptual framework. The model states that the basic purpose of the psycho-pedagogical intervention is to support the improvement of teaching practices in ordinary schools and classrooms in an inclusive direction.

This model was conceptually elaborated in some depth during the 1990s and 2000s (Solé & Martín, 2011). However, the reflection and formalization of specific consultation strategies according to the model has not been developed in the same detail. In this context, the Collaborative Strategy to support the Improvement of educational Practice in an inclusive direction (CSIP),[1] which we present in this section, has been developed, over the past two decades, as a tool for structuring processes of psycho-pedagogical consultation so that they can effectively support the change and the improvement of teaching practices in an inclusive direction. Its development has been based on systematic analysis and reflection on the practices of intervention professionals, through the constant interplay between practice,

[1] In Spanish, "Estrategia Colaborativa para la Mejora de las Prácticas docentes en una dirección inclusiva" (ECMP).

academic knowledge and research on education and educational psychology. In its current formulation, as presented in this chapter, CSIP is configured as a general strategy to support the processes of change and improvement of teaching practices in an inclusive direction. So, in line with the Global Inclusive Education (GIE) perspective, CSIP is purposely addressed to attain interrelationship and coherence between, on the one hand, innovation and improvement of teaching practices and, on the other hand, development of more inclusive practices, policies and cultures at the school level.

Conceptually, CSIP is based on a socio-cultural perspective on teaching and learning processes. From this framework, and in line with GIE, it adopts a systemic view of educational institutions, and a decidedly social and cultural (versus technical), and therefore complex, conception of change and improvement in teaching practices and educational institutions. The development of more inclusive practices is, for CSIP, both the fundamental objective of the improvement processes and the axis around which those processes develop. It is understood that inclusion must be developed in an inclusive way itself, incorporating the different voices of teachers and the educational community, considering and respecting the diversity of teachers and schools, and anchoring change in the context of the existing practices of teachers and schools. Therefore, for CSIP, it is essential that the processes of change and improvement are supported by the creation and development of a genuinely collaborative relationship between the participants, that is, between the teachers (and the rest of the educational community) and those who support or coordinate the changes.

These benchmarks serve as a framework for some of the core principles that underlie the proposals and practices of CSIP: linking the processes of educational innovation and the processes of inclusion; making classrooms the core domain of improvement, and institutional change in schools as the necessary systemic context; ensuring that the character of the improvement processes is approachable and sustainable; making certain that improvement processes are processes of peer learning; ensuring that support for improvement acts to help build the collaboration between the participants; and addressing the necessity for a strategy of collaborative support to guide the processes of improvement.

From these points of reference and principles, CSIP has been elaborated and re-elaborated based on development, analysis and reflection on processes of support for the change and improvement of practices carried out in different contexts and with different participants. For example, CSIP has been used as a benchmark for a programme to incorporate cooperative learning practices into schools as a tool for cohesion, inclusion and equity (Lago & Naranjo, 2015). This programme has led to the development of a network of schools, the Khelidon network (http://khelidon.org/es), which comprises more than 50 primary and secondary schools. CSIP has also been used as a framework for the professional development of consultants and psycho-pedagogical consultation teams, who have been trained by implementing processes of change and improvement in different schools within diverse contexts, with differing subject contents and in the different stages of education. Likewise, it has been used as a strategy to help psycho-pedagogical consultation teams to build

a more consensual model of collaborative consultation for centres for inclusion (Lago & Onrubia, 2017).

From all this, CSIP has been establishing a set of proposals and criteria, which aim to be consistent and coordinated, both regarding the "what" and the "how" of the processes of change and improvement of teaching practices in an inclusive direction (Lago & Onrubia, 2008, 2011a, b). This set of proposals and criteria has been inspired by proposals such as those of Ainscow et al. (2001), Booth and Ainscow (2002), Campbell et al. (2021), Fullan (1991), Resnick et al. (2010), Schön (1983, 1987) and Timperley et al. (2014), among others.

As regards the "what" of these processes, CSIP points out the need to agree and define very clearly the "practices to be improved" that are aimed to be developed, that is, the changes that teachers are going to introduce in their practices and the way in which these changes are to be introduced across the whole of their teaching activities, and at the same time remodel and redefine these activities. It stresses, in this regard, that these changes must be negotiated and agreed on the basis of the needs and difficulties experienced by teachers in their practice, set out in a clear and limited manner, and must serve inclusive and conceptually grounded educational objectives, principles and values.

In terms of the "how", CSIP raises the need to consider at least four planes, or dimensions, in the design, development, and analysis of the processes of change and improvement of practices in an inclusive direction: (i) the stages of these processes, (ii) the phases of each stage, (iii) the tasks that constitute phases, and (iv) the discursive resources that are used in the service of those tasks.

As for the first of these, according to CSIP the improvement processes are processes which take place over time, and which require various stages. From experience, CSIP identifies four main stages. The first is the improvement promotion stage, which is aimed at identifying the common difficulties and challenges of teachers and agreeing on a collaborative approach to these difficulties and challenges around specific "practices to be improved". The second is the introduction stage, in which a few teachers implement some initial changes in their classroom practice; these changes are jointly constructed and agreed upon and are also jointly assessed in terms of their impact on student learning. The third is the generalization stage, in which these teachers extend the changes and improvements in their classroom practice, while supporting other teachers to extend the improvements to other class groups, to different parts of the curriculum and across different educational levels. In the fourth stage, that of consolidation, the aim is to sustain and systematize the improvements across the whole school, and to create a model of peer training and of permanent and autonomous improvement by the teaching staff and the school around the agreed "practices to be improved".

Although each stage has specific peculiarities, the experience of CSIP suggests there is an advantage to organizing the development of each of one into five main phases, of which the three central ones are usually repeated cyclically. The first phase refers to the analysis and negotiation between the participants of the "practices to be improved" and the process of working together for improvement. The second phase focuses on the collection and joint analysis of present teaching

practices carried out by teachers, connecting them with theoretical elements and practical experiences regarding the practices to be improved. The third phase focuses on the collaborative and detailed design of the improvements to be incorporated. The fourth phase involves monitoring, assistance and collaboration in the process of putting into practice the improvements. The fifth phase is oriented to the collaborative evaluation of the improvement process and of the changes in practices and their impact on student learning, as well as joint decision-making regarding continuity.

In CSIP, each of the phases is defined as a coordinated sequence of tasks carried out by the various participants. These tasks combine individual periods and action, and periods of dialogue and joint action. At the heart of these tasks is a certain cycle of reflection and collaborative inquiry on the part of the teachers into their own practices, which involves the gathering of information and description of the practice, its interpretation and reflective analysis, and the elaboration of viable proposals for change and improvement.

Finally, and in accordance with its sociocultural foundation, CSIP highlights the importance of considering, as a fourth level of the analysis and design of these processes, the use and promotion of certain discursive resources or modes of using language among participants. These resources and ways of using language are essential for tasks to be properly developed in collaborative terms. At the same time, these resources allow the progressive development of "teacher collaborative discourse" (Lefstein et al., 2020), which can promote the learning and professional development of participants.

Participatory and Inclusive Research with the Goal of Improvement

The origin and context of the participatory and inclusive research that we propose here has been built up gradually. Several research projects funded by the Spanish National Research Plan,[2] as well as the work developed in the National Research Network CIES, from 2008 to the present, form an essential reference when explaining the type of understanding and assuming research by the CIES-UVigo group. In these projects the need to promote an alternative view on the approach to educational inclusion and the way to investigate it became evident. At a time when research was mostly involved in so-called studies on inclusion, we seriously wondered and questioned whether inclusion had simply become an object of study

[2] Parrilla, A. and Susinos, T. (Dirs.) (2005). The construction of the process of social exclusion in young women: origin, forms, consequences and training implications. Research Report (Project R & D funded by the Women's Institute). http://www.mtas.es/mujer/mujeres/estud_inves/666.pdf; Parrilla, A and Susinos, T. (Dirs.) The construction of the process of exclusion among young people: a guide for the detection and evaluation of exclusive processes (Cantabria y Sevilla) (Project R&D 2004–2007 by the Ministry of Education and Science).

(exploring its characteristics; its participants, its scope and its limitations) and, if not, whether we should move towards a more dynamic, process-based and participatory way of approaching it, taking it from being considered an object of study to subject to be studied.

The most common research carried out at the time was not enough to reverse the existing exclusionary educational trends and, above all, was not enough to explore and search for new modes of thought and action that could contribute to inclusion and the improvement of educational processes using research. The awareness of this situation provoked a process of self-reflection and questioning in the CIES-UVigo research team and instigated the search for new methods of research and action which would be more effective at reducing inequality and exclusion in schools and society.

At that time, we published a paper in which we wondered if research on inclusion was genuinely inclusive (Parrilla, 2009), and we also drew from the CIES Network some of the lines of investigation that would serve as to guide us on the path we proposed (Parrilla, 2013). This change led us to move towards an increasingly participatory research model, which broadened its focus of analysis moving towards a socio-educational and community approach. All this involved a reconceptualisation of inclusion and the way to approach it, so that we focussed on it in a more determined way, acting with the environment, rather than with individuals, and in synergy with diverse local participants. This reconceptualization is fully aligned with the systemic, in-built and ethical view of GIE. These approaches originated with four key areas that we reflected on regarding the research we were developing, and which can be considered the foundations of the approach we adopted.

From the beginning we were faced with the need to take a strong stand on exclusion. Although time has led to a greater awareness of educational exclusion and its negative effects on individuals, communities and educational systems, often in the studies and interactions that we developed, barriers emerged, sometimes clear and sometimes implicit, that tried to limit and reduce possibilities of inclusion and even the groups who might be susceptible to it. In this way, exclusion actually became naturalised through studies on inclusion. This therefore led to the need to adopt a more critical attitude towards research, assuming that the fight against exclusion must be the most important principle of any inclusive research project. In this sense we assume that inclusion is neither negotiable nor admissible, that everyone has the right to inclusion and that absolutely nothing legitimises exclusion. Research, as Barton pointed out in 2011, has a duty to expose exclusion, and must also commit itself to identifying the structural and cultural elements that maintain and perpetuate exclusion (Slee, 2010).

Secondly, we were concerned about the representation and participation of the different people involved in the processes of educational inclusion and exclusion and pondered how to incorporate this into our research. We were clear about the inadequacy of the dominant model that left the design and development of research in the hands of professionals, ignoring the voices, needs and priorities of groups in situations of heightened vulnerability and others who, while in a better situation, were also not consulted. We then asked ourselves how we could transform research

into a legitimate platform for listening to and amplifying the voices of those excluded by existing cultures and practices in schools, from the marginalized or surplus populations written about by Bauman (2016). This led us to start a process of incorporating the voices of those involved in the studies we were developing and the research tools that helped us to see and call out everyday examples of exclusion (those that end up being seen as unimportant or insubstantial) and to understand them from the experience of their protagonists. Continuing in this direction, we carried out intensive work that involved the incorporation of the conceptual lens from studies on disability (Barton & Oliver, 1997; Goodley, 2014, 2016) in our research, and the use of biographical and narrative methodology (Bolívar et al., 2001) to position ourselves and to understand personally the situation of women and young people in situations of vulnerability or risk of exclusion (Susinos & Parrilla, 2008). Other examples of work in which the voices of the protagonists of the processes of exclusion were featured are those developed in the project "Schools moving towards educational inclusion: working with the local community, student voices and educational support to promote change" (Parrilla et al., 2012) or, more recently, the launch of a Human Library to expose, share and speak about the barriers faced by young people with visual impairment (Sierra et al., 2019).

Thirdly, other questions and interests that were becoming a key priority were those connected with our awareness of and concern about the difficulty of research having an impact that could promote change. This led us to revisit and link approaches to research and processes of change and improvement. There is no doubt that resistance to change is greater when it is designed and imposed externally, distant from the context in which it is to be carried out. Conversely, processes of innovation and educational change are more solid and stable when they are constructed in a network, from the ground up, and connected to the context in which they will be used. One way of organising research, which may not be entirely original but is extremely effective, is via networks of collaboration between professionals, between services, entities and/or diverse agents. This involves assuming a relevant conceptual shift in the way we understand and conceive of the contribution of research to change. All this led us to align ourselves with a more local and contextual research approach, which accommodates diverse educational and social agents within itself, and at the same time involves the participants in transformation and change towards improvement (Hargreaves et al., 2010; Mujis et al., 2010; Villasante, 2010). For example, the commitment to the search for new formats and models that respond to the needs of the unresolved processes of inclusion and exclusion, as well as the inter-professional relationships that exist between agents and participants has been addressed in the project "Innovation networks for educational and social inclusion ". In this project, which took place in the city of Pontevedra, a network of six projects of collaborative inquiry were combined by different members of the social and educational arena. They addressed and developed innovative projects, with each team designing them with an inclusive objective. For further details see the works of Fernández and Parrilla (2021), Raposo-Rivas et al. (2021) or the inter-school network of educational centres of A Estrada, analysed in the work of Parrilla et al. (2018).

Fourthly, we were concerned about how research could both empower inclusion and at the same time be an instrument of inclusion itself. This approach to a participatory research perspective that is inclusive, responsible and transformative has been the axis that has finally structured the network of concerns common to the group. We have begun a line of reflection and training that originates from this way of understanding inclusive research, based on the pioneering work of Walmsley (2004), Allan and Slee (2008), Cochran-Smith and Lytle (2009) and later Nind (2014). This issue has been present in the most recent research projects of the group, in which we have focussed on the different levels of possible participation in research; on epistemological issues and on participatory construction of knowledge (Parrilla et al., 2017); or on the ways in which participatory and inclusive research necessitates that we test, study and map methodological strategies that are adapted to the nature of the situation and the participants who will carry them out (Sierra & Parrilla, 2019). In this line of research we have identified the following as basic components of inclusive research: the commitment to a research agenda that is at the service of participants; the constitution of heterogeneous, horizontal and transitory research work teams; the collective and transdisciplinary construction of knowledge; the commitment to the improvement and transformation of everyday practices in school and the community; and research as a participatory, collaborative and deliberative process.

Some Lessons Learned: How to Move Forward to Promote More Inclusive Institutions and Practices

The brief presentation we have made of the history of our teams and the context for our research, both CSIP and participatory inclusive research, makes it possible to highlight some key differences between them in terms of their starting point and their development process. For example, the origin and construction of CSIP is linked to consultation for the improvement of educational practices in an inclusive direction and to the professional development of teachers, while participatory inclusive research is linked to the search for forms of research that are most consistent with inclusive principles and values. Likewise, CSIP has focused primarily on the dynamics of change for inclusion in teaching teams and in school institutions, while participatory research highlights the importance of a socio-educational and community approach, which requires the involvement of different agents, services, institutions and social groups involved in inclusion by coordinated, multidisciplinary and multisectoral work. However, the two proposals coincide decisively in promoting inclusion from inclusive action and an inclusive perspective that is participatory, collaborative, responsible and transformative. From a GIE perspective, we therefore see them as clearly convergent and complementary. This complementarity makes it possible to jointly analyse and establish some “lessons learned” both on the basic

principles on which to base the processes of change of educational practices and on some key development issues in the action of these processes.

Specifically, and in terms of the core principles on which to base the processes of transformation and improvement of practices, some of these "lessons" point out that:

- The processes of innovation, change and improvement of educational practices oriented to inclusion must be inclusive in themselves; this implies considering and carrying out processes of teaching innovation, educational research, and the promotion of educational and social inclusion in an interconnected and dialectical way.
- Moving towards inclusion means reviewing the processes of building knowledge and the forms of participation when researching on and supporting the processes of improvement and educational change. Collaborative support must be at the service of the joint construction of knowledge by the participants in the improvement processes themselves, in the same way that there must be a commitment by researchers to ensure equal participation and a relationship of equality between all participants. Assuming the autonomy and capacity of the participants means respecting different ways of understanding and different holders of knowledge.
- It is essential that the processes of change and research towards inclusion incorporate and are linked to the heterogeneity of educational contexts (circumstances, cultures, and values) and with it, of the agents involved. There can be no inclusion without the de facto incorporation of the culture of the groups, institutions and societies in which inclusion is intended to be developed.
- The processes of change and progress towards inclusion are largely at stake in the way in which the tensions and dilemmas that arise in such processes are addressed in a contextual way: conflicts and dilemmas between collaboration and direction; between processes of construction of the practices to be improved and processes of construction of the relationship and collaboration between the participants; between recognising the practices of the participants and questioning them; between short, medium and long-term change; between local change and systemic change…
- Changes in educational practices should be the object of attention and study as much as inclusive policies, and especially the coherence and consistency between them. Co-produced changes arising from participation should be considered and be able to inform decision-making at a policy level. More specifically, it is important to target changes in specific practices ("microchanges") while taking into account the need to promote "bottom-up" broader changes in inclusive policies.

As for how to implement these processes, here are some lessons learned about certain basic moments in the journey these processes take are related to:

- The importance of the moments of the start of these processes (promotion, constitution, initial negotiation): this is the case, for example, with the constitution of the work teams, fitting them within the institution, the initial negotiation of

roles and responsibilities in the teams, or the negotiation, analysis and initial construction of the practices to be improved.
- The need for the analysis of existing conceptions, policies and practices, as well as barriers and levers for change, to be built with participants and by participants; the support of external researchers or consultants should serve to help build useful tools and criteria to identify areas for improvement, to collect and analyse practices, and to promote the agency and empowerment of the participants in these tasks.
- The importance of jointly building the changes and improvements, and the collaborative processes themselves, in an inclusive manner. This implies that they do not have to be manifested in the same way by all the participants nor that they require the same participation from all of them. For this reason, these changes cannot be fixed or decided unilaterally by external bodies (school principals, coordination teams or administrative bodies).
- The need to systematically analyse, evaluate and communicate both ongoing processes and their results. The prominence of the participants in the communication of these processes and their results, as much in the professional field as in the academic and research fields, can contribute decisively to the advancement of improvement. We believe that the process of the mobilisation of knowledge requires a two-way relationship of reciprocity and equality between the participants involved. But in addition, we have learned that the mobilization of knowledge should not only refer to new knowledge generated in the processes of improvement and research, but also with the mobilisation, recovery, highlighting and recognition of the frequently latent knowledge that professionals and citizens possess.

Some Open Questions

The joint analysis we have just carried out indicates some issues which we undoubtedly need to reflect on and address if we are to continue advancing the processes of changes in educational practices and institutions towards inclusion:

- The willingness and capacity of all participants to incorporate voices and practices that are as diverse as possible, although this implies a constant effort to maintain the principles of inclusion.
- Promoting processes of innovation based on voluntary participation and anchored in the participants' perceived needs and challenges; avoiding processes of innovation in which inclusive transformations of practices or institutions are not performed for their own inclusive value, but to obtain some kind of individual benefit.
- The difficulty of achieving broad and sustainable institutional changes and the need for support for change and improvement processes to be carried out over time, covering (in terms of CSIP) not only the stages of promotion and

introduction of improvements, but also, and specifically, those of generalization and consolidation.
- The recognition by the inclusive research teams that the protagonists of improvements in educational practices are full members of the team and that this is a necessary condition for recognizing a piece of research as inclusive participatory research.
- The persistence, in both personal and institutional terms, of ideas and practices that, although appear inclusive on the surface, they remain anchored to an "individual model" (Booth & Ainscow, 2002) of educational difficulties and disabilities.
- There are tensions and divergences between activity in the academic, professional and social fields, and there is a need to be aware of these differences and to create bridges and links between them that increase the chances of success of the processes of change and improvement of inclusive practices.

Before concluding, we would like to emphasize that the linking of the two strategies that we have proposed in this chapter reflects the more general question of how to generate exchanges and dialogue between structures and approaches that have demonstrated their inclusive capacity. This is fully in line with the need to promote inclusion from working in a coherent and interconnected fashion at different levels, in different areas and with different agents and dynamics, as proposed by GIE. As has been documented in numerous previous works, affiliations between research groups, work teams and institutions that address common issues from complementary perspectives, as is our case, are not only advisable but necessary to avoid fragmentation, unilateral visions and a recognised gap between research and educational practice. In this sense, we strongly advocate the possibility of contrast and convergence between groups to gather analytical tools and experiences that strengthen the solidity and permeability of the processes developed not only in the professional and practical field but also in the fields of academic research and politics. We believe that the search for this type of alternative must certainly be a medium and long-term proposal for a model to improve the development of inclusion. A model that, far from confronting approaches like the ones we have proposed, is able to explore their convergence and complementarity in depth, combining inquiry and participatory improvement. It is through this joint proposal that we believe it is necessary to explore and move forward on the inclusive path to which we are committed.

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Chapter 7
Radical Teachers Striving for a More Socially Just Education System: An 'Homage to Catalonia'

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Abstract In this chapter we pay an 'homage to Catalonia' by exploring the lives and struggles of three former schoolteachers in England who have a close affiliation with anarchist ideals in their practice and views of education. Drawing on scholarship around anarchist thinking and education, social justice, and utopian frameworks, we explore how these radical teachers envision and work towards a more inclusive and socially just education system (and society), including the motivations, costs and rewards that are associated with this kind of work. In this chapter, we then outline these teachers' efforts in critiquing the mainstream education sector while still working from within it, their subsequent trajectories out of the sector, and their different attempts at building a new, more inclusive and socially just education system through utopian thinking and practice.

Keywords Radical teachers · Social justice · Teacher activism · Inclusion · Teacher identity · Spain · England

Introduction

> Philosophically, Communism and Anarchism are poles apart. Practically – i.e. in the form of society aimed at – the difference is mainly one of emphasis, but it is quite irreconcilable. The Communist's emphasis is always on centralism and efficiency, the Anarchist's on liberty and equality. George Orwell, *Homage to Catalonia, 1938*/2016

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In this chapter our lessons from Spain are indirect. We draw on life history interviews originally conducted in England with eight teachers who self-identified and/or were identified by like-minded colleagues as 'radical'. In these interviews, teachers outlined the focus of their work (for example, eradicating exclusion from school as a behaviour management practice, organising with other colleagues to advocate radical practice in education, and supporting teachers from minority ethnic backgrounds), their motivations for their activities and how these align with other aspects of their lives, and the costs and rewards that are associated with being involved with this work as part of their professional lives. However, cognisant of the strong anarchist tradition in Spain, especially in Catalonia (Dolgoff, 1974; Ackelsberg & Breitbart, 2017), in this chapter we draw specifically on three teachers in the study who identified with an anarchist politics or demonstrated anarchist sentiments to explore the links between anarchist traditions, inclusion and social justice in education.

Anarchism as a political philosophy is difficult to define. It has suffered from being associated with terrorism, chaos, disorganisation and unruly behaviour. There are also numerous forms of anarchism, for example, e.g. anarcho-communism, anarcho-syndicalism, anarcho-feminism and Christian-anarchism (Levy & Adams, 2018; Kniss, 2019). And, there are no 'foundational' texts that shape anarchist thought. However, there are some important trends that set it apart from other political philosophies. These include the working together of liberal ideas of freedom with socialism's concern for equality (see Suissa, 2006). In drawing on the specific interviews, we note that as a form of socialism, anarchism has a strong focus on class (see for example, Ward, 1973, 1982) and, as a contemporary movement, it also engages with difference and support for those who experience oppression on the basis of race/ethnicity, gender, sexual identity, age, religion, perceived physical and intellectual abilities and their various intersections. However, what distinguishes anarchism from most other political and social movements is its commitment to democracy based on non-hierarchical arrangements in all areas of life – a form of practice and aspiration that we also found in how the three teachers in this chapter describe their views and work towards building a more socially just education system.

As this book has a focus on Spain, we thought it would be appropriate to acknowledge the anarchist tradition in Catalonia, one that was especially evident during the Spanish Civil War (Dolgoff, 1974) and in resistance to the Franco regime there. However, the attractiveness of anarchism to those in the region pre-dated the civil war. Indeed, as Judith Suissa (2006, pp. 78–82) indicates, one of the first attempts to create an education institution grounded in anarchist principles occurred in Barcelona. The Escuela Moderna (1904–1907), founded by Francisco Ferrer, was deemed to be radical at the time because it was coeducational and open to the rich and poor alike, and would even be radical today because of its refusal to allocate grades, conduct exams and to punish students, its lack of a timetable and students' freedom to attend classes or not. This freedom also extended to teachers. Teachers were deemed to be responsible for their own lessons without any form of external control. Radical ideas also extended to the curriculum which drew on the resources

of the local community, and addressed the 'injustices connected with patriotism, the horrors of war, and the iniquity of conquest' (Avrich, 1980, p. 23, quoted in Suissa, 2006, p. 80). The school was clearly committed to social justice and to critiquing both Catholicism and state-capitalism, and as such was deemed a threat by the ruling establishment. The school was closed down in 1906, and in 1909 Ferrer was arrested and executed for participating in protests against Spain's colonial war in Morocco. The principles that shaped the Escuela Moderna continued to influence anarchist schools across the world, for example, the Ferrer School in New York (1911–1953).

This chapter explores the critiques that these three anarchist teachers in England have of the mainstream sector and their visions of a more socially just and inclusive education system. Theoretically, the chapter draws on Fraser (2010) theorising of justice as we are of the view that it can provide a useful framework for engaging in an education related '…institutional imagination in the spirit of realistic utopianism' (Fraser, 2010, p. 44). Utopianism is central to anarchism as it seeks to imagine that which does not yet exist. And while recognising a tension between Fraser (2013) and neo-anarchist politics (as typified by the Occupy movement), we are of the view that her social justice framework, which revolves around the dimensions of economic, cultural and political justices, provides us with a template for analysing these teachers' commitment to an inclusive education system. We are also of the view that her definition of justice as 'parity of participation' sits comfortably with an anarchist politics, and with the commitment of the teachers in this study to non-hierarchical democratic educational practices as the necessary strategy towards social justice in education.

In exploring the views and practices of anarchist teachers in England, we are responding to and use the word 'inclusion' in its broadest (and systemic) sense. For us, systemic inclusive education refers to ensuring that all are able to participate in education fully – and that education does not represent an 'institutional barrier' to full participation in society – and that systemic injustices (for example, racism, classism, misogyny, etc.) are not only challenged within education, but also that education is used to challenge these barriers to inclusion and social justice in the wider society as well. However, as we will indicate in the conclusion, it is our view, as that of the teachers represented here, that education alone cannot address systemic injustices: it requires a much more fundamental transformation of society's economic, cultural, and political organisations.

Radical Schooling and Social Justice

Education has long been a site of radical critique (see for example, Dewey, 1916, 1938; Freire, 1972; Bowles & Gintis, 1976; Fielding & Moss, 2011; Reay, 2017). Contemporary schooling through its curricula, pedagogies, organisation and hidden curriculum has been seen to reproduce class inequalities, to devalue difference and perpetuate discriminatory practices, and to silence marginalised voices (including

those of students). While there have been significant policy changes in many locations to address some of these injustices, it can be argued that many continue today because, what Tyack and Tobin (1994, p. 454), call the 'grammar of schooling' has remained largely intact. This 'grammar' they indicate refers to 'the regular structures and rules that organize the work of instruction… for example, standardized organizational practices in dividing time and space, classifying students and allocating them to classrooms, and splintering knowledge into "subjects".'

Radical educators are those who have sought to disrupt this existing grammar of schooling. This disruption has occurred through a variety of ways, however, central to most efforts has been the building of alternatives. For example, some radical educators have sought to ameliorate the damaging effects of mainstream schools through creating alternative forms of schooling. Notable examples, include the work of A. S. Neill and the creation and on-going work of Summerhill in England (Neill, 1970; Lucas, 2011) and the Reggio Emilia schools in Italy (see Moss, 2014). These alternatives have regularly worked with the term 'school' to show how they could be other than the form that has come to represent the mainstream school. They usually have a child-centred curriculum, ensure that young people have a voice in key decision making, and seek to mediate the power dynamics between teachers and young people. The hope is often that these models will act to demonstrate what is possible – to be evidence of 'real utopias' (Wright, 2010; Moss, 2014; see also Mills & McGregor, 2014).

For other radical educators the term 'school' is anathema – 'inclusive schooling' constitutes an oxymoron. The processes of schooling – its ranking, sorting, testing practice, its hidden and overt curriculum, and its adultcentric organisational structures are all seen to work against the inclusion of those marginalised by class, race/ethnicity, gender, sexuality, perceived physical and intellectual abilities, and indeed age. Hence, for such educators there is a need to abandon schools to focus on education – that is to create a 'de-schooled' society (Illich, 1970). For example, for the anarchist educator Goodman (1971), education would occur in small units operating out of shops and clubhouses in small groups, would be voluntary and would offer experiential learning [he also suggested that young people would be better off if they were simply given their share of the educational budget!]. This, Ward (1973, p. 85) argues, is not because of an anarchist contempt for learning, but out of 'a respect for the learner'. He goes on to say:

> The most devastating criticism we can make of the organised education system is that its effects are profoundly anti-educational. In Britain, at five years old, most children cannot wait to get into school. At fifteen, most cannot wait to get out.

Whilst writing this almost 50 years ago, it could be argued that the same holds true for many young people today who do not feel 'included' in their schools – except now they need to wait until they turn 17 or 18 in some cases. And this notion of a de-schooled version of education underpinned the visions of a socially just education system articulated by the three anarchist teachers in our study.

In addition, as indicated above, we are of the view that the work of Fraser (2010) provides a useful framework for understanding what constitutes a socially just

approach to education, including in de-schooled and anarchist scenarios. For Fraser, social justice:

> …requires social arrangements that permit all to participate as peers in social life. Overcoming injustice means dismantling institutionalised obstacles that prevent some people from participating on a par with others, as full partners in social interaction. (Fraser, 2010, p. 16)

For the educators discussed in this chapter 'institutional obstacles' include mainstream schools. And, as with Fraser, across the interviews three forms of injustice that contribute to these obstacles are raised: 'economic', 'cultural' and 'political' injustices. Economic injustice is characterised by Fraser as 'maldistribution'. Maldistribution occurs when resources, economic goods and other material benefits from a society are shared in such a way that 'parity of participation' is prevented due to poverty. This is in evidence when differences in family wealth impact upon young people's benefits of schooling and where some schools are much more resource-rich than others. Cultural injustice is characterised by misrecognition, which comes about through various forms of discrimination, such as racism, homophobia, misogyny and ageism, inhibiting people's access to equal status in social interactions. And political injustice is characterised by misrepresentation, which occurs when people are denied a voice in key decisions affecting them. These forms of injustice, Fraser (2010) indicates, intersect and are at times difficult to untangle. Whilst this is a very simplified explanation of Fraser's work, the framework provides a useful heuristic for exploring social justice in relation to the works and views of the three anarchist teachers explored in this chapter (see Keddie, 2012; Keddie & Mills, 2019; Mills et al., 2016 for fuller exploration of Fraser's work related to education).

The Teachers

In this chapter, we then foreground three teachers who identify with an anarchist politics and were involved in our project around teachers' work and social justice. Drawing on a life history approach (Germeten, 2013), each teacher was interviewed for approximately 45–60 min through a 'conversation with a purpose' strategy (Burgess, 1984): we covered more 'fundamental questions' about their life histories, paying special attention to educational experiences; views of education and social justice; and attempts for (re)making the system, their schools and/or classrooms more socially just. These interviews were audio-recorded, transcribed, and pseudonymised, following the appropriate ethical guidelines (BERA, 2018). Transcripts were individually coded through an inductive approach and then a short profile for each participant was created. Subsequently, these profiles were analysed across participants through thematic analysis looking for patterns and dissonances (Merriam, 2009). In what follows, we first provide a short profile on each of these teachers and then we examine what their perspectives might offer on how to create a more socially just and inclusive schooling system via anarchic inspirations.

Terrence worked as a Classics teacher for 6 years in state secondary schools in London after completing a MA in Classics and then an Initial Teacher Education course. At the time of the interview, he had just left the mainstream sector due to his frustration with power imbalances between students and staff and after being pressured to give more exclusions and detentions by the leadership at his school, a practice which he saw as 'classist and racist'. Since leaving the mainstream sector, he had been working different part-time jobs at local community groups and pubs and, although leaving the mainstream sector had cost him his financial stability, Terrence seemed happy with the freedom he now had to engage with alternative spaces of learning as part of his work in these local groups. Terrence identified with the punk scene in England and spoke about how he had been involved in creating with colleagues an 'anarcho-syndicate' in his school for discussing issues related to teachers' work conditions and about pedagogy. He was specially motivated by and interested in non-hierarchical perspectives, democratic spaces of learning and anti-racist education, which he attributed to his involvement with local and international punk movements, where he has found inspiration to change his initial views and practices around education as a 'traditional' Classics teacher. Through these and other networks of like-minded teachers, Terrence has been engaging with different readings and experiences of alternative pedagogies, curriculum and educational spaces. And it was through these connections established outside the mainstream sector that he was, at the time of our interview, moving back into formal teaching at a newly founded non-fee-paying democratic school in England. Terrence was hopeful that state schools like his new workplace could be meaningful community institutions, but only through a restructuring process that would cut across physical spaces, curriculum, pedagogy, relationships and professional development for teachers.

Dom is a young Science teacher from Greece who emigrated to England 7 years ago. He first worked as a teaching assistant and then as a qualified full-time teacher in mainstream state schools near London. At the time of the interview, he had recently returned to Greece and was working in a private international school. Dom had been involved with local community action groups and anarchist collectives in Greece for many years, and he credited these experiences as central to his decision of becoming a teacher to promote social change. His main interests and work were linked to alternative and critical practices in mainstream education, aiming to change it from within towards a more socially and environmentally-focused system. For Dom, this kind of educational system should be built through a bottom-up approach based on social mobilisation involving teachers, students, and their families and communities who, working together, would change this system from within.

Robert is a retired mathematics teacher who had worked for the most part of his professional career in Further Education (FE) Colleges and in Trade Union Education in Leicestershire and Bristol, England. He has been a lifelong member of local anarchist groups in England and was initially motivated to work in education by readings and conversations he had had in these groups around authoritarianism, freedom and children's rights. Throughout his professional trajectory, Robert moved away from more traditional mainstream schools to FE and Trade Union Education

as a result of his close engagement with adult education initiatives and activism in local trade unions. He taught during different moments of the British educational history, highlighting a relevant decrease in the freedom that teachers and students have within this system, identifying the hardening of curricular and assessment practices, and a rhetoric against local mobilisation as drivers of this new reality. Throughout his life as a teacher, Robert found support to go against this trend from his constant engagement with publications from different collectives, with networks of like-minded people and schools/initiatives. He has been, even after his retirement, an active contributor to publications and networks around freedom and democracy within state education, union education and radical history in Bristol.

Critiquing and Working Within the Mainstream

Anarchists have always been distrustful of trying to change systems from within. The hierarchical nature of these systems according to many anarchists means that change will always be thwarted. It is thus perhaps significant that each of these anarchist teachers was no longer working within the mainstream schooling sector in England. However, the difficulties of trying to change a system from within does not mean, of course, that anarchists do not attempt to make systems within which they are working more socially just. Hence, while the teachers here each provided a critique of the mainstream sector, they indicated some of the strategies that they had sought to employ in their schools and classrooms to make their schools and classrooms more inclusive.

Challenging the traditional formal curriculum and standard pedagogical practices were often central to their efforts to make schools more inclusive. For example, on several occasions Terrence spoke of the importance of thinking 'a bit more critically about *what* we teach and *how* we teach.' He drew on Freire to critique the current education system:

> …we have this model of education which is… yeah, it's like what Freire talks about, right? It's like a banking concept of education where you have a teacher and the teacher tells you facts. They teach young people facts. Young people learn those facts and they use those facts to then pass exams, which will then help them, in theory, to get jobs or further qualifications. But we have this disconnect between the things that we learn or the things that we teach and then the things that are useful for society.

He explained how he tried to disrupt the 'banking model' of the classics and Latin curriculum in his school, which he saw as 'patriarchal' and 'western-centric'. One way in which he tried to create a more inclusive curriculum was by extending the study of ancient history to go beyond the traditional topics of ancient Rome and Greece to look at ancient Southeast Asia (the cultural heritage of many of his students). In these studies, 'we also tried to compare and contrast these different civilisations, and look at things that we might think are good, things that we might think are bad, and use the ancient world as a lens through which to critique our own society.' In studying these topics, he also sought to give the young people freedom

in the choice of ancient civilisations or communities to study and he would then discuss their ideas with them:

> That was an attempt to try and give young people a bit of a say in what they were learning, how they were learning, give them some autonomy, and also to get them to… well, what this teaches them, and it gets them to work out their own research skills.

Dom too sought to make curriculum changes in his teaching of science. Here there was an attempt to encourage young people to take a critical approach to many of the science related problems facing society (and the planet). However, the structures of traditional schooling did not make this easy:

> I have been working on doing alternative projects that relate to science topics, science-related topics, but from a social and economical and ecological, let's say, approach. And facilitating students, let's say, activisation, choosing the actions as a part of this type of project which can be challenging because I have to negotiate the time to do this, and also some activities that are not part of the curriculum, they are not part of the resources that I've been given. So, that can be challenging.

These teachers also sought to employ pedagogical practices which facilitated student voice in the classroom. The attempts to be more inclusive of student choice aligned with their commitment to democratic classrooms. Terrence, for example, sought to create a more inclusive pedagogical practice by:

> … trying to make my classroom a much more explorative space, where it wasn't just the teacher informing people and giving people information, but it was the young people bringing their own information and bringing their own perspectives to education.

However, implementing what Terrence referred to as 'direct democracy', a key tenet of many forms of anarchism, was inevitably affected by an entrenched 'grammar' that impacted on not only teachers', but also students' understandings of how 'to do' school. He indicated that he did not think that '30 young people and an adult in the role of a teacher is really a useful or appropriate structure for that' given the amount of time dedicated to a lesson. He went on to say:

> I think it's very difficult to run things democratically – which is why I think we don't… there's such a resistance to democratic education in the UK because our classrooms and our schools just aren't structured in a way to make that a meaningful environment for that education to take place.

Robert too had sought to encourage freedom in his classes, but indicated that for many of the young people the structures within contemporary education system often made this difficult. For example:

> Yes, so where I first worked, children would choose projects that they wanted to work on and then we would try and weave the more academic parts into it… That was the ideal but sometimes what happened often, what happened in practice was the children wouldn't know where they were going and would just want us to tell them what to do.

Robert's frustration with mainstream education, as indicated above, led to him moving into Further Education and then into trade union education. For him, it appeared as if schools as they currently stand are unredeemable. This was particularly the case in relation to compulsory education: '…to me that's a key really, education

should be for people who want to be there, I mean otherwise it becomes a battle all the time.' Dom's difficulties in changing the system from within led him back to his homeland of Greece to work in an independent school which, while not alternative, did give him some freedoms he did not have in the English state system. At the time of our interviews with Terrence, he was about to start work in a non-fee-paying democratic school in England. He spoke of his excitement about going to work in this school where direct democracy would be possible with classes of 14 students and two teachers, and where there were no 'fixed lesson times' and where restorative justice underpinned conflict resolution practices rather than punishments and exclusions.

Building the New – Engaging in Utopian Thinking

Radical ideas which seem impossible now – utopian – will not necessarily always be so. As Anyon (2014) stated: 'the utopian thinking of yesteryear becomes the common sense of today' (p. 6). By way of example, she points to, amongst other things, the 'utopian schemes' of the late nineteenth and early twentieth centuries of an eight-hour working day and minimum wage in the US, and yet they were implemented in the 1930s. In education we might like to think of campaigns in some countries to remove corporal punishment, to create Education as a university discipline, to create the completion of a high school education as a basic universal human right, and that no student should be denied an education because of their class, gender, sexuality, race/ethnicity or perceived physical or intellectual ability as one-time utopian dreams that have now become common sense. Much has been done to improve the inclusivity of schools. However, there is still much to do as the data on schooling outcomes (social and political as well as academic) indicate. For example, in England, Black students continue to be excluded from school in disproportionate numbers (McCluskey et al., 2019), students from high poverty backgrounds still find themselves in lower streamed classes (Connolly et al., 2019), female students continue to experience sexual harassment from male students (and sometime teachers), queer teachers are still fearful of coming out at school (Heinz et al., 2017), and students with particular forms of perceived disability are still seen as not being suited to mainstream schools. The utopian dreams of today, like the ones of the teachers in this chapter, may well help push us further towards a more inclusive common sensical education system of tomorrow.

Therefore, we argue here that the views of these three anarchist teachers about what a socially just education system might look like help envision that direction. Terrence, for instance, provides a vison of an education system that is not too dissimilar to that of Paul Goodman or Francisco Ferrer:

> What I would personally like to see in an education system is, like, young people educated on the street that they live on – have a school on every street, or not necessarily a school building, but just a house or a community centre where young people go to learn, but which is also open to adults. You would have no qualifications, … you wouldn't have to pass

> exams for qualifications. There wouldn't be a set curriculum. The curriculum would be decided by the people who were attending the school or the education environment at the time. And learning wouldn't be defined by age. You would be able to learn at the speed or the age which you or the people around you just thought would be appropriate.

For Dom creating a socially just schooling system requires radical change that goes beyond reforming schools:

> I think that the schools, the kind of change that I have in mind would be a change from bottom to top and so, ideally, what would happen would be that institutions that already exist would be, in a way, taken over by people who want to use them differently. And so, the institutions would evolve from the people that work in the institutions. And I think that schools would operate in such a way through teachers that want to teach differently and parents that want their children to be taught differently. And I think it is a possibility.

In Robert's ideal world, children would be 'given the maximum amount of freedom to control their own lives… I think the key is children choosing to do what they do.' He goes on to explain how the curriculum would be meaningful in that children would learn 'by doing and doing real things.' This was also evident in Dom's imagining of a different school system, where his engagement in 'protest politics' shaped his views:

> And I think that this experience has inspired me to think about an education that will also, in a way, cultivate the idea of students learning by organising actions about the issues that they're interested in. And yes, as you know, science education is full of these type of issues like climate change and so on.

Within these systems imagined by these teachers, the role of the teacher would also necessarily change. For Terrence, the dominant construction of the concept 'teacher' is problematic:

> I just think that the concept of what we have of 'a teacher' at the moment is too enshrined in, like, really negative… for people like Freire, we're talking about, like… it's someone who tells you facts and you learn them. I don't like that model of education. I think that the concept of a teacher has too much baggage to be able to move away from that.

He goes on to explain that in his view of education occurring out of community centres, there would be people who know about subjects or have specific skills (academic and professional and manual trades) who would help the young people tackle real world problems.

> So, I mean, in my Utopia – when we get there – there wouldn't be teachers, like, and I wouldn't see myself as a teacher. I would see myself as a member of a community … and go to this fun educational space because I liked going there, and I liked to meet up with young people and talk about what they were doing, and I also liked learning, myself, and doing things to help educate myself. Because I think teachers are often seen as people who have this knowledge, rather than people who are still learning. And I think it's really, really important for teachers at the moment to continue learning, and to not assume that they know (everything about) teaching and (have) complete knowledge, and that they don't have to do anymore research.

Dom also saw the need for teachers to change away from just being concerned with their students (albeit important) to also supporting the local community. As he says:

> And they would need to be also committed in a way to improve the community where the school would be based.

The importance of community and collective action is emphasised across anarchist literature. It was also clearly evident in the interviews with the three teachers. In Robert's case, it entailed his work with trade unions and his work with the Libertarian Education Collective and its coalition with the Radical Education Forum, 'State of Education' – which he described as an 'implicitly anarchist' organisation. In Terrence's case, it could be seen in his view of community centres as being educational hubs, grounded in a lack of faith in the political parties and systems. In Dom's case, he was involved in 'neighbourhood assemblies' that had been creating, for example, alternative libraries. He explained that these assemblies were a way to:

> … do things to challenge inequality in a practical way without waiting for political parties to solve problems or even unions that are more hierarchical. So, yes, for example, when we had people in the neighbourhood that could not pay their bills, we would gather and we would put posters around the neighbourhood and go to the electricity company and demand that they (listen). And that was something that worked.

Thus, the creation of a new education system would involve something like the neighbourhood assemblies, but:

> … could not be a political party and it could not be a union, an official union. It would need to be a new type of organisational committee… This would need to involve teachers, parents, and other community members, and of course, students. And it would need to be a part of a wider socio structure. So, it could not exist only by addressing the issues relating to education. And it would be normal to see this growing in time of crisis.

This view that there was a need for more widespread change than just the education system was shared by Terrence who saw the education system as being connected into a broader set of politics. As he says:

> I think that you couldn't have a socially just education system without fundamentally uprooting the entire system that we have in most countries… I think you'd need some sort of mass revolution to get any sort of socially just education system.

The need to take into account a broader set of politics than those surrounding education aligns with claims by Jean Anyon (2014) that so called failing low achievement schools in the US are not the product of poor educational policy but of poor macroeconomic policy. The anarchists in this chapter would argue that it is, of course, more than poor economic policy, but also an inevitable outcome of a society and political system that has not worked out, or supported, ways of liberty and equality coming together.

Conclusions

The three teachers foregrounded in this chapter come from a larger project on radical teachers in England, and they each have strong views on social justice and education. For them, in Nancy Fraser's terms, the mainstream schooling system is an 'institutional obstacle' to parity of participation, as it currently operates closely with capitalism it works to reproduce class inequalities (economic injustice), also reinforcing socially conservative views about gender, sexuality, race/ethnicity and ability (cultural injustice), and denying young people (and often teachers) a voice in the curriculum, classroom and school organisation (political injustice). However, this is not to say that gains have not been made. In many countries, attempts have occurred to support poorer students remain in school (Silva-Laya et al., 2020), policies and initiatives have been put in place, for example, to encourage girls to take up science (Kang et al., 2019) and to make schools more wheelchair accessible, and student councils have often replaced prefect systems.

And yet, school are still not inclusive. This is perhaps because schools require radical transformation, that their 'grammar' needs to be radically altered. In this scenario, when asked what it means to be radical, Terrence provided a view that gives a sense of how a more inclusive education system might be brought about. For him radicalism is:

> … something that fundamentally challenges the current or dominant ideology of, in this case, education, but challenges it in a way which is truly democratic. So it tries to listen to not only young people, but also adults, parents, other people. It tries to incorporate ideas not just from white middle-class theory, but also looks at Queer theory, Indigenous teachers, Black teachers. And it tries to actually, yeah, move away from this very, like, white, Western-centric idea of education.

For him then, as with the others in this chapter, it is time for schools and teachers to be replaced with different educational concepts, from the Global Inclusive Education perspective, which would radically shift our understanding of what it means to both educate and to be educated. It would also require us to see schools (or whatever replaces them) to be entwined with the broader economic, political and social systems. An inclusive education system would only be possible within an inclusive society.

The teachers in this chapter also provide some thinking about what an inclusive socially just education system might look like – with education being seen as an important site for the struggle of a more inclusive society. As Ackelsberg and Breitbart (2017) have noted: 'Anarchists have made the critique of overly structured, indoctrinating, educational practices a centerpiece of the struggle for social justice' (p. 268). While utopian thinking like that engaged with by the teachers here is often dismissed for being unrealistic, coming into contact with utopian ideas and radical thinking can bring about change. Utopian literature, for example, played a role in shaping Terrence's thinking about what was possible. He stated, for instance that reading Marge Piercy's *Woman on the Edge of Time:*

> really transformed how I thought about what education could be. I think, before that, I'd never really considered any alternative… that book really changed, I guess, the horizons which I perceived, in terms of education.

He went on to say how this led him to books by bell hooks, Paulo Freire and Ivan Illich: 'those kinds of books which are critiquing our mainstream education.' As with Francisco Ferrer's Escuela Moderna (1904–1907) and the work of those who have followed in the field of education, disruption can lead to the creation of new and exciting possibilities. However, disruption, does not come without costs (Ferrer, of course, paid the ultimate price). It can be hard work taking down those 'institutional obstacles' that affect liberty and equality, but as the anarchist inspired radicals in Paris argued, it is time to '*Soyez realiste, demandez l'impossible*' – be realistic, demand the impossible. A socially just inclusive society and education systems require it.

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Part IV
Inclusion, Families and Community Section

Chapter 8
Inclusive Education and Families: Paradoxes, Contradictions, and Barriers

Jordi Collet, Sara Joiko, and Cecilia Simón

Abstract Informed by the educational realities of Spain and the Chile, this chapter aims to show some ambiguities and contradictions around the role of one of the key actors in inclusive education: families. Furthermore, in both countries, the participation of families has been placed in the centre of current educational policies in order to promote a school system based on equity and social justice. Specifically, we analyse how different types of families, primarily 'white middle-class families', facilitate or hinder inclusive practices, cultures and policies related to three dimensions: school choice and school segregation; relationship with "other" families, especially those with a migrant background; and, last but not least, the paradoxical role of families with regard to special education schools. In this analysis, concepts such as exclusion, meritocracy, diversity – which are all very well known in inclusive education – also become part of the narratives of families to address these three dimensions. The chapter concludes with five issues related to families that can be both a risk or an opportunity for inclusive education.

Keywords Inclusion · Families · Chile · Spain · Exclusion · Barriers

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Introduction

Especially since the Salamanca Statement (1994), classrooms and schools' dimensions have focused their attention and efforts on building more inclusive schools. But as we stated in chapter one, the commitment to a Global Inclusive Education Perspective allows us to introduce the dimensions of families and community as radically essential in order to move towards that goal: without (all) the families and the community, it is not possible to take steps towards the social justice that is an integral part of the inclusive school. Precisely this is the purpose of this chapter: taking advantage of research from Chile and Spain,[1] we analyse and point out some of the current contradictions and barriers faced by schools that wish to be increasingly more inclusive in the essential dimension of families and in relation to three areas: school choice and segregation; the school-family relationship, especially with those disadvantaged and "other" families with migrant background; and the paradoxical role of families with regard to special education schools. In the conclusions, some opportunities to move forward in this area are proposed.

Families in the Spanish Context: Contradictions and Transformations for Inclusive Education

Dimension 1: School Choice and School Segregation

In Spain, since the recovery of democracy in the late 1970s, there have been at least four dimensions of school segregation, and these are clearly a barrier to progress towards a more inclusive school. First, there is a dual network of schools – state schools and subsidised private schools – that, due to their ideological and religious orientation, to their cost (in the subsidised private schools, families pay for approximately a third of the cost of the student), and their location, among other factors, continue to have different student profiles. This is because, as Bonal and Zancajo (2019) explain, "economic and cultural barriers of access to private education remain obstacles for low-income and disadvantaged students" (p. 204). Following the traditional patterns of school choice, the middle classes are overrepresented in the subsidised private schools and the working classes, those with a migrant background and with children with special educational needs (SEN), are overrepresented in the state schools. Starting from this structural reality of the dual network of

[1] The comparison between Chile and Spain is justified by the diversity of their education systems. Although Chile is currently undergoing a process of social, cultural and economic transformation, for the last few decades it has been an advanced laboratory of neoliberal policies in relation to school choice, voucher policy, the treatment of families as "clients of the school", etc. Spain is still a country with a social democratic conception of education with universal access, spaces of school democracy with families and so forth.

schools, we find a second dimension of the migrant population. Thus, subsidised private schools have taken in much fewer students of foreign origin than state schools. Further, in some cases, high levels of segregation of the school network through the cultural-ethnic dimension have been created, reaching the extreme of dozens of "ghetto schools" – schools where only, or almost only, students with parents from of foreign origin are enrolled. With regard to OECD countries, Spain is the third country with most "ghettoised" schools in relation to the dimension of parent origins,[2] one of the race-specific patterns of privilege and exclusion that go largely unremarked in mainstream debates (Parker & Gillborn, 2020). Third, there is segregation by social class that overlaps and is related to the dual network and segregation by race. This is a more invisible but very widespread segregation (Alegre, 2010). The levels of school segregation by social class are very high because they are linked to residential segregation; to the complex mechanisms of school choice that the middle class dominates and uses strategically against the passive use of the working classes; and to the quasi-market context in which schools are chosen in Spain. Finally, the number of students with SEN enrolled in non-ordinary schools, that is, in special education schools, has grown in the last 10 years – a dynamic contrary to the laws in favour of inclusion promulgated since 2006 (Alcaraz & Arnaiz-Sánchez, 2019), to General comment No. 4 of the Committee on the Rights of Persons with Disabilities (2016) and to Article 24 of the Convention on the Rights of Persons with Disabilities.

The result of the four dimensions and their interactions is that in Spain "education policies have never been sufficiently developed to reduce disparities in the social composition of schools between sectors" (Bonal & Zancajo, 2019, p. 218). This casts doubt on meritocratic approaches to an educational system that, because it is segregated, cannot guarantee equity (Rendueles, 2020). Undoubtedly, the high levels of school segregation in relation to the origin and social class of families structured around the dual network, as well as the reality of students with SEN, represent a huge barrier to an inclusive system that facilitates the presence, participation and progress of all students and brings together different families in the same school context (Pujolàs, 2006). This is because school segregation, linked to the dual school network, the mechanisms of school choice, the concentration of students with SEN outside the ordinary network, among other factors, means both worse experiences and results for the most disadvantaged students (Bonal & Béllei, 2019) and the impossibility of diverse families being in the same school, living and learning together, with the loss of social capital and resources for the school and the community that this entails.

[2] https://www.savethechildren.es/sites/default/files/2021-04/AAFF_ESP_EsadeEcPol_Insight%2329_SavetheChildren_DiversidadLibertad_final.pdf

Dimension 2: The Relationship with "Other" Families

If at the education system level school segregation structurally hinders progress towards a system and schools that are inclusive, the difficulties of schools to relate in a positive and inclusive way to *all* the families is another very important barrier. The relationships between teachers and families in all their dimensions (communication, decision-making, support and so forth) are a social construction that tends to follow, according to international research, a maxim: families are a problem for the school (Joiko, 2021; Beneyto et al., 2019; Rujas, 2016; Collet et al., 2014; Kherroubi, 2008; Crozier & Davies, 2007; Vincent, 2000; Ball, 1998). From this perspective, all families are a problem for the school, but those that do not follow the "expected normality" – middle class, native, without children that have SEN – are even more so, creating once again new dimensions of inequality. First, and very clearly, the dimension of social class. Much of the research mentioned shows how schools conceive especially families that are not middle class as a problem, and their expectations, communication, daily relationships, support and so on towards them is worse. For example, research in Spain on the transition towards a post-compulsory education shows a clear social class bias in guidance since secondary compulsory education (Rujas, 2016; Tarabini, 2018). To certain groups, especially from the working class and those with a migrant background, the message that ends up being transmitted, both explicitly and implicitly, is that "school is not for you". In most cases, the bias of social class and origin act together, generating a negative prejudice from the school towards working class families and those with a migrant background and the intersection between those and other axes of inequality. Finally, the reception and integration of families with SEN children in Spanish schools appears to follow the same pattern of non-correspondence with the "expected normality". Systematically,[3] there appear cases of families for whom the ordinary school has not been inclusive; for example, where the learning and participation of their children has not been taken care of, where there has not been support or high expectations or a good reception and communication and, as we have seen, they "take refuge" in special education. Thus, to sum up, we can say that if the deep grammar (Tyack & Tobin, 1994) of the current school does not conceive all families as an inextricable part of it and include them, and if the teachers and parents do not work together for a more inclusive school, it will never be able to become truly inclusive and respond to this right of all students without exclusions.

[3] https://elpais.com/educacion/2020-11-25/la-angustia-de-las-familias-por-los-cambios-en-la-educacion-especial.html

Families and Special Education Schools

First of all, it should be noted that in the Spanish regulations in general, there is no shared, consensual and agreed upon definition regarding what inclusive education is (Petreñas et al., 2020). We still find conceptions that link it only to certain students such as those considered to have special educational needs and not to all students without exclusion. However, we can see progress around the concern for other students in situations of special vulnerability, such as those from immigrant families or with socioeconomic difficulties (Save the Children, 2018). On the other hand, we need to recognise that the advances in the right to an inclusive education are not the same throughout Spain. Ideologically, the general trend is to support inclusive education. However, the territorial structure of Spain has caused each Autonomous Community to develop its own educational policies, so that there are differences between them in terms of their implementation (conception, coherence, intensity, availability support and so forth).

With regards to the students considered to have SEN in Spain, there is a structure that the European Agency for Special Needs and Inclusive Education (2003) has called "multi-track"; that is, a system in which students can go to school in mainstream schools (with almost full integration in all school activities and following the school core curriculum); in 'specific classrooms' with different denominations (for students in need of ongoing educational support in some periods of their timetable combined with mainstream classes); and in special schools (for special needs education). As a result, "special education" continues to be a schooling option for certain students, which contrasts with the meaning of an inclusive education indicated by the Committee on the Rights of Persons with Disabilities when considering that in Spain.

"the information available reveals violations of the right to an inclusive and quality education. These violations are primarily related to certain features of the education system that have been maintained despite reforms and that continue to exclude persons with disabilities – particularly those with intellectual or psychosocial disabilities or multiple disabilities – from mainstream education on the basis of assessments conducted according to the medical model of disability". (UN CRPD, 2018, p. 6)

Families, while recognising the benefits of inclusive education for the students and schools, express their concern about different related aspects, not only about learning but also their children's participation in the school. Families recognise their emotional exhaustion, the constant struggle, both before entering school, during school and their future after school. They are concerned about, among other things, the attitudes and training of the teachers, the fact that their children do not receive attention and support to maximise their learning, and the demotivation that their children may experience. The personal and social wellbeing of their children and the avoidance of situations of mistreatment among peers are of special concern, which increase in secondary education (Verdugo & Rodríguez, 2012). In addition, it is also necessary to overcome another barrier to inclusion, namely the use of a

model of psychopedagogical evaluation anchored in a traditional model (Amor et al., 2018; UN CRPD, 2018) as the teachers themselves recognise (Simón et al., 2021).

All this requires, as UNESCO (2020b) points out, important changes. Thus, for example, *Plena Inclusión*[4] (2017), in its position regarding inclusive education,[5] calls for a strategic transformation plan that includes organisations representing people with disabilities, as well as the experience that special education centres have in providing support to students with special education needs – a plan that should define what this process of transformation will be like both for the centres of special education and for ordinary schools. In addition, families want to be part of this process, not only to be informed but also to take an active part in decision-making. All this is in line with the strategies developed with families in education systems that have already been implemented in this transformation process (Echeita et al., 2021). As we can see, many challenges are still pending in order to move towards a real, everyday and effective inclusion with all families in Spain.

Families in the Chilean Context: Contradictions and Transformations for Inclusive Education

Dimension 1: School Choice and School Segregation

School choice has heavily shaped the family-school relationship in Chile. During the 80s, as part of the government's neoliberal agenda, a series of policies were established that upheld the belief that the education system would be promoted by means of both competition between schools for resources and choice of provisions for parents to decide the most appropriate setting for their child. However, as evidence suggests, the neoliberal approach only contributed to increasing school segregation (Orellana et al., 2018; Seppänen et al., 2015). Many scholars have analysed this phenomenon from various perspectives, including differences among social classes (Carrasco et al., 2015; Córdoba, 2014; Leyton & Rojas, 2017), from the perspective of migrants (Beniscelli, 2018; Córdoba et al., 2020; Joiko, 2019, 2021), indigenous people (Oyarzún et al., 2021a) and families with children with disabilities (Oyarzún et al., 2021b). However, from all these different groups of parents, segregation regarding this choice manifests itself differently.

Processes of segregation and motivations behind certain school choices happen differently for each social group. For example, studies have shown that upper and

[4] Plena Inclusión (Full Inclusion) is an associative movement that fights for the rights of people with intellectual or developmental difficulties and their families in Spain. https://www.plenainclusion.org/

[5] https://www.plenainclusion.org/publicaciones/buscador/posicionamiento-de-plena-inclusion-por-una-educacion-inclusiva-que-no-deje-a-nadie-atras/

middle-class families use choice to protect their privilege and belonging, choosing to enrol their children in private schools and therefore generating segregation of class by means of choosing not to mix their children (Gubbins, 2014; Stillerman, 2016). For others, the strategy of self-segregation aims to protect their children from racial bullying (Joiko, 2019; Moyano et al., 2020). For working-class families, however, this segregation is not so much their active option but rather because of the lack of economic capital and they feel frustrated as even though they value private education and would like their children to attend a private school, they cannot afford it (Gubbins, 2013; Hernández & Raczynski, 2015). Consequently, there is enough evidence to question the meritocracy narrative of education as school choice has become an important part of the process of formation and reproduction of class in Chile (Orellana et al., 2018) and it also shows similar dynamics to what happens in Spain, as mentioned above.

So far, we have seen that these different manifestations of segregation and their connection with the process of school choice are deeply implicated in the case for inclusive education. In this sense, the implementation of the School Inclusion Law is trying to remedy or at least appease the current cultural shift (Carrasco et al., 2019). The Law has included the principle of non-discrimination in the school admission process, establishing that schools who received public funding are allowed neither to select students nor to charge families extra fees with the aim of promoting equal opportunity for everyone, regardless of their social class, race, migration status or ability, among other social dimensions. But what happens after families have managed to find a school place? The next section aims to describe the different spaces of interaction among families inside schools and how these instances contribute, or not, of an inclusive education that places families at the center.

Dimension 2: The Relationship with "Other" Families

Even though there is a persistent emphasis on the idea that providing parents with spaces to interact is essential to create a better sense of school community and therefore work towards an inclusive education, the momentum is lost in those occasions where parents are just expected to perform as the receiver (parent meetings) and comply (school governance) with the school rules. We could contrast these passive experiences with other occasions where families – mainly from socially diverse contexts – while transferring their knowledge to the school, also influence and include other families. We must not forget, though, that occasions like meetings and school governance emerged in a complex scenario, where, as Cornejo and Rosales (2015) conclude, the school system is dominated by discriminating dispositions and normalisation which negate or resist the cultural diversity of families, "mak[ing] diversity invisible, and wast[ing] the previous learning processes that students and families have" (p. 1265). However, the dominance of neoliberalism is being increasingly challenged by families from a "non-traditional background". As Joiko (2021) shows in her study, migrant families have emerged as a valuable source of

knowledge of their cultural capital in increasingly multicultural schools. Moreover, Quilaqueo et al. (2016), after interviewing parents of indigenous communities identified as *kimches,* which in the Mapuche culture means that they are considered wise in their communities for their social, cultural and educational knowledge, concluded that *kimches-parents* have developed strategies to bridge together both "the monocultural-monolingual school curriculum and the Mapuche education" (p. 1066).

We have seen, then, that the most common spaces of families' participation (parents' meetings and school governance) are not necessarily working towards an inclusive education. However, the emergence of other spaces, mainly in the context of socially diverse families, opens up the possibility of reimagining parents' interaction with other families when their cultural capital is shared in the school community, and therefore it will allow for a more inclusive education that comes from the families themselves. Together with socially diverse families which are challenging the Chilean monocultural school system (Cortés Saavedra & Joiko, 2022), we also want to highlight the experiences of families with children with disabilities.

Families Regarding Special Education Schools

Even though the School Inclusion Law (2015) was promulgated 6 years ago, families with children with disabilities still face many barriers regarding formal education in Chile, from the process of accessing a school (Oyarzún et al., 2021a, b) to everyday practices and institutional support, such as the School Integration Programme which aims to include students with special educational needs into regular schools (Araneda-Urrutia & Infante, 2020). Moreover, Marfán et al. (2013) argued that schools which have included this programme have not yet managed to develop an inclusive education, given that there is little collaboration between the various actors in the school – staff, students and families. In this regard, according to Oyarzún et al. (2021a, b), the educational field in general becomes hostile towards these families.

The main barriers experienced by families of children with disabilities concern stigmatisation, segregation, and discrimination in schools (Lopéz et al., 2014; Villalobos-Parada et al., 2014), bringing families to denounce how schools generally "lack proper knowledge, policies, or pedagogies to receive and educate their children" (Oyarzún et al., 2021a, b). Moreover, there are limited school places in regular education for children with disabilities, and the admission process presents a series of obstacles as even though parents of children with disabilities choose for their children to be educated in regular settings, school staff advise against it based on ableist discourses (Oyarzún et al., 2021a, b). Additionally, families struggle with the demands of the national curriculum. According to the schools' perspective, learning depends on the students' disability and their family support, which reduces the responsibility of the school regarding its pedagogical function (Lopéz et al., 2014). Hence, according to Lopéz et al. (2014), a cultural barrier is created by

placing the possibilities of change outside the educational sphere, putting at risk the possibility of building an inclusive and equitable educational system.

Finally, access to educational provisions and support is granted on the basis of a medical diagnosis and an individualised educational plan which frames disability as a deficit and as an individual problem to be addressed by medical and educational experts. In other words, a medical approach to bodily diversity frames behaviours and bodies that are non-functional to schools as pathological (Ceardi et al., 2016). Therefore, given that the medical model of disability is dominant in Chile, children with disabilities are made to fit in an educational system that is highly performative (Oyarzún et al., 2021a, b) as part of a neoliberal-ableist agenda in education (Araneda-Urrutia & Infante, 2020).

All of these barriers mean that families with disabled children face a school system whose aim is to homogenise students based on the idea of normality (Apablaza, 2015; Infante et al., 2011). Therefore, students with disabilities will always be labelled as "different", no matter what.[6] Thus, instead of acknowledging this difference to reimagine a different school experience (Infante & Matus, 2009) – which should be the goal of inclusive education – disability educational policies in Chile aim to include children with disabilities in schools with structures, practices and discourses that do not consider students with disabilities and their families.

Conclusions and Recommendations

As has been stated in previous chapters, to speak of inclusive education is to speak of a right of all students (European Union Agency for Fundamental Rights, 2020; UNESCO, 2014) – a right that, when it is exercised, involves significant benefits for all students, their families and the teachers, as well as for society as a whole (Kefallinou et al., 2020; UNESCO, 2020a). However, as we have already gathered from international research and is stated in the analysis carried out by UNESCO (2020a), the great distance that still needs to be travelled to achieve this objective is striking, as are the changes that are urgently required to meet this unavoidable international challenge. Among them, UNESCO explicitly points to the need to involve the various families in this process, as well as to promote dialogue with all of them both inside and outside the school, taking into account their different voices. The results of UNESCO's analysis indicate, in the same vein as what we have expounded in the cases of Spain and Chile, that so far this reality does not predominate and places the different families, their diversities, (in)equalities and voices are seen more as a problem than a solution; more as an excluded actor than included; more as an agent to "normalise" and "discipline" than as an essential voice required to advance towards a horizon of policies, cultures and practices that are real, effective

[6] A similar experience to migrant families, as they are labelled as the constant "others" in Chilean schools (Cortés Saavedra & Joiko, 2022).

and quotidian. Because as we defend in the book, a real and Global Inclusive Education cannot be understood or practised without the participation of all families, who are necessary assets in the transformation process, both of the education system in general and of each school in particular (UNESCO, 2014 and 2020b; Echeita et al., 2021). It is precisely for this reason that UNESCO (2020b), and in close relation with ODS 4, includes among the six actions that it recommends undertaking in order to progress towards greater inclusion that of "[i]nvolv[ing] communities in the development and implementation of policies that promote inclusion and equity in Education" (p. 35). And it asserts something that we are in full agreement with: "Particularly crucial is the engagement of families"; which is something that Ainscow also highlights when recommending that "Forming partnerships amongst key stakeholders such as parents/caregivers who can support the process of change is therefore essential" (Ainscow, 2020, p. 128). But as we have seen, the current role of families in Spain and Chile with regard to inclusive education still remains that of an external agent and excluded from the daily dynamics of the school. An agent that is often without voice and, especially for those families that do not correspond to the "expected normality" for the school (middle class, native, without children with SEN), an agent to be disciplined (Collet & Olmedo, 2021). How can these segregating and exclusive dynamics of the education system and of each school in relation to the diverse and unequal families be overcome?

First, it is essential see *all* families as structural, necessary, essential and equal members of a work team that places their children/students at the centre of their concern. Thus, schools must build spaces for mutual listening and active participation within the framework of a democratic model of relationships between teachers and all families – especially with those furthest from "school normality" (working class, migrant origin, with children with SEN) (Collet et al., 2014). Second, as Simón and Barrios (2019) point out, schools must be concerned about getting to know their families and the school environment, their needs and interests, supporting them and empowering them through recognition (Turnbull et al., 2006); and also recognise, value and appreciate the diversity of families in the school as an asset for the school. Diverse families are always part of the solution to move towards a more inclusive, equitable and just school; and policies to combat segregation by class, origin or SEN must contribute in a key way to this objective. Third, in situations dominated by barriers to inclusion such as the lack of trust, isolation or conflict, the school itself must contribute to strengthening these weaknesses and creating support networks (Ainscow, 2020). It also needs to generate meeting spaces between families, and between the different families and the teachers in assemblies, dialogues or work commissions, in order to respond jointly and cooperatively to the needs of the school, students and families (Sabando & Jardí, 2019). Finally, it is important to understand that if the schools have not diverse families and this diversity is not seen, conceived and practised as a normal and positive element, an inclusive, equitable and just system or school are not possible. Thus, all the actors and voices in the schools need to co-construct together a culture and supportive practices that increase their capacity to respond with equity to the diversity of the students (Booth & Ainscow, 2011). And here, all the families and their knowledge,

relationships, and wisdom are a fundamental resource for this challenge (Puigdellívol et al., 2019) – both for the identification of the barriers and in their role as facilitators that mediate the presence, learning and participation of certain students, as well as in the planning and implementation processes of initiatives for school improvement and innovation (Simón & Barrios, 2019).

In short, all the above should inspire policy-makers, teachers, and schools concerned about inclusion to review their barriers related to families and their diversities and inequalities. These barriers include school choice mechanisms that facilitate the dynamics of school segregation; the lack of awareness and support that facilitate concentration of SEN students outside ordinary classrooms; negative conceptions about all or some families, understood as a problem and not as an agent and a resource; the role that they must play in the school, seeing them as clients instead of co-responsible members; the type of relationships that the teachers establish with them, which is often one-way instead of a collaboration based on trust; the areas of participation that are made available to them, often conceiving families as mere recipients of decisions; and the responsibility of the school with respect to the families, treating them as external to it instead of promoting their structural and normalised inclusion as well their empowerment. As UNESCO (2020b) states: "In some countries, parents and education authorities already cooperate closely in developing community-based programmes for certain groups of learners, such as those who are excluded because of their gender, social status or disability" (p. 35). Thus, the challenge for educational policies, culture and practices is clear: "A logical next step is for these parents to become involved in supporting change for developing inclusion in schools". Without all the families, a real, effective and Global Inclusion Education is not possible.

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Chapter 9
Towards an Inclusive Community: Without the Whole Context There Is No Real Inclusion

Mar Beneyto, Jordi Collet, and Marta Garcia

Abstract This chapter examines how different research situates the great importance of agents and spaces such as town halls, public entities and associations, town planning, museums, sports clubs and so forth in a region and their role in the shared commitment to an inclusive education. As the 1994 Charter of Educating Cities pointed out, all education, both inside and outside the school, formal, non-formal and informal, are keys in socialisation processes of children. And those communities that do not share the principles of an inclusive education with rights, equity and justice for all children are causing significant harm, as some of the research we present shows, to the processes of inclusion that are often present within schools.

Keywords Inclusion · Community · Spain · Educating cities · Extracurricular activities · Equity

Introduction

In this chapter, after pointing to families as essential agents in advancing towards a global inclusive education, we wish to introduce community in its broadest sense as another key actor in this progression towards a better and more inclusive school, education and society. Paraphrasing the first principle of human communication theory (Watzlawick et al., 2005), it is not possible not to educate. And we learn (or unlearn) throughout our whole lives, always, everywhere and with everyone. Thus, the focus of this article is on analysing how non-formal education (sports,

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extracurricular activities, leisure education, the arts and music, among others) and education that takes place in informal contexts (the Internet, town planning, museums, the world of work, town councils, associations, families, the street, among others) become crucial spaces for a global, real and everyday inclusion. Or on the contrary, they contribute in a decisive manner to building experiences, relationships and trajectories of exclusion in education and life in relation to the different dimensions of inequality (social class, gender, ethnicity, ability and age, among others). As in the case of families, without communities and non-formal and informal lifelong learning that structurally and consciously build inclusive practices, cultures and policies, inclusive schools can only become islands of work for equity and justice in the middle of an ocean of injustice, segregation and inequality.

Are Cities and Communities Inclusive?

In 1990, the first world congress of the Educating Cities movement was held in Barcelona. In the preamble to its Charter, signed by more than 500 cities throughout the world, it focuses on an idea that we defend in this chapter: "Today, more than ever before, cities and towns – whether large or small – have countless educating opportunities, but they can also be influenced by forces and inertias of "miseducation" (International Association of Educating Cities, 2020, p. 4). And related to the right of all to a lifelong inclusive education, the Charter, in its first principle, states that:

> All the inhabitants of a city have the right to enjoy, in liberty and equality, the resources and opportunities it provides for education, entertainment and personal development [···] And to make this possible, all groups must be taken into account, with their particular needs. The city's policy-makers and public servants will implement policies aimed at overcoming any type of obstacle that undermine the right to equality and to non-discrimination. (International Association of Educating Cities, 2020, p. 10)

Unfortunately, however, the Spanish and international reality remains a long way from such a community, city and formal and informal education oriented towards inclusion. As a number of studies have shown (Bonal & González, 2021; González, 2016; Truñó et al., 2018), inequalities in educational opportunities linked to both extracurricular activities (sports, leisure, the arts and music, robotics, among others) and informal spaces (the Internet, museums, libraries, and so forth.), are even greater than in school activities, and they increased during and after the COVID 19 pandemic. These inequalities are linked above all to the family's level of income, the region where one lives, gender, ethnicity and (dis)abilities. The price of afternoon, weekend and school holiday activities is the first barrier to non-formal education, a barrier that, together with a clear unequal distribution of these activities between neighbourhoods/regions, and the prejudices of gender and ethnicity that hinder equal access of girls and boys and of children and young people of different cultural backgrounds, make the extracurricular activities, as we said, an area that is even more segregated and unequal than formal education. Because, as Alemanji

(2018) put, it is very important to focus on, for example, race inequalities both in and out of school times and spaces and its strong mutual interactions. With regards to inequality of the disabled, this dimension intersects with the other dimensions of inequality, but this group also receives little support, and the support also involves an extra expense for the families since non-formal activities are rarely subsidised. All this makes children and young people with Special Educational Needs (SEN) the most excluded group from extracurricular activities and the group that faces more barriers to access various educational spaces with full normality.

If we focus on inequalities and segregation in educational opportunities with regard to all children and young people, we see that adding the non-formal and informal area (internet, reading, libraries, museums, trips, parks, and so forth), the North American Expand*ED* Schools initiative calculated that the hours of learning gap between a child with a family and community with diverse and equitable educational opportunities and a child without these opportunities can reach 6000 h at the age of 12 (Expand*ED* Schools, 2017). The hours are related mainly to doing extracurricular activities, reading time with the family, preschool education, trips and summer camps. Again, if we add the dimension of disabilities, these inequalities in segregated and segregating contexts such as Spain are even greater, as stated in the report of the Catalan Ombudsman in 2014. It denounced that, beyond the dimensions of social class, gender, ethnic group and region (Síndic de Greuges, 2014):

> Deficits in inclusive education are present in the school environment, especially in complementary and extracurricular activities and the school canteen service, as well as in other activities and services outside those organised by public entities and administrations (such as holiday homes). The shortcomings detected by the Ombudsman are the difficulties of access due to the lack of sufficient teaching staff or of staff with adequate training and deficits in the supply of support staff by the administration in question that accompany the participation of these children (or due to the need for the family to take care financially of the provision of this staff, with a much greater cost than the other families. (p. 34)

We can therefore see how, despite the resolve of international movements such as Educating Cities or inclusive education, cities, towns and villages, understood as communities that encompass formal and non-formal educational opportunities, are still very far from being inclusive and equitable. They are also, probably due to their lack of public regulation, spaces that are even more segregated and unequal than schools. This is therefore one of the main challenges in the advance towards a Global Inclusive Education that we propose in the book: without inclusive cities, towns, villages and communities, schools can remain isolated agents in their commitment to advancing towards inclusion and the lifelong equity and social justice it entails (Jardí et al., 2021). By community we also wish to include those rights, conditions of possibilities and structural support that either enable and facilitate or are a barrier to non-formal and informal educational opportunities. In order to avoid inclusive education being the sole responsibility of schools, and teachers, families and children being the only agents working, in isolation, towards a fairer society where everyone has access to a good education, we need to co-construct inclusive dynamics and actions with the community. As the philosopher Garcés (2020) proposes:

> Should only schools be responsible, when the geography of our neighbourhoods and towns, laid out by real estate speculation, goes against it? Should only schools be responsible when the invasion of privacy by audiovisual platforms and social networks shape, second by second, the brains of the young and not so young? Should only schools be responsible when labour reforms, rent regulations and social measures coincide to create an increasingly precarious scenario for the same children and young people we want to make free and happy through education? (p. 142)

This appeal to the involvement not just of every level of the education system – politicians, administrators, inspectors and trainers, school directors, teachers, students and families – but also of the community and society in general, can make us rethink the meaning of "inclusive policies, cultures and practices" (Booth & Ainscow, 2002). Because, more than ever, a global inclusive education demands that the presence, participation and progress of all children and young people, together and individually (Pujolàs, 2006), does not remain at the school gates or is not limited to formal education. All education and the whole community must participate in this challenge for educational and social justice, for equity and inclusion. And to achieve this:

> It is crucial to create and articulate collective and well-coordinated capacities and commitments, build and deploy social and educational alliances by weaving a dense network of social capital (policies, social and school agents) that fight absenteeism, school disaffection and socio-educational risk and exclusion. (Escudero & Martínez, 2012, p. 179)

Global inclusive education appeals to the collaborative ethos, it leads to cooperation and community co-construction inside but also outside the school and is committed to creating collaboration between professionals, services and institutions instead of acting in a fragmented and isolated way (Daniels, 2000; Sapon-Shevin, 2010). As such, the educational environment transcends the formal education system and also includes families, the city, leisure time and extracurricular activities, the media, digital platforms, urban planning and so forth. As Ainscow (2020) states, the way schools, families and community work must change, and partnerships that help multiply the efforts of each and every educational agent must be sought. For schools and school-level administrators and managers, this work requires making inclusion and equity in education a priority, greater organisational-normative flexibility, as well as an open "educational" attitude that goes beyond the four walls of the school and involves feeling, in some way, responsible for the education of all the children and adolescents of the area. For the other community agents (policy-makers, universities, public services, civic groups in the community, voluntary organisations, companies and leisure organisations, media, digital platforms and so forth) it involves becoming aware of their role as educational (or diseducational) agents and engaging and rallying in favour of educational equity and inclusion, aligning with the work being done from this perspective in schools. Thus, we understand Global Inclusive Education as a challenge that proposes systemic changes beyond the educational system itself that have less to do with the incorporation of new techniques or organisational arrangements than with "*the processes of social learning within particular contexts*" (Ainscow, 2020, p. 131) and the mobilisation of the necessary resources – inside and outside the education system – that can be deployed to face the

challenges of equity and inclusion in education. Ainscow (2020) calls for a change of mentality by adults that act as educational agents, in a broad sense, beyond pre-formulated notions and expectations towards certain groups, and for their creativity and imagination. Cities and communities are always educational. What is needed is to shape the direction in which formal, non-formal and informal education is moving towards. That is, to focus on whether all the daily inputs related to schools – sport, the arts and music, urban planning, housing, mobility, the fight against climate change, internet – invite us to co-construct a co-existence together or build barriers of segregation and inequality. In the next sections, we analyse in greater detail three of the dimensions mentioned: extracurricular music and arts (non-formal education), urban planning and internet.

Are Extracurricular Music and Arts Inclusive?

The survey on "Participation and cultural needs of Barcelona", (Institut de Cultura de Barcelona & Barbieri, 2020) shows that the right to education in cultural and artistic expression is conditioned by significant inequalities. Living in a middle- or high-income neighbourhood, having a higher level of education, having a mother engaged in several cultural activities, being born in the rest of the European Union (except Spain), being younger or not having any SEN, means more opportunities to receive artistic and cultural training. Thus, for example, while 20% of working-class youth under 16 years old do not engage in cultural and leisure activities on a regular basis (including the practice of a musical instrument), this percentage is only 4% among young people in the highest social stratum. There are also significant regional inequalities in the education, training and cultural and teaching of the arts provided. This uneven regional distribution also affects schools and the artistic practices. Alongside social and regional inequality, there are also other shortcomings. The first is that the offer of cultural education does not cover all ages in the same way. Specifically, we refer to the disconnection between, on the one hand, the activities that link culture and education aimed at children and, on the other hand, those aimed at adults and with the perspective of lifelong learning – a fact that makes an intergenerational approach difficult. The second is the imbalance in the training provided for the different artistic expressions. There are some arts, such as music, that have a wider range of training than others, such as the visual arts, where the lack of supply is clear in most areas of the city. Finally, the third is that in every discipline, age and activity, the presence of children with SEN is residual and decreases as the children get older when the segregating dynamic and their expulsion from normalised spaces increases.

But art and music education is a right of all children, and they have the right and it is fair to receive it in diverse, normalised and equitable spaces. For example, in the report-diagnosis of the applied performing arts of the Barcelona City Council (Baltà & Garcia, 2016) and in the report on activities and education in the arts in Catalonia prepared by *Aliança Educació 360* (Benhammou & Duñó, 2020), six major areas of

potential positive impact of culture on education and learning are presented: (a) an improvement in personal skills and academic results in non-arts subjects; (b) an improvement in the general motivation of the students; (c) the development of personal and interpersonal skills such as confidence, creativity, imagination, critical thinking and emotional expression, among others; (d) a direct increase in social inclusion; (e) the promotion and support of culture for educational innovation; and (f) the guarantee of a right of children to access culture. Precisely because of all this, if we want to build a Global Inclusive Education, we cannot focus only on formal education, but rather need to make a major effort to address the enormous inequalities of class, region, age, gender, culture and (dis)ability that exist in non-formal education, with the arts and music being a clear example.

Apart from the efforts that Barcelona and other Spanish cities are making to fight against inequalities and the barriers of social class, gender, ethnicity, region and (dis)ability in extracurricular activities such as culture and music, there are powerful initiatives around the world that strive to make the access of children and young people to activities in the arts real and equitable. For example, the *ConArte Internacional* foundation (2021) in Catalonia promotes "artistic residencies" that involve the permanent stay of an artist for 3 months in the school building mixed teams that coordinate and prepare the weekly sessions and the projects to develop with all the students, families and community. In the same vein, the Cultural Learning Alliance (n.d.) and the Arts Education Partnership (2021) are second-level organisations that promote the right of all children to enjoy quality arts activities that are free and in close proximity, as an inextricable part of their education and global learning. There are numerous projects in this field around the world, as can be seen in websites like Arts in Education (n.d.) and Community Art Projects (The Art of Education University, n.d.). Many of them share three broad characteristics:

- They seek to guarantee the right of every child and young person to access quality arts activities and the opportunity to enjoy them regularly, with easy access, close proximity and in diverse environments.
- They understand their cultural formation as a part of their whole socialisation process and, therefore, connect these non-formal learnings with formal ones.
- They see that these activities have a clear regional dimension that gives them context, meaning and orientation, and links them to community education network as in the case of the *Red de Escuelas Populares de Música de Medellín* (n.d.)

Extracurricular activities of the arts and music are becoming important as an example of how all non-formal education needs to be rethought as a new educational right of all children and young people and as a key part of the Global Inclusive Education approach and practices.

Are Our Cities Urbanistically Inclusive?

During the 1990s, the Italian pedagogue Francesco Tonucci developed "a new way of thinking about the city" that eventually crystallised in the proposal for "The city of children" (1997). In this book, based on the experience of the Italian city of Fano, Tonucci proposed bringing to light the hidden nature of the city's urbanism, its adultcentrism, carcentrism, and segregation. He goes on to say how these taken for granted ideas of modern urbanism have ended up shaping a city that:

> Has given up being a place of encounter and exchange and chosen separation and specialisation as new criteria for development. The separation and specialisation of spaces and of skills: different places for different people, different places for different functions. (Tonucci, 1997, p. 25)

A specialisation with numerous negative consequences when considering the city as a space of inclusive dynamics, because as he himself states:

> It makes the city an inhospitable place, so we defend ourselves by building safe, protected places where we can spend our time in peace.... [···] This applies to hospitals and football stadiums, to great museums and university campuses. (Tonucci, 1997, p. 28)

To reveal this hidden nature of cities that ends up normalising urbanistic dynamics and segregation, adultcentrism and so forth, Tonucci proposes the strategy of the Council of Children, so that children from all over the city cannot only be consulted on issues of urban planning that directly affect them (parks, schoolyards, and so forth), but also on their uses, interests and complaints about urban planning in general: streets, pavements, car parks, lighting, and so on (Tonucci, 1997, p. 57).

> A space to give children the role of protagonists, to give them a voice, to allow them to express themselves, to have their say. And on the other hand, we adults must learn to listen, to feel the desire to understand them and be willing to take everything they say seriously. Because nobody can represent children without bothering to consult them, to listen to them and to involve them in decisions. Getting children to talk does not, however, mean asking them to solve the problems of the city, because we created these problems, not them. It means we must learn to take into account their ideas and the proposals they make.

Beyond the specific achievements of the hundreds of cities in Europe and Latin America that have, with more or less impetus, a Council of Children, it seems to us a good example that shows the importance of urbanism as a key element with regards to inclusion or segregation in the everyday life of the community. Urban planning, like education, is not neutral in its design, its use, or its barriers. In the face of every urban action, we should ask ourselves: who wins and who loses? For whom are the benefits and for whom the barriers, the difficulties, the exclusions? In Tonucci's exercise of unmasking the supposed neutrality and hidden "curriculum" and nature of urbanism, we can see how cities are designed by and for middle-class native men with cars, so that the barriers are for women, children, and people with disabilities and without cars, among others. (Collet-Sabé, 2020). The lesson that most cities, especially western cities, teach to their citizens every day is: if you do not travel by car you are not important. Therefore, prams, shopping carts,

wheelchairs, pedestrians, children and families coming in and out of schools and other places are not a priority. As Tonucci (1997) himself explains, we can use children, all the diversity of children, as indicators of the city's environmental quality and security, and, we could add, inclusion:

> In cities, children can be considered a very sensitive environmental indicator: if we see children playing and walking alone, it means the city is healthy; and if we do not, it means the city is sick. A city where children are on the street is a safe city, not only for them but also for the elderly and disabled, for everyone. Their presence encourages other children to imitate them, and represents a restraint on cars and other external dangers. Deserted streets, in contrast, are dangerous for children to cross, because cars do not expect to find them there, do not anticipate them; and it is dangerous for everyone because it facilitates crime and becomes unsafe. (p. 73)

Thus, strategies like those of the Council of Children or the "bicibus", groups of children and families that go cycling together to school (Bicibus.cat, n.d.), help us see that there are alternatives to the current urbanism and that the daily dynamics of our cities and towns can be different: more environmentally friendly and more inclusive. Although in both cases, at least in Spain, the issue of disabilities has not yet been sufficiently taken into account, and it is something that needs to be improved (Novella, 2010). In general terms, what the research tells us is that, linked to the next chapter on children's voices, the more child participation initiatives there are in each community, the more common and more inclusive the practices of community involvement are – covering a diversity of children and families working together on shared challenges (Novella et al., 2021).

Is Internet an Inclusive Digital Community?

Increasingly over the last decade, the Internet has become ever more present in every social, work and personal sphere. Currently in Spain, 95.3% of households have access to the Internet, 76.2% to a computer and 99.5% to a mobile phone (Instituto Nacional de Estadística, 2020). But despite the increasing presence of the Internet and digital technology in homes, not everyone can access today's digital society in the same way. The opportunities for digital development are unequal, since they are conditioned by different interrelated factors such as income, educational level, age, gender and origin. These factors are already present in offline inequality and are reproduced (and accentuated) online. Indeed, Helsper (2012) argues that social inclusion interacts with the domain of digital inclusion; and Scheerder, et al. (2020) agree that online and offline resources influence each other since the opportunity to be included online is reflected in the resources one has offline, so that the spheres of inclusion online are shared with those offline.

In recent years, studies on the connection between people's personal and positional characteristics and their access to digital technology and the Internet have increased. And both European (Digital Economy and Society Index, 2020) and Spanish statistics (Instituto Nacional de Estadística, 2020) point to the same profile

of the vulnerable population excluded from the digital sphere: people with low income, without studies or with basic studies, the elderly, women and people of foreign origin. In Spain, for example, approximately 25% of Spanish households with an income of less than 900€ only have a mobile phone connection, which is slower and more unstable, while households with more purchasing power also have fixed access that is faster and of greater quality (Instituto Nacional de Estadística, 2020). At the same time, those households with more economic capital are also the ones that possess more digital devices and of greater quality, as well as greater digital skills than those with less capital (Digital Economy and Society Index, 2020). In terms of educational level, according to Scheerder, et al. (2020) this is one of the most important indicators in the differences on the benefits of the Internet, because people with a high educational level get more positive results in the use of the Internet than those with a lower educational level. And in 2019, in Spain, only 14.7% of people with a low educational level possessed digital skills, while the percentage of those with a high educational level was 58.1% (Digital Economy and Society Index, 2020). With regards to age, in 2019 in Europe only 24.1% of people aged 65–74 had basic digital skills, compared to 80.2% of young people aged 16–24 (Digital Economy and Society Index, 2020). As to gender, there is a bias between men and women: in Europe in 2019, while 58.1% of men had basic digital skills, only 54% of women did (Digital Economy and Society Index, 2020). And with regards to origin, 59.2% of people born in Spain have high digital skills, while less than 50% of people of foreign origin do (Digital Economy and Society Index, 2020). These data show us that although information and communication technologies (ICT) are increasingly present in family homes, the most vulnerable and at-risk population offline is also that which is most excluded online.

In contexts where children and young people live together, in their homes, in schools or in society, these forms of digital exclusion are reproduced. For example, the situation generated by the Covid-19 pandemic, in which thousands of students were confined to their homes and all schools were closed, showed the situation of digital inequality in children and young people (Bonal & González, 2021). Tarabini and Jacoviks (2020) also state that despite all the efforts of schools to provide a fast and efficient digital educational response to students during the closure of schools, the practices developed excluded a high percentage of students from daily school life, especially those that were already excluded when schools were open. At the same time, Bonal and González (2021), in their study on learning inequalities in Catalonia (Spain) during the lockdown, state that access to technology for children and young people was conditioned by several factors, some of which coincide with those set out above (income, educational level of the parents, migrant background, among others). They conclude that "family cultural capital and informal daily practices have effects on the experiences and learning opportunities of their children" (Bonal & González, 2021, p. 54).

Given this reality, it is necessary to identify possible actions to build an inclusive digital community that guarantees for the whole population access to skills in order to take advantage of the potentials of the Internet, regardless of their personal and social characteristics.

During the lockdown, schools were a setting that showed a great capacity for recognition of and attention to digital diversity. Although during the pandemic many shortcomings in digital school practice were detected (lack of material resources, skills and support, among others), there were also experiences that recognised the diversity of the educational community and adjusted educational practices to the context (Beneyto-Seoane & Collet-Sabé, 2020) in order to respond to the digital diversity of the school community, for example: remote education may complement in-person teaching; synchronous digital learning sessions in smaller groups worked better than in larger groups; remote teaching goes beyond making learning content digital; teachers benefitted from sharing good practices in the transition to remote education, among others (Carretero et al., 2021). Thus, the school is seen as a space that can contribute to palliating the digital inequalities of children and young people, and their families, whoever they may be, and whatever their context.

Another possible (and still uncommon) scenario arises from the digital development shared by the community and public administration. This shared work consists of creating and participating in cartographies of knowledge of the region and its digital needs, promoting digital equipment and free internet connection for everyone and fomenting training in digital skills of the whole population, whatever their personal and social conditions may be. At present, there are some organisations that possess this intention of digital training. For example, the *Ateneus de Fabricació* of Barcelona (Ajuntament de Barcelona, n.d.) and *Citilab* of Cornellà (Citilab Cornellà, n.d.) are organisations that seek to know the sociodigital reality of the region, provide material access to the Internet and digital technology and carry out digital learning actions, basic practices to address the digital inequalities of the population, and especially those in a situation of vulnerability.

Thus, an inclusive digital community means recognising the diversity of realities and social and digital needs of the population, especially that of the most vulnerable children and young people, in their different inequalities and the intersection between them, and acting accordingly with proposals adjusted to the specific contextual reality, so that everybody can access the potential of ICT. A "new" key dimension of the Global Inclusive Education approach.

Conclusions

Schools cannot stand alone in the face of the major challenge of inclusion in a deeply unequal world based on the capitalisation of knowledge and information. Formal, non-formal and informal education must work in collaboration to move towards greater "inclusion" in capital letters; that is, of each and every one throughout life and in all its facets (artistic, cultural, political and so forth).

While the difficulties of the formal education system in reversing inequalities among students are well-known, the even deeper inequalities in access to activities of non-formal education and knowledge through informal networks (such as ICT) are less known (or seem to be of less concern). The NON-presence, participation

and progress of all children in these areas further aggravates the current trend of relegation of certain groups (the poor, ethnic minorities and students with SEN) to marginalisation, abandonment and a sense of uselessness in a highly competitive and demanding context with regard to the skills and abilities of the individual.

In this chapter, we have focused on inclusion in the extracurricular activities of music and art (non-formal sphere) and on urbanism and the new technologies (informal sphere), both in Catalonia (Spain) and touching on the broader international situation, considering the importance of all these areas as shapers of a more or less inclusive community. In all these areas, the different dimensions of inequality (social class, ethnicity, gender, abilities, age and region) are reproduced and affect access (or non-access) to knowledge. Thus, for example, children are discriminated against in modern adultcentric cities, while the elderly are discriminated against online; people with disabilities find it much more difficult to access leisure activities due to the lack of policies and resources that support their universal inclusion; working-class children are much less likely to receive a quality arts education than their classmates from a higher social class; women on average show less digital skills than men; and lower-income households were those that had greater difficulty in securing access to online education for children during the Covid-19 lockdown.

However, we have also pointed out throughout the chapter a series of concrete, real and effective proposals and projects from Catalonia (Spain) and other parts of the world that are moving towards an inclusive education in a community sense (from the educating cities movement to the Council of Children). These are small grains of sand that indicate that we need to continue working to bring our society closer to the equity and justice that is necessary and inescapable and that brings a glimmer of hope to a global, real, effective and everyday inclusion for all.

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Chapter 10
Students' Voices and Inclusive Education for a Democratic Education

Kyriaki Messiou, Núria Simó-Gil, Antoni Tort-Bardolet, and Laura Farré-Riera

Abstract This chapter argues for the need to engage with students' voices in schools to promote inclusive and democratic learning contexts. Firstly, the chapter introduces a theoretical framework about inclusive and democratic education and points out two polysemous and controversial concepts with elements of convergence: students' voices and participation in schools. Secondly, illustrative examples from research in primary and secondary schools that focused on students' voices are discussed. Examples from research in primary schools where students' voices were used as a key to develop inclusive education practices are presented. Listening to students' voices is closely related to notions of inclusion since theories of inclusion support the idea of valuing all members' views. Research on student participation in democratic secondary schools, which examined four areas of democratic participation are then described, followed by attempts to explore how a democratic school is conceived in relation to student participation. Finally, different challenges and opportunities that emerge in primary and secondary schools that adopt student voice approaches are discussed, in order to understand the link between the students' role and the promotion of inclusive and democratic education in schools.

Keywords Students' voices · Democratic education · Secondary schools · England · Spain · Inclusion

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Introduction

Nowadays we are living times of reform in front of a complex and changing society, which means that it is crucial to build together active citizenship (Lawy & Biesta, 2006; Osler & Starkey, 2003). This must be a central goal of education in schools (Edelstein, 2011; Cook-Sather, 2002, 2006). Therefore, participation on equal terms is a right for social justice and a right in democratic societies (Hart, 1992) and a key part towards global directions in inclusive education. Precisely, this chapter sets out to explore how schools can promote democratic and inclusive educational environments and learning contexts through the engagement of students' voices. We argue that it is difficult to define, understand and practise inclusion without the recognition of students' voices. In addition, listening to students' voices can be seen as a way of valuing all members' views in order to develop a participatory and democratic culture in schools.

Concepts of Democracy and Inclusion in Schools

Currently, the definition of democracy in schools is ambiguous and difficult to know how to practise it in school life. In our view, the starting point of democratic schooling is that children and youth must have the power to express their points of view and opinions on all matters affecting them in schools (Simó et al., 2016). Children's rights to be heard has been emphasised through the UN Convention on the Rights of the Child (1989). In addition, listening to children's voices has been linked to notions of inclusion (Messiou, 2012, 2018), taking inclusion to mean increasing the presence, participation and achievement of all students (Ainscow, 2007). Linking the concepts of democracy and inclusion can help schools think of ways they could improve democratic practices in everyday school life.

Based on earlier work that three of us have carried out with colleagues, we have articulated the concept of school democracy from four dimensions (Feu et al., 2017; Simó & Feu, 2018). First, it is governance, which involves the community members' participation in all the bodies and processes related to decision-making. It affects the relationship between members of the educational community in order to develop a common interest. Second is inhabitance, or 'atmosphere' as a synonym, to explain that we are referring not only to the physical conditions of schools, but also to the structures and relations that are built between people. It involves three fundamental aspects: the minimum conditions that make possible the participation of each one of the members of the school community; the receptiveness and quality of the shared life and the sense of wellbeing of the contexts in which participation occurs; and the kind of relationships that take place between all members in schools.

Third is otherness, used in a positive sense in that we aim to give value to difference, moving beyond simple tolerance. This appraisal of otherness leads us to value it as a term that seeks to include all individuals from a conception of equal

opportunity for everyone. In this respect, the term 'diversity' can also be used as a synonym. In this meaning, democratic practice consists not only of 'tolerating' the other, but also of giving them visibility and 'normalised' treatment, resituating the relations of power and domination between the hegemonic and the peripheral.

These three dimensions demand a fourth, transversal dimension, ethos, which is understood as the humanist values and virtues needed in order to make this democracy possible. Therefore, it is necessary that these virtues and values permeate the relationships, culture and daily life in schools. Only through these four dimensions it will be possible to enable teachers, students and families to participate fully in schools' democratic processes.

Improving students' participation through analysing these four dimensions can help teacher teams to move towards a democratic school, but it is not enough for including all pupils. This frame of reference calls for another aspect to be taken into account, which is the recognition of students 'voices in order to put each child at the center of learning.

Students' Voices and Their Participation in Schools

Democratic schools can provide greater opportunities for students to participate, but it is essential to include all students' voices in the processes of decision-making. Unfortunately, there are still some invisible or marginalized voices in classrooms, so it is necessary to ask whether all students have the same rights and opportunities to get involved and become protagonists of their own learning.

Regarding these ideas, the UN Convention on the Rights of the Child (1989) provides an important change in how childhood is conceptualised. In fact, the Convention changes the status of children recognising that they must be able to be listened to and must be able to participate in equal conditions to adults (Chawla, 2001; Hill et al., 2004; Sinclair, 2004).

Nonetheless, Messiou (2013) refers to the work of Fine (1991) who points out that "schools engage in an active process of 'silencing' students through their policies and practices so as to smooth over social and economic contradictions" (p. 87). Thus, schools must gradually provide increasing opportunities for children to participate in teaching and learning processes. Furthermore, the students' voice movement has been recognised and promoted by many authors (Fielding, 2004; Lodge, 2005; Robinson & Taylor, 2007; Rudduck & Flutter, 2007) who have created frameworks to analyse and evaluate different initiatives that encourage students' participation.

In these new educational contexts, teachers must promote higher levels of participation for all students and guarantee that everybody has the same opportunities to become the protagonist of their own learning (Fielding, 2011, 2012).

The Research Studies

This chapter is based on two research projects that engage with the voices of learners to promote inclusive, democratic, and participatory learning environments in schools.

The first one "Engagement with students' voices to reflect on educational practices in a secondary school. A collaborative research", is based on a doctoral thesis carried out in a secondary school in Catalonia. The aim was to promote students´ participation in classroom contexts recognizing the students' voices to reflect on teaching and learning processes. This doctoral research was an output that used the theoretical framework built in "Demoskole: democracy, participation and inclusive education in secondary schools", a three-year research program (2013–2016) financed by the Spanish Ministry of Education.[1] This research aimed to analysing and ensuring more democratic, participatory, and inclusive activities in secondary schools.

The second study, "Reaching the 'hard to reach': inclusive responses to diversity through child-teacher dialogue" (ReHaRe)[2] focused on primary education and involved 30 primary schools in five European countries (Austria, Denmark, England, Portugal, Spain). The study was funded by the European Union (2017–2020) and used Inclusive Inquiry (Messiou & Ainscow, 2020), an innovative approach based on earlier research (Messiou & Ainscow, 2015; Messiou et al., 2016). Inclusive Inquiry is described in more detail below. Small teams of university researchers in each country monitored the impact of Inclusive Inquiry. In the specific example used in this chapter, we focus only in one of the English primary schools.

Engagement with Students' Voices to Reflect on Educational Practices in a Secondary School

The first example concerns an investigation carried out in a Compulsory Secondary School (CSE). The school was established in the academic year 2010–2011 and offers studies from first to fourth CSE (12–16 years old). It is in a small town (of less than 3000 inhabitants) in the province of Barcelona, near Vic, a city of about 40,000 inhabitants in central Catalonia. The school currently accommodates more than 300 students of this town and other nearby municipalities. The educational project aims to promote the values of a democratic and inclusive society, so its pedagogical

[1] Demoskole (Ref: EDU 2012-39556-C02-01/02) research integrates two coordinated projects; the first is based on primary schools and is coordinated by Jordi Feu (University of Girona) and the second focuses on secondary schools and is coordinated by Núria Simó-Gil (University of Vic – Central University of Catalonia).

[2] ReHaRe (Ref: 2017-1-UK01-KA201-036665) coordinated by Kyriaki Messiou (University of Southampton, England).

approach is embodied in different educational practices such as cooperative work groups in all school subjects, individual tutoring, school support brigades, Service Learning projects, collaborative evaluation or formative assessment (Farré-Riera, 2020). Thus, this school was created as a cooperative learning project with the willingness to ensure educational success for all from an inclusive and democratic perspective (Simó et al., 2018).

Although the school has a participatory culture and promotes educational practices that offer students greater opportunities to participate, there are children who do not take part in the decision-making processes related to their learning. Therefore, the research aimed to investigate the opportunities that students have for participating in decision-making structures and processes linked to their learning, in a centre considered as inclusive and democratic. In addition, an exploration of challenges and possibilities for involving students in schools was made, with a particular focus on different school subjects and between different educational stages.

Methodology: Single Case Study

The approach used was a single case study (Simons, 2011; Stake, 1998, 2000), involving collaborative processes with teachers and students (Christianakis, 2010; Meyer, 2001) to analyse the possibilities about students' participation and to promote democratic relationships based on trust, dialogue and negotiation (Cornwall & Jewkes, 1995; Devís-Devís, 2006).

The research involved four class groups and four teachers from different curricular subjects. The total number of participants who took part in the research was 78 students divided into four class groups: three groups from second year and one group from fourth year of Compulsory Secondary Education (CSE), to analyse the curricular subjects of Spanish Language and Electives (Table 10.1). The Electives were Mathematics Project and Technology project.

The research was carried out during the 2016–2017 academic year. Throughout this process different data collection tools have been used, such as: (a) observations about each group and subject; (b) interviews with teachers and students; (c) document analysis; and (d) three activities based on participatory strategies to collect all students' voices.

Since the purpose of the research was to place students as active agents in their learning, it was crucial to reduce the disparity of power between teachers and

Table 10.1 Curricular subject, students and teachers involved in the research

Curricular subject	Students	Teachers
Spanish language (Group A)	2nd CSE (19 students)	Teacher 1
Spanish language (Group B)	4th CSE (28 students)	Teacher 2
Mathematics project (Group C)	2nd CSE (14 students)	Teacher 3
Technology project (Group D)	2nd CSE (17 students)	Teacher 4

students from a context of well-being, respect and trust. This was achieved through the use of three techniques: (a) message in a bottle; (b) post-it notes/pyramid discussion; (c) diamond nine (Messiou, 2006, 2012). The first aims to collect the voices of students around their participatory capacity in the classroom contexts. The second technique links the participation of children with the opportunities they have to achieve learning through debate, exchange and consensus. The purpose of the third technique was to generate a space for reflective dialogue between students about learning processes to identify what helps them to learn and what elements they do not contribute to the achievement of curricular contents.

In this chapter, we focus on four elements that were found to be important in the process of moving towards more democratic and participatory classroom contexts: students' involvement in decision making; participatory learning contexts; attention to diversity; and improvement of learning and teaching contexts.

Students' Involvement in Decision Making

The initial analysis of classroom contexts has shown that students are mostly kept waiting to execute the decisions made by the adults. This applied especially in groups A and B (Spanish language), in which teachers are responsible for deciding on central elements of the curriculum. Thus, the capacity for action and decision-making of youth lies mainly in organizational aspects. On the contrary, in groups C and D, the curricular flexibility of the electives has become a facilitating element to promote a more proactive role of children.

Although most students in all four groups consider that teachers recognize their voices, they stated that this depends on the adult, evidencing the existence of unequal power relations and the challenges of such processes: "*most teachers listen to you but do not take your opinion into account*" (Student_GroupB). Thus, they recognise the existence of clear boundaries set by adults. Moreover, students in the four groups share the idea that although the recognition of their voices can occur in any type of subject, in the electives these processes become more spontaneous, while in the Spanish subjects it is more complex to find spaces to participate. As a teacher states, "*this is usually a problem of the secondary schools, that there is a double curriculum between electives and other subjects*" (Teacher3). However, as one student argues, "*it is important to keep in mind the opinion of the people you should be educating*" (Student_GroupC).

Participatory Learning Contexts

Reflecting on learning contexts, students felt that they were more involved in their learning processes when they are allowed to challenge the design and development of classroom practices and move towards co-responsibility through educational

actions. As one teacher pointed out: "*it is so interesting to promote student participation because you even do a little self-criticism of yourself and change things in your practice*" (Teacher4). Therefore, it has been crucial to analyse the students' participation as well as the limits they have for getting involved in classroom proposals.

Most students recognize the benefits of working in cooperative groups in all curricular subjects to achieve the learning objectives and to become more actively involved in learning contexts. This methodological strategy generates different spaces of debate and exchange that arises because of this approach. As a student points out: "*in cooperative groups we finish the assignments earlier and they come out better*" (Student_GroupD).

They argue that through cooperative groups higher levels of participation are achieved and mutual help is favoured, because they can resolve issues and reach more shared and consensual solutions among all members: "*if you are not good at something, with the cooperative group you are more welcomed, and if you are alone, you get more nervous*" (Student_GroupA). Thus, students prioritize this methodological approach over individual tasks for the achievement of curricular goals.

Teachers recognize that working in cooperative groups lies in the dialogue, debate and the shared agreements among their members to construct a common content (Bragg & Fielding, 2005). However, as one teacher points out, "*the fact that they are in groups of four does not assure you anything. They can sit like this and be completely independent of each other*" (Teacher1). Teachers argue the importance of promoting activities that encourage a genuine exchange of opinions, which generates more involvement and motivation for their own learning.

Attention to Diversity

The school is committed to a teacher's role that aims to facilitate learning environments through different strategies and resources to encourage individual skills based on a critical and reflective attitude (Susinos & Ceballos, 2012; Susinos & Rodríguez-Hoyos, 2011).

The four adults were open, flexible and critical teachers of their own practice and sensitive to the children's motivations, interests and individual needs. As some students pointed out, the teachers who listen to them and recognize their voices are empathetic with their private lives, not only worried about the achievement of curricular content. As a girl argues: "*they are empathetic teachers who understand you and know how to get out of their role as a teacher*" (Student_GroupB). Moreover, promoting educational contexts based on trust and respect is crucial, especially for those children who are shyer and more embarrassed to express their opinions: "*with these closest and empathetic teachers the shyest students dare to ask*" (Student_GroupD).

In this process, adults use a variety of measures and strategies to respond to diversity in classrooms and overcome barriers to learning and participation, such as

considering diversity as a positive factor, grouping students according to the logic of heterogeneity, facilitating an atmosphere of well-being or planning complementary activities to allow students who finish their work earlier than others to have additional work. In some cases, the school also promotes co-teaching in some curricular subjects and class groups.

Improvement of Teaching and Learning Contexts

Finally, the study has shown that teacher's main goal is not to transmit knowledge in participatory learning contexts but for providing appropriate classroom experiences, resources, and teaching and learning activities to help all learners to learn as much as possible. To achieve this, it is essential to rethink not only the roles of teachers and students, but also curricular, organizational and methodological aspects.

In relation to this, the students of the four groups demand dynamic, practical and interactive activities to increase their attention and motivation, since as one student points out "*it is necessary that they motivate us because we are a group of unmotivated*" (Student_GroupA). As one teacher suggests, it is important for students to be able to "*take part in how and what is learned, therefore, in the teaching and learning process*" (Teacher2) or another that asserts: "*experience tells us that when you give a student space to participate, that learning becomes his or her own*" (Teacher4). However, in this process several elements have emerged that can hinder the progress towards participatory learning contexts, such as the complexity in group management, curricular pressure management, the value of working for skills or the presence of two teachers in order to ensure the well-being atmosphere in classroom contexts.

As a result of the research, the importance of rethinking the typology of curricular contents that are offered to link learning with the reality of young people emerged. Thus, the educational activities implemented because of the recognition of the voices of students have taken into account the interests, needs and curiosities of young people, as well as the academic guidelines suggested by teachers, promoting a real collaborative work.

"Reaching the 'Hard to Reach': Inclusive Responses to Diversity Through Child-Teacher Dialogue"

The primary school used in this example is a fast-expanding primary school, with 630 children on roll in 21 classes, in the City of Southampton, England. It occupies a new building, which opened in September 2013, with extensive grounds. The school serves a diverse population and is committed to identifying ways of making

sure that all children are included in the learning process and treats all of its pupils as individuals, focusing on the progress of all children, whilst also valuing the creativity and difference in every child, which is why it is developing an ever-broadening curriculum and school club's programme. This includes specialist music and instrument teaching, environmental studies, and a range of sports activities in curriculum time, together with school clubs such as Art, Drama, French, Taekwondo and Dance. The school is committed to the professional learning of all staff and has a well-developed programme of school-based staff development activities. This was one of the reasons that they got involved with the ReHaRe project and used Inclusive Inquiry.

Methodology: Collaborative Action Research

The study employed collaborative action research processes where "different stakeholders function as co-researchers' (Mitchell et al., 2009, p. 345). The main aim of the study was to find out how we could reach out to all learners in schools, particularly those seen as 'hard to reach', through dialogues about learning and teaching between children and teachers.

The approach used in the study was Inclusive Inquiry which involves teachers and children working together to co-design lessons that are inclusive. What is distinctive, however, is the involvement of some students as researchers: collecting and analysing their classmates' views about learning and teaching and observing and refining the lessons in collaboration with their teachers. In practice, it involves three steps: Plan, Teach and Analyse. In practice, teachers form trios to design a lesson together. Each of the teachers chooses three students to become researchers. These are students that are seen as "hard to reach" in some ways. For example, in relation to class, gender, race, or even children with low confidence or children who were are never given opportunities in schools. They receive training from their teachers about collecting their classmates' views and analysing these, in order to inform the planning of the lesson. At the same time, they are trained as to how to make classroom observations. Following the collection of their classmates' views about learning and teaching, they plan collaboratively with their teachers a lesson taking all students' views into account. The lesson is taught by one of the teachers, whilst being observed by the other teachers in the trio and the student researchers from the other classes. At the end of the lesson an analysis follows, focusing on student engagement through the lesson's activities. Modifications are made to the lesson in the light of the observations and the process is repeated again with the second teacher teaching the refined lesson. The process is repeated three times.

The approach was used in 30 schools in five countries, as explained above. Lesson observations, interviews with the student researchers and discussions after the lessons between teachers and students were analysed collaboratively by the researchers, teachers and student researchers. 'Group interpretive processes' (Ainscow et al., 2006) were used for analysis and interpretation. Such processes

provided a means of establishing trustworthiness, using the member check approach recommended by Lincoln and Guba (1985). In addition, accounts of practice (a total of 783 pages) that were prepared collaboratively between researchers and teachers were analysed thematically.

In this chapter, we focus on one example from a school in England, where three Year 3 classes (7–8 years old children) used Inclusive Inquiry. A total of around 90 students and three teachers were involved in the specific example, though the whole school implemented the approach. The power of engaging with students' voices and moving into dialogues with students about learning and teaching is illustrated through this example:

The three teachers decided to focus on a literacy lesson, about the use of inverted commas. Nine student researchers collected their classmates' views about what helps them to learn. Having analysed this information, they then designed a lesson with their teachers, taking into account everyone's ideas. One of the decisions made, based on students' suggestions was to include iPads in the lesson.

When the first lesson was taught and observed by the other two teachers and student researchers from the other two classes, they noticed that this may have not been as effective as they had planned. For example, in the discussion that followed the first lesson, they said:

Student 1(girl): I saw that while she (the teacher) was speaking, a lot of people weren't listening – they were too interested in the iPad.

Teacher: Uh, they were weren't they? They were quite distracted by them, I think. I felt as the teacher, I didn't know if they were taking on board my instructions properly but also I feel that it distracted my children from maybe getting on with their tasks or at least having a go first of all before then looking but I don't know. What do you think? Do you think they did the best work with their activities?

Responding to this request for more information, one student went on:

S2(G): I saw three people, like John, who did a few words and then did nothing.
T3: Uh, what were they doing instead?
S2(G): They were playing on the iPad.
T3: Ok, so they didn't actually focus on their work in there but just focussed on their iPad. What about other children? Did you see some people doing their work?
S2(G): Some people worked and some people didn't.
S3(B): I found it distracting.

After a lengthy discussion as to whether the Ipads helped or not, and whether they should be kept in the lesson, one of the girls suggested the following:

S3(G): Instead of using iPad you could get a video about inverted commas on the computer and you could check children then.
T3: Who agrees with C's idea? What do you think?

This was an idea that was introduced in the next lesson. Having these discussions at the end of each lesson helped with refining the lesson, with a focus on student engagement. Following implementation of Inclusive Inquiry (a full cycle of three lessons), wider implications for learning were discussed and taken into account for future lessons, such as having students working in pairs, allowing students to try a

task first before the teacher models an approach for them and using technology more effectively.

Reflecting on the impact of using Inclusive Inquiry on children, one of the teachers said about students in her class:

> *Some of my children are more vocal to say: actually, this environment is really helping me with my learning or it's too noisy; I really can't concentrate; or just little things like that. These are children who wouldn't have said anything before. It seems to give them a little bit of ownership of kind of sharing their views.*

The impact of using Inclusive Inquiry was more significant for those children that took the role of researchers. It was noticed that they became more confident. As one of them said: *"I can be quite shy sometimes and it's a different feeling when you actually feel brave enough to stand up in front of people and say something."*

This example illustrates how allowing students' views to be heard, and more importantly, moving into dialogues between children and teachers, led to the refinement of existing practices and the creation of more inclusive environments. At the same time, we saw how students became more engaged in learning processes. This links to other studies' findings in secondary schools, such as Wilson's (2000) study where he demonstrated how student voice approaches can empower students themselves and can lead to 'deep participation'. Similarly, other studies led to students' growth of agency, belonging and competence (Mitra, 2003, 2004; Mitra & Serriere, 2012).

Conclusions

Engaging with students' voices in schools is a challenging, yet worthwhile process. As discussed above, in using such approaches there are tensions involved, such as unequal power relations between students and teachers. Such tensions can be addressed to some extent, if the approaches used move beyond gathering of students' views, into having dialogues, such as using Inclusive Inquiry. Moreover, in the secondary school example in Catalonia, changes in power relations have been promoted towards scenarios of co-responsibility between students and teachers (Fielding, 2018). To achieve this, it has been key to recognize the students' voices with a commitment to a model of participatory democracy that places students and teachers in a context of greater horizontality.

In both examples collaborative research approaches facilitated the creation of more horizontal and egalitarian relationships as well as the interpretation and understanding of an educational reality through the meanings constructed by the studies' participants. This has become a coherent approach for the recognition of students' voices and led to the development of contexts of greater democracy. Therefore, the approaches used in the two studies have generated constant spaces for reflection and exchanges about teaching practices in order to identify possible barriers that may limit equal access to learning.

The two examples described in this chapter increased the active role of students by recognizing them as individuals capable of being part of the decision-making processes linked to their own learning and inquiry. Thus, they have ceased to be the object of educational practice to become subjects able of transforming it (De Haro et al., 2019; Schwandt, 2000).

Lodge (2005) argues that dialogue: "…is more than conversation, it is the building of shared narrative. Dialogue is about engagement with others through talk to arrive at a point one would not get to alone" (p. 134). These dialogues have the potential of strengthening the four dimensions of school democracy that we outlined at the start of this chapter, by valuing all students' views and actively promoting their participation, whilst at the same time facilitating the development of a strong inclusive atmosphere and ethos. Such dialogues, we argue, can lead to the development of more inclusive and democratic schools.

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Part V
Conclusions

Chapter 11
Global Inclusive Education: Challenges for the Future

Jesús Soldevila-Pérez, Mila Naranjo, and Jordi Collet

You may say I'm a dreamer But I'm not the only one I hope some day you'll join us And the world will be as one. John Lennon: Imagine.

Abstract The final chapter brings together and summarises some of the most important ideas that have been presented throughout the book, deploying the Global Inclusion Perspective as both a tool and a challenge for the future of a more inclusive and fairer education for everyone. The chapter includes six main challenges to face using the Global Inclusive Education perspective. These challenges are: inclusive education and social justice have to be a shared commitment to radically breaking with the functions historically assigned to schools; the need to identify, analyse, questioning and co-construct concrete and precise alternatives to all forms of segregation; teacher's training needs to be rooted in inclusive education; the urgent need for a rethinking of school innovation, leadership and educational improvement from the inclusive, equity and social justice perspective supported by new models of educational assessment that are not based on competitiveness, instrumentality, rankings and exclusion; it is essential that the approach to the study of inclusion in the various educational contexts avoids simply describing and accumulating quantitative data; and finally, the Global Inclusive Education perspective leads us to a political and research objective where global and intersectional approaches need to be taken: classroom, school, families and community.

Keywords Global inclusive education · Equity · Social justice · Research · Leadership · Inclusion · Exclusion

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Introduction

In this chapter, we would like to reflect on the contributions of the different authors, bringing them together to outline some of the most important ideas that have been presented in the book, deploying the Global Inclusive Education (GIE) perspective as both a tool and a challenge for the future of a more inclusive and fairer education for everyone.

A fairer education is one of the three main reasons put forward by Pujolàs (2006) in favour of an inclusive education. Pujolàs, who was one of the main promoters of the movement for inclusive education in Catalonia (Baena et al., 2020), explained that inclusive education is fair, necessary and possible. All three reasons have been discussed in detail in the pages of this book. However, faced with the reality of our country and that of so many others, it is necessary to radically insist on the need for an inclusive and socially just education. Not so much for reasons related to excellence (as we saw in Chap. 1) or economics (UNESCO, 2020) but for the need to consider it, together with Pujolàs, a challenge for the present and the future: what kind of world do we want to live in? If the answer to this question is a world without war or famine, without people dying at sea or at the borders, without rape, aggression, discrimination or exclusion of any kind or reason, an equitable world, sustainable in every area, a world where difference is not only respected but also appreciated, a world where, as Pujolàs proposed, the values of peace, coexistence, solidarity, tolerance, respect, democracy and dialogue, and the values that *keep the future alive* (Booth, 2005) prevail, we need an education that encourages the development of children in this direction. An education where these values are integrated into everyday life and become a personal and social habit that shapes a new DNA in reprogrammed schools based on inclusive educational practices from the classroom to the community.

This book is a small sample of the possibility of carrying out these practices and of rethinking education from a more inclusive and socially just perspective. But, as Professor Mel Ainscow points out in the foreword: *context matters*. And so, as was done in Chap. 2, we would like to use a real situation to bring together some of these ideas, given that in every situation of inclusion or exclusion, every level set out in this book intervenes intersectionally, and this will also help us to put into context and illustrate some of the ideas presented in this book.

The Fallacy of Inclusion in the Daily Life of Educational Experiences

The situation we present occurs frequently in schools in Spain and other countries (Boaler et al., 2000; Francis et al., 2020). A school organization strategy is used that consists in separating children and adolescents based on their academic level (Tarabini, 2018). A concrete example of this was collected by Soldevila (2015) in an

elementary school. In this school, there was a group of children in each class who were only partially part of their assigned class because during the maths lessons, due to the low marks they had in this subject, they were forced to leave the class and join another group with children defined as having learning difficulties or needing support. The composition of this subgroup was very diverse, although it was largely made up of children with migrant backgrounds and low-income families. At this school, like many others, the organizational response to "diversity" was clear and well-established. When the magnitude of the difficulty (attributed to the person) exceeds the teacher's habitual way of teaching, the response is to provide special treatment and a special teacher. In this way, the traditional, historical and systemic response of separating (Florian, 2013) the person who does fit within the parameters of "normality" is initiated, making an exclusive use of resources (Soldevila et al., 2017). This is how the response to "diversity" is standardized and legitimized in a segregating way, in schools that can call themselves inclusive as well; that is, some schools that are considered and (self)labelled as inclusive are actually governed by practices and cultures that classify, label and segregate children in response to diversity. Thus, in these schools, diversity is seen as a "problem" that strains a school normality that is designed only for some students. Instead of opting for an inclusive organizational strategy of "active normalization", which from the start understands "diversity as normality" and globally guides the whole school, the families and community (Simó et al., 2014), many schools continue to see those who are "different" from an imagined normality as a "problem" to solve through specific strategies that are frequently linked to segregation. This should help us to overcome any vision of educational failure or exclusion as something mysterious and/or accidental but rather as something that was constructed in the daily life of schools (Escudero et al., 2009).

One of the bases and strengths of this segregating response to diversity is the logic of sensitivity that, from the perspective of ableism, is used to justify the perspective and forms of care offered to people who, because of their conditions, are outside the boundaries of "normality". In this way, the need for special education and separation and/or exclusion as a logical and necessary response to any form of difference is reiterated, as we have just seen, using new names and new forms but with justifications from the past (Slee, 2018).

The validity of this segregating perspective is also reflected in the field of research, in new research that was previously located in the paradigm of special education and integration and that is now supposed to be in the paradigm of inclusion but that, in fact, is used to do and say the same as before but under different names (Echeita, 2019). The same occurs in research in the field of inclusion of foreign students. Both critical race theory (Parker & Gillborn, 2020) and research in Spain (García-Castaño & Carrasco, 2011; Simó et al., 2014; Ballestín, 2017), point clearly to new forms of soft racism in schools based on the cultural argument that it is better that they are with students of "their" culture and not mix with the rest, for their own good. Also, in the analysis of educational trajectories, the results and transitions of students from disadvantaged families (Tarabini & Ingram, 2018) show how schools use the social and family reality of these students in a classist way to

justify their early school leaving and poor results, instead of understanding them precisely as the starting point of normality from which to work inclusively for the success of all. Three examples of areas of practice and research we need to pay attention to because of the name change (special education – inclusion; racism – soft racism; classism – neoclassism) have not in many cases involved a real change of perspective towards inclusion, equity and social justice, but only a question of image.

To this reading and analysis of the facts must be added consideration of the school grammars defined in Chap. 1 and the drivers of exclusion identified in Chap. 2, which have a direct impact on this situation. One of the key elements for the analysis of (non) inclusion is that, like in so many other situations, the approach is individualized, focusing only on the person, either because she is a woman; lacks family or economic resources; or comes from another country; has been assigned a diagnostic label; or is simply not motivated by mathematics. This is an approach that is very much in the productivist and exclusionary line of those who are "different" that neoliberal social, economic and educational dynamics, and those of an education of "excellence", promote everywhere (Ball, 2021), including in Spain (Collet-Sabé, 2017). This approach, moreover, means missing the opportunity for a more global and diversity-friendly response that would benefit everyone. A clear example of this can be found in Spain in the Commissions for Attention to Diversity, an organizational resource at the school level in which pedagogical decisions are coordinated to respond to student diversity. These are usually made up of members of the management team, the school's own diversity specialists, the external services that advise the school, and the coordinators or representatives of the teaching staff. This same resource can be used to track only specific cases that contrast with the standard of normality or with a preformed image of the "ideal student" (Tarabini, 2016), proposing responses only with regard to the person (since the "problem" has been individualized/personalized), justified by the logic of sensitivity, and thus becoming yet another instrument of labelling and selection. Or, it can be used as a resource for global analysis of situations that hinder the presence, participation and achievement of children, proposing global responses that favour and benefit diversity, thus becoming an instrument that promotes inclusion and social justice. It would allow teachers to expand what is done in the classroom in a way that is accessible to all, avoiding the need to exclude anyone (Florian, 2010). As stated in a UNESCO (2020) report, this ambiguity in resources, support and practices, which can be used both for including and excluding, is one of the main challenges of inclusive education today. Thus, it is necessary to "establish clear definitions of what is meant by inclusion and equity in education and use evidence to identify contextual barriers to the participation and progress of learners" (UNESCO, 2020, p. 37). Or as Ainscow states in lesson 2 of the foreword: "evidence is crucial". We need to move beyond labels and names in the resources, support and practices, to understand them thoroughly and promote in a concrete and precise way the factors that facilitate inclusion and those that hinder it.

Global Inclusive Education (GIE) as an Inclusive and Socially Just Response to Educational Experience

As we have just seen, for a more inclusive, socially just and human rights-friendly response, we need a more global approach. In addition to the five dimensions already discussed in Chap. 1, we also wish to propose the intersectional nature of GIE. Every situation that occurs in the daily life of schools involves elements related to the classroom, the school, the education policy, the community, the families, the economic and cultural systems and so forth, and that is why the situation we have described has to be approached taking into account as many aspects of analysis and response as is possible, as well as their intersections. Policies, practices and research on inclusive education that individualizes the focus or that is centred solely and exclusively on one area of inclusion will produce incomplete or unwanted educational outcomes (Waitoller et al., 2019). Therefore, in addition to other approaches that propose a global framework (Booth & Ainscow, 2011; Porter & Towell, 2020), we wish to promote the implementation, from the classroom to the community, of those analyses and practices that help dismantle certain grammars and inertia that impede respect for diversity and social justice. The contributions of the authors in this book help us to rethink educational realities from a more global and inclusive perspective.

Returning to the situation we initially proposed *at the classroom level*, the first step would be to break with the individualistic and/or competitive inertia that, as we saw in Chap. 2, the drivers of exclusion generate. This break involves structuring the classroom cooperatively, as proposed by the authors of Chap. 3. This classroom structure enables, first of all, children from an early age to learn the values of respect, tolerance, respect for diversity, solidarity and mutual aid, among others; and it begins to create, from an inclusive perspective, the sense of community. Second, the possibility for children to learn through cooperation (Cooperate to Learn, Learn to Cooperate). And finally, it also provides support for teaching and learning that is respectful of diversity and promotes the presence, participation and achievement of all children in the classroom. Thus, from this structure, children become a support to the learning of their peers, representing a global means of support for diversity. This is also the support perspective of the authors of Chap. 5; a global and universal perspective designed to address the educational needs of all children while respecting diversity. The set of measures they provide, such as co-teaching or Universal Design for Language (UDL), added to the cooperative structure of the classroom, can prevent any child from having to leave the classroom so they can participate and learn the tasks set.

The support approach, therefore, enables a global response to diversity that moves away from segregation by academic level – a separation that is often carried out based on a certain way of understanding and conceiving assessment and the decisions associated with the results, as discussed in Chap. 4. Assessment thus becomes one of the curricular elements that can lead to processes of school, educational and social exclusion. Identifying the different levels that constitute

assessment in coherence with the teaching and learning process, and all the decisions that are associated with it, will allow it to be addressed in its complexity and depth, placing it at the service of inclusion and not of segregation in the classroom and school.

Between the classroom and school appears the figure of the teacher, a figure capable of carrying out the changes described throughout this book and that, as we are seeing, would help us to transform the current situation. We are aware that, as the authors of Chap. 7 point out, it is difficult as teachers cannot address systemic injustices, and being radical teachers capable of generating the disruption necessary to create new and exciting possibilities, of overcoming 'institutional obstacles' that affect inclusion and justice, and of leading the necessary changes is no easy task. But as is stated in Chap. 7: *be realistic, demand the impossible.*

At *the school level*, therefore, in order to break down the institutional obstacles and encourage teachers to carry out the approach we have described, there needs to be coherence and continuity between the improvement of educational practice and the path towards inclusion. Otherwise, we run the risk of committing to innovations that jeopardize and contradict a global perspective of inclusion, creating cracks in it. As discussed in Chap. 6, improving educational practice, innovating it, makes no sense (or should make no sense) unless it is for the purpose of facilitating and promoting inclusion. Similarly, the objective of inclusion in schools should lead, necessarily, to the improvement of educational practice designed and developed in collaboration between teachers and with the participation of the whole educational community.

In addition to the classroom and school dimensions, the role and participation of the *families and community* is key to moving towards inclusive practices, cultures and policies, as well as to helping break with the realities of exclusion and inequality between schools (school segregation), within schools (school experience and learnings), and in all non-formal and informal education (inequality of opportunities). The need for this synergy between all forms of education and all agents is already pointed out in lessons 5 (involve the wider community) and 6 (everybody has to work together) presented in Ainscow's foreword. Families play a key role in supporting or combating the different forms of segregation, both external (school choice) and internal (level, ability, etc.). But they also play an important role in other dimensions, as set out in Chap. 8, such as the relationship with different families in contexts like school family associations, extracurricular activities, informal spaces, and in the maintenance or suppression of special education schools. All types of families, especially the most vulnerable and "invisible" (Beneyto et al., 2019), should participate in all educational aspects and can become one of the most powerful levers of change towards inclusion. It is a question of considering inclusion and equity *with* the families, not for them. Further, as shown in Chap. 9, if the whole neighbourhood, town or city lacks an inclusive curriculum, the many difficulties and invisible barriers in non-formal and informal education can prevent the success of the commitments to inclusion, equity and social justice. For this reason, we propose a critical analysis of the processes of social learning within particular and local contexts as a starting point for the inclusive and equitable transformation

of the hidden curricula of towns and cities, the internet, extracurricular activities, urban planning, and so forth. It is precisely in non-formal and informal education that segregations and inequalities become taken for granted and thus more harmful. Finally, Chap. 10 discusses the need to take into account the voice of the protagonists, of the children, young people, families and community, in all aspects of education. If we wish to move towards democratic and inclusive society, this can only be done, as Dewey pointed out over a century ago, by building concrete, practical and everyday habits of participation, of connection, of shared life between diverse and unequal people and of mutually heard voices. Only in this way can we move towards an inclusion that is not top-down but emerges from a daily educational life where everyone's voice is heard and taken into account.

Challenges for the Future

In this section, we would like to summarize the goals that should be considered for the future. We therefore need to think about the purpose of schooling as a key issue of social justice and inclusion (Lingard & Mills, 2007). Despite advances in recent years, the future of inclusive education is not and will not be easy because schools were designed to (re)produce inequalities, classify and segregate (Ball & Collet-Sabé, 2021). Approaches to inclusive education are forced to develop in a social and political framework where exclusion remains part of the DNA of school education (Slee, 2018); which is reinforced by capitalism and neoliberalism that provide the basis on which to grow and consolidate segregation and exclusion from different mechanisms and tendencies (Mills, 2018; Waitoller, 2020); where exclusion is also a business (Tomlinson, 2012); and where the most important goals are profits, excellence and a good position in the rankings at any price, setting aside ethics, the common good and solidarity (Ovejero, 2014; Collet-Sabé & Grinberg, 2022).

This situation forces us to think about structural and global changes, a profound and radical change of education systems, of the DNA that shapes them and of certain school grammars in order to break with the system that Jean-Baptiste Alphonse Karr described back in 1849, and which still seems to accompany us: "plus ça change, plus c'est la même chose" (the more things change, the more they remain the same). That is why we would like to propose goals that allow us to leave behind the legacies of the past and promote reforms that go beyond the general statements that have been circulating for years (Calderón, 2018).

On this path towards inclusive education, as Murillo and Duk (2021) suggest, "we still need Freire", the critical hope he proposed, to consider education as politics and to emphasize the oppressed. Thus, returning to the question, What kind of world do we want to live in? from the GIE perspective we wish to put forward objectives shared by researchers, educational professionals, politicians, families and communities regarding political, educational and research challenges that we organize around the following six points:

1. Inclusive and social justice cannot be a matter only for teachers who are radical, for those who have a relative with a disability, who lack financial resources, are mistreated, have a certain skin colour or religion, are empathetic and so forth. It must be a matter shared by all members of society. This involves **radically breaking with the functions historically assigned to schools**, placing limits on a system that seeks to dominate and oppress all those who are not part of the elites that have shaped it. Collectively, we must find socio-psycho-pedagogical ways to prevent oppression and inequality from being (re)produced in schools, the community and society. It is urgent that education serve the interests of humanity and that we learn through the implementation and analysis of new ways of challenging a system that values economic rather than human needs. Excuses and half-truths are no longer valid; it is time to position oneself either in favour of justice or being complicit in inequality.
2. **Identification, visibility, analysis, questioning of, and co-construction of concrete and precise alternatives to all forms of school segregation, structured around exclusion criteria of social class gender, ethnicity, (dis)ability, region and so forth.** As has been discussed throughout this book, the GIE perspective enables us to detect these segregating practices from the classroom to the community and in the multiple intersections of classroom, school, families, extracurricular activities and community. It also offers, from research, educational practices and politics, the challenge of identifying, questioning and transforming them together. In order to move towards social justice – remembering that the biggest challenge is the ambiguity of resources, support and practices that can be deployed both to include and to exclude.
3. In order to transform school practices and cultures, in line with that presented in the first six chapters, **teacher training needs to be rooted in inclusive education**. A powerful training in inclusive education is a political commitment based on both values and research that seeks to transform the identity of all teachers in all areas, as well as all school staff (administrative staff, social educators, support teachers and so forth) to transform them into active agents against segregation and for a real, effective and global inclusion, as set out in Chap. 7. Inclusion cannot just be a matter for teachers who are specialists in inclusion, but the framework underlying the training of all teachers and educational leaders.
4. In many countries, regions and municipalities, great efforts are being made to innovate in education. However, sometimes these processes implicitly or explicitly seek an excellence that is often excluding. If the goal is to use educational innovation to improve one's position in an outdated, segregating, competition-based ranking such as PISA or in state and regional school assessments and rankings, children from disadvantaged families, immigrants and those with (dis) abilities get in the way and irritate. **There is an urgent need for a rethinking of innovation, leadership and educational improvement that is truly inclusive, supported by new models of educational assessment that are not based on competitiveness, instrumentality, rankings and exclusion.** Again, research, schools and politics need to work together to build new paradigms of innovation, leadership and educational assessment as proposed in Chaps. 2, 4 and 6.

5. **It is essential that the approach to the study of inclusion in the various educational contexts avoids simply describing and accumulating quantitative data.** Such approaches do not enable an interpretation that helps to understand and improve processes that, as the GIE perspective argues, are built on a complex base. Thus, research on educational inclusion must necessarily incorporate a holistic and non-fragmented vision, one of process and not just results. It needs to be committed to contexts, to experiences and to society, designed with the ultimate goal of promoting a collective awareness that translates into decision-making at different levels and of a different nature that fosters progress in the difficult and at the same time hopeful path towards inclusion.
6. Finally, **inclusion, equity, social justice and the fight against obstacles to them and segregationist dynamics need to be considered in more global terms beyond the classroom and school.** As presented in Chaps. 8, 9 and 10, the dynamics of educational inequality and exclusion outside schools, in extra-curricular activities and informal education (internet, village, town or city etc.) are still more powerful and flagrant than in the formal sphere. **The GIE perspective leads us to a political and research objective where global and intersectional approaches need to be taken: classroom, school, families and community.** This objective needs to gather together the voices of the various children and young people, families, teachers and community. From the GIE perspective, we cannot continue to see inclusion as being *for* or *about* others. Educational innovation, educational policy and educational research must be participatory, that is, done *with* children, teachers, families and the community. Otherwise, it cannot be truly inclusive and transformative.

To conclude this final chapter, we would like to remind the reader that the general proposal of the GIE perspective is that inclusive education must start from a broad and global perspective of diversity. A school that is defined for everyone must include everyone without exception, for any reason, covering all human characteristics, without structural, political, cultural or economic limits. The path to be taken must therefore focus not on fragmentation and individualization, for example only on disability, or gender, or poverty, or ethnicity and so forth, as has often been the case (also in research) but seek, as Echeita (2019, pp. 8–9) puts it:

> a common framework (which does not mean simple and one-dimensional) both for understanding situations and for research and the necessary educational transformation (…) from these crossroads and blend [of different frameworks] and the resulting synergies, it would perhaps be reasonable to expect a stronger and clearer impulse against the powerful forces of educational injustice and inequity and their devastating effects on the *rights* of all children to quality education; real quality, with no further adjectives.

An approach, therefore, where diversity is the new normal, without any type of categories, an approach based on human rights, children's rights and social justice and that therefore works to eliminate situations of exclusion and include everyone in the broadest sense of the word and in the most global sense of intervention, from the classroom to the community.

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