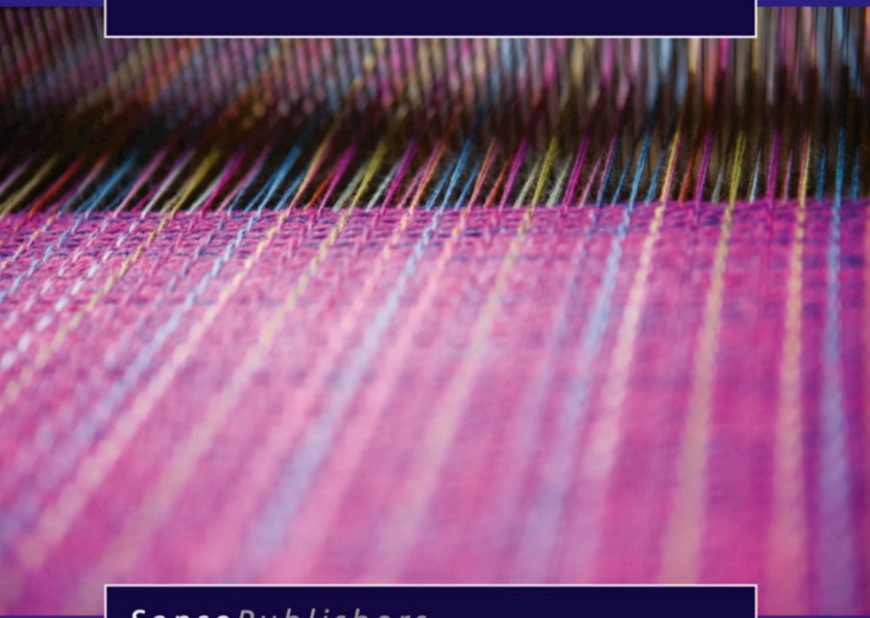
STUDIES IN INCLUSIVE EDUCATION

Leadership for Inclusive Education

Values, Vision and Voices

G. Mac Ruairc, E. Ottesen
and R. Precey (Eds.)



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Leadership for Inclusive Education

STUDIES IN INCLUSIVE EDUCATION
Volume 18

Scope
This series addresses the many different forms of exclusion that occur in schooling across a range of international contexts and considers strategies for increasing the inclusion and success of all students. In many school jurisdictions the most reliable predictors of educational failure include poverty, Aboriginality and disability. Traditionally schools have not been pressed to deal with exclusion and failure. Failing students were blamed for their lack of attainment and were either placed in segregated educational settings or encouraged to leave and enter the unskilled labour market. The crisis in the labor market and the call by parents for the inclusion of their children in their neighborhood school has made visible the failure of schools to include all children.

Drawing from a range of researchers and educators from around the world, Studies in Inclusive Education will demonstrate the ways in which schools contribute to the failure of different student identities on the basis of gender, race, language, sexuality, disability, socio-economic status and geographic isolation. This series differs from existing work in inclusive education by expanding the focus from a narrow consideration of what has been traditionally referred to as special educational needs to understand school failure and exclusion in all its forms. Moreover, the series will consider exclusion and inclusion across all sectors of education: early years, elementary and secondary schooling, and higher education.

Leadership for Inclusive Education

Values, Vision and Voices

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GERRY MAC RUAIRC, ELI OTTESEN AND ROBIN PRECEY

1. LEADERSHIP FOR INCLUSIVE EDUCATION: SETTING THE CONTEXT

INTRODUCTION

The purpose of this book is to examine the constituent elements that contribute to the construct of inclusive education and to explore the implications for school leadership practice. In order to achieve this, different aspects of the discourse framing inclusion will be examined by the contributors to this collection. A key feature of the rationale underpinning this work is the recognition that inclusion is tightly bound to context; the culture and history of the different countries whose perspectives are included strongly mediate the manner in which inclusion is defined, implemented and achieved within the different systems. While there are some similarities within and between countries in terms of how inclusion is conceptualised and practiced in school systems, there are also many differences. When different perspectives and experiences of inclusion are included in the book the variegated nature of inclusive practices becomes visible. The degree of variation that delimits the practice of inclusive schools has very clear implications for school leadership and the school systems within which leadership happens. This book is not about answers or recipes – it will not add to the already substantial body of scholarship that offers a transferrable solution approach to the complexity of school leadership in pursuit of inclusive models of schooling. In short, it will not provide simple answers to complex issues. The purpose of this contribution to the field of leadership for inclusive education is to explore inclusion from the perspective of a number of academics who work in a range of national contexts, namely Spain, Poland, England, Norway and Ireland. The book reflects their individual and collective experiences of working in the field of school leadership and inclusion in the different national contexts and also the collaborative work that arose from participation in an Erasmus Intensive Programme that focused on leadership development for inclusive education. The perspectives articulated within this book have also benefitted from engagement with Masters students from the 6 participating countries (Turkish students also participated) on the Erasmus Programme. 10 students and 2 staff from each of the countries came together for a 2 week residential programme each year in first England, then Norway and then Ireland. In the programme leadership and inclusion were put under the microscope for interrogation through reading, writing, discussion, group and plenary activities. This book is a result of this intellectual mixing, and seeks to provide a rich

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and stimulating contribution to the vitally important and highly complex issue of leadership and inclusion.

In addition to the authors' diversity in terms of their different national and cultural experiences of inclusion, an additional strength of the book is the range of epistemological perspectives represented in the different chapters. Bringing difference of this nature together within the covers of one book is a challenge. However, it is also an asset because the diversity of perspectives will help readers see their own thinking and practices in new ways. Inclusion is a highly contested construct both in terms of what constitutes the term "inclusion" and comprises the variety of attempts in various contexts to deliver an inclusive education system. It is clear from the literature that as a construct, inclusion has experienced significant difficulty in its realisation in many countries (see Allan, 2008).

Just as inclusion is a slippery term so too is leadership. Perspectives on leadership are becoming so abundant that as a concept it is in danger of losing its power to frame the work of schools. This book seeks to shape some of the discourse on leadership by exploring perspectives which are likely to enhance our understanding of leadership as applied to inclusion. Inevitably as the contributors come from different cultures and contexts there are different views on leadership as is relates to inclusion. We see these differences as a positive and indeed the process of writing the book across nations challenged our own practice of inclusion. Tolerance, respect, listening, clarifying language, being comfortable with differences and ambiguity and articulating and challenging the rationale behind "the way we do things around here" are all of prerequisites for creating this book and indeed are a key aspects of inclusive leadership. We acknowledge that leadership is important in terms of the child's (and adult's) experience of school, but relationships are complex rather than simplistic. But throughout the book we also address the current political dogmas in many countries that take a purely rational, managerial approach to leadership, arguing that this is not contributing to inclusion in schools. High stakes accountability has given birth to formulaic approaches to leadership that rests on a belief in "one best way" to run a school and this way is often more autocratic than democratic. In this book we take a holistic view of people and recognise that a slow pace of sustainable change will have a lasting effect on improving education. The market place demands quick fixes often driven by the governing politicians' priority to drive policy reform for a variety of reasons. Inclusion and leadership are both slippery as eels. In this book we seek to wrestle them to the ground (at least intellectually) and hold them still for a while in order to encourage and enable those who run schools to do so as well.

The volume will be useful for educational leaders in primary and second level schools as well as academics, leadership consultants and those who want to engage with the task of promoting inclusion in the education sector. The international perspectives on the issue of inclusion informing this book ensure that it will be essential for those engaged in a comparative analysis of leadership practice in different contexts or those concerned with working towards ensuring inclusive models of education in practice.

OUTLINE OF THE BOOK

The book is divided into three sections. The first three sections are based on a rationale developed by the contributors proposing that in order for school leaders to develop inclusive schools there are strong imperatives to ensure that each of the domains are developed in the context of leadership development programmes (See figure 1). Many leadership training or education programmes available in different countries fail to deal with the complexity of the issues associated with developing this type of school system (see chapter 5). Focusing on a narrowly based set of skills and competencies without addressing the complex and intersectional nature of pupil difference and diversity future leaders will not be adequately prepared for any forms of systemic change that will deliver a more equitable school system.

Key to all of this leadership development work is the need to develop leaders as organic intellectuals whose purpose it is not only to understand but to transform schools and education systems (Gramsci, 2000). Ongoing engagement with the knowledge base in each of the domains outlined is key to the nature quality direction of this transformation. In its original iteration, this model had a fourth component – a pedagogical domain. While working on this book the editors felt that this was a field of enquiry that is already well developed by writers such as Florian, Barton, Ainscow and Booth (among others) Arguably, the development of methods and strategies within the dominant SEN paradigm of inclusion has contributed significantly to the level of this scholarship. Consequently, it was decided to focus on the other three domains in full recognition of the premise that leaders also need to have significant professional development in the area of pedagogy and instruction.

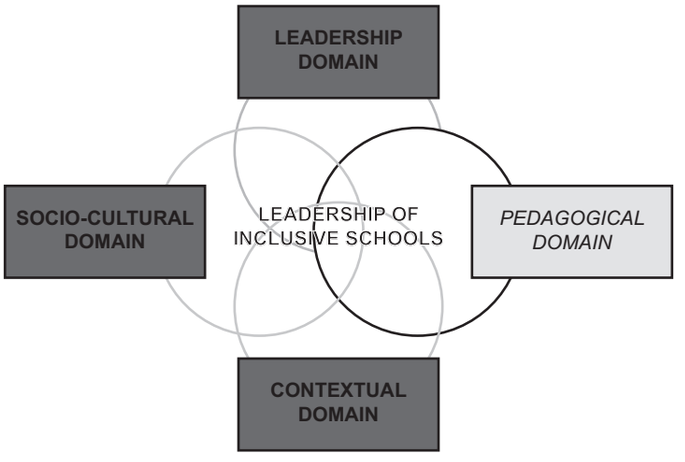

Figure 1. Overview of framework: leadership for inclusive schools.

Essentially, this book identifies issues that challenge our understanding of inclusive education. We aim, in a Socratic manner, to stimulate the readers' own thinking, more than provide 'right' answers. In doing so, we include a variety of voices in the volume. By engaging with the positions and propositions of the different authors, we hope to incite the readers to reflect on what must be done in order to create more inclusive schools. There are implications in what is proposed for leadership development programmes and how they are structured. What is called for is an explicit emphasis on acquiring a sound knowledge of the concepts related to inclusion, looking at the context in terms of policy and finally exploring models of leadership practice that mediates these two domains in very specific ways. Working towards leading an inclusive model of schooling, in the current climate in particular, requires acts of agency and advocacy. This requires that leaders' learning is facilitated so that criticality, reflection and trust (see chapter 9) are key elements of this process of development. Leadership development needs to be a learning journey that disrupts thinking, challenges previously held value-based positions, creates ambiguity and dissonance and attunes leaders to the how and why of inclusive leadership in schools.

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SECTION ONE

SOCIO-CULTRUAL CONTEXT

INTRODUCTION

The notion of an inclusive model of schooling has evolved over time and in order to understand current perspectives and discourses certain features of that evolutionary process require explication. In the first instance, inclusion draws on a range of ideas and concepts developed in other domains and in other cognate disciplines i.e. it is draws on discourses within fields such social justice, diversity, equality, democracy, citizenship and identity. Consequently, it could it could be accused of exhibiting high levels of conceptual borrowing which contributes to a degree of eclecticism creating some difficulty when offered as a rationale or framework upon which to base and shape a system of schooling. Secondly, what inclusion means in different school systems is very varied, the different system interpretation of inclusion included in this book will attest to that. This diversity is derived from how inclusion is filtered through different national cultural and socio-historical context on the pathway to practice. The manner in which many of the discourses that serve to construct the idea of inclusion are contested within their own fields also contribute to the variation in interpretation. It is not surprising therefore that the sum of the parts at times becomes overwhelming resulting at times in confusion and contradiction. In essence the discourses that frame what inclusive schooling looks like are formed of many different contested concepts mediated by very specific and deeply rooted sedimented (Layder, 1997) models of schooling.

It is beyond the scope of this book to offer a comprehensive trawl of the different cognate fields referred to above. However, it is essential to bear in mind that a fundamental principle underpinning this collection is the centrality of leadership development programmes that include significant engagement with the constituents of the socio-cultural context. By focusing on the socio-cultural context within which inclusion is framed and delimited this book takes as a key principle the need for leaders as inclusion workers to take full account of this socio-cultural context. The development of 'inclusion leaders' therefore could be described as a process of developing or fine-tuning a mindset – a deliberative and critical way of looking at the world thereby impacting very decisively the way one acts in the world. Essentially this process is ideological 'based upon alternative views of the world and the nature and form of schooling that will build that world' (Slee, 2011 p. 25). Striving for inclusion and inclusive schooling explicitly requires a particular value base and a very clear sense of vision for a particular type of education system that

will contribute to a much more broadly experienced common good. It cannot be assumed that this value base is a naturally occurring attribute of all leaders and consequently all dimensions of the socio-cultural field as they relate to inclusion need to be problematised. This section seeks to do this provide some key areas for reflection into the broad context for inclusive schooling. Chapter 2 explores some of the broad issues that relate to inclusion. Chapter 3 focuses very explicitly on special education context to which inclusion has been very tightly coupled from the outset. Exploring how special education and inclusion fit together to enrich student learning and student experience of schooling is vital. In this way it is possible to critique current models of practice and the misinterpretations of inclusion that prevail in many school systems. Both these chapters argue for a more overt and proactive critical engagement with the field at the level of professional practice. Chapter four turns its attention to links between leadership, identity, and inclusion while the final chapter in this section takes context to a more localized level i.e. the school as an organization. The manner in which inclusion is mediated by the culture of the school is a key element in the drive towards inclusion. It is important to recognise and explicate particular practices, processes and images of culture that facilitate and nurture this type of school.

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GERRY MAC RUAIRC

2. INCLUDING WHO? DECONSTRUCTING THE DISCOURSE

INTRODUCTION

The idea of inclusion is 'generally understood around the world as part of the human rights agenda that demands access to, and equity in, education' (Florian, 2008, p. 202). As a concept it was originally aligned to the developments within special education when thinking shifted from the idea of integration to the more challenging idea of inclusion and mainstreaming of special education provision (Warnock,1978). From the outset the idea was tightly coupled to the notion that inclusion of children with SEN should replace integration because integration had produced a reductive mechanism of measuring students disability with a view to calculating the resource required to make the student fit into the mainstream system. The extent of the reductionism inherent in this policy is articulated clearly in the formulae of practice outlined by Slee where Equity [E] is achieved when you add additional resources [AR] to the disabled student [D] with the result that E = AR+D (Slee, 2001). Despite the time span between Warnock's call for the inclusion, it is interesting to note how much of the present day discourse continues to draw on this type of mathematical calculation (see chapter 3 on the review of national policy trends and directions). The move towards inclusion, as yet framed within the field of SEN, as a bedrock of policy was given added impetus by a range of international developments which strongly supported this model of schooling (see for example the World Declaration on Education for All (UNESCO,1990), the Salamanca Statement and Framework for Action on Special Needs Education (UNESCO,1994) and the Dakar Framework for Action (UNESCO, 2000). The Salamanca statement presented inclusion as a two-dimensional process of increasing participation and removing barriers. Despite this broad support, an examination of current practice and much of the scholarship in the field reveals that inclusion has not being achieved for students with SEN with many agreeing that what happened was a recalibration of inclusion so that in effect what emerged in policy and practice was at best a model of integration (Dyson, 2001).

From 2005 onwards, the concept of inclusive education was broadened to include the diversity of learners (Opertti, 2010). UNESCO's defined inclusion as ' a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education. It involves changes and modifications in content, approaches, structures and strategies, with a common vision which covers all children of the

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appropriate age range and a conviction that it is the responsibility of the regular system to educate all children.'(UNESCO, 2005 p. 13). Developments in the field of social justice and equality contributed to the nature of the discourse surrounding inclusion. Legislative changes in some countries added a legal imperative to the drive towards inclusion. In the Republic of Ireland for example The Equal Status Acts (Government of Ireland, 2000–2004) named 9 grounds where discrimination was prohibited in the provision of goods; accommodation and education (see Lodge and Lynch, 2003). In this framework disability was included alongside others including race and ethnicity, religious belief, sexual orientation, gender etc. UNESCO's 48th International Conference on Education in 2008 (ICE) strongly reaffirmed 'a broadened concept of inclusive education can be viewed as a general guiding principle to strengthen education for sustainable development, lifelong learning for all and equal access of all levels of society to learning opportunities' (ICE,2008 cited in Opertti 2011 pp. 21–22). All of these have implications for schools and in all cases schooling is mentioned explicitly in documentation.

INCLUSION IN SCHOOLS

Inclusion as a construct is a highly contested area in education both in terms of what is encompassed in the term inclusion and in the variety of attempts in various contexts to deliver an inclusive education system. It is clear from the literature that as a construct inclusive education (IE) has experienced significant operational/ implementation difficulties in many countries and most notably in those who have a long track record in pursuing the inclusion agendas (see Allan, 2008). Within the context of Special Educational Needs (SEN) inclusion has been challenged from a number of scholars cited in this collection – see for example the works of Allan, Florian, Graham and Slee. Teacher unions cite 'strain on teachers and the damage done to children and young people by inclusion' (Allan, 2008, p. 9) questioning 'teachers capacity to keep up with the demands of inclusion' (Allan, 2008, p. 1) It has also been critiqued within the special education field with some dismissing it as 'an ideological and unproven bandwagon' (ibid). Julie Allan in her seminal review of the idea of IE begins her analysis be mapping out what she calls territories of failure with respect to inclusion; 'there is little doubt that inclusion has a troubled existence and that it is being written off, at least in some quarters, as an abject failure (Allan, 2008, p. 9). The exclusion of certain children from mainstream schools has become legitimate especially if it can be argued that they would have a potentially negative effect on the majority of children within the mainstream (Slee, 2011; Allan, 2008) Originally the instigator of the drive towards inclusion, Baroness Warnock has changed her views on the notion pointing to the traumatic nature of school experience for many children with SEN (Warnock, 2005).

One of the key problems for the construct of inclusion may be that it is largely constructed within the domain of special education needs. In this context, all too often, special means exclusionary (Mittler, 2008) and needs signals dependency

(Corbett, 1996). In this way the idea of inclusion constructs winners and losers delineated by the normative and competitive nature of our schools (Benjamin, 2002). It is here that there is considerable evidence of problematic practice especially for children who have moderate to severe profound difficulties and very often children who exhibit moderate or severe emotional and behavioural problems. This results in these areas being prioritized in much of the discourse in relation to inclusion. The broader field seems to get less of a hearing, even when the idea of equality and social justice are mentioned there are either linked directly to SEN (Florian, 2008) or the argument quickly slips back to the consideration of SEN. This book seeks to keep the consideration of inclusion firmly in the broader context and to decouple the discussion from SEN or at least to hold is static while consideration is given to the broader remit of the construct. Approaching inclusion from the perspective and politics of difference rather than the deficit focus of SEN may begin to facilitate alternative thinking and allow the reality of diversity in all its forms into the debate.

It is unlikely, one would hope, if approached in this way that a school would be required to build up a case for additional resource hours/ teaching time to deal with an A-stream, well behaved, LGBT student. This is not in any way to deny the specific issues of resource that are absolutely essential to deliver robust SEN support, it is rather to move us away from an impasse that seems to have prevented the idea of inclusion developing to any great extent in praxis. It may also serve as a challenge to the orthodoxy of the standard, the normal curve and the tyranny of outcome focused accountable models of schooling that have framed the broader discussion of education and the manner in which SEN is supported in schools for far too long. It is arguable that this pursuit of diagnosis and the practice of labelling associated with it have resulted in the reification of the individuals' special educational need which sometimes resulted in the individual being, recognisable to others and even to themselves primarily by their special need. This in itself is problematic but also neglects the idea of multiple areas of difference or the intersectionality of gender, race, class, ethnicity etc. (Anthias, 2008). The single axis framework associates with SEN diagnose and treatment (Crenshaw, 1994, p. 40) and the legislation framing the field has precluded the idea of intersectionality and the fundamental question of the correct approach to take to the individual in order for them to be included as individuals. It may well be that the source of the reading problem of a working class boy with a diagnoses of dyslexia may be culturally located with the result that the boy may not see any purpose or meaning in reading. All the phonic programmes in the world targeting at fixing the child may well fail as they do not address the root cause of the problem (Mac Ruairc, 2009).

Within the context of the broader notion of inclusion, some attempts have been made to include students from the diversity of society more proactively. The recent variation in practice in Ireland relating to the inclusion of difference with respect to race and ethnicity is a case in point (Devine, 2012). While there is some evidence of good practice in this regard, in many cases, at times the form inclusion takes is a type of tokenistic lip service to difference where an acknowledgement of race

and ethnicity often involves a fetishized international day or international week. This 4 f mode of inclusion family, food, fashion and festivals (Banks 2002 and for an Norwegian example see Andersen and Ottesen, 2011) does little to address the fundamental exclusionary thrust of issues such as school curricula, cultural norms and expectations or the benignly perceived but powerfully exclusionary notion of 'tradition'. Some fundamental traditional views in relation to patterns of participation in education prevail either tacitly in terms of assumptions or explicitly in terms of particular forms of practice that continue to exist in schools. In summary, it is clear from the breath of scholarship and the range of different discourses that feed into a consideration of inclusion, and the number of stakeholders involved that is a very contested terrain. Tinkering at the edges produces little real change. A more systemic consideration is necessary in order to map out the main issues that are contested. The remainder of this chapter will focus on this by problematizing the construct of inclusion itself (Graham and Slee, 2008), challenging the focus on the exceptional (Allan, 2008) as well as critiquing the deeply seated patterns of practice that continue to exclude certain groups from the maximum benefits of the emancipatory power of education broadly defined.

THE HEART OF THE MATTER

In order to fully appreciate the complexity of the idea of inclusive schooling it is necessary to examine the term itself. It is argued that the term inclusion implies a bringing in and therefore carries within it a presupposition of a centre / an ideal centre or a place worthy of being brought into. Whether this is viewed as a tightly bound spatial metaphor or a more loosely formed patterned space, particular patterns of prestige and privilege are identifiable. Inclusion within the perspective can be viewed as a discursive strategy that constructs a range of positions and the rules by which the borders and limits are conceived (Graham and Slee, 2008). What is required is a making visible and a deconstruction of the centre from which the different forms of exclusion and exclusionary practices derive. It can be said that inclusive education invites the denaturalisation of normalcy to arrive at a ground zero point from which we banish idealisations of the centre (Graham and Slee, 2008). This essentially draws on Derrida (1982) who argues that there is no centre but an absence of centre for which infinite substitutions are made. Essentially a postmodern perspective, it challenges truth claims among those who attempt to attest that they have a legitimate claim on the centre. The centre is therefore contestable but not often fully contested or exposed because of the manner in which power and position functions to produce discourses that function as a substitution for the centre while making attempts/ claims to be the one true centre. When this view acquires legitimacy it privileges those who are aligned to the predicated social norms. Through the normalisation of these culturally specific performances particular ways of being are naturalised. It is thus that particular discourses and practices become conflated with a social imaginary centre, human essence, human nature and a whole range of

tactical statements (Graham and Slee, 2008). The imperative for maintaining the centre is derived from this view that humanity needs a centre, that it needs a cohesive system. The idea that this cohesive centre privileges and has continued to privilege particular social groups is somehow decentred from this fundamental truth and it order to ensure that this is not disturbed it become necessary to appear to be active in the pursuit of the ideal while at the same time doing very little to challenge the status quo.

Two imperatives for consideration arise from this position. Firstly it is necessary to seek an alternative approach to the underpinning philosophy which frames thinking in the field in order to create a space for difference as a point of departure for practice rather than the search for the exception or the hunt for disability (Baker, 2002). This on its own will help but its impact will be severely limited unless accompanied by a much more systemic reworking of current thinking at a political and policy level in order to impact practice and outcomes.

An essential component in the examination of inclusion is the need to make explicit and interrogate the normative assumptions that lead us to think that we can even talk of including. To do this it is necessary to deconstruct the norm (Foucault, 1977, 1980), the construction of which has provided the context for the differentiation, categorisation and spatialisation of individuals (Foucault, 1972). Within this Foucauldian framework used by other scholars in relation to inclusion (Graham, 2006; Graham and Slee, 2008) the norm is viewed as a fiction. A fiction which attributes value to culturally specific performances (Graham and Slee, 2008) and in doing this privileges particular ways of being and stigmatise others. This is an uncomfortable perspective and one which challenges particular accumulations of power, privilege and forms of capital and risks the disruption of these patterns if challenged and any fundamental level. In order to understand how it functions we need to examine the manner in relations of power circulate through discourses to define not the law but the norm so that the norm actually appropriates law like qualities which extend to a sense of inevitably, a position that precludes the notion of an alternative norm so that is functions in a hegemonic way to define one true reality (Bourdieu, 1986). This is a form of power that makes individuals subject to the discursive dividing practice that categorises the individual by marking them out by their own individuality. In education contexts, particularly with respect to SEN, this results in a compartmentalisation of students, constructed primarily through psychological and SEN discourses and knowledge claims which result in the identification of a range of target groups – all of which are defined against the centre where the centre is not challenged but reproduced. In fact in the SEN field the norm acquires an additional legitimacy as its functioning as a statistically derived construct serves to rank rate and classify with notable regularity and credibility. What we have is on the one hand statements of desirable ways of being and statements of deficit, conceptualisations of those other than the norm. Within this centre we have the privileged notion of the normal outside of which but always within relation existence to it is the negative, deficit, exterior other (Graham and Slee, 2008).

Some scholars have focused on a much more empowering alternative to this perspective citing the work of Derrida and Deluze to enable a broader more open understanding of the field of enquiry. This has been a very worthwhile application of the work of the philosophers of difference to the field of inclusion and this has much more empowering potential than the more traditional trajectories of enquiry. Although, the arguments here are complex and the detail is beyond the scope of this chapter, it is possible to see clear implications for practice from this line of enquiry. Essentially what is required is a shift in perspective that takes on board the concept of a Derridian type of deconstruction with all the associated lack of closure in terms of definitions, 'the right way' and 'the best method'. The ambiguity inherent in the workings of deconstruction prevents the development of a totalizing system. This is at the essence of good practice in relation to inclusion and the process whereby the reading of texts (here I include practice as texts) always involves a double reading. This always 'seeks to locate a point of otherness and opens up a discourse on the other: (Critchley cited in Allan, 2008, p. 79) thereby 'showing the flows of thought and assumptions which direct it and what it excludes' (ibid). In this way there is always space for an alternative, the mindset is always reflective and never fixed. There is a tolerance for ambiguity which creates a natural space for a multiplicity of norms (Graham, 2006). However, this is not an easy task and it is acknowledged that it can be particularly difficult for schools where norms and uniformity so often define the way school works and where moral closure and (sometimes) the tyranny of the right answer/correct approach so often prevail in both the tacit and explicit assumptions that so often inform practice.

It is possible to argue that this broader idea of inclusion and the associated the removal of barriers so that all can participate on his or her own terms is very persuasive. In practice, however, it became clear in some contexts that in effect could be viewed as a broadly utopian idea that took little account of the reality of schools in context or the extent to which schools are part of an overall state apparatus that functions to reproduce patterns of privilege in society. In this regard the idea was underpinned by a benign view of power and the manner in which power is used to shape and appropriate forms of educational capital to suit the needs of dominant social groups (Bernstein, 1996; Bourdieu 1984, 1986, 1990; Brantlinger 2003; Giroux and McLaren 1989; Lareau 2003; Willis 1977, 1990 among others). Although it was derived from sources demanding a more equal society with much greater systems of equal opportunity underpinned by greater degrees of social justice, and an increasing range of legislative attempts prohibiting discrimination (Thomas and Vaughan, 2004), it can be argued that the attempts at achieving inclusion exhibit a lack of a conceptualisation of schools in the broader societal framework; a factor which presents a fundamental flaw in the overall thinking. The extent to which schools can 'do it alone' and sort out all society's ills is widely contested (Ainscow and Sandill, 2010). The transfer of learning experience from school to outside school setting is by no means guaranteed. The fundamental functional correspondence underpinning the

idea that if schools function as inclusive units, the learning and experience therein will contribute to a more inclusive world is by no means conclusive. Fundamental to the perspective underpinning this paper is that in its original iteration there were aspects of the construct that were very attractive to people who were striving to articulate and argue for a more egalitarian model of society. It called for a radical rethinking of education, a call that is still implicit in the construct. However the extent of the radical reappraisal required became clear the more the concept was interrogated. What was needed was a fundamental rebuilding of a school system and the broader society from the core out – and this is in all probability is unlikely to happen. In the absence of this we are left with a utopian idea which relies for its very existence on many problematic components some of which have been referred to here. Instead of this rethinking what happens. What follows is clearly identifiable in educational practice in many countries. Many systems now have a proliferation of a range of initiatives, programmes and policies to support SEN students, students from ethnic minorities and students of particular social class groups; No Child Left Behind (US); Every Child Matters (UK); DEIS (Ireland, see Precey, 2011, current volume). All initiatives targeted to ensure that the semblance of proactive policy and practice is identifiable while the cause/centre remains unchallenged. When for instance literacy initiatives and programmes targeted at particular underachieving groups fail – it has to be poor teaching, a badly designed programme, lack of parental interest and/or little home support for literacy etc (Freebody, 2007; Gee, 2004, 2008; Luke, 1998; Street, 1995). The search begins for another programme to produce a quick fix which rarely translates into sustainable improvements in the real meaningful literacy standards of the target groups. At no point are the fundamental patterns of inequality which produces different cultural circumstances and perspectives with respect to literacy as a cultural and social practice considered (Smagorinsky, 2001). To do this is the real dangerous stuff. Instead the naturalised centre, in this case the school type literate culture, continues to efface. It exists beyond interrogation ‘a ghostly centre which eludes critical analysis and thus recognition of the power relations embodied within notions of normalcy which exert influence over other ways of being’ (Graham and Slee, 2008, p. 287).

CONCLUSION: IMPLICATIONS FOR SCHOOL LEADERSHIP?

In the Irish context there have been considerable developments in relation to the manner in which schools support the diversity in the student population in recent years (Drudy, 2009). Notwithstanding this work, there are many exclusionary factors embedded in systems, structures and practices leading directly to the marginalisation, non-recognition and ‘othering’ of certain groups of students in schools (O’ Higgins et al, 2010). Bernstein‘s reference to the stratifying function of social class in education can be extended within the debate around inclusive schooling to a range of other dominant cultural and social constructed categories that penetrates schools so

as to ‘position pupils differently and insidiously... legitimising the few invalidating the many’(Bernstein, 1996: 98). Without challenging how these patterns of dominance are constructed and reproduced within and through education, following a nominally inclusive policy trajectory alone may always privilege the centre. This pathway will most likely continue to view difference in terms of its distance from the centre thereby ensuring that the range of diversity within the student population remains fragmented and marginalised. When the habitus and hegemony (Bourdieu, 1986) of the dominant and the privileges that ensue are not challenged they continue to be reaffirmed. Similarly when key systems such as education continue to seek out and label difference the power of the norm is re-established. Leadership is central to changing the model, articulating alternatives and moving closer to a more inclusive society. This begs two key questions; What leadership and Where is leadership needed? It is now widely recognised that schools alone cannot solve the problems of society. What is clearly required is leadership at a societal/ governmental level committed to the broad values of an equal society. However, education, as a very significant component of state systems and economic apparatuses occupies a central role in the future development of societies. It stands to reason that high quality leadership within the sector is vital. But how can one school leader in one school make a difference to the overall bigger picture? In dealing with this issue, articulating different models of leadership is sometimes the focus of scholarship. This can be worthwhile because it provides a range of perspectives on school leadership that can enrich and inform improved practice. There is another more critical dimension to this field of enquiry; it is possible to produce scholarship relating to the manner in which leadership functions with negative consequences by highlighting the impact of some practices, at local school level, which contribute to patterns of exclusion in individual schools – a focus on what is sometimes called the darker side of leadership practice. In this way particular aspects of practice can be overtly challenged by scholarship in order to deliver a better outcome for all students. In Ireland, the practice of overt and covert selection of certain types of students and the resulting commodification of children leading directly to patterns of chosen and unchosen‘ schools (Mathews, 2010, p. 107) has existed for years. The patterns of practice contributing to this reproduction of privilege are not accidental requiring very specific and distributed patterns of leadership in order to ensure that it functions in the interest of dominant/middle class groups. The manner in which students are assigned to ability groups in streamed/ banded classes sometimes at very young ages (8 or 9 in some disadvantage primary schools) also requires the specific action on the part of school leadership at many levels (McGillacuddy, 2005). This type of leadership practice which, although localised, is not exceptional and is repeated in a range of contexts with the result that these forms of practice collectively contribute to school cultures and patterns of discourse within which exclusion prevails and is justified. Little has been done at the level of the state or the academy to challenge this type of practice and meanwhile the asymmetrical pattern in the distribution of the benefits of education persist.

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ALISON EKINS

3. SPECIAL EDUCATION WITHIN THE CONTEXT OF AN INCLUSIVE SCHOOL

INTRODUCTION

Discussions about special educational needs (SEN) are complex, with definitions and understandings of SEN in international, as well as local, contexts varying widely from a focus on 'disability', or 'handicap' to a broader understanding of SEN linked to a wide range of cognitive, behavioural or physical needs and difficulties. It is therefore essential that we acknowledge the significant impact of the national context in which we locate discussions about SEN, and the ways that 'special education is conceived and interpreted differently in different cultures' (Stangvik, 2010, 350–351).

One of the key challenges and difficulties with discussions about concepts such as SEN and Inclusion, is the fluid and interchanging ways that these terms are used and understood, not only internationally, but also much more locally, and even within the same school context. There is a danger that as the terms have become so commonplace within educational policy and discourse, there is an assumption that the terms are understood with shared understanding of the meaning of those terms.

A critical approach taken to exploring the underlying meanings, attitudes and implications for practice embedded within different uses of the term is therefore essential. As Riddell (2007) identifies:

> 'discourses are malleable and words such as inclusion can be used by different interest groups to refer to almost diametrically opposed concepts' (Riddell, 2007, 34).

Even when colleagues working in the same school context use the same terminology, their understanding and the attitudes, expectations and assumptions about pupils labelled as having 'SEN' may vary widely, from the teacher that sees the label as a signpost to ensure that she considers a range of ways to meaningfully include the child, and this may include changing her preferred teaching style and methods to more appropriately include key pupils; to other colleagues who may see the 'SEN' label as meaning that the child requires different specialist input, and therefore looking at ways to withdraw or 'exclude' the child from the mainstream classroom activities. The ways that the term is enacted in practice may therefore be very complex and

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 19–33.

dependent upon personal attitudes and values in relation to how we view education and inclusion more broadly.

Having acknowledged these complexities, this chapter is therefore not about providing detailed prescriptions of practice, as they would fail to respect the differing cultural understandings of SEN that colleagues working in different countries are coming from. Rather this chapter focuses on raising some critical discussions about underlying assumptions embedded within the concept of SEN, which will then lead to some broad principles for practice for leading SEN within the context of an inclusive school setting.

SEN, INCLUSION AND DIVERSITY

Internationally, as well as within separate national contexts, there are continuing debates and discussions about the appropriateness of SEN within broader understandings of 'inclusive education', with special education 'through history, simultaneously hailed and condemned as both a means of achieving equal educational opportunities and a perpetrator of injustice in education.' (Florian, 2007, 7)

It is therefore important to start by unpicking the issues related to the various concepts of SEN, Inclusion and diversity in order to aim to reach a better understanding of how to provide effective leadership of SEN within inclusive school contexts. This book emphasises the importance of school leaders considering appropriate, and innovative inclusive approaches to developing an 'education for all', and this will necessarily include a full consideration of how to meet the needs of those pupils with SEN within those discussions. Yet, the links within discussions about SEN and inclusion are complicated on a number of different levels:

1. There is a danger that discussions about inclusion are reduced to a narrow focus only on SEN
2. There can be criticisms that 'inclusive approaches' fail to recognise and address the individual needs of pupils with SEN
3. There can be opposing criticism that 'SEN approaches' focus too strongly on the individual needs or difficulties of the child.

Leaders must engage in critical understandings that position and locate 'SEN' practices and understandings within a broader inclusive framework. At times, discussions about inclusion have become too narrowly focused and the concept of inclusion has come to mean the placement and provision of pupils with SEN and discussions about inclusion are reduced to discussions about the needs, or usually the difficulties, of pupils with SEN. This narrow focus can close down opportunities for reflective practitioners to really engage with the wider notion of what it means to include all pupils within the given school context.

Thus, we need to acknowledge that the term 'inclusion' does not just equate with the meeting of needs of those pupils with SEN. A much broader awareness and conceptualisation of the term 'inclusion' needs to be agreed and shared within the

school context to ensure that ALL pupils are valued and are given equal opportunities to access and participate in all learning opportunities provided. One key notion that will be developed throughout this chapter, therefore, is that, whilst this chapter does focus on approaches and ways of thinking that will support leaders to develop strategies to include pupils with SEN, SEN does need to be seen within a wider context of including all pupils. For some, this may immediately seem a contradiction in terms, and thus the complex inter-relationship between SEN and inclusion needs to be examined.

On the one hand there is concern (which will be fully explored later in the chapter) relating to the moral and ethical practices of perpetuating labels such as SEN, and whether such a practice can ever fully fit within inclusive approaches to education. On the other hand, in some national contexts, there are contradictory forces and tensions which, at times, link the concepts of inclusion and SEN, whilst at other times separate the two concepts. This can provoke confusion within practitioners attempting to enact the contradictory policies and practices. Troubling in the current UK context, therefore, is the new coalition governments pronounced commitment to 'removing the bias towards inclusion' (DfE 2011: 4), which immediately presents SEN practices in opposition to inclusive practices rather than as part of a wider inclusive approach. This separation seems to highlight and encourage more segregationary and exclusionary practices to evolve. Special education may therefore once again embody a 'discourse of exclusion' (Barton, 2010).

Whilst there therefore does need to be a clear recognition and acknowledgement of the individual needs of pupils with SEN, within any approach to meeting the needs of pupils with SEN within inclusive school settings, the discussions do need to be broadened out to consider more fully ways that difference and diversity can be seen as strengths, rather than as barriers to be overcome. Discussions about inclusion and managing the needs of pupils with SEN within inclusive school settings therefore need to also include consideration of wider needs, and ways to approach that with a recognition that:

'Difference is not the problem: rather, understanding that learners differ and how the different aspects of human development interact with experience to produce individual differences become the theoretical starting point for inclusive pedagogy' (Florian, 2010, 66)

WHAT IS MEANT BY SEN?

The notion of 'SEN' is complex, and yet I fear that all too often it is a concept that is taken for granted and not examined in relation to what it tells us about the beliefs that we hold about individual learners, and the implications of the label upon the longer term outcomes for individual pupils with 'SEN'. Whilst it is acknowledged (Hegarty, 2007) that progress has been made in relation to the education of children with SEN and disabilities: i.e. internationally, we have moved from a position where certain groups were considered 'uneducable' into wider considerations of how we most

appropriately educate all pupils, yet still deeper inconsistencies and underpinning assumptions about the inherent existence of SEN continues to need to be challenged.

In many international contexts the terminology around 'SEN' has arguably become so over-used and over-familiar, that practitioners have little understanding of the actual impact and meaning of the term. The term is an ambiguous and confused one: open to interpretation and variability not only across different countries, but also within the same country, and at a deeper level, different interpretations may exist even within an individual school setting. Within an international context, the issue is obviously emphasised, with widely differing meanings of the term SEN, from SEN solely relating to concepts of disability or 'handicap' (Turkey), to other contexts where the term SEN has moved away from a categorisation of medical difficulty, into a broader conceptualisation of a wide spectrum of learning difficulties and disabilities (UK).

Thus, whilst in some countries SEN may have contextualised meaning linked to the inclusion of pupils with significant physical difficulties, or 'handicaps', in others it will increasingly include a wide range of pupils with learning difficulties, including:

– Cognition and Learning- anything from general or moderate learning difficulties, including needs such as dyslexia and dyspraxia, to severe and profound and multiple learning difficulties;
– Communication and Interaction- anything from speech and language delay, to autistic spectrum difficulties and disorders
– Behaviour, Emotional and Social Difficulties- including emotional, social and behavioural needs, Attention Deficit Hyperactivity Disorders
– Physical and Sensory Difficulties- including hearing or visual impairment, deafness or blindness, being in a wheelchair.

Even where there are different categories of SEN identified, such as in the UK system above, yet, what often occurs when applying the term 'SEN' to a group of pupils, is that in reality pupils are discussed as a homogenous group: the 'SEN pupils', rather than as individuals, with widely differing needs and difficulties. Thus, the premise of a single category of pupils, the SEN pupils, 'with the government [using] it as if it is the same problem to include a child in a wheelchair and a child with Aspergers' (House of Commons 2006, 16) is 'fundamentally flawed' (House of Commons 2006, 16), and an issue that needs to be critically re-examined. The difficulty with categorising need and the 'apparent inadequacy of the special schools typology' (Lebeer et al 2010, 377) is also acknowledged within the Belgian system. In this case it is noted that such practice leads to confusion and false attribution of labels: 'where do we put children with multiple impairments?' (Lebeer et al 2010, 377).

In the UK, there has also been recent criticism of the concept of special educational needs, as the application of the term 'SEN' has become so widespread as to move away from pupils with definable 'special educational needs' and to now include a number of pupils who are simply underachieving and in need of differentiation

and support within the classroom context. These huge variations in the meaning and application of the term 'SEN' therefore make it very difficult to compare and contrast practices across international contexts, and, as outlined in the first section, practitioners should continually be aware that even within the same national or school context, colleagues do not always have the same understandings of the concept of SEN.

In some countries (e.g. UK, Ireland, Norway, Spain), where the concept of SEN is a broad notion of learning difficulties, rather than just associated with a specific 'handicap' or disability, statistics show that there is a significant over-representation of particular 'vulnerable groups' within the data gathered for pupils with SEN. Therefore, pupils who are summer born are 60% more likely to be identified with SEN than peers born earlier within the academic year; looked after children are three and a half times as likely to be identified with SEN, pupils coming from socially disadvantaged backgrounds are more than twice as likely to be identified as having SEN. What these figures demonstrate is the difficulties inherent in any classification around SEN, and the narrowing and marginalising of pupils who actually may not have any specific 'SEN' or learning difficulties or disabilities, but instead learn in different ways, either due to being up to a year younger than the peers with whom they are compared, or as a result of not having as much support from home as others.

Any system based on a simplistic categorisation of need within one 'category' will be flawed as this does not acknowledge the complexity of individual needs. Pupils with 'SEN' are not a homogenous group, and we need to ensure that practice moves away from assuming that the same approach will work for all, just because they have the same label. Similarly, even pupils with the same identified need: autism, dyslexia or Downs Syndrome, for example, and also not a homogenous group. Any teacher working with a group of pupils with autism, for example, will immediately understand that the presentation of needs and difficulties for each child, even when given the same 'label' will be vastly different. As Warnock (2010) has recognised, therefore,

> 'one of the most crucial changes must therefore be that the concept of special educational needs is broken down. We must give up the idea that SEN is the name of a unified call of students at whom, in a uniform way, the policy of inclusion can be directed' (Warnock, 2010, 34).

With such vast differences in the usage of the term SEN, at a fundamental level, there is therefore a need to critically re-examine and re-evaluate the usefulness, and indeed moral rightness, of the term and concept within inclusive school settings and educational systems.

What are 'special educational needs'? What does the label, widely and inconsistently applied to pupils across the world actually mean? By identifying pupils with SEN, and labelling them as out 'SEN pupils'? what does this actually mean to practice and the education that they receive. Is SEN as a concept just needed because of the 'inability of general education to accommodate and include the full diversity of learners' (Reindal, 2010, 2)? Also, what does it say about us as practitioners?

What does it say about our values, and how we think about individual differences, when we perpetuate a system where we continue to 'label' and marginalise one particular 'vulnerable group'?

One of the key difficulties is that any discussion of SEN as a concept is based on an assumption of the 'rightness' or appropriateness of models of difference: that there is a stable and shared understanding of what is 'normal' and anyone deviating from that notion of normal must therefore be labelled as having SEN'. But, in the 21st Century, as, internationally, we move towards more increasingly democratic and supposedly inclusive societies, is this distinction between normal and 'not normal', as Norwich (2009) calls it, the 'dilemma of difference' right? Currently, the term 'SEN' is based upon subjective notions of what is 'normal' and what is 'different' and, as reflective practitioners and school leaders, we need to question whether SEN is about 'difference from the norm or about unique individual needs'? (Norwich, 2010, 84). Thus, as Florian (2007) identifies, there are 'two interdependent problems facing the field of special education. The first is the concept of normal as usual and good, the second is the dilemma of difference' (Florian, 2007, 11)

There is a clear need for radical re-examination of the concept and practice of SEN within inclusive school concepts. Therefore, whilst on the one hand, there is a notion that labelling SEN may actually serve to protect and preserve rights for the child where 'identification establishes eligibility to accommodations and to civil rights protections of these adaptations' (Norwich, 2009, 449), we must question why a child needs to be labelled as having 'SEN' in order to get the provision and teaching and learning approaches suitable to meeting their needs? Why, in the 21st Century, is it not possible to develop an approach to understanding and valuing diversity of learning styles and individual differences, and work to include everyone?

Hart (1996), writing over fifteen years ago argued that:

> 'in order to open up new possibilities we can and should not set aside once and for all the language of 'learning difficulties' and 'special needs'. This language shapes and constrains our thinking, limiting our sense of the scope available to us for positive intervention to a narrowly circumscribed set of possibilities. It has discouraged mainstream teachers from using their knowledge, expertise and experience as fully and powerfully as they might in pursuing concerns about children's learning.' (Hart, 1996: x)

Moving away from the terminology around 'SEN' however, is an incredibly difficult thing to achieve. It will involve substantial culture shifts in thinking and practice, nationally and internationally; it will need to involve consideration of how to 'protect' the rights of pupils with SEN and disabilities without them having been assigned the 'label'. Also, if it really were possible to eradicate use of the term SEN from our educational discourse, what terms or phrases would be used to replace it? And would they really be any better, and have more impact upon positive outcomes for the individual, than the current term 'SEN'?

These are challenging questions, with no real or easy answer. But yet, the questions do need to be raised in our consciousness in order to develop leaders who are able to engage reflectively in the issues, and who are able to support their colleagues to develop more inclusive ways of thinking and working.

There may therefore be a need to look past the classification of need, and focus more closely on the individual needs as presented by each individual child: therefore ensuring that 'classification of a disorder or disability does not come to be seen as a classification of the child' (Farrell, 2010, 55). An alternative to traditional deficit labels, are labels of opportunity, which 'clearly position the barriers faced by individuals within the school structures around them, not within the individuals themselves' (Rix, 2007: 28) Rix (2010) therefore suggests that it would be more helpful for practitioners to describe the needs of the individual rather than their disability: 'a person supported by signing and visual communication' rather than a person with Down's Syndrome.

Fundamentally, we need to always locate discussions linked to the problematic concept of SEN within wider inclusive understandings of ways to celebrate the individual learning needs and strengths of the child as an individual, rather than as a label of need. Within such an approach, there is an ability to contextualise the development of thinking and practice in relation to pupils with SEN within broader considerations of the effective inclusion of all pupils.

Personal Anecdote and Reflection

Having worked in world of SEN and inclusion for all of my working career, working in schools with high levels of pupils with SEN, both in mainstream and in special school contexts, I have recently started to question the appropriateness of the perpetuation of a term that continually marginalises and excludes pupils, and to ask why, in the 21st Century, where we have supposedly moved so far towards universal democratic rights for all, that we need to continue with such an outdated model of labelling pupils. In the midst of my reflections, I was also reading a book which described through a fictional account, the start of societal questioning of the rightness of segregation between 'whites' and 'blacks' and the commonplace practice of 'coloured maids' within white households in the USA as recently as during the 1960's. The examples of everyday practice that black people, until relatively recently, were subjected to seem shocking and appalling to my more modern perspective. But yet, as I reflected upon them, how closely they equate with the practices that we continue to perpetuate and take for granted within a different vulnerable group today: the segregation of 'coloured' and 'white' toilets, the segregated black and white schools, could be equated to the segregation of 'disabled' toilets and special schools for pupils with SEN and disabilities today.

EFFECTIVE LEADERSHIP OF SEN

Whilst acknowledging the problematic nature of the concept of SEN within inclusive discussions, there is then a need for leaders in inclusive school settings to critically reflect upon ways that they can embed appropriate systems and processes to support the inclusion of pupils with SEN within their schools. An effective leadership approach that is built upon inclusive principles to develop SEN practices and understandings, may therefore incorporate the following key elements:

- Founded on inclusive principles
- A strategic approach which impacts upon whole school development of thinking and practice
- A distributed leadership model, where knowledge and skills are shared and developed across the staff group as a whole, rather than resting upon one person

Underpinning any approach to leading and managing SEN practices within school settings, needs to be a clear vision and articulated, shared values about what is meant by the term 'SEN', and what are the responsibilities of different staff members towards meeting the needs of pupils with SEN. This also then needs to be contextualised within a broader awareness of and response to SEN as one of many aspects of difference within inclusive approaches that recognise the diverse needs of all pupils, rather than focusing solely on what to do for 'SEN pupils' versus what to do for all other pupils.

As discussed in the previous section, it needs to be acknowledged that colleagues working in the same school context may have very different, and even opposing views on the nature of SEN, and ways that they need to meet the needs of pupils with SEN. This needs to be openly discussed in constructive and supportive ways, in order to enable a consistent whole school, inclusive approach to SEN to evolve and will require leadership approaches that may have to 'challenge existing beliefs and assumptions within a school' (Ainscow et al 2006, 152).

This is significant. Whatever SEN practices are already in place, the development of inclusive practices to meet the needs of all pupils requires interruptions to thinking and practice to occur, in order to continually refine and improve the quality of opportunities and access to experiences, rather than maintaining systems and practices which perpetuate the 'status quo' (Corbett, 2001, 45).

Before considering the actual practical aspects of meeting the needs of pupils with SEN within inclusive school contexts, considerable time and attention is therefore needed to consider the impact of underlying culture. The model developed by Booth & Ainscow (2002, 2011), in the Index for Inclusion is very useful to consider and share with colleagues within school settings, exemplifying as it does the fact that 'creating inclusive cultures' must underpin any work to produce inclusive policies or evolve inclusive practices.

Thus, the leadership of SEN and inclusive practices must be seen, not as a technical activity, but, rather as a 'moral endeavour' (Brighouse, in Terzi, 2008, xi). This will

involve considerable time for reflection and collaborative discussion about the values and attitudes that colleagues have about pupils with SEN, how this impacts upon the development of their practices, and the implications of this for the pupils that they are working with, and how these fit in with a wider localised and national context for provision and practice for SEN.

When asking and answering those challenging questions, tensions will always exist, and will be exposed through critical discussion within school settings. Whilst it may not always be possible to resolve the tensions: particularly those that are apparent within national policy contexts relating to SEN and inclusion; yet it should be possible and useful to articulate some of those challenges and tensions within the school context, and to find inclusive and meaningful ways to meet those challenges within the individual school context. The leadership of SEN also requires more than providing provision for named pupils with SEN. Rather it involves much deeper development of thinking and practice in relation to complex attitudes and values that individuals may hold towards their responsibilities for meeting the needs of all pupils.

There is, therefore a need for a cultural shift in thinking and practice to occur, which moves 'SEN practices' (the writing of targets, the provision of different teaching and learning approaches, for example) away from the margins, and into the mainstream. What we need to consider are strategic ways where the best SEN practices and approaches are seen as more than just the techniques that are taken out to meet the needs of an identified pupil with an identified SEN, and instead start to consider more fully ways that those strategies can be embedded in inclusive ways to meet the diverse needs of other pupils within the school and classroom setting.

Systems such as the implementation of visual timetables, visual, auditory and multi-sensory learning approaches, specific teaching and learning approaches do not therefore just need to be delivered to 'SEN pupils' outside of the classroom. Rather, they can become part of an inclusive system for acknowledging and celebrating the diverse learning approaches of all learners, and incorporated positively into whole class teaching approaches. This reduces the marginalisation of SEN practices and therefore makes them much more accessible to all, with acknowledgement that 'procedures developed originally in special education have been taken up and adapted to the benefit of large numbers of pupils who do not fall within the ambit of special education' (Hegarty, 2007, 535). By doing this in different ways, the leader of SEN is therefore able to subtly demonstrate to colleagues that SEN practices and pupils are not 'alien' or removed from good quality teaching and learning to meet the needs of all pupils, and gently emphasise that the responsibility for meeting even the most complex needs, should remain with the class teacher who spends most time with the pupil: not the SEN leader or Special Educational Needs Coordinator, or with unqualified support staff and adults within the school setting.

To enable the effective development and leadership of SEN practices within the school context, will involve more than the leader 'doing' the SEN practice themselves (a traditional model based on a presumption that pupils with SEN require high level 'expertise', and that 'normal' teachers are not sufficiently trained to be able to

effectively meet their needs), and will instead involve a much wider reconsideration and reconceptualisation of the underlying culture and ethos of the school as a whole, including the values and attitudes that other staff may have towards the inclusion of pupils with SEN.

In some school settings and national cultures this may be a very challenging concept requiring significant cultural shifts in thinking and practice to occur. There is therefore a need to consider the implications of leadership models where one person is seen as the 'SEN expert': what does this do to the attitudes and expectations of other staff in relation to meeting the needs of pupils with SEN? For many this would provide an assumption that SEN requires a particular 'expertise' and that therefore they are 'unqualified' and unable to respond to the needs themselves, thereby effectively deskilling the individual and removing their moral responsibility for meeting the needs of all pupils within the classroom. Alternatively, staff may take the view that, as there is someone in a leadership position with responsibility for SEN, then that person should be undertaking all work in relation to pupils with SEN, again, effectively removing an obligation or responsibility for ensuring that the needs of pupils with SEN are being met on a day to day basis within their classroom setting.

A central focus for the work of the leader must therefore be a consideration of how to effectively enhance and develop the skills, knowledge and understandings that all staff have with regard to the complex relationship between SEN and inclusion. This will include specialised input about specific SEN needs, as well as support to them transfer those strategies and understanding into meeting the wider needs and differences of diverse teaching groups.

SOME KEY PRINCIPLES FOR PRACTICE

As the discussions throughout this chapter have identified, due to the complex nature of conceptualisations about SEN internationally and locally, it is not possible within this international reader to provide prescriptions for practice. Instead, this section will focus on the following key principles, enabling the reader to then locate the questions and issues within their own localised context in order to stimulate thinking and reflection about the best ways to move thinking and practice forward:

- Identification of Need
- Consideration of social rather than medical models of understanding and approaching SEN
- Need for critical evaluation of the impact of any support strategies or provisions that we put in place to meet the needs of pupils with complex SEN

Identification of Need

As we have identified in the preceding discussions, the term and concept of 'SEN' is actually not well defined. There is therefore a real need for practitioners and leaders

of SEN within inclusive school settings to revisit whole staff understanding of the term within their own school setting, and the implications of that for the practice that they are developing. In some contexts, rather than being a useful phrase which helps to further understanding of the needs of the pupil, the glib phrase has simply lead to reductive practices and a 'hunt for disability' in order to get resources.

Linked to the understanding of the nature of 'SEN', within inclusive school contexts, there therefore also needs to be a broader understanding of the concept of 'need' across the school. Inclusion is not just about the inclusion of pupils with SEN, rather, it is about the effective and appropriate inclusion of ALL pupils. There therefore needs to be a recognition and acknowledgement of the fact that ALL pupils may have different needs, at different times through their school career, as a result of a wide range of factors (including changes in home circumstances, or community factors, as well as school based factors), and that every child's differing educational needs need to be identified and addressed within an inclusive school context. There is then also a need to reconsider practices embedded within the school setting, reflecting deeply on the quality of whole class teaching approaches and strategies: do they really meet the needs of all pupils, or, on reflection, are they only appropriate to a few- the 'able' pupils; the pupils well supported at home; the 'quiet' pupils? Are the teaching approaches and teaching styles meeting the needs of all pupils within the class, or is it actually the teaching approach itself that is 'breeding' SEN?

Case Study 1

The teacher failed to recognise and acknowledge that 40% of her class came from a socially deprived area of the city, and that this was having an impact upon the development of their speech and language skills. Many of the children did not have access to books within the home environment, and consequently were not developing the range of vocabulary and text awareness that their peers, coming from homes where they regularly shared literature and books with parents, were. Rather than understanding and addressing that gap, the teacher continued to deliver a curriculum that suited the pupils that had regular opportunities to share and discuss books with their parents at home. The gap between the 40% coming from socially deprived backgrounds and the rest of the class grew, until eventually the teacher decided that many of those pupils had 'SEN' and needed to be placed on the school SEN Register.

The Social Model Framing SEN

The leader of SEN within inclusive school settings will need to support teachers to see past medical labels of need and difficulty, into a broader social conceptualisation of need, where it is recognised that the child is not the 'difficulty': rather the child

experiences difficulties and barriers to learning within the context of the learning environment in which they find themselves. In this, it is helpful to consider deeply with colleagues the question of whether the child brings difficulties into the classroom, or whether the child finds those difficulties in the classroom (Hallett & Hallett, 2010). Linked to this must be a fundamental awareness that the child is a child first and foremost, and that the 'label' or description of need is secondary to that.

Case Study 2

The teacher provided excellent provision to a class of pupils with a range of complex needs. This class includes a pupil with obvious difficulties with reading and writing. The teacher has evaluated the nature of those difficulties well, and has understood that a number of other children also experience similar difficulties. She has therefore implemented a range of successful strategies, designed to meet the needs of the individual child, but delivered through whole class systems and teaching and learning approaches, which is helping both the individual child, and others to make outstanding progress in all aspects of literacy.

In due course, the individual child is assessed formally, and a diagnosis of dyslexia is given to the child. At this point, the teacher expresses concern to the leader of SEN in the school that she is not able to appropriately meet the needs of the individual, as she has no understanding of dyslexia. This teacher required support to look past the 'label' recently attached to the child, and to remember that the child has not changed since receiving the 'label'. The needs are exactly the same, and the ways that the teacher was responding inclusively and proactively to those needs remained fully appropriate.

Linked to this issue, therefore, is the need to establish clear understanding within all staff of the broader inclusive concepts of 'removing barriers to learning and participation' (Booth & Ainscow, 2002), to enable teachers to look past the difficulty as embedded within the child, and instead acknowledge and address their responsibility to find ways to enable the pupil to overcome socially constructed barriers to learning, which focus on the child as a learner first, with a label of need second. This deeper conceptualisation of the need to focus on 'removing barriers to learning and participation,' will also help inclusive practitioners to move thinking and practice beyond a narrow conceptualisation of SEN needs, and into a wider understanding of ways to celebrate learning differences and diversity.

Critical Evaluation of the Impact of Support Strategies

There is widespread acknowledgement of the fact that currently use of the term 'SEN' applied to an individual often leads to a lowering of expectations for that pupils (Hart et al, 2007; Lamb 2009; OFSTED 2010; Florian 2010; DfE 2011), with

an ‘intractable cycle formed- students are assigned membership of the group [SEN] because they are judged to possess the attributes of group membership, and they are believed to have the attributes of the group because they are members of it’ (Florian, 2010, 65). There is therefore a need to ensure, throughout any SEN practices, a sharp focus on ensuring high expectations of progress. This needs to be linked to continual monitoring and evaluations of the impact of provisions and strategies to support and meet needs for all pupils.

In this, there is therefore a need to move away from a traditional model of putting intervention and support in place for an individual, and that support or intervention then becoming a ‘lifestyle’ for the child: i.e. continually in place regardless of what impact it is having upon outcomes for that child, to an approach where interventions are only put in place where there is a clear evidence base of success, and where it is monitored and progress is demonstrated for the individual child.

Thus, discussions about meeting the needs of pupils with SEN need to move away from a focus solely on provision and placement, and instead should include a specific and detailed focus on outcomes for the pupil, with systems in place to involve the pupil and parent, as well as school staff, in discussions which evaluate the effectiveness of all support and intervention, and the impact that they are having on the achievement of wider outcomes for the pupil.

CONCLUSION

I believe that there is a real need to ‘act urgently’ (Lamb, 2009, 2) to reconsider and address the many flaws linked to a system of SEN which fails to take account of the individual, and their rights to participate fully in educational experiences with their peers, and to do this in inclusive ways which are centred around meeting the needs of the child, rather than perpetuating embedded and reductive.

In many contexts, moving forward will ‘necessitate fundamental changes to the social and economic conditions and relations of a given society’ (Barton, 2010, 90). This may involve deep cultural change. Within our schools, however, there is a need for leaders that reflect deeply, rather than accept the critical questions and discussions that have been raised within this chapter, and willing to engage in and support a principled, values driven approach to meeting the needs of pupils with SEN, in inclusive ways within their school setting. For now, this may involve highly individualised small steps of progress within individual school settings, looking at where you as a school community are now, and how small steps of progress can be taken to improve the outcomes and possibilities for pupils with SEN within your school context, within the confines or limitations of local and national policy.

There is a need to ensure that the child is put at the centre of our thinking, and, returning to the opening discussions of the chapter, this is as important for every child, as it is specifically for the child with SEN. All the discussions and principles for practice discussed throughout the chapter therefore have a wider applicability and purpose, to support leaders and practitioners to critically question and develop

practice around inclusive values and ideals which more fully and meaningfully meet the needs of all pupils within their school setting. As discussed earlier, such developments in thinking and practice may best be achieved through distributed leadership practices which may be innovative and challenging within some national contexts. Yet, change is easier to achieve through the development of a culture and community of practice built upon shared vision and values, rather than the lone actions of one individual. New systems and practices may need to be developed, and these systems need to 'built upon', not the old notions of 'can we?', but upon new notions of 'how can we?' (Sakellariadis, 2010, 25).

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4. IDENTITY, INCLUSION AND LEADERSHIP

INTRODUCTION

Diversity is a challenging reality. Unity is another one. According to Banks (2002, 2008), relationships between diversity and unity are in an ongoing and complex process, and an ideal equilibrium between them is never fully attained. Therefore, the major challenge for educators and leaders in particular rather lies in trying to balancing diversity and unity.

As reminded by Ryan (2006, p. 15), '*include*' means to be part of a whole. The whole could be composed of parts which are the same (or claimed to be the same); that is, parts which are identical. In the realm of education, 'inclusion' is not usually connected with this meaning. The discourse on inclusion virtually takes for granted that parts are different and that (certain) differences are relevant. Thus, inclusion is usually closely connected with diversity. It aims to ensure and improve responsiveness to diversity (Lumby & Coleman, 2007). Diversity is sometimes conceived of as an issue susceptible to being managed, although this is, of course, a challenging process. Nevertheless, inclusion is beyond this. It is important to remember that inclusion means to be part of a whole. Therefore, it may be said that inclusion is concerned not just with diversity but also with unity (the whole of which they are part). Moreover, inclusion is likely to be primarily concerned with attaining such a balance between diversity and unity. According to Kalantzis and Cope (2009, p. 28),

> Inclusive education means that you don't have to be the same to have similar opportunities: not identical opportunities, but the same kinds of opportunities measured in terms of comparable access to material resources (...), political participation, and senses of belonging to a broader as well as a localized community. Inclusion involves a subtle but profound shift from a more superficial multiculturalism of recognition. It means that the mainstream (...) is itself transformed. Instead of representing a single (...) destination, the mainstream is a site of openness, negotiation, experimentation, and the interrelation of alternative frameworks and mindsets.

It is implied that, in the end, the (different) parts become 'parts' by belonging to a whole (Simons & Masschelein, 2005, p. 225).

Identity is marked by differences but it is also referring to shared features. Differences and commonalities coalesce in identity. Identity reflects tensions

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 35–45.

between them and continuing search for balance. It may be said that inclusion is, to a significant extent, concerned with identity (or, better, identities). This text thus starts by offering a delineation of identity. Following the recognition that difference and identity has been largely ignored in leadership literature despite of increasing educational interest, Shields and Sayani (2005, p. 389) claim "a fundamental understanding of these concepts". The text then raises the relevance of leadership to identity construction and the role of school leaders in relation to this issue. It concludes by exploring democratic citizenship as a desirable identity amenable to be broadly shared, while being respectful for differences, in pursuit of common goods.

WHAT IS IDENTITY?

Identity and cognate concepts have a long history but its present usage is distinctive and relatively novel (Brubaker & Cooper, 2000). Despite its academic origins, '*identity*' belongs to our ordinary language. Its use is widespread and it is an evolving concept. Today, it is an ambiguous complex concept with manifold facets. An exhaustive review is beyond the scope of this article. However, some of those facets will be emphasised and considered in more detail (Brubaker & Cooper, 2000; Fearon, 1999)

Firstly, identity is often understood as "a core aspect" and it is "invoked to point to something allegedly deep, basic, abiding, or foundational" (Brubaker & Cooper, 2000, p. 7). Therefore, it is different from superficial, accidental or contingent aspects or characteristics. Moreover, a core aspect is a significant or important aspect. According to this view, identity thus needs to be considered to be something to be valued, recognised, supported, cultivated and preserved.

Secondly, identity usually encompasses two senses. On the one hand, *personal* identity refers to distinguishing stable characteristics attributable to a person that are often also socially consequential. Sometimes at least, such features are the source of an individual's self-respect or dignity. On the other hand, *social* identity a) is usually associated with attributes allegedly shared by a set of persons around which group members coalesce, b) involves the application of rules deciding membership, and c) is associated with categories and labels. These senses are usually intertwined but there is no necessary linkage between them.

Thirdly, it is not unusual to consider that social contexts affect individuals. In taking this stance, the nature of self is viewed as relational and social, whilst perspectives that treat individual selves as independent of or prior to groups and society are eschewed. Self is derived, at least to some extent and in some sense, from social relationships and social groups he or she participates in. Thus, social identity rather provides a link between each individual and social contexts within which he or she is embedded. In this view, identity is relational: it (self) relies for its existence on something outside itself (e.g. something in the surrounding context, including identities in them) (Woodward, 1997).

Fourthly, it is usual to treat identity as a *social category*. What does this mean? Regardless of the fact that that (social) identities can refer to identifications of the self as a certain kind of person (not with a group) and individuals can have such different identities within any group, an identity is often conflated with the following conditions: 1) a group of people; 2) sameness among members of this group whether understood objectively (as a sameness in itself) or subjectively (as a experienced or felt sameness); 3) self-definition in terms of the defining shared characteristics, and 4) a label or labels designating that group and its members whether used either by the those designated, others, or both. Nevertheless, social identity is used to reveal differences within and among groups and, therefore, diversity.

LEADERSHIP AS IDENTITY CONSTRUCTION

In the realm of education, inclusion relates to inclusive teaching and learning. Schools matter because they are the main place in society where formal teaching and learning occur. And if schools matter, leadership matters as well. This situation is at odds with the relatively small body of literature relating diversity and inclusion to educational leadership (Lumby & Coleman, 2007). On the other hand, identity had received scarce attention in studies of leadership although it has recently gained more interest (Lührmann and Eberl, 2007; Karp, T. & Helgø, 2009). The purpose is not to review all this literature here. The focus is more on exploring relevant intersections among these topics.

According to Riehl (2000), one of the major tasks faced by school leaders is fostering new meanings about diversity. Schools embody a complex array of understandings, beliefs, and values encoded in structures, cultures and everyday routines, all of which are usually legitimated and sanctioned by the surrounding social environment. Therefore, real changes are likely to depend not only on changes in internal technical processes and structures contingent to them but also, in a significant extent, on changes on new patterns and its underlying norms, values and assumptions. The former changes need to be accompanied by the latter ones or, otherwise, there will be no lasting and sustainable change. The role of school leaders is critical here. They are powerful in framing and defining situations and their meanings (even if it is assumed that they are negotiated and come to be shared).

Interestingly, Riehl (2000) states that promoting new understandings, values or rules means something more than simply communicating particular and tangible instances in order to have diffused them. Individuals and groups inside and outside of school would not be merely the recipients of new meanings. Such a task also means supporting the generation of new meanings through active involvement: then, individuals and groups trusting one another would participate in conjoint meaning-making processes and have a part as co-creators. It is reported that, instead of undermining the role of school leaders, participation and democracy is likely to result in its enhancement which, in turn, is likely to strengthen participation and democracy.

School leaders might have a relevant contribution to make in framing identities and diversity, as meanings and definitions of identity and diversity matter to educational inclusion and, in general, to schooling. Member identities come to be constructed in organizations and leaders have been considered to have capacity to influence and (even) shape followers' identities. Does it mean that leaders should possess and use the capacity to manage or manipulate every member's identity?

Leadership is sometimes supposed to require the creation and maintenance of a shared identity. According to Haslam and associates (e.g. Haslam, Reicher & Platow, 2011), a shared sense of identity makes leadership possible. Leadership is contingent upon this shared identity and, in turn, is also supposed to produce a shared identity. Leaders act as 'entrepreneurs' of identity in order to make particular forms of identity and leadership itself feasible. In this view, leaders have an important part in constructing this shared identity which leadership itself depends on. To be more precise, (a few) leaders are not crucial; leadership is important. There would be no 'identity void' to be filled by leaders. Followers' agency is neither absent nor irrelevant. Leaders' agency is not a substitute for followers' agency. Followers' agency matters; but leaders' agency matters too: it enables followers' agency (although is dependent upon it as well). Leadership is rather "a vehicle for social identity-based collective agency in which leaders and followers are partners" (Reicher, Haslam & Hopkins, 2005, p. 549).

A shared, collective identity suggests members identifying with it. Moreover, that shared identity is often conceived of as unitary and consistent. Otherwise, it would not be susceptible to be shared – it might be said. However, what we refer to as 'identity' is usually manifold and fluid and, thus, prone to be contested. Identity construction in organizations may be shaped not only by identification but also by differentiation and dissent (Collinson, 2006, 2008). Challenge and disruption to identities taken for granted and entrenched in organizations is a way members to construct alternative identities in spite of significant barriers. In this view, leadership would not be serving to construct an 'identity-based *partnership*'. '*Dialectics*' has been suggested as a model to depict identity-based relationships among members (Collinson, 2005).

The contribution of school leaders is neither limited to participating in framing and defining others' identities and diversity nor merely dependent on those 'others'. Identity is not just constructed with others and/or in opposition to others. It is also self-constructed (albeit in relation to others) (Lumby & English, 2009). School leaders themselves accrue to diversity and would need to cultivate their identity. It may be asserted that fostering new identity frames and definitions probably requires such identity cultivation. Moreover, there is necessarily no split between the identity of the leaders and others, but quite the reverse: diversity is wide, widespread and lasting, and identities are intermingled. Leaders may share such cultivated identity with others. Note that this variegated nature of identity might be considered to come to be threatening to identity itself because, as stated above, identity is usually understood as a set of core aspects that points to something allegedly foundational

and profound revealing 'natural' or 'essential qualities. If such basis are unclear, the following questions might be raised once again without any prospect of solution:

– What are the essentials needed to qualify as holding a genuine identity?
– Who are able to say what qualifies as genuine identity?
– What is it that defines genuine identity and who is/are defining it? Authentic leadership is relevant here.

In the recent years, a considerable yet varied literature has accrued on the topic of authenticity in leadership. Some different frameworks and approaches are available (e.g. Duignan & Bhindi, 1997; Begley 2006; Starratt, 2007). In them, authenticity has been usually considered to be an important element of effective leadership as a means to improve school culture leading to increased school effectiveness. According to Anderson (2009, p. 37), this approach "is driven by a logic of improving of culture of schools as a means to greater productivity", although, "in some cases, it includes a recognition that viewing authenticity as an ethical issue requires viewing individuals as more than means to more productive organizations".

Moving beyond that approach, Anderson (2009) proposes a three-tiered alternative model for school authentic leadership:

– At an *individual* level, authenticity is equated with living a personal and/or professional life that is congruent with one's values although it is assumed that constructing such identity is a social process, best done through interactive and collective endeavours.
– At an *organizational* level, authenticity involves viewing human beings (whether students, teachers, parents,...) as ends in themselves rather than as a means to other ends and, therefore, genuinely human relationships as prevailing over instrumental transactions among individual, groups and/or material resources. In schools it means that a) the pedagogical relation between teachers and students is essentially a social relation that requires emotional commitment and caring and that b) leaders do not aim to raise productivity, however that is defined, but respect others' views and their right to participate in making decisions that affect their lives.
– At a *societal* level, authenticity refers to contribution to and congruence with shared political and cultural underpinnings for a society. As students, teachers or leaders, we also become more authentic to the extent that we share and meet social needs, values, ideals, needs, challenges and responsibilities (e.g., a more humane, just, equitable or prosperous society). Of course, engagement with such a society as empowered (democratic) citizens (for instance, not merely as consumers with choices) is implied.

Authenticity is a whole. All these levels are interconnected and thus need to be taken into account. Shifts at any one of these three levels are likely to trigger shifts at other levels. Authentic individuals contribute to make authentic institutions and, in turn, the latter ones nurture the former ones. In addition, authentic individuals and institutions

and authentic social environments need each other: individual authenticity and authenticity in organizations are fostered in a participative, democratic environment (and, alternatively, are severely limited in a non-participative, non-democratic society) but such an environment is constructed from contributions made by multiple individuals and organizations.

DEMOCRATIC CITIZENSHIP AS AUTHENTIC INCLUSION

Collinson (2005, p. 1436) warns of a "growing concern" that traditional unitary identities separated from one another by definite boundaries are "no longer sustainable". The notion of 'the school leader' as an unitary and discrete identity has been challenged as well (Lumby & English, 2009). Lumby and English (ibid., p. 111) write:

> Perhaps one of the most cherished of ideas must finally be abandoned, i.e. that somehow identity consistency must remain the same in each and every situation in which leadership is to be exercised. A leader is one who has many faces and chooses to present the face or faces which will be most appropriate depending upon the contextual circumstances and requirements. What may remain more constant are the core values, although they may stretch to a small degree, rather like elastic, to accommodate changing contexts.

Democratic citizenship is a desirable major goal for schools and its environment and, therefore, a goal for which it is worth striving (Shields & Sayani, 2005; Anderson, 2009). It is suggested here that a reason behind this is that it is a desirable authentic identity amenable to be broadly shared, while being respectful for differences and open (and resilient enough) to challenges, in pursuit of common goods.

Citizenship debates are usually pervaded by three overlapping categories of foundational questions:

- those related to the substance of citizenship (*what citizenship is*),
- those that concern its location (*where citizenship takes place*), and
- those that concern the class of citizenship's subjects (*who is a citizen*) (Bosniak, 2006).

Of course, each of these questions has met with a relatively broad range of particular answers summarised here with particular emphasis on the second category.

1. *Where*. Concerning this question, the nation-state is usually presumed to be the locus or site of citizenship (Kivisto & Faist, 2007). This assumption has come under increasing challenge and citizenship has indeed become increasingly untied from nation-state (Bosniak, 2006). Alternatively, it has become tied to wider entities above the nation-state: phrases as transnational, global, post-national or cosmopolitan citizenship are common instances. Also, it is supposed to have become tied to narrower entities as organisations.

2. *What*. Citizenship is a concept that refers to some form of social membership. In a broader sense, it can be equated with membership in a common society; in a narrower sense, it can be equated with membership in a polity; that is, a political community, institution or organization (e.g. Kivisto & Faist, 2007): for instance, schools (Slater and Boyd, 1999).

This narrower sense constitutes an elementary, objective notion of citizenship: it means simply being part of a specific polity. Of course, it does not exhaust the meaning of citizenship. Membership that citizenship is understood to represent has been diversely conceived. Two other broad conceptions may be briefly outlined, each emphasising different, yet overlapping, dimensions of citizenship.

There is an additional 'objective' meaning (Eley & Palmowski, 2008): such membership usually brings with it a formal legal *status*; that is to say, a reciprocal set of rights and duties. According to this view, enjoyment of citizenship entails entitlement to, and possession of, rights together with fulfilment of corresponding obligations. Nevertheless, citizenship encompasses more than reciprocal rights and duties. To put in the words of Osler and Starkey (2005, p. 15), this is "the essential starting point for citizenship" (ibid., 15), at least because some of those rights (and reciprocal responsibilities) provide the possibility to something else. Nevertheless, it is a necessary but not sufficient condition.

Citizenship is also associated with 'subjective' meanings (Eley & Palmowsky, 2008). It is also *experience*. On the one hand, such membership can be conceived of as the practice of active engagement in the life of the community (Bosniak, 2006). Is this active engagement connected to the former meaning? According to Eley & Palmowsky (2008), there is actually no sharp boundary between a) rights possessed by citizens and b) the subjective sense and corresponding active use of those rights. People have a subjective sense of rights (and even of having rights within a community) and use these understandings actively within that community whilst justifying their actions according to them. In addition, rights will become clear through action and practice. Also, subjective sense may not align with the rights as determined by those who define them or those enforcing them, and, therefore, challenge enforcement and definition itself. Citizenship is then transformative in the sense that it results in significant and even profound changes: not only changes in action and practice but also in rights. This view evokes Bank's (2008) framework:

– *Active* citizenship involves actions that fall within existing laws, customs, and conventions, and are designed to support and maintain-but not to challenge-them.
– *Transformative* citizenship involves actions designed to actualise and promote values and moral principles and ideals (e.g. social justice or equality) beyond those of existing laws and conventions (even being these challenged or dismantled).

On the other hand, citizenship is also associated with experience in another sense: to experience citizenship also means having a feeling of belonging to the larger

communities of citizens, identifying with them, and showing commitment and solidarity (Bosniak, 2006).

It might be said that experiencing citizenship (acting as a citizen, feeling as a citizen) involves fulfilling the full potential of the status (Lister, 2007). However, this potential is often not fully fulfilled and incomplete fulfilment does not entail ceasing to be citizens. Here, two qualifications need to be made: 1) those who do enjoy the full rights of citizenship without fulfilling its potential (and/or are formally accountable for the fulfilment of reciprocal responsibilities without actually fulfilling them) do not necessarily cease to be citizens. 2) actions and feelings are not tightly coupled with rights and duties. For instance, those whose rights are not yet promoted (and who do not enjoy the full rights of citizenship: for instance, children) can act as citizens and feel themselves as citizens. Actual experience constitutes them as de facto citizens. This is relevant to schools and school leaders. Rights, duties and responsibilities significantly depend on political and legal definition and, therefore, are less amenable to changes within the school. However, schools can do a lot to enable its members to practice and experience citizenship, because its members can help each other to practice citizenship and to feel part of the school community: schools would then contribute to foster full citizenship (Osler and Starkey, 2005).

What about democracy? Through democracy, schools can do a lot for citizenship as well. Citizenship might be non-democratic but democracy contributes to enlarge and empower citizenship and thus 'full citizenship' requires democracy (Kivisto & Faist, 2007). It effects an increasing incorporation into the ranks of citizens accompanied by an enlargement of the terms of incorporation. That is, democratic citizenship is a most inclusive concept of citizenship. Specifically:

a) Democracy enlarges and empowers citizenship because more people are entitled to more rights and are accountable for the fulfilment of more responsibilities. There is an additional consequence: equality. A set of shared rights and responsibilities equalises its holders and, if more rights and responsibilities are extended to more people in spite of initial inequalities, the result will be more or full equalisation.
b) Citizens are not just targets of the political process. They are free, equal active agents involved in the political process (particularly, in political decision making) in pursuit of common, shared goods. Enlargement of citizenship through democracy contributes citizenship to be defined not only as status but also as a reciprocal active practice, behaviour and experience.
c) *Who*. If membership is differently represented in different conceptions of citizenship, the answer to the 'who' question should vary as well. An underlying assumption is usually that citizenship evokes certain groups enjoying a property which resembles a compact whole (while other groups do not enjoy it) (Bosniak, 2006, p. 29). Yet, neither is citizenship a fixed set of attributes nor is it allocated to a fixed set of individuals. On the one hand, citizenship aims to expand membership and, on the other hand, sets limits to incorporation or inclusion.

CONCLUSION: DEMOCRATIC CITIZENSHIP AS INCLUSIVE IDENTITY

Having outlined the notion of democratic citizenship and emphasised its authentic, inclusive character, a question still remains. Can democratic citizenship be considered to be an identity? While there are differences and tensions, there are fundamental affinities between concepts of (democratic) citizenship and identity as well. Citizenship coalesces with a sense of identity.

In a narrower sense, citizenship-as-identity evokes the felt aspects of community membership and, in particular, feelings of belonging. According to Schugurenski (2010, p. 2), "identity is about feeling like a member" of a community, "whereas status is about being a member". Identification is considered to be inextricably bound up with such feelings. But is 'citizenship-as-identity' contained within that dimension of citizenship? In a broader sense, citizenship confers an identity on individuals (Abowitz & Harnish, 2006) or, also, is an identity: a common or shared identity created through the identification with the polity once more. In either case, identity presupposes recognition and identification, the basis of which is a process whereby individuals recognise in each other a bundle of attributes or properties that establish resemblance and affinity and are construed as identical or at least similar (Isin & Wood, 1999). Nevertheless, identity needs to take into account that people belong to separate political communities and, also, belong in different ways (Kymlicka & Norman, 1994).

The identification with community requires a core aspect defining communities: values and purposes that we identify with. Citizenship requires identification with values and purposes. It is interesting to note that this broad identity is sometimes associated with so-called (civic) virtues that provide a sense of purpose. This is another dimension identified as defining citizenship by some scholars (Abowitz & Harnish, 2006). According to Schugurenski (2010), it constitutes the normative dimension of citizenship and refers to the values, dispositions, attitudes and behaviors that are expected of 'good citizens'. Of course, there is no universal agreement on what a good citizen is or how is he or she like. This notion may evoke different traits, images and role models.

Woods (2005, p. 119) asserts that the articulation of ideals is an important function of schools. Nevertheless, democratic citizenship is not just something to be endorsed. It is also susceptible to be considered as a contested and fluid identity According to this other view, citizens can be considered to be 'subjects' who enact citizenship through dissent and creativity disrupting and re-configuring the hierarchical normalizing orders out of which they emerge (Means, 2011, pp. 33 and 46).

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5. INCLUSION THROUGH THE LENS OF SCHOOL CULTURE

INTRODUCTION

It seems that regardless of some decades of development, educational management and leadership theory still needs clearer definition and independence from general management theory. Many authors argue that in order to solve this problem, thinking about management and leadership in education has to take into account the idea of organizational culture as the most adequate and promising approach (Bottery, 1992; Harris,1992). The interest of both academics and educational leaders in understanding of the concept of school culture and the capacity for building it to serve educational aims has been growing during the last decade (Walker, 2010). This is because cultural theories and models may help to describe complex reality of schools as organisations better than any other theories from the field of educational management and leadership (Bush, 2011).

This culture approach seems to be especially useful, when we think about inclusion in education and about the development of educational leadership as inclusive leadership. One can argue, that when we want to establish permanent and sustainable inclusive processes in our schools, we need to transform school organisational culture into one that can create good conditions for inclusiveness on both levels of leadership and educational processes. The main aim of this chapter is to outline the main features of a new model of inclusive organisational culture and suggesting necessary conditions of its development.

SCHOOL CULTURE

Describing school organisational culture is not an easy task. Given the interest and attention that theories of organisational culture (including school culture in the field of education) have received since this really began in the 1930's, it is rather surprising that there is no common definition. Even the concept of culture has been used synonymously with a variety of other concepts such as "organisational climate," "organisational ethos," or "organisational saga" (Deal, 1993). In educational field term "school organisational culture" is treated as equal and frequently replaced with terms: "school atmosphere" or "school climate" or even more specifically "school socio-moral climate" (Power, Higgins and Kohlberg,1989).

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 47–57.

There is not even an agreement on the basic issue as to whether a culture is something an organisation has or something it is although most contemporary theories, quite rightly seem to integrate both positions seeing organisational culture as complex and multilevel phenomenon (Walker, 2010). Edgar Schein for example does it in his theory, which describes organisational culture as something that can be seen on three levels: basic assumptions, artefacts and values. The first level of basic organisational assumptions is deeper and invisible part of a culture, shaping unconsciously ways people in organizations think and act. In schools this, for example, is assumptions about the nature of learning and individual development, about the nature of knowledge and truth and possible assumption that people are equal or not, etc. The level of values and artefacts comprises more visible aspects that certain school culture that are usually determined strongly by those deeper basic assumptions. Artefacts such as a school's physical environment and resources, the objects on (or not on) the walls in classrooms, students' display work are visible manifestations of assumptions that influence them. Values can be seen in statements in a school's prospectus or other policy and marketing documents, but also in everyday actions and practices such as expectations and rules, (that we respect others, that we invite colleagues teachers to our classrooms or not). These are also determined strongly by those basic assumptions. In that respect all three aspects are organically interrelated and cannot be separated from each other (Schein, 1985).

Most authors seem to adopt such inclusive and integrating attitudes understanding school culture broadly as a specific set of beliefs, attitudes, behaviors and artefacts that characterise the school and shapes its everyday functioning. It is then visible in ways different groups of people in school treat and feel about each other, the extent to which they feel included and in forms of collaboration and participation (Phillips, 2003). A very important aspect of school culture is that it emerges as a phenomenon through the process of social construction of the system of meanings, called by Geert Hofstede "the collectively constructed software of minds" (Hofstede, 1991). That social and collective aspect seems to be the core of school culture specificity, is that they are, or should be, professional learning communities (Dufour et al., 2006).

Organisational culture of schools is context specific and there is no one school culture. Schools are different and their cultures are different. There are numerous theories trying to describe that diversity and listing different types of school cultures such as those of Charles Handy (1985) or Deal and Peterson, 2009). Handys's seems to be very good as a tool for understanding diversity of school organisational culture and for describing desired changes of school culture towards inclusive culture.

As with many other theories, Charles Handy theory was originally used to describe organisational culture of business organizations and then applied to understand culture of educational organizations. (Handy, 1985; Handy and Aitken, 1986). His theory fits very well the educational context and has been used many times in educational research to describe and understand schools as organizations and specific educational processes that take place in schools (Bottery,1992).

In his typology Handy describes four types of organisational cultures named after Greek gods: Zeus, Apollo, Athena and Dionysus.

The *Zeus* culture or club culture is characterised by a highly centralised structure with the school leader controlling everything and deciding about all aspect of school life. Handy uses the metaphor of 'spider's web' to describe this type of culture. All members of the organisation are valued and included in the decision making processes as far as they act according to the ways of thinking and the will of leader (Zeus). The key issue deciding the way the organisation acts is the personality of leader (Zeus) and the main factor deciding about organizational effectiveness is his/her potential. Usually such culture is extremely individualistic or even egoistic reflecting Zeus' interest (his/her personality only being valued). Many schools take such a form having classical strong and charismatic headteachers who, consciously or subconsciously, try to be heroes or heroines of their schools and shape them according to their will and potential. It does not necessarily lead to dictatorship but such danger always exists.

– The *Apollo* culture or bureaucratic culture is built on rules and regulations that describe every single step for all members of the organisation including the leader (Apollo). Roles of everyone are defined precisely and there is no space for creativity and autonomy. Such organisational cultures are called bureaucracies and they function perfectly when predictability can be assumed,which was the case some decades ago, but now is less and less possible in a rapidly changing world. Most schools are such bureaucracies especially within educational systems with centralised regulations and strong positions of educational authorities.
– The *Athenian* culture or team-work culture builds on teamwork attempting to realize the potential of all members of organisation. It creates the conditions for interpersonal and professional communication and makes it the main tool for solving problems with which organization may be faced. It values creativity of all and creates conditions for professional and personal development of all but gives frameworks for these and makes individual creativity a part of collaborative effort. It is no doubt the best possible organisational culture for educational institutions as it gives good conditions for cooperation and enables synergy. Inclusive schools develop towards such a culture but unfortunately it is still not dominant picture of schools in our educational systems.
– The *Dionysian* culture or freedom culture is in contrast to the previous one. This is a culture of independent individuals who define their own methods of working independently. If they work 'together', it happens only because it helps them achieve their own personal goals. Dionysian culture gives them the freedom and possibility to act and requires no commitments. Because of that, it is attractive to independent and creative individuals but at the end it limits them to the levels of their individual potential. Schools tend to be such cultures especially when individual success is valued more than cooperation which still is the case in many schools (Handy, 1986).

Thus school cultures have different aspects or levels and can take different forms. It is also important to point out that culture can be positive or negative from the perspective of the educational processes of learning which are at the core of school work. Each of the four cultures in Handy's typology have good and bad aspects at the same time (of course the proportions differ). Some theories describe cultures that are solely negative. That negative form of school culture has been described for example as toxic culture in Deal's and Peterson's work (1999). The main characteristics of negative school cultures include:

– Viewing students as the problem rather than as valued clients.
– Sometimes part of the negative subcultures that are hostile and critical of change.
– Believe they are doing the best they can and don't search out new ideas.
– Frequently share stories and historical perspectives on the school that are often negative, discouraging, and demoralizing.
– Complain, criticize, and distrust any new ideas, approaches, or suggestions for improvement raised by planning committees.
– Rarely share ideas, materials, or solutions to classroom problems.
– Have few ceremonies or school traditions that celebrate what is good and hopeful about their place of work (Deal and Peterson, 1999, p. 118).

School cultures changes at different speed in different contexts. Sometimes it is almost the same for a long time when internal and external circumstances do not change and fall into stagnation. At other times the culture is a subject to very rapid, and not easy to control changes, especially when school faces crisis or radical leadership change (Hargreaves, 1999). Finally, to be optimistic it is necessary to stress that school culture constantly changes and can be transformed even if it is rigid or toxic. There are a lot of internal and external factors that influence school cultural transformation but the most important among them seems to be the style and quality of school leadership.

SCHOOL CULTURE AND LEADERSHIP

Leadership itself cannot be fully understood without taking into account its cultural aspect or dimension. Sergiovanni (1984) describes five different leadership skills that are necessary for good leadership:

– technical skills that are necessary for planning the, organisation of work and appropriate delegation;
– human skills meaning interpersonal one that are necessary for building relations, effective communication and dealing with group dynamics and group work;
– educational skills that include knowledge about nature of development, learning and teaching;
– symbolic skills demanding knowledge about core school values and understanding and promoting them;
– cultural skills connected with building school norms and school culture.

Saphier and King (1985) are quite right when they argue, that symbolic and cultural skills that are core skills important from the point of view of organisational culture building are not something separate from the other three types of skills but that they are visible in them and in all different activities undertaken by school leaders. Cultural skills are in that respect somehow different, being a more general, basic set of leadership skills. One may say, that skills of building culture are central for good and adequate educational leadership.

Leadership has to be seen as the key factor in school culture building and transformation. In reality it implies many different skills that are all needed to make the process of school culture development efficient and successful. Looking at school leaders' roles in developing school culture or at least at the start of that process, it is necessary to be aware of two main points. On one hand, school leaders have to unveil, understand, describe and, if necessary, sustain an existing school culture. Deal and Peterson call that leader roles: "historian" and "anthropological sleuth" to underline that they imply the necessity of investigation into a school's history and tradition in order to fully understand its culture. On the other hand a leader at the same time has to inspire organisational changes and transform culture when it is needed, especially when the quality of the educational processes and the good of students needs such cultural change. Such roles are called "visionary" and "potter" as they require both creativity and ability to develop new vision of a school culture as well as precise technical skills and abilities, that are necessary to plan, organize and make things happen during the process of organisational culture change implementation (Deal and Peterson, 1999).

Organisational culture is created in its details by certain style of leadership, but it also defines conditions for development of such leadership styles. Using Handy's typology of cultures, we can try to describe the connection between the culture of different types and styles of leadership:

– As far as the *Zeus* club culture is concerned, it is quite clear and needs little further explanation, that such organisational culture is coherent with the classical leadership paradigm (Avery, 2004). It gives such leadership a good context to be developed and even prevents other types of leadership. If Zeus is creative it can bring visionary or transformative leadership elements to the organisation, but when only Zeus is a source of that vision it is difficult to sustain such leadership or it can be even dangerous for an organisation leading to nowhere in such cases when Zeus makes mistake or if he/she disappears from organization (Fullan, 1992a, 1992b). It does not serve autonomous individual development of all members of the organization and thus the inclusion process, because sooner or later it will brings the danger of the dominant role of leader Zeus in all organisational processes. Sometimes this style turns out to be good for the educational process, especially in crisis situations when strong leadership is necessary to prevent the collapse of the organisation or in schools where the process of building a professional learning culture starts from the scratch and any kind of motivation is desperately needed to reach even basic goals.

– The *Apollo* bureaucratic culture can be a product or a good context for the development of classical leadership when the leader has bureaucratic inclinations and likes to built his/her authority on regulations rather than on force. It may also be the result of complicated negotiations within transactional leadership that may lead to such a formal, strict and predictable form of organisational culture (Avery, 2004). It is also not a good context for the inclusion process that needs ongoing changes of structures and ways of doing things that is not acceptable by the traditional Apollo culture that values stability, order and precisely prescribed roles of all involved parties. On the other hand that is what is needed in some areas of school work because it creates stability, predictability and, as a result, gives feeling of security which may be a crucial condition for a fuller involvement in the educational processes. When it appears in some parts of school work it can also give stable ground for changes in other areas.
– Leadership in an *Athenian* team-work culture is distributed during the social process of teamwork and may be called inclusive leadership. Within the educational context of schools as organisations it gives the best conditions for making education a more highly inclusive process focused on autonomous individual development of all students as well as all teachers and other school staff. There is little doubt that it is the best organisational culture among Handy's four types for the purpose of developing inclusive educational leadership and inclusive education in schools. Athenian organisational culture is a good context for transactional leadership and sometimes transformational leadership because it involves team collaboration that results in synergy and can bring new ideas for school development. It shows its potential especially in new, problematic situations that demand creativity and profit from synergy. Typically in critical situations it usually fails and is counterproductive when it tries to use collaborative group processes to deal with situations that need other types of action.
– It is difficult to find leadership in a *Dionysian* freedom culture. It appears in different parts of the organisation but it is rather dissolved than distributed (distribution needs teamwork – dissolving happens when people do not work together). Sometimes, thanks to spontaneous creativity, it can lead to good ideas that are necessary condition for transformational leadership. The problem is that leadership happens in Dionysian culture by accident and all positive organisational processes within such a culture happen by accident. Nobody cares for inclusion in such a culture where all want egoistically to have an exclusive position. But when creativity is needed Dionysian culture sometimes brings unexpected results and can give a school, or just a part of it, an important stimulus for positive organisational change.

Different organisational cultures and different styles of leadership thus create different conditions for school cultural development but the contemporary world of high public accountability demands a culture that is special from school. That new school culture should be a culture of inclusion. that through involvement of all can bring better conditions for social (public) influence on educational processes. Inclusive leadership and school culture

Educational leadership now has to take into account and incorporate the necessity of inclusion of the all possible parties in the process of school management and organisational functioning and, at the same time, necessity of inclusion of all participants of educational processes in activities that shape those processes. Only such full participation may lead towards fuller autonomous development of allindividuals involved in school life and also development of the school as organization. In order to achieve this, inclusive educational leadership has to be developed. Let us list some core characteristics of such inclusive leadership or more precisely and specifically inclusive educational leadership:

- it values social process and teamwork as the main elements of the context of personal and organisational development;
- it actively involves everybody according to her or his potential;
- it allows everybody to have his or her voice heard (and valued? and acted upon?), creating conditions for full and good interpersonal and professional communication;
- it gives everybody adequate space and possibility to develop personally and professionally within the group;
- it implies the rule of an ongoing, continuous change and development of individuals, groups and organisational structures;
- it is built on values such as autonomy, mutual respect, trust, care and responsibility for others in the group and in a broader sense;
- it is seen as a process of development of distributed power (not empowerment seen as the result of action controlled by the leader, but organically developed growth of empowerment where people gradually take responsibilities as they develop).

It seems that two of those characteristics listed above need special attention as far as the educational context of contemporary schools and demands of that context are concerned. First, it is necessary to underline the issue of interpersonal and professional processes and team work as part of inclusive leadership. Defining inclusive educational leadership Ryan (2006) stresses its interpersonal character, saying that it is only possible through intense involvement of all members of school as an organisation in a leadership processes. Interpersonal processes are vital for inclusive leadership which is a highly relational and interpersonal process of working collaboratively together in order to accomplish positive organizational changes (Komives, Lucas, McMahon, 2007). It is also vital for both the educational process which is constructed on and through relations and interactions within the group and the organisational process that has to be structured as an interactive process accordingly to the needs of developing people (Power, Higgins, Kohlberg, 1989). The communication skills or competencies are probably the most important, necessary, but not sufficient condition for a positive personal and organizational change. Properly organised communication should give a chance to interpret together with other members of organisation, obscure social ideals that are in the

heart of educational process, and through that make it more coherent in a group of people working together including different points of view and making them more agreed (Macnamara, 1990). Inclusive characteristics of all the social processes of communication in educational organisations are at the same time the necessary condition for inclusion and its best expression. Secondly, one must stress, that autonomous personal development as a value underlying the educational process is crucial for inclusive school and inclusive educational leadership. Without understanding individual development as an autonomous process, valued in itself, that cannot be reduced to any other value and organized according to the needs of others than the developing subject, one cannot imagine a real inclusive educational process that is the main aim of inclusive educational leadership (Łuczyński, 2011). Ryan (2006,) when talking about the inclusive leadership also underlines that developmental aspect, saying that inclusive leadership leads to development of certain skills and competencies but also, that it is important factor fostering development of all individuals in schools and through that, contributing also to organisational development of the whole school as organisation.

Inclusive leadership is desired and it may serve the process of school development better than other leadership types and it is appropriate to the needs of schools in contemporary societies of the twenty first century. Such a type of leadership is of course not easy to be developed and sustained in educational institutions. There are numerous factors that influence the process of its development. Among those, one has to underline such key factors as: initial teacher training, induction and continuing professional development of teachers in schools as well as development of school leaders and school management (Sayer, 1993). However, the most important and crucial for school transformation, as well as transformation of school leadership into inclusive one, seems to be the transformation of school organisational culture. The desired model of school culture needs to be described and implemented as it can give really strong and sustainable ground for educational inclusion as central value of our education.

INCLUSIVE SCHOOL CULTURE – AN ALTERNATIVE MODEL

Building inclusive education needs a specific type of school culture that creates the conditions for autonomous individual development for all as the main value and the main aim of inclusive school. School culture needs to be special to serve such inclusive education. We may call such a school organisational culture an inclusive school culture.

There are two central characteristics of such organisational culture of school: firstly it is a learning culture and secondly it is an inclusive culture meaning that it creates conditions to involve everybody in the educational processes regardless differences in their individual potential, talent and personality. Those two factors are of course strongly interrelated as it is not possible to built highly innovative and productive learning that leads to all-round development, without involvement

of all different people that are part of a school. Learning is in fact in its nature a social process that needs interaction when we want it to be creative and productive (Walker, 2010). The greater differences in interactions that we can incorporate in that process, the more effective it can be in terms of individual development. That is why it is important to include all possible actors in that process. School leadership has to take that into account and make it the central idea of inclusive educational leadership (Mazurkiewicz, 2011).

The main role of school leader is to recognise and use the social processes of organisational and individual learning in order to release and develop the talents of all teachers or other members of staff as well recognisinge and activating the potential of all students that are main subject and basic value in school work. Such a "talent management" role has been recognized as crucial for educational leadership by Davies and Davies (2011). They see it as important factor in leading schools for individual and social success in rapidly changing and demanding world. Limitation of a talent management approach seems to be the idea that talents are unique and only limited number of people are talented. For inclusive educational leadership it is necessary to reject such idea and stress, that every student and every school staff member has its potential and is talented. Exclusion of anybody, even if it is unconscious and unintended, leads to limitations on individual, group and organisational learning to say nothing of broader social process which makes our societies less developed through such exclusion processes.

In reality such school inclusive and learning culture is very difficult to achieve and needs much skill and effort from school leaders. It needs every individual "talent" to be recognised It needs understanding the positive and negative sides of each individual "talent" and finally demands those "talents" to be involved and used adequately in the learning process. The diversity of individual "talents" and potential makes it very hard work to avoid conflicts and enable schools and different groups within them to build in a coherent way. It is highly demanding and difficult task and can only be achieved when school leaders have good interpersonal skills and broad psychological knowledge about the nature of individual development in a social context (Łuczyński, 2011).

School culture that emerges from such a process is specific and quite different from other types of cultures. The core characteristic of such a culture is the fact that it incorporates fully all different aspects of organisational culture. Using again Handy's typology of four gods, they always built on certain sets of values neglecting or even repressing other that were characteristic for competing god cultures. A new model of inclusive educational culture requires school culture to be built through organic process of incorporation and coherent development of the best elements of Handy's four Gods' cultures into one that can be called, using god's metaphor as Handy did, the Światowid inclusive culture. The name comes from Slavonic god Światowid, which is a god of four faces that incorporates all different strengths.

Światowid inclusive culture incorporates strengths of all four cultures described by Handy. It has potential of Zeusian centralised culture that can be used in crisis

situations when quick decisions and quick hard work is needed. It uses bureaucratic (Apollo) approaches while dealing with standard matters that can be described in procedures and mechanically implemented giving organization stability and efficiency of work in certain areas. It uses the collaborative advantage and strength of Athenian teamwork culture when synergy is needed and time allows for group process. It also values and uses Dionysian freedom especially when creativity is needed or when the social process in organisation needs relaxation. Such culture needs all difference faces of organisation to be coherently and organically developed through long and difficult process of organizational development. It makes Światowid inclusive culture able to recognize those organisational faces, understand their positive and negative aspects, learn how to deal with negative ones and how to negotiate differences and use them to create conditions for learning processes that are core for every organization but especially for such organizations as schools that have to act taking into account both: autonomous development of individuals and coherent social development of school as organization and also society as a whole. It needs such type of leadership that takes into account different situations, contexts and needs.

CONCLUSION

Building school culture is the core task of a school leader as it creates the conditions for educational processes and decides the quality of learning, teaching and individual development of students in schools. Schools of the twenty first century need to be promoters of inclusion that has to be developed in different sectors of our social life if we are to overcome the limitations of the world where exclusion prevents societies from full development of their potential. If we want to have such schools, we need to develop our educational leadership giving future school leaders ideas and consequently knowledge and skills that can promote and build inclusive school cultures. The model proposed is not a set of recipes or a guidebook for building such inclusive culture but hopefully it can be an inspiration for those thinking about educational leadership and its development.

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SECTION TWO

POLICY CONTEXT

INTRODUCTION

A recent OECD publication (OECD, 2012) addresses the challenges for educational systems in providing high quality learning opportunities for all children. School failure has significant negative consequences for the individual, and may deprive him or her of life opportunities and hinder participation in society. Also, if large numbers of children are not given the opportunity to develop the knowledge and competences that are needed in society, this will impair the nations' ability to grow and prosper economically.

Research in the last decades has inquired into the relationships between policy and practice in education, and there is ample evidence that the relationship is complex and often controversial. Policy relies on and postulates values, provides visions and direction, and allocates resources. Policies may be opposed or contested; however, policies influence and regulate the work in institutions. While the aims and purposes are strikingly similar across most countries (for example "A school for all" in Scandinavia, "No Child Left Behind" in the US, Every "Child Matters" in the UK), their understanding of and policies for inclusion may differ. This of course comes as no surprise; educational systems build on and answer to historical, cultural and economic conditions that are in part unique to each nation, but also influenced by global concerns.

In chapter 6, Precey addresses challenges for developing inclusive schools within a policy climate of neo-liberalisms which he describes as "a highly competitive, extremely public, unforgiving accountability regime". Such policies, he argues leads to exclusion especially for vulnerable groups. What the neo-liberal policies do not address, is the complexity of school contexts, and how diversity works to increase complexity. Precey argues that in order to develop schools that are inclusive within a neo-liberal policy context school leaders need to be transformative, to ground their practice firmly within the moral purpose of providing education for all, and to develop competencies that display and model inclusivity.

A crucial question then is how policy attends to the issue leadership for inclusive schools. In chapter 7, Mac Ruairc discusses two recent OECD documents, Improving School Leadership (2008) and the Comenius Framework Reference Report (2011). While OECD does not instruct member nations, their recommendations are highly influential for national policy developments. Mac Ruairc finds that neither document indicates a commitment to the development of more equal, just or inclusive school systems or schools, and current ideologies of managerialism and performativity

are left unchallenged. In contrast, the author argues, inclusive education requires leadership that is responsive, sociologically informed and critical of competing discourses.

In chapter 8, Ottesen compares educational policies and practices for inclusion in Ireland, Norway, Poland and Spain. She finds that although purposes and aims seem to be similar and policies share a common discourse all too often, this common discourse glosses over the real problem: that schools are not designed "for all". To make schools inclusive there is a need to address a number of issues that educational policies rarely deal with: methods and content, social, cultural and power relationships, and what is valued as the outcomes of schooling.

While outcomes increasingly are measured in terms of skills and academic knowledge, other crucial competences are commonly left unnoticed. In chapter 9 Colbjørnsen addresses key issues in education for democratic agency, such as critical thinking skills and decision making (transformative knowledge), as well as providing young people with opportunities for democratic experience. Based on the results from the International Civic and Citizenship Study from 2009, Colbjørnsen gives an overview democratic preparedness and engagement among students in lower secondary schools, and discusses implications for inclusion.

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ROBIN PRECEY

6. PULLING TOGETHER, NOT PULLING APART: LEADERSHIP THAT HARNESSES THE POWER OF DIVERSITY AND COMPLEXITY TO INCREASE INCLUSION

THE CHANGING LEADERSHIP LANDSCAPE

It is self apparent that we all need leaders who are effective to help us enjoy life's benefits. Where would we be without talented, committed people who help us see a view of a better future and steer us to towards it whether this be in health care, banking, government or education? We also need managers who can realise that vision and use their skills to try to make the hopes of a better future a reality today. This has always been so from time immemorial. However in recent years, as leadership has increasingly become a focus for research in order to gain greater understanding of what it is about, the leadership landscape in education has been changing. This is true in education as it is in other sectors.

First, there has been a growing recognition of the importance of leadership at all levels in schools, not just the most senior, in order to bring about organisational improvement. The pivotal role of middle leaders as well as the leadership competencies of those working on a daily basis with students are increasingly seen as significant and in need of development. Our increased understanding has come through the work, for example, of Frost & Durrant (2003), Harris (2004), Moller (2005), Leithwood & Levin (2005), Horner et al (2003), Marsh (2000), Marzano, Waters & MacNulty (2005). Leaders do make a difference – for better or worse.

Second, school leaders operate in a highly competitive, extremely public, unforgiving accountability regime. The prevailing culture in Europe is neo-liberal (Bottery, 2004) with its language of competition, consumer (parent/carer) choice, performance, targets, attainment, inspection, inputs, and outcomes. Recent (2011) developments in Europe with economic depression leading to political changes (in the UK, Ireland, Greece, Spain) and social changes such as increased unemployment (in Spain, the UK, Greece), a pensions' crisis as populations age (in many European and north American populations) have reinforced policies driven by the competitive markets including those in education. These pressures have encouraged governments to pursue exclusive policies and pushed school leaders to operate exclusive practices.

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 61–70.

If schools are judged by externally imposed targets why would you, as a school leader, want a child in your school who does not help you achieve your targets?

WHY THIS PREVAILING EDUCATIONAL CULTURE IS PROBLEMATIC

Most of the education systems in the Europe, and indeed in the world, have been and arguably are elitist. For example, in England money can buy you a better education, better qualifications lead to better jobs. Most of the members of the government in England, whatever the political party in power, invariably went to particular expensive private schools and Oxford or Cambridge Universities. Has this system not served the country well? It has served the country but not well as many people feel excluded from the political process in England and from society generally.

An exclusive approach to education is wrong on a number of accounts. First, the neo-liberal approach is unfair and fails to fully develop the talent among young people because the competition is not perfect. It benefits those who already have resources. If you have resources you can gain access to those schools who win in the competition. If you do not then your children are marginalised in terms of their education and stand far more chance of being side-lined later in life. Since education is the product of society, as countries in Europe have become more unequal in many respects, so too have schools. The list of casualties grows.

Second, education drastically affects life chances. The economic advantages of "winning" (and conversely the disadvantages of "losing") the education "game" are radical differences in income dependent that depend on the level of education. Higher education usually means higher income, but also social advantages, including better health. (Education at glance, 2010, Judt, 2011, Wilkinson, Picket, 2009). This inequality plays a critical role in shaping people's lives, both on individual and group level. It impacts psychologically and socially in terms of how much people feel a sense of belonging. This affects their well being (Bok, 2010). It has a political effect on people as to how empowered and involved they feel in decision-making that is a necessary condition for effective democracy. Inequality leads to prejudices against those in a perceived lower class. Inclusive education in Europe is strongly connected with citizenship education leading to the active practice of civic virtue and good citizenship, enjoyment of civil and political rights, contributing to and receiving social and economic benefits, lack of discrimination and experiencing non-exclusive multiple citizenship (Ross, 2008). The economic consequences of pursuing the ideal of inclusion are also great if all are valued in society and their talents are able to be developed for economic benefits. Financial inequality and consequent differences in material status may not appear immediately but together over time, as competition increases, people experience feelings of superiority or inferiority derived from levels of wealth. Unemployment may well rise and, in hard financial times, become systemic as those laid off work lose their skills and knowledge and become less useful for the economy. Crime rates rise with relative levels of deprivation, pathologies become

visible. Difficult financial situations resulting from education disadvantage often lead to increased health problems, (such as depression: alcoholism, obesity). The neo-liberal approach to education has been conducted in an exclusive way leading to an unfair, unjust and exclusive society in which we live today and possibly more so in the future unless we change tack.

Third, today the reality is that in many very real senses we can never be exclusive and either look down on or even try to ignore others. No country, no school, person is an island. We are highly inter-dependent. Our world is facing many challenges such as pressure on resources, climate changes, terrorism, and crime – most, at least to some extent, are fuelled by inequity. It is complex and increasingly inter-connected. For example the recent banking crisis which some believe started when many home owners in USA were unable to repay mortgages, led to severe economic, social and political consequences all around the world not least in Greece, England, Ireland, and Spain. The volcanic eruption in Iceland in 2010 that spread ash in the northern hemisphere resulted in one million English people stranded abroad when airplanes were grounded. Globalisation is a feature of our world today and will be even more so for those studying in our schools now as they become adults and take responsibility for the inheritance that we have left them. Our children need to be smarter, more adaptable and better prepared for our increasingly complex, inter-connected, inter-dependent world. Education is the key and it needs to be underpinned by the concept and ideal of inclusion for all.

Fourth and perhaps the most important case for inclusive education is the moral imperative of treating our neighbours as we wish to be treated. No one wishes to be excluded from the benefits that community can bring. Inclusion may be seen as the morally right thing to try to do.

Unless people in the future work together more, our world will fall apart. Sadly, we live in a time when a unified Europe has come under great financial pressure to disaggregate and follow an even less inclusive path. The world needs to change to be more inclusive. Education both mirrors and shapes society and the extent to which schools are inclusive or exclusive has a profound impact on individuals' lives. Education can be a force for such change if it teaches and models inclusive principles and practices.

THE REALITIES OF SCHOOLS TODAY: COMPLEX AND DIVERSE

We all know from our own experiences that organisations, like human beings and their lives, are complex, unpredictable and on occasions messy. Moreover, they are becoming increasingly diverse in terms of function and membership (Leadbetter & Mongon (2008), Shields (2009), Jahan (2000)). Leadership that fails to recognise this complexity and diversity and, more especially, is uncomfortable with this reality is destined to more exclusion (both within and without), frustration and tears. What do the terms "complexity" and "diversity" mean in a school leadership context

Diversity in the School Context?

Diversity is a part of complexity. The growing diversity in our schools is evident in a number of ways. Within many countries of Europe, free movement of peoples, particularly for employment, has led to increasingly diverse communities. Linguistic, religious, economic, cultural and racial differences may be viewed as opportunities or threats. Schools can embrace and include diversity or seek to stifle it and exclude diversity. As a school's community, perhaps most so in urban areas, becomes more heterogeneous, then complexity grows and the demands on leadership change.

Education leaders work not only with increasingly diverse student, school staff and parent/carer populations but they also may lead or at least have to work with other professionals from diverse backgrounds in relation to other public services (multi-agency working). England is an extreme example of this currently. The Children's Plan (2007) made explicit the 'need to ensure that the children's workforce unites around a common purpose, language and identity' because 'integrated working is pivotal to a personalised service that responds to individuals' needs in a seamless and timely manner'. So it requires 'strong, effective and supportive leadership and management at all levels within the system'. It calls for people who are 'able to work comfortably in inter-agency and multi-disciplinary teams' (DCfS 2008). The change of government in 2010 led to a repeal of the regulations requiring the establishment of a Children's Trust that legally bound organisations and agencies to co-operate but the responsibility to create effective partnerships that improve children's outcomes remains. This development, following on a long tradition of community education in English schools, places a responsibility, often on school leaders, for other public services that affect the life of a child.

In many countries (and England again is an example of this), there is growing diversity in the way schools are organised. There are, for example, an increasing number of federations with executive leaders (sometimes called executive head teachers) leading more than one school which may all cater for one age range (phase) or be cross-phase. Recent proposed legislation (2010) in England will encourage popular schools to become larger and for "successful" schools to become Academies and take on responsibility for "failing" schools. Moreover "free" schools set up by interest groups who feel they can do a better job than the status quo are being encouraged and funded by the English government. The notion of systems leadership (Hopkins & Higham (2007), Hargreaves and Shirley (2009) reflects this growing diversity in leadership. The rapid and recent change in the role of many leading in schools puts these people in a context beyond the traditional school. Leaders need to be more culturally aware and proactive in leading values of respect and social justice in action. The articulation, modelling and monitoring of such values become very important in order to facilitate relationships that are positive and productive. This growing diversity in the way schools are organised is likely to be a trend in other parts of the world also if the market is unleashed on education.

Complexity in the School Context

On one level public services and particularly schools can be viewed as predictable being governed by regular routine – schools have terms, semesters, plans, schedules and timetables. However, there is more recognition and better understanding of the complexity of the world of school (David Day (2001)). Diversity and a desire to be more inclusive increase complexity. Radford (2007) has questioned the dominant discourse of prediction and control in education. "This discourse assumes that education, though complicated, nevertheless takes place within a bounded system of relatively stable, linear and balanced causal interaction" (p. 1). He argues that a more realistic approach is one based on the "complexity" paradigm (requiring transformational and transformative leadership). Under this paradigm schools are seen as "open systems, subject to non-linear and dynamic interactions among the multiple factors of which they are constituted, and often unpredictable." He argues that this paradigm is subversive of our ambitions of predication and control. He offers four conceptualisations of complex systems that can help leaders, managers and others better understand schools. These are:

– self organisation and emergence – complex systems do not enjoy equilibrium. They are constantly in a state and sustained by flux existing at the "Edge of chaos" (Waldrop, 1992, p. 22). As they move from one state to another, schools are re-organising at many levels and changing themselves.
– attractors and recursive symmetries – as schools move through organisational states, it may be possible to identify the emergence of some formal regularities or "attractor states". "Just as the canoeist might make use of patterns of turbulence to propel her forward as she negotiates twists and turns in the river, so it may be the case that practitioners can exploit regularities in social "turbulence" within schools in their efforts to predict and control events" (p. 13). Moreover, a tendency has been observed towards a patterning that perpetuates itself at different levels within a system ("recursive symmetries")
– sensitivity at points of bifurcation – this occurs when there is a division in the trajectory of an organisation e.g. a new curriculum, new leadership. Complex systems are inherently unstable "at the point of bifurcation they are particularly sensitive and potentially fragile" (p. 13). Initiatives outside the normal pattern of practice may make very quick and disproportionate impacts on the organisation in the short term but this will lessen over time.
– lock-in – this occurs when a particular structure is incorporated into the organisational whole of the system because so many other complementary structures have developed around it. An example might be a particular pastoral system e.g. based on Year groups that has become locked-in to a school. Radford states that in the case of a failing school "where a critical mass of interacting elements has come together and where adaptability and fluidity within the system is constrained, the only solution might be to close the whole system down, to readjust the mass of factors that are perceived to have caused the failure and to restart it" (Radford, 2007, p. 14)

The world (including schools) is becoming more complex. Scharmer (2007) drawing on the work of Kahane (2004) defines three types of complexity:

– Dynamic – where the cause and effect are far apart
– Emergent– in which the future is unfamiliar and unpredictable
– Social – here are many different perspectives

These may be seen in relationship as below (Fig. 1):

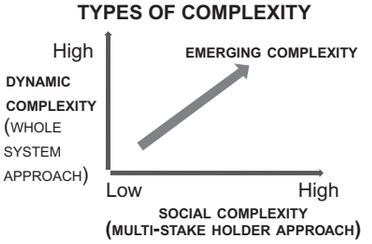

Figure 1. Types of Complexity.

THE IMPLICATIONS OF DEVELOPING LEADERS TO LEAD DIVERSE AND COMPLEX SITUATIONS

Transformative leadership is inextricably linked with inclusion (see chapters 10 and 12). According to Shields (2009) transformative leadership holds firm to key values of democracy, equity, justice, liberation and emphasises social justice & equity. It is founded on critique & promise and is concerned with the processes of deconstruction & reconstruction of social/cultural knowledge. Transformative leaders have the goal of individual & organisational transformation and, importantly, are able to live with tension & challenge and display moral courage & activism. Transformative leadership is therefore more likely where schools take on the role of making profound social change where there is great inequality for example in relation to sexism, racism or other forms of profound exclusion.

So how do leaders who seek to be inclusive operate effectively in an increasingly diverse and complex world of education and schooling? Scharmer (2007) maintains, that leaders need to be able to understand and work in situations of emerging complexity where:

– The solution to the problem may well be unknown
– The problem itself is frequently still unfolding and
– The key stakeholders are often not clear

This requires flexibility and adaptability, trust and comfortableness in working in such an environment. Successful school leaders now and more so in the future do

and will learn to recognise and become comfortable operating in contexts of growing diversity and increasing complexity. Leaders need to move beyond the mindset of predictability and control and understand that the schools in which they lead are complex. An ability to recognise and work with being on the edge of chaos, attractor states and points of bifurcation as well as lock-in in contexts that continue to rapidly change is essential today (Morrison (2006)).

Most important in such complex situations there is a sharp focus required on the school's core purpose and student learning. Scharmer further suggests that leaders of organisations need to provide space for and facilitate a shared seeing and sense-making of the newly emerging patterns. He calls this "co-sensing". This requires leaders at all levels to establish places of deep reflection ("co-presencing"). In the busy life of school leaders this is difficult but, he would maintain, essential. This would seem to be important for any leader who seeks to include others in the organisation. He also argues that we need places and infrastructures for hands-on prototyping of new forms of operating in order to explore the future by "co-creating". In an increasingly complex world, leaders need to create opportunities for shared observation and reflection. Without this, Scharmer maintains, we will continue to have schools that prevent our children from unfolding their capacity for deeper learning as we will be relying on past experiences to solve new, previously inexperienced problems. Wheatley (2007) explains that such watchfulness is accomplished by developing a set of questions that leaders throughout the school ask regularly and with discipline. Quantz, Rogers and Dantley (1991) argue that transformative leadership "requires a language of critique and possibility" (p. 105) and "a transformative leader must introduce the mechanisms necessary for various groups to begin conversations around issues of emancipation and domination" p. 112).

In the same vein, Shields (2009 p. 58) maintains that transformative (and thus inclusive) leaders, "in addition to the more traditional aspects of their work (creating budgets, overseeing instruction, achieving accountability etc) need to balance both critique and promise. They should seek to deconstruct and reconstruct knowledge frameworks that generate inequity and there is a need for leaders to challenge inappropriate uses of power and privilege. This requires high level complex skills to emphasise both individual achievement and the public good in order to effect deep and equitable changes. This is quite an imposing set of criteria for inclusive leaders and leaders are human and fallible. The important point is that leaders who seek to be more inclusive behave in ways, as far as they humanly can, that model inclusivity rather than exclusivity. They need to do their best to demonstrate moral courage and activism. They endeavour to build a compelling vision of a better, more inclusive future with others establishing shared organisational goals underpinned by high moral confidence. They develop structures to foster participation in decision-making and distribute leadership throughout the organisation. Such leaders display high levels of interpersonal engagement with a deep understanding of personal, team and organisational learning. They are emotionally intelligent.

Karseth (2004) writes, from a Norwegian perspective, about the 4 ”Rs” of leadership that resonate with transformational and transformative leadership. These are:

– *Raus:* Open and inclusive. Such a leader values diversity and new practical approaches and new ways of thinking. They make room for experimentation and taking risks.
– *Robust:* They can tackle challenges, uncertainty and critique.
– *Redelig:* Ethical and democratic rules are followed. People are treated with respect.
– *Reflekterende:* Such leaders encourage critique and scepticism. They create collective spaces for knowledge building through professional discussions where all parties participate

Such effective, inclusive leaders clutch a powerful moral compass set in the unwavering direction of inclusion even when the prevailing political elements seek to low them off course. These leaders are politically astute and can clearly articulate their values and visions. They have great personal resilience.

These then are considerable demands on mere mortals who seek to be transformative and inclusive leaders. Those at the other transactional end, who have a more simplistic approach to leadership, have similar complexities and diversity facing them but they may chose to either not see them or see them and decide not to deal with them.

CONCLUSION

The prevailing neo-liberal approach to education rests on view of leadership and management that the variables in relation to school improvement are known, understood and can be controlled by leaders and managers operating in simplistic, transactional ways that produces quick results and year-on-year improvement to measurable outcomes. Reality tells us this is not true. Leading and managing people effectively is far less simple. In the words of John Lennon: “Life is what happens to you when you are making other plans”. Collins (2001) has pointed out the “Doom Loop” associated with such cultures of reactive, quick-fixes to problems. Solutions cannot be downloaded. In spite of considerable investments in education by governments across the world, for many this has not brought a significant improvement in the quality of education even when measured through simplistic international comparison league tables (Dumont, 2010). It has led to a widening achievement gap and less inclusion as policies which purport to favour social justice in fact achieve the very opposite because performance in traditional areas of learning is measured in norm-referenced ways that by definition mean many are below average and thus excluded.

This is seriously damaging to the profession of teaching. There is currently a deep schism and hence fundamental problem with the way many professionals would like

schools to be led and the top-down externally imposed performance culture which pushes leadership towards autocratic, exclusive, often demeaning and immiserating approaches. This is tearing many leaders apart (certainly in England) in a very real sense – morally, emotionally, psychologically and physically. They and those whom they lead are being damaged and often leave the profession (Farber, 2010). This will continue to be so until the policy agenda understands the complex nature of schools and their leadership and changes to a more person-centred approach (Fielding, 2004).

The chapter argues that the changing landscape of education heavily influenced by neo-liberal politics across many countries particularly including within Europe is leading to less inclusion. This is wrong in many respects and is a direction that education needs to move away form as quickly as possible. Inclusive leadership that has integrity has to be effective in a world of growing diversity and complexity. To operate in this world requires such leaders to have a desire to develop their competencies that display and model inclusivity. Many outstanding leaders, one could argue, have done this in the past whether intuitively or rationally but it is time to reclaim the moral ground of inclusive leadership for the sake of our students, indeed for the sake of our world.

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7. LEADING INCLUSIVE SCHOOLS: IN SEARCH OF POLICY IMPERATIVES

INTRODUCTION

The increasing focus on the importance of school leadership as an essential driver for the achievement of positive outcomes for state investment in education combined with a view emerging from scholarship that 'powerful global and international trends are creating leadership contexts that are increasingly alike' (Dimmock, 2003) provide the broad context for this chapter. The key issue for consideration here is the extent to which the current trends in leadership policy development at an EU level are creating and supporting the development of more inclusive models of school systems. Two key documents, the OCED report on Improving School Leadership (Pont et al 2008a; 2008b) and the recent publication of Comenius Framework of Reference Report (Mlaker et al 2011) will form the basis of this critique. The former provides a broadly based study of the field of school leadership and consequently requires a more extensive examination than the latter which focuses specifically on the field of school leadership development. Both of these reports are indicative of an increasing level of interest at EU level in the area of school leadership. A number of comparative reports on how different countries are selecting, recruiting and developing school leaders are now published or in train and increasingly commonalities are emerging with respect to the focus of these reports and the manner in which they are delimiting discourse as it relates to leadership policy formation. The OECD report on Improving School Leadership published in 2008 is already impacting a number of national international developments on the field of school leadership policy (Comenius, 2011; www.schoolleadership.eu, 2012). The extent to which policy frameworks function to define and privilege certain discourses create a powerful mechanism for shaping and framing the work of schools as it relates to inclusion. The potential impact that policy envisaged by these developments could have on the discourse within which the future of school leadership is framed provides a clear imperative for extensive critique of the underlying ideological and political motives and imperatives underpinning these reports.

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 71–80.

THE OECD AND IMPROVING SCHOOL LEADERSHIP

As a development of OECD 2005 report Teachers Matter (OECD, 2005) and in recognition of the widespread interest in the role and functioning of school leadership, the OECD conducted a study of school leadership with a view to providing policy makers with information and analysis that will help them 'formulate and implement school leadership policies leading to better education' (Pont et al., 2008a, p. 14). This work comprised two interrelated strands; the first, entitled the analytical strand, involved the 22 countries and the findings of this phase, identify 'policy levers and a range of policy options to help governments improve school leadership … and build sustainable leadership for the future' (Pont et al., 2008a p. 1). The second strand, published in volume two, focused on an more detailed examination of what was considered to be 'innovative practice in school leadership' (Pont et al., 2008 p. 15) in five case studies countries. In a similar way to other work in the globalising and internationalising of leadership development (Dimmock, 2003) the main purpose of this part of the study was to explore 'new models of school organisation and management that distribute leadership roles in innovative ways' (Pont et al., 2008 p. 15) and to identify 'promising programmes and practices to prepare and develop school leaders' (Pont et al., 2008 p. 15) both of which were identified as central to the research by the OECD team (Ibid). Neither of the two strands indicated any commitment to contributing to a more equal, just or inclusive school system. It could be argued that the broad thrust of the report as well as the policy levers identified could contribute to the development of a system that would instead function against providing a model of inclusion in schools. While the purpose of the report was not to provide a framework for the leadership of inclusive schools, it is not unreasonable to expect that this core policy driver in other areas of EU policy would be present in some of the thinking behind this seminal work on school leadership in the EU. When viewed from the perspective of inclusion there are clearly identifiable problems with many aspects of current practice in schools. It could be argued that the framework for the national reports provided by the OECD as part of the lead up to this publication did not adequately address the challenges related to inclusion (Mac Ruairc, 2009). This in itself is an oversight that should not have happened if the intention was to ensure that recommendations for improving school leadership would retain a strong commitment to inclusion. There are many well documented areas where innovative thinking is needed and where policy imperatives are needed in order to frame a more inclusive school system. A proposed model for improvement such as is articulated in this work that neither critiques the current status quo nor engages with a well established scholarship trajectory that already provides this critique makes a clear and unequivocal political and ideological statement. For the purpose of this chapter four key principles that underpin this report i.e. school autonomy, neo liberal based policy imperatives, models of school leadership and leadership development, are critiqued in an effort to examine the extent to which there is a potential to deliver a more inclusive system.

SCHOOL AUTONOMY

The evidence reported in Pont et al (2008) indicate that participating countries differ with respect to the degree of school autonomy that prevails in the different systems. The findings conclude that many systems have high degrees of autonomy with respect to curricular and resource matters and less power in relation to teacher recruitments and salary scales. Because a high degree of school autonomy is a fundamental prerequisite for the implementation of reform many countries will face changes at this fundamental level if the recommendations are taken on board by national Governments. Having noted the variety of practices that exist the report concludes that evidence from PISA data suggests that 'in those countries in which principals reported, on average, higher degrees of autonomy in most aspects of the decision making surveyed, the average performance of students tended to be higher' (Pont et al, 2008 p. 42). The high level of qualification in this statement casts considerable doubt on the real efficacy of the evidence used in support of this policy direction and suggests a note of caution in relation to basing decisions on this key issue of school governance. Autonomy, supported in the appropriate way can have a positive impact on systems. It allows for a more nuanced, organised approach to school development. Evidence indicates that if this model of school autonomy is approached in a way that is genuinely empowering, then there is potential for innovative developments. (Leithwood and Prestine, 2002) Similar literature identifies the need to support such a move with significant investment in leadership development which will enable leaders to use this autonomy in line with values based on equity, social justice and inclusion in order to contribute to greater degrees of equality between different social groups (Murphy, 2002). It is not clear if this is the case in this report, as scholarship focusing on this aspect of school autonomy is not cited. There is stronger evidence in the report relating to increasing drive towards a value for money focus within structures and systems like education that draw heavily on the public purse. The strong link within the report between autonomy and accountability creates a very specific dynamic (Sugrue and Solbrekke, 2011). It is unlikely that such a system will deliver the type of inclusive system that is envisaged by contributors to this collection. While the notion of inclusion is contested in a number of domains there is little doubt that as a model of school it is expensive. The current adverse economic circumstances complicate the field considerably. The concept of doing more with less which increasingly is becoming the operational axiom for public services will then be the responsibility of school leaders who will increasingly have to try satisfy the needs of a host of competing interest groups whose demands will likely be intensified by the imperatives for inclusion. This practice of individualising the success and failure and dispersing blame (Apple, 2009) can depoliticise systems of school funding, where school leaders face the negative consequences of poor outcomes because investment is inadequate while political responsibility for the levels of funding is only accepted when successes are celebrated. (Wrigley, 2008)

PERFORMATIVITY AND NEW MANAGERIALISM: AN UNCHALLENGED MODEL

The recommendation to enhance school autonomy in this report is very closely aligned to the need to ensure that schools are held accountable for the quality of the education provided. To this end the report is strongly in favour of the high stakes external accountability systems with some countries 'using accountability information to provide financial rewards or sanction for schools'. (Pont et al 2008, p. 52). Evidence from PISA studies is cited to support this in concluding that 'student achievement seems to be higher when teachers are held accountable through the involvement of principals and external inspectors in monitoring lessons' (ibid. p. 47). This highly critiqued and arguably discredited model of governance as it has been applied to education (Day, 2003, Thrupp and Willmot 2003, Lynch 20005, Bates 2006, Fitzgerald, 2008 Sugrue and Solbrekke, 2011) is presented as the key to transformation of countries systems based on the rationale this era of 'autonomy and accountability can respond more efficiently to local needs' (Pont et al, 2008, p. 25). This benign view of new managerialism and its conflation with high learning standards is exclusively one sided and decidedly vague and qualified. PISA Data from research carried out by Woessmann (2007) are reported in support of this paradigm of schooling 'student achievement seemed to be somewhat higher when standardised exit exams exist… they also found some evidence that students seemed to perform better if their schools were held accountable for reaching performance standards (Pont et al 2008 p. 51). No reference is made to the extensive body of literature that outlines very unambiguously the highly contested nature of this claim and provide extensive data related to teaching to the test, improvished curricula and a conservatising impact on classroom practice with particularly negative consequences for school who are engaged in innovative practices in marginalised challenging areas where efforts are being made to connect curricula with students lives (McNeil 2000, Mac Ruairc, 2009). This leads one to questions the ideological base and political motives of this report.

CHOOSING A MODEL FOR IMPROVING SCHOOL LEADERSHIP

It is clear from the literature on leadership in education that the enormous amount of interest in the field has generated 'a bewildering array of findings and the endless accumulation of empirical data [but] has not resulted in any clear understanding of leadership' (Harris, 2003, p. 15). A range of leadership styles emerges producing what has been described as leadership by adjective (Leithwood and Jantzi 2006 p. 202) in scholarship. In addition to the broad categorisation of leadership, styles, practices and models that exist in the literature there are different, sometimes contradictory, perspectives using the same/similar nomenclature This is particularly the case in relation to the two main styles of leadership highlight by this report i.e. instructional leadership and distributed leadership. In the first instance both these models of leadership are relied upon to support this overall framework for improvement.

In the first instance this report fails to theorise how these two models interlink at a conceptual level. Secondly, the version of distributed leadership is very much a delegation model arguably arising from the scope of the task of school leadership as articulated within this report. The more empowering and developmental models of distributed leadership articulated by Gronn, Hopkins and Spillane is not what drives this iteration of this leadership construct. It also falls considerable short of the collegiate approach to school leadership that has considerable support over the years in some UK literature. (Hargreaves and Hopkins, 1996) It many ways it is an instrumentalist view of school leadership, based on a needs must rationale.

The now well articulated need for leadership to focus on teaching and learning clearly positions Instructional Leadership (IL) as a significant player in the overall leadership framework. It is clear that this the quality of inclusive schools hinges on the high quality pedagogical innovation and leadership. Literature in this area points to very positive and empowering models of school leadership. These models focus on genuine pedagogical enrichment of practice for teachers, students and the organisation (Spillane and Seashore, 2002). The iteration of instructional leadership (IL) outlined in this report is the arguably the most problematic and potentially regressive dimension in the overall narrative. If this model were to be adopted, it is the view of this author that the negative impact on the climate in schools would be deeply damaging. The report recommends a highly prescriptive model of IL with negative consequences for teacher identity and teacher sense of efficacy and professionalism. It contributes decidedly to a situation where 'the core activity of teaching and learning is being reconfigured around comparative measurement within and between schools'. (Gunter, 2003) This report takes a very narrow and controlled view of the original idea of pedagogical leadership articulated by Sergiovanni as 'a form of leadership which invests in capacity building by developing social and academic capital for students and intellectual and professional capital for teacher'. In many ways the model of IL proposed could be described as a form of policing teaching and learning rather that creating a culture where learning opportunities are maximised to the benefit of students, staff and the wider school community. The discourse of high level of monitoring comes through very strongly. An example of this cited from England describes the use of 'intervention teams' could be deployed 'to look into potential underperformance and respond to challenges'. (Pont et al 2008 p. 202) The school were this practice was evident are described as having ' a culture of constant assessment' where 'classrooms are open and all are ready for evaluation, assessment and action' (Pont et al 2008 p. 52). Instructional Leadership as envisaged by this report echoes back to on autocratic controlling surveillance offering little scope for an inclusive outcome for students, teachers or leaders.

Aligning instruction with external standards, setting school goals for student performance, measuring progress against those goals and making adjustments in the school programme to improved performance are the dynamic aspects of managing curriculum and instruction (Pont et al 2008 p. 51). The overall leadership model articulated is a response to a systems world analysis that ignores the messier more

complex lifeworld (Sergivanni, 2001) where more critical scholarship points to the increasing awareness of the person centred nature of school leadership (Fielding, 2006) and the emotional labour that mediates so much of the doing of school leadership (Brennan and Mac Ruairc, 2011). Within this narrative it is possible to identify a very distinct fault line in the improvement ideology underpinning the policy trajectory in this report. There is broad agreement among those in the school improvement /school effectiveness fields that school improvement is fundamentally focused on student achievement 'by modifying classroom practice whilst simultaneously adapting the management style within the school to support teaching and learning' (Hopkins and Jackson, 2003). In this we see the narrow instrumentalist articulation of the enterprise of schooling and it is thus that we can see how the model of instructional leadership proposed in the report delivers on this agenda rather than a broader more enriched model of school such as that proposed by more critical perspectives on pedagogy.

A MODEL FOR LEADERSHIP DEVELOPMENT

One of the key functions of this OECD research was to produce a model for leadership development that would lead to a sustainable capacity in systems to provide high quality school leaders. There are a number of difficulties with the model presented in this report when it is considered in the context of the diverse scholarship in the field. There is very little evidence in the report that consideration was given to research that has extensively critiqued leadership development programmes internationally. (Bolam, 2003, Harris et al 2003) The model presented limits itself to the dissemination of a 'what works' approach to leadership development. Little account is taken of the problematic nature of the use of this 'transferrable epistemology' (Gunter, 2006) approach to school leadership where there is considerable research that points to the contextualised and differentiated (Gunter, 2006) nature of the work of school leadership and school leadership improvement (Leithwood and Hallinger, 2004) The idea that different national and local contexts are 'the product of unique and dynamically changing sets of circumstances - political, economic, social, cultural historical, professional and technical- in that country' (Bolam, 2003 p. 74) is not considered in the report. The view of leadership as a form of practice that takes account of 'the moral, epistemological, sociological and discursive dimensions of practice' (Riehl, 2000) is entirely absent from the discourse framing this report. The need for leadership to comprise 'a concern for suffering and oppression, a commitment to empowerment and transformation, an aggressive advocacy on behalf of students and a critical stance towards leadership and authority' (Riehl, 2000 p. 70). This focus on critical leadership domain is a vital component in quest for equity (Grace, 1997) because it enables a genuine engagement with the overall context of schooling, the historical basis of the field (Gunter, 2006) and the workings of the power structures that delimit the workings of the education system.

The more recent report on school leadership development (2011) focuses specifically on 'improving the preparation and training of effective school leaders and disseminating a better understanding of the role of school leaders' (Mlaker, 2011p. 7). Representatives from thirteen countries constituted the core team for this report and fifteen other countries joined these. The partnership incorporated school of education, in-service training institutes, school, ministries of education and NGO's (ibid). The overall purpose was to develop a framework of reference for school leadership. It followed a similar development pathway to the OECD report; phase one consisted of compiling and collating country background reports into a European Synopsis while the second phase identified core elements of school leadership qualifications by explicating a series of domains and components which in the view of the participating partners should constitute a leadership development framework. This developed previous work by Leithwood and Riehl (2005). To this end five domains are outlined which are considered to capture the different dimensions of leadership practice. These domains were subdivided into components which provided greater detail in relation to the content of each domain. Finally each of the components were linked to modules, a number of which are included in the report by way of exemplars which not only capture aspects of what different countries are doing with respect to leadership development but also facilitate the sharing of good practice. It is beyond the scope of this chapter to provide an extensive critique of this framework document. When viewed from the perspective of developing leaders to deliver a more inclusive type of school system the framework falls considerably short of what is required. On a positive note there is specific reference in the first domain to aligning the core purpose of schooling with 'ethical, educational, political and cultural values [to [include procedures that guarantee fairness justice and democracy' (Mlaker et al 2011, p. 12). One of the domains also focuses on the personal development and growth of the school leader. Both of these signal a departure from the language and intention of the OECD report. However neither domain or their constituent components are developed to any great extent in the document, The overall thrust of the language of the document retains has a strong resonance with the neoliberal discourse of outputs, effectiveness, an over emphasis on management activity rather than the more complex domain of leadership and 'the creation of a corporate identity' (Mlaker et al 2011, p' 10). When the catalogue of qualification modules collated from the current leadership development practice in many of the participating countries are examined from the perspective of inclusion it is clear that focusing on the challenges of developing an inclusive school system is not being addressed to any significant level in what has been selected as noteworthy modules. Inclusion only appears once in any of the module infact it only appears once in the entire document. In this case it is included in a module comprising 7 × 1.5 hour sessions covering the following areas: the school as an organization, the self-evaluating school, school culture, Inclusion, Leading the change process, Strategic planning, Leading in context. The scope of this module indicates a lack of awareness of the complexity of what needs to be explored in the area of inclusion. The final section of the report explicates concepts

and good practice which are considered to be 'example of good practis[c]e in the areas of leadership and leadership development...that could inform practitioners and policy makers' (ibid, 102). A similar lack of focus on inclusion prevails in this section. The incidences of references to other cognate concepts in the entire document are included here in parenthesis social justice (0), equality (0), Justice (2) equity (2) democracy (2) [in the same sentence on the same page] social class (0) gender (0), Race (0) ethnicity (0). Essentially what has been reported and to some extent recommended is a leadership development programme that does not deal with any of the aforementioned areas. The scope for dealing in any comprehensive way with inclusion is clearly very limited indeed.

CONCLUSION

In the case of both publications, the manner in which the process of leadership development is deeply embedded in the political and ideological is omitted. It could be argued that such perspectives if used as a guide to leadership development will create problems, particularly in the context of increasing diversity which is part of the rationale for developing strategies around school leadership. There is increasing evidence that homogenous forms of schooling are failing to deliver appropriate levels of education to diverse student groups including lower socio-economic groups, ethnically diverse groups. (Riehl, 2000, Riley, 2009) These groups are increasingly claiming their own forms of subjectivity and are beginning to strongly resist being treated as a social variable by policy makers (Wrigley, 2008) where the impact of these social variable is controlled for in statistical studies, particularly in school effectiveness research where the noise of this diversity has to be silenced in order for the real findings to emerge. The socially constructed nature of difference on a whole range of variables will require leadership that is responsive, sociologically informed and above all critical of the competing discourses. There is a considerable body of scholarship that is now focused on the need for school leadership to engage in a critique of current models of schooling and address the gaping need for a leadership that is focused on the key issues of equity and social justice though the building and strengthening of a democratic community in schools.

The impact that reports of this type have on the field of practice remains to be seen, The OECD 2008 report is already having an impact and is regularly cited in policy documents. The recent economic turmoil may have limited the follow up activity with the report in terms of policy actions in different countries. This does not mean however the intention has gone away or that the hand of the economic imperatives is any less formidable. A key issue to consider when critiquing reports such as these is how they function to frame the discourse related to leadership. Central to this is how language use is 'inextricably connected to rule based actions that define reality, generate meanings and constitute social forms and relations. A formidable power to create and define regimes of truth and delimiting the boundaries of what is possible to think and say in a given era result when patterns of language

use combine to produce discourse (Foucault). The fundamental link between power, position, knowledge, discourse and the production of ideological stances further augments the need to engage in discursive critique. This position is fundamental to the approach taken to this critique this report and the reader is asked to consider the impact on future leadership discourse and practice as it relates to inclusion if the language used in the cited texts were to dominate the field. It is vital, if we are serious about the idea/ideal of inclusive schools to ensure that scholarship continues to focus on 'critical questions concerning the nature and shape of knowledge, how this knowledge was being produced and by whom and the underpinning construction of this knowledge for the field.' (Fitzgerald and Gunter, 2008).

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8. INCLUSION: A CRITIQUE OF SELECTED NATIONAL POLICY FRAMEWORKS

INTRODUCTION

In educational policies in Europe, "inclusion" is a central term, its frequency only being surpassed by that of "quality", and often the two are seen as the same. This reflects the urgent need in most European countries to meet the demands of their increasingly diverse populations. Within the EU, the migration of workers across national borders is both accepted and expected as one element of being in a common economic zone. Moreover, there is migration from other parts of the world, both due to the desire to attract expertise and to provide shelter or new opportunities to refugees. While the diversity of culture, language, and ethnicity certainly has challenged monolithic cultural self-understandings in Europe, there is also another dimension to diversity. Within the discourse on the equality of opportunities, citizens that were previously "invisible" in the public sphere now claim their right to equal participation, whether this concerns gender, sexual orientation, physical or mental disabilities, or social class, thus forcing issues connected to inclusion to the forefront when educational policies are developed. In many respects, the challenges European countries face are similar. However, because social, historical, and cultural contexts differ, the ways in which the challenges are framed and the solutions are suggested and put into policy and practice vary. This chapter traces the differences and similarities in policies regarding inclusion in Ireland, Norway, Poland, and Spain. While inclusion is a major issue in all countries, encompassing a number of policy fields, in this chapter, the focus is on education. The aims are twofold: First, the chapter will describe and compare policies for inclusion and how the policies are put into practice. Second, the chapter will serve as a background for the other chapters in this volume by situating the contributions from various authors in different national contexts.

INCLUSION – AN ELUSIVE CONCEPT

Inclusion has replaced the term integration as a way of conceptualising how diversity is managed in education. One reason why the term integration was abandoned is that it conveys a sense of transforming minority groups into "mainstream" citizens. The notion of inclusion, on the other hand, is often seen to carry a connotation

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 81–90.

of acceptance of and respect for diversity. However, as will be discussed below, inclusion may gloss over the inherent understanding that still exists regarding the primacy of the majority, who sets the limits on what can be accepted within an inclusive society. It suffices to mention examples such as the use of the hijab in public spaces, the lifestyles of travellers, or the right to use and develop one's first language in schools. Clearly, across Europe, there are limits to what are considered "acceptable" levels of inclusion, which makes the term itself exclusive. This chapter will examine policies that aim to support the possibilities for equal participation, which include having one's needs met in equitable and just ways. For students, this would imply that access to education is universal, that available choices are provided for all groups, that support is offered to those who need it for whatever reason, and that the support given does not in itself function as exclusion. This is a tall order for nations, politicians, and schools. As a consequence, it is not surprising that inclusion is conceptualised and practiced in various ways both between and within countries.

One reason for the variation in how inclusion is evidenced is attributable to how countries' histories and cultures differ. For example, for centuries, Norway was a fairly homogenous country; however, throughout history, the country fell victim to intrusions by the neighbouring Danes and Swedes. A central issue, when the nation became independent in 1905, was the building of a national identity, and the nation-building project was, for most of the last century, focused on the construction of an identity that would make Norwegians more "alike" than they actually were and glossed over inequalities such as social class, for example. The discourse regarding a common national identity was strengthened during the years of German occupation from 1940–45 and persists to this day. To take another example, the myths of the Irish state as a white, Catholic entity that is challenged by rising levels of migration may have glossed over persistent inequalities related to social class or gender. Inclusion has instead become a springboard to remedial education in the form of language support provision, in addition to general good wishes for the prevention of negative racial attitudes (cf. Kitching, 2011).

Another important issue concerning inclusion and social justice is the structure of school systems. Some systems are diversified, and although they may not be openly exclusive in the sense of barring particular groups, in practice, they may function in ways that are exclusive. For example, in Ireland, schools have the right to exercise preferential treatment regarding the admission of members of particular religious communities (the Equal Status Act, see Lodge & Lynch, 2004). While admission cannot be denied based on religious beliefs, the applicants are required to adhere to the school's ethos, which may include participation in religious activities. In countries like Poland and Norway, on the other hand, education is open to all by law, and it would be illegal to deny access based on faith or any other background factor. Another issue is the practice of streaming students vs. the early division of students. Some countries deliberately aim to keep cohorts of students together, while others will have special provisions for students that are in some way disabled or especially gifted. The argument for streaming is that it will offer the students better

learningopportunities. In Poland, one major concern is that the quality of schooling at the secondary level differs greatly between the more academically oriented "Lycees" and the vocational schools (Federowicz & Sitek, 2009), an issue that has also come to the forefront in Norway because of the problem of increasing drop-out rates, especially in vocational education.

As indicated in this section, the provision of inclusive education varies along dimensions such as history, culture, and school structure. This means that problems of inclusion will be differently framed across different countries. However, it is important to keep in mind that this is also a question of values, and hence, it is a political issue. What is considered inclusive or exclusive education and what will constitute a just and equitable society will vary across political ideologies, and within most countries, inclusion is a debated political issue with no straightforward answers. The following sections will briefly compare educational policies and practices regarding inclusion in Ireland, Norway, Poland, and Spain, keeping in mind that both problems and solutions are situated within specific historical and cultural contexts.

LEGISLATION AND POLICIES

The purpose and aims of education are grounded in legislation. Usually, such purposes are formed in general and universal terms. Education is a common concern across political affiliations and ideological affinities. Thus, the function of overall educational goals may be more rhetorical than practical. Nevertheless, an investigation of legislation and policies may yield information about the legal rights of students, the responsibilities of schools and school leaders, and how different nations frame and respond to the challenges of inclusion.

In Ireland, the Education Act (1998) specifies that equality of opportunity for male and female students is compulsory, that schools must ensure that needs of students are identified and catered to within the available resources, that the school practices fair admission policies, and that issues of equity are mentioned in school plans. Under the Equality Act (2004), discrimination is prohibited on six grounds: gender, family status, marital status, sexual orientation, religion, age, race, disability, and membership in the traveller community. Also, the act demands that schools provide reasonable accommodations to a person who has a disability; however, exemptions may apply if this would lead to "more than a nominal cost" (Lodge & Lynch, 2004). The recent "Framework for Inclusion" (NCSE, 2011) incites schools to address and respond to the diversity of needs of learners through enabling participation in learning, cultures, and communities. In addition, they should "remove barriers within and from education through the accommodation and provision of appropriate structures and arrangements to enable each learner to achieve the maximum benefit from his/her attendance at school" (NCSE, 2011, p. 14). This publication promotes the active participation of the student as the primary aim in inclusion; however, it does so without specifying what such participation might amount to.

The Education Act in Norway explicitly states that schools are to provide an education that is adapted to the abilities, capacities, and interests of each and every student. This means that although schools are comprehensive (most students attend their neighbourhood school in primary and lower secondary school), children have a right to be provided with a meaningful education that is suited to their level of functioning, whether this functioning is higher or lower than the norm. While the Irish legislation adds that there are exemptions when costs become unreasonable high, the Norwegian law gives no room for exceptions. If a need has been identified, the school must provide equal opportunities. Also, Norwegian policies differentiate between equal provisions (offering all students the same quality of education) and equal opportunity (differentiation according to needs). Schools should not merely compensate if students do not fit in. They must actively accommodate social, cultural, and linguistic differences in their mainstream ways of working. Inclusion implies strengthening students' participation in social and cultural communities for learning while also actively countering discrimination (Midtlyng, 2009).

Poland's legislation, like Norway's, explicitly states that schools must adjust the scope of the curriculum to individual needs. Thus, students have the right to receive an education that is adapted to them. Also, as in Ireland and Norway, primary and secondary education is provided for all and is free of cost. However, unlike the two other cases, in Poland, disabled students most often attend special schools; although they have the right to receive adapted or special needs education in their home schools, in practice, very few do.

As in the other countries reviewed, Spain's legislation firmly states the right of all to a quality education, equal opportunities, and the adaption to individual needs. In the preamble to the Organic Law for the General Organisation of the Education System, education is seen as the main means of fostering democracy and enhancing the respect for individual differences (Teese, Aasen, Field, & Pont, 2006). Two basic principles underlie the educational system: providing a quality education for all and guaranteeing equal opportunities. Compulsory education is free by national law. However, such national objectives are operationalized by and thus dependent on the financial capacities of the autonomous communities, as is the case in Norway. This means that there is great variation in the expenditures and the measures taken across communities. High expectations for all students are seen to promote a democratic ideal: All children should have the same opportunities for learning.

Looking across these four countries, it seems that educational legislation and policy rest on similar principles and universal rights: equal access, the adaption to the needs of individual students, and the free provision of primary and secondary education. National policies celebrate diversity, emphasising respect for differences and the fact that inclusion is a prerequisite for equity, social cohesion, and economic prosperity for these nations. However, there are tensions that exist not only between nations but also within each of the national policies. Some such tensions emerge from the use of indeterminate and ambiguous terms. Within each country, it is not always clear whether the goal is normalisation, integration, or inclusion and whether the practice of

education should aim at compensatory measures for specific groups or the "normal" provision of education should target all students. In all countries, inclusiveness is rooted in the provision of special needs education, and the distinction between the two is not always clear. However, there are also subtle (and not-so-subtle) differences between countries. Ireland has a "loophole" regarding equal access: Students must adhere to "the school ethos", which is, in the case of Irish schools, usually based on religion. This can be understood in relation to the history and culture of Ireland and can also be related to the fact that the Catholic Church still plays an important role in Ireland. For instance, most schools have clergy and or church appointees on their school boards. Secondly, while all countries have legislation that promotes the provision of education for all (including SEN) within the common or comprehensive school, in Poland, most often, special schools or youth centres will cater to the needs of, e.g., the blind and sight impaired, the deaf and hearing impaired, the chronically ill, the motor-skill impaired, the mentally disabled, and the socially maladjusted. In Ireland, many schools segregate students by gender, a practice that is not even addressed in the policies. Similarly, the tracking of students in Spain is believed to offer better learning opportunities to groups of students; however, it also perpetuates inequality and segregation (Parrilla, 2007, p. 33). Thus, while the political discourses are similar in the four countries, the transformation of policies into measures and practices differs according to culture and history.

CHALLENGES AND PRACTICES

In Ireland, reports since 1966 have documented systematic differences across socio-economic groups (Lodge & Lynch, 2004), and as a consequence, socio-economic differences has overshadowed other issues, such as gender, sexual orientation, religion, race, and ethnicity. Also, the challenges related to socio-economic background are often narrowly constructed in terms of distributive justice (i.e., the equal formal right to access education). While admission policies are open and "just", admission practices may often exclude groups. This is a question of balancing the interests of stakeholders and relates to the specific background and history of Ireland. In particular, the relative autonomy of local schools (or school boards) in constructing the schools' ethos in ways that they find appropriate can result in exclusionary practices.

Another challenge in the Irish context is the tendency to conflate "inclusion" and "special education needs". A case in point is the recent Framework for Inclusion, which has the subtitle "A guide for the inclusion of students with special education needs" (NCSE, 2011). While the general framework for education addresses issues of, e.g., redistribution, political equality, the affective dimension, and sociocultural equality, transforming policy into practice often focuses on how to make provisions for students with special needs (see Chapter 2 for additional commentary on this issue).

In Poland, a perceived growth in social inequalities, measured via several parameters, is reflected in performance indicators in education. The differences reflect

historical and geographical divisions between the more-developed west and the less-developed east and also between urban and rural regions. When differences are reduced to what amounts to socioeconomic diversity, although wealth is distributed unevenly across regions, one central challenge may be to address the wider social structures. However, when such differences become visible through tests and inspections, it is the responsibility of municipalities or individual head teachers to ensure that the quality of schooling increases. The decentralised governing system makes it difficult to follow up the policies at the local level, and there seems to be a lack of cohesion between agencies and policies. On the one hand, this can lead to greater differences among the regions; on the other hand, a head teacher may feel the strain of serving two masters, the central government's policies and the local government's priorities.

A further challenge is the great difference in attainment between various types of schools at the secondary level. Again, as a result of Poland's history, there is a fairly strict division between vocational and academic secondary education, the former achieving significantly lower results in core subjects. This further perpetuates social differences and is reported to imply impaired chances of "a good life" and upward movement. Recently, this has been an area targeted by national policies and practices, with a special emphasis being placed on transitions between the levels of society. Finally, since Poland has a very low percentage of students with immigrant backgrounds, the provision of education for these groups has not been a high priority in the Polish educational system. However, there are challenges, especially those related to refugee children. Immigrant students fall into two distinct groups. One group includes the children of middleclass immigrants, who possess a high level of cultural capital and perform well in schools. The second group includes the children of refugees and persons applying for refugee status. They possess a low level of cultural capital and are likely to have difficulties within the educational system. Often, they will be located in areas with a low socio-economic status, further strengthening the possibility of exclusion. A special challenge is the Romany children, who easily fall outside of all educational provisions.

In Norway, as in all the Nordic countries, "a school for all" is the official ideology. This, of course, seems very inclusive in that most children and young people are expected to attend their neighborhood schools (primary schools). Also, they have the right to an "adapted" education. However, the "school for all" policy was originally a strong instrument for nation building and the construction of a national identity. In later years, the purpose has become more related to equal opportunities and equity; however, as late as 1997, a new national curriculum was designed to build a "common framework for reference", which was invariably built on concepts such as what it is to be Norwegian (KUF, 1996). Thus, although criticality and knowledge about the rest of the world were central, this new curriculum can be seen as a tool for integrating "them" into "our" ways of life. This, of course, represents a challenge in a country where diversity based on ethnic, religious, and cultural diversity is rising.

A significant cause for concern is the widening gap between those who succeed within the system and those, most often from the lower end of the socioeconomic

scale, who do not. These challenges are being tackled in a number of ways (improved teacher education, reading recovery initiatives, a strengthened focus on basic skills, early intervention); however, the problem persists. Finally, an imperative and persistent challenge is the fact that dropout rates from upper secondary schools are alarmingly high, especially in vocational education. High dropout rates are also seen as a challenge in Spain, which has one of the highest dropout rates in Europe (Federowicz & Sitek, 2009), and a number of remedial initiatives have been launched, both nationally and by many autonomous communities. Such measures may explicitly target special vulnerable groups, such as the Romany population, the migrant population, and those from disadvantaged socioeconomic backgrounds. Another range of initiatives targets the general student population and aims to counteract exclusion by increasing the quality of teaching, modifying content, or using rewards to enhance learning (Enguita, 2009). The overall impression one gains of the Spanish context is that inclusive education is accepted; however, exactly what inclusion is may not always be clear. Parrilla (2007, p. 31) claims that despite the ubiquity of the term inclusion, "authentic advances are generally speaking almost undetectable". While Spain has the commendable goal of raising the expectations for all children, this does not seem to be followed up on by schools in terms of adapting teaching methods, altering the pace of teaching, or increasing student participation. The main measures taken by schools are to group students and the practice of grade repetition (Teese et al., 2006). Teacher education and teacher professional development constitute an additional challenge, especially in secondary schools. While the academic level of teachers may be high, they lack the competence to be adaptive and make flexible use of the curriculum in order to meet the demands of an increasingly diverse student population.

This brief overview is not meant to give an exhaustive description of challenges and practices across four countries. Rather, it provides a springboard for the discussion that follows.

INCLUSIVE EDUCATION – REACHING FOR THE STARS?

As indicated above, the main policies for inclusion in these four countries are strikingly similar and overly simplified: The aim is to provide quality education for all. However, this broad consensus results in a variety of measures being taken in order to achieve this noble goal. The approaches taken are different because the historical, social, and cultural contexts are different, and hence, the challenges addressed may be similar, but they are not necessarily equal. For instance, while inclusion policies in all four countries deal with the provision of education to children with special needs, this might mean providing special schools (e.g., in Poland) or integrating children with disabilities into mainstream schools (e.g., in Norway). Moreover, there may be a dissonance between national and local policies, as is the case in Spain, where some autonomous communities are considering reopening special schools (Parrilla, 2007). In a similar vein, Solli (2005) found that while special state schools were abandoned in Norway in the 90s, municipalities continued to expand special and segregated

provisions for certain groups of students. An issue that is commonly left out of the political discussions is whether there are limits to inclusiveness regarding children with special needs (Acedo, Ferrer & Pàmies, 2009). Do mainstream schools have the competence and capacity to cater to all children? Can all children profit from being placed in classes with their peers? Do educational systems provide schools with the necessary resources? The adoption of the term inclusion in policy documents is an efficient way of glossing over competing ideologies and preventing critical thought.

A persistent challenge across the four countries is that despite the fact that education has been a targeted policy, area schools have not succeeded in diminishing gaps based on social and economic background. It is possible to trace the problem back to fairly recent history before mass education, when education was the privilege of the few, and for the rest, reading and doing simple math were sufficient. Up until the mid-1900s a major purpose of educational systems was to exclude some from privilege and grant privilege to others (Dale, 2008). With mass education and within modern "knowledge societies", this has been turned around; presently, the challenge of most systems is to create the opportunity for as much education as possible for as many as possible. This, it is argued, will strengthen the economic sustainability of a nation and ensure greater prosperity and happiness for all. However, in spite of major reforms in the last decades, the main elements of the former educational systems remain. Policies aim at adapting the students to the system (e.g., through a range of compensatory measures), while what is needed is an alignment of the system with the needs of the students.

Policies for such a paradigmatic shift (cf. Acedo et al., 2009) would need to address a number of characteristics of the educational system. Based on the relevant theory and an analysis of policy documents in Norway, Bachmann and Haug (2006, p. 88) suggest that the concept of inclusion can be operationalized along four dimensions:

1. Community is a precondition for inclusion. Children need to experience membership in and take part in the social life of the school.
2. Participation is not the same as being present (cf. Parrilla, 2007). Participation means having the opportunity to make a contribution and having one's contribution recognised and respected by the community.
3. Democracy is another prerequisite; students and their parents must be listened to and be allowed to influence education.
4. Increasing outcomes is important; this means ensuring that all students receive an education that is of social and academic value to them.

On the level of rhetoric, the policy frameworks regarding inclusion in Ireland, Poland, Spain, and Norway all seem to embrace inclusion in terms of these dimensions. However, in terms of the measures taken, none seem to fully comply with the gist of the term: that inclusion is about the development of quality in instruction and methods for teaching, about working incessantly with social and cultural relationships in schools, and about taking an extended view of what we see as the outcomes of education Bachmann & Haug, 2006). Such an understanding of inclusion in school is at odds with other parts of current educational policies in Europe.

In the last decades, comparison has become a key lever for educational policymaking across Europe and, indeed, across the world. However, comparing common standards is necessary, and there has been a change from culture to numbers in the "deeply penetrating, consciousness-moulding and thus serious business of constructing new categories of (educational) thought and action – the project of re-inventing a 'new' European identity of competitive advantage and responsible individualism" (Grek, Lawn, Lingard & Varjo, 2009, p. 129). Standardisation is welcomed by statisticians because it allows for the use of comparable numbers, but it may be detrimental to inclusion, especially if what counts as quality is limited to what can be measured via international tests. Inclusion is exactly the opposite of this; it is about creating room for, respecting, and even honouring those who do not conform to the standards (Dyson, Gallannaugh & Millward, 2003).

Another way of examining standardisation and inclusion is through the lenses of normalisation and enculturation. Osberg and Biesta (2010, p. 594) argue that "the more difference and diversity regular education is able to bring within its realm (the more inclusive it is in practice), the more it perpetuates the cultural exclusions of the existing order (the less inclusive it is in principle)". That is, policies for inclusion always aim at bringing those who have been excluded into the normal order of things. The political aim in all four countries is to ensure that more students achieve better educational results according to pre-set standards. The policies may differ, but they all rely on compensatory measures to include students in practices and institutions that are already there: educational systems, school organisations, curricula, values, languages, and cultures. In this way, inclusion becomes a form of technology, a question of finding the best procedures via which to mainstream students. In contrast, what is needed is a way of providing education to all according to their interests, abilities, and preferences in order to ensure that each hour a student spends in school leads to growth and not "just" pre-determined knowledge and skills. For policy and practice, there is a need for a new language of inclusion, a language that does not gloss over the fact that we are all different, but instead unmasks the power relations of difference in our educational system. To get to the heart of the matter (cf. Mac Ruairc, this volume): In policies, inclusion is a "politically correct" term, an irrefutable concept (is it possible for responsible politicians to argue against inclusion?) that is embraced across all the countries. However, to use the metaphor of a tree, what is above the ground may seem green, prosperous, and beautiful, but we also need to examine the roots to decide whether the plant is healthy and to scrutinise the soil in order to make judgments about its ability to grow.

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9. TEACHING FOR DEMOCRATIC AGENCY: AN INTERNATIONAL PERSPECTIVE

INTRODUCTION

This chapter, based on statistics and conclusions from the International Civic and Citizenship Education Study (ICCS) 2009, is rooted in the concepts of democracy, citizenship and inclusion. Much of the basic considerations behind the study may be connected to the concept of the individual in society as developed by Wolfgang Klafki (2001). As a citizen the individual has a need for, and a right to, autonomy and a right to have a say, and has capacity for solidarity with others in attitudes and actions. These three observations point to a central formulation in several national curriculums, in which it is emphasized that the goal of teaching is to widen the capacity of pupils to perceive and participate, to experience, to empathize and to excel. Every learning person, both students and teachers, has to be independent and form their own opinion. The learning person, via own reflections, has to look upon himself as included and responsible. But it is not enough only to form cognitive demands within a general educational setting, but also to reflect emotionally round experiences and build the ability to take decisions and to act. This gives meaning and direction to education for democracy and points to education for and development of the good citizen, given the framework for the tasks and questions used in the various parts of the ICCS. But Klafki (2001), when arguing about the placement of different kinds of knowledge and education, has a warning about the placement of instrumental basic skills and knowledge as reading and writing. As well as these basic skills can be used in human, democratic and peaceful situations, they can also be used in struggles for power and rule over other people by politicians. Therefore to focus primarily on instrumental basic skills can face an uncertain destiny. During the last decade the ambitions for basic education in school have been strongly concerned with the development of basic skills with particular attention to reading and mathematics, with priority being assigned to science and language subjects. A recent Norwegian PhD shows that the ambitions for the schools attention to work relating to democracy and citizenship have become less emphasized than previously in the main documents produced by the Commission of Quality in Education and in the White Paper for Parliament no. 30 (2003–2004) Kultur for Læring [A culture for learning] (Stray Heldal, 2010). Thus, it could be that education for democratic citizenship might have become overshadowed by other priorities and so that use of time in school may have become more guided by other concerns.

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According to James A. Banks (2008), citizenship education must be reimagined and transformed in the 21st century, and shift from mainstream academic knowledge to transformative academic knowledge. Mainstream knowledge reinforces traditional and established knowledge in the social and behavioral science as well as the knowledge that is institutionalized in the popular culture. Transformative academic knowledge consists of paradigms and explanations that challenge some of the key assumptions of mainstream knowledge. It is important to improve the human conditions. Mainstream citizenship does not include each of the four elements of citizenship that is important for Banks; civil, political, social and cultural – or includes them only at a superficial level. Students learn mostly facts about constitutions and branches of government and it reinforces the status quo and dominant power relationship in society. In mainstream education critical thinking skills and decision making are not important components. In transformative citizenship education students are helped to acquire democratic attitudes and behaviors, and students from different groups interact in situations led and sanctioned by authorities like a teacher or school leader and are given the opportunity to view issues from different perspectives and share common goals.

Jorunn Møller (2002) draws up some conditions that must be in place for students attending a democratic way of life. She underlines that the curriculum must emphasize giving young people democratic experience, that there has to be established democratic structures and created processes by which life in school is carried out, that democracy must be practiced and that the relationship between students and teachers and teachers and school leaders must be democratic. That there is an open flow of ideas, regardless of popularity, and that everybody has to be fully informed and able to use critical reflections is also important. But despite these conditions Møller (2002) claims that only to a small degree have there been provided evidence that teachers, students and parents receive opportunities to participate fully in democratic decision-making at the school level. The democracy is to a large extent skin based.

WHAT IS ICCS?

ICCS refers to the International Civic and Citizenship Education Study. The goal of the study is to map the democratic preparedness and engagement as of 2009 among students in lower secondary school. The study analyzes data on students' perception of democratic values and attitudes, their knowledge and skills and their engagement now and as expected by them in the future. The analysis is made against the background of the school's work with education for democracy and citizenship and with regard to how learning outcomes are influenced by the students' home background and life outside school. The analyses emphasize the variation that is found in students' basic understanding and competence which is relevant for democracy and citizenship.

The initiative to the study was taken by the International Association for the Evaluation of Educational Achievement (IEA). It is motivated by the increased

globalization trends in recent decades, perceived new threats to democratic societies, and contentions in some countries about a weakening of interest for involvement in democratic processes and of political participation among young people.

Participants in ICCS 2009 and Basic Elements ofDemocratic Preparedness

Thirty-eight countries took part and carried out the 2009 ICCS. 26 of the countries are European, from north, west, east and south, 6 are from Latin-America and 6 are from Asia and Oceania. 23 of the countries also took part in the 1999 ICCS.
The ICCS purports to map the most basic elements in democratic competence. In the Norwegian study based on the conclusions from the ICCS, this is referred to as democratic preparedness. Such preparedness is based on a comprehensive set of knowledge, skills and perceptions and on an orientation towards certain values and attitudes which in combination are assumed to condition both the capacity and will for engagement and action (Mikkelsen, Fjeldstad and Lauglo, 2010). The notion of democratic preparedness correspond to a large extent to the theories mentioned above by Klafki (2001), Banks (2008) and Møller (2002).

The basic elements of democratic preparedness may be grouped in five domains, as follows:

– Perceptions of democratic values and of what characterizes the good citizen.
– Attitudes of support for equal rights for women, for immigrants and ethnic minorities, and for the nation state, as well as trust in the institutions of democracy for the shaping of politics and for the administration of justice.

Knowledge is in the study grouped in four thematic areas:

a) democratic principles related to equality, liberty and solidarity
b) democratic society and systems with special regard to the rights and liberties of citizens, and to public and civic institutions
c) democratic participation such as influence and a democratic way of reaching decisions; d) democratic identity, stressing the role of the person individually and as a member of a democratic society.

Skills emphasize analysis and reasoning. Important key words are interpretation of information, capacity for comparison and for seeing issues in their context, giving justifications, generalizations, problem solving and understanding of motives for democratic change. Engagement includes interest for politics and social issues, present participation and expected future participation.

ICCS seeks to assess what influences the students' democratic preparedness. It is assumed that the most important sources of such influence close to the students' themselves are their parents, family and relatives, friends and peers, organizational involvement, the media, and the school through the teachers and their work to achieve curricular goals. Through daily encounters, spontaneous impressions, reflective thought and deliberate education these sources of influence serve as

mediators or bridges between educational ideals and goals on the one hand, and the actual development of students' knowledge, skills, perceptions, attitudes and their present and potential actions. In addition, these sources of influence serve as mutual amplifiers together with the school—which is the locus where students in many cases will experience the greatest range and most varied examples of democracy-related organized occasions. This makes the school a place where impressions and impulses from peers, media and the home will be structured, processed and challenged (Mikkelsen, Fjelstad and Lauglo, 2010).

FINDINGS AND DISCUSSION

Values, Trust and Perceptions of the Good Citizen

Most ICCS students endorsed democratic values. They agreed with a number of fundamental democratic rights as well as with the importance of a great number of the conventional and social-movement-related behaviors that are considered to support good citizenship (Schulz, W., Ainley, J., Fraillon, J., Kerr, D. & Losito, B. 2010). However, in relation to specific aspects of society and its institutions, ICCS students' opinions differed, sometimes substantially. For example, while in general there was a strong endorsement of gender equality and equal rights for ethnic or racial groups and immigrants, variation in this endorsement was evident across countries. Students in some European countries were less supportive than their peers in other countries of equal rights for woman and/or immigrants. Most students supported the general right of free movement for citizens to live and work anywhere in Europe but despite this general acceptance of the principle, a number of students expressed support for restrictions on the movement of citizens in Europe. Interestingly, while many students do see contribution of free movement of people to cultural understanding, lower percentages perceived the value of migration for economic reasons (ibid). According to Klafki (2001) the individual should have a capacity for solidarity with others in attitudes and actions, and it is not enough only to form cognitive demands within a general educational setting, but also to reflect emotionally round experiences and build the ability to take decisions and to act. Being emotionally engaged in other people is important despite background culturally and economically. Inclusion and solidarity with others seem to be more difficult when economic reasons are the main topic. Banks (2008) also argue for the importance of solidarity with persons from all nations and ethnic minorities when inclusion in democratic citizenship is to be implemented.

The ICCS revealed general positive attitudes of middle school students towards democratic values and human and citizen's rights and liberties. However, in all participating European countries a number of students were in favour of restricting rights of some specific groups in the society or/and in some specific periods. This confirms that already on the middle school level young people reflect political culture of their societies, where issues of "how democratic freedoms should work" are

subject of public debate. Also lower trust in political parties in comparisons to other public institutions and organizations is a more general problem in many countries. This creates a specific challenge for educators to identify students especially exposed to restrictive ideologies and to help them go beyond such limitations.

There is a positive association between support for the citizen participation through representative democracy, and the interest students have for politics and social issues, as well as their extent of trust in civic institutions. The extent of students' endorsement for the "good citizen" seems relatively unrelated to their score on the Civic Knowledge test. Rather, such endorsement seems to be relatively "democratically distributed"—something which could be "good for democracy". It is therefore important that schools are democratic institutions where there is an open flow of ideas that can give young people democratic experience, and that the relationship between students, teachers and school leaders is democratic and based on mutual participation (Møller, 2002).

Attitudes and interest in Political Issues and Participation

The students in all the countries had a greater interest in domestic political or social issues than in regional and international politics. Most students reported that their schools provided them with opportunities to learn about other countries. However, on average, only a quarter of the students stated that they discussed political and social issues with friends on a weekly basis. Student interest in politics and social issues appeared to be relatively little affected by socioeconomic background but was associated with students' reports of their parents' interest in these matters.

Active civic participation in the wider community was relatively uncommon among the students; civic participation at school was considerably more common. Very few students expected to join political parties in the future. Civic knowledge and interest in political and social issues were both positively associated with expected electoral behaviour but not with active political behaviour. Civic engagement at school also positively predicts students' expectations to engage in some conventional activities while past or current participation in the wider community was a positive predictor for expected active participation.

The ICCS students had generally not many experiences of active citizenship beyond some activities within the school community. Such school experiences positively influence basic political engagement but not more active involvement in civic-related participation. The challenge for educators is to facilitate going beyond schools, for broader experiences that help increase interests and understanding of political and social issues.

Gender and Immigration Background

In nearly all ICCS countries girls gained higher civic knowledge scores than boys. Gender differences were also apparent with regard to a number of affective-behavioral

measures. Female students had more positive attitudes than male students. This was especially apparent in attitudes towards equal rights for gender groups as well as all ethnic groups and immigrants.

Students from immigrant backgrounds were receiving lower civic knowledge scores than their peers from non-immigrant families. However, those differences varied substantially across the countries and were strongly depended on two factors, use of language at home and socioeconomic background. Especially this second factor seemed to be influential in decreasing the effect of immigrant background.

The ICCS confirmed the outcome of many other studies that gender and background factors such as coming from immigrant families do play a role in educational outcomes. It has shown however some specifics, such as more positive attitudes of girls and the possible role of language of test proficiency and economic background in the case of migrant students. Those are factors to be taken under consideration by practitioners when planning pedagogical activities aimed on helping lower-achievers.

Knowledge, Skills and Understanding. The Student and the School

Students in the European ICCS countries scored more highly overall on the ICCS international cognitive test than the average for all participating countries. Other ICCS countries scored on average showing some specific knowledge and understanding of the most pervasive civic and citizenship institutions, systems and concepts. Some European countries however scored significantly below both the European and international average with a majority of students being able to deal only with fundamental principles and broad concepts that underpin civic and citizenship. The results showed considerable variation in civic knowledge among and within European countries and big differences between high and low achievers.

One notable international pattern is the lack of correspondence between the higher civic knowledge scores and the higher scores on some of the affective-behavioral scales. Students in the Latin-American countries had, on average, quite low civic knowledge scores but they gained relatively high average scores on most of the affective-behavioral scales. These students tended to express interest in political and social issues, to have relatively strong self-efficacy beliefs, and to stress the importance of participating in civic and citizenship activities. On the other hand students in the Northern European countries tended to have high scores on the civic knowledge scale, to hold positive attitudes toward gender rights, and to have a lower level of interest in political and social issues, as well as lower levels of internal political efficacy, citizenship self-efficacy, and expectation with regard to future involvement in protest activities. This is an interesting finding when we take in consideration Klafkis (2001) condition for democratic citizenship and inclusion, that as a citizen the individual has a need for, and a right to, autonomy and a right to have a say. In the Latin-American countries, where there were lower

scores on knowledge scales than in the Northern European countries, the students have to compensate for the lack of knowledge and of being included in participation inside the school by being more active in society. Students from Northern Europe have the ability of being active to participate in different kinds of activities which is important for democratic citizenship, but it seems that they put more focus on cognitive knowledge activities.

A number of home characteristics were positively associated with civic knowledge, such as economic background, higher educational qualifications and higher occupational status of parents and a larger number of books home. Also frequency of communication with others on social-political issues, as discussions with parents and peers, and media use also seem to be positive predictors of civic knowledge. However, students' school experiences such as perception of classroom as an open forum for discussions and voting experiences have stronger effects than home background factors.

While the socioeconomic factors undoubtedly play an important role, though there were also considerable differences among countries in the strength of the relationship between socioeconomic factor and civic knowledge, there are also school experiences of democracy that definitely help students to get more interest and to learn more.

In Norway very many students are of the opinion that they can express themselves freely and show disagreement with their teachers when social issues are expressed in class. They also feel that they are encouraged by their teachers to form their own opinions and express them. However, there are differences between class room groups in perception of an open climate of expression in the class.

There is a clear association between individual students experiencing the classroom climate as open, and their Civic knowledge score. Norwegian and Nordic pupils experience this climate as more open than what is the case in the ICCS international average. Among the Nordic countries, this experience of openness is strongest in Denmark, and it is lowest in Finland. This is interesting as Finland scores high on PISA tests year after year. It may have something to do with educational focus on cognitive measures. According to Klafki (2001) it is important to form cognitive demands within a general educational setting, but also to reflect emotionally round experiences and to participate in discussions in the classroom. Banks' (2008) concepts and differences between mainstream education and transformative education are also suitable to use here.

A great share of students say that they are consulted when the rules for conduct at school are decided. A smaller share of students say that they exert influence on the contents of teaching, the time schedule or on the choice of teaching materials. It is also a condition, according to Møller (2002), that the students think that teachers are fair, interested and "listening". The Norwegian students are the most positive in their assessment of such matters, when Nordic countries are compared. Compared with other students internationally this varies (Mikkelsen, Fjelstad and Lauglo, 2010).

Schools and Teachers: How Education for Citizenship is Organized and Conducted

While in all European countries participating in ICCS, civic and citizenship education was viewed as priority of educational policy, the approaches to delivering it were different. 11 European countries included a specific subject concerned with civic and citizenship education. Others provided civic and citizenship education by integrating relevant content into other subjects and including it as a cross-curricular theme. The curricula for civic and citizenship education covered a wide range of topics, including knowledge and understanding of political institutions and concepts, such as human rights, as well as social and community cohesion, diversity, the environment, communications, and global society including regional and international institutions. Most of the teachers and school leaders regarded the development of knowledge and skills as the most important aim of civic and citizenship education. This included "promoting knowledge of social, political, and civic institutions," "promoting knowledge of citizens' rights and responsibilities," and "promoting students' critical and independent thinking." Fewer school leaders and teachers saw "preparing students for future political participation" and "supporting the development of effective strategies for the fight against racism and xenophobia" as among the three most important aims of civic and citizenship education. The development of active civic participation was not among the objectives that teachers or school principals most frequently cited as one of the three most important aims of civic and citizenship education.

Table 1. Principals' rating of the most important aims of civic and citizenship education in the IP countries (Erasmus Intensive Programme). Turkey did not participate in ICCS 2009.

Country	*Promoting knowledge of social, political and civic institutions*	*Promoting knowledge of citizens' rights and responsibilities*	*Promoting students' critical and independent thinking*	*Preparing students for future political engagement*
England	38	70	45	13
Ireland	72	75	41	9
Norway	54	35	64	9
Poland	36	66	33	20
Spain	24	77	73	3

Norwegian and Nordic school leaders attach great importance to the promotion of critical thinking as a goal for teaching. This is also the situation for Spain. Norwegian school leaders think that considerable regard to the view of students is given when rules of conduct for their school are decided. Also with regard to decisions

concerning use of time outside of regular school hours, the head teachers think that students' views are taken into consideration. This correspond to a great extent to Banks' (2008) who claims that in mainstream education critical thinking skills and decision making are not important components. In transformative citizenship education students are helped to acquire democratic attitudes and behaviors, and students from different groups interact in situations led and sanctioned by authorities like a teacher or school leader and are given the opportunity to view issues from different perspectives and share common goals.

When considering a list of aims for civic education, a majority of teachers think that the most important goal for civic education at school is development of capacity to form own views and to state such views. Development of participation in politics is the least important aim, according to the teachers. On the whole, teachers say they are familiar with a varied set of teaching methods for civic education, but few declare familiarity with "research-based studies". The teachers say they use a varied set of teaching methods in civic education. Most frequently mentioned is "work based on textbooks". Least frequently mentioned from this list of methods, is "role play and simulations"(Mikkelsen, Fjeldstad and Lauglo, 2010).

From the students' perspective in the international study, teachers were generally receptive to open student expression in classrooms, though they offered their students only limited input into the choice of civic-related topics and activities. Only "sometimes" a majority of them was engaging in discussions of political and social issues and in classrooms with an open, receptive to discussion, environment. Most students also reported having participated in class or school elections and about two fifths also reported involvement in debates, decision-making, and student assemblies. School-based participation by students in civic-related activities in the local community focused primarily on sports events and cultural activities. Further discussion among policy makers and practitioners is needed concerning goals of civic and citizenship education in school and possibilities to expand from knowledge and related skills to participatory skills and strategies. This requires changes in pedagogy and organization of students' experiences.

CONCLUSION

According to Klafki (2001) and Banks (2008), it is not enough only to form cognitive demands within a general educational setting. The goal of teaching is to widen the capacity of pupils to perceive and participate, to experience, to empathize and to excel. Every learning person, both students and teachers, has to be independent and form their own opinion. The learning person, via own reflections, has to look upon himself as included and responsible. Mainstream citizenship education does not include each of the four elements of citizenship that is important for Banks; civil, political, social and cultural – or includes them only at a superficial level. In transformative citizenship education students are helped to acquire democratic attitudes and behaviors.

The 2009 ICCS study has not revealed any signs of significant reduced democratic preparedness as compared to the similar mapping done in 1999. Though direct comparisons are not feasible, the students' answers nonetheless indicate that the great majority of them have assimilated and are carriers of essential democratic values, sound tolerance, strong trust in civic institutions, and a relatively high level of engagement within school and in the larger society, and promising expectations or plans for future civic participation. The students' document adequate knowledge and skills, and only a small portion of students have distinctly low scores on Civic Knowledge. But there were also considerable variation across and within the countries, a variation that mostly is related to educational and economic development of the participating countries. Findings from the study give indications for differences between the Northern European countries and the Latin-American countries showing that the first ones have more regard to the development of cognitive knowledge and skills than the development of active civic participation. Teachers and school leaders are also more concerned with promoting knowledge and skills than preparing students' critical and independent thinking. Because critical thinking and independency is important for democratic citizenship and inclusion, this is a challenge for teachers and school leaders in these countries. As the ICCS students had few experiences of active citizenship beyond some activities within the school community, it is a challenge for educators to broaden experiences for the students and to help them to increase interests and understanding of political and social issues.

Another finding in the study important for inclusion in schools, is the students' experiencing the classroom climate as open and that they have a say when decisions are made concerning them. If the students think that the teachers are fair, interested and "listening", this is essential for democratic practice. Møller (2002) emphasize the importance of giving young people democratic experience, that there has to be established democratic structures and created processes by which life in school is carried out, that democracy must be practiced and that the relationship between students and teachers and teachers and school leaders must be democratic. Findings from the ICCS study reveals, that to practice an open classroom is not common in most of the countries. From the students' perspective teachers were generally receptive to open student expressions in classrooms.

Though there was a strong endorsement of gender equality and equal rights for ethnic or racial groups and immigrants, variation in this endorsement was evident across countries. Students in some European countries were less supportive than their peers in other countries of equal rights for woman and/or immigrants. Most students supported the general right of free movement for citizens to live and work anywhere in Europe but despite this general acceptance of the principle, a number of students expressed support for restrictions on the movement of citizens in Europe. Interestingly, while many students do see contribution of free movement of people to cultural understanding, lower percentages perceived the value of migration for economic reasons. According to Klafki (2001) the individual should have a capacity

for solidarity with others in attitudes and actions, and it is not enough only to form cognitive demands within a general educational setting, but also to reflect emotionally round experiences and build the ability to take decisions and to act. Also lower trust in political parties in comparisons to other public institutions and organizations is a more general problem in many countries. This creates a specific challenge for educators to identify students especially exposed to restrictive ideologies and to help them go beyond such limitations.

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SECTION THREE

LEADERSHIP DOMAIN

The final section of this book pulls together the concepts and policies in Sections 1 and 2 and examines the implications for leadership practice. The values of inclusion that shape people's visions for a better future need to be explicated. The diversity of voices that need to be included in the articulation of a vision for a more inclusive model of education creates challenges for different school systems in a variety of ways. Different economic, social, cultural and historical norms delimit and define the contexts within which schools operate and consequently systems are at different points on the pathways towards inclusion. Notwithstanding the differences, all reshaping of school systems requires leadership and it is to an examination of this defining dimension of school practice that we now turn. In the first chapter in this section Robin Precey and Grzegorz Mazurkiewicz provide an overview of ideas on leadership for inclusion They reinforce the view that inclusion should be a societal as well an educational priority. They stress the importance of leadership and then explore what inclusive leadership might and does look like. In chapter 11, Eli Ottesen, examines leadership and inclusion through the power of dialogue. She sees dialogue as vital for inclusion and social justice in schools and the role of the leadership in promoting this becomes highly significant. In chapter 12, Robin Precey María Jesús Rodríguez Entrena and Coleen Jackson examine effective professional leadership development that can enhance a school's inclusiveness. They propose a framework for leadership development that has practical value in planning, preparing, facilitating and evaluating such programmes. Grzegorz Mazukiewicz broadens the look at professional development for inclusion by extending it to all staff in chapter 13. He examines the ideal conditions for learning for each student and their implications for inclusive teaching. He then goes onto look at directions and practices for teacher development. The idea of inclusion and leadership is extended to included students in chapter 14 where Antonio Portela provides an insightful account into the core issue of meaningful student participation. The final chapter in this section is based on a case study of a small infants school in the south east of England and its consideration of pupil voice, shared leadership, and parental and community involvement as means to generate a dynamic ethos which encourages an inclusive environment and an agenda of reflection and improvement around children's learning, parental and community involvement in the school and the distribution of leadership. The book concludes by drawing together the key challenges, dilemmas, rewards and achievements for school leadership in pursuing models of inclusive education.

ROBIN PRECEY AND GRZEGORZ MAZURKIEWICZ

10. LEADERSHIP FOR INCLUSION: AN OVERVIEW

INTRODUCTION

Inclusion as an Educational and Societal Priority

Inclusion is very high on the education agenda in many European countries. In England, for example, education policy has been moving from one focused on a narrow range of measurable targets for schools with literacy and numeracy being paramount (the so-called "standards agenda") to a more inclusive one that seeks to narrow the attainment gap between schools ("The Importance of Teaching"). In addition the health, safety, potential for achievement of economic well-being, the making of positive contributions and indeed the happiness of children are also the judgment fields for schools and their leaders.

The Department of Education and Skills (DEIS) in Ireland is focusing on delivering equality of opportunity in schools by providing a standardised system for identifying and regularly reviewing levels of disadvantage and a new integrated School Support Programme (SSP) which brings together and builds upon the existing schemes and programmes. The DEIS initiative is designed to ensure that the most disadvantaged schools benefit from a comprehensive package of supports, while ensuring that others continue to get support in line with the level of disadvantage among their pupils. While there are benefits in individual interventions and programmes, a more integrated and joined up response to the issue of educational inclusion is being sought as in England.

At a meeting in June 2009 in Oslo convened to discuss at ministerial level the results of the work of the OECD on equity in education, the Norwegian Minister of Education (Bård Vegar Solhjell) in the opening speech stated:

> To sum up, inclusion and equity in education is in my opinion the best long-term instrument we have in order to secure economic progress, as well as democracy and social stability

A Report on inclusion and education in European Countries (Federowicz & Sitek, 2009) was generally positive in terms of the progress made in social inclusion in Poland in recent years. The key for the social inclusion measures are the priorities of the Operation Program Human Capital (2007–2013), which is the part of the implementation system of the National Strategic Reference Framework. Other sectoral government programmes relevant for education are Strategy for Youth

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 105–119.

2003–2012, National Action Plan for Children 2004–2012 'Poland for Children', the Social Policy Strategy 2007–2013, and Education Development Strategy 2007–2013. However, the relevance of official policies to practice in schools may well differ. The volume of "strategies" and "programmes" developed in recent years in Poland is a problem in itself and some of these programmes are even unfamiliar to people in the institutions that are supposed to implement them, as well as the general public (Federowicz & Sitek, 2009).

One of the better recognized educational priorities in Poland, connected with the idea of inclusion, is one embedded within the list of standards checked through schools' supervision system, which demands that schools attempt to fight the results of unequal opportunities (Rozporządzenie Ministra Edukacji Narodowej, 2009) In Spain the Organic Law of Education (LOE) adopted in May 2006, regulates the structure and organization of education systems in non-university levels. It reiterates the principles and rights recognized in the Constitution to defend a new law on quality and equity for all. The stress is on the inclusive nature of education, equal treatment and non discrimination of persons under any circumstances. In Turkey the published principles regulating education include the statement that the system has democratic, modern, scientific, secular and coeducational characteristics. The purpose of the Turkish Education System is to increase the welfare and happiness of the Turkish citizens and Turkish society, to support and facilitate economic, social and cultural development in national unity and integration and to make the Turkish nation a constructive, creative and distinguished partner in modern civilization.

All of these examples point to policies across Europe that put inclusion high on the education agenda. If it is so important in policy terms then we need to understand practices that work for it to affect the lives of young people. However, one of the most important things to start with, is to understand the social nature of inequalities. It is not a natural phenomenon that should be easily reversed by national educational systems, projects, initiatives or institutions. It is a product of the social life embedded within the core of our life, history and culture.

Different forms of inequality may be found in all societies. The unequal distribution of power, wealth, income, opportunity, income and social status between groups and individuals is not randomly distributed but is patterned and structured. Particular groups are denied access to social rewards and resources or exposed to forms of discrimination and ideologies that induce them to accept their "proper" social place as perceived by those in power. Preparing people to accept their place in society as normal or natural happens through socialization process which is strengthened by beliefs, political ideologies and organised religion (Cohen, Kennedy, 2007, p. 146).

It is possible to state that structured forms of inequality often operate along three main axes related to gender, race/ethnicity or class. Four other typical sources of discrimination and social inequality are: religious affiliation, disability and mobility, civic status (there is a increasing number of people who are not included in the body of citizens in numerous countries) and age. These factors cut across each other

in various ways generating different practices, sometimes reinforcing, sometimes weakening the impact of existing inequalities (Cohen, Kennedy, 2007, p. 146–149).

Although the public sphere has become more accessible to women, they are still exploited in many European countries and remain subject to new patriarchal forms because within public life they continue to face certain disadvantages compared with men. The new situation might be summarised as working, but still low paid, having more choice, but albeit still seen as child carers, sexually free but in danger and although presented within the frame of new femininity still under surface. Women may suffer compared to men from the old realities (Cohen, Kennedy, 2007, p. 155–156). The idea of classifying people into racial categories started in the XVIth century and remained important (gaining scientific credibility) until 1960s. Even today such categorisation may have dangerous social and political implications.

Racial categories are commonly but ignorantly used in popular discourse and in social life. One after another social labels are found to be socially constructed and reconstructed. It does not mean that they are fictional or unimportant – everything that has real consequences is real, so when people think in racial terms their behaviour will reflect those beliefs. Another important factor "allowing" categorisation people is ethnicity based on less obvious differences than physical difference, for example culture, nationality, language or sometimes religion. It needs to be remembered however that while it is relatively easy to change religion or clothes it is difficult to alter physical appearance (Cohen, Kennedy, 2007, p. 161–163).

Class is usually connected with economic status that influences social stratification. Marx claimed that classes might de defined by the particular relationship they held to the means of production, distribution and exchange. Did they own property or capital? Had they inherited money? Answers to those questions may well decide people's futures. Max Weber added two other aspects of stratification: status groups (some groups have special regards attached to them) and political power to economic class. In discussing inequality and inclusion in the education we need to be aware of at least one more dimension influencing segregation of students in school: this is a label of disability attached to certain students especially with regard to learning

Thus in our postmodern world, identity is more fragmented and the phenomenon of multiple social identities is more common than previously had been assumed. In order to create meaningful (and effective) education we need to think and create education policies that will use an inclusion as one of the main aims for educational systems. Since education is the product of society, as countries in Europe have become more unequal in many respects so too have schools. Many of the education systems in the Europe, and indeed in the world, have been and arguably are elitist. For example, in most countries as in England money can buy you a better education, better qualifications lead to better jobs. Most of the members of the government in England, whatever the political party in power, went to particular expensive private schools and Oxford or Cambridge Universities. Has this system not served the country well? It has served but not well as many people feel excluded from the political process in England and from society generally.

Our world is facing many challenges such as pressure on resources, climate changes, terrorism, and crime – most, at least to some extent, are fuelled by inequity. It is complex and increasingly inter-connected. For example the recent banking crisis which some believe started when many home owners in USA were unable to repay mortgages, led to severe economic, social and political consequences all around the world not least in Greece, England, Ireland, and Spain. The volcanic eruption in Iceland in 2010 that spread ash in the northern hemisphere resulted in one million English people stranded abroad when airplanes were grounded. Today the reality is that in many very real senses we can never be exclusive. No country, no school, person is an island. We are highly inter-dependent. Our children need to be smarter, more adaptable and better prepared for this inter-connected/dependent world. Education is the key and underpinning all of this is the ideal of inclusion for all. Education both mirrors and shapes society and the extent to which schools are inclusive or exclusive has an impact on individuals' lives. It impacts psychologically and socially in terms of how much people feel a sense of belonging. This affects their well being (Bok, 2010). It has a political effect on people as to how empowered and involved they feel in decision-making. It is a necessary condition for effective democracy. The economic consequences of pursuing the Utopia ideal of inclusion are also great if all are valued in society and their talents are able to be developed for economic benefits. Perhaps most important is the moral imperative of inclusion in terms of treating our neighbours as we wish to be treated. Inclusion may be seen as the morally right thing to try to do.

Unless people in the future work together more explicitly achieving any kind of enhanced social cohesion will be impossible. This is why we do not just want but we need an education system that teaches and models inclusive principle and practices. We need to develop new educational system that construct beliefs and values avoiding a reconstruction of the conditions seen today as "natural". Competition in a "free" market does not grow trust, cooperation or collective action for common good. Rather, perversely, those who act against rules are very often rewarded. We do not question some phenomena, accepting them as "natural" while they are still socially constructed results of our decisions. New educational system first need to address practices and convictions that have been present for hundreds years. Although their outcomes are not satisfying our needs we are mentally not ready to challenge them. We need to translate theory into practice in relation to the well known truth that every group endeavour needs trust. People cannot cooperate if they are not able to reject mistrust. We need communities that are able to imagine new social system and to state new goals – not for sake of a revolution but rather in order to ask new questions and search for answers. Education constantly remains one of the major points of interest for governments all over the world, since it is still perceived as the best investment for the future. In most countries it is a significant aspect of public spending and still remains the warranty of success. Nowhere is conviction that investment in education is vital for strengthening opportunities of long term technological and demographical changes challenged. The belief of usefulness of

education for individual and social success is confirmed by various statistical data, e.g. showing advantages of having higher taxes from higher income. Education plays an important role in training and retraining a high quality labour force. Other economic advantages are, that higher education usually means higher income for most individuals bringing higher living standards including social advantages such as better health. (Education at glance, 2010).

Despite the advantages stemming from education, and despite the rise of expenditure per student in the last decade, many countries note a worrying lack of educational effect. There is clearly a need to be more thoughtful in relation to how best invest capital in order to achieve better results. (Education at glance, 2010). How this is done is, however, not clear. It is obvious that educational systems are meaningful to individuals and to whole societies. It is certain that systems are very expensive, but there seems to be little success in attempts to improve them. Our hypothesis is that investment in education is often based on a lack of equality and a deficit of democracy and so the impact is greatly reduced compared to what it could be like. We also agree with Gibson who says that ideology of neo-liberalism embedded in our current education systems and societies' institutions focuses social culture and all attention on the market place with the learner as a product for economic survival (Gibson, 2009). There is a visible trend where collective responsibility and working together is not a priority (even when the language used espouses this).

The task of constructing inclusive societies and educational systems might be fulfilled on different levels: global, regional, local. One of the challenging tasks for European societies is broadening inclusion in Europe. There is relatively new platform on which we may build solidarity – this is part of an European identity. Unfortunately because of the growing poverty (measured with different indicators), a widening gap between rich and poor, constant change and other fears the idea of the unified Europe has become less attractive lately. Inclusive education in Europe is strongly connected with citizenship education leading to the active practice of civic virtue and good citizenship, enjoyment of civil and political rights, contributing to and receiving social and economic benefits, lack of discrimination and experiencing non-exclusive multiple citizenship (Ross, 2008).

GOING DEEPER: DEFINING INCLUSIVE EDUCATION

"Inclusion" is a complex term. It is inextricably linked to other complex and problematic terms such as democracy, freedom, authority, power, equality, equity and relationships. There are a number of ways to understand inclusion particularly through the lenses of equality and equity. Clearly if some people are able to attend school because their parents/carers have resources and other children do not this is not inclusion for all. In many parts of the world a payment has to be made for children to go to school. In these areas the next step on the road to inclusion is for all children to have the right to go to free schooling whatever their needs. So here inclusion means just having an equal right of access to go to a school.

But, if this is achieved, is that inclusive? If children have the right to go to school and all students are in the same class receiving the same education regardless of any special needs, whether they like it, whether it is good for them or not - one size fits all - is that inclusive? It is in the sense of equality meaning "uniformity" but not in terms of equity and social justice. If all students have a basic level of education such that they can cope in society but those with more power and resources can buy extra, is that inclusive? In a sense also, it is since we all have our basic educational needs met but it is not highly inclusive. It is low down on an inclusion scale. If we all had the same resources to access the level and type of education we wish for our children and all was of equal value and equally good then is that inclusive? Clearly- yes; if all children were able to have an education appropriate and relevant to their individual needs that had equal status with and respect from others then this would seem to be more inclusive and more likely to meet the twin utopian criteria of equality and equity (Espinosa, 2007).

In such conditions, education becomes a transformative and positive experience for all. Inclusion is when children and adults are learning together as part of one collective entity. Inclusion celebrates diversity and values all our community members equally regardless of social class, academic ability, gender, ethnicity or sexuality. Recent developments in education policy, to some extent therefore, reflect these aims with emphasis on inclusive education where all children can and should be educated together (Gibson, 2009). School should not only promote social equality, so that each individual has an opportunity to escape from the limitation of the social group in which someone was born but also develops the individual (Ross, 2008). It would thus seem that if we want a society with high levels of inclusion we need to aim for both an equally relevant and appropriate education that meets the needs and aspirations of all along with the equity that recognises the needs and interests of individuals in ways that are just and fair. Furthermore, inclusion in education is not only about students (central though they are). It is about the treatment and behaviours of parent/carers, school staff and school leaders.

Michael Apple (cited in Ross, 2008) argues that schools contribute to inequality because they are intentionally organised to unequally distribute particular kinds of knowledge. Apple suggests that there are aspects of a school's activities that do influence academic attainment. These include a cooperative ethos, the organisation of coursework and the quality of student -teacher relationship were important variables that were within control of the school and that could be adjusted for social class. Apple argues that this reproduction is a logical necessity to maintain unequal social order – education delivers the economic hierarchies necessary for each generation, using structures to produce and reproduce different forms of official knowledge within the existing social order, and to inculcate students to accept the uneven power structures (Ross, 2008, pp. 18–19).

The significant number of theories explaining the role of educational systems in the strengthening the uneven social system create a quite gloomy picture of the school but the process of education is one of the most powerful tools that human

kind has developed for overcoming obstacles and for constant social and individual development. We cannot ignore the necessity of change to improve equality and equity. The macro-political decisions about the education systems may well be beyond our immediate control or even influence but we adults can make changes in the places in which we operate (Freire, 1998, Shields, 2009). These small changes can, in time, have great repercussions. Utopia starts with small steps.

Any solutions to solve dilemmas connected with education should grasp and treat the issues from different perspectives, including those of differing groups, levels and strategies. Each initiative needs to focus on the student in the school It might be introduced top-down, through official channels and legal changes, or bottom - up, thanks to differences in awareness and needs of education system participants. Very often many great ideas attempting to change the system have failed because they lose momentum, planned purpose and they have begun to function as inertia-driven, petrified emblems of totally different order. In order to avoid that fate, each structured change needs to be treated systematically, which means including three actions:

1. trying to understand relations and links between elements of the system and consequences of these relations. Systematic thinking tries to make sense of the contextualised relations, structures, processes and patterns,
2. introducing and engaging multiple perspectives, by trying to see one thing in many ways (as it is seen by different groups). It helps avoiding stereotypes in thinking about solutions and strengthens awareness of the fact that "our" perspective" influences interpretations of what we see. When introducing changes, it is worth asking questions so as to discover and understand others' ways of seeing the situation, and how these other interpretations might affect opinion on this reform. While searching for a good solution, that is more likely to guarantee success, one should also look analyse different meanings of success, and how different perspectives on this topic might affect our behaviours and actions,
3. being aware of borders between the system's elements. Seeing everything as a whole inhibits noticing all the important elements and understanding them. Where and how do we mark out borders is meaningful to the system, because it reduces dealing with things which are not vital for us. Marking borders of course is dependent on the accepted system of values, so it is always worth asking who marked them, what is inside and what is left outside. The practical and ethical consequences of marking out borders are often inclusion or exclusion (Williams, Hummelbrunner, 2011).

In this chapter we try to show the critical role of leaders who need to be able to treat the responsibilities in a systemic way.

THE IMPORTANCE OF LEADERSHIP

Western education literature distinguishes between leadership and management. This can be simplistic but it can also be helpful. Drucker (1967) maintains that

leadership is to do with doing the right thing and management is about doing things right. Leadership is thus strategic, concerned with values, moral purpose, and a long-term vision of where an organisation want to be in the future. Management is about making that vision a reality. Inclusive education needs both to happen.

Leadership, despite many different interpretations (Northouse, 2007), is usually defined as a process of influencing others to reach t commonly negotiated goals of the organization (Alston, 2002, p. 2). On occasions leadership is analysed from the perspective of specific skills, such as reaching and processing information, problem solving, social skills, motivating others or knowledge. At other times the knowledge of leadership is stressed – that of leading learning, and of leading to maximize impact. Sometimes leadership is treated as behaviour, (Northouse, 2007), with distinctive behavioural patterns and personal features, which help some people reach their goals more effectively than the others (De Vries, 2008, p. 203). This approach emphasises the meaning of competences and shows a developmental perspective of growing into the role of a more effective leader. It gives each person an opportunity to learn leadership, stressing its complexity, while in the same time presenting the elements of which it consists (Mazurkiewicz, 2011).

It is clear that leadership can make a difference in achieving a school's aims whatever these may be and school leaders are seen as pivotal to school improvement (Leithwood and Levin, 2005). This is not just down to the principal/headteacher. The importance of developing, nurturing talent and distributing leadership in inclusive ways throughout the organisation is now more recognised (Leithwood, Day, Sammons, Harris, Hopkins, 2006). School leaders in many countries now work in a highly complex and dynamic change environment.

EXPLORING THE THEORY AND PRACTICE OF INCLUSIVE LEADERSHIP

Shields(2009) suggests that there are three approaches to leadership – transactional, transformational and transformative. These are simplistic caricatures but helpful in terms of looking at inclusion and leadership. Transactional leaders achieve performance as merely required by the use of contingent rewards or negative feedback. It assumes that:

- people are motivated by rewards and punishment.
- social systems work best with a clear chain of command.
- when people have agreed to do a job, a part of the deal is that they cede all authority to their manager.
- the prime purpose of a subordinate is to do what their manager tells them to do.

This can become the dominant form of leadership particularly where leaders operate in a climate of fear. High levels of public accountability through national testing systems of students, combined with national inspections followed by reports and examination results published for all to see as well as "free" choice of schools for parents/carers for their children – these ingredients seem to push leaders into

transactional behaviours and less inclusive practices. Which school wants the disruptive, non-academic child in such a climate? Transactional leadership does not sit well with the concept of inclusion.

Transformational leaders strive to:

- build a compelling vision of a better future with others underpinned by high moral confidence
- inspire others to follow them.
- articulate a vision and passion can achieve great things.
- get things done by injecting enthusiasm and energy.
- establish shared organisational goals
- display high levels of interpersonal engagement with a deep understanding of personal, team and organisational learning
- offer individualised support;
- model best practices and important organisational values
- demonstrate expectations of high performance
- provide intellectual stimulation for others and seek best practices
- create a productive culture with a commitment to community
- develop structures to foster participation in decision-making and distribute leadership throughout the organisation
- have great personal resilience

Transformative leadership is:

- founded on critique & promise
- holds firm to key values of democracy, equity, justice, liberation
- emphasises social justice & equity
- concerned with the processes of deconstruction & reconstruction of social/ cultural knowledge
- has the goal of individual & organisational transformation
- able to live with tension & challenge and displays moral courage & activism

Transformative leadership is therefore more likely where schools take on the role of making profound social change where there is great inequality for example in relation to sexism, racism or other forms of profound exclusion. If the job of leaders is to maximise the collective talent and efforts of all those involved in the enterprise in a sustained way that increases the sum of human happiness, then transformational and (in some extremely exclusive circumstances), transformative leadership (that follows and applies Karseth's 4 "Rs") rather than transactional leadership is more likely to be inclusive.

It is clear that fundamental social change requires mass cooperation, involvement and collaboration and a change in the traditional, transactional approach to leadership this entails a reduction the power of specialisation and traditional expert knowledge, expertise and control in favour of cooperation, participation and creativity. We will not prepare leaders of the future by simply looking back. Changes in the ways

that social and virtual networks function increase the importance of cooperation and ability to self-manage and continuously learn. This is creating a new role for educational leaders Leaders today need to become anthropologists focusing on the groups, as well as (as it has been so far) psychologists focusing on individuals. Obviously a demand for leaders to give up their transactional approach a might sound worrying, but sharing leadership and developing the leadership potential of others in the organisation builds social capital that should help us deal with the results of some disturbing trends. Gobillot talks about a disturbing demographic trend, as increasing complexity and diversity lower levels of understanding between generations and often encourage deference to the "expert" external organisation. Gobillot writes about the trend of a growing loss of concentration among many young learners.

As with all leadership that seeks to operate with integrity, values are the starting point. Fielding (2006) contrasts person-centred with performance focused schools. This distinction derives from the work of Macmurray (1961) who argued that there are two fundamentally different, but related and interdependent modes of encounter that define our being in the world. First there are functional relations that are marked by exchange. They are often impersonal and temporary. An example would be the relationship one might have with someone on the check-out in a local supermarket. On the other hand personal relations are of a very different order. They exist in order to help us be and become ourselves. They are personal in the sense of involving openness and honesty. The activities undertaken are expressive of the relationship. They are at their most effective and satisfying, are inclusive and are usually longer-term than functional relations. If we are fortunate, we have these sorts of personal relations in families, with friends and in schools.

These types of relationships are not separate. "The interdependence of the functional and the personal is both inevitable and desirable. The functional provides the concrete, instrumental means by which the personal expresses itself" If a leader cares for their students and staff then this needs a practical expression. "Just as the personal needs the functional to realise itself in action, so too the functional needs some element of the personal to achieve its purpose" Unless leaders act like machines, "their engagement in functional activity trades on their understanding that wider human purposes validate and animate their conduct" (Fielding, 2006, p. 351)

Schools that only value performance (test results) are likely to be built on functional relations. Schools that value people with all their humanity base their practices on personal relations. The latter are more inclusive than the former. Fundamental to developing inclusive relationships is trust. Trust is a firm belief in the reliability of a person. It is the confident expectation that a person will do what they say and that will be a benefit. Fink asserts that the "starting point for any relationship is trust. In fact, the very foundation of human society is trust" (2005 p. 45). Inclusive leaders consciously seek to nurture trust in ways that we know work (Covey, 2004) The knowledge and skills of inclusive leadership should be

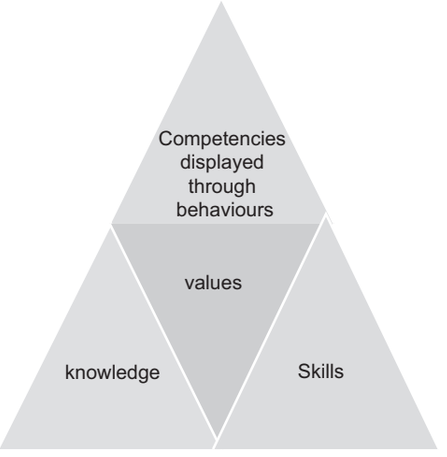

Figure 1. The pyramid of leadership qualities.

built from such inclusive values. The knowledge required is that of learning (of children and adults), leadership and management, inclusion and impact on practice. The skills that inclusive leaders need to develop are those relating to the design of the organization for which they are responsible, group management, enquiry and criticality in relation to what is happening in terms of learning and teaching. These need to be used in inclusive ways (process) to develop inclusive practices (content)

These values, knowledge and skills have live breathed into them through the leaders' behaviours. McClelland's work on competencies is very useful here. A competency is: 'a personal characteristic, evidenced in (patterns of) behaviour(s) that differentiate levels of performance in a given, job, role, organisation or culture'. (McClelland, 1973). Others have built on McClelland's work by identifying particular sets of competencies for Emotional Intelligence (Goleman, 2010) and Social-Emotional Intelligence (Bar-On, 1997) that underpin effective performance in roles that involve leadership. These start with the area of self-awareness and include the competencies of accurate self-assessment and self-confidence. From here self-management may develop with competencies such as emotional elf-control, achievement orientation, adaptability, openness to change.

As these are improved then social awareness grows (with competencies of empathy, contextual awareness and optimism) and that can lead onto relationship management (such as developing others, team building, cross-cultural sensitivity). These are all vital to inclusive leadership and the competencies determine much of a leader's effectiveness. They can be learned. Southworth (2005) focuses on the power of 3 particular behaviours that leaders can display in relation to inclusion. These are:

– Modelling – the power of example of leaders' inclusive behaviours
– Monitoring –leaders analysing (in inclusive ways) teaching and learning for inclusion and then taking appropriate action.
– Dialogue – leaders creating opportunities to talk about learning and teaching and to listen to the views of others.

These three strategies often work together to have a powerful effect on practice. When a leader is behaving in one of these ways often they are also doing one or both of the others for example in a conversation with a teacher about the quality of their teaching.

Every educational leader needs to be able to learn, to develop, to change, to interact and to influence reality should scaffold their practice through theory in action. This should be built around five elements:

1. *Adequate actions.* This entails constant reflection on the reality, ideology; on-going discussions on the context; regular analysis of the trends, needs and expectations; on-going adaptations of the objectives, priorities, tasks and actions for the good of the individual, group and the school. All of this leads to adequate actions that are coherent to the context.
2. *Focus on learning.* In every element of the organisational culture (especially in education) learning needs to be the visible priority. It also results in designing the organisational functions in order to model the educational process by, for example, asking questions, suggesting tasks and problems to be solved so that colleagues could learn and, in that way, make it possible for the organisation to learn and develop.
3. *Participation.* This means requiring, allowing and supporting participation of all co-workers (staff, and students and parents/carers) in the process of deliberation and decision making. In an organisation with high leadership capacity, people discover their talents, take responsibility far more and are at least ready to be involved.
4. *Diversity.* Respecting autonomy and differences, dealing effectively with challenging inequities are important elements of leadership.
5. *Stewardship.* Taking an appropriate serving attitude towards everybody around makes it possible to support others in the performance of tasks and help make them aware of their own potential, scope of power and responsibility so that they can participate in the process of taking decisions and be ready for co-leadership. Stewardship requires and, in return, creates trust and support structures, where the main visible priority is eagerness to help others, and the hierarchy is flat and respect is gained because of the relationship not a position (Mazurkiewicz, 2011).

It is difficult to precisely mark border lines between these elements listed for successful leadership. However there is no need to do this. What is important is an awareness of the richness of leadership, about how many of these elements interact and the influence of them on individual, group and institutional effectiveness. That awareness is a starting point for development of the leadership capacity

(social apital). These elements should be an inspiration and support for those working on professional and organisational development.

THE IMPLICATIONS FOR LEADERSHIP DEVELOPMENT

Inclusive education is a complex philosophical issue that has complicated social, political and economic consequences at a macro as well as a micro scale. There are significant implications in all of this in terms of how we recruit, train, select and continue to develop leaders for more inclusive schools. Such programmes need to be based on inclusive values and model inclusive practice in order to retain integrity. Research (Greenan, N. P. and Dieckmann, J. A. 2004, Precey 2008a, 2008b, Precey & Jackson, 2009) suggests that there are reliable ways to plan, facilitate and indeed evaluate leadership development for inclusion. Underpinned by trust and criticality, a bespoke programme tailored as far as possible to the needs of individuals that pays attention to praxis can enable leaders to develop a new, more inclusive identity and that in turn may lead to a greater and perhaps different sort of agency in turn having a greater impact on their organizations. (see Chapter 12)

THE IDEAL OF INCLUSION: A FUTURE WORTH FIGHTING FOR?

Inclusion is rightly high on education agenda of many European countries. It is stated policy by many governments. Inclusive education is an ideal – an ideal that seems essential to strive towards. It is noble and fosters democratic values, solidarity and care for one another. To get beyond the rhetoric so that practice matches policy requires effective inclusive leadership. The way in which leaders choose to lead may be less or more inclusive. This is determined by their values, knowledge and skills and competencies. All of these can be learned and developed in existing and aspiring leaders (See Chapter 12) This chapter explores different areas of exclusion, approaches to inclusion and the relationships between policies, theories and practices that can enable us to be more inclusive as leaders. If the ideal of inclusive education is to be approached then leaders have to aim for this and importantly operate in inclusive ways. The chapter ends with practical suggestions as to how to be more inclusive for those aspiring to or actually occupying leadership positions in schools. Inclusion is not an easy ideal to aim for in our schools and leaders will need to strive hard and make sacrifices along the way. However with an appropriate sense of moral purpose that is clearly articulated and, most importantly, enacted, leaders can help us along the path towards a future where all of our children feel included.

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11. LEADERSHIP AND INCLUSION: THE POWER OF DIALOGUE

INTRODUCTION

Increasingly, educational policies are concerned with issues of equity and social justice. One effect of international comparisons, such as PISA, TIMSS, and PIRLS, and high-stakes testing regimes, is that they produce evidence of inequality, putting pressure on governments and schools to act in a remedial manner (Blackmore, 2009). However, while the social justice issues are rooted in deep-set cultural and historical structures and traditions, celebrations of diversity may amount to no more than surface cosmetics. For instance, in Norway a recent official report with the title "Diversity and Mastery" begins its summary with the following passage: "The committee wants to emphasise the value of multilingualism and cultural competence in an international job market. The expertise, as well as the experience that immigrants bring to our nation can be extremely useful in a globalised world" (Østberg, 2010, p. 11). Certainly, in spite of the rhetoric of celebrating difference and cross cultural understanding, in education the achievement gaps between children from different social and ethnic groups seem to widen. For instance, one key finding in a recent Norwegian report was that "Reproduction of inequality occurs regardless of how well the school has succeeded in developing a positive learning culture" (Bakken & Danielsen, 2011, p. 200).[1] Thus, there are indications that relying on evidence-based practice of "what works" – mingled with discourses celebrating diversity – does not, in fact, "work" when it comes to issues of social justice and equity (Alexander, Entwisle, & Olson, 2001; C. M. Shields, 2004).

At the same time, leadership is also "celebrated", both in policy and in research, by emphasising the pivotal roles of educational leaders for schools' successes, and by bullet lists of what leaders should be or do to become successful in their endeavours to reach the top of league tables (Leithwood, Harris, & Hopkins, 2008; OECD, 2008; The Norwegian Directorate for Education and Training, 2011). However, such lists of what good leaders are or do are often de-contextualised, and the sense of schools as conflictual spaces where meanings, goals, and achievements are negotiated is lost.

In the first section of the chapter, I discuss the differences between a transformational and transformative approach to leadership in education, and argue that the ailments of education call for a critical approach that addresses the roots of social injustice. Next, I present a dialogic approach to leadership, based on the argument that inclusion can be achieved only when all voices are listened to,

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respected, and debated within schools. What follows is a discussion of dilemmas and paradoxes in transformative and dialogic leadership. In the final sections, I argue for the view of educational leaders as practical authors and of their roles as mediators between voices, guardians of rights, and agents for social justice.

A NEED FOR TRANSFORMATIVE LEADERSHIP?

There is considerable confusion around the concepts "transformational" and "transformative" when added to educational leadership, perhaps most of all because the two terms are often used with different meanings by different authors (see chapter 3). Shields (2010, p. 563) makes the following distinctions according to the values, goals, and related theories: Key values are similar, in that they build on justice and a quest for equity. However, while transformational leadership focuses on the ways in which schools may include and enhance the achievement of all students within the current state of affairs (schools' mandates and organisation), transformative leadership explicitly takes an activist approach, seeking to reach goals of liberation and emancipation. Thus, while the goals of transformational leadership are organisational change and effectiveness, the wider goal for those who adhere to transformative leadership is transformation on the levels of individuals, organisations, and society. Transformational leadership is firmly embedded within the literatures of school reform, school improvement and instructional leadership, while transformative leadership builds on critical theory, theories of cultural and social reproduction, and leadership for social justice.

Transformative leadership implies that agents recognise and question society's structures of power and authority, and that leadership "is not only an element in the pedagogical project of forming a consensus of commonsense, (...) [but] can provide a productive force for *breaking into* dominant formations of commonsense" (Weiner, 2003, p. 89, italics in original). Because there is power and agency invested in educational leaders, it is important that leadership is anchored in values. Transformative leadership, thus, is a normative approach. Its aim is to raise critical consciousness, which is one step in the struggle to challenge and transform oppressive social conditions and to create a more just society (Jean-Marie, Normore, & Brooks, 2009). It is not only about what can be done by educational leaders to address issues such as the achievement gaps evidenced in tests and inspections, but also about what they **should** do to contribute to the development of a more just society. Thus, educationalists need to address questions about the purpose of education, the power structures integral to the educational system, and who benefits from education and who is marginalised (Blackmore, 2011). Within the hierarchy of school governance, a headteacher occupies a formal position, granting her or him certain rights and obligations, e.g. about the allocation of work and resources (Gronn, 2003). However, while the entitlement to power is regulated by laws and regulations, the moral obligation for educational leaders is to use power and authority to create conditions that enhance the agency (and hence, the power) of others. This

is different from the distribution or delegation of power; it entails acknowledging the workings of power and privilege in the widest sense by recognising that some (in the school, in the community, and in society) are advantaged, while others are excluded, disadvantaged, and marginalised. Moreover, within educational contexts, those who are not privileged are effectively silenced when curriculum and policies become texts to be adhered to, rather than conversations to make sense of things (C. M. Shields, 2004).

THE POWER OF DIALOGUES

Shields anchors her argument that dialogue is "central to the task of educational leadership" (2004, p. 115) in a Bakhtinian ontology. For Bakhtin, to live *is* to be engaged in dialogue; it is a relationship of utterance and response through which social order is developed and maintained, questioned and diversified. In dialogues, people make sense of things around them, shape and organise the world in a way that makes it possible to think and talk about it together (Bakhtin, 1984). Key characteristics of dialogues are respect for the words of another, a will to listen and understand the premises of the other, and the use of the words of the other as tools for one's own thinking, while maintaining respect for one's own words. This implies that in dialogues the purpose is neither to achieve consensus nor to surmount differences, but to articulate difference and to be willing to live with diversity (Bialostosky, 1989). Thus, dialogues are learning relationships in which the contributions and responses of individuals can add up to collective understanding and agentive actions, or they may increase the understanding of difference, and thus pave the way for respect and inclusion. It is the tension between voices that may create a potential for change.

However, there is always the danger that voices may be suppressed. Shields (2004, p. 110) argues that "to create schools that are socially just, educators must overcome silences about such aspects as ethnicity and social class". Within a school's many interactions, utterances may take the form of monologues, where there is no room for doubts, questions, or objections, in which case the dialogic potential of verbal exchange is not realised. Those who inhabit leadership positions have a special moral responsibility to make sure that interactions are not closed down, but opened up for diverse voices (Dysthe, 2001).

Talk is a mundane and trivial affair, whether it takes place in face-to-face relationships or through media. In organisations, talk is ubiquitous, and this may be one reason why dialogue has become a focus in the management literature. However, dialogue is a problematic concept because it is given different meanings in everyday speech and as a theoretical concept (Linell, 2009). In the literature, we can find dialogue presented both as a management technology (e.g. Karlsen & Villadsen, 2007), and as a moral obligation (e.g. Shotter & Cunliffe, 2003; Spurkeland, 2009). From the perspective of inclusion and social justice, it is the moral obligation to acknowledge and create space for the diversity of voices in order to overcome "the

pathologies of silence" (C. M. Shields, 2004, p. 117) that is of interest. Such spaces need to be created incessantly across the organisation, not just on the occasions when inclusion is explicitly put on the agenda. When diversity is seen as a fact of life, difference is made part of daily conversations, as well as formal meetings. Dialogic spaces are spaces of trust, respect, inclusion and acceptance. However, there are paradoxes. A formal leader has a mandate, which is often ambiguous. For example, Norwegian headteachers are expected to run schools in accordance with laws and regulations and adhere to the goals that are formulated in the National Curriculum. However, within the current discourse of accountability and comparisons, the wider purpose of schooling is constrained by a narrowing down of what is seen as quality (outcomes as defined in national tests and international comparisons), leading to a struggle between "doing good and being good" (Blackmore, 2011, p. 30). In dialogic spaces, conflicts of interest, power, and asymmetric relationships are highlighted (Marková & Foppa, 1991). Headteachers may take recourse in authoritarian discourses that gloss over important issues like who and what kind of knowledge the tests privilege, whose experiences are marginalised, and what purpose the current educational system serves (cf. Weiner, 2003).

Schools incorporate many meeting places - formal meetings with set agendas and objectives that constitute important arenas for exchange of information, meaning making, negotiation, and decision making, for example. In addition, there are a number of informal interactions between people: talk in the staff rooms and classrooms, comments in passing, shared experiences with colleagues from other schools. In such continual interaction relationships are enacted, and constitutes the school as a working partnership, a partnership that may or may not be conducive to inclusion. The agency invested in formal leaders through the culturally and historically developed division of rights (Gronn, 2003) provides them with opportunities (as well as responsibilities) for fashioning discursive spaces.

LEADERSHIP AND DIALOGUE

In schools, relationships between members of the organisation create spaces within which options for action may be proposed, explored, and resolved. Understood as a relational phenomenon, leadership is *the outcome* of conversations and interactions between actors both within and outside the school (Eriksen & Cunliffe, 2010). It is not only the formal leaders' rhetorical skills and reasoning power that is of importance, but the ways in which leaders and other stakeholders use language to create meaning and give direction to the school's work. Thus, leadership is distributed; it is a practice that emerges in the relations between actors, environments, and tools (Spillane, 2005). However, distributed leadership is a problematic and vague concept. Harris (2008), for example, points out that distributed leadership often is used as a term for delegation, shared leadership, or the results of different forms of cooperation. Thus, there is a risk that leadership may be all or anything, and issues, such as power, control, and authority, may disappear in the distribution (Ottesen & Møller, 2006). But it is

through discourse that positions and privileges are established and challenged. Some of these positions are historically and culturally rooted, such as when a headteacher sets the agenda and makes decisions, or when a leader's statements are taken to be authoritative. However, there is nothing "natural" about a headteacher's position; it can and will be challenged through various forms of opposition and resistance. Leadership takes place in a multitude of relationships between individuals, groups, and work units, occurring both horizontally and vertically within the organization; some remain stable and others are temporary. Organisational relationships are often task oriented and can be based on formal positions, social relations, or specific skills (Gronn, 2009). The formal position of a headteacher is obviously of importance, and leaders have a special responsibility to facilitate and promote dialogic interaction. Hence, school leaders need to be aware of their roles as co-creators of meaning and solutions, and they must strive to create spaces for initiative, improvisation, and negotiation. Such spaces are a prerequisite for participation, and thus, essential for inclusion.

When investigating how leadership is exercised, it is necessary to examine micro processes in the organisation through which discursive activities contribute to establishing, promoting, and cultivating practice, and how practice is challenged and changed. By analysing conversations, it is possible to shed light on the ways in which participants establish relationships of power, influence, authority, and legitimacy. Holland and colleagues (Holland, Skinner, Lachicotte, & Cain, 1998) have developed a theoretical framework for the analysis of situated actions rooted in a broader social and cultural context. They are particularly concerned with the participants' action potential (agency), and they direct attention to two simultaneous processes of meaning making: "(1) the genesis of the products (improvisations) that come from the meeting of persons, cultural resources, *and* situations in practice; and (2) the appropriation of these products as heuristics for the next moment of activity" (Holland et al., 1998, p. 40). Action potentials arise from the social and cultural meaning developed in interaction and actors' positions are established and re-established; contributions may be trivial or surprising and the resulting actions commonplace, innovative, or serendipitous.

This means that social positions – or leadership – are not "givens", but rather they emerge in the activity. Formal leaders have the special responsibility to establish "spaces of authoring" where different perspectives become visible and open to negotiation (Holland et al., 1998; Shotter & Cunliffe, 2003; Vennebo & Ottesen, 2011). 'Multivoicedness' is a prerequisite for the formulation of new versions of the world that may create order and highlight possible next steps, and leadership is the ability to formulate versions that are rendered acceptable to others, so that a minimum platform of inter-subjectivity is established as a basis for further interaction. Importantly, this does not imply that partners in dialogues know "the same" or are homogenised into the same set of shared values. In a dialogic perspective, inter-subjectivity is more about the values underpinning the process: respect, equity, and mutual benefit. It is about creating *communities of difference* that take account of difference in meaningful ways (C. M. Shields & Sayani, 2005).

EDUCATIONAL LEADERS AS "PACTICAL AUTHORS"

One dilemma in taking a dialogic approach in leadership is that the multitude of voices to be heard and respected may stand in the way of getting things done. Headteachers have, as Weiner (2003, p. 91) argues, "one foot in the dominant structures of power and authority." Moreover, this implies a commitment to action in expected and mandated ways. However, mandates are often ambiguous and open to interpretation. For instance, the Norwegian Educational Act states that

> Education and training shall be based on fundamental values in Christian and humanist heritage and traditions, such as respect for human dignity and nature, on intellectual freedom, charity, forgiveness, equality and solidarity, values that also appear in different religions and beliefs and are rooted in human rights, [and that]
>
> The pupils and apprentices shall learn to think critically and act ethically and with environmental awareness. They shall have joint responsibility and the right to participate.[2]

This could be interpreted in at least two ways: 1) There are certain overarching values (which are identical to the majority's values, but explicitly pluralistic), which define what it is to act ethically and to which everybody is committed, or 2) While there are certain values that guide educational practices, students should learn to challenge and contest these values. Formal leaders in education need to be aware of the inconclusiveness of mandates in order to create dialogic spaces for meaning making. In such spaces, leaders have a moral responsibility to respond to the participants' input and to link perspectives and new insights to the development of practices. Their special task is to make connections among the various voices, the organisation, and the school's values (cf. Shotter & Cunliffe, 2003). The actors bring different knowledge and different opinions to the table, thus generating new understandings, solutions, or ideas among the participants, which in turn can serve as a platform for further discussions (Holland et al., 1998). Making this budding platform visible to the participants is an important task for the formal leader, who may do this, for example, by summing up. But summaries can easily take an authoritative form or tone, and the ways in which school leaders handle the tensions between voices or perspectives are of great importance. In dialogues, responses need to take the other seriously, while ensuring that actions are coordinated in a way that maintains the school's mission. The headteacher has a moral responsibility both vis-à-vis staff and to the students.

Shotter (1993, p. 148) places the moral responsibility of managers within the realm of humanity: it is about the "special knowledge we have 'from within' ourselves as conversationally competent human beings". A headteacher is responsible for providing intelligible formulations of the 'multivoicedness' of the organisation, in order to give direction to the work. This is different from summing up; it is about putting into words (and thus, opening for critique) what, for the other, is chaotic and vague. This means that the headteacher must have knowledge about the organization, the staff, and the

mission that makes her or him able to formulate tasks and situations that the staff can recognise and share, or question or resist. Shotter (1993, p. 149) calls this the creation of "a landscape of enabling-constraints relevant for a range of next possible actions". The headteacher can use her/his formal position to promote her/his views, but the moral responsibility is also to be open to other perspectives. The moral responsibility is embedded in networks of moral positions and commitments that specify participants' rights and obligations within the landscape of possibilities. Furthermore, the headteacher must be able and willing to "argue persuasively and authoritatively for this landscape among those who work within it" (Shotter, 1993, p. 149). Leadership is about authoring, about the orchestration of voices and the constructing of responses that are recognised as justified and justifiable, and that build upon the standpoints of others.

CONCLUSION

In this chapter, I have argued that dialogue is vital for inclusion and social justice in schools. For school leaders, dialogue is a moral imperative lest the silenced voices of marginalised groups remain suppressed. While current leadership discourses often are framed within (de-politicised) effectiveness paradigms, there is a need to revitalise leadership within a critical position, to focus squarely on "what *should* be done for a better and more just society" (Blackmore, 2011, p. 18). This is about creating conditions that enable the agency of all participants. It might, however, seem to be a task too heavy for individual headteachers (Møller, 2011). The power of dialogue is in its inherent potential for making visible the diversity of perspectives, opinions, worldviews, and practices in society, and thus, for facilitating opportunities for change. However, for educational leaders, this might be experienced as a double-edged sword. When all voices are listened to, respected, and recognised, it becomes more difficult, rather than easier, to act as a "responsible" leader within hierarchical structures of power and privilege. Standing up for diversity when high-stakes testing, based on measurable preset standards, is the "name of the game" can be both frightening and difficult. It definitely presupposes moral courage and a politicised construction of one's role as headteacher. It is likely that a school leader who works incessantly for liberation, equity, and social justice often will experience setbacks, isolation, and rejection (cf. C. M Shields, 2011). However, the notion of school leaders as "practical authors" (Shotter, 1993) may help to achieve a balance between expectations of progress and results and the moral claim to provide "all" a voice. A headteacher needs to be visible and agentive, and to display the courage to argue for values that make alternatives explicit and borders discernible, while at the same time, respecting and responding to others' views, always in search for the better argument. The role is about being sensitive and responsive to critique and inquiry and about being open to tensions and differences as gateways to opportunities (cf. Shotter & Cunliffe, 2003). A relational and dialogical perspective on leadership is truly transformational, and a necessary fundament for transforming education, making it just for all.

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12. LEADERSHIP FOR INCLUSION: PROFESSIONAL DEVELOPMENT OF LEADERS

INTRODUCTION

Leadership of schools is increasingly seen by both researchers and policy-makers as an essential element for school improvement (Leithwood & Levin 2005, Marzano, Waters & McNulty 2005, Day et al 2010). The quality of teaching is rightly the focus for effective education (Hattie, 2010) but without its sound leadership it is unlikely to be effective very long. We are realising the blindingly obvious – good schools have good leadership. A managerial approach that is rooted in behaviourism, although not uncommon in systems shaped by a high public accountability, standards agenda, is seen by many to be impoverished and unsustainable. Rather, transformational leadership (see chapter 10), with its associated beliefs in sharing an involvement in leadership as well as followership that includes all of the school community, is seen as the way in which schools should be led (OECD 2006). Moreover, the further development of this approach into what some call transformative leadership is the way to address issues of social justice in schools and ultimately in society.

It is argued, in this chapter, that such transformational (and transformative) leadership is founded on and develops the important yet slippery principle of inclusion. If inclusive leadership is so important to improving the lives of all the adults and children who work in schools, then we need to discover ways in which potential and actual leaders can learn these approaches. Such transformative learning has underpinned the planning, preparation, facilitation and evaluation of a number of examples of leadership development programmes that are considered in this chapter. A framework for developing inclusive leaders who value people is applied to these examples. If developing leaders who value people matters then so do the contents of this chapter.

LEADERSHIP MATTERS

At least two significant points have emerged regarding effective leadership of our schools in the 21st century. Several significant points have been made regarding effective leadership and this chapter draws attention to two critical components. It is well established that leaders are essential in making a difference to their

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schools (Leithwood and Levin et al 2005). International research (Marzano, Waters & McNulty 2005, McKinsey 2007 and Hattie, 2009) shows that effective school leadership is second only to effective teaching in terms of improving learning and indeed effective leadership does and should impact on this. The McKinsey report, for example, identifies the reform elements (including leadership development) that are replicable for school systems everywhere as well as what it really takes to achieve significant, sustained, and widespread gains in student outcomes. This includes the gains governments strive for in relation to improvement in performance in tables such as the Programme for International Student Assessment (PISA). The behaviour and underpinning attitudes of the person who leads a school or any organisation are a key element in the quality of that. Behind a good school, there is a good leadership (Murillo, 2006). Leithwood et al (2006) affirm that internationally we are in a "golden age" of school leadership, since there is a confidence in understanding that leadership is one of the keys to school success. The picture across Europe in terms of the value and nature of leadership is however varied. In Spain, for example, less attention has been given to school leadership and there is no national organisation that is responsible for preparing school leaders as in some other countries. In England, the National College for Leadership of Schools and Children's Services was created in 2000. The Austrian Leadership Academy was established in 2004 and projects such as Time for Leaders in Lithuania show a growing interest and commitment to the issue of developing leaders on a national scale. Some European governments have thus recognised the need to change the way schools are led and that any sustainable, systematic change can occur through developing leaders with 21st century skills and behaviours to cope with the tumultuous times ahead. They realise that leaders matter and that the development of leaders matters. The way leaders lead is also highly significant. Leadership can no longer be a solitary activity. Marsh (2000) for example, claims that solitary leadership blocks the development of the collaborative working necessary for success in the recent reforms in many countries and it assumes that reforms can be aligned and packaged in outdated and rigid ways. Mulford (2006) clarifies that for leadership to obtain positive results it needs to be distributed. The OECD (2006) has expressed a keenness to address the issue of future challenges for school leaders through collaborative approaches. This type of leadership is based on leaders valuing people, on developing and nurturing talent and sharing leadership throughout schools (Leithwood et al 2006). Leaders require followers. Thus leaders need to discover, learn and develop the competencies, skills, knowledge and attitudes that encourage others to follow. Followers in such schools sometimes become leaders and leaders on occasions assume the role of followers.

If we seek to develop inclusive leaders then we need to understand what an ideal might look like bearing in mind that context will vary significantly and this may affect what is achievable. Writers (Shields, 2003, 2009) in the field of leadership often use the terms transactional, transformational and transformative and these are explained and explored in chapter 10. In reality of course the three trans-leadership approaches are inter-related and any individual may employ different strategies from

each approach or combinations of them. However, the argument is that, at heart, leaders have a disposition towards one approach. The way they regard and treat people and their behaviours, if they have integrity, flow from this. Transformational and transformative leaders are more likely to be more inclusive that those who are transactional.

INCLUSIVE LEADERS: PREPARATION AND DEVLEOPMENT

Transforming schools is a key objective of governments across the world and so careful thought needs to be given to the ways in which current and future leaders can be prepared and supported to be successful in a constantly changing, increasingly complex world. Such leaders require learning experiences that prepare them to steer their ships through some choppy waters created by shifting currents and the unpredictable winds of change. This is especially challenging if these leaders have experienced development thus far that has been transactional or managerial in its dominant approach. In this situation, there is a need for a significant mind and behaviour shift.

Transformative Learning Explained

This section briefly explores the different models related to transformative learning. Learning in relation to transformational leadership is an elusive concept. Language in this area can cause unnecessary confusion. The literature tends to refer to transformational as well as transformative learning. For us the learning is transformative and if this has a positive effect on leaders they can become transformational in their role and on the lives of those with whom they work. There is a growing body of knowledge in relation to transformative learning. The concept has been around for some time but it has recently come to the fore due to its resonance with current models of professional development and leadership. All learning requires a change of state but not all change is transformative. Miller and Seller (1990) helpfully point out the differences between transmissional, transactional and transformational (transformative) education. These may be equated to knowledge transfer, sharing and creation. There is a place for passing on (transmitting) information although it is not a simple process. There is also a place for transactional learning which recognises that the learner is not a "blank canvas" and that experience and interaction with other learners is important. Although the differences between this and transformative learning are often blurred, the latter is more profound and deeper. Precey and Jackson (2010) suggest that "Transformation involves people changing in order to succeed within shifting environments but in the process remaining true to their core beliefs and values." This builds on the work of…Precey (2008) who further suggests that transformative learning is never ending and describes it as a "deeply challenging, truly educational, intensely liberating process."

At least three critical theories relating to andragogy (adult) learning are important to this argument:

1. *Boyatzis' model of self-directed learning* (1982, 1995, 2005) emphasises the social aspect and co-construction of knowledge. It is founded on the notion of emotional intelligence that involves self awareness, self management, social awareness and managing relationships within the learning experience. It looks at what one would aspire to be, 'the ideal self' and the 'real self'. From this one's strengths are identified, where the ideal self and real self overlap, any 'gaps' where the real and ideal self differ are also identified. A plan may be subsequently developed to build on the strengths and reduce the gaps. This may in turn be then tested through experimentation which may lead to a confirmation of new behaviour, thoughts and feelings.
2. *Mezirow's (2000) theory of transformative learning*, which is based on psychoanalytical theory (Boyd and Myers, 1988) is helpful. Mezirow's approach is one based on a logical, rational, analytical deconstruction of experience. He suggests that this can happen through a series of phases that begin with a disorientating dilemma and include self-examination, critical assessment of assumptions, recognition of shared transformations with others, exploration of new roles and actions, development of a plan of action, acquisition of new skills and knowledge for putting the plan into action, trying it out, developing competencies and self-confidence in new roles of the reintegration into life on the basis of new perspectives. Mezirow (2000: 8) describes transformative learning as often involving "deep, powerful emotions or beliefs, and is evidences in action." Critics of Mezirow's ideas claim that they are too rationally driven (Taylor, 1998). Some see transformative learning as an "intuitive, creative and emotional process" (Grabov 1997:90). Others believe that it is a symbiotic process of rationality and emotion. Boyd and Myers (1988), for example, state that this process hinges on the notion of discernment, which is composed of the three activities of receptivity, recognition and grieving. First an individual must be open to receiving "alternate expressions of meaning", and then recognise the message as authentic. Grieving is the critical phase of discernment and hence transformative learning when an individual realises that the old ways of seeing and dealing with the world are no longer relevant and s/he moves on to adopt new ways and finally integrates the new with the old.
3. *Critical social theory (Scott, 1997)* is important and this has three common themes – the centrality of experience, rational discourse and critical reflection. It is also illuminating in relation to understanding the importance of critical theory and adult learning. Scott asserts that critical refection on experiences is necessary for individuals to change their meaning schemes (specific beliefs, attitudes and emotional reactions) and this can, in turn lead to perspective transformation. The meaning schemes of individuals change routinely through learning as individuals most usually add to or assimilating ideas within existing schemes. Deeper perspective transformation leading to transformative learning occurs

> much less frequently and is usually the result of a "disorientating dilemma" which is triggered by a major (life) crisis or transition although it may result from the accumulation of transformations in meaning schemes over a period of time (Mezirow, 1995). Leaders usually need to step outside the complexities of their situation to understand these concepts.

One of the most ambitious definitions of transformative learning, the precursor to transformative leadership is that of O'Sullivan (2003, p. 328)

> Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awareness; our visions of alternative approaches to living; and our sense of possibilities for social justice, peace and personal joy.

Transformative learning is a deeply challenging, truly educational, intensely liberating process. It is a journey with no prospect of reaching a final destination. It is essential that our school leaders do embark upon it to shape their views of the world and of the schools that they run and the adults and children whom they lead if we wish for schools that enable people to develop more fully as human. Transformative learning theory is one which describes a process that leads the learner via critical reflection to re-evaluate past beliefs and experience and consciously make and implement plans that redefine their worlds.

Transformative Learning Experiences Explained

How then can we support the professional development of leaders through transformative learning experiences in practice? There are proven ways. Burbules and Berk (1999) emphasise practising criticality as essential in educating leaders who might build learning communities and take the risks necessary to foster democracy and social justice rather than "those teachers who play it safe by simply massaging the rhetoric" (Greenan and Dieckmann 2004: 242). They stress four components to such learning; the ability to think outside conventional frameworks and to analyse across disciplines; maintenance of the essential tension of controversy; an interactive collaborative construction of meaning; and fallibilism (as with Ellsworth's (1989) inability to know fully). Darder supports the idea the transformative development is possible by suggesting that in fostering a cultural critical pedagogy "Students can learn to make problematic views of life; search for different ways to think about themselves; challenge their self-imposed as well as institutionally define limitations; affirm their cultural and individual strengths; and embrace possibilities for a better world" (1997:342). Transformative learning acknowledges the experience of leaders in the

workplace as an integral element in the learning process. It enables leaders to work with ambiguity and complexity (and feeling comfortable with that) whilst allowing them to be engaged in creativity and innovation. Transformative learning also recognises that for current and future leaders the development and sustaining of relationships is imperative and therefore needs to be an integral part of the learning experience. Using the complex working environment in which leaders find themselves and develop is critical for those who design leadership learning programmes.

In exploring what it means to be an inclusive leader there is a need to consider the learning process alongside the content. The learning process needs to embrace concepts that ensure the process is co-constructed, uses meta- cognition practices; criticality; embrace powerful questions, probes and offers reflective feedback. Transformative learning draws on theories that take into account new ways of working that leaders need to adopt working in environments that are complex and need them to be able to work with ambiguity and uncertainty.

Considering how we help to help leaders learn and grow in the midst of uncertainty, Illeris (2009) explores the frames of reference that in turn have led to his continuum from accommodating learning to transforming learning. He recognises that any changes include those to self and identity, both in the cognitive and the emotional senses. Exploring the potential of transformative learning experiences to change individuals and organisations is critical if we are to make meaningful changes in the way (schools / organisations) are led. His analysis identified at least ten different concepts in terms of how transformative learning could be viewed. Illeris (2009) argues that concepts that have a beginning in Freud's 'catharsis' that relates to psychoanalytical treatment where patients going through significant change: the Piagetian 'Accommodation' which requires a change in understanding in the way we make mental sense, break down schema and reconstruct; Carl Rogers and 'significant learning' where structure evolves of self and leads to changes in meaning perspective and relates to differences between transformative and ordinary changes; Bateson's 'Learning III ' which is an abstract theory but acknowledges changes in emotions and behaviour to Mezirow and more recently the work of Peter Albeit regarding 'Biographical Learning' (all cited in Illeris (2009)).

Our current understanding of transformative learning is helpful when considering leadership approaches such as adaptive leadership and resourceful leadership, which suggests that as there is no blue print for the situations we face, we need to ensure leaders have the skills and demonstrate appropriate behaviours to deal with whatever they face. Taking leaders through concepts and processes such as Grint's (2008) 'wicked issues and tame solutions' are important as they frame their responses appropriately to those challenges.

A LEADERSHIP DEVELOPMENT FRAMEWORK

Precey and Jackson (2008) have developed a Framework for transformative learning (see Figure 2) which in turn draws in particular on the work of Greenan

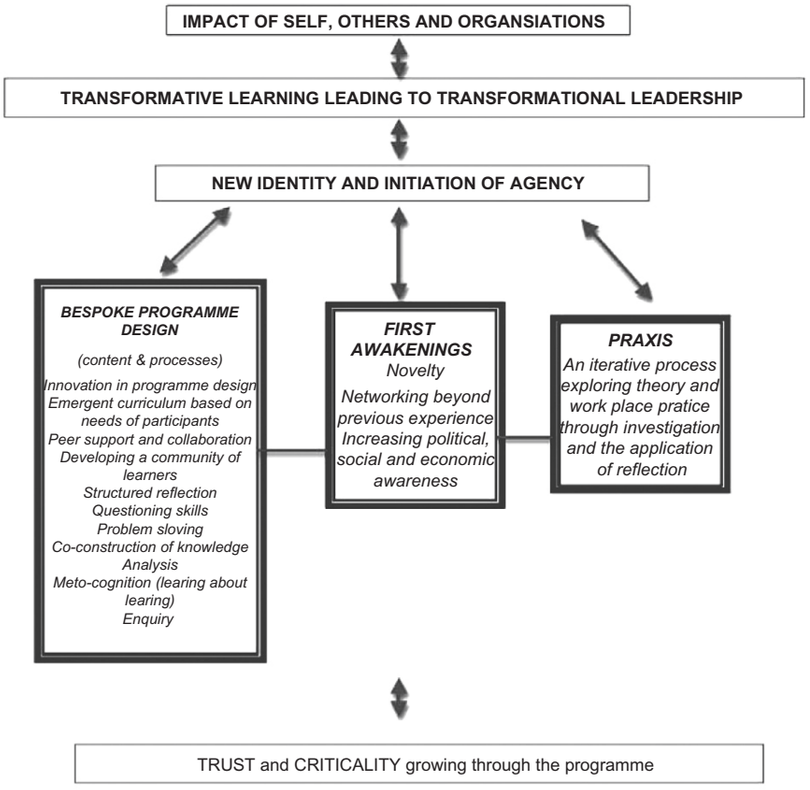

Figure 2. A transformative learning framework for leaders.

and Dieckmann (2004). It also builds on the extensive knowledge of andragogy and leadership theory some of which has been outlined in this chapter as well as chapter 10. It emphasises the need to live out and model the principles that it professes through its learning processes. Moreover, it provides a framework for the whole process of transformational learning from planning to preparation through facilitation to evaluation and back to planning. It is highly relevant to how we can effectively develop our leaders in schools and elsewhere.

The framework emphasises three core interrelated elements:

– A unique structure – That is a bespoke programme tailored to meet the needs of a particular group of individuals founded on the principles and processes of transformative learning indicated within the framework (see Figure 2) and takes an equal if not more important place to content enabling:

– Praxis- this involves the interrogation of practice against relevant theory and research and vice versa. Praxis enables grounded theory to become a reality, for all those involved enabling them to co-construct on-going learning experiences and for the learning to focus on practitioner vocational learning leading to:
– Awakenings- (light bulb moments, sense-making) the transformation of learners through the concepts explored, and the personal and institutional knowledge constructed leading to the reconstruction (or even confirmation) of identity (the way the leader sees her/himself in the role). Within education, this means a clear focus on student learning processes and outcomes.

Trust and criticality and are seen as being essential to underpin the learning process. Trust needs to be established quickly through skilful facilitation enabling the co-construction of knowledge through groups, the development of a community of learners and peer support, and collaboration. Carl Rogers (1983) the humanist psychologist, considered that "facilitation of learning" with a focus on interpersonal relationships between the learner and the facilitator based on trust, "empathic understanding" and genuineness on the part of the facilitator, is the key to effective learning. By establishing trust, skilful facilitators create an environment where criticality can take place, conditions that allow participants to question and reflect more deeply and facilitators to enquire and probe responses at a level that enables much deeper learning.

Critical perspectives, although often resisted, are essential for effective transforming leaders and their development. Moreover it is essential for the integrity of such professional development that it takes place based on values, beliefs, language and actions that are inclusive. Dialogue, questioning and critical analysis inevitably raises the issue of power and some (those wedded to transactional approaches) might argue that there is no place for criticality in school leadership. Their view might be that the role of schools in western society has been and is to enculturate and socialise youth. Certainly the notion of leaders critically questioning in some cultures would not be encouraged. In some countries those elected to power in government feel that they know best and school leaders need to do what they are paid to do unquestioningly.

Writers such as Shor and Freire (1987) and to an extent Cherryholmes (1988) who advocate more radical leadership with social justice at its core, go onto acknowledge the limits of education on the political transformation of society. They also recognise that in the classroom the transformative focus may be more in relation to developing a critical lens and practicing application to hypothetical situations rather than actual life situations. However, school leaders have opportunities to put ideas into practice albeit with external political, social and economic constraints. Critical thinking is essential to becoming a leader alongside being a reflective practitioner, particularly one with a passion for social justice and equity however unpopular this stance may be with others. It is argued that leaders need to want and be able to question

previously uncritically accepted assumptions, beliefs, values and perspectives in order to make them more open, accessible and validated. Freire's (1998) concept of "conscientization", Mezirow's (1978) theory of perspective transformation and Habermas' (1996) "emancipatory action" domain of learning resonate with Cranton's (1997) view that "Perspectives transformation is the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about the world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrating perspective; and finally, making choices or otherwise acting upon these new understandings" (1997:22).

EXAMPLES OF THE APPLICATION OF THIS FRAMEWORK

The Framework has been used to plan, facilitate and evaluate a number of leadership development programmes across the world and much has been learnt from these experiences. Three examples of such programmes that have each been facilitated in very different environments are considered below. The context of each project is considered prior to exploring how the framework was used and its impact.

An Erasmus Intensive Programme (Erasmus IP)

The OECD (2006) expressed a keenness to address the issue of future challenges for school leaders. Challenges include accountability, sharing leadership, developing collaborative networks, innovative approaches to learning-centre leadership as well as the supply, preparation, professional development and retention of school leaders. This Erasmus IP made a contribution to inform and develop these ideas within an European context and was one of the first attempts to focus an European programme on leading and managing inclusive education. It ran for three years (from 2008–2010) and involved some 200+ school leaders and 50 academic and support staff from 5 Universities based in Spain, England, Ireland, Turkey and Norway and all were practitioners and part-time students on Leadership in Education Masters' programmes. The IP involved 10 days of study and writing in July on a university campus (in 2008 it was in Canterbury Christ Church, England, in 2009 in Oslo, Norway and in 2010 in Dublin, Ireland). It was an intensive (10 very full days that were residential), focussed (on "Leading and Managing Inclusive Education in Europe") and selective (participants needed to be on a Masters programme in one of the 5 participating universities and be willing to attend) experience. In that sense it was a learning laboratory but a good deal has been learned from this that has application in less intense situations.

From the outset it tried to create a community of reflective practitioners. A key aspiration of the IP was that "all participants will learn from and with the others and thus support an on-going reflection on each individual's learning".

In particular the intentions of the staff team were to:

- networking internationally beyond previous experience and raising political social, and economic awareness;
- innovative programmes design using a variety of learning methods (including analysis, problem solving, structured questioning, reflection and meta-cognition to deepen and widen understanding
- peer support and collaboration and developing a community of learners in a variety of groupings including national groups ones for clarification following taught sessions. This was felt to be particularly important for Spanish and Norwegian participant since the whole IP was in English and core groups each with 7–8 participants with all countries represented and within which many of the activities took place
- emergent curriculum based on student needs by, for example, including students in planning for the next day.

The two stated aims of this IP were:

1. To co-create an intensive, enjoyable, challenging programme that increased and deepened participants' knowledge, understanding and skills as critical reflective practitioners and researchers with respect to leading and managing inclusive education in Europe. Feedback from the student evaluation forms clearly shows that that this was achieved very successfully. The overall evaluation of the programme by students was high. The average score was 4.6 (5 being the maximum on the scale used).
2. To enable the students to return to their respective countries with confidence and moral courage to be agents of change to improve the quality of learning, teaching and inclusion within their own settings. This aim also appears to have been met. Certainly, both an evaluation for the British Council (the sponsor) and a separate Impact Evaluation indicated this is true for both students and staff but the real impact will not be known until some years have gone by. However, one example of its impact is shown in an e-mail from a participant on the first IP (2008) in a follow-up impact evaluation in 2010 and who subsequently became a vice-Principal in a large secondary school is interesting:

   > The Erasmus IP has had a significant impact on my thinking about Inclusion, specifically in terms of how I would lead inclusive schools for the future. The programme provided an invaluable opportunity to debate and reflect on what inclusion actually means in practice and while the UK may be more inclusive that some systems in Europe, such as the Turkish model, to move beyond conventional school leadership which may be more "transactional" and achieve "transformational" leadership in the future a more inclusive approach to school leadership is needed in British schools. One significant way to achieve this would be to reconsider the building design of schools, using international models based on small school designs to build greater trust relationships and create space for inclusion.

The Framework (Figure 2) was used in the planning, preparation and facilitation of the IP and it also provided the structure for the evaluation (both formative and summative) over the three years. The research carried out by an international team of academics and research students involved in the IP, used a multi-method approach to the evaluation of the design, facilitation and impact of the framework on the participants. This included formative individual feedback, interviews with samples of participants, oobservation of core groups, analysis of data on participants' access to resources in a virtual learning environment, a summative impact evaluation structured on the framework, a limited analysis thus far of the impact of the programme on previous participants and their own students back in their places of work. Feedback from the summative impact evaluation structured in relation to the Framework components clearly showed that the IP did have a short-term impact on participants' awakenings, sense of identity and resultant agency.

A Leadership Programme for New Head Teachers: The New Visions Programme in England

The English National College for School Leadership (NCSL) New Visions programme was designed for headteachers in all phases in their first three years of headship. It did not profess to be a training programme but rather was based on the belief that "the opportunity for new headteachers to engage in innovative and collaborative enquiry over an extended period offers a powerful model for learning. The emphasis on knowledge creation, rather than knowledge transfer, will impact on headteachers' thinking, practice and growth as leaders" (New Visions Programme Guide). The programme was built upon the 10 propositions that underpin the work of the NCSL and was rooted in transformation and criticality. It recognised the significance of embedding specific patterns of leadership in the early years of headship through a six day programme spread over a year. Research (Fawcett, Precey, Quintrell and Sieber 2007) took place into the longer-term impact of the New Visions programme after it had been running for 4 years through 7 cohorts with 1,655 participants. It enabled a view of any sustained impact of the programme on leaders' behaviours and their school's development to be made. This work drew on previous research into the short-term impact of the New Visions programme (Bush et al 2003 and 2004) which concluded that the programme did indeed have a significant impact on participants' knowledge and skills and on their leadership practices, but had a more limited effect on classroom practice and students outcomes.

Joint Services Specialist (JSP) Firearms Commander Development programme

The Joint Services Specialist Firearms Commander Development programme has been chosen as an example of the use of the Framework because it involved participants from a wide variety of professions learning together and shows its generic value. There have been five cohorts with a total of 46 participants on the JSP

held in Northern Ireland and south Yorkshire. Research (Harper, 2011) explored how effective the Framework (Figure 2) was in terms of planning, delivery and evaluation of this high profile leadership development programme that was developed in response to the London bombings (2005). It was seen as desirable to have more joint leadership training across the main public services involved in dealing with such emergencies. The main aim of the JSP is

> to prepare currently operationally competent police Strategic and Tactical Firearms Commanders within the sphere of normal firearms operations for the additional demands and potential complexities of the policing response to high-risk Specialist Firearms Operations.

Integral to the programme was the building of a community of learners offering mutual support and collaboration achievable through trust and criticality. Harper thus placed an emphasis in his research on the learning process in relation to the framework and delegates' perceptions of the impact that the programme has had on their learning.

The key themes identified within the learning framework that have worked particularly well are the 'Networking beyond previous experience' and 'Increasing political, social and economic awareness'. Exposure to people with different experiences from different organisations and cultures has certainly encouraged, discourse, dialogue and 'interrupted thinking' leading to those desired awakenings with majority of the delegates. A community of learners was certainly established by the end of the programme. This is now an on-going work in progress with a two day continued professional development event being held in February 2012 and the establishment of a professional network sharing lessons learnt and good practice. All participants in the JSP were fully committed to the programme and were highly satisfied that it met their needs. This is the first UK wide programme focussed on leading and managing Specialist Firearms Operations and it filled a training void that in the past may have led to a situation where "frustration, stress and resentment prevail" (Hackman and Oldham, 1980). The following comments by the participants in summing up the JSP give a flavour of their views about it:

> For me the JSP achieves its aim, it was the hardest course I have completed in my career. It's about true leadership within the difficult area of specialist firearms operations. I can't think of any other course where a Detective Sergeant can pass a course and a person four ranks above can fail, yet both are going for the same position and being assessed on a level playing field. This in itself had a massive positive impact on my confidence and my faith in the job! It's been one, no, the most striking examples where I've been given an equal opportunity to develop myself and progress my career, excellent truly inspiring. (Tactical Commander)

> The style of the course is unique, it's in your face, you'll be held to account and you'll be put under pressure. If you don't do that it loses its personal impact, it

> becomes a 'coasting course'. Let's admit it, we've all been on them, I've been on them and to be honest you can't really remember much about what goes on. I can tell you now; I remember pretty much about every scenario that you gave us on that course. I could because they were that impactive, not because they were really interesting, although they were, but because I had to get personally involved in every single one. (Strategic Commander)

The question to consider is "has the learning been effective"? To answer this, evidence was gathered, analysed and reflected upon. The bespoke nature of the JSP, the interrogation of practice against relevant theory and research and vice versa and the opportunities given to allow the participants to have those 'first awakenings' seem to have cemented this outcome.

WHAT HAS BEEN LEARNT FROM THESE STUDIES?

The lessons learned from these examples and others that have made use of the Framework for Transformative Learning for Leaders (Figure 2) are numerous and important. Some are to do with the process of learning through use of the Framework. The main ones were:

1. *Key themes:* The key themes identified within the learning framework that worked particularly well were the 'networking beyond previous experience' and 'Increasing political, social and economic awareness'. Exposure to people with different experiences from different cultures and countries certainly encouraged, discourse, dialogue and 'interrupted thinking' leading to those desired awakenings with majority of the participants.
2. *Core groups:* Core groups that were 7–8 in number that met regularly as part of the programmes in which carried out activities, were identified as being instrumental in building trust and criticality which allowed for the achievement of many of the themes identified within the learning framework. Careful thought had gone into the processes that would enable trust to develop as quickly as possible to encourage learning to flourish.
3. *Communities of learners:* A community of learners was certainly established by the end of each of the leadership development programmes. This was evidenced by participants – students and staff - often continuing contact for learning beyond the formal life of each programme through social networks on the internet (Facebook, use of the Virtual Learning Environment (Blackboard)) as well as face to face contact-study visits to each other's schools and countries. These communities continue to develop organically in relatively unstructured and strategically unplanned ways.

Other lessons learned are to do with the impact of learning through use of the Framework. These key outcomes included:

a) *Increased confidence levels of participants:* Confidence is a crucial aspect of effective leadership and is one of the intended learning outcomes of all the programmes in this research. The view of the leaders in, for example, the New Visions study, supported by evidence from others, is that their confidence to deal with the challenges they faced was greater than it might have been had they not participated in the training programme. Looking at the experiences through the components of the Framework, this confidence came from the programme and from the way in which the learning was facilitated. A safe group, where participants can share sensitive information and feelings and find appropriate support and challenge, was highly significant in relation to how well these new leaders were able to deal with challenging situations back in their schools. Peer support, time for structured reflection and development and access to successful practitioners and models of best practice were important features of these groups. Appropriate criticality was central to this process.
b) *Clarity of moral purpose and values:* Another finding is that these participants became clearer as to why they were acting in the ways they were and which values were guiding their decisions and behaviours. This is extremely significant in view of the need for them to lead change successfully in their work places in an increasingly dynamic and complex world. In terms of the Framework, the materials and processes within the programmes that dealt with moral purpose and values clearly made an impact, especially when participants had time and space to discuss, question and reflect on real issues for them within the group.
c) *Sharing leadership within their schools/organisations:* In the early years of leadership, there may be a tendency to adopt a solitary approach to power and decisions-making because of a view that having competed for the position to be a leader in an organisation then the power is, in a sense, the reward for this success. Moreover, it may be perceived that to share authority with those whom one does not yet know and trust is at least risky, at worst foolhardy. New and experienced leaders may also feel that it may be necessary for them to be seen personally as powerful leaders, perhaps even autocratic in order to get changes moving quickly soon after starting in the role. It was thus perhaps surprising that a clear finding following the programmes (particularly of the New Visions) was that the leaders were committed to sharing leadership. It is also encouraging, in the light of the belief of National College and research (Leithwood et al 2006, Flintham 2003, Durrant, 2007) that shared leadership is, in most circumstances, the best way to lead, to be able to evidence a strong commitment by these participants to putting shared leadership into practice so soon after starting in their posts. The inclusive processes on the programmes (peer support, engaging with theory and research and processes such as action learning sets) seem to have shaped participants' on this issue including succession planning.
d) *Resolute focus on students learning:* It could be argued that for leaders (particularly the early stages), student learning might not take precedence over financial budgeting and resourcing, restructuring staffing, building improvements,

developing relationships with internal and external stakeholders and parents and, not least, students. Emergent leaders can easily be diverted from learning. Moreover, if someone is in a leadership position for a prolonged period their "eye may go off the learning ball". Again, it is perhaps surprising in view of this context for new leaders that one of the strongest findings of the research was the way in which these leaders put learning at the centre of their role and at the core of the roles of their staff. Certainly the development programmes have been a powerful stimulus and support for them making their intentions to focus on student learning a reality in their schools.

e) *Effective learning:* Was there learning effective? Moore sees this as…"not simply by measuring outputs such as their students' test scores, but through an attempt to evaluate what was learned, by whom and how more effective learning might take place in the future" (Moore, 2001: 129). The evidence suggests that the programmes seem to have facilitated effective learning. Particularly powerful were the techniques used to deepen learning (such as spaces for reflection, questioning, clarification) and also opportunities for meta-cognition and unpicking the learning processes at work. The main barrier to international programmes is language. With English as the main medium those without the necessary skills had a significantly different and inferior experience. For them learning was less inclusive and less transforming.

THE VALUE OF THE TRANSFORMATIVE LEARNING FRAMEWORK FOR LEADERS

The formative and summative data gathered from these programmes from interviews, questionnaires, presentations by participants and surveys both during and after the events over a number of years provide convincing evidence of the power of the framework used on the programme both in terms of facilitation of leadership development programmes and impact on the quality of teaching and learning. This framework has also been tested and refined in Europe, China, England, Rwanda and Pakistan on other programmes (Precey & Jackson, 2009). The results indicate that using the Framework to plan, prepare, facilitate and evaluate programmes that wish for transformational leadership learning is very helpful. Its use can assist anyone interested in the professional development of leaders if they seek to move the organisations, for which they hold responsibility, forward significantly in ways that respect, engage and empower people and which are sustainable. A clear yet flexible structure ensures that the main ingredients for successful learning are in place and not overlooked. It is also vital for such leadership development programmes to model inclusive practices if they are to have integrity and thus credibility and stand most chance of being effective. This requires skilled facilitation developing trust and criticality. Moreover, evidence suggests that programmes that use the Framework, based on what we currently know about adult learning, do indeed lead to significant shifts in people's thinking and, more important, their professional behaviours.

CONCLUSION

Leadership matters. Leadership that values people matters. The development of leaders who value people matters. In order to achieve this we need clarity over what type of leadership values people most. This chapter has argued that transformational and transformative leadership are more likely to be inclusive and also effective and sustainable over time than that which is transactional. This inclusive leadership happens through a transformation of the school culture and implies a deep change in the values, norms, beliefs and in the social relations and power that cannot be imposed, but it must be born from a conviction of all involved (González, 2008). Such inclusive leaders need opportunities to develop and keep developing. The results from the research highlighted in this chapter indicate that using the Framework to plan, prepare, facilitate and evaluate leadership development programmes that wish to be transformative and enable more transformational and thus inclusive leadership, is very helpful.

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13. STAFF DEVELOPMENT FOR INCLUSION

INTRODUCTION

The world is changing. The change is what determines our world today and decides about how we live. Change is a companion of the everyday of our life. For many people it is exciting and for others it leads to frustration and fear. However, for some people change does not happen even if they dream about it. They suffer (and will suffer) because of the inequality of the previous, contemporary and the future world. Their status and situation influence in a negative way access to education, work, wealth, impact the conditions of life and hurt their health.

One of the most powerful social institutions, which is school should learn how to oppose various, very powerful phenomena which hinder both the social development and the development of the organisations. The growing size of organisations, increasingly complicated communication technologies, globalisation, changes in the nature of work (including the reduction in the size of the working class), professionalization, stagnation and economic crises, unstable markets, ecological problems and many other phenomena simply demand a reaction of researchers, scientists and teachers. Some of those phenomena have already contributed to the crisis of the dialogue which bases on rationalism and democracy (Alvesson & Deetz, 2005).

The list of changes and conditions of the contemporary world would be incomplete without issues of inequality and injustice, so it is critical to take under consideration, while thinking about role of school in society, the concept of inclusion with all kinds of possible approaches, values and strategies. In order to efficiently change the school culture and everyday practice teachers need to receive support and guidance in learning cooperation and communication. That learning of teachers is necessary for effective use of the diversity of people, attitudes, behaviours and values present in their schools.

Diversity often causes injustice and exclusion, so it is not enough just to tolerate diversity, what is needed is taking advantage of it, of its richness and potential. Main function of school should be creating opportunities for everyone to overcome "natural" obstacles connected with their place of birth (place in a geographical and sociological sense). Democratic society requires democratic schools and the latter require democratic structures and processes. Education is a group investment and not only a personal agreement, between individual and institution, of the acquisition of a right to have a good job or obtaining a degree which facilitates receiving higher wages.

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 149–161.

Education and educational system are the elements of social life's public sphere. Although the concept of the public sphere turns out to be ambiguous and imprecise, we may assume that the public dimension of social life are those behaviours which take place in the open, generally available social sphere so that the existing collective order could be maintained (Sowa, 2006). The paradox of that approach is embedded in the conclusion that schools should not work on maintaining the existing unfair reality but rather fight against it. Additionally, pessimistic visions of social development emphasise the collapse of a certain values, like trust, cooperation and responsibility for the common good (Bauman, 2006). Reflection on these perspectives demands search for new politics and new language that might reinvigorate the relationship among democracy, ethics and political agency by expending the meaning of the pedagogical as political practice. It is important to recognize that pedagogy has less to do with the language of technique and methodology than it does with issues of politics and power (Giroux, 2011, p. 71).

One of the tasks of the educators is to show that there exist group's objectives for which it is worth giving up part of individual's goals. That task is extremely difficult especially in a face of threats arising from the consumerist approach to life observed in modern societies (Bauman, 2004). However, the consumption will never make us free and is rather an escape from civic duties. Educators should raise question such as: What is a relationship between social justice and the distribution of public resources and goods? (Giroux, 2011, p. 72). Reducing democracy to a metaphor of "free" market always will hinder the democratization process and schools have to be very aware of that consequence.

CONDITIONS OF LEARNING FOR EACH STUDENT

The most important effect of teachers' work and the activity of schools and other educational institutions are the students who learn. When that is the case we can say that teaching really takes place. The main condition for learning is the atmosphere composed of the sense of safety, identity and motivation.

Students participate fully in the educational process when they feel safe. In an environment of mutual trust, the students know that they have the right to make mistakes and even suffer failure, which may support their development in the long term. It is important to remember not only about "intellectual" safety but also about physical one, so it is important to know your students, to know who are they, what drives them, what de-motivate, what is important and what do they need (Schlechty, 2011, Kyriacou, 2007).

The understanding of the identity helps to be aware of the own learning process. Question asked to oneself: who am I? – helps both teacher and a student to create the student's identity. We need to understand where are we coming from in order to understand needs and priorities of every student in the classroom – only in this way it is possible to create inspiring environment (Quintero, Rummel, 2003). Motivation is essential. Students will really want to learn when they understand who they are and

what they need in order to live and develop. They will see that they learn what they need and they will know what they learn for. What is more important than the curriculum and the educational techniques used, the entire "technology" of teaching, is the belief that it is worth learning and that it is possible.

It is again worth emphasising how erroneous is the belief that in order to advance to the state of the democratic society of knowledge it is enough to teach "more". What is necessary is the action which will help us break free from limitations imposed by formal education systems. While improving the functioning of the school we have to start with those three simple matters: safety, motivation and identity.

To ensure learning of all students the basic question to answer is: how to raise intellectual effort of students? Our schools are full of teachers working hard while students either take part in a lesson or not. As I noticed during research observation the percentage of working and non-working students usually decides on whether the school is good or not. In worse schools the number of inactive students "looking through the window" is higher. What is interesting is the fact that teachers realize it, but feel helpless. They do not know what to do in such situation and rationalize it by claiming that it is students' individual choice (Mazurkiewicz, 2003).

But this is not student's choice, it is rather the question of teachers' ethical responsibility. Can teachers really justify their failure in teaching by students' unwillingness to learn? Is a student able, without parents' support and adult maturity, to make a conscious decision that it is not worth learning? Is a student who responsible for his or her reaction of unwillingness to undertake school duties?

The vision that helps to make changes shows the learning process as a negotiation with oneself, others and with the world. Allowing students to make decisions is not a way to anarchy, but a planned process where teachers are leaders. A class where students have a right to decide on their educational process is not a group that focuses only on egoistic and short-term goal, but that concentrates on goals and tasks which serve everybody. When decisions are taken by students, there are much more expectations as to their effort, labor and effects than when decisions are made by teachers only. If allowed to make decisions by themselves students are able to do much more than when they are forced by teachers. Together with teachers they participate in constructing their knowledge and the reality around them. There should be room for thinking about students' participation and for opening the decision-making process related to learning. Learning happens when teachers pose problems, invite to dialogue, allow democratization and interdisciplinarity, show the context of learning and are open to diversity (Shor, 1992).

Another element that determines the authentic and equal learning process is the school and teachers' ability to create learning situations. Such situations can be created only when students know they are allowed to experiment. As Paolo Freire claims the teaching process is not just a transfer of information, but it is the process of knowledge construction. Students need to be allowed to present new ideas, to ask questions, to interact with teachers in the way they like it and also to express their dangerous curiosity (Freire, 1998, p. 49).

CONDITIONS OF INCLUSIVE TEACHING

Teaching means to understand how people learn and use this knowledge to better design school situations taking into consideration the opinions and emotions of students, providing chances for constructing the knowledge, critical thinking and problem solving, using new technologies in teaching, not only communication technologies, but various ways of reflections (film diaries, photo-assessment, journal, mentoring and coaching) and new methods of teaching and forms of team work (including most unusual ones like expeditionary teaching). By using various tools we create chances for students to look for their research method individually, to acquire knowledge and to learn to accept failures, to work in a team, to create the knowledge and to apply it.

Inclusive teaching process depends on authentic and democratic dialogue between students and their teacher. The school that cultivates the dialogue is an alternative to the authoritarian educational systems basically oriented towards systematic and reproductive collection of data. A dialogue in education is a relation between persons who talk to each other. It is impossible to occur in a situation when there is one-way communication only. The dialogue that supports development and learning or helps solve the problem is called synergic communication by Stephen Covey (2002). The essence of synergy is to appreciate differences between people. It means that the first step in communication is to perceive such differences as potential advantages and not obstacles to creative work. Most of creative efforts is somehow unpredictable and they often seem to be ambiguous and are undertaken on a trial and effort basis. If somebody does not tolerate ambiguity and does not derive the feeling of safety from being in conformity with their internal principles and values, he may consider involving into creative undertakings as irritating and unpleasant (Covey, 2002, p. 67). It is critical for teaching process to prepare environment which secures safety and trust.

Safety allows participation in the decision making process and reflection. Teachers who are able to creste safety and trust and are ready to debate and to critically analyze current state of the affairs in classroom and in school, also try to enable their students to choose the level of their involvement and the direction of their activity. It may reach such a degree that students can even reject the suggested topic or refuse to take part in the planned task and instead propose something different. Participation of students in the decision-making process enables their development and at the same time defines the difference between the traditional way of teaching and the way of teaching proposed here. Participation, release of emotions, contextualization of the educational process, variety of perspectives and problem-posing are main values of such education (Shor, 1992). Teachers who seek competencies in their students empower them and build their feeling of self-confidence and shape their responsibility not through speaking to them or giving them knowledge, but through talking to them. In the educational process it is necessary to encourage students to continuously reflect on the meaning of what they are learning at school for their life. Perhaps in this way students start to accept learning as something for which they are

responsible and not as something that is done for them. One of the ways for reaching such situation is to build the culture of dialogue that connects people and prepares them to act together.

In no event can the process of negotiation between teachers and students be a chaotic or uncontrolled process that fails to comply with the syllabus or goals of the lesson. The groups of learners is directed by a teacher who is ready to undertake a critical discourse, but who remains the leader at the same time. The teacher accepts that the entire group can agree topics of their lessons and make decisions on cooperation while learning. A key to success is designing such a school situation where the negotiation process is also the process of learning, growing up, reaching maturity and even becoming a citizen. Taking decisions together must comprise evaluation of teaching, or the manner how we can check the results of learning. In this way students start to understand responsibility associated with the decisions made by them. If we share the power to take key decisions relating to the educational process with our students, we will create a situation where they will have a chance for constructing a critical, or analytical and reflective attitude towards themselves, the world and their knowledge (Shor, 1992). It is the main goal of the learning process: an ability to understand and analyze information, ability to reason and solve important problems.

A teacher is a partner in the cognitive process and in the knowledge construction process. He or she starts from the same position as students: position of ignorance and curiosity. It is not about perceiving teachers as equal to students. It is obvious that the teacher has the most important role in the process of becoming a learner into which we try to lead our students. He or she must show his/her confidence which should result not from the fact that he/she knows what happens next because he/she had analyzed the problem earlier or read the handbook, but from his/her belief that he/she can conduct a discussion about the facts and that he/she can associate the information. Teachers know that they have the knowledge, but they also realize that there are things they do not know about now, but which they may learn. The teacher is is a partner in the process of learning more about the subject. The teacher's confidence and the feeling of safety are then settled on solid fundamentals of knowledge, ability to admit to ignorance and ability to develop in order to eliminate own imperfections.

One of the problems needed to solved in numerous schools is the style of conducting classes, or the manner of taking the floor by teachers (trained for years and sufficiently mastered by teachers all around the world). Ira Shor (1992, pp. 93–96) suggests several manners for changing the style: instead of analyzing the data, situation or case by oneself, it could be done together with students; specialist and incomprehensible jargon should be avoided; questions that provoke thinking should be asked, not the questions that require only one word as an answer; we must not interrupt students (although we can do it), it is worth giving them time to think, allow and encourage other students to react, to sum up the lesson and what they have learnt and provide room for all students to participate (take the floor) in a lesson. The issue of methods used by teachers during teaching have become an important subject of the reflection over practice and change of it.

The research irrefutably proves that it is teachers' work, the way they design and conduct the teaching process that determines whether students are successful or not. In spite of this obvious statement, today we are able to show which elements of the educational process are especially important. These are: physical and intellectual safety, high involvement into implementation of clear and ambitious goals, friendly scientific environment that encourages to make effort (and mistakes), well thought over syllabus with adequately selected methods of work as well as professional and good teachers (Marzano, 2007). Those who decide (among them obviously teachers) about school's practice has the highest impact on the quality of education.

Although it is impossible to create one stable model to pursue in the educational process (mainly due to constant changes and high degree of contextuality of the educational process), it is worth following the principles emphasized by Robert Marzano (2007). Although the practice of teaching has changed very little over years we know that effective teaching process is composed of three elements: use of effective teaching strategies, use of effecting group management methods and selection of adequate syllabus (Marzano, 2007). If it is possible to combine appropriate approach to the teaching process and the learner with these three elements, the chance that students will understand the goals of education, will be able to use feedback from teachers and will be happy with their progress radically grows. It is also necessary to teach students to set their goals individually and to evaluate their progress. If a student understands dynamics of the learning process (its goals and pace) he or she will also be able to understand new information by comparing it with what or she already knows and by analyzing how the new information will enrich his previous knowledge; he or she will know how to build it into the construction that already exists (student's individual image of the world).

High quality and authenticity of learning and teaching can only be attained when the school manages to provide students and teachers with a few basic conditions that were broadly discussed above. The condensed list of those conditions might look like this:

a) creating an atmosphere that gives everybody (students and teachers) a feeling of safety providing motivation, feeling of identity and responsibility for the learning process;
b) enabling teachers to have constant reflection on their own pedagogical practice so that they could see wider perspective and contextuality of their work;
c) participation of students in the decision-making process relating to the educational process and democratization of school life so as to hear all voices, diversity and tolerance;
d) using methods of teaching and learning adequate to the needs;
e) encouraging students to work in groups, to be self-reliant and responsible for their learning process and to combine the process of learning with solving real problems (so as to use the information and skills acquired at school in life).

TEACHERS' DEVELOPMENT: DIRECTIONS AND PRACTICES

John MacBeath believes that the school system we have and support, build and develop every day and the teaching methods are outdated. We should seriously start thinking about radical changes leading to strong decentralization, withdrawal from syllabus standardization and to creation of schools adequate to the needs of students (MacBeath, 2006). Such goal cannot be attained if teachers are deprived of autonomy, muzzled with standards and tests and if education is replaced by training that suppresses individuality or resistance. Responsible teachers think how to support their students in the learning and development process, how to meet their needs, fascinations and abilities and to help them develop in their field of dreams (or if they have no such dreams, to help them have one).

Outside the area of education a professional is somebody who belongs to an occupational group that has well developed technical culture, high skills and special knowledge, acceptable standards, professional ethics, long period of training and high degree of autonomy (Sachs, 2004). Teachers' professionalism should be reflected in an individual and group's ability to decide on how to teach. Each profession is related to three areas: specialist knowledge, autonomy and responsibility. As far as teachers are concerned, there are controversies about all the three areas. Some think that teachers do not have any knowledge about their profession while others prove that the knowledge and beliefs characteristic for this professional group can be seen clearly now (Sachs, 2004, p. 8). It is also important for members of this group to be able to build their professional knowledge on their own, conduct research, publish articles and hold discussions, because it is them who knows best and see most in this area. They need help to understand what they observe and enable them to share their observations with others. This is the moment when a need and chance for autonomy comes up. In an uncertain situation professionals make use of their independent judgment rather than routine habits or regulations. It is very important for them to be able to act in a manner free of any bureaucratic and political restrictions.

While debating about teachers' professionalism there appears a notion of accountability that conflicts with the notion of professional autonomy. Traditional understanding of teacher professionalism highlights the meaning of conservative practice, care for own business, very slow process of change, strong external regulations and reactive actions (only as a result of strong external stimuli) (Sachs, 2004, p. 12). Due to conditions of work (including meticulous and constant public control, complicated teaching methods and sophisticated methods for checking quality and effects of education) it is necessary to change our thinking about teachers and their professionalism.

For effective professional development that would support organizational learning for authentic and equal education it is important to think about its goals on a stage of designing it. Professional development should be rather designed for a group of teachers working together not for individual teachers (Senge, Scharmer, Jaworski, Flowers, 2005). Teachers, although tradition of teaching puts them separately in the

classrooms, are the professional group sharing common awareness of existence. They know that they depend from each other work and that they are a group. They work arm to arm to fulfill needs and usually share goals of the work. They interact in the same structures, power relations and roles. They understand how strongly they are interdependent and feel very strong connection to that group. So, the every initiative should be intentionally designed and directed to a group.

The most important is to create a structure for group learning – we need time and space for meeting that would be focused on the group learning and discussing in every week. With the guaranty from authorities (for example headteacher) that this time and space is only for that not for any of hundreds other duties. Group cooperation is nothing additional – it is a core of every initiative. So preparing the transformation from "regular" to "inclusive" school teachers' planning and cooperation meetings have to be a part of formal organization of work. When it happens, when the time and space is secured, it is time to learn theory and analyze beliefs and values. That moment demands debates and discussions among commonly working teachers.

Adults (and professionals) want to learn when something has value for them – is useful and connected to the real life. They also want to be a part of decision making process and be respected. As always there are few conditions that it is good to remember about when we design the development for teachers. We need to help teacher to increase self-awareness – they need to know themselves and in the same time be convicted that they can do something, that they are effective. Adults as youngsters to learn need safety, trust, involvement, dialogue, reflection, healthy relations, passion to overcome weaknesses and love for learning. When there are visible signs of existence of those phenomena there is good moment to start.

Teachers, with all their capabilities, need to actively participate in social life. When we take an active part in shaping our own environment, we show that we care about it. We also show respect to the environment and people who live in it. Such respect means a belief that each of us is an autonomous individual. The school must become a place showing respect to all the learners – both adults and children. Teachers involvement in social life of the community might strengthen that process. If we respect one another, by giving ourselves the right to actively participate in life and transformations in the school, we will respect our students in a natural way. These two kinds of respect are inseparable.

A new responsible teacher understands that the reality, society and school are all products of contradictory forces, but they are also effect of people's actions and as such they are still unfinished, thus subject to change. Teachers should not accept the conditions, under which they live and work, as something that exists objectively. They should try to decode how the authority, culture or history determine certain choices that influence the school and conditions of students' life. Teachers can also help their students to understand it by teaching them how to think, read in a critical way, and to write and speak. Such critical skills enable individual people to look "beyond the stage" and understand deep meanings, reasons, social contexts, ideology and consequences of certain phenomena. They help avoid applying myths, schemes

or simplifications. It makes them intellectual – a person who is able to put difficult questions to renowned experts and old systems, to question the validity of choices that are not in line with the citizen's awareness, who understands limitations in development created by the media or popular culture. An intellectual is also a person who can organize the process of transformational education aimed at developing critical thinking and process of cooperation (Shor, 1992).

In order to be able to fulfill his/her role the teacher must acquire some intellectual skills, or methodology that enables him/her to constantly monitor and master his/her own practice and actions. They need to secure a professional dialogue and through this to combat traditional isolation of teachers. One of possible ways to do it is common discussion on accessible data what allows them to show that they are professionals who can creatively solve problems and understand global and local conditions (Stringer, 1999).

To continue the process it is important to further support and strengthen skills of cooperation. As many as possible chances for presentations of practices and training the skill of cooperation should be secured in school. Every team task should be focused on critical issues of everyone's learning and teaching. Every situation that needs to be solved, every doubt that needs to be answered or every dilemma that needs to be considered should have an element of thinking on inclusion. To create a coherent school environment in which every department or every conducted action are sharing the same value system and are aiming in the same direction, bigger group structures and learning groups should be completed with smaller structures like pairs or threes. The typical tasks appropriate for two partners are: defining problems and dilemmas met in the everyday work, peer observation and coaching, discussing case studies, writing and sharing journals or small action research projects.

Discussion on pedagogy and establishing common theoretical ground through sharing conviction on teaching and learning will help all members of the teaching staff to understand the complex system of ideologies, mental models and theoretical approaches owned and shared by the human network functioning within one school. Only clear explanation of those beliefs will allow solving problems together and functioning of support groups.

Understanding each other ideological background improve the harmonic cooperation. Teaching in a team that accepts and understands each other standpoints is similar to playing in a good jazz-band when musicians know the main rhythm and melody, are aware of other members of the band and are also allowed to improvise when it is appropriate. Because democracy is not about saying what is truth what is not but about creating the truth through social interaction and discourse, education need to prepare students to participate in that process (what might be like preparation of the musicians). We need to help schools to hear all voices present inside them and to be focused on enabling every student to succeed. The critical element of success is freeing people's ability to provide high quality work with the sense of dignity and happiness what happens when they are part of the decision making process and later are involved in implementation of those decisions.

Professional teacher develops ability to be open to the world and to other people, works together with other teachers to understand their context and the complexity of the social processes and difficult role of the school. Professional teacher can prove his or her experience and expert knowledge, shows altruism towards those whom they serve, presents mature autonomy that allows to see inclusion not as threat or artificial expectation. To sum up the above deliberations, on the role and model of a professional teacher, the following three elements necessary in every professional development initiative must be emphasized:

a) deep awareness of own attitudes, theories or even limitations that determines the way we and other people function in the world and at school and willingness to serve others in the process of growing up and development; I call it intellectual sensitivity;
b) activity for a social change understood as a main goal of pedagogical work, through involving into projects inside and outside the school and inspiring others to make effort for public good; such attitude is defined by me as willingness to be an educational activist;
c) scientific approach to the process of teaching and learning that enables constant revision of the knowledge possessed, mastering the skills and active and independent (autonomous) construction of own profession through research, reflection, dialogue and cooperation with others – generally defined as scientific approach to education

The concept of inclusive education is a big challenge for schools, so they need to learn how to support each other, to listen and to solve problems. The school must show the complexity of the world with its global unrest and dynamics of various processes, but not from a distance and perspective of handbooks, but here and now. Education, teaching and development are dynamic processes that occur in people and through people in interactions with others and the environment. It is something practical, enriching with theoretical reflection, but occurring in real action and experience. That is why while teaching we have to keep in mind the world we live in and actual results of actions – an authentic change. It is only us, teachers, educational and social leaders, everyone who wants a change in themselves and other citizens, who can make today's pessimism turn out to be a just exaggerated fear. It is true that it is reality that creates conditions for our action but we need to remind ourselves constantly that those conditions do not decide about final results of our behavior. Teachers in schools need to be aware of that rule and act accordingly what means they should not only react to reality but also should be proactive in shaping reality of their students.

CLOSING REMARKS

There is no enough reflection about what is happening now in the education systems in the official bodies responsible for educational policies. In the same moment there is a burning need for discussion about what the school is for. If we (national and

international communities) do not manage to engage the most important social forces and all the interested parties we will soon face inevitable degradation of education. We need the global educational revolution demanded by Jacek Kuroń who had postulated to create educational taxation paid by those educated and wealthy to benefit those uneducated and poor (Kuroń, 2004). But it will not be successful if we do not manage to commonly decide what is really important for us in the educational systems all over the world.

Unfortunately, as Jan Szczepański saw that in Poland changes in education do not bring positive effects neither when the level of education in population is raised, but the organization of society is not changed, nor when the reforms are oriented towards the content and methods of teaching or methods for control of results, but not towards global mechanism of operation of the educational system in the society (including human relations at schools) (Okoń, 1999, p. 16). No desired effects of educational reforms will be attained if we do not agree and popularize priorities for such reforms – until "the compass is calibrated".

For now the postulates for initiating a deep discussion about the sense of education and calling for true equality of chances are rather empty slogans that make us sneer or just think that "it would be worth doing so". Unfortunately the same can be seen at schools. School experience is often unsatisfactory, demotivating and sometimes even unpleasant for students. According to Hargreaves, teachers have the same feelings – they feel demotivated and disappointed. Many teachers are deeply dissatisfied or even unhappy with their work mainly due to the feeling that they do not do what they would like to do or that they are overburdened with duties or that they do not teach the way they would like to (Hargreaves, 2003, p. 89).

But it is a matter of survival of all societies. As I mentioned earlier it is not about developing skills but about being with harmony with changing environment – only those who can do it will survive. We are facing necessity of the dramatic decision and we should not try to avoid them but rather to develop systemic approach to our global problems. One of the reason of our problems is selfishness in the situation where openness, equality, cooperation and attractive vision are needed. Nevertheless, it is possible to create the environment sensitive to the needs of the people and inviting to serious discussion. The task is very difficult, but through skilful designing of the professional development processes we may increase chances for achieving it.

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14. STUDENTS AND LEADERSHIP FOR INCLUSION

Including Students in Leadership and Teaching

A central tenet underpinning the rationale of this book is that school leadership is relevant to inclusion in education. This chapter set out to explore the involvement on the part of students in inclusive school leadership. Paraphrasing Freire (Horton and Freire, 1990, p. 107), there is no education without educators, no education without students and no education without certain objects to be learned. It is a truism that education requires students. However, it is important to note that the patterns of student involvement in the education system can be viewed as controversial in many countries. This contribution begins by drawing on education itself in order to learn why students usually either have no relevant part in school leadership or, if they have any relevant part, it is subjugated to other parts and defined by others. It will be argued that school leadership parallels teaching in that students have roles to play and are not included on an equal basis.

Widespread interest in student voice and participation is driven by the construction and recognition of children as citizens and the attribution of rights to them in connection with this status (e.g. Wisby, 2011). This chapter will analyse the notion of citizenship as applied to children and younger people as active citizens. After giving consideration to citizenship as status, citizenship understood as active participation grounded on this status will be the focus. Limitations of these conceptions of citizenship will be explored. In particular, it will be emphasised that they presuppose an unequal relationship where students are conceived of as lacking capacities needed to fully participate in teaching and school leadership, although flawed participation is likely to contribute to incorporate student voice within existing institutional structures and functions (Wyness, 2005).

Finally, the implications for involvement of students in school leadership are then given consideration. Student leadership, which is considered to be encompassed by 'student voice' (e.g. Fielding, 2004), will be the focus. It is suggested that the framework offered by the French philosopher Jacques Rancière provides an alternative understanding of student leadership that is worth further exploration.

TEACHING, LEADERSHIP AND STUDENTS

According to Ball and associates (Cohen, Raudenbush & Ball, 2003; Ball & Forzani, 2007, 2009), education consists of interactions among teachers, students,

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and content in schools. According to Cohen, Raudenbush & Ball (2003, p. 124), teaching "is what teachers do, say, and think with learners, concerning content, in particular organizations and other environments, in time". An important qualification is necessary. There are not only teachers and students but also a set of functions attributed to teachers and a set of functions attributed to students. Moreover, it can be added that the framing of these functions helps construct the divide that exists between both groups. In essence, there is an expectation that the teacher is expected to teach and a student is expected to learn. Hence, students are included in these interactions with a prominent part which is not less significant than the teacher's part but it is generally subordinate to this one. The main point to be emphasised is that the part is not set by students. In the words of Bingham and Biesta (2010, p. 81), they have not decided to be included and they have not set the terms for inclusion. It could be argued, following Ball and Forzani (2007, p. 530), that interactions among teachers, students and content are "dynamic" and, thus, amenable to be understood as reversible and interchangeable. But they are still not the same. Interestingly, they state that "the *teacher shapes* the interactions of the learners with new ideas or materials" (ibid., p. 531) (italics added).

On the other hand, Leithwood and associates stated in 2004 that "leadership is second only to classroom instruction among all school-related factors that contribute to what students learn at school" (Leithwood, Louis, Anderson & Wahlstrom, 2004, p. 5). In 2010, they made the point stronger: "After five additional years of research, we are even more confident about this claim" (Louis et al. 2010, p. 9). Providing direction and exercising influence are the two "functions" "at the core" of most "definitions" of leadership – added Leithwood and Riehl (2003, p. 2). Leadership helps schools to set directions and influences members to move in those directions. Students are among these members. To a significant extent, leadership is about providing direction towards student learning and exercising (indirect) influence on student learning (also Leithwood, 2011). But who are involved in setting directions and influencing to move towards them? Maybe too often, students are not prominent in this process. They usually take passive or irrelevant stances or are entirely absent. Their roles have not even drawn wide attention and study (Frost, 2011).

Traditional views of leadership are replaced by a more *dynamic relational* approach where the 'heroic' views of leadership are replaced with 'non-heroic' ones (e.g. Uhl-Bien, 2006). Student leadership has drawn on these models of leadership (McGregor, 2007). However, students are still not viewed as an equal part in this dynamic relationship. Certainly, Rost (2003), a seminal and qualified proponent, holds that "anyone can be a leader and/or a follower" and "leaders and followers may change places" (p. 105) in such a sort of relationships, but he also assumes that it "does not me). Semi-citizenship in democratic politicsan that leaders and followers are equal" (p. 108). On the contrary, leadership is "inherently unequal because the influence patterns are unequal": "typically, leaders have more influence because they are willing to commit more of the power resources they possess to the relationship, and they are more skilled at putting those power resources to work to influence

others in the relationship" (ibid., p. 112). This approach does not presupposes that involved parts are equal to each other. Are students usually supposed to possess power resources and skills commensurate to those usually supposed to be possessed by school leaders? If not, their participation in leadership could be flawed from the outset.

In addition, leadership inheres teaching (Farr, 2010). School leadership has been indeed conceived of as an indirect influence on teaching and learning, where the teacher continues to be vital in terms of their quality. Note, however, that teaching can be conceived of as leading, the teacher being the leader of learning and the students being the followers (Collay, 2011). In this vein, successful teachers are likely to give direction to learning: they set strong goals and hold high expectations of students. In addition, they are likely to orchestrate different 'power resources' (including their expertise) in order to move students (and themselves) towards goals. Teachers are likely to lead not only within classrooms but also within other settings and across settings, although their main focus will be still their own classrooms. In this context, students are not likely to be irrelevant but they are not equals either.

To conclude this section, students are allegedly a significant part in those interactions and relationships that we refer to as teaching and leadership. However, they have been traditionally a silent and, maybe, powerless partner. It is possible to argue that more recent developments in the field of school leadership are increasingly creating the context where students can become involved. The move toward more distributed (e.g. Harris, 2009; Leithwood, Mascall & Strauss, 2009) and democratic (e.g. Fielding & Moss, 2011; Woods, 2011) models of leadership allow for or require the full involvement of students, parents and the wider community. Nevertheless, it is still worth to explore why students are not included on a more equal basis in the relationships framing teaching and leadership.

INCLUSION AND CHILDREN AS CITIZENS

The term 'include' means "to be part of a whole" (Ryan, 2006, p. 15). Therefore, it may be asserted that participation is, although sometimes inadvertently, in the core of inclusion because being included entails becoming or even being a part and, in turn, this of course entails a) *being recognised -albeit formally recognised- as a part* but also b) *having a part* and c) *taking part*. Is (or is to be) every student an authentic, relevant part of schools and its broader communities? Moreover, are these parts (if they are) equal to other parts? Have they capacities to lead? The concept of citizenship as applied to children and younger people is suggested to be a valuable base for shedding light on the answers to those questions.

Citizenship has usually been equated with adulthood. At best, children have figured ‹citizens of the future›, ‹citizens-in-waiting› or, to put in the words of Marshall (1963/1998, p. 100), "citizens in the making". In this view, children and younger people are not full citizens. It may be said that, at best, they are ‹semi-

citizens›; that is, they occupy a "middle ground" in which "children are citizens by certain standards and not by others" (Cohen, 2005, cit. in Lister, 2007, p. 717).

Lister (2008, also 2007) suggests a framework for analysing children›s citizenship which will be adopted in what follows. Its starting point is the classical definition by T. H. Marshall (1963/1998, p. 102), who states that citizenship is "a status bestowed on those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed". According to Lister, this definition contains the ‹basic building blocks› or key elements used in many conceptualizations of citizenship, namely membership of a community, the rights and duties that flow from this, and equality of status. A key issue here is the extent to which children›s citizenship can meet these criteria. This will be examined below.

Firstly, *membership* has been associated with status. It may be said that the status of citizen underlies membership of the political community. For instance, Marshall emphasised full membership, but he did so largely from the perspective of the status that derives from membership (Lister, 2008, p. 10). In a narrower and common use, this term denotes formal membership and access to it (through formal conditions and rules) (Joppke, 2007). A member holding the corresponding status is thus *formally recognised as a part* of the whole. Regarding this dimension of citizenship, virtually all children are considered to be members of the community and therefore have the status of citizens (Lister, 2007, 2008).

Secondly, there are rights connected with that *status* (e.g. Joppke, 2007) which understandably become an element critical to community membership. In Marshall's view, children cannot be regarded as full members of a community because, although they had some social and civil rights, they have no political rights that might facilitate their full participation in the formal political process (Roche, 1999, James, 2011). Their lack of right to vote is an exemplar of this limited membership. Rights include 'capacities' (Joppke, 2007, p. 38) relevant to political participation and children are supposed to lack competence and ability to participate. There is a view that they neither know what their best interests are nor how to cater for them and, thus, they need to depend on adults for protection, sometimes from themselves.

The 1989 *United Nations Convention on the Rights of the Child* (hereafter UNCRC) provides a benchmark for the rights of children and younger people. "It offered us the fullest legal statement of children's rights to be found anywhere", wrote Freeman (2000, p. 277). The status of children and younger people is "redefined" (Woodhead, 2010, xx). Very importantly, this Charter bestows on children and younger people the status of rights holders (beyond the status of recipients of rights' protection). This redefined status itself does not, however, cancel the dependence on adults and the need of protection from them. Pupavac (2001, p. 100) emphasises that "inherent in children's rights is the need for advocacy on the behalf of the child", being this term (advocacy) characterized as an activity of representing and defending children's interest (see also Lister 2007, p. 705). The Charter and discourse since its adoption

has been concerned with highlighting the image of the competent child (Reynaert, Bouverne-de-Bie & Vandevelde, 2009). However,...

> That children are considered incapable of exercising rights themselves is apparent in a reading of Articles 3 and 12 of the convention. Under Article 3, it is 'the best interests of the child', not the child's views, that 'are to be of primary consideration'. So while Article 12 provides a right to express views and the opportunity to be heard, this cannot be read as a right to determine one's affairs (Pupavac, 2001, p. 99).

In the end, this notion of children's right takes "lack of capacity as its starting-point" (Pupavac, 2001, p. 100).

Thirdly, reciprocal *duties and responsibilities* accompanying rights delineate the *part* that children and younger people *are expected to have* in the community (whilst rights delineate the part that they are allowed to have). Children and younger people are often exonerated from duties and responsibilities (for themselves and others), which are transferred to adults (e.g. their parents). Again, they are considered to be not yet sufficiently competent. Interestingly, children's rights are sometimes linked with adults' responsibilities: specifically, adults are responsible for ensuring that the rights of children are met, with the result that children's responsibilities are virtually absent (Such & Walker, 2005). Nevertheless, children and younger people are indeed recipients of many (sometimes severe) duties and responsibilities (for themselves and others) – albeit an important part of them are not mandatory. Responsibility is "a meaningful and everyday aspect of many children's lives" (Lister, 2007, p. 707). Duties as well, it might be added. Duties and responsibilities permeate the everyday lives of children and younger people. For instance, sometimes children even have to take on adult (individual and collective) responsibilities (e.g. caring or labour) in both private and public spheres, being adults aware of this (Pupavac, 2001, p. 101; Lister, 2007, pp. 707 and 708). In addition, it is worth to note that they "appear only to be granted agency and autonomy in the context of wrong-doing: children are able to be willfully irresponsible but not willfully responsible" (Such & Walker, 2005, p. 46).

Fourthly, citizenship carries the implication of *formal equality*: equality regarding status, rights and responsibilities, with the implication that citizens have been recognised *to have an equal part* in the community. Ideally, citizens are full members and they are equals to each other, in spite of inequalities (for instance, inequalities of wealth). They are entitled to a set of rights, while they need to be accountable to the community for the fulfilment of duties and responsibilities. A shared set of rights and responsibilities thus equalizes them (Kivisto and Faist, 2007). In addition, they are entitled to be treated alike on the basis of equality, and responsible for treating themselves alike on the same basis. But, of course, one should not necessarily infer from this that such rights and duties are always equally distributed among all members. Certain members might lack of certain rights and responsibilities. This is the case for children and younger people. With regard of equality of status, the

argument for children's citizenship "is predicated in part on a fundamental sameness and equality as human beings" (Lister, 2007, p. 715). However, it does not mean that children are identical to adults or that they should be entitled to the same rights as adults. Some rights are shared with adults in the form of human rights, whilst others are particular to children and still others are denied to them. Moreover, the responsibilities that children and young people are not yet fully recognised. Full equality is supposed to be achieved in the future.

CITIZENSHIP AND CHILDREN'S PARTICIPATION

Citizenship comprises status, which underlies membership of the polity. But citizenship requires a broader and more comprehensive meaning. This leads Lister to identify "a thicker sense of active membership" which refers to participation as political and social actors in wider collective decision-making (2007, p. 701; 2008, p. 11). Citizenship indeed comprises political action and practice. To be a full citizen, children and younger people need not just being formally recognised as a part of the community and having a corresponding part in it but also need to actively to *take part*.

Children and younger people involvement as members in their political community (including their school) has become a major issue, as driven by the UNCRC (Kallio, 2009; Kallio & Häkli, 2011). No specific rights of participation are specified in this Charter but Articles 3 and 12 are usually referred to as indicating rights to participate (James, 2011). Lister (2007) notes that these rights are of particular significance for children and younger people because they cannot express voice through voting, which is considered to be a major attribute of citizenship. Article 12.1 contains major provisions on participation: "State parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child". Lundy (2007) proposes a sound conceptualisation of this crucial article. She identifies two "key elements" (p. 931): the right to express a view, and the right to have the view given due weight. In addition, another four related "elements" (p. 933) are identified in the provision: space, voice, audience and influence. The right to express a view depends on the two first ones, whilst the right to have the view given due weight depends on the remaining ones. They are outlined in what follows:

1. 'Space' is conceived of as an opportunity to be "given" (ibid., p. 933) for involvement by expressing a view. Interestingly, the use of the term 'assure' would indicate "a positive obligation to take proactive steps to encourage children to express their views; that is, to invite and encourage their input rather than simply acting as a recipient of views if children happen to provide them" (ibid., pp. 933–934).
2. Regarding 'voice', Lundy states that "children must be facilitated to express their views" freely (ibid., p. 933). However a caveat is added in this case where the

right is afforded to a child 'who is capable of forming his or her own views', with the result that the manner which this right operates is dependent on (attributed) capacity (specifically the "ability to form a view, mature or not") (ibid., p. 935). This does not override the right to have the view given due consideration.

3. 'Audience' denotes "a guaranteed opportunity to communicate views to an identifiable individual or body with the responsibility to listen" (p. 937). In other words, there is a "right of audience" (p. 937) which implies that it is demanded a reciprocal obligation to listen. As a result, children's views "must be listened to" (p. 933).
4. Exercising 'influence' means that "the view must be acted upon, as appropriate" (p. 933). The Article 12 "includes the possibility that the child's views willfully determine the issue in certain instances" (p. 939) but the extent to which children will influence in specific situations need to be adjusted to its 'due weight'. According to Lundy herself, "attention needs to focus on (….) what constitutes the 'due' in the 'due weight'" (p. 937). And the fact is that "this is explicitly linked to the 'age and maturity' of the child and that this is usually dependent on adults' perceptions of children's capacity" (p. 937).

According to Freeman, the Article 12 is significant because it recognises the child as a full human being with integrity and personality and the ability to participate freely in society (1996, cit. in Lundy 2007, p. 928). However, the provisions embrace limitations to children's capacity (and, therefore, to their influence). Archard (2004, p. 66) foregrounds that participatory rights included in Article 12.1 constitute "a substitute for a liberty right to make her own choices". There is available to children just "the right to have an opportunity to influence the person who will otherwise choose for the child", as the power to make those choices ultimately resides with adults, who are required to act on behalf of children and are the judge of what weight their views should be given (ibid., p. 66). Action in interest of children allegedly geared to protect them may thus limit their participation in decision making (Rogers, 2009).

As aforementioned, citizenship is not just status but also experience and action. Both are allegedly linked to one another: "citizenship as rights enables people to act as agents", wrote Lister (2007, p. 695). But, in the case of children and younger people, reasons adduced to justify the particular status as citizens are understandably used to justify their limited participation: lack of competence and autonomy (Stasiulis, 2002).

Recognition of children's agency is increasing but its meanings and understandings are significantly divergent (Valentine, 2011). It is beyond the scope of this chapter to provide a comprehensive review of this scholarship. Nevertheless, it is important to note that there is the view that what children can do for themselves is very limited because they lack capacity or, at least, enough capacity. Particularly within liberal traditions, children are considered as lacking self-knowledge (e.g. they are not able to know their interests) and the capacity to make rational decisions, and to act accordingly – as if for adults this is unproblematic. This means that children

are at odds with autonomy, if it is "defined as the ability of a person to make self-determining choices"; that is, the ability of "self governing" (Lowden, 2002, p. 102). Certainly, there is another view according to which participation is an expression not of independence but rather of interdependence as a critical response to adultist stances (Wall & Dar, in press). In this standpoint, children's participation rather emerges within networks of mutual interdependence involving children and adults, in which they both act but also depend on one another. Nevertheless, children could still be in need of protection (even from themselves) for their own good. In the end, agency might be undermined and children just "need to have their 'needs' met" (Roche, 1999, p. 477). In the end, children and younger people are usually identified as social beings, not political agents: they are 'pre-political' or 'non-political' (Kallio, 2009; Kallio & Häkli, 2011b). As a general rule, it has been presumed that in their everyday lives children are not able to adequately participate in political arenas even when their concerns or interests are involved, although they are supposed to be in "need to be supported, empowered and educated by adults to learn how to act as political agents" (Kallio & Häkli, 2011a, p. 99).

This ordering resembles what the French philosopher Jacques Rancière has referred to as 'police'. The 'police' order can be conceived of as a consensual "configuration of inclusion and exclusion" (Gunneflo & Selberg, 2010, p. 175). As stated by Bingham and Biesta (2010, p. 34), it is "all-inclusive", because "everyone has a particular place, role or position in it" or, to put in other words, "there is an identity for everyone" in it. "There is no place for any void", wrote Rancière himself (2010, p. 36). But this coalesces with exclusion of those parts with no part. A 'partition' happens, which "should be understood in the double sense of the word: on the one hand, that which separates and excludes; on the other, that which allows participation" (Rancière, 2010, p. 36). That separation is often operated on the basis of a fluid distinction between those with (higher) capacities and those with no or less capacities. Therefore, police order presupposes inequality. Sometimes it is recognised that the "all are by nature equal" but it is also assumed that this contravene the "natural order of things", requiring that the most capable rule over the less capable: recognised equality then needs to be "subordinated" to such order (May, 2008, p. 44). If there is an equality here, and in many cases there is one, it remains what May calls a "passive equality"; that is, an equality "*distributed* to rather than created by those who are its object" (May, 2008, 44) (italics added).

CONCLUDING THOUGHTS: CHIDREN AS (POLITICAL) LEADERS?

According to Frost (2011, p. 868), student leadership is "part of a wider development" of distributed leadership. He mentions certain assumptions still underlying school leadership, which may "colour the way we see distributed leadership" (ibid., p. 868): for instance, the emphasis given to the authority and roles associated with occupying formal positions in the school. However, leadership is still treated as a "function" (ibid., p. 869). Firestone (1996, p. 395) noted that the field of school leadership

might have been 'misconceptualised' because leadership had been thought of as a role: something that people in positions of authority do. The alternative stance is leadership as a function. According to him, leadership is comprised of functions or "tasks" that "must be performed if the organization is to survive, prosper, or perform effectively" (p. 396). In their influential report and subsequent work, Leithwood and associates also highlight "leadership as a function", being implied that "leadership encompasses a set of functions that are not necessarily equated with a particular office or formal appointment" and, thus, "persons in many different roles may do the work of leadership" (e.g. Leithwood & Riehl, 2005, p. 14).

When viewed in this way, leadership is often an ordering function that is neither defined nor allocated by students. It can be a dispersely distributed function to which many staff contribute. This contribution has attempted to provide arguments emphasising that students can have also their part in this inclusive order, but, despite efforts made, that part allocated to them might be excluding them as an equal part and, thus, as an authentic part.

Frost (2011, p. 871) regards the "marginal status" of students as a 'challenge' and suggests that "those community members who participate by choice as responsible professionals can take on the challenge of enabling other community members -their students- to exercise influence and to move in from the margins". In addition, it might make sense and be worth to further explore involvement in 'politics' as viewed by Jacques Rancière: an activity which is "antagonistic to policing" (1999, p. 29) and, in fact, emerges from disrupting it. For him, "politics is a matter of subjects" rather than conventional citizens (ibid., p. 35) and, hence, requires what he has called 'subjectification'; that is, a process of emancipation which encompasses two moves (ibid.; also Tanke, 2011 and Bingham & Biesta, 2010). On the one hand, it involves "disidentification" or separation from the identities defined by an existing order considered to be natural. Children and younger people are thus no longer taking up a way of being identifiable that is already possible within such order. They are instead involved in a process involving the creation of a new subjectivity which adds something different from any identified part to the existing order and, in turn, also recomposes or reconfigures this order. In this process, those from the position of 'no-part' (in the sense of not-full-part'), as equals, are capable to insert themselves as a part whilst altering the taken-for-granted order. It is just another (important) place for politics in children's everyday lives

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15. DEVELOPING PARTICIPATION FOR INCLUSION THROUGH INTERNATIONAL CRITICAL FRIENDSHIP

A Case Study

INTRODUCTION

This chapter describes a small-scale project to enhance democratic participation for inclusion around a case study of an infant's school in South East England. While there seems to be a general consent that participation is a prerequisite for inclusion, and that school leaders in particular have a responsibility for creating the conditions for inclusion, less is known about how this can be achieved. This chapter describes how a local school project developed into a critical friendship involving international Masters students. South Avenue is an infant school of average size in Kent, south east England. In a recent government inspection by the Office for Standards in Education (Ofsted) the school has been judged as 'good' with some outstanding features (Ofsted June, 2011), but there was scope for improvement and after the inspection the Headteacher was particularly keen to develop inclusive practice by extending community cohesion and participation. I had known the Headteacher at South Avenue as a fellow school leader in this area of Kent for several years and I also took the opportunity to serve as a governor at the school for four years so I felt I had a good knowledge of the school context and culture. I knew the head teacher well and was aware that she had real commitment to improving the school to ensure that the children there had a quality learning experience. She was keen to develop her focus on strengthening links with the community and was driven by a desire to create an environment where teachers and other adults in the school community felt happy to work.

THE PROJECT AT SOUTH AVENUE INFANT SCHOOL

I began an approach to South Avenue Infant school by arranging to meet the head teacher, Lesley Murray, and showing her, almost as a provocation, a short article by John MacBeath entitled From Democratic to Shared Leadership (MacBeath, 2004). This short article around the need for a democratic and participative approach in school is almost a battle cry for change and makes very credible the case for ensuring adults in school model democracy and children grow up with the expectation that

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 175–183.

their voices will be heard and their opinions matter in the day to day running of a school. I felt that developing these ideas in infants had the potential to impact on how the children would expect to be heard throughout their school life. I also felt there was scope for some consideration of staff voice, particularly at a time when teachers in England have become used to having little say in the curriculum they teach and even how they organise their lessons and pupil assessment.

Lesley was interested in the MacBeath article that I showed her and had no issues with the ideas expounded. Together we identified certain key passages that we felt would underpin our enquiry towards developing participation in the school. These key passages were:

> Teachers (…) described the loss of control, the absence of which, as research tells us not only undermines the quality of what happens in the classroom, but is destructive of physical and mental health (p. 3).
>
> …young people are not being educated for leadership (p. 5)(...) Leadership as a personal attribute is so deeply ingrained in our thinking that it is difficult to conceive of shared leadership and how it might be realised in practice (p. 6).
>
> When leadership is truly shared it empowers teachers, it provides a model for young people of how mature adults behave, and most significantly it sets the best context for learning and teaching (p. 6)

In our discussion we agreed that these extracts drew out the essence of the article, and it prompted a revaluation of the current context and opportunities for pupil voice. We acknowledged that practice in school had potential for development and that it must 'be rooted in a culture in which democratic values and practices shape not just the formal sphere of politics, but the informal spheres of everyday life: families, communities, workplaces, and schools and other public services' (Skidmore & Bound, 2008, p. 9). As part of examining the school culture and the opportunities it offered for participation at these levels the Headteacher thought there was scope to increase teachers' responsibility and professionalism as leaders of learning. She also recognised an opportunity to create a stronger pupil voice which could help educate children at the school for leadership, for taking responsibility and feeling that their views really counted in the creation of an inclusive and effective learning environment.

However the Headteacher's main concern with developing practice in this way was not just with developing pupil and staff voice, but also with what she felt might be reluctance on the part of staff to involve themselves in a model of shared leadership which might mean more responsibility and more work. The Headteacher was conscious that teachers have a demanding job and for these reasons are often reluctant to take on something new, even if it means extra pay.

The recent Ofsted inspection at the school had identified that, in order to further improve, the school should strengthen its contribution to community cohesion by 'planning and developing purposeful opportunities for pupils to engage and work

with children from a greater diversity of backgrounds and cultures'. How to create these opportunities in a meaningful way was also a concern for the Headteacher.

We met several times so that she could give me an overview of the different systems and procedures in the school that worked to provide the current context for democratic participation. We also made a short film of one of our conversations and I structured this filmed interview around a series of questions that were based on the criteria for investigating the capacity for participation in schools that form part of a chapter on Shared Leadership, in Connecting Leadership and Learning: Principles for Practice (MacBeath, 2010). These questions devised by Moller and Waterhouse (2010, p. 134) are posed to investigate and challenge practice for two groups in school, both the staff and the students. The questions for staff ask about the opportunities they have to develop the school as a learning community, who gets to participate at meetings, the extent to which shared leadership is evident, who gets to take a lead in school and are there opportunities for people to work together, regardless of subject specialism, status or position. The questions for students are prompts to investigate the possibilities that exist within their schools for them to shape the way the school works, what opportunities they have to carry out research to improve learning and teaching, whether it's considered acceptable to express opinions, if opportunities occur for them to take the lead on certain things and if their experiences and possible contributions are recognised at school as well as times to work in different groupings or teams.

Asking these particular questions meant it was possible for us to delve into the democratic practice in the school using a framework that considered both staff and student perspectives. I did not discuss these questions with children in the school because we felt that as they were only 5 to 7 years old, they would need considerable introduction to the questions and to me. Moreover, it would be useful for Lesley to consider these ideas from the pupil's vantage point herself. I did however feel that the enquiry could benefit from some contribution from at least some of the children themselves and asked that they be given an opportunity to draw a picture on the theme of 'Listening and helping to make our school better'. Year 2 children drew their pictures and in analysing these with the Headteacher it was interesting to note that for the most part the children recreated themselves in the context of their classroom rules which often tended to appear as text across the pages; 'Don't talk when others are talking', etc. The children's interpretation of the task helped us to consider how much potential there was to expand their understanding of the possibilities for their own voice to impact positively on their learning environment. They did not appear to have a sense of themselves as being in a dynamic position to impact on their own learning and their school but rather as accepting of decisions made around and for them. In Schools of Hope Wrigley says, 'To develop our schools into places for democratic and hopeful learning, we need to transform patterns of communication to open up spaces for learners to contribute actively to the construction of understanding' (Wrigley, 2003, p. 118). The Headteacher was

aware of how the pictures revealed the limitations in the children's images of themselves as contributors to the learning and school organisation around them but, again was interested to know what suggestions for development might be made by participants on the programme. The Headteacher thought the film that we made would be useful to display on new digital signage that had been bought for the school reception area,. From our discussions I also produced a mind-map to show what went in terms of democratic and participative practice in the school. In essence the mindmap described the following approaches:

– *Children's Learning*
  Assessment for learning practices offer children continual opportunities to feedback on the success of their learning, as well as their enjoyment of lessons. The children have a 'Love to Learn' book which they take home – this gives parents an idea of what they are doing in school and also promotes a dialogue between home and school as parents can record learning from home.

  There are also opportunities for teacher and parent dialogue at parents' evenings and the school is happy for parents to visit to discuss their children's learning outside of parents' evenings by appointment.
– *Children's voice*
  There is a school council where children are consulted about their views about the school, what could be better for them and also how they would like certain sums of money to be spent. Recently they had requested a ball park so that ball games could be played and would not impact on the rest of the playground.
– *Staff Meetings*
  Teaching staff meet weekly. There is an open agenda for these meetings and agreement or consensus is sought on all new initiatives and developments.
– *Community Involvement*
  The school is open to the community for evening and weekend use. Among others a slimming club and a judo club meet regularly. Annual events like a Christmas Bazaar and a Summer Fair are also open to the public and the school offers wrap around care with a breakfast and after school club, run by private providers an there is a privately run nursery on site. The children get an opportunity to take the lead on certain aspects of school life. They have small areas of responsibility, in the classroom and at lunch and play times.
– *Headteacher's Leadership Style*
  The head teacher has an open door policy and her office is situated in a main thoroughfare in the school building. She meets regularly with teaching staff and also with non-teaching staff when they get a chance to discuss work-related issues and make suggestions for school improvement.
– *Pupil and Parent Feedback*
  Parents and children at the school have an opportunity each year to complete a survey and give their opinions on all aspects of the provision at South Avenue.,

these surveys are carefully analysed and identified issues then contribute to school development planning.

– *School Governance*
The school governors meet six times a year and discuss all aspects of school life. The committee structure was dissolved and now all aspects of school life; staffing, curriculum, pupil welfare, finance and resources are discussed at full governor meetings. The governors make regular visits to the school to observe with a focus on an identified issue from the school development planning. Reports from these visits are discussed at governors' meetings.

CRITICAL FRIENDSHIP: INTRODUCING THE MATERIALS TO MASTERS STUDENTS

The materials that we produced; the film and the mindmap showing the school's current approaches to democratic participation combined to make a strong case description. I then decided to take a presentation of this case study to the Erasmus programme in Murcia in July 2011. The programme was an opportunity for Masters students in Leadership and Management of Learning, from England, Norway, Poland, Turkey, Eire and Spain to work together on the theme of Democratic Citizenship and to consider theory and practice in this area. My plan was to present the case study of the school and then, using the film and mindmap as resources, to ask them to work together in groups, informed by their recent learning on the programme, and suggest how participation at South Avenue Infants could be enhanced.

I also hoped that the film that the Headteacher and I had made of our conversation would provide a visual support to the presentation of the case study for students on the International programme for whom English was not a first language and who would have benefited from the chance to see the Headteacher discussing her school as well as a chance to see photographs included in the film which showed aspects of every day school life where democratic practice was being evidenced.

Lesley was keen, too, that I should use this opportunity in Murcia to canvass ideas from the Erasmus participants about how teachers in the school could be encouraged to take up leadership responsibility and hopefully come towards resolving the tensions between responsibility and work life balance might develop.

Sharing the case study proved interesting; many of the students on the international programme felt that the aspects of school life presented were echoed in their own schools. A number of students felt that the presented practice at South Avenue offered them food for thought and ideas that they were keen to take back to their own schools. Interestingly the impression on how embedded aspects of South Avenue's practice were in the various schools represented by their leaders at Murcia did not appear, from the discussions held, to be country specific. It became apparent in our discussions that this was much more to do with specific cultures in schools, the way they were led and the values system inherent in their policies

and procedures, rather than each school being a particular reflection of a particular national context.

The group activities were carried out as planned and, informed by their knowledge of the school through my presentation, the film and the mindmap, the students came up with various suggestions that could improve practice at the school.

REVISITING SOUTH AVENUE

On my return from Murcia the Headteacher at South Avenue was very interested to hear what the students had to say about her school and their suggestions for the development of practice. She was particularly keen on some of the ideas that thought she would plan to integrate these into her development planning. One impressive idea that came out of students' discussion in Murcia that we both felt would raise the profile of pupil voice and pupils' ownership of their learning was to make another film of individual and small groups of pupils talking about their learning, what they had been doing and what they enjoyed. As digital signage, a large television screen, had recently been installed in the school reception area, the Headteacher thought that this would be a great place to show this film so that visitors, including parents would be immersed in the 'learning culture' of the school and in the making the film and showing it children would have the importance of opinions and thoughts about their learning made explicit.

Another suggestion made in Murcia was that the community could be involved more at South Avenue by being invited into special assemblies. Again the Headteacher felt this idea had potential. Children study their community as a topic early in the autumn term and this study could now culminate in a celebration assembly to which community members could be invited – again the idea here would to reinforce links with the community and develop the children's sense of belonging and responsibility.

Students in Murcia had also made suggestions on how the school could work towards the issue identified by the Ofsted inspection of the school needing to plan and develop 'purposeful opportunities for pupils to engage and work with children from a greater diversity of backgrounds and cultures' (Ofsted, 2011). The suggestion was to develop an arts project in the school that would take place over a few days and invite groups of children from other local schools that had differing catchment areas and social contexts to join the school and take part. Lesley felt that she could do this and would look to employing a creative practitioner, an expert teacher in arts education, on a short term basis to lead this initiative for a year group of children and, if successful the project could be repeated each year, eventually ensuring that all children at the school had this opportunity to mix with others in this way.

The participants on the International Programme were as concerned as the Headteacher at South Avenue about the problems in encouraging teachers and other adults in the school to take on more leadership responsibility and made some interesting suggestions around training to support this process. They had suggested that many of the onerous burdens of responsibility could be considered in a training

package for teaching and support staff that could be delivered in school and help to foster an understanding of time management and values –led leadership which could make the prospect of a shared leadership model more comprehensible and also more exciting. Again the Headteacher was receptive to this idea and considered how such training could be integrated into her planning for staff development over the coming academic year.

Suggestions were also made by the students in Murcia for increasing the numbers of children who had the opportunity to be in involved in the school council, from one class representative, to two or even three, with children having the responsibility to help prepare their successors for the role they would be taking on as they moved in to replace them in the council. It was also recommended that this group of pupils meet more frequently than once a term and that ideas to support this process of participation and inclusive practice could be gleaned from the work of Fielding and Moss had been studied in Murcia (Fielding and Moss, 2011). It was felt that these practical ideas for developing pupil voice could provide a useful scaffold for the school in developing pupil voice in a meaningful way which would have the potential to impact quite dramatically on school culture.

AN UNUSUAL FORM OF CRITICAL FRIENDSHIP

From our discussions about the current context of the school and then its presentation as a case study in the Erasmus programme, it began to be apparent that an unusual form of critical friendship had begun to develop. In an article Carrington and Robinson clarifies that inclusive practice can be developed in schools by the adoption of a four guiding principles, one of which is incorporating a critical friend:

> A critical friend from outside the school can provide focus, guidance and encourage processes that uncover the deeper aspects of thinking needed for reform. The role of this 'outsider' is to facilitate, observe and challenge interactions between stakeholders (Carrington & Robinson, 2006. p. 326).

Interestingly the conversations with the Headteacher themselves had appeared to be providing a proving ground for the development of democratic participation in the school. In the filmed interview she starts the conversation by saying; "Every time we meet I think more and more about democratic participation". This opportunity to present then interrogate practice in the school, present that practice for others to consider and then to use their suggestions to make developments was in many ways a gentle but highly effective way to raise the profile of this aspect of school life and reap benefit from community input, not just the local community (which might provide an interesting idea for further study) but from representatives of an international community who all had significant experience of school leadership and an understanding of the necessity for and practice of democratic approaches in school.

This case study offered an opportunity for a small infants school to present their practice to be considered under the lens of inclusion for participation by students of

leadership for learning as part of an international Erasmus programme, but it also offered an opportunity for reflection – reflection on the part of the Headteacher and the students themselves who took the opportunity to consider practice as presented and then reconsider their own school and the agenda there for pupil and staff voice and participation. In developing their role as critical friend to the case study school they were 'establishing an environment of intellectual reciprocity… challenging the discursive circumstances within which they all operate' and 'working towards an investigation of the official discourses operating at all levels in the school community' (Carrington & Robinson, 2006, p. 327.). And this investigation exceeded the confines of South Avenue but began to permeate their own context of leadership. Fielding and Cunningham (2010, p. 7) write of 'conversations with yourself' these conversations are

> firstly and finally about how we learn to lead good lives together. Without some means of recreating a constant link to those profound matters of purpose education becomes impossible and we have to make do with the thin and dispiriting substitutes of competitive schooling (…) Personal histories are tremendously important – giving yourself permission to have conversations with yourself. Keeping a handle on the past and what is right. (…) Knowing yourself through your own personal history is important: it gives the notion of experience a deeper resonance (…) It helps you draw on personal resources that can, under certain circumstances, express themselves through courageous thinking and action. It helps you to act with integrity (Fielding & Cunningham, 2010, p. 7).

In a sense this case study provided the opportunity for such conversations. Working together as a group and sharing their ideas meant the participants at Erasmus had the license for 'courageous thinking', and feeling their support and interest in democratic participation at her school encouraged the Headteacher's own 'courageous thinking and action'. The critical friendship that had evolved gave her confidence to act and plan future developments for the school that resonated with her values and what she considered important. As the Headteacher said, the dialogues we had, including the initial provocation of the MacBeath article gave her the opportunity to think about democratic participation 'more and more'. For the students in Murcia the impact of considering the case study was similar and as well as offering suggestions for development at South Avenue Infants School, their involvement presented a reciprocal opportunity to reflect on their own practice and their own schools and to take away ideas on participative approaches as steps towards their own inclusive practice.

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16. CODA

Moving Forward with Confidence and Courage

This book has focused on leadership for inclusive education. Some would view the idea of inclusion as utopian; so far removed from the reality of practice in many education systems. Notwithstanding this, we have argued that the ideal of inclusive schooling is one that we can work towards and in doing we so we learn both from the journey towards inclusion as well as the achievements, success and failures we accrue along the way. The book seeks to first delve deeper into the concepts that provide the foundations to the slippery ideal of inclusion. It looked at the global, national and local policies that shape practice in relation to inclusive education. Finally it examined the contested notion of leadership and explored how we may need to re-conceptualise educational leadership when inclusion is the aim we work towards. For school leadership to make difference leaders must be given the opportunity to build capacity to be inclusive leaders and be encouraged to develop the confidence and courage to work for inclusion. The book proposes a framework for the preparation of such leaders.

Several issues and challenges run through the book. First although inclusion perhaps started its journey in the important but rather restricted area of Special Education Needs (SEN) it is now an issue across many other aspects of humanity-such as ethnicity, age, gender, language, sexual orientation, status and class. We are a diverse species. We have much to learn from the SEN debates as the barometer of policy-makers, professional and public opinion has oscillated between total integration and total segregation. Similar rationales and pressures that have swung this SEN barometer affect other aspects of inclusion. This should give our thinking on inclusion greater clarity and, one hopes, greater chances of success for more people. We need to learn from this rich educational inheritance and move forward fortified with the knowledge and confidence that it gives us. Inclusion in practice is a dynamic process and leaders require flexibility in their practice as they listen to the multiple interested voices whilst remaining true to their values and vision.

Second, it is clear that the concepts of inclusion and leadership are contextual and contested. They mean different things in different cultures whether national, local or institutional. Indeed even, for example, in one school it is rare, we would suggest, for stakeholders (students, staff, parents/carers, politicians and policy-makers) to share a clear common understanding of the concepts either in theory or in practice.

G. M. Ruairc, E. Ottesen and R. Precey (Eds.), Leadership for Inclusive Education: Vision, Values and Voices, 185–187.

We may all agree that we want to make our schools good places for everybody but there will be many views on what this looks like in practice.

Third, this book takes the view that it is not (just) what you do, it is the way that you do it. Inclusive leadership is transformative. The values, policies, professional practices and personal behaviours of adults performing leadership roles model inclusivity and celebration of diversity. Process and product are inexorably intertwined. But equally important, educational leaders need take a critical stance to their own values, and be aware that even with the best of intentions, practices may end up exclusive.

Fourth, although this book has looked at inclusion, policy and leadership in three sections we have tried to draw out interconnections. Academics and theoreticians need to engage and positively influence politicians who in turn need to support and encourage leaders with directions that are founded on sound evidence of good practice. Politicians need to listen to both academics and educational leaders. These leaders in turn need to enter into dialogue with politicians and academics and value their own experiences whilst be open to research. The three, in this case simplistically separated roles, need to develop and far more symbiotic relationship that listens, learns and co-constructs the future of inclusive education. Such relationships need to be underpinned by mutual respect and trust as well as criticality. We have a long way to go in many places. Understanding and managing the complexity involved is essential.

Fifth, this is immensely challenging when the populist policies are pushing intense accountability through competition and choice between educational institutions. If schools are judge primarily on academic performance it takes a courageous leader to open the doors of the school to all students of all abilities in terms of their potential to pass tests. For in doing so schools are in grave danger of slipping down a league table and being faced with a hostile inspection team. It takes a courageous, skilful and knowledgeable leader to navigate successfully through these shark infested waters.

Sixth, we believe that with knowledge, confidence and courage we can create schools that are person-centred and fulfilling for all who are part of their community. Or schools can become good for all people. There are success stories in all of the countries represented in this book. Leaders need to find these in their own institutions and in others both close by and further afield in other areas and countries. We need to celebrate these and learn from them with humility and intelligence.

We hope that this book not only adds to an important debate but that it also influences policies and practice. Those who work in education today deserve this and since, we believe, our schools have a fundamental part in shaping the future, we and those generations yet to be born urgently need better leadership for more inclusive education. Inclusion is not solely an issue restricted to schools. It is an essential ingredient in human happiness. This book seeks to make a contribution to this future where more people feel included for more of their time on earth.

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