Science and Mathematics Education Centre

Developing understandings of 'inclusion' and 'inclusive schooling'

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**This thesis is presented as part of the requirements for the award of the
Degree of Doctor of Philosophy of the
Curtin University of Technology**

September 2002

Declaration

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

Signature: ...

Date: 18.05.03

This thesis suggests that students with (dis)abilities are immersed in, and emerge from powerful discourses within classrooms named 'inclusive'. It suggests that resilient and normative psycho-medical discourses and discourses of special education work to maintain the deep structures of schooling, and work against a valuing of difference, and of the Other, within schools and classrooms named 'inclusive'.

The inquiry that is the basis of this thesis works with textual representations of 'inclusion' and 'inclusive schooling' and works to address issues of identity and subjectivity within the various discourses from which 'inclusion' and 'inclusive schooling' might be understood to emerge. It is sited within Western philosophical streams concerned with language and meaning, discourse and narrative, texts and textuality. It emerges from a qualitative research paradigm and is deeply influenced by the earlier works of Michel Foucault (1969, 1970, 1972, 1991). Through these works Foucault develops 'genealogy' as a form of historical analysis. This thesis engages genealogy as a form for critical interpretative inquiry into schooling practices named 'inclusive' of students with (dis)abilities. The genealogy admits the historical, social, theoretical and political contexts which frame research, inquiry and interpretation within the social sciences.

The inquiry emerges from an epistemology of tentativeness and uncertainty. It accepts that knowledge is contextual, contingent and indeterminate. It addresses the associated 'crisis of representation' (Denzin & Lincoln 1994, 1998) related to what might constitute an adequate description of the sets of social relations and spaces named 'inclusive schooling' through interpretative processes of opening questions and sets of questions. This genealogy develops understandings of 'inclusion' and 'inclusive schooling' through unfolding sequences of questions as 'thought-lines' that are strategies for this interpretative inquiry.

Three thought-lines are woven from the questions which both propel, and emerge from, the processes of this critical interpretative inquiry:

- The 'self – other' thought-line.
- The 'included – excluded' thought-line.
- The 'particular – general' thought-line.

Thought-lines transgress the borders of form and content in this inquiry. They are enmeshed to become the fabric of the genealogy.

The thesis is in three sections, the first, Shaping a Genealogy, offers a theoretical and methodological perspective. The second, Squinting and Connecting, is in the form of

a suite of interpretations, and the last, Developing Understanding, offers a range of ways in which inclusion and inclusive schooling might be understood. The thesis culminates in a set of new questions that represent a range of understandings of inclusion and inclusive schooling .

Dedication and thanks

This work is dedicated to my sister Keryn whose recent death drew to a close our ongoing conversations about how we might understand 'truth', and how these understandings might shape how we (re)present ourselves to the world. It is dedicated to my mother and father who value education so highly, and who always celebrated my academic successes. It is offered in thanks to all my friends, especially Alison, who patiently listened to and supported me in my struggles to write myself into this text. It is a 'thank you' to Peter Taylor and to Bevis Yaxley. I thank Bevis for more than his unstinting support when developing this thesis – I thank him for helping me to value the way I think.

Contents

Volume 1

Archive: a set of 17 different texts, selected as core to the inquiry because they (re)present delimitations to the forms, institutions and practices which might be named 'inclusive' of students with (dis)abilities across a range of contexts and cultures. The documents are detailed in the bibliography and are published in Volume 2, The Archive.

Corpora of documents: a set of 198 texts (reports, guidelines, policy statements, narratives, lists, exemplars, videos, sets of photographs and assessments), related to 'inclusion' and 'inclusive schooling' collected from 1997–2001. Many of the texts are related to work undertaken with, and through, the Tasmanian Department of Education and the United Nations Educational, Scientific and Cultural Organisation (UNESCO).

Critical questions: Critical questions emerge from, maintain and trace a hermeneutics of suspicion (Ricoeur, in Wood 1991). Within this genealogy critical questions both foreground, and interrogate, the relations of power, knowledge and truth from which inclusive schooling emerges. Critical questions are open-ended, while still structured to shape the inquiry, and non-judgemental, though they may trace the disposition of the person posing them (Traver 1998). They evoke an emotive force enmeshed with an intellectual rigor, they are articulated with one another and are woven together as thought-lines, strategies for inquiry. They problematise the different standpoints of inhabitants of spaces named inclusive (re)presented by the archived texts. Within this inquiry critical questions are posed in the present, often as how questions, developed to open the conditions of possibility which allowed the emergence of inclusion and inclusive schooling .

Crystallise, crystallisation: In this thesis the metaphor of crystallisation is used in two ways. The first is to (re)present the freezing into text of many points of view, of many voices related to 'inclusion' and 'inclusive schooling'. This use of the word is linked to a particular theorising of validity and constitutes a late(post)modern deconstruction of triangulation (Richardson, in Denzin and Lincoln 1998). The second is to (re)present the development of deeper understandings, frozen in text as critical questions which capture the conflated meanings of other strings of questions.

Dialectic: In this inquiry a dialectic is a frame for a suite of questions developed as a thought-line. Dialectics, such as the 'self – other', 'included – excluded' and 'particular – general', foreground the contradictions, tensions and discontinuities within the sets of social and human relations named 'inclusive'. In this inquiry

dialectics might also be understood to mark significant delimitations, borders, edges and limits to the spaces and sets of relations named 'inclusive'.

***Differance,* dividing practices**: Differance is a notion derived from Derrida (Burbles & Rice 1991, p. 399). In the domain of social theory this concept denies the purely external and formal assignment of people to membership in a category or social group or structure just by virtue of some characteristic they possess. The word suggests that difference and otherness be embraced and celebrated. Dividing practices stand in opposition to the idea of differance, and refer to the ways in which social groups are separated from one another based on judgements made about their perceived similarities and differences, their characteristics, actions and attitudes. The (dis)abled are divided from the able for example. Dividing practices work to develop particular subjectivities.

Disability: Within the World Health Organisation (WHO) disability is defined as a loss or reduction of functional ability which results from an impairment. Throughout this text (dis)ability is written with parentheses to foreground the understanding that 'ability' and '(dis)ability' are socially constructed and differently valued across different contexts and cultures.

Discourse, interpreting discourse: In this inquiry discourse is understood as a set of powerful rules (often covert or unvoiced) about what may be said, written, or thought in a particular context. Discourses work to determine aspects of identity, and meaning making. They may be interpreted as social and linguistic practices obeying certain rules. Within the inquiry, interpreting discourse is supported through the early works of Foucault (1969, 1970, 1972, 1979); it involves uncovering the official discourses (bodies of knowledges, disciplines) from which 'inclusion' and 'inclusive schooling' emerge. It involves understanding discourse as processes of social control, it foregrounds the relations between 'official' and subjugated or 'unofficial' knowledges.

Emerge: implies that phenomena like 'inclusion' and 'inclusive schooling' are developed within complex, enmeshed human, social, and linguistic relations. The word implies that, to an extent, we cannot control or predict how such phenomena come into being. It implies that we may gain understandings of such phenomena only after the event, after their coming into being.

Enlightenment: The Enlightenment might be conceived of as moment when, in Europe, people understood themselves to be embarked on an enterprise to correct the errors of the past. It might also be conceived of as a series of projects. The project of 'emancipation', for example, still informs Western cultures. The Enlightenment brings to us a tradition of scepticism, the questioning of any claim to have special privileged access to a truth revealed to one person, or one religious sect, or one

nation, or one culture, or through one language. (The Enlightenment and its links with grand narratives and modernity are addressed in Chapter 3.)

Equity: is a principle which informs actions and approaches to redress the socio-economic, educational and political disadvantages that students might suffer as result of difference – cultural, ethnic, gender, geographical location or (dis)ability. Equity involves differentially resourcing individual students or different groups of students.

Gaze: subjectification and social control through techniques of observation; see panopticon. Foucault, in *Discipline and Punish. The Birth of the Prison* (1991) traces how surveillance and observation has developed as a technique of power. He uses Bentham's Panopticon (1991, p. 200) as a metaphor for, and an example of, how the 'power of gaze' is engaged to create 'docile bodies', and as a process of subjectification. 'Inclusive schools' might be understood to do the work of a panopticon.

Genealogy: A genealogical interpretation addresses the shifting relations between power and knowledge, language and social relations, in this inquiry related to 'inclusion' and 'inclusive schooling'. Genealogical analyses work to undermine the supremacy of western meta-narratives through an explication and a celebration of the particularity of phenomena, events and artefacts. A Foucaultian genealogy works to reveal the multiplicity of elements, the confluence of actions, the fluid interweaving and enmeshing of factors, from which emerge phenomena such as 'inclusion' and 'inclusive schooling'. A genealogy evokes multiple interpretations of 'inclusion' and 'inclusive schooling'; understandings hover between and within these different interpretations.

Horizon(s): The word has two meaning within this inquiry. The first is related to domains, or elements of schooling, such as the curriculum, resources or legislation and policy. The second meaning is related to the pre-understandings and understandings I bring to the processes of inquiry.

Interpretation: Within this inquiry 'interpretation' is understood to be multi-layered, sequenced and cumulative. I understand 'interpreting' to be both a process of deepening understanding, and a demonstration of understandings (Blythe et al. 1998). An explication of 'interpreting' is available in the introduction to Section 2. Interpretation is undertaken as description, as re-telling and as selection. It is engaged at the level of intention, as remembering, recalling, reconstructing the past, as making connections and as uncovering discourse and unfolding delimitations. Interpreting is also a process of unfolding questions.

Late(post)modernity: This word is used throughout the thesis to refer to a fundamental continuousness with modernism, while seeking to challenge and refine

it, rather than implying or assuming an anti-modern position. It refers to philosophical movements, not the aesthetic movements known as postmodernism.

Meta-narratives: are powerful, culturally determined and determining stories, set out to address a transcendental subject, define essential human nature and prescribe a global human destiny or to proscribe collective human goals. They are abstractions and generalisations which deny the particularity and specificity of the everyday experience and smother difference under universalising categories.

Modernism: in a philosophical sense, involves celebrating the universal rather than the local, accepting the meta-narratives of reason and progress. It embraces the meta-narrative of scientism and its associated privileging of space and time, and assumes a power to shape the future. It involves a commitment to critical reason, agency, and the power of human beings to overcome human suffering, modernism reminds us of the importance of constructing discourse that is ethical, historical and political.

Narrative: Within this inquiry narrative and story are understood to have a wide range of forms. The texts archived for (re)interpretation included all sorts of narratives, everything from directions, lists, classifications, students' work samples and reports through to published texts developed to support professional learning. Most are published in Volume 2 of the thesis.

Optic: This word is used as a noun rather than as an adjective within this thesis as I engage metaphors of vision which are in synergy with a late(post)modern perspective. Using the word 'optic' is intended to foreground the complexities involved in 'seeing'. It implies that what we 'see' is shaped by how we think. Choosing a way of thinking becomes an 'optic', linking thinking, interpreting and developing understandings.

Panopticon: At Port Arthur on the Tasman Peninsula are the ruins of the Model Prison built in 1849. This prison was an example of a Panopticon, a penitentiary where prisoners could be managed and rehabilitated through the power of gaze, Foucault uses Bentham s Panopticon (1991, p. 200) as a metaphor for, and an example of, how the power of gaze is engaged as a process of subjectification, to create docile bodies .

Power: In this inquiry is interpreted from a Foucaultian standpoint. Power is the basis of Foucault s analysis of society. Baker (2001b, p. 291) suggests that power, (f)or Foucault, is *fluid relationships* rendered visible in surfaces, in the ways of getting things done, in words, in special arrangements and in bodily activities that are invested not necessarily as intentions or causes but already as *effects* of power . For Foucault relations of power emerge in all relations where differences exist. Within

this inquiry power is understood to be ubiquitous, it comes from everywhere and it runs through the social body as a whole. It is not exclusively a negative force. For Foucault, people do not have power. Power is engaged, not possessed.

Power/knowledge: Foucault links power and knowledge. For him, every power-knowledge description also regulates what it describes; to know is to participate in complicated webs of power.

(Re)present: The use of parentheses with the word (re)presentation foregrounds the intention of this inquiry to work with textual representations of students and their schools. It is a device to remind us that the same students and schools might be differently re-presented in different texts and from their different authors' standpoints. It is a reminder that textual (re)presentations emerge from particular discursive flows. This inquiry is undertaken with, and through, texts, not directly with the students the texts claim to (re)present.

(Re)read, (re)interpretation: The use of these bracketed words is intended to make explicit that all the texts and narratives archived for this critical, interpretative inquiry are being read again, being interpreted again and again. It implies that (re)reading and (re)interpretation are iterative acts, that interpretation requires frequent engagements with the same text, engagements that might be differently structured though different thought-lines. (Re)reading and (re)interpretation is systematised through thought-lines. (Re)reading the archived texts and engaging in a discourse analysis offers a way to understand how our subjectivities emerge, our experiences are shaped, and where possibilities for change emerge.

Rhizomatic thinking: Meadmore et al. (2000, p. 474) refer to genealogical work as 'rhizomatic'. Within this work rhizomatic thinking is understood as non-linear, anarchic, nomadic, smooth, de-territorialised, multiplicate and seeking of heterogeneity (after Deleuze & Guattari, in Wray 1998, p. 28). I understand the engagement of thought-lines to involve processes of rhizomatic thinking as I ceaselessly establish connections between semiotic chains, relations of power, my lived experience, sensibilities, referents and epistemological inclinations, and the writings of other theorists in the field of 'inclusive schooling' and the archived (re)presentations of 'inclusion'.

Sets of social relations: refers to the social and relational elements beyond the classroom, cultural beliefs, attitudes and values, bureaucratic and systemic elements from which inclusive schooling emerge.

Social justice: is the process of ensuring that the educational outcomes for all students are maximised, regardless of their individual circumstances or differences; culture, ethnicity, gender, geographical location or (dis)ability. Within the *Australian*

Disability Discrimination Act (1992), social justice is expressed in terms of admission, access, harassment and reasonable adjustments.

Spaces: In this inquiry the word spaces refers to the enmeshed, dynamic elements related to developing an inclusive classroom; physical arrangements, conceptual frames and emotional ethos.

Special education: a technical field, located within a positivist framework, concerned with issues of diagnosis and assessment, with the causes of disability and with appropriate forms of treatment .

Subjugated knowledges: different kinds of knowing from those officially sanctioned, usually less valued.

Thought-lines: Three thought-lines form the processes and fabric of this genealogy; the 'self – other', 'included – excluded' and 'particular – general' thought-lines. Thought-lines are strings of related questions framed by a dialectic. Thought-lines support processes of (re)reading and (re)interpretation; they enable a Foucaultian, post-structural reading, with the intention to go 'beyond the text,' to foreground the conditions shaping the archived textual (re)presentations and narratives of students inhabiting educational and social relations named as 'inclusive' of them.

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Volume 1

Developing Understandings of 'Inclusion' and 'Inclusive Schooling'

Section 1

Shaping a genealogy

Entering critical interpretative inquiry

I write because I want to find something out. I write in order to learn something I didn't know before I wrote it. I was taught, however, as perhaps you were, too, not to write until I knew what I wanted to say, until my points were organised and outlined. No surprise, this static writing model coheres with mechanistic scientism and quantitative research (Richardson, in Denzin & Lincoln 1998, p. 347).

The fellow being who is the writer – here, yours truly – may still be a sneaky character, a shadow Other with a grab bag of literacy tricks designed to lure and entice. But I hope that, having revealed a few of the construction scars in this text, I have been sufficiently obvious in the abandonment of my au57 thorial pedestal. For my political position as a writer is one of power sharing; my aspirations of a heuristic rather than a propagandistic or declarative sort. Quite obviously descending onto the textual stage, I aspire to be merely one suspect among the many who now participate in this interplay (Barone 2001, p. 163).

Introduction

During the late 1990s I moved away from direct work in the field of 'inclusion' and 'inclusive schooling'. This distancing allowed a space for questions about that recent work to emerge; questions to which it seemed, I either had no response, or a plethora of possible responses. Further, it seemed, as my new work took me into many schools across the state of Tasmania, that 'inclusive' schools as I understood them, were very few and far between. This inquiry has grown around those emerging questions. Engaging with this inquiry unfolds further questions: What do I understand 'inclusive schooling' to be? How do others understand 'inclusion'? How might we understand it? Shaped by these questions, I formed this inquiry to:

- unfold some of the varying understandings of 'inclusion' and 'inclusive schooling' held by students, parents, teachers, administrators, researchers and theorists;
- problematise the taken for granted in the language of 'inclusion' and 'inclusive schooling';
- uncover the varying relations of power and knowledge which become named 'inclusion' and 'inclusive schooling';

- uncover the Western meta-narratives and associated discourses from which sets of social and educational relations emerge and become named 'inclusion' and 'inclusive schooling'; and
- illuminate the powerful and often hidden standpoints, such as the traditions of special education, which might shape how we understand 'inclusion' and 'inclusive schooling'.

This critical interpretative inquiry, *Developing Understandings of 'Inclusion' and 'Inclusive schooling'*, works with sets of textual (re)presentations[1] of students with (dis)abilities in schools named 'inclusive'. It is intended to uncover and open to interrogation the fields of 'inclusion' and 'inclusive schooling'. Three thought-lines are developed as a strategy for inquiry and are engaged to deepen understandings. The subjectivities of students with (dis)abilities within the deep, 'geologic' discursive structures of schooling are unfolded. The narratives of students with (dis)abilities in regular schools illuminate their struggles to co-author identity; their experiences might be understood to parallel the experience of schooling for many students in the 21st century. Relatively few researchers and theorists have addressed (dis)ability[2], 'inclusion' and 'inclusive schooling'. In doing so, this inquiry might offer possibilities to support teachers and others who work in the field.

This chapter introduces aspects of the philosophical and theoretical undergirding of the inquiry, its form and processes, and the textual object which is this thesis. The chapter might be likened to a portal through which the reader might enter this work and engage with its representational form. It might also be likened to a window through which I, as writer, might peruse, contemplate the whole, the completed object, and, positioning myself apart from the enmeshed processes of writing and inquiry, explicate the epistemology of the thesis, that is the thesis as a way of knowing.

The field of inquiry is 'inclusion' and 'inclusive schooling', and this chapter introduces some key theorists, researchers and writers working in the area. It draws attention to the corpora of documents, many of which are unpublished reports, stories and student work samples, from which an archive of narratives for interpretation was collated. The chapter prepares you for the evocative, narrative, conversational style

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[1] The use of parentheses with the word (re)presentation foregrounds the intention of this inquiry to work with textual representations of students and their schools. It is a device to remind us that the same students and schools might be differently re-presented in different texts and from their different authors standpoints. It is a reminder that textual (re)presentations emerge from particular discursive flows. This inquiry is undertaken with, and through, texts, not directly with the students the texts claim to (re)present.

[2] Throughout this text (dis)ability is written with parentheses, to draw attention to the social construction of concepts like ability and disability. Detailed explanations of key words are available in the glossary.

of 'writing for inquiry' (Richardson, in Denzin & Lincoln 1998) which I employ throughout the thesis. It unfolds the strategic methodological issue of 'thinking about questions', how they were formed within, structured, and propelled the inquiry. The thesis is developed in response to questions such as:

- What can be said, what can be thought about 'inclusion' and 'inclusive schooling'?
- Why of all the possible meanings of 'inclusion' and 'inclusive schooling' did these particular meanings come to predominate?
- How are we subject within various discourses?
- How does 'inclusion' and 'inclusive schooling' limit who we can be?
- Are there strategies for broadening or even defeating this limit?

The chapter unfolds my understanding of 'genealogy' (Foucault 1969, 1970, 1972, 1977, 1991), a critical interpretative process of uncovering and explicating the shifting relations of power, knowledge and 'truth'. The inquiry is worked with a set of 'archived' texts which (re)present crystallised moments of tension, partial-ness or contradiction within the sets of social relations and spaces[3] named 'inclusive schooling'. The thesis aims to develop understandings of 'inclusion' and 'inclusive schooling' by unfolding sequences of questions as thought-lines, strategies for interpretative inquiry, within the form of the genealogy. Three thought-lines are woven from the questions which both propel, and emerge from, the processes of critical interpretative inquiry:

a) The 'self – other' thought-line.
b) The 'included – excluded' thought-line.
c) The 'particular – general' thought-line.

Thought-lines transgress the borders of form and content in this inquiry. They are enmeshed to become the fabric of the genealogy. Chapter 4 offers a detailed explanation of thought-lines.

Contexts – countries, schools and students

The inquiry was undertaken from within, and drew heavily upon, the local Tasmanian educational context. Tasmanian expressions of 'inclusive schooling' and my experiences as a teacher, researcher and administrator are a key entry point to the field of inquiry (see Chapter 2). Tasmania is a small island state of Australia, and is, according to Moss (1999, p. 13), '... an isolated and largely rural community with a population fewer than a half a million people. High levels of youth unemployment

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[3] The word spaces refers to the enmeshed, dynamic elements related to developing an inclusive classroom; physical arrangements, conceptual frames and emotional ethos. Sets of social relations refers to the social and relational elements beyond the classroom, cultural beliefs, attitudes and values, bureaucratic and systemic elements from which inclusive schooling emerge.

and conservative political interests surround everyday living.' Moss, who undertook her doctoral research related to the politics of 'inclusive schooling' in Tasmania, wove local and particular stories and narratives together to create a complex (re)presentation of the relations between the contexts, texts and politics constructing this field of inquiry.

Alongside narratives from Tasmanian schools, textual (re)presentations of schools and students from Palestine, Canada and Uganda were drawn into the present inquiry. This inquiry is not, however, a comparative study, and does not work to compare or evaluate the various expressions of 'inclusive schooling' formed across different cultures and local contexts. Within the inquiry, the narrative of a particular student, or students, from each country is retold, (re)read and (re)interpreted[4]. The students' narratives are drawn from texts and sets of texts collected from a corpora of 198 documents (reports, guidelines, policy statements, narratives, lists, exemplars videos, photographs and assessments), related to 'inclusion' and 'inclusive schooling' collected during the period 1997 – 2001.

Many of the texts for interpretation are related to my work undertaken with, and through, the Tasmanian Department of Education and the United Nations Educational, Scientific and Cultural Organisation (UNESCO). An archive of 17 texts was selected from this corpora of documents to form the core of the inquiry. The archived sets of texts were chosen because they were understood to (re)present delimitations to the various forms, institutions and practices which might be named 'inclusive' of students with (dis)abilities across a range of contexts and cultures. The delimitations to the educational forms and relations which might be named inclusive were sought within the horizons[5] of 'schools', 'curriculum', 'resources', 'legislation and policy' and 'classifications'. The sets of texts archived for interpretation are grouped as the *Hamila texts*, the *Voices texts*, the *Waddembere texts*, the *Brooke texts* and the *Naming texts*. The processes for selecting the archived texts are detailed in Chapter 4.

Naming, and its various purposes and consequences, is addressed within this thesis. The schools and classrooms opened to this inquiry were named 'inclusive' by their various inhabitants. As researcher/inquirer, I was not involved in identifying the school sites as 'inclusive'. Different understandings of 'naming', for example,

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[4] The use of these bracketed words is intended to make explicit that all the texts and narratives archived for this critical, interpretative inquiry are being read again, being interpreted again and again. It implies that (re)reading and (re)interpretation are iterative acts, that interpretation requires frequent engagements with the same text, engagements that might be differently structured though different though-lines.

[5] Within this inquiry the word horizons has two different but related meanings (see Glossary). Here it refers to the domains, dimensions or elements which constitute inclusive schooling , the curriculum, the structures and forms of schools and systems, resources and legislative support.

naming as a process of classification, or as a methodological construct, are outlined in Chapter 10.

The thesis texts

The thesis is presented in two volumes. The first volume is the body of the thesis itself, comprised of three sections and 10 chapters. The second volume is an archive and presents most of the texts with which the inquiry is worked.

Volume I, Section 1: Shaping a Genealogy

The first section has four chapters (1–4). Here the theoretical referents for, and epistemological underpinnings to, this critical interpretative inquiry are unfolded. The section explicates an interpretation of the genealogical form and process developed for this inquiry. The concepts of thoughtfulness and trustworthiness, and the development of thought-lines as strategies to support deconstructive (re)readings and (re)interpretations, are developed in this section.

Volume 1, Section 2: Squinting and Connecting

The second section has five chapters (5–9). Here, the narratives of students and schools are (re)read and (re)interpreted. Delimitations to the spaces and sets of relations which might be named 'inclusive schooling' are found within the horizons of 'schools', 'curriculum', 'resources', 'legislation and policy' and 'classifications'. Interpretation, engaging the three key thought-lines, is linked to my experiences as a teacher and administrator, and to the work of key researchers and theorists in the field.

Volume I, Section 3: Developing Understandings

The third section of the thesis is in the form of a single chapter (10). This section presents developing understandings of 'inclusion' and 'inclusive schooling', and draws some patterns from the shifting, entangled and enmeshed relations which are 'inclusion' and 'inclusive schooling', and momentarily crystallises them to (re)present understandings of the field of inquiry. This final chapter is concerned with issues of (dis)ability, identity and subjectivity within 'inclusive schools'. It addresses the role of discourses, particularly psycho-medical discourses, in shaping practices for students (with and without (dis)abilities) in 'inclusive schools'.

Volume 2: The Archive

Most of the texts archived for (re)interpretation are collected together as Volume 2 of the thesis. Within Volume 1 of the thesis the various voices of the inhabitants of the spaces and sets of relations named 'inclusive schooling' are quoted from the archived texts and woven into the text. These quotes are referenced to the numbered texts within Volume 2. Table 1 outlines the countries, students, text names and 'delimitations', along-side archive numbers.

Table 1: Details of archived texts

Country	Students	Horizon, delimitation	Text Name	Archive no. Vol. 2
Palestine	Hamila	Schools	The Hamila texts	1 & 2
Australia	Ricky, David, Sam, Damien, Kristen, Thomas, Simon	Curriculum	The Voices texts	3, 4 & 5
Uganda	Waddembere	Resources	The Waddembere texts	6, 7 & 8
Canada	Brooke	Policy and Legislation	The Brooke texts	9, 10, 11, 12 & 13
International	All students	Classification	The Naming texts	Not presented

Genealogy – Foucault, post-structuralism and thought-lines

This inquiry is sited within Western philosophical streams concerned with language and meaning, discourse and narrative, texts and textuality. It emerges from a qualitative research paradigm, and is deeply influenced by the earlier works of Michel Foucault: *Madness and Civilisation. A History of Insanity in the Age of Reason* (1969), *The Order of Things. An Archaeology of the Human Sciences* (1970); *The Archaeology of Knowledge* (1972), and *Discipline and Punish: The Birth of the Prison* (1991).

These works, and their explication of the processes of 'archaeology' and 'genealogy', provide a key strategy for critical interpretative inquiry. Within these early works, Foucault deconstructs the teleological ideals of social determinism. His genealogical analyses work to undermine the supremacy of Western meta-narratives through an explication and a celebration of the particularity of phenomena, events and artefacts. Might 'inclusivity' be understood as a Western cultural meta-narrative? I chose a genealogy as a post-structural form for inquiry to problematise those understandings and practices of 'inclusion' and 'inclusive schooling' which may be universalising and limiting. A Foucaultian genealogy works to reveal the multiplicity of elements, the confluence of actions, the fluid interweaving and enmeshing of factors, from which emerge phenomena such as 'inclusion' and 'inclusive schooling'. A genealogy unfolds the complex non-linearity that is the world. In this thesis genealogy serves as a key to uncovering the deep discourses from which social forms, thought and practices emerged and became named 'inclusion' and 'inclusive schooling'. Foucaultian analysis evokes multiple interpretations of 'inclusion' and 'inclusive schooling', understandings hover between and within these different interpretations – the multiplicity of the signified in language is made manifest (see Chapters 3 and 4). Foucault, in his early works, is concerned with language. For

Foucault, language, power, knowledge and institutional practices are conflated. A genealogical interpretation addresses the shifting relations between power and knowledge, language and social relations. This thesis also offers a critical response to the earlier works of Foucault as it problematises a Foucaultian standpoint, and the textualisation of Being which it might imply (see Chapters 3 and 10).

As Foucault understands it, power pervades everyday life through language and practices. The everyday language with which we tell ourselves our stories reveals how we understand our worlds to be, and our subject positions within them. Thought-lines are engaged as an element of this genealogy, within a post-structural methodology, to problematise the taken for granted in the language of inclusion and inclusive schooling . Within this critical interpretative inquiry three thought-lines are developed as a strategy to interpret discourse (as understood through the early work of Foucault): the self — other thought-line; the included — excluded thought-line; and the particular — general thought-line. I understand these thought-lines to evoke, and to (re)present, the complex relations within this uneven field of inquiry. They foreground ideas about power, knowledge, (dis)ability and *differance*. In my judgement these three thought-lines make possible a critical understanding of the field of inquiry. Chapter 4 also elaborates on how thought-lines emerge from, and articulate with, my sensibilities and experiences.

Questioning, and the flow of understanding

The processes, the actions, of this critical interpretative inquiry are both in the form of, and channelled through, questions. The questions are addressed both to me as writer/inquirer and to you as reader of this thesis. Meadmore et al. (2000), suggest that through a genealogy it is the present, rather than the past, which becomes the object of inquiry. I pose 'how' questions, in the present, to open to inquiry the conditions, events and possibilities which allowed the emergence of particular practices to be named 'inclusion' and 'inclusive schooling' at this particular time in history. In each section of the inquiry, critical questions are posed to engage in (re)reading and (re)interpreting the archived texts. Questions shape the act of writing. Questions both emerge from, and propel, this inquiry. Within the inquiry, questions are first conceived of as 'post structuralist ladders' (Gough, in Harwood 2001), and then as 'thought-lines' (after Blythe et al., 1998) which both lead into the field of inquiry and become tools with which to mine the field for understandings. These conceptualisations of sequences of critical questions as ladders and thought-lines are elaborated in Chapter 4.

Within the inquiry, thought-lines support processes of (re)reading and (re)interpretation; they enable a Foucaultian, post-structural reading, with the intention to go 'beyond the text', to foreground the conditions shaping the archived textual (re)presentations and narratives of students inhabiting educational and social

relations named as 'inclusive' of them. (Re)reading and (re)interpretation is systematised through thought-lines. (Re)reading the archived texts and engaging in a form of discourse analysis[6] offers a way to understand how our subjectivities emerge, our experiences are shaped, and where possibilities for change emerge. Thought-lines enable an interpretation of narratives which unsettles dominant discourses. (Re)reading and (re)interpretation is intended to seek the competing and conflicting discourses from which the texts emerged, to mark the delimitations, the tensions and conflicts between discourses, practices and social relations, and to unfold possible new subject positions in counter discourses. Discourse analysis is a means of foregrounding the taken for granted factors (historical, political, social, cultural, educational) that shape 'inclusion' and 'inclusive schooling'.

Thought-lines and the sets of questions which constitute them might also be likened to a framework for, or a map of, developing understandings which emerge through critical interpretative inquiry. This inquiry begins with sets of questions which grow from my experiences as a teacher, and from my engagement with, and historicising of, 'inclusive schooling' in Tasmania and other places in the world. From each phase of the inquiry, enclosed within each chapter, further questions are unfolded, (re)posed, and then crystallised. The conflated, intensified, concentrated, refined questions posed at the end of each significant act of thoughtful (re)interpretation, bring both a sense of closure to the phases of inquiry and form an opening to the next. The inquiry is structured so that questions may be opened out within the text of each chapter, just as each phase of inquiry is signalled by sets of questions written at the end of each chapter. The written text of the interpretative inquiry is structured by this process of questioning. A sense of closure is drawn about the whole inquiry through posing deeper questions.

These sequences of questions might be likened to the bank of a river, which contains a flow of understandings. Questions both hold and shape the flowing understandings, might pool them for placid reflection, and release them as cascades of new meanings. In this way, questions also mark the flow of understandings, they become a map of the critical interpretative inquiry. To follow and (re)read the critical questions of inquiry is to trace developing understandings. Discussion about questions and questioning, about how to frame a critical question, are addressed in Chapter 4.

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[6] Within this inquiry, interpreting discourse is supported by the early works of Foucault (1969, 1970, 1972, 1979); it involves uncovering the official discourses (bodies of knowledges, disciplines) from which inclusion and inclusive schooling emerge. It involves understanding discourse as processes of social control, it foregrounds the relations between official and subjugated or unofficial knowledges.

A narrative of self – a dialogue with me and a conversation with you

The questions which both structure and propel this inquiry are also intended to invite you, as reader, into a conversation. In one sense, the questions are intended to (re)present a textual dialogue with you, they invite you to think about 'inclusion' and 'inclusive schooling', and to think about my interpretation as (re)presented by this text. In the words of Barone (2001, p. 172), I am 'imagining the reader'. Like Baron, I '… hope ultimately for readers who are able to conspire together with the writer and characters towards a more sophisticated set of questions …' (2001, p. 172) about the complex phenomena of 'inclusion' and 'inclusive schooling'.

Within this critical interpretative inquiry, I write myself differently; I position myself differently within the text and within the processes of inquiry. Sometimes I write in the first person and address you directly as reader. I employ this textual positioning to invite you into sharing deeply thoughtful interpretative inquiry, to persuade you, to develop a trustworthy relationship through which you might come to value the honesty of my (re)interpretations. I invite you as reader to construct your meanings as a commentary alongside mine.

Within the many acts of engaging with, and writing, this critical interpretative inquiry, I pressed myself to unfold my subjectivity and ways of thinking. At times, I positioned myself, through this text, as authoring new understandings of myself, as well as of the field of inquiry. The text and its flow of questions is also a (re)presentation of a dialogue with myself and my past. The text manifests both a textual reflexivity and a baseline reflexivity (Marcus 1998). It is a textual (re)presentation of my subjectivities as interpreter as well as of my interpretations. Emerging questions through the acts of interpreting and writing, freezing those questions into the textual object which is this thesis, is also a strategy to monitor and resist the epistemic certainty of my assertions, my claims to know. Questions, and a questioning stance, manifest a critical self-reflexivity and a 'hermeneutics of suspicion' (Ricoeur, in Wood 1991). Foucault and his work (1969, 1970, 1972, 1977, 1985, 1991), his 'power of authority', is engaged as a referent to illuminate powerful and often hidden standpoints, such as the traditions of special education. Questions emerging from 'thinking with Foucault' are also frozen into the text to form and propel this thesis. These understandings of critical reflexivity influence the form and process for inquiry and are addressed in detail in Chapter 4.

This multi-positioning of myself within the written text is linked to the interpretative slant of the inquiry. Multi-positioning emerges from, and (re)presents, the acts of writing as inquiry, the intensity of the period of writing the thesis, during which I (re)read and (re)interpreted previous work, previous 'mini inquiries', personal experiences, empirical data and literature. The questions and sequences of questions

within the text are also traces of my deepening understandings. In one sense, the textual style of this thesis is a (re)presentation of Denzin and Lincoln's (1998) crisis of representation. In this way, writing is '... a *method of inquiry*, a way of finding out about yourself and your topic. Although we usually think about writing as a mode of "telling" about the social world, writing is not just a mopping-up activity at the end of a research project. Writing is also a way of "knowing" – a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it. Form and content are inseparable' (Richardson, in Denzin & Lincoln 1998, p. 345).

In this critical interpretative inquiry, I have written within a *mixed genres* form (Richardson 1998, p. 357), drawing on my previous written work, mini inquiries, completed and published texts, reports, interviews and records of interview, blending 'scientific' genres with narrative of self and evocative writing, breaking the boundaries of each style. (Re)presenting myself as positioned differently within the completed textual object of this thesis is a way of offering different perspectives on the landscape of my inquiry. It offers me access to the landscape from different entry points. This form invites into the thesis the thoughts and words of other participants in inquiry – students with (dis)abilities, their friends and peers, parents and teachers, who are (re)presented in texts as moments in the flow of 'inclusion' and 'inclusive schooling'.

This style constitutes a late(post)modern deconstruction of triangulation (Richardson, in Denzin & Lincoln 1998). Richardson suggests that in late(post)modern research we do not triangulate, we 'crystallise'. By that she means we recognise that there are far more than three angles, three sides from which to approach the world:

> 'Crystals are prisms that reflect externalities and refract within themselves, creating different colours, patterns, arrays, casting off in different directions. What we see depends upon our angle of repose. Not triangulation, crystallisation. In postmodernist mixed-genre texts, we have moved from plane geometry to light theory, where light can be both waves and particles' (Richardson, in Denzin & Lincoln 1998, p. 358).

Polkinghorne (in Kvale 1992, pp. 147–152) theorises a late(post)modern epistemology embracing 'foundationlessness', 'fragmentariness', 'constructivism', and 'neopragmatism'. In synergy with this theorisation, my epistemological stance throughout the thesis is one of uncertainty and tentativeness. I accept that such a stance, within the genre of inquiry, is open to question and debate, and I accept the challenge to develop understandings within the horizons projected around such a stance. Epistemic certainty, however, might shadow the ways of knowing of others. I make no great claims as a 'grand narrator' within the thesis. This epistemological stance, the use of mixed genres, the multi-positioning of myself within the text are also strategies to draw the meaning perspectives of others into the thesis, to construct

a 'polyvocality' (Barone 2001). This occurs as textual (re)presentations of others, their thoughts and ideas about 'inclusion' and 'inclusive schooling', their 'voices' are welcomed into the written text of the thesis.

(Re)interpreting my inquiring

One optic for undertaking this inquiry is that of personal teaching and work experience. It is an ongoing (re)interpretation of my interpreting. It returns to some significant 'mini' inquiries undertaken though my paid work for the Department of Education in Tasmania and for the United Nations Educational, Scientific and Cultural Organisation (UNESCO). The data collected for these mini inquiries, and the textual outcomes of them, are (re)read and (re)interpreted. At times, I position myself in the text as critic of past processes of inquiry. I position myself to (re)enter moments of the past (re)presented by these texts to develop understandings and to reopen possibilities.

The data pools and field texts collected for these mini inquiries are also reopened to support critical interpretative inquiry. Some moments are recaptured for interpretation by 'squinting' into the archives of my past, recalling my first teaching experiences, remembering my students, recalling moments of tension and contradiction which highlight my taken for granted understandings. The range of texts drawn into inquiry, the multitude of ways in which they were authored, and the varied intentions behind them, have made the issue of checking with those who are (re)presented in the texts archived for inquiry a vexed one.

Thus it is textual (re)presentations with which this inquiry is undertaken. The textual (re)presentations of students – Hamila, Waddembere, Brooke and Ricky – which were engaged in inquiry were forwarded to them, through their schools, for comment before publication in *Welcoming Schools, Students with Disabilities in Regular Schools* (Attachment 1, Bridge & Moss 1999). Other texts archived for (re)interpretation were authored by me, or by me with others. This thesis has been shared with those co-authors, and their comments and conversations taken into account when undertaking interpretation. The thesis text, in draft form, was read by key personnel in the Tasmanian Department of Education. I have called on my deep personal friendship and ongoing professional relationship with Alison Jacob, Deputy Secretary Education Strategies, Department of Education Tasmania, when developing this thesis. Alison was able to 'squint with me into the archives of my past', and in dialogue with me, supported (re)constructions of past work and life experiences. She reviewed the (re)presentations of the Tasmanian Department of Education as a player in the 'games' of 'inclusion' and 'inclusive schooling'. Where requested by students or their parents, students' names were changed, and no visual images of students, their schools or classrooms were published within this text.

The surface text – fonts, parentheses and brackets, implying method, (re)presenting, (re)reading and (re)interpreting

On the first pages of this introductory chapter, I footnote some of the words with brackets and parentheses and refer to the intentions behind employing this surface text. This section elaborates further on how the surface text supports critical interpretative inquiry. Returning to past mini inquiries, texts, experiences and actions to develop understandings about 'inclusion' and 'inclusive schooling' is implied through the use of parentheses in the words '(re)reading' and '(re)interpretation'. It is intended that the use of these bracketed words make explicit that all the texts and narratives archived for this critical interpretative inquiry are being read again, being interpreted again and again. It implies that (re)reading and (re)interpretation are iterative acts, that interpretation requires frequent engagement with the same text, engagement temporally spaced throughout the writing of the inquiry.

(Re)reading and (re)interpretation also imply that the many acts of reading the same text might be undertaken with different intentions, that different engagements with the texts may be shaped by different questions. That each reading of a text informs the next, that the reading of other texts influences further readings, that within the interpretative moment texts interact to deepen understandings. Gough (1998) theorises this as inter-textuality. Narrative, text and inter-textuality are addressed in Chapters 3, 4 and 10.

The word '(re)present' is used to remind us that, in this inquiry, students, parents, teachers and schools are only available through texts. The inquiry does not pretend to engage directly with parents, teachers, students and school communities; rather, it engages with textual (re)presentations of schools and their various inhabitants. It is the textual (re)presentations which are the core of this inquiry, their forms and purposes, their secret intentions, they are understood as portals to discourse and discursive events. The word '(re)present' is also used to evoke the idea that some texts are a re-presentation of other texts which claim to (re)present a student, or teacher. For example, some report materials archived for interpretation refer to other texts, guidance reports, Individual Education Plans (IEPs), letters and so on. The word '(re)present' foregrounds the idea that it is textual objects which are (re)interpreted within this inquiry, and foregrounds the understanding that although texts claim to present 'realities' and 'truths' they are objects in themselves. The inquiry is worked with these textual objects, what they 'say' and don't 'say', what they claim to (re)present. The inquiry does not interrogate the people, spaces and social relations the texts claim to (re)present. Inquiry is undertaken with an archived set of textual objects, most of which are collected in Volume 2.

Within the thesis, italicised font is used to signal the voices, frozen into text, of inhabitants of the spaces and sets of social relations named 'inclusive'. These

italicised quotes are taken directly from various archived narratives. The quotes are not modified, or changed, and may be cited as a commentary to, illustrations of, or as resistance to, my (re)interpretations.

'Inclusion', 'inclusive schooling' – the field of inquiry

This critical interpretative inquiry is worked within the field of 'inclusion' and 'inclusive schooling'. The words are written within quotation marks throughout this text to indicate that they might be interpreted differently in different contexts.

Clough (in Clough & Corbett 2000, p. 6) suggests that '(t)he term "inclusive education" has itself come to mean many different things which can in itself create confusion for students in this area. It is in fact a contestable term used to different effect by politicians, bureaucrats and academics. "Inclusion" is not a single *movement*; it is made up of many strong currents of belief, many different local struggles and myriad forms of practice. As bold moral and political rhetoric – the stuff of banners – the urge to inclusion is easily expressed in Western countries.'

As inquirer I have not named these educational spaces and sets of relations as 'inclusive'. Nomination of the spaces and sets of relations as 'inclusive' was made by a range of different inhabitants of those spaces. There may not be consistent characteristics between all the so named spaces. The one common link between them all is that a student or students with (dis)abilities share schooling with non (dis)abled peers in these classrooms.

Seminal research work from key theorists in the field informs this interpretation. The works of Ainscow (1994, 1997, 1999), Brantlinger (1997), Corbett (1996), Clough & Corbett (2000), Lipsky & Gartner (1989, 1996, 1997, 1998) and Slee (1996, 1998) the varying understanding of 'inclusion' and 'inclusive schooling' these works imply support the posing of questions and the development of thought-lines in this inquiry.

Chapter summary

This chapter offers an overview of this critical interpretative inquiry. It points to writing as a method of inquiry, and foreshadows the significance of text and textuality to this interpretative work. The inquiry serves to improve my professional practice through deepening understandings of 'inclusion' and 'inclusive schooling'. It offers the possibilities of returning to past 'productions', and experiences to (re)interpret them, to open new possibilities. The work enacts a critical self-reflexivity, explicating positioning within social and human relations, exposing sensibilities and referents, and uncovering epistemological stances.

Sharing my narrative of self, writing to evoke emotional and thoughtful engagement with you as reader, is intended to support your development of deeper understandings about schooling, and the discourses from which it emerges, through the optic of 'inclusive schooling' for students with (dis)abilities. The powerful, normative forces, the deep structures of schooling, manifests through (re)interpretation of students' narratives and the textual objects which might be understood to (re)present them. While there is much theorising and research related to 'inclusive schooling', it is usually centred around issues of gender, ethnicity and class. There are relatively few researchers across the world whose work is concerned with (dis)ability, and how and why it is constructed.

This work models a critical interpretative inquiry methodology and method, built upon the works of Foucault, and sited within a frame of late(post)modern theorising. The model for inquiry is, of itself, an object of study. The model for inquiry might serve to explicate relations of power in a wide range of contexts, schools and classrooms, and may serve to support teachers and developers of curriculum to contest their various epistemological stances.

Through the optic of this thesis, this textual (re)presentation of inquiry, I intend that you (re)read my aspiration to achieve a critical posture. Some critical questions begin to emerge:

- How might I critically analyse my intentions, thoughts and actions?
- In what ways might I stand aside from myself and become my own other?
- Can I trust my judgements?

Thinking about 'why?'
Motivations for engaging with inquiry

(E)xperience and the a priori, far from being opposed, are the same, because phenomenological experience of the real is a synthesis a priori. The trace of the past is also a trace of the future, an empirical function proves to be transcendental, because the very temporality on the basis of which the a priori and a post priori are divided is itself produced in the experience ...
(Ferraris, in Derrida & Ferraris 2001, p. 32).

Good teachers possess a capacity for connectedness. They are able to weave a complex web of connections among themselves, their subjects and their students so that students learn to weave their world for themselves. The methods used by these weavers vary widely: lectures, Socratic dialogues, laboratory experiments, collaborative problem solving, creative chaos. The connections made by good teachers are held not in their methods but in their hearts — meaning heart in its ancient sense, as a place where intellect and emotion and spirit will converge in the human self
(Palmer 1998, p. 11).

Introduction

This chapter is a form of literature review; it is not an exhaustive review of all the literature in the field, but refers to seminal research undertaken in the areas of special education and 'inclusive schooling' which was influential in the Tasmanian context between the 1970s and 1990s. This chapter situates local and personal understandings of 'inclusive schooling' within broader streams of educational theorising. The literature review shapes the thesis as it provokes questions which both form and progress the interpretative inquiry. It is set within, and emerges from, a particular context and set of personal experiences. It is about unfolding some understandings of '(dis)ability', 'exclusion', 'integration', 'special education', 'inclusion' and 'inclusive schooling' as developed within the contexts of my personal and working worlds. It refers to local Tasmanian experience and to experience in other countries, cities and schools. My personal history as a teacher from 1975 to 2001 becomes one standpoint from which to read Tasmanian, national and international actions as 'inclusion' and 'inclusive schooling'.

Through this chapter emerge some of the questions which I weave into the 'self – other', 'included – excluded' and 'particular – general' thought-lines. It is also about attempting to become ones own 'other' by rethinking moments of my teaching past. These moments crystallise tensions, contradictions and partial-ness within the sets of social and human relations and spaces which I inhabit and from which emerge my understandings about 'inclusion' and 'inclusive schooling'. It is about motivations for challenging these pre-understandings, and opens some of the key questions which motivate this critical, interpretative inquiry.

A personal context

When I am asked about myself, I usually tell people that I am a Tasmanian. I do not often name myself an Australian. My family all come from Nubeena (the word Nubeena is Aboriginal for Crayfish), a tiny fishing village on the Tasman Peninsula. Nubeena is close to the penal settlement of Port Arthur. This sense of coming from a particular place, an island, it seems, is inextricably linked with my construction of self.

Through E. Annie Proulx's novel *The Shipping News* (1993), I was drawn into another powerful sense of community developed by 'Newfoundlanders' inhabiting a similar location of isolation, a hostile environment (wild weather) and poverty. The book resonated with my experiences as a Tasmanian, elaborating on the theme of 'other-ness', of being outcast from, or forgotten by, an 'out there', 'some-where-else', 'real', 'big' world. William T. Fagan (1998) in his research exploring schooling as regulator of time, space, textuality, knowledge and power within conflicting interests and histories in rural Newfoundland's Bridget's Harbour, develops detailed histories from which emerge the Newfoundlander's sense of community. Place and location are also integral to meaning making, the country and culture we inhabit shapes our understandings.

For me, Tasmanian-ness also involves a sense of being on the 'edge' of the world rather than at the 'centre of things'. It involves a sense of isolation and a sort of insularity that comes of being surrounded by the sea. It is rare in Tasmania that the rim of the horizon is not the sea. Tasmanian-ness involves a closeness to a rich but essentially still unrecognised Aboriginal history, a sense of grief and of shame about past Aboriginal genocide and our convict heritage, and awareness of being a coloniser, colonised and post colonial. This peculiar, Tasmanian sensibility of mine resonates with that captured by Richard Flanagan (2001) in his complex work *Gould's Book of Fish: A Novel in 12 Fish*, which unfolds a fantastical, semi-history of Tasmania as a '... humbling and deeply scarred land at worlds end' (Slattery 2002), a place where the 19th century euro-centric dreams of 'wilderness' and 'primitivism', are both transforming, and transformed. Flanagan's work unfolds from within this sense of isolation, this Tasmanian-ness, the intimacy and

interconnectedness of all our worlds. This interconnectedness was made manifest for me when reading *Discipline and Punish: The Birth of the Prison* (Foucault 1991) where I uncovered unexpected links between Tasmania of the 19th century and 'progressive' European thinking of that time. The Model Prison at Port Arthur , near Nubeena, was built as a 'panopticon' (Ross & Graeme-Evans 1992). 'Panopticism'[7] seems an all pervasive element of our current worlds. From thinking about my Tasmanian context the following questions, related to the 'particular – general' thought-line, emerge:

- Might 'inclusion' and 'inclusive schooling' be interpreted as a process of colonisation?
- Particular expressions of 'inclusion' and 'inclusive schooling' emerge from local contexts. How might they differ? How might they be similar?
- What might be understood from inquiring into the 'border' areas, the 'edges', and 'limits' to 'spaces' and 'social relations' named 'inclusive'?

In 1973, I began my teaching career at Sprent District School, a small, isolated rural school in the hinterland of North-Western Tasmania. On my first day at work, the principal of the school introduced me to my 48-student 'composite year 7 and 8' class by comparing the students to a bag of mixed, boiled lollies, *'...some have soft centres, some are nice and sweet, some are a bit tough and some are bloody hard to chew on!'*

The classroom was filled with students whose experiences were very different from mine. Some began work at 4.00 am, helping with milking the cows, and came to class already having completed a hard day's work. Some, at 12 and 13 years of age, had not left the farm, visited a beach or been to a city. Some came to Sprent from larger regional centres like Devonport and Ulverstone, because it was thought they could 'cope' better in a smaller, 'safer' school environment.

In those days, I was asked to work within a very formal and set curriculum which I quickly came to understand had few connections with the life-worlds of the students in my class. This led to a rebellion of sorts – from me rather than from the students – and I began a 'campaign' to change the curriculum I was allowed to offer in the classroom. Our worlds are full of unexpected possibilities; in 1975, rather than being allowed to modify the 'regular' curriculum too much, I was offered a scholarship to undertake post-graduate training in 'Special Education'. I felt excited, valued, recognised!

Looking back to this moment I can (re)read and (re)interpret it as an act of 'exclusion'. I was being moved out. The 'school' did not have to change. In their

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[7] Foucault, in *Discipline and Punish. The Birth of the Prison* (1977) traces how surveillance and observation has developed as a technique of power. He uses Bentham s Panopticon (1977, p. 200) as a metaphor for, and an example of, how the power of gaze is engaged to create docile bodies , and as a process of subjectification.

report on the rewards and challenges of 'inclusion, Moss (in Callingham & Spaulding 2000, p. 19), traces the history of public education in Tasmania, from the early colonial period at the beginning of the 19th century, until the late 1990s. She notes the tensions that existed in the 1970s between government statements of intention to make public school systems provide for all students, and the reluctance of the secondary system of schools in the state to move beyond separate and withdrawal provisions.

As an inhabitant of the secondary system of schooling of that time, I was treated in much the same way as many of the students were. Perhaps I represented a threat to the *status quo* just as they may have. Resistance to the 'normative' educational discourse of that isolated community was met with an act of exclusion. Not that I was reluctant to step into the 'special education' system, perhaps, as Foucault (1969) suggests, individuals change only after ideas change, after a discursive turn. My story about stepping into the 'special education' tradition evokes questions related to the 'self – other' and 'included – excluded' thought-lines, such as:

- How might I be constructed by (subject of) the same discourses which construct students with 'special needs' and (dis)ability?
- How might the experience of work within a separated, segregated, dual system of education shape understandings of 'inclusion' and 'inclusive schooling'?

Special education

'Special Education?' What did it mean? At first I think it met a personal impulse to work with, and to support, students who were marginalised, who were not 'successful' in the regular classroom and were 'alienated' from school. However Special Education in Tasmania, at that time meant much more than work with students who were not successful in the regular school system. It is easy to forget, as I write this thesis here in the early 21st century, that, until the late 1960s the majority of severely (dis)abled children in Tasmania were institutionalised in a large residential hospital, alongside adults and others considered either ineducable, or a danger to themselves or to society. The community of New Norfolk, where that hospital was situated, is still stigmatised and denigrated as a place for the outcast and the insane. Bringing these students into an educational context, removing them from a hospital setting was a politically and philosophically fraught exercise and could be understood as a recognition of their humanity. Special education provision of that time reflected a growing belief that all children were capable of learning, and that effort and resources should be directed to their education as well as to their care.

For me, in Tasmania, through the 1970s 'special education' was synonymous with separate schools and self-contained classrooms. It meant that I worked with a wide range of students, in a wide range of different 'facilities' and 'centres'. I worked with

students' labelled 'intellectually disabled', 'behaviour disordered', 'learning disabled', 'blind and visually impaired' and 'severely and multiply handicapped'. It meant a focus[8] on individual students and on 'the individual'. A focus on the 'problems' that the student brought to the classroom. I often spoke the words '(dis)ability', 'disabled' and 'special educational needs'. It meant a focus on 'deficits' and 'lacks'. It meant working in segregated specialist schools or settings, often with the 'look and feel' of a hospital or psychiatric clinic. Rizvi and Lingard (in Brantlinger 1997, p. 430) suggest that 'special education' developed as a technical field, located within a positivist framework, concerned with issues of diagnosis and assessment, with the 'causes' of (dis)ability and with appropriate forms of 'treatment'. For the several years I spent working with students labelled 'behaviour disordered', I felt as though I was part of a prison system, where behaviourist theory(ies) determined the economy of education.

Corbett (1996), in her work on the language of special needs, unfolds her experiences as a teacher in England in the 1970s, working with pupils with 'severe learning difficulties'. She reminds us that behaviourist theories and teaching practices offered teachers of students with profound and severe (dis)abilities a vocabulary of achievement; she further comments that '... the vocabulary being used in relation to this group (of students) was about 'care', 'nursing', 'comfort', 'respite for parents', 'occupy' and 'control'. This was the official language. The unofficial was expressed in terms such as 'dumping ground, 'sin-bin', 'vegetables', 'shitty work' and 'baby minding' (1996, pp. 8–9). It was my experience that a similar 'unofficial' language of disability discrimination and abuse existed in Tasmania, with my classroom at the Bruce Hamilton School being referred to as 'the vegetable patch'.

The curriculum I offered to students with (dis)abilities became narrow, dominated as it was by the discourses of cognitive psychology, with its focus on 'remediation' and links to normative testing and assessment. My experiences and the experiences of my students is probably similar to those of teachers and students in other countries and cultures. As Moss (in Callingham & Spaulding 2000, p. 14) suggests, '(t)he history of special education in Tasmania, while having its own unique qualities, mirrors the events that have occurred in other states and recent international policy development'. Developing understandings about 'inclusion' and 'inclusive schooling' within the Tasmanian context resonates with those developed by other teachers and researchers in other countries. Thinking about my early work in the Special Education tradition evokes questions related to the 'self – other', 'included – excluded' and 'particular – general' thought-lines such as:

- How might the knowledge traditions of special education limit who we can be? And offer liberatory possibilities?
- How might various acts of 'categorising', 'labelling' and 'naming' students be linked with relations of knowledge and power?

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[8] The word focus is used in an ironic sense, referring to modernist metaphors of vision.

- How might past Tasmanian and personal stories support us to develop understandings of 'inclusion' and 'inclusive schooling'?
- How do Tasmanian expressions of 'inclusion' and 'inclusive schooling' resonate with other interpretations and expressions in other locations?

Another of my early teaching experiences was in a separate, segregated 'special' school in Hobart, Tasmania. The school had a sign at its gate: 'Talire School For The Mentally Handicapped'. This school had originally been established by parents, and run as a charitable organisation before being absorbed into the government school system. Schools in Tasmania were assisted by the government from 1817. The first fully funded government school was the Queens School (first named the King's Orphan School) established in 1839. The school offered basic education, in residential care, for up to 500 orphans. Boys left the school to enter a trade, girls entered domestic service.

According to Moss (1999), Tasmania was the first colony of the British Empire to have compulsory education. In 1885 a state department of education was established under the *Education Act*. The act offered exemption from school to children 'whose health or some other avoidable cause prevented attendance at school'. These exemptions included students with physical and mental (dis)abilities. In the early 1920s a Tasmanian *Mental Deficiency Act* was passed, and this act became the impetus for the establishment of schools for boys and girls assessed as 'subnormal'. During the 1930s a revised *Education Act* excluded from government schools those children deemed unfit to attend school. The act also required parents of children deemed 'unfit' to provide efficient and sustainable education, otherwise the Minister could direct the child be removed to an 'institution'.

In Tasmania, during the latter half of the 20th century, the field of 'special education' burgeoned, a trend that had beginnings in the 1950s as Governments took responsibility for the care of (and increasingly the education of) students with (dis)abilities. Between 1950 and 1965 there was an increase in the number of separate special schools in the state, despite the advent of the 'modern school' and the associated aspiration to provide for all students in the public school system (Moss 1999). This trend of increasing provision and influence of special education continued well into the 1980s. It might be that the trend continues, in 2002, differently 'named'.

The proportion of students categorised as (dis)abled and the numbers of professionals designated to serve their needs grew exponentially over this time. Testing and classifying were the order of the day, psychologists became the gate keepers to 'specialist provision', and a distinct 'special education' pedagogy and curriculum emerged. Within the field of 'special education' 'difference' was frequently interpreted as 'pathology'. In Tasmania this pathologising of difference found one expression at The Albeura Street Assessment Centre. This centre was established to

evaluate, and find educational placements for, students excluded from school because of their behaviour. Staff at the centre were structured into 'teams', though in practice it was the judgements of psychologists and medical doctors which determined the 'treatment' and 'placement' of students. Clough (in Clough & Corbett 2000, p. 11), talking of the situation in England, suggests that 'in the early 1970s there was a significant expansion in the training and deployment of psychologists, and a complementary shift of focus from clinic to school, where "remedial" services practiced degrees of "withdrawal" from the classroom for additional help with basic skills.'

Clough goes on to remind us that:

> 'It is, after all, less than 40 years since clinic-based assessments were prevalent; typically, those involving school doctors, psychiatrists and, to a lesser extent, educational psychologists. Assessment was mostly carried out in one session, when normative testing – particularly full-scale intelligence tests – would be accompanied by "projective" testing of personality. The chief purpose of this testing was simple: it was to determine whether the child required transfer to a special school of a particular category' (Clough, in Clough & Corbett 2000, p. 11).

For a period in the 1980s I was principal of a school established for students with physical (dis)abilities. The school was in the middle of a large 'rehabilitation' centre developed to offer ongoing support to people who were 'brain injured' or (dis)abled as a result of 'stroke' or car accidents. During my principalship the rehabilitation centre was sold to a private hospital and renamed. The educational program of students in the school within this private hospital facility was constantly interrupted for therapy sessions – physiotherapy, speech therapy, or hydrotherapy. Lipsky and Gartner (1989) questioned the validity of the 'medical model' which 'defines' (dis)ability as disease or an inherent trait. They began to explore theoretical underpinnings and practices in relation to educating students with (dis)abilities in 'mainstream' schools. Lipsky and Gartner (1996, p. 766) came to believe that 'special education' should be discontinued as a separate system. In their words, '(s)pecial education plays a sorting role, both for those consigned to it and for those students who remain in general education. It limits expectations of the former, and gnarls the attitudes of the latter'.

In Tasmania, from the 1980s, emerging ideas about 'integration', 'mainstreaming', 'inclusion' and 'inclusive schooling' could be interpreted as a resistance to, as well as an evolution from, 'special education' practices. Resistance emerged particularly from parents of students, and from students with (dis)abilities, who had been educated in 'special schools' and whose life opportunities after schooling did not seem to be much enhanced. Lipsky and Gartner (1996, p. 771) suggest, '(l)ooked at comprehensively, young people with disabilities are not doing as well as their

counterparts in the general population along a number of axes, for example, student learning, drop out rates, graduation rates, postsecondary training and education and employment. Further, along each of these axes, female and minority group students with disabilities fare much worse.'

Brantlinger (1997, p. 427) suggests that 'much of the challenge to the concept and practice of special education came from within. ... Dunn and Jane Mercer (1973) were especially concerned about the possibility that bias might underlie the schools' labelling and segregating disproportionate numbers of minority pupils'. Resistance came from teachers who believed that the social 'environment' of special schools was too narrow, too restricted, and that too much time was spent in therapy sessions, and very small teaching groups and too little time spent in learning about the worlds their students would enter after schooling. Guided by the concept of the 'least restrictive environment', 'mainstreaming' figured prominently in the 'special education' debates of the late 1970s and 1980s (Brantlinger 1997).

Lipsky and Gartner (1998) undertook research in America which indicated that if students with (dis)abilities were taught in 'integrated' classes, they made greater social and achievement gains. Research into the educational outcomes for students with (dis)abilities who were integrated might be summarised as follows:

- Students with 'special needs' educated in 'regular' classes do better academically and socially than comparable students in non-inclusive settings.
- Students with significant disabilities in regular classes have greater success in achieving individual education plan (IEP) goals than did matched students in traditional programs.

From the 1980s, many researchers began to group 'handicap' status with 'class', 'race', and 'gender' in processes of critical analysis of social stratifications and how they occur in schools (Brantlinger 1997). (Dis)ability came to be seen as a social construct that resulted from an institution's inability to accommodate diversity. Debates about the education of students with (dis)abilities began to move from those related to epistemology, to those related to power. Ainscow (1999, p. 182) puts it like this, '...pupils with special needs are "artefacts of the traditional curriculum". Consequently, it is argued, the way forward must be to reform schools and improve pedagogy in ways that will lead them to respond positively to pupil diversity, seeing individual differences not as problems to be fixed but as opportunities for enriching learning'. Brantlinger (1997, p. 441) suggests '(d)isability categories and discourse about educability came about with the advent of mental testing and the concepts of norm and normal ... Normality, intelligence and competence are heavily infused with scientific, medical, legal, academic and discipline based discourses. The technical nature of language promotes labels' image as scientifically correct and thus impervious to criticism ... Yet, technical academic discourses (naming, ordering,

classifying) are practices of power that produce effects which are deeply inscribed on the oppressed'. An understanding of (dis)ability as a social construct, imbued with issues of power and status is expressed by Hehir (2002, p.4) who contends that '... negative cultural assumptions about disability continue to have a negative influence on the education of children with disabilities. The pervasiveness of ableist assumptions in the education of these children not only reinforces prevailing prejudices against disability but may very well contribute to low levels of educational attainment and employment. School time spent devoted to activities associated with changing disability may take away from the time needed to learn academic material'.

In *Inclusion, School Restructuring, and the Remaking of American Society*, Lipsky and Gartner (1997) reflect upon a decade of change in educational provision for students with (dis)abilities. This text presents ideas about 'integration' as evolving towards 'inclusion' and 'inclusive schooling'. The title implies a synergy between 'inclusion' and 'inclusive schooling' and trends for general school reform. In Tasmania, the differences between 'integration' and 'inclusion' were embedded in the *Inclusion of Students with Disabilities Policy* (1996). In this document, 'integration' is understood as the process of introducing students with (dis)abilities into 'regular' schools from which they have previously been excluded. The emphasis is on how the student can fit into the existing school structure. 'Inclusive schooling' is understood to be the outcome of attempting to provide for all students, including students who have (dis)abilities, in 'mainstream', 'regular' schools. 'Inclusion' implies providing for all students within the educational program of the 'regular' school. The emphasis is on how schools can change to meet the needs of students with disabilities. From these experiences and research readings emerge questions to be woven into thought-lines such as:

- Which discourses most influence the practices of 'inclusion' and 'inclusive schooling'?
- How are ideas about 'inclusive schooling' linked with ideas about general school reform?
- How might we make judgements about whether students are more or less 'successful' learners in spaces named 'inclusive'?

Differently 'inclusive'

Historically, 'the field of special education has developed relatively recently and unevenly in different parts of the world. Its development has involved a series of stages during which education systems have explored different ways of responding to children with disabilities and others who experience difficulties in learning' (Ainscow 1999, p. 179).

Recently, I undertook, in partnership with the University of Tasmania, work for the United Nations Educational, Cultural and Scientific Organisation (UNESCO) to develop materials to support the publication *Special Needs in the Classroom: A Teacher Education Guide* (Ainscow 1994). Part of the work involved developing and gaining responses to a semi-structured interview (Appendix 1). A request, through UNESCO, was made to national and state education departments to nominate schools which were 'inclusive' of students with (dis)abilities. Each country developed different selection processes, some countries did not respond. The semi-structured interview was then undertaken with parents, students and other professionals working in 16 schools named 'inclusive' in 16 countries. The interview was conducted by UNESCO field officers. Suggestions about how to conduct the interviews were sent to the field officers (Appendix 1). The field officers collated and collected the interview transcripts and other supporting materials, such as student work samples, and forwarded them, through UNESCO, to the University of Tasmania. The 16 named schools were:

Aboabo Salvation Army Kindergarten and Primary School	Ghana
Al-Husna' School	Palestine
Andrés Avelino Càceres	Peru
Bishop Willis Demonstration School	Uganda
Bonella Secondary School	South Africa
Dornod No 4 School	Mongolia
Fläming Grundschule	Germany
Gyermekek háza	Hungary
Kingston Campuses	Australia
Longlin Primary School	China
Miranda do Corvo School	Portugal
Navyug School	India
St Stephen's Primary	Lesotho
Sumalao School	Chile
Woodstock Centennial Elementary School	Canada
Xizhimen No 2 School	China

From the responses to the semi-structured interviews, it seemed that the differences between the schools and their local expressions of 'inclusion' and 'inclusive schooling', were as interesting and exciting as their similarities. Each expression of 'inclusion' and 'inclusive schooling' was embedded in a context, local, particular, sometimes partial and perhaps contradictory. Marchesi (1998) suggests that each country has a history, a culture and an educational tradition of its own which conditions the possibility of, and the response to, fundamental change in the education system.

This supports the idea that it is unlikely that a universal set of factors which contribute to 'inclusive schooling' can easily be developed. As Ainscow (1999, p.

212) suggests, 'our detailed knowledge built up over time of the schools in this study helped us to recognise that the unique biography of each organisation means that those leading improvement activities have to devise their own ways forward. In doing so, they have to be sensitive to the sorts of structural, cultural and micro-political factors reported here, and the ways in which these impact upon their colleagues' perceptions of any changes that are proposed'.

Across cultures and locations it also may be difficult to gather data about the numbers of students who receive 'special' forms of education. It is difficult to compare numbers and data from across schools. Ainscow (1999, p. 179) states:

> 'For a number of reasons, attempting to define the numbers of children who receive special forms of education presents considerable difficulties. In particular, care has to be taken in considering any data that are presented since terminology and categorisation systems vary considerably from country to country, while in some countries it is very difficult, even impossible, to obtain reliable and recent data.'

What we can be sure of is that across the world many children do not receive any form of conventional schooling, including large numbers of students with (dis)abilities (Ainscow 1999).

Kajubi (1999) notes that, although 50 years ago the United Nations Universal Declaration of Human Rights asserted everyone had a right to education, and despite notable efforts by all countries around the world to promote education:

- more than 100 million children, including at least 60 million girls, have no access to primary schooling;
- more than 960 million adults, two-thirds of whom are women, are illiterate;
- more than one-third of the world's adults have no access to the printed knowledge, new skills and new technologies that could improve the quality of their lives; and
- of the 150 million children world-wide, estimated by the United Nations to be disabled, less than 2% receive any formal education or training.

It seems then that 'inclusion' and 'inclusive schooling' may have different expressions across locations and cultures, that the starting points for 'inclusion' vary, and that commonalities between the spaces and sets of relations named 'inclusive' might be difficult to crystallise. From this embedded-ness in context, this complexity, this *differance*[9] emerge questions such as:

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[9] *Differance* is a notion derived from Derrida (Burbles & Rice 1991, p. 399). In the domain of social theory this concept denies the purely external and formal assignment of people to membership in a category or social group or structure just by virtue of some characteristic they possess. The word suggests that difference and otherness be embraced and celebrated.

- How can this diversity, difference, tension and contradiction deepen understandings about 'inclusion' and 'inclusive schooling'?
- Can a form for, and processes of, inquiry be created to embrace such a diversity of expressions of 'inclusion' and 'inclusive schooling'?

'Inclusion' as school reform

The Salamanca Declaration (UNESCO 1994, p. 6) promulgated by 88 governments and 25 international organisations concerned with education states, '(s)chools should accommodate all children regardless of their physical, intellectual, social, emotional or linguistic characteristics, or any other conditions. They should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic or cultural minorities, and children from other disadvantaged or marginalised areas or groups. These conditions create a range of different challenges to school systems.'

Mittler (1995) interprets 'inclusive schooling' as radical school reform, as changing the existing system and rethinking the curriculum in order to meet the needs of all students. He suggests it also implies that the education of students with (dis)abilities and special educational needs should happen in an ordinary class in their neighbourhood school. He states that no country in the world has reason to be satisfied with the quality of the educational facilities which it provides for pupils with special educational needs. He suggests, however, that enough examples of good practice exist in different countries to make it possible to reappraise ways in which a higher quality of 'inclusive' education and schooling could be provided for all.

School reform is happening in most countries, at different paces and stages. In the least developed countries the basic purpose of reform may be to extend schooling to all children for a greater number of years. In other countries with different established education systems the orientations for reform may be different. Ainscow (1999, pp. 180–83) discusses the varying influences of charities and church schools, the roles of the state school systems, whether or not a dual system of schooling had already been established and how these factors might influence the development of 'inclusive schooling'. In Tasmania 'inclusive schooling' seems strongly linked to special education reform.

From thinking about the many influences on the formation of 'inclusive schooling' and its different expressions, emerge questions such as:
- Is it possible to capture the complexity and diversity of 'inclusion' and 'inclusive schooling' to unfold possibilities, to reappraise and renew schooling?

- Is it possible to understand 'inclusion' and 'inclusive schooling' in its complex uniqueness in terms of the constructs deemed important by the people who developed it?

Social and power relations

Giroux (1992) points to the limits and partiality of our own knowledge, politics, values and pedagogy. Becoming aware of the 'relations of power' I inhabit (Foucault 1972) may help me understand the various social and power relations that are 'inclusion' and 'inclusive schooling'. Self-awareness might involve unlearning my own privilege, being open to possibilities, knowledges and attempting to disconnect from those social and human relations which count as power (to me and to others) (Spivak, in Giroux 1992). It is about unfolding how I am subject to my knowledge and to relations of power, it is about a developing sense of multiplicious self(ves). Thinking about how we are embedded in discourse, about fluid processes of constant re-constructions of selves and about how this is linked to ethics involves posing questions such as:

- How am I subject to, limited by my own knowledge and thinking about 'inclusion' and 'inclusive schooling'?
- Why do I dream/understand 'inclusion' and 'inclusive schooling' as I do?

Chapter summary

This chapter constitutes a personalised literature review related to special education, 'inclusion' and 'inclusive schooling'. The review is linked to a local Tasmanian context and to personal experiences. The chapter uncovers key questions which motivate this critical interpretative inquiry, and which become woven together to form three thought-lines. As the inquiry continues these critical questions are further crystallised, elaborated and (re)posed as strategies for deepening understanding about the phenomenon of 'inclusion' and 'inclusive schooling'. These initial questions, and thought-lines, emerge from personal experiences and shape the following chapter.

Enmeshed referents, epistemological inclinations

The crux of the issue is the interpretative moment as it occurs throughout the research process. And, into this moment the researcher brings considerable conscious and unconscious baggage – other related research, training within a particular discipline (such as anthropology), epistemological inclinations, institutional and funding imperatives, conceptual schemes about story telling or power, social positionality (the intersection of race, class, gender, sexual-orientation, among other key social locations), macro-cultural or civilisational frames (including the research frame itself); and individual idiosyncrasies, the interactions of which are themselves complex and ambiguous (Scheurich 1997, p. 72).

Working in a special school at the time of 'enlightened modernity' I became aware of how 'special educational needs' was changing teachers. They no longer saw children as 'hopeless'. If they could find the right educational programme, they could then train any child in some skill. This attitude extended to children with difficult behaviour – if the right behaviour modification programme could be found, the behaviour could be checked. Sometimes, this was a frustrating process, full of false starts and experiences of failure, but often it resulted in surprising results (Corbett 1996, p. 14).

Introduction

This chapter unfolds the referents for critical interpretative inquiry into the spaces and sets of social and human relations named 'inclusive' and 'inclusive schooling'. An epistemology of tentativeness and uncertainty is unfolded from cultural and social traditions and relations, theoretical traditions and streams and personal sensibilities and experiences.

These elements are entangled; each, to an extent, informs and enriches the other. Together they form a cultural and personal horizon[10] within which the intentions, form and processes of this inquiry are developed. The referents provide a scaffold for developing understandings about ways of thinking as strategies for inquiry. Further questions emerge to be woven into thought-lines. The chapter unfolds an

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[10] The word horizon has two different but related meanings within this inquiry. Here the word horizon is used to refer to the knowledge, the beliefs and values, the cultural understandings I bring with me as I enter the processes of critical interpretative inquiry (after Habermas, in Gallagher 1992).

understanding of trustworthiness through which the rigor and worth of this inquiry might be judged.

Sensibilities

In my work place and at home I often use the Internet. I have developed and manage a website (http://www.discover.tased.edu.au/literacy) and I have used the Internet in undertaking this inquiry.

I enter into a wonderful complexity of confusion and richness when I connect to the Internet. Cultures, context and content mix, divorce and remix, and strange and ironic juxtapositions emerge. The trivial and comic stands equally with the profound and serious. Sites representing imagined spaces and contexts seem as 'real' as those representing actual spaces and places. I engage in on-line conversations independent of time or place. Time has different meanings on the Internet.

On-line texts and textual forms are new and interesting. How on-line texts are constructed and the meanings they evoke are both similar to, and significantly different from, traditional printed texts. I can, for example, (re)read some of my 'conversations' frozen in print as email, and can return to (re)interpret them, I 'dialogue' with my dialogue.

I can interact with a range of texts in many different ways. I might locate, view and manipulate texts linked with others. I can manage and construct multiple on-line texts, I might co-construct texts with others. Texts and textuality are foregrounded when working on-line. Referring to the work of post-structuralists like Derrida (1995) and Foucault (1970, 1979, 1991), Gallagher (1992) unfolds a particular form of textualism, a kind that suggests everything is analogous to a text, that all interpretation is analogous to textual interpretation. On-line communication resonates with this understanding of textualism.

When connected to the Internet I can access information in a non-hierarchical, open-ended way. I might sit on the Hubble telescope and watch images of the unfolding universe, have my Tarot read, enter the Harvard University and all its libraries, or talk with other herpetologists. Through the Internet I engage with the world in rich and interesting ways. I could even construct different worlds. I also have to think carefully about the honesty, trustworthiness and truth of information I gain, or about the identity or gender of people I communicate with on-line. 'Truthfulness' it seems, is very open on the Internet.

Using the Internet sums up what it is to be engaged with a late(post)modern situation, from which emerges a particular sensibility. The Internet might stand as a metaphor for our early 21st century worlds. Bauman (2001, p. 125) says it like this, '(m)any

games seem to be going on at the same time, and each game changes its rules while it is being played. These times of ours excel in dismantling frames and liquidising patterns – all frames and all patterns at random and without warning'. Scepticism, an appreciation of complexity, an open-ness to the unexpected and an 'ironic' style flow from, and mesh with, a late(post)modern sensibility, as does an appreciation of difference, disjuncture and juxtaposition in shaping economic, cultural and social relations. This sensibility involves valuing the complex, contingent, rich, multi-cultural world(s) we inhabit. Such a sensibility resonates with the idea that difference, ability and (dis)ability are socially and culturally constructed and differently valued. This sensibility influences the inquiry as it engages with the socially constructed spaces of 'inclusion' and 'inclusive schooling' across a range of cultures and communities.

Bauman (2001, p. 125) suggests that within this state of flux 'the education process ... acquires a supreme adaptational value and fast becomes central to what is indispensable "equipment for life" '. How might this complexity, this state of flux, shape understandings of 'inclusion' and 'inclusive schooling'?

Past dreaming

Many late(post)modern thinkers are grappling in some sense with the term 'modern' (Bernstein 1991, Brantlinger 1997, Caputo 1997, Francese 1997, Gee 2001, Kogler 1992 and Lather 1996). The modern celebrates newness and progress. In the areas of art and architecture, Modernism found one expression in the Art Deco style which uses metaphors and motifs of strength, hope, power and development, forward evolution, progress, and a thrusting into a predicted and predictable future. This teleological impulse is seen in the phallic symbols and symbolism of 1930s and '40s Chevrolet car design and details with their references to flight and to rockets. Modernism, in a philosophical sense, involves celebrating the universal rather than the local, accepting the meta-narratives of reason and progress. It embraces the meta-narrative of science and its associated privileging of space and time, and assumes a power to shape the future.

Another way I understand my particular sensibilities to have emerged is to recall (and reconstruct) the growing dissatisfaction with my work in education and schooling, to return to the point when the contradictions of being involved in the essentially modernist project of public schooling become too pressing to be overlooked. For me one such 'moment' was linked to the fraught and unsuccessful 'integration' of students labelled 'behaviour disordered' into school. This sensibility was linked to the heightened awareness that it might be schools, the structures of schools, the intentions of schooling which were a problem, rather than the students.

I came to suspect that I was complicit in constructing, and was constructed by, relations of power which it seemed worked against the 'education' of some students. I was within relations of power which lowered the life chances of some students. It seemed the way I understood and practiced 'inclusion' and 'inclusive schooling' might also have been limited by the social and power relations of which I was a part.

A further experience which led to deep questioning of the project of schooling with which I was engaged involved developing some of the implementation processes for the *Inclusion of Students with Disabilities Policy* (DECCD 1996). This policy document represents a modernist dream that we can have a social policy that will control the future forms of schooling on the basis of what was understood about past or present educational practices. The policy is teleological, it assumes a predicted and predictable future. My work undertaken with UNESCO, to develop support materials for the *Special Needs in the Classroom: A Teacher Education Guide* (Ainscow 1994) in partnership with the University of Tasmania, was also fired by an essentially modernist impulse: to identify, articulate, 'universalise' and generalise 'inclusive' practise across a range of schools.

From that shared work the *Welcoming Schools, Students with Disabilities in Regular Schools* (Attachment 1, Bridge & Moss 1999) was published. The text was intended to celebrate, map and share 'inclusive schooling' models and practices across cultures. The processes for developing the text assumed that key principles and practises undergirding 'inclusion' might be crystallised from the common experiences of the teachers and students in schools from across the world, (re)presented through records of interviews. As data were collected from the schools, however, it seemed that each school's expression of 'inclusion' and 'inclusive schooling' was so different, so contextually bound, that 'inclusive' commonalities between school sites were difficult to identify.

The impulses behind these two documents imply a connection with modernism's commitment to critical reason, agency, and the power of human beings to overcome human suffering. In the words of Giroux (1992, p. 73): 'Modernism reminds us of the importance of constructing discourse that is ethical, historical and political. At the same time, postmodernism provides a powerful challenge to all totalising discourses, places an important emphasis on the contingent and specific, and provides a new theoretical language for developing a politics of difference.' What effects, influences, might modernist artefacts like these texts have on shaping 'inclusive schooling'?

Late(post)modernity might be understood as both a resistance to (or rejection of), and as emerging from, modernism. Burbles and Rice (1991, p. 397) suggest that there seem to be '... two distinct trends within Postmodernism, which adopt fundamentally different positions relative to modernism itself. (They) name these two trends postmodernism and antimodernism, the first of which (they) see as fundamentally

continuous with the modernist tradition, though it seeks to challenge and redefine it, the second of which regards itself as making a complete break from modernism'. Burbles and Rice (1991) also point to the tendency of authors and theorists to slide back and forth between these two positions.

Cannella (in Cannella & Kincheloe 2002) suggests that broad-based work in cultural studies transverses disciplinary boundaries. I suggest that this genealogy too has drawn from a vast array of critical discourses to examine the cultural institutions, beliefs, values and practices which become named 'inclusion' and 'inclusive schooling'. It is influenced by, but also contradicts hermeneutics, strucuralism and critical theory and uses, but is not limited to poststructural, postmodern and post/neo colonial discourses (after Cannella & Kincheloe 2002, p. 5).

If thinking is to be developed as a strategy for inquiry, it requires addressing the issue that modernist projects, like schooling, emerge from culturally and ideologically positioned and positioning (Marcus 1998) meta-narratives. Meta-narratives are stories which present themselves as self evident 'truths'. Giroux (2000, p. 120) suggests that '(m)eta-narratives are set out to address a transcendental subject, define essential human nature and prescribe a global human destiny or to proscribe collective human goals'. They are abstractions and generalisations which deny the particularity and specificity of the everyday experience and smother difference under universalising categories.

A quest for universal truths is implicit in modernism and its meta-narratives, stories and histories. This quest for 'Truth', and associated narratives, threads into the Enlightenment and its traditions. The Enlightenment might be conceived of as moment when, in Europe, people understood themselves to be embarked on an enterprise to correct the errors of the past (Sim 1999). It might also be conceived of as a series of projects. The project of 'emancipation', for example, still informs Western cultures. These projects, linked to those of modernism, rest on deep beliefs, like, *reason and science will emancipate the individual and society from superstition and ignorance*, or *all men are to be considered equal before the law by virtue of their rationality*. These truth claims construct and bind our cultures and societies. However, if received uncritically, they may become dogmatic and coercive stories linked to power and privilege – legitimating devices in order to give authority to certain limited ways of interpreting, doing and being in the world. Some terrible injustices have emerged from these stories. Colonial enterprises were legitimated through stories about releasing primitive societies from the bondage of ignorance and bringing them into the light of civilisation. These meta-narratives are also the stories which construct (dis)ability, abnormality, racism and prejudice, and legitimate many different forms of exclusions. How might 'inclusion' and 'inclusive schooling' be linked to Western meta-narratives?

Nadeau and Kafatos (1999) revisit the discourses of science and historicise them to explicate how the meta-narratives of science might be sited within mega-narratives which work to determine how we construct meanings within the Western canonical frame. They foreground the links, synergies and similarities between 'beliefs' and so called 'scientific' descriptions of the world. Their work addresses how the discoveries in the natural sciences which had taken place throughout the Enlightenment became universalised and sacrosanct 'Truths'. The natural sciences became not only a descriptive project, but a prescriptive project. It was held that the structures and processes of natural science also applied to exploring (and predicting and controlling) human relations and social behaviours. For Scheurich (1997, p. 70), 'modernist research methods (predominantly) mirror the representational ideology of the modernist researchers. Modernist research does not describe, it inscribes...'.

Another important idea emerging within the Enlightenment, in tension with these universal and universalising 'Truths', is that nothing is beyond criticism or above question. The Enlightenment also brings to us a tradition of scepticism, the questioning of any claim to have special privileged access to a truth revealed to one person, or one religious sect, or one nation, or one culture, or through one language. This theme of scepticism is woven through the Enlightenment, modernist and late(post)modern traditions. For Stuart Sim (1999)[11]

> 'scepticism means challenging received ideas and received wisdom, and the authority that is felt to be embedded and coded in institutions, mainly political, but almost any, and the scepticism is a case of being very sceptical and doubtful about the kind of ideas that have been propounded for a long time, and that everyone has accepted without any notice whatsoever.'

Questioning universal 'Truths' and their associated teleological meta-narratives requires a particular and intense thoughtfulness when developing forms and processes for inquiry into the spaces and sets of human and social relations named 'inclusive'. Meta-narratives rarely ever tell particular, localised histories and stories. Truthfulness about 'inclusion' and 'inclusive schools', it seems, is expressed in local ways. This inquiry works with the particular; the texts archived for interpretation represent personal, localised, contextualised narratives about 'inclusion'. How might awareness of how our cultural embedded-ness (re)form 'horizons' to our knowledge and understanding? How might this influence the forms and processes of inquiry?

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[11] This quotation is taken from the *Radio National, Encounter*, website, (Sunday, 10/10/99), The postmodern grand narrative , http:/www.bc.net.au/rn/relig/enc/stories/s58890.htm. On-line transcripts of the program do not have page numbers.

Thinking with Foucault

The works of Foucault (1969, 1970, 1972, 1985, 1991) both stand within, and mark the beginnings of, ways of thinking considered to be 'postmodern'. His work is primarily concerned with the 'history of ideas'. It is a strong critique of the Enlightenment and its various values and projects; he rejects the Enlightenment goals of egalitarianism, equality, freedom and emancipation and denies the possibility of their completion. For Foucault (1991), the Enlightenment, which discovered the liberties also invented the disciplines. He suggests that the Enlightenment beliefs led to the construction of particular institutions, the army, prisons, hospitals and schools, and that these institutions, functioning as 'techniques of power' (Foucault 1991), undermine the Enlightenment values from which they emerged.

Foucault's works bring with them the understanding that basic ideas, which we often take to be permanent 'Truths' about human nature and society, change with the course of history. From his work exploring the Enlightenment ideas of reason and freedom there emerges deeper understandings about, and interpretations of, discourse, power and knowledge, and about how we are constructed within these relations. He explicates, through an interpretative process that he calls a 'genealogy' (1969, 1970, 1972, 1991), how we might understand the history of discourses, and of the different modes by which we are made subject.

In *The Archaeology of Knowledge* (1972), Foucault interprets discourse as an authoritative way of describing. Discourses are propagated by specific institutions and divide the world up in specific ways, for example, medical discourse and psychological discourse. He suggests that institutions, like schools, work to appear neutral, so that we do not unmask their 'unwholesome' activities. Their primary function, he suggests, is to maintain particular privileged positions within relations of power through construction of knowledge.

Foucault is also interested in categorisations, classifications and taxonomies and how these may be interpreted as powerful processes of subjectification. In *The Order of Things: An Archaeology of the Human Sciences* (1970, p. 186), he writes: '[C]ategories organise the play of affirmations and negations, establish legitimacy of resemblances within representation, and guarantee the objectivity and operation of concepts. They suppress the anarchy of difference, divide difference into zones, delimit their rights and prescribe their task of specification ...' Classifications, taxonomies and namings emerge from discourse and may act to make us subject, docile and compliant. Foucault's interest in institutions, prisons, hospitals, asylums and schools, and in their inhabitants, the police, warders, the mentally ill, teachers and students, provokes questions about how ideas of 'normality', (dis)ability, 'inclusion' and 'exclusion' as expressions of relations of power, are themselves, evolving and changing.

Caputo (1997) suggests that schools as institutions determine and construct the individual players – students, teachers, parents who constitute the institution – and define in advance, the role, the power and the voice of the individual. This possibility informs this inquiry, its intentions, and methodology. Who benefits most within the spaces and sets of social relations named 'inclusion' and 'inclusive schooling'?

For Foucault, people do not 'have' power. Power is 'engaged', not 'possessed'. Power is everywhere, not because it embraces everything but because it comes from everywhere; it runs through the social body as a whole. Allan (1995) undertook a Foucaultian analysis of formal and informal discourses related to students with special educational needs in mainstream schools in England. Her analysis of the accounts of 11 pupils with a range of special education needs, and their peers, challenges the appropriateness of conventional binary conventions: (dis)abled – able bodied; integrated – segregated; inclusion – exclusion. Her results suggest a continuous process of construction of self characterised by oscillations, uncertainties, ambivalences and resistance from the pupils with special educational needs. An understanding that becoming subject as (dis)abled is linked with issues of power-knowledge shapes this inquiry.

Foucault links power and knowledge. For him, every power-knowledge description also regulates what it describes; to know is to participate in complicated webs of power. Different kinds of knowing from those officially sanctioned are less valued. Foucault calls these 'subjugated knowledges' and they exist in two forms:

- erudite knowledges, specialist, but hidden within existing knowledges; and
- disqualified knowledges, lacking expertise and qualification, dismissed as inadequate to the task or insufficiently elaborated.

For Foucault, these subjugated knowledges are valuable, and their value is related to the degree to which they are opposed. In this way, subjugated knowledges are important to inquiry, as they hold the potential to 'unsettle' qualified knowledge, and provide perspectives on how knowledge is constructed. Subjugated knowledges might be made available to us through narratives, which, because they pay attention to participant stories, become a key strategy for inquiry. These stories invite a (re)examination of the values and discourses, practices and institutional arrangements named 'inclusion' and 'inclusive schooling' (after Barone 1995). Different narratives might help us gaze afresh at a world we think we know. What knowledge about 'inclusion' and 'inclusive schooling' is held by those excluded? And included?

The subject, and processes of subjectification, also has a fascination for Foucault. How do we become a subject as (dis)abled, marked for exclusion, or for conditional and contingent (re)inclusion into schools? Foucault (1970, 1985, 1991) points to

processes he calls the 'objectification of the subject' – how we are made subject by authority and then objectified through a power-knowledge relationship, buttressed through processes of classification and naming (Foucault 1970). Foucault believes this process has three enmeshed elements:

- *dividing practices:* manipulation through pseudo-sciences like the 'psy'-sciences, through political and educational processes of exclusion, establishing separate schools for the (dis)abled, or naming some groups of students as 'included' students;
- *scientific classification:* increasingly constructing the body and mind as a thing, a mechanism, an object. Classifying and ordering students according to physical or mental characteristics, 'labelling' students as 'autistic', 'intellectually disabled', '(dis)abled', creating evermore new categories, the 'behaviour disordered' and students with ADHD;
- *subjectification:* the way we make ourselves subject by conceptualising how we are seen, mediated by an external figure, being observed and assessed, working with a 'specialist' teacher, being taught in segregated one-on-one sessions, or in groupings based on perceived special needs.

Foucault, in *Discipline and Punish: The Birth of the Prison* (1991), traces how surveillance, observation has developed as a technique of power. He uses Bentham's Panopticon (1977, p. 200) as a metaphor for, and an example of, how the 'power of gaze' is engaged as a process of subjectification, to create 'docile bodies'. At Port Arthur on the Tasman Peninsula are the ruins of the Model Prison built in 1849 as a place to reform the convicts who were transported to Tasmania from Britain. This prison was an example of a Panopticon, a penitentiary where prisoners could be managed and rehabilitated through the 'power of gaze' (Ross & Graeme-Evans 1992). In this space all the prisoners could be constantly observed.

In the words of Foucault (1991, p. 203):

'... the panopticon also does the work of a naturalist. It makes it possible to draw up differences: among patients, also to observe the symptoms of each individual ... among school children it makes it possible to observe performances ... to map aptitudes, to assess characters, to draw up rigorous classifications, and in relation to normal development, to distinguish "laziness and stubbornness" from incurable imbecility...'

The panopticon represents a cruel and ingenious cage. Panopticon devices have come to dominate our culture and work to ensure we become subject, 'docile bodies', self-monitoring and self-regulating, compliant participants in our own imprisonment. Walking down the mall in central Hobart I am aware that I am followed by video-cameras. At work I am aware that my computer and its associated data banks, record traces of my movements through my documents, and around the Internet. I acted as a panoptic devise as I wandered around the grounds of my school, 'monitoring' the

behaviour of students. For Foucault, schools too are panoptic devices, monitoring, regulating, distributing power.

This form of power and subjectification is also apparent in the concept of 'inscription', the way our minds and bodies are inscribed within discourse and power relations (Foucault 1985). Within the sets of social and linguistic relations that constitute the Office of Education, my current work place, I dress in a particular way, I greet people according to accepted office ritual, and I use a particular mode of language. No one in my work place explicitly taught me these rules of behaviour, they are inscribed in me, just as my gender involves inscription.

The works of Foucault, as a key referent for this work, contribute to the development of intentions for this inquiry. His work legitimates an intention to uncover power relationships and to address them within the interpretative forms and processes of inquiry, his work encourages an open-ended style of questioning and neither assumes nor demands a final, definitive statement about 'inclusion' and 'inclusive schooling'. In the foreword to the English edition of *The Order of Things: An Archaeology of the Human Sciences* (1970, p. xii) Foucault says, 'I would like this work to be read as an open site. Many questions are laid out on it that have not yet found answers; and many of the gaps refer to earlier works or to others that have not been completed, or even begun.' His work also suggests that it might be impossible to expect a unity around the ideas of, the concepts of, 'inclusion' and 'inclusive schooling', that it might be difficult to collate a group of statements about 'inclusion' and 'inclusive schooling' and then to establish constant, consistent and describable relations between them (Foucault 1972). Through my interpretation of the early works of Foucault an epistemology of uncertainty begins to emerge.

The works of Foucault, and those of other recent theorists (Bauman 2001; Denzin & Lincoln 1998; Richardson 1998; Francese 1997; Gallagher 1992) all wrestle with the idea of texts; what they might be, how we engage with them and how we interpret them to elucidate the present. Foucault developed a range of interpretative processes, evolving over time (Danaher, Schirato & Webb 2000; McHoul & Grace 1993). Often his work involved intensive (re)reading of a variety of texts and artefacts. He allows texts to 'speak' for themselves, layering and juxtaposing citation after citation, quote after quote in a way that exposes the discourses from which they emerge. He has the intention to read around the spaces, the silences of a text, not just to paraphrase or explicate the surface meanings. Paul Ricoeur (in Wood 1991) calls this 'a hermeneutics of suspicion'. Foucault's intention is to find the 'hidden' meanings of texts. These works suggest that philosophical questioning, perhaps proceeding from the basis of a technical specialty, tends to shade off into the larger space of general deconstructive thinking (Caputo 1977). This body of work supports posing questions related to relationships of power between individuals and society, and about the conflation of power and knowledge. Understandings developed from these theorists suggest a form for, and processes of, inquiry to be undertaken with texts, as a way of

deepening understandings of the social (including linguistic) practices constructing 'inclusion' and 'inclusive schooling'. They support the intention to work on, with and between the shifting borders of those spaces named 'inclusion' and 'inclusive schooling' by a range of people across a range of different contexts.

Thoughtfulness

Though the work of Foucault inspires the form and processes of this inquiry, his methodologies have some significant limits. These have to be addressed when undertaking an inquiry such as this, which touches the 'life worlds' of people, some of whom may have the least influence within formations of power they inhabit. Popkewitz & Brennan (1997, p. 313) suggest that:

> 'Making the rules for telling the truth visible and open to critique requires careful use and problematisation of the work of Foucault himself. While the epistemic figure of Foucault looms large on the intellectual landscape of the late 20th century, what is important for research is not a slavish cult of Foucaultian implementation studies but a continual problematisation of the categories, foci, and methodological considerations to which he has given emphasis.'

Foucault does not 'judge' power, he recognises that it exists, is everywhere, is in every one and every thing, for him knowledge follows the advances of power, where-ever power is exercised, new objects of knowledge emerge. There are difficulties and dangers in reducing phenomena like truth and subjectivity to power. The understandings gained from Foucault can be broadened to permit a conception of power as an influencing and formative factor in the constitution of concepts and ideas, while trying to avoid reducing of the phenomenon of meaning and experience *per se* to power.

Foucault is also concerned about 'author function' (Kogler 1992; McHoul & Grace 1993) and the idea that an author (or in this context an inquirer) is also a function of discourse. This allows Foucault to admit the political and polemical interests motivating the development of texts. It also poses a methodological conundrum. Foucault's related assertion that our sense of self and sense of identity are always a temporary construction related to discourse, must be challenged as we find ourselves able to emerge from discourse as critical observers of self, others and of the social and human relations we inhabit (Kogler 1992). This is a significant theoretical issue and from it emerges debates about whether or not it is possible to undertake critical, interpretative inquiry. How can I be sure, and assure readers of this work, that it does not emerge from a sort of self-deception? Can I critically analyse my intentions, thoughts and actions? Can I stand aside from myself and become my own other? Can you trust my judgements?

Foucault's works, centred on knowledge-power, questions what this may mean for the relationship between the 'researcher' and those being 'researched'. His work places an emphasis on the social processes of 'problematisation' and 'normalisation' and how research may be complicit in these processes. The works of Foucault may be interpreted as a reaction to, and a critique of, the work of the phenomenologists. He denies the possibility of a transcendental subject. For Foucault, the self is an effect of subjection to historically located, disciplinary processes and concepts which enable us to consider ourselves as particular individual subjects, and constrain us from thinking otherwise. Hermeneutic exploration is sited within a dialectic between self-realisation and power structures and relations, and offers the possibility of critical self-reflection, the possibility to lift ourselves up, to emerge, if only partially, from the discourse and social relations which constrain and limit us. This understanding informs the development of the 'self – other' thought-line.

I understand 'thoughtfulness' as a hermeneutic strategy. Hermeneutics has a long history. The word is derived from Hermes who, within ancient Greek mythology, was a winged messenger from the gods, able to interpret utterances from the oracle at Delphi. Hermeneutics within the Ancient Greek tradition meant the process by which poets, through their poetry, 'interpreted' their gods.

In the 19th century, hermeneutic understanding generally involved an interpretative process known as the hermeneutic circle. This process involved examining a text or event through a systematic investigation which related elements in the text to what was known by the reader. In the 20th century, especially with the publication of *Being and Time* (Heidegger, in Gallagher 1992) the focus of hermeneutics shifted to ontology, to a phenomenological investigation of existence, a theory of the historicity of Being. The idea that history is not something from the past, but is lived in the present, and an emphasis on language as experience, informed hermeneutics (Gadamer, in Gallagher 1992).

Now hermeneutics is understood to be the study of human understanding, understanding the disclosure of meaning, opening up the world which belongs to being human. I interpret thoughtfulness as a strategy to deepen understanding. Understandings of the disclosure of meaning can be supported within a form of inquiry, influenced by the work of Foucault, developed to open for interpretation knowledge claims, to unfold from our social relations those we count as power, and to open the possibility of critical self reflexivity. Thoughtful inquiry recognises that epistemology and ontology are socially conditioned and historically relative or contextual, that '... the interpreter cannot abstractly free himself from his hermeneutic point of departure. He cannot simply jump over the open horizon of his own life activity and just suspend the context of tradition in which his own subjectivity has been formed' (Habermas, in Gallagher 1992). However, being hermeneutic allows the limits of that horizon to be recognised, and perhaps surpassed.

For me, being thoughtful is also about 'squinting'[12] into the archives of my past. It is about growing, changing and deepening understandings. It is about being reflexive, uncovering, unfolding and developing a sense of a multiplicate self, about sensibilities and about the complex and contingent nature of our personal and working worlds. Being thoughtful is also about possibilities, missed, seized or yet to come. It is about what 'thinking' means for this inquiry. It is not about the colonisation of new territory. It is about exploring inwards and examining existing presumptions and seeking out pre-understandings. It is a basis upon which to build trust. It is a strategy to support us becoming more self-critical. It offers the possibility of becoming one's own other (Kogler 1992).

Thoughtfulness involves an awareness of, and an uncovering of, how I project my wishes, wants and ideologies, my 'self', into the texts with which I undertake interpretation. It involves ongoing exploration of the meanings which might be bounded by a text, and the meanings I bring to engagement with texts. Rather than understanding 'inclusion' and 'inclusive schooling' as merely being a reflection of power or resistance to power, they might also be interrogated, through thoughtful interpretative processes, in their complex uniqueness, in terms of the constructs deemed important by the inhabitants of these cultural and social spaces.

Being thoughtful might be conceptualised as being reflexive. To be reflexive has a range of meanings which inform the intentions, form, process and possibilities of this inquiry. This inquiry is worked with texts and sets of texts (re)presenting the experiences of students and of teachers from different cultures and communities in spaces and sets of relations named 'inclusive' and 'inclusive schooling'. In any cross-cultural study, the politics of location (Marcus 1998) cannot be dismissed. I am located, or positioned, and one of my intentions has been to unfold this positioning into the inquiry. You may 'read' me 'reading' the 'world', and may make meanings and develop understandings in that process which I could not foretell. Reflexivity can be theorised as the practice of positioning (Lather 1991, 1996). Marcus (1998) discusses different forms of reflexivity related to the fields of cultural studies which inform this interpretative work:

- *baseline reflexivity:* explicating positioning, my self to myself and to you as reader of this text. It involves processes of self critique, personal quest, uncovering empathy, revealing constructions of self, beliefs and values; and
- *textual reflexivity:* related in this work to the presentation of different texts and textual forms as (re)presentations of 'inclusion' and 'inclusive schooling', and as self-portraits and personae (Paglia 1990) of teachers and

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[12] The word squinting in this context is used to evoke the difficulties associated with (re)reading and (re)interpreting our personal pasts, the effort involved in trying to develop a narrative of self. It evokes the idea that our reconstructions of our pasts are always contingent and partial.

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students. It involves admitting the politics of location and addressing the difficulties involved in representing self and others.

These forms of reflexivity reveal my subjectivities as interpreter. Ideas about, and consideration of, textual reflexivity influence the form of this inquiry. Ideas about, and consideration of, baseline reflexivity influence the process of inquiry. Reflexivity contests essentialist rhetoric and binarism ('self – other', 'inclusive – exclusive', 'particular – general') as a cognitive mode that is biased toward rigidity and inflexibility (Marcus 1998). It allows and admits the *aporia* that are bounded by such dialectics to enter the processes of critical interpretation.

Being thoughtful is also to admit that all inquiry is incomplete, and requires response (and engagement) from others positioned differently. This interpretation of 'inclusion' and 'inclusive schooling' is worked with printed and visual texts which claim to (re)present sets of relations and spaces named 'inclusive' authored by a range of people; students, parents, teachers and bureaucrats. They are all embedded within very different social, human and power relations and cultural contexts. These authors, children, women and men are themselves (re)presented in text within the corpora of documents collected for this interpretation. The texts (re)present a range of interpretations of the word 'inclusion' and 'inclusive schooling'.

My understandings (and related pre-understandings) of these words emerge from my experiences, and from the social, human and power relations which I inhabit. Through my work, and in my personal life world, I have had a long-term commitment to 'inclusion' and 'inclusive schooling' within the Tasmanian context. Do I hold 'inclusion' and 'inclusive schooling' as an ideology rather than a referent? A critical interpretative inquiry into social practices like 'inclusion' and 'inclusive schooling' also involves making judgements about different possible interpretations of the past, reopening and examining the past in order to reactivate its still unaccomplished potentialities. This is one of the 'liberatory' impulses of this inquiry. Thoughtfulness also involves maintaining a stance of suspicion, embracing an ironic sensibility and valuing deep scepticism. A deep suspicion of the purposes of texts and their claims to (re)present might support us in developing new understandings about our own being-in-the-world and of the nature of our cultural and social relations. Thoughtful inquiry fosters a kind of internal distancing, an effort of defamiliarisation which prevents concepts from settling down into routine habits of thought (Derrida, in Scheurich 1997). This is the Art of inquiry.

Trustworthiness

Thoughtfulness is linked to trustworthiness. If I can engage in a deeply thoughtful, interpretative inquiry, you, as reader, may come to trust the honesty of my interpretation. This inquiry emerges from a qualitative research paradigm, and is

sited within Western philosophical streams concerned with language and meaning, discourse and narrative, texts and textuality. 'Thinking with Foucault' is a key strategy for this inquiry. Through his early works Foucault (1969, 1970, 1972, 1979, 1991) models a subversive genealogy which opens up, and works against, economic, political, scientific and narrative systems which ignore our individual and collective being (after Lincoln & Denzin, in Denzin & Lincoln 1994). Meadmore et al. (2000, pp. 463–76), elaborate on the uses and pitfalls of genealogical approaches to research, and make it clear that there is no one blueprint for a genealogy. Constructing a trustworthy inquiry within this form, however, requires that I establish what I understand a genealogy to be. In Chapter 1, I introduce the idea of genealogy, and in Chapter 4, I detail the development of this inquiry as a genealogy.

Very simply put,

> 'Foucault's approach to the study of history was archaeological and genealogical. The archaeological side involved isolating various orders of discourse which had laid down the conditions for articulating thoughts and ideas, propositions and statements through which people made sense of their historical time. The genealogical side had more to do with non-discursive mechanisms of power which shaped the way people saw the world and acted within it. So, the various discourses that make up the school curriculum (mathematical, scientific, literary) express the archaeological approach. But the organisation of the space of the school, the way in which classrooms are designed in such a way that the teacher is empowered to move about and monitor each student's behaviour has more to do with the genealogical side' (Danaher, Shirato & Webb 2000, p. 98).

This statement belies the complexities involved in developing a critical interpretative inquiry in the form of a genealogy. This poststructural, late(post)modern form for inquiry, and the research paradigms with which it articulates, demand a re-thinking of the 'idea of pristine validity'. How can you, or I, trust this thesis? In the words of Lincoln and Denzin (in Denzin & Lincoln 1994, pp. 578–79): '...does (this) text have the right to assert that it is a report to the larger world that addresses not only the researcher's interests, but also the interests of those being studied?'

Lincoln and Denzin (1994) refer to 'The Crisis of Legitimation' which must be addressed for critical interpretative inquiry, like this. I make no claim for an epistemological validity, I offer a more political response to the question of validity, as Barone stated (2001, p. 163), '... my political position as a writer is one of power sharing; my aspirations of a heuristic rather than a propagandistic or declarative sort'. I unfold my aspirations both within this text, and through the textual form of this inquiry; its genre, its conversational style, its form as writing for inquiry; and through opening questions and developing thought-lines.

For this work I understand trustworthiness as woven into the form of this text; it is constructed to (re)present me as one player in the games named 'inclusion' and 'inclusive schooling', and to (re)present me 'descending from my authorial pedestal'. It also (re)presents me as a long-term player in the fields of 'inclusive schooling', and, though this thesis is developed through me, I intend that I (re)present myself to be what I believe I am, just one more player in the field, one voice, one person whose identity is enmeshed in a complex web of relationships with others.

Within this genealogy I evoke your trust of my intentions and judgements though a range of 'research', and textual, processes and forms:

- The first is to withdraw from naming the spaces and sets of relations opened to inquiry as 'inclusive' or 'inclusive schooling'. These spaces are so named by their inhabitants, as (re)presented in the archived texts; I understand the archived texts are (re)presentations of the understandings of others;

- The second is to gradually unfold for you (and for me), through the processes of writing as inquiry, my pre-understandings of 'inclusion' and 'inclusive schooling';

- Thirdly, I model for you (and for me), in chapters 5 to 9, how the horizons of understanding (re)presented by the archived texts, and my horizons of understanding of 'inclusion' and 'inclusive schooling' overlap, extend and develop. These chapters are the acts of interpretative inquiry, structured through thought-lines; and

- Lastly, I constantly unfold questions through the processes of inquiry, structured by thought-lines which, I intend, will engage you in a conversation of sorts, a conversation that may support you to deepen your understandings of 'inclusion' and 'inclusive schooling'.

My use of the first person in this inquiry, constructing a text which is a (re)presentation of me talking with you, persuading you, is a means to evoke trustworthiness. Pressing myself to constantly unfold my subjectivity and ways of thinking is another. I hope, as you read my interpretations, you might be provoked into posing your own questions as you (re)interpret me aspiring to a critical posture, in the tradition of a 'hermeneutics of suspicion' (Ricoeur, in Wood 1991). By this I mean that rather than understanding the phenomenon of 'inclusion' and 'inclusive schooling' as fixed, an event or a symbol with an undistorted 'pure' form, I understand it, in some senses, as mysterious, unknowable (Derrida 1995). I will myself to maintain the suspicion that the phenomenon 'inclusion' and 'inclusive schooling', as (re)presented in the texts archived for interpretation is not always what it seems. This stance of suspicion influences, and emerges from, the genealogical form of this inquiry. This stance requires a form and process open to the *differance*, discrepancies, contradictions and partial-nesses within the spaces and relations

named 'inclusive'. It involves a self-suspicion, constant foregrounding of my intentions, motivations and experience, my location and positioning, my subjectivity.

Through these processes, in part, I deconstruct the idea of pristine, triangulated validity, and instead attempt to crystallise moments of understanding in text. A genealogy I suggest, unfolds the complex non-linearity that is the world. Foucaultian analysis evokes multiple interpretations of 'inclusion' and 'inclusive schooling', understandings hover between and within these different interpretations. Our understanding depends on where we are in the spaces and sets of relations opened for inquiry. Richardson (in Denzin and Lincoln 1998, p. 358) suggests that in late(post)modern research we do not triangulate, we 'crystallise'. By that she means we recognise that there are far more than three angles, three sides from which to approach the world:

> 'Crystals are prisms that reflect externalities and refract within themselves, creating different colours, patterns, arrays, casting off in different directions. What we see depends upon our angle of repose. Not triangulation, crystallisation. In postmodernist mixed-genre texts, we have moved from plane geometry to light theory, where light can be both waves and particles.'

This form of writing, this inquiry style, invites the thoughts and words of other participants in inquiry, students with (dis)abilities, their friends and peers, parents and teachers, who are (re)presented in texts as moments in the flow of 'inclusion' and 'inclusive schooling', into the thesis.

Evoking trustworthiness also involves sharing with you how, and why, I chose the texts with which to undertake this inquiry. I cover this in detail in Chapter 4, but in summary, the texts were archived for (re)interpretation because:

- They (re)present edges, limits to 'inclusion' and 'inclusive schooling' rather than being a representative sample, from which universalising principles might be drawn;
- They (re)present individuals, particularities, *differance*, rather than groups, or a homogeneous whole; and
- They are artefacts from which to (re)read the discursive flows from which phenomena emerge to become named 'inclusion' and 'inclusive schooling'.

I trust that you interpret this genealogy as much more an art than a mechanistic or formulaic application of method. I do not mean that this inquiry is method-less, chaotic or lacking in rigor. On the contrary, it is carefully and thoughtfully crafted to support developing understandings. This crafting involves unfolding questions. Questions trace my developing understanding through the processes of inquiry, these questions are also crafted to develop a trust between us, as they constantly open out my sensibilities and epistemology. They are crafted to have a high connectivity to the understandings emerging through inquiry, and to each other. They are crafted and

woven together into thought-lines which become both a process for inquiry, and the fabric of the genealogy.

Perhaps more significantly, these questions are also crafted to disconnect – social theory from epistemology; the political from the scientific, and my horizons of understanding from determining any outcomes of this inquiry.

Kincheloe and Mclaren (in Denzin & Lincoln 1994, p. 151) when discussing how critical, late(post)modern research respects the complexity of the social world, suggest that 'validity may be an inappropriate term to use in critical research contexts as it simply reflects a concern for acceptance within a positivist concept of research rigor'. For Kincheloe and McLaren, trustworthiness involves the credibility of the portrayals of constructed realities. This inquiry does not pretend to anything more (or less) than a (re)presentation of momentary understandings of 'inclusion' and 'inclusive schooling'. It is a (re)presentation worked through (re)presentations by inhabitants of spaces named inclusive. The processes of (re)interpretations of (re)presentations are open for you as reader to evaluate in Chapters 5 to 9.

My primary claim for trustworthiness is made through the intention of this inquiry, the intention to explicate the relations of power which are 'inclusion' and 'inclusive schooling'. This leads to the ethical importance of 'choosing sides' in inquiry, siding with, being with, those who may be 'oppressed', in this situation, siding with the students living with (dis)ability. The form and process of this inquiry also emerge from ethical considerations; the inquiry is worked with (re)presentations of students and school, and it is these (re)presentations which are interrogated. The inquiry is not into the 'Beings' being (re)presented. The inquiry is an uncovering of discourse and subjectification frozen within textual and narrative (re)presentations. Ethics in this inquiry also involves seeking out and opening up liberatory possibilities from the archived (re)presentations, rather than seeking to limit, or to critique the impulses behind, and various expressions of 'inclusion' and 'inclusive schooling'. For Ricoeur (in Woods 1991), being ethical is bound up with taking actions in the world, with 'doing' the project, carrying out what you can do, with determining to do something. He believes that 'the doing' also determines our selves, and opens new possibilities for ourselves and for the world. This sense of 'the possible' is an essential component of self-understanding and genealogy (after Meadmore et al. 2000).

I believe trustworthiness is expressed through this inquiry as it is formed to embrace difference. Trustworthiness in this inquiry also involves interpreting 'validity' as a play of difference (Lather 1996, Scheurich 1997). I use the French word *differance* within this inquiry. For Derrida (in Burbles & Rice 1991, p. 399) it denotes an assertion of the dynamic nature of all signification, a recognition that the relations that bind and the spaces that distinguish different (cultural) elements are in constant interaction. Extended into the domain of social theory this concept denies the purely external and formal assignment of people to membership in a category or social

group or structure just by virtue of some characteristic they possess. It pertains as well to the active, subjective process of identification with that group, any attempt to identify from the outside the differences that classify people must fail: here are differences we choose and differences we do not choose.

As Heshusius and Ballard (1996, p. 11) state:

> '...educators are analysing the influence of the Western scientific mindset on education. In educational research, the assumptions that characterise the positivist, quantitative approach to research have been extensively documented, debated, argued, historicized, and otherwise demystified. Discussions have included the nature of the relationship between the concepts of fact and value, the concept of objectivity and subjectivity, the influence of the researcher's own needs, interests, and motivations, the problem of power inequalities, the nature of the relationship between the researcher and the researched, and the relationship between science and the humanities.'

An awareness that 'tactics' of surveillance and policing by dominant cultures might be undertaken through a guise of 'science' and 'research', may be enmeshed with the 'power of gaze', also informs this inquiry. I intend to unfold and develop understandings about 'inclusion' and 'inclusive schooling' rather than to explain. To explain through research may be a trace of a desire to have a self that can control knowledge and a world that can be fully known.

'The art of interpretation produces understandings that are shaped by genre, narrative, stylistic, personal, cultural and paradigmatic connections' (Denzin, in Denzin & Lincoln 1994, p. 507). I believe that the trustworthiness of inquiry is enhanced when we admit that inquiry is also a creative act, an exercise in artful, ironic persuasion, an exercise in textual design, form and processes. It is not a values-neutral exercise. Trustworthiness involves understanding narrative as both a phenomenon and a process of inquiry. This inquiry, on one level, is a narrative of self; interpreting the sets of social relations named 'inclusive' is to interpret self (Van Manen 1990). Trustworthiness implies an ethics principle. Issues of ethics are important when inquiring into social and human relations, and relations of power, particularly where students may be (re)interpreted to be subjugated as (dis)abled. For this inquiry, ethics involve:

- striving to emerge from discourse as a self-critical being, and supporting others to do so;
- locating 'truth' in local, contingent circumstances, valuing *differance*, and supporting others to celebrate their uniqueness; and
- emphasising through inquiry our 'Being', the ontological, rather than our 'knowledge', the epistemological.

A genealogy

Gallagher (1992, p. 10) suggests that Foucault practices a radical hermeneutics:

> '(i)n this school reading is more a case of playing or dancing than a puritanical application of method. Interpretation requires playing with the words of a text rather than using them to find a truth in or beyond the text. In radical hermeneutic interpretation original meaning(from a text) is impossible, the best we can do is stretch the limits of language to break upon a new insight.'

The form for this critical, interpretative inquiry is modelled on a genealogy (Foucault 1969, 1970, 1972, 1977, 1991), a process of uncovering and explicating the relationships between power, knowledge and truth. Meadmore et al. (2000) remind us that there are tensions inherent in enacting a genealogy which are related to the newness of the methodology, and its marginal status within the field of educational research. This inquiry offers a particular enactment of a genealogy, emerging from my 'thinking with Foucault'. This interpretation will be worked with a set of archived (Foucault, 1969, 1970, 1972) texts selected from a corpora of documents which (re)present crystallised moments of tension, partial-ness or contradiction within the flows of social relations named 'inclusive schooling'. This form for inquiry will allow groups of statements about 'inclusive schooling' to be collected together, recognising they may not refer to a single object, classroom, space, or set of relations, formed once and for all, and forever unchanging. 'Inclusion' as an object of discourses of law and justice, for example, might differ from 'inclusion' as an object of psycho-medical discourse. 'Inclusive schooling' as (re)presented by a teacher in Canada might differ from the (re)presentations from Palestine, or Australia. 'Inclusive' classrooms might be understood differently by students with (dis)abilities, and by their non (dis)abled peers. The genealogical form and processes offer the possibility to explore 'inclusion' and 'inclusive schooling' in its multiplicity as we (re)read and (re)interpret all that is said of it in the archived statements that named it.

Within an epistemology of uncertainty and tentativeness, this critical, interpretative inquiry has the following intentions, form, processes and possibilities:

- *intention:* to deepen understandings about 'inclusion' and 'inclusive schooling', rather than to develop a definitive final statement or sets of measurable outcomes;
- *form and processes:* a genealogy, working with the shifting borders and delimitations to the complex spaces and sets of human relations named 'inclusive schooling'. Sets of narratives (re)presenting frozen moments in the flow of 'inclusive schooling' are archived for critical interpretation. (Re)posing suites of critical questions conceptualised as post-structuralist ladders and thought-lines is a key strategy for inquiry; and

- *possibilities:* uncover a range of possible futures for 'inclusion' and 'inclusive schooling'.

Chapter summary

Richardson (1998, p. 348) encapsulates what might be a summary of this chapter with these words:

> 'The core of postmodernism is the doubt that any method or theory, discourse or genre, tradition or novelty, has a universal and general claim as the "right" or privileged form of authoritative knowledge. Postmodernism suspects all truth claims of masking and serving particular interests in local, cultural, and political struggles. But postmodernism does not automatically reject conventional methods of knowing and telling as false or archaic. Rather, it opens those standard methods to inquiry and introduces new methods, which are also, then, subject to critique.'

Chapter 4

A genealogy – a methodological perspective

...the world of the text and the world of the reader. The act of reading thus becomes the critical moment of the entire analysis. On it rests the narrative's capacity to transfigure the experience of the reader (Ricoeur, in Wood 1991, p. 26).

Epistemology provides a context in which to consider the rules and standards by which knowledge about the world and 'self' is formed. Epistemology also provides a means to investigate distinctions and categories that organise perceptions, ways of responding to the world, and the conceptions of 'self'. Concurrently, social epistemology locates the objects constituted by the knowledge of schooling as historical practices through which power relations can be understood. Statements and words are not signs or signifiers that refer to fix and fix things, but social practices that generate action and participation (Popkewitz & Brennan 1997, p. 293).

Introduction

This chapter elaborates the form and processes of a critical interpretative inquiry, its shape and theoretical location. It is about how a Foucaultian style genealogy is developed within which the processes of critical interpretation are undertaken. The form and processes of inquiry emerge from the enmeshed referents and epistemological inclinations elaborated in Chapter 3, and in response to the complexity of the fields 'inclusion' and 'inclusive schooling'. It details how the collection and collation of field documents was undertaken, and how selection between them was made to create an archive of texts with which to undertake this interpretation. The processes of inquiry involve thoughtful development and (re)posing of suites of critical questions. The chapter offers two conceptualisations of the suites of questions developed as strategies for inquiry.

The first conceptualisation, builds on metaphors of nets, ladders and shafts, and emphasises the overarching linkages between all the sets of questions posed in this inquiry, and likens them to 'post structuralist ladders' (Gough, in Harwood 2001, p. 149). The second conceptualisation is of sequences of questions developed as thought-lines (after Blythe et al. 1998). Thought-lines elaborate upon the idea of 'ladders of questions' and are the key strategies for this inquiry. Three thought-lines are developed through, and as strategies for, this inquiry; the 'self – other', the

'included – excluded' and the 'particular – general' thought-lines. Thought-lines articulate with the intentions of inquiry and emerge from within my horizons of understanding (Habermas, in Gallagher 1992). As strategies for inquiry, thought-lines work to extend my horizons of understanding through an interpretation of discourse. Thought-lines also emerge from, and propel, the processes of 'writing as inquiry' (Richardson, in Denzin & Lincoln 1998). Thought-lines are also structured to achieve a *present* orientation for this inquiry (Meadmore et al. 2000).

Thought-lines are framed by dialectics which foreground tensions within the sets of human and social relations and spaces named 'inclusion' and 'inclusive schooling' (re)presented by the archived texts. The tensions encapsulated by these dialectics emerge from my pre-understandings[13] and beliefs about the sets of educational relations which may be named 'inclusive' and those I believed to be excluding, discriminatory or (dis)abling. The dialectics also represent tensions between my pre-understandings of 'inclusion', and the different understandings (re)presented in the archived texts. Tensions within the sets of dialectics were not resolved, but contributed to the development of strings of related questions woven into thought-lines. Thought-lines become strategies for inquiry and for deepening understanding as they structure (re)reading and (re)interpretation of the archived texts, and work to 'problematise' the seeming familiar and certain. Thought-lines in this inquiry evoke questions within five horizons for educational spaces named 'inclusive' and 'inclusive schooling'; schools, curriculum, resources, legislation and policy and classification.

The field documents – a rich mess

Seven crates in my study hold a plethora of field texts: Teacher, student and parent interview responses, student work-samples (in English, Braille, Cantonese, Arabic and other languages), photos, videos of teachers and students working in 'inclusive' classrooms, Tasmanian government and UNESCO policy documents and implementation strategies, workshop summaries and reports, and detailed commentaries by administrators and bureaucrats on 'inclusion' and 'inclusive schooling' across 16 countries. This corpora of field documents and notes stands as a physical metaphor for the complexity, the inter-relatedness, the 'messiness' (Bigum & Green 1993) that is 'inclusion' and 'inclusive schooling'.

My experience teaching in classrooms and schools named 'inclusive' in my Tasmanian context, working with students, parents teachers and other stakeholders, supporting attempts to implement 'inclusive schooling' policy in Tasmania, also

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[13] Pre-understandings in this context refers to my understandings of inclusion and inclusive schooling brought to this inquiry. The processes of inquiry work to render these pre-understandings transparent and to foster thoughtfulness and deeper understandings (after Gadamar, in Gallagher 1992, p. 244).

leads me to believe that I was (and still am) dealing with very 'messy' circumstances indeed. At times the mess seems overwhelming: Where was/am I in it?

Late(post)modern science emphasises the complexity of the natural world (Bigum & Green 1993) and in parallel, this inquiry, taking a late(post)modern social theory perspective, emphasises discourse, language and texts, and the relational aspects of being in the world implied by texts. There is a powerful energy and great opportunities to deepen understanding by responding to, and within, this complexity, rather than trying to impose a linear order, a tidiness, on chaotic circumstances. As Gough (1998, p. 128) suggests, 'the mutual inter-referencing of the world-as-text and other texts—the idea of inter-textuality—the view that, in the production of meaning, every text is related to every other text—these ideas are enormously generative'.

The corpora of documents

Foucault (1972, p. 10) identifies a range of methodological challenges which apply to developing a genealogy intended to deepen understandings of phenomena like 'inclusion' and 'inclusive schooling'. They include gathering a coherent, homogeneous corpora of documents, establishing principles of choice about which of the documents to analyse, defining the level of analysis and developing a method of analysis. The first of these problems (as the seven burgeoning crates in my study attest) has been well addressed! Over a four-year period from 1997 until 2001 I collected, collated and filed (after a fashion) all the materials, documents and texts (published, draft, meeting notes, field notes, work samples etc.) related to 'inclusion' and 'inclusive schooling' which were linked to my paid work for the Department of Education in Tasmania, and to my voluntary work for UNESCO. The corpora of documents has 198 texts.

The parent, student and teacher interviews about 'inclusive' schooling undertaken for *Different Voices* (Archive 4, Bridge 1997) marks the beginning of the collection of materials and *Understanding and Responding to Children's Needs in Inclusive Classrooms* (UNESCO 2001) marks the end. The most numerous of the sets of materials were collected in 1999–2000 to support the development of the *Welcoming Schools* (Bridge & Moss 1999, Attachment 1) text and video. These include responses by parents teachers and students (with and without (dis)abilities) to a semi-structured interview (Appendix 1), student work samples, teacher and administrator reports and descriptions of 'inclusion' and 'inclusive schooling' across 16 countries, photos and videos of teaching and learning sequences (and translations thereof).

The *Welcoming Schools* text and materials were linked to the *Special Needs in the Classroom: A Teacher Education Guide* materials (Ainscow 1994). The corpora of documents is a large set of textual (re)presentations of 'inclusion' and 'inclusive schooling', at a local and global level.

The Archive

The second methodological challenge involved choosing from this corpora of documents a set of texts upon which to work the inquiry. This is also a complex task because the texts and sets of texts selected for an archive referring to 'inclusion' and 'inclusive schooling' may not (re)present a single, unchanging space; an 'inclusive school'. Further, the texts in the corpora of documents related to 'inclusion' and 'inclusive schooling' were developed by different inhabitants of spaces named 'inclusive', over different times. These various inhabitants' constructions of 'inclusive schooling', and their locations within the sets of relations named 'inclusive' vary, and so within the corpora of documents 'inclusion' and 'inclusive schooling' are constituted by all that is said in the various statements that name it.

I addressed this second methodological issue in a range of ways. I selected those texts for the archive which it seemed (re)presented understandings about 'inclusive' educational practices within the horizons of schools, curriculum, resources, legislation and policy and classifications. For example, the texts related to *Different Voices* (Archive 4, Bridge 1997) all address the curriculum, and how it might be developed to support 'inclusive schooling'. The texts from Palestine (Archives 1 & 2) seemed to foreground issues related to 'inclusion' and structures and cultures of schools. All of the archived texts, however, to some extent, project overlapping horizons; within the texts related to curriculum, for example, I might (re)read 'inclusive schooling' from the perspective of resources, or legislation and policy. All of the archived texts could be (re)read as (re)presentations of processes of classification.

Further, texts were selected for the archive from within the horizon of my pre-understandings of 'inclusion' and 'inclusive schooling'. The archived texts might then be understood as (re)presentations of the limits to, the borders or edges of, 'inclusive schooling' related to the horizons of schools, curriculum, resources, legislation and policy and classifications, from within my experience, knowledge and referents (described in Chapters 2 & 3). The archived texts are both (re)presentations of, and challenges to, my pre-understandings of those spaces and sets of relations which could be named 'inclusive schooling'. From a Foucaultian standpoint the archive of texts collects (re)presentations of the ruptures and discontinuities, the *differance* that is 'inclusion' and 'inclusive schooling'. Ruptures and discontinuities are based in the knowledges, practices and theories from which these (re)presentations of 'inclusion' emerge (after Foucault 1972). The texts selected from the corpora of documents might be conceived of as crystallised moments of tension, partial-ness or contradiction within the sets of social relations and spaces named 'inclusive schooling'.

I chose for the archive texts authored by a range of inhabitants of spaces named 'inclusive' and 'inclusive schooling': parents, students with (dis)abilities and their peers, and those representing the views of governments and bureaucracies. Choosing texts which tell local and particular stories, or through which the whispering voices of individual students might be heard within the din of disciplinary and bureaucratic discourses, was critical. In this way a genealogy might be understood as a process of telling big stories through (re)telling little, local stories, therefore ensuring that the archive of texts became more than a limited, sedimented warehouse of individual or group intentions expressed in words and images. The texts (reports, classifications, policy statements, publications and work-samples) were selected for the archive because they seemed to (re)present, or to evoke, particular delimitations for 'inclusion' and 'inclusive schooling'. The archived texts seemed to (re)present:

- the limits and forms of what can be 'said' and thought about 'inclusion' and 'inclusive' schooling;
- the limits and forms of structures, of institutions which might be named 'inclusive'; and
- the limits and forms of the practices, the actions which may be said to be 'inclusive' (after Foucault 1970).

The archived texts also (re)present where, in the spaces and sets of relations named 'inclusive schooling', the different inhabitants and players, teachers, parents, students, students with (dis)abilities and other professionals, understand themselves to be. The texts, and sets of texts, may also be interpreted as 'stories', 'narratives' lived by different players in the same space named as 'inclusive'. For example, one set of texts might include psychologists reports, a policy statement, samples of students' work, a statement of teacher's beliefs and the transcript of an interview with a (dis)abled student, all supported by a video of classroom and playground activities. The whole set of texts represents one schooling situation, or one classroom named 'inclusive', or the narrative of one student.

Some texts in the archive are one completed book, or one set of support materials which represent a particular bureaucratic interpretation of 'inclusion' or 'inclusive schooling', others are collections of texts, or sets of texts developed by different stakeholders at one school. Other sets of texts may have been developed by different authors, in different contexts, but are linked by a particular theme, idea, concept or practice, for example, the theme of policy, or curriculum.

I have drawn five texts or sets of texts from the corpora of documents to constitute the archive. Each set of texts (re)presents crystallised moments of conflict, tension or contradiction in the social relations, forms and practices named 'inclusive schooling'. All the texts refer to students with (dis)abilities, and/or students with 'special educational needs'. The sets of texts are named:

The Hamila texts (the horizon of schools):

- The Al-Husna' school – 11 photographs of the student Hamila and her class peers, 10-minute video of Hamila and her class peers, the classroom, language lesson, physical education lesson, and mobility around the school;
- Unnamed author – Report on Hamila and interviews with Hamila and teacher (1998), Job No. 19143, Palestinian Ministry of Education;
- Unnamed author – *Unfolding Practices: Teachers Voices on Inclusive Schooling Introduction* (1998), Palestinian National Authority, Ministry of Education, Ramallah, PO Box 576, (Tel. +972-2-998-3205.

The Voices texts (the horizon of curriculum):

- D. Bridge, (1997) – A set of questions to structure teacher and parent interviews to gather data for the *Different Voices. Support Materials for Teachers of Students with High Needs* text, teacher interview questions and note made to record responses from four interviews;
- D. Bridge, (1997) – *Different Voices. Support Materials for Teachers Of Students With High Needs,* Hobart: Department of Education Community and Cultural Development (ISBN 0 7246 4661 2);
- D. Bridge et al. (1998) – *Workshop 2, Planning for students with high needs,* originally published on-line at www.tased.edu.au.

Waddembere texts (the horizon of resources):

- A. Ahuja, & D. Bridge, D. (1999), *Human Resource Development in Support of Inclusive Education* Workshop report, 22 February – 3 March, UNISE, Kampala, Uganda;
- Classroom teacher (1998) *Lesson plans for observed lessons.* In science, class P5, 10/6/98, 9.50 – 10.30, and on 11/10/98, 9.50 – 10.30, and a map of the Bishop Willis Demonstration School developed by a low vision student;
- Martin Omagor-Loican (1998) *Report on the Bishop Willis Demonstration School,* PO Box 11 Iganga, Iganga, Tel. 256-045-2263, agreed by Ugandan Ministers, Permanent Secretaries, and Commissioners of Education and forwarded to UNESCO;
- Thirty-one photographs of the Bishop Willis Demonstration School, students, classrooms, teachers, small groups working with vision impaired students, outside lessons and mobility training.

The Brooke texts (the horizon of legislation and policy):

- Black, S. & Hogan, H. (1998) *Report on the Woodstock Centennial Elementary School,* including responses to a semi-structured interview developed for UNESCO, 101 Helen Street, Woodstock, N.B., E7M 1W6, Tel. (506) 325 – 4435;
- Black, S and parent and principal, *School District #12, Individual Education Plan,* developed for Brooke, June 1998;
- Bridge, D. J. (1996) *Inclusion of Students with Disabilities. Support Materials for the Inclusion of Students with Disabilities policy,* Hobart: Department of Education and the Arts, (ISBN 0 7246 4245 5);

- Moss, J. & Rockliffe, S. (1999) *Inclusive schooling: the story of Kingston High School*, a case study prepared for UNESCO for the *Welcoming Schools* publication, including responses to the semi-structured interview developed for UNESCO, school equity policy statements, and an Individual Education Plan (IEP) for Ricky;
- New Brunswick Department of Education (1994) *Best Practices for Inclusion*, developed by the Student Services Branch, New Brunswick Department of Education, PO Box 6000, Fredericton, N.B. E3B 5H1, Tel. (506) 453-2816; and Four photographs of the Woodstock centennial School, and Brooke with her teachers, and information given to teachers to outline the benefits of integration.

The naming texts (the horizon of classifications):
- UNESCO (2001) *Understanding and Responding to Children's Needs in Inclusive Classrooms*, Paris: Inclusive Education Division of Basic Education. In this section all the archived texts are (re)interpreted.

Most of the archived texts are collected together and published as Volume 2, *Developing Understandings of 'Inclusion' and 'Inclusive Schooling': The Archive*. This volume holds all the various print (re)presentations referred to within the thesis. Videos and photographic texts, for ethical reasons, have not been published within the archive. In Volume 2 each set of texts (except the Naming Texts) is grouped together and published on differently coloured pages. All the Hamila Texts, related to the horizon of schools, are published on orange pages. The Waddembere texts, related to the horizon of resources are published on yellow pages. Table 2 presents the named sets of archived texts linked to the colour of the pages upon which they are printed. The table also links the archived texts to horizon, country and archive number.

Table 2: Colour, name and number of the archived texts

Colour	Title	Horizon	Text Number	Country
Orange	The Hamila Texts	Schools	1 & 2	Palestine
Gold	The Voices Texts	Curriculum	3, 4 & 5	Australia
Yellow	The Waddembere Texts	Resources	6, 7 & 8	Uganda
Cream	The Brooke Texts	Policy and Legislation	9, 10, 11, 12 & 13	Canada
Not presented	The Naming Texts	Classifications	Not presented	International

The sets of archived texts evoke different, but related dialectics, which support the development of thought-lines; the 'individual – institution' dialectic for example, or the 'ability – (dis)ability', the 'public – private', or the 'local – global' dialectic. The Hamila texts, for example, evoke the tensions between the school (as an institution) and the student (as an individual), related to where the primary responsibility for 'inclusive schooling' might reside – with the (dis)abled student or with those embedded within the relations of hegemonic power which constitute the school. This tension is captured within the 'individual – institution' dialectic, crystallised within the 'included – excluded' thought-line.

The sets of texts selected for deeper (re)reading and (re)interpretation and placed in the archive evoke a complex, nested set of dialectics. They may also be understood as moments of tension, conflict or contradiction in the flows of social relations named 'inclusive' frozen into text.

Forming questions – nets, ladders and shafts

Foucault (in Bernstein 1991, p. 107) suggests that:

> '(i)f interpretation were the slow exposure of the meaning hidden in an origin, then only metaphysics could interpret the development of humanity. But if interpretation is the violent or surreptitious appropriation of a system of rules, which in itself has no meaning, in order to impose a direction, to bend it to a new will, to force its participation in a different game, and to subject it to secondary rules, then the development of humanity is a series of interpretations.'

Denzin (Denzin & Lincoln 1998, p. 345) suggests that 'in the social sciences there is only "interpretation". Nothing speaks for itself'. Denzin calls making sense of what has been learned 'The Art of Interpretation'. Thoughtful interpretation in this inquiry involves:

- analysing and structuring the symbolic medium of thought as strategies, developed as strings of related questions conceptualised as nets, ladders and thought-lines;
- considering how the acts of (re)interpretation are linked to, and emerge from, the archived texts and sets of texts upon which they are worked;
- taking account how language and discourse are connected to social power through the questions which are (re)posed; and
- addressing cultural embedded-ness, personal positioning and location.

The various inhabitants of the spaces named 'inclusive' and 'inclusive schooling' are participants in complex human and social relations, some of which count as power. This inquiry also admits, and attempts to address, the limitations of our symbolic

order, habitual patterns of thought and place in established power relations, while working to make us conscious of, and loosen us from, such limitations. The phenomenon of 'inclusion' and 'inclusive schooling' may be conceptualised as a 'landscape of inquiry'.
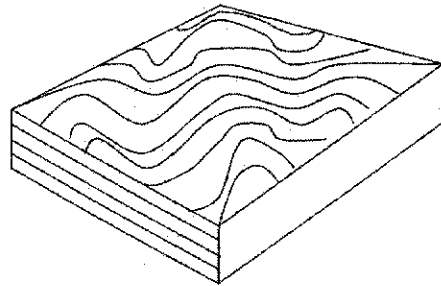
Diagram 1

Represents the fields of inquiry in the form of a landscape.

A net of questions can be conceptualised falling across the landscape of this inquiry. The net of questions is open-ended, unbounded. The possible questions are all linked to one another through the form of the net, and are influenced by the shape of the landscape.[14]
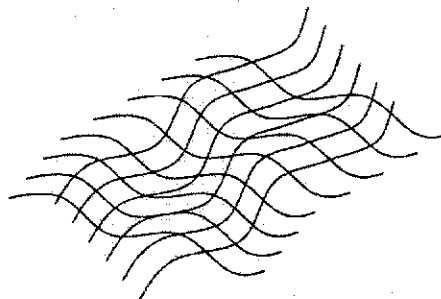
Diagram 2

Represents the set of possible questions for inquiry as a net.

Depending on the 'entry point' into the landscape of inquiry, the net of related questions might also be (re)interpreted as sets of, or a set of ladders, or perhaps as a series of steps. These ladders are constructed from sets of sequenced and related questions.

Travelling along the ladder, (through or by) this series of questions, leads into the landscape of inquiry to a new vantage point where a fresh perspective may unfold, a new understanding develop. The landscape is reconfigured. New understandings become starting points for other series of questions, other set of steps. A new ladder is unfolded and used to support deeper and deeper understandings.

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[14] Harwood (2001, pp. 147 — 149) in her work Foucault, narrative and the subjugated subject: Doing research with a grid of sensibility , conceptualises a net of sensibilities cast to both inform and humanise her inquiry. The metaphor of a net of questions differs in form and intention from the work of Harwood.
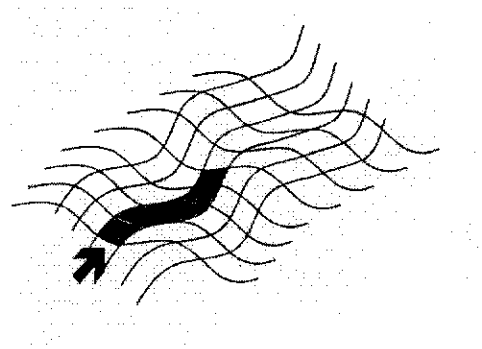
Diagram 3

Represents a sequence of questions which act as a series of steps on a ladder.

As one ladder, a sequence of steps is used; it can be discarded and another chosen which builds upon, responds to, and/or diverges from the ladder which has just thrown away. All the sets and sequences of questions are related through the form of the net, all are temporary constructs for supporting developing understanding, all can be discarded after reaching a particular point within the inquiry.

Further, as the net falls across the landscape of inquiry it can be (re)conceptualised as a series of entry points into shafts descending beneath the surface landscape. These shafts enter the slower more 'geologic' area of discourses, which leave their sedimented traces to be (re)interpreted on the wall of the shafts. These discourses and their slower, unremitting action form the surface 'landscapes' of inquiry.
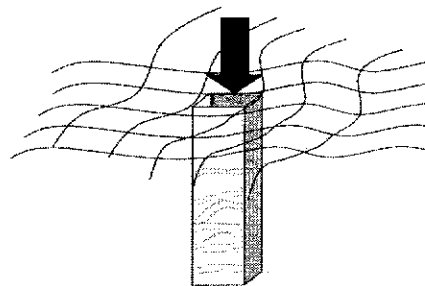
Diagram 4

Represents questions as a shaft into discourse beneath the surface landscape of inquiry.

Moving down the shafts, again using a ladder of sequenced questions, offers perspectives on the formative discourses from which the landscape emerges.

These metaphors of nets, ladders and shafts across and beneath the landscape of inquiry are one way to conceptualise the sequences of questions developed as strategies for inquiry. They also refer to the open-ended-ness of critical questioning as a strategy. In the words of Gough (in Harwood 2001, p. 149): 'Structuralist ladders and nets lead us towards closure and a semblance of "order in the universe", post structuralist ladders and nets tend to be temporary markers of ongoing processes of re-configuration, leading not to closure, but to new openings'. The nets, ladders

and thought-lines as strategies for inquiry are built from thoughtful, 'critical' questions.

Critical questions

What is a critical question? What emotional and intellectual 'spin' might it have? How is its 'orientation' a response to the field of inquiry? Not all questions support critical interpretative inquiry. Some questions foretell their answer, or close off opportunities for further interrogation. Critical questions emerge from, maintain and trace a 'hermeneutics of suspicion' (Ricoeur, in Wood 1991). They emerge from thoughtfulness. They assume that nothing is to be taken for granted, nothing is beyond question. They assume that all is not what it seems, they unfold and uncover, they dig beneath and probe around, they are as creative as they are deconstructive. Critical questions are openings, doorways, portals to spaces filled with different understandings. Critical questions support opening out to further inquiry, rather than drawing to completion.

Critical questions have particular elements. Within this inquiry critical questions are open-ended, while still structured to shape the inquiry. They are sited within a tradition of scepticism. They stand outside ideological frames while implying their referential bases, questions such as:

- How might various acts of 'categorising', 'labelling' and 'naming' students be linked to discourse?
- In what ways are we subject as (dis)abled in classrooms named 'inclusive'?

Critical questions are non-judgemental, though they may trace the disposition of the person posing them (Traver 1998). Responding to critical questions requires a thoughtfulness, expressed perhaps as a powerful description, an explication, an ethical evaluation or a personal judgement, questions such as:

- What does it mean to be critically self aware?
- How can we make it possible for 'knowledge' to emerge outside the categories of power?

Critical questions evoke an emotive force enmeshed with an intellectual rigor, they are articulated with one another, they trace processes of thinking and developing understanding. Sequences of critical questions in this inquiry are first conceived of as ladders, nets, shafts, and then as thought-lines. These various metaphors imply that critical questions refer to each other, to the field of inquiry and to me as I (re)pose them in acts of (re)reading and (re)interpretation. The inter-relatedness of critical questions is explicated by the following sequence of questions from the 'self – other' thought-line:

- What might I unfold from my local and personal experiences as teacher?
- How might my referents influence the processes of interpretation?

- How might I interpret meanings for 'inclusion' and 'inclusive' schooling from the point(s) of view(s) of others?
- How might I make overt and unlearn my own privilege?
- In what ways might an ethical sense of self develop?

Critical, interpretative questions demand a response from us as inhabitants of our complex worlds. Critical questions are crisp, sharp and succinct. For example, when (re)reading the archived narratives, I may perceive certain social and human relations to be relations of power, to be abusive or negative, the inhabitant of those relations may not. This may provoke questions such as:

- Whose understandings (opinions) count?
- Who is less valued and more observed?

In this inquiry, questions, sets and suites of questions are (re)presentations of my thinking, thoughtfulness and developing understandings. They are (re)presentations of my sensibilities and disposition (Gadamar, in Gallagher 1992). Questions uncover how I maintain a hermeneutics of suspicion, questions such as:

- Why might I be constructed differently from students with (dis)abilities within the same discourse?
- How might the discourses of special education determine subjectivity in an 'inclusive' classroom?

Questions are developed within the horizons of 'school', 'curriculum', 'resources', 'policy and legislation' and 'classifying'. They are strung as thought-lines between the opposites of a dialectic, in this way the seeming contradictions, discontinuities and partial-ness within the sets of relations and spaces named 'inclusive' become a productive rather than an undermining feature of the processes of critical interpretation. For this inquiry it is sets of questions developed as thought-lines that are key strategies for inquiry. Thought-lines are intimate to, and structure, this genealogical interpretation; they both foreground, and interrogate, the relations of power, knowledge and truth from which 'inclusive schooling' emerges. They problematise the different standpoints of inhabitants of spaces named 'inclusive' (re)presented by the archived texts.

Meadmore et al. (2000, pp. 464–65), suggest that through a genealogy it is the present, rather than the past, which becomes the object of inquiry. They write '(b)y asking specific and definite questions in the present tense, it is possible to investigate past practices, showing them to be "strange" (Meredyth & Tyler 1993, p. 4). In this way the legitimacy of the present can be undercut by the foreignness of the past, offering the present up for re-examination and further inquiry'. They further suggest that ' "How" questions posed in the present are especially useful in showing the conditions of possibility which allowed the emergence of a particular practice or discourse at a particular time in history'. The following thought-lines are primarily

woven together from 'how' questions, centred on relations of power, knowledge and (dis)ability.

Thought-lines

Dialectics might be understood to stand for some of the tensions within, and delimitations to, 'inclusion' and 'inclusive schooling' (re)presented by the archived texts. The dialectics emerging from the archived texts are sometimes divergent, sometimes parallel and/or overlapping as, for example, with the 'individual – institution', 'able – (dis)abled', 'local – central', 'flexible – rigid', 'flat – differentiated', 'public – private', 'qualified – disqualified', and 'special – regular' dialectics. These dialectics have influenced the development of three linked and interrelated thought-lines; the 'self – other', 'included – excluded', and 'particular – general' thought-lines. These three thought-lines evoke and (re)present the complex relations within this uneven field of inquiry. They foreground ideas about power, 'knowledge', (dis)ability and *differance*. In my judgement these three thought-lines make possible a comprehensive understanding of the field of inquiry.

A thought-line is a strategy or a conceptual tool with which to (re)read, (re)interpret and (de)(re)construct how symbolic assumptions and social practices make meaning. Thought-lines are ways of interpreting sited within cultural and social frameworks, personal sensibilities, experience and referents. Engaging these thought-lines involves unfolding and opening levels of discourse. It involves probing areas of tension, contradiction and partial-ness within the sets of social relations and spaces named 'inclusive'. It also involves processes of defamiliarisation and problematisation of personal constructions of meanings for 'inclusion' and 'inclusive schooling'. Thought-lines are the processes of this genealogy. Engaging thought-lines with the archived texts is complex, non-linear and not easily sequenced. The engagements are iterative and cumulative. Each successive (re)reading and (re)interpretation influences and deepens the next, and with each (re)reading and (re)interpretation of the texts deeper understandings about 'inclusion' and 'inclusive schooling' emerge. These deeper understandings may be marked by further sets of questions, or the conflation of sets of questions into one, or by moving the direction of questioning as the landscape for inquiry is refigured through deepening understanding. Engagements with the archived texts are also dialogical, offering opportunities for a dialogue between interpreter, agent and self which allows for a revitalisation, a reconstruction of meanings for 'inclusion'. These engagements also work to identify those social relations which count as power to students, teachers and interpreter.

The 'self – other' thought-line

The 'self – other' thought-line may be sited within a hermeneutic frame, referring to the location of meaning, as constructed within the reader, or by the author, bounded by the texts. This thought-line might also be interpreted to refer to the tension between the understanding that all meaning is relational, including development of a sense of self, as opposed to an explication of self as self-aware and self-critical. It refers to location in relations of power, it refers to labelling and marking as 'other' those constructed as different, as (dis)abled. The 'self – other' thought-line links critical questions related to discourse, values, beliefs, ethics, referents, experience, positioning and dialogue. The other is an essential construct for being reflexive. Self is not subordinate to 'other', but retains an ability to reflect on dialogue and reconstitute itself. Acts of (re)interpretation are a means to experience self as 'other', to construct a critical, reflexive self by experiencing the other. Questions sequenced to form this thought-line are intended to uncover processes of subjectification. They probe issues related to identity and personhood. Engaging this thought-line involves posing questions such as: How can I identify the metaphors I habitually call upon in meaning making? How can I (re)develop a sense of ethical self? How can I effect a more dialectical self-critical understanding of the limits, partiality, and particularly my own politics, values and pedagogy? How do my referents influence the processes of interpretation? What can I unfold from my local and personal experiences as teacher, in policy development and implementation within Tasmania? How can I interpret meanings for 'inclusion' and 'inclusive schooling' from the point(s) of view of others? And how can I make overt, and unlearn, my own privilege?

The 'included – excluded' thought-line

The 'included – excluded' thought-line links questions related to diversity, education, discipline, knowledge, curriculum and (dis)ability. The interpreter and agent (those 'interpreted') are in relations of power/privilege. Who should decide which social relations count as power? What cost to others, and to self, flow from those relations which count as power? This thought-line brings to (re)reading and (re)interpretation the subjective experiences of exclusion, marginalisation and oppression. Questions sequenced to form this thought-line are intended to uncover those acts of resistance which mark oppression. Engaging this thought-line involves posing questions such as: How do some students come to be 'excluded' and others 'included'? How do available discourses enable/disempower 'inclusive schooling'? How might the idea of 'inclusion' and 'inclusive schooling' legitimate inequality? How does the idea of 'inclusion' and 'inclusive schooling' link to broader ideas about education and to a more substantive struggle for a democratic society? How are student's (dis)abilities constructed through ideas about 'inclusion' and 'inclusive schooling'? And, how has the ideas of 'inclusion' an 'inclusive' school created a new domain of power/knowledge?

The 'particular – general' thought-line

This thought-line links questions related to meta narratives, colonialism, nation and country, local, global, legislation and policy, culture, community, school, classroom. It involves thinking about the universal and the particular. It implies that (re)interpretation engaging with the local and particular, the partial, flawed and contradictory in those relations and spaces named 'inclusive' is one way to deepen understanding. It assumes that bigger stories and narratives can be unfolded through (re)telling local and particular stories. Questions sequenced to form this thought-line are intended to uncover the actions and practices of 'inclusive schooling', questions such as: How are 'inclusion' and 'inclusive' educational practices and 'colonial' practices related? How do ideas about social justice and equity influence 'inclusion' and 'inclusive schooling'? How does 'globalisation' support (or hinder) 'inclusion' and 'inclusive schooling'? How does 'policy' development help or hinder 'inclusion' and 'inclusive schooling'? How do ideas about 'inclusion' and 'inclusive schooling' find expression across cultures? How is 'inclusion' and 'inclusive schooling' expressed differently (and similarly) across different local contexts? Are 'inclusive' schools also 'effective' schools? And, how can 'inclusion' and 'inclusive schooling' be fostered?

Crystallisation

The thought-lines and the suites of questions that constitute them may be conflated as understandings deepen. (Re)reading and (re)interpretation of the texts in this inquiry involves (re)posing questions crystallised from the thought-lines such as:

- What can be said, what can be thought about 'inclusion' and 'inclusive schooling'?
- Why of all the possible meanings of 'inclusion' and 'inclusive schooling' did these meanings come to predominate?
- Why are we subject within various discourses?
- How does 'inclusion' and 'inclusive schooling' limit who we can be?
- Are there strategies for broadening or even defeating this limit?

Thought-lines as strategies for inquiry imply that developing understanding is a continuous process. The strings of questions conceptualised as thought-lines are designed to evoke a sense of openness, incompleteness, contingency. They anticipate and problematise. They imply that there is no perfect understanding in a finite, positivist sense, and that developing understanding is, to a certain extent, a fragile process. Trawling with these nets of open-ended questions across the archived texts uncovers the ways we might become subject (Foucault 1991). Working at, tweaking, pulling at the different threads of the 'net' (perhaps related to language and social

constructs, relations of power and/or power/knowledge) foregrounds different tensions, contradictions and forms of partial-ness in the various social and human relations and practices in spaces and actions named 'inclusion' and 'inclusive schooling'.

Thought lines imply that those spaces named 'inclusion' and 'inclusive schooling' are not a tranquil locus on the basis of which other questions may be posed, but themselves pose whole clusters of questions (Foucault 1972). They manifest the limits and forms of discursive function, that which constrains – and enables – what can be named as 'inclusion' and 'inclusive schooling' within the historical limits set by the collected corpora of documents.

Chapter summary

This chapter, about inquiry form and processes of inquiry, is an explication of methodology emerging from an under-pinning epistemology. The chapter outlines the formation of a genealogy, within which critical interpretative inquiry is undertaken. The processes of this genealogy work to reveal the multiplicity of elements, the confluence of actions, the fluid interweaving and enmeshing of factors, from which 'inclusion' and 'inclusive schooling' emerge. This genealogical analysis evokes multiple interpretations of 'inclusion' and 'inclusive schooling', emerging understandings hover between and within these different interpretations. This genealogical interpretation addresses the shifting relations between power and knowledge, language and social relations. Within this genealogical form, thought-lines are a key strategy for interpretation, they are engaged to uncover the deep discourses from which social forms, thought and practices emerged and became named 'inclusion' and 'inclusive schooling'. In the words of Danaher, Schirato & Webb (2000, p. xi), '(a) genealogy is a process of analysing and uncovering the historical relationship between truth, knowledge and power'. This chapter traces the processes of questioning which undergird this critical interpretative inquiry. Sets of questions have been conceptualised as nets, ladders, shafts and lines, and crystallised into five key questions which overarch each (re)reading and (re)interpretation of the archived sets of texts.

Critically reflexive writing articulates with this methodology. As Richardson (in Denzin & Lincoln 1998, p. 345) suggests, writing is a method of inquiry:

> ' ... a way of finding out about yourself and your topic. Although we usually think about writing as a mode of "telling" about the social world, writing is not just a mopping-up activity at the end of a research project. Writing is also a way of "knowing" – a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it. Form and content are inseparable.'

The inquiry is intended to embrace the local, contingent nature of the social and human relations named 'inclusive', and is structured by my intention to methodologically side with those at risk of exclusion from school (Brantlinger 1997). It is intended to 'hear' the costs of existing relations of power in schools to those who are labelled as (dis)abled and/or excluded. An epistemological stance of uncertainty and tentativeness will influence both the intensions of, as well as the form for, inquiry. I engage a 'hermeneutics of suspicion' (Ricoeur, in Wood 1991) when (re)reading archived (re)presentations of schools, the institutions of schooling, and the power/knowledge they hold and protect.

Which relations of power are maintained and perpetuated through the many acts of excluding, marking as different, labelling as (dis)abled? I also intend, through this critical interpretative inquiry to open up the power laden-ness of my meaning making, teaching and learning practices. It is intended to effect, through the processes of (re)interpretation, a more dialectical, self-critical understanding of the limits, partiality, politics, values of my pedagogy and to make overt my own privilege. There is the possibility we might find among the archived texts, stories and narratives, the telling of which will disturb the relations of power we inhabit. I intend to engage you, my imagined reader, in thoughtful conversation. The following chapters address the (re)readings and (re)interpretations of the five archived sets of texts related to schools, curriculum, resources, legislation and policy, and classifying.

Introduction to Section 2

Engaging in critical inquiry – interpretation within the genealogy

Interpretation consists of an interchange that involves not only a questioning of subject matter between interpreter and the interpreted, but a self questioning. The questioning is not just unidirectional or monological; it is reflexive or dialogical. All understanding is self-understanding. Interpretation is a questioning of ourselves not only with respect to the subject matter, although the 'person who thinks must ask himself questions' (Gadamar 1989, p. 375); it is also a questioning of ourselves with respect to ourselves and our circumstances (Gallagher 1992, p. 157).

Men's lives are not progressions, as conventionally rendered in history paintings, nor are they a series of facts that may be enumerated & in their proper order understood. Rather they are a series of transformations, some immediate & shocking, some so slow as to be imperceptible, yet so complete & horrifying that at the end of his life a man may search his memory in vain for a moment of correspondence between his self in his dotage & him in his youth' (Flanagan 2001, p. 305).

The structure of Section 2

This section of the thesis is in the form of a suite of five interpretations. Each of Chapters 5 to 9 is one set of interpretations. Each chapter is connected to the previous one and has the same structure, represented by the repeated sets of headings. Each chapter opens sequences of questions which are woven into the thought-lines already developed and explicated in Chapter 4. The chapters both unfold, and (re)present, multi-layered, sequenced and cumulative interpretations. The last interpretation, Chapter 9, engages (re)interpretation of all of the previously (re)read archived texts, and builds upon the understandings of 'inclusion' and 'inclusive schooling' emerging through the previous four chapters.

Understandings of interpretation

Denzin (Denzin & Lincoln 1998, p. 345) suggests that 'in the social sciences there is only "interpretation". Nothing speaks for itself'. Denzin calls making sense of what has been learned 'The Art of Interpretation'. The understanding of 'interpretation' with which I work this genealogy resonates with the idea of interpretation as an art. Interpreting is also influenced by the works of Foucault (1969, 1970, 1972, 1977, 1985, 1991); I understand 'interpretation' to be both a process of deepening understanding, and a demonstration of understandings (Blythe et al. 1998). This critical interpretative inquiry is in the form of a genealogy, in synergy with this form, within each of Chapters 5 to 9, inquiry involves:

- interpreting as describing;
- interpreting as re-telling;
- interpreting as selecting;
- interpreting as intending;
- interpreting as remembering, recalling, reconstructing the past;
- interpreting as connecting;
- interpreting as uncovering discourse and unfolding delimitations; and
- interpreting as questioning.

As explicated in Chapter 3, I also understand thoughtful interpretation as processes to analyse and structure the symbolic medium of thought. These multi-layered interpretations are intended to address how language and discourse are connected to social power. From these interpretations, structured with thought-lines, emerge critical questions. I suggest that the interpretations captured within this thesis (re)present me as a character within this inquiry; they both open and address, my cultural embedded-ness, personal positioning and location. These interpretations, mediated by me, also (re)present me as they open for your interpretation some of the ways in which I think. Perhaps they transform me. Unlike Gould's dramatic and traumatic transformations in Flanagan's *Gould's Book of Fish* (2001, p. 305) my transformations are more gentle and involve deepening understandings of 'inclusion' and 'inclusive schooling'. Transformations also involve a release from ideologically based, culturally located, idealised pre-understandings.

Interpreting as describing

Each of Chapters 5 to 9 has a section which briefly describes the archived texts with which this part of the inquiry is undertaken. Chapter 5 works with the *Hamila texts*, Chapter 6 with the *Voices texts*, and so on. The full set of texts is detailed in Chapter 4 (pp.45–55). These descriptions of each of the archived texts are interpretations. Interpretation at the level of description is undertaken to remind us of the limitations of this genealogy. These interpretations draw to mind the idea that the moments in

the flow of 'inclusive schooling' crystallised in the texts with which the inquiry engages are a limited set. Interpretations at this level do not try to imply the intentions of the authors of the texts, nor of the institutions from which they might emerge. Interpretation as description simply evokes the textual artefact with which the inquiry is worked. The archived texts are available for further, detailed (re)reading, by you, my imagined reader, as they are published in Volume 2.

Interpreting as re-telling

Interpretation is also a process of retelling. In each of Chapters 5 to 9 there is a section about the student or students who are (re)presented in the archived texts. For example, Chapter 7 tells the story of Waddembere, and Chapter 8 the stories of Brooke and Ricky. The students' stories are re-tellings. Re-telling the student's story as a mini-narrative involves interpretation in as much as I draw a simple narrative from the many different archived texts, from the standpoints of different authors, and from their (re)presentations of students, teachers, parents and communities. I intend, by retelling the archived texts as the story of a student, to frame the further interpretations undertaken in each chapter, within a local and human context. This inquiry, as a genealogy, explicitly and openly works with (re)presentations of students momentarily frozen into text – it does not pretend to engage with the lives of students in any other sense. The re-telling draws to mind that it is, never-the-less, social contexts named 'inclusive schooling' and our subjectivity within them, which are at the core of this inquiry.

Interpreting as selecting

Interpretation also is engaged at the level of selection. Chapter 4 outlines how shaping this genealogy involved selection from the corpora of documents those texts which it seemed to me (re)presented particular delimitations to the spaces and sets of relations we might name 'inclusive'. Each of the Chapters 5 to 9 has a section referring to the reasons why the particular texts (re)read and (re)interpreted in the chapter were archived. Interpreting as selecting is also undertaken as I quote from the archived texts and sets of texts, to illustrate particular understandings of 'inclusion' and to uncover the practices of 'inclusive schooling' (re)presented by the texts. These quotes are italicised, and the archive from which they are drawn is cited. The complete texts are published in Volume 2. These selections were undertaken within the horizons of schools, curriculum, resources, legislation and policy, and classifications. The selections are also shaped by my pre-understandings, and emerging understandings of 'inclusion' and 'inclusive schooling'. Interpretation as selection is one of the ways in which I structure this thesis as a narrative of self, a dialogue with me and a conversation with you. Selected quotes may sit either in harmony or in tension with each other, with my (re)presentations of my experiences, or with the works of other theorists and writers. These harmonies and tensions are

intended to evoke questions, engaging us in the quest for deeper understandings of 'inclusion' and 'inclusive schooling'.

Interpreting at intending

Interpretation involves articulating particular intentions within inquiry. Forming intentions is an interpretative process. I shaped this inquiry in relation to particular intentions. Chapters 3 and 4 describe these intentions. In each of Chapters 5 to 9, the key intentions which shape (re)readings and (re)interpretations are unfolded in a section named 'Posing questions, engaging thought-lines'. The interpretations are intended to evoke:

- the limits and forms of what can be 'said' about 'inclusion' and 'inclusive' schooling;
- the limits and forms of structures, of institutions which might be named 'inclusive'; and
- the limits and forms of the practices, the actions, which may be said to be 'inclusive' (after Foucault 1970).

These intentions are re-expressed in each of Chapters 5 to 9 in synergy with the particular horizon for 'inclusion' and 'inclusive schooling' that the chapter addresses, and in response to the particular set of archived texts opened for interpretation. These intentions are also re-stated as questions in this section in each of the five chapters.

Interpreting as remembering, recalling, reconstructing the past

Interpreting within the form of this genealogy also involves (re)reading my past and current experiences as a teacher and administrator with the Tasmanian Department of Education. This involves remembering, recalling and reconstructing my past, and making connections between my experiences and the (re)presentations of 'inclusion' and 'inclusive schooling' within the archived texts. Each chapter in Section 2 has a section 'squinting and connecting' in which interpretation involves a reconstruction of some of my past personal and work experiences, an unfolding of referents and sensibilities, and implicit and explicit statements of subjectivity and positioning. This section in each of Chapters 5 to 9 refers directly to Chapter 2. Interpretation at this level also involves making connections to the work of theorists and writers in the field who have influenced or challenged my evolving understandings of 'inclusion' and 'inclusive schooling'.

Interpreting as connecting

Interpreting also involves making links and connections with and between the (re)presentations of 'inclusion' and 'inclusive schooling' in the archived texts, with and between my experiences, the referents I bring to interpretation, my epistemological inclinations, and the work of other theorists and writers in the field. Connecting also involves linking different, and sometimes opposing, standpoints, (re)presentations and understandings of 'inclusive schooling'. These linkages create tensions which might open spaces for fresh insights and understandings to emerge. Interpretation as connecting and linking is one of the processes I use within this thesis to unfold a narrative of self, a dialogue with me and a conversation with you, as referred to in Chapter 1. Linking and connecting, finding synergies and dissonances is also a process for bringing into view the critical questions – a key element of this genealogy. This level of interpretation is outlined in the 'Squinting and connecting' section of each chapter.

Interpreting as uncovering discourse and unfolding delimitations

Interpreting involves engaging a hermeneutics of suspicion. I understand this element of interpretation as uncovering discourse. Within each of Chapters 5 to 9 is a section named 'Interpreting discourse'. These sections of the chapters (re)present the engagement of thought-lines to support a Foucaultian, post-structural (re)reading, undertaken with the intention to go 'beyond the text', to foreground the conditions shaping the archived textual (re)presentations of 'inclusion' and 'inclusive schooling'. Thought-lines structure and form this element of the genealogy. These interpretations are more overtly political, and engage with the relations of power which might be understood as 'inclusion' and 'inclusive schooling' as (re)presented in the archived texts. Genealogy is underpinned by a particular understanding of power, this element of the inquiry is detailed in Chapters 1, 3 and 4. This aspect of interpreting opens a way to understand how our subjectivities emerge, our experiences are shaped, and where possibilities for change might emerge in the spaces and sets of relations named 'inclusion' and 'inclusive schooling'. This element of interpreting continues into the sections 'Interpreting delimitations' and 'Possibilities' in each of Chapters 5 to 9.

Interpreting as questioning

Within this genealogy interpreting is also understood as questioning. The processes of this critical interpretative inquiry are both in the form of, and channelled through, questions. Throughout Chapters 5 to 9, questions are evoked at the end of each interpretative section. These questions mark the completion of one phase of interpretation and work to deepen (re)interpretations as they challenge, unsettle and

open what may be emerging understandings of 'inclusion' and 'inclusive schooling'. At the end of each of Chapters 5 to 9 the strings of questions evoked through (re)reading and (re)interpreting are crystallised and posed to draw the chapter to a close. These questions also lead into the further phases of the inquiry. These questions are a key element of interpreting, a representation of developing understandings, and the fabric of the genealogy. The questions are addressed both to me as writer/inquirer and to you as reader of this thesis. Meadmore et al. (2000) suggest that through a genealogy it is the present, rather than the past, which becomes the object of inquiry and so I often pose 'how' questions, in the present, to foreground the conditions, events and possibilities which allowed particular practices to be named 'inclusion' and 'inclusive schooling' to emerge at this particular time in history.

Summary

These interrelated, interconnected, multi-layered interpretations are evoked and worked through processes of thoughtful critical inquiry, as described in Chapter 3. On one level, thinking is structured and formed through the three thought-lines and stated intentions. At another level, thinking is more chaotic, being non-linear, anarchic, nomadic, smooth, de-territorialised, multiplicate and seeking of heterogeneity. The relationship between interpreting and processes of thinking is outlined in Chapter 5; it is reiterated in each of the chapters in Section 2, though not at the same level of detail.

The following five chapters constitute Section 2 of this thesis and (re)present my interpretations of the archived texts:

- Chapter 5 The Hamila Texts – the horizon of schools;
- Chapter 6 *Different Voices* – the horizon of curriculum;
- Chapter 7 Waddembere – and horizon of resources;
- Chapter 8 Brooke – horizons of legislation and policy; and
- Chapter 9 Classifying – and horizon of categories.

Each chapter has the following structure, and related interpretative elements:

- Introduction;
- The archived texts (interpreting as description and as questioning);
- Student's story (interpreting as re-telling and as questioning);
- Why these texts? (interpreting as selection, as making connections and as questioning);
- Posing questions, engaging the thought-lines (interpreting at the level of intention and interpreting as questioning);
- Squinting and connecting (interpreting as remembering, recalling, reconstructing the past, as making connections and as questioning);

- Interpreting discourse (interpreting as uncovering discourse and unfolding delimitations, as making connections and as questioning);
- Interpreting delimitations to this space named 'inclusive' (interpreting as uncovering discourse and unfolding delimitations, as making connections and as questioning);
- Possibilities (interpreting as uncovering discourse and unfolding delimitations, as making connections and as questioning); and
- Chapter summary.

These interrelated interpretations are intended to evoke multiple understandings of 'inclusion' and 'inclusive schooling'. Gallagher (1992, p. 284) suggests that:

> 'If, out of the incessant play of meanings, one meaning ends up as privileged, one must account for this in terms of a principle of power. The interpreter and the privileged meaning are products of the impersonal signifying practices and codes which reflect the metaphysical as well as the economic and political orders within which they operate, or which operate within them.'

The following interpretations support me in my struggle to lift myself, however partially, from the discourse from which I emerge.

Chapter 5

The Hamila Texts – the horizon of schools

I love my classroom because I was dreaming of being in regular school. My classroom is small, wet and not suitable for running a wheelchair in it. But I still like it very much because of my friends (Archive 2, Hamila).

My hypothesis is that 'special needs' is the language of sentimentality and prejudice. I shall illustrate this through exploring the relationship between the dominant discourse and divergent discourses which reflect the language of opposition and a struggle for recognition' (Corbett 1996, p. 5).

... Hamila's family is in constant contact with the school, particularly her mother, who physically carries her around so that she gets to know people in the community. (Her parents) are very concerned to ensure that their daughter is capable of depending on herself after they pass away (Archive 2, Ms Hiyyam).

Introduction

This chapter works to mark, and explore, some delimitations to 'inclusion' and 'inclusive schooling' within the horizon of schools; their physical and social structures, and their cultures. It tells the story of Hamila, a student living with physical (dis)abilities, and her entry into schooling in Palestine. The chapter is not a comparative , cross-cultural study. Rather, it draws on the (re)presented experiences of Hamila to foreground delimitations to 'inclusion' and 'inclusive schooling' which might be related to other schools and local contexts.

(Re)reading and (re)interpreting the *Hamila texts* is structured by particular intentions, and through the 'self – other', 'included – excluded' and 'particular – general' thought-lines. These processes of critical interpretative inquiry are intended to uncover some of the discourses from which practices of schooling emerge in the Palestinian context, to be named 'inclusion' and 'inclusive schooling'. Thought-lines connect in rhizomatic[15] processes with the archived (re)presentations of Hamila, her

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[15] Rhizomatic thinking is elaborated in the section *Posing questions, engaging thought-lines*. It refers to thinking which is non-linear, anarchic, nomadic, smooth, de-territorialised, multiplicious and seeking of heterogeneity (after Deleuze and Guattari in, Wray 1998, p. 28).

teachers and peers and with my experiences as teacher, administrator and inquirer. Further connections are made with the works and thoughts of other theorists and writers in the area of 'inclusive' education. Within this chapter sets of questions related to the relations between individuals, and the institutions they inhabit, are evolved and posed. These questions mark the completion of each sub-section of interpretation, and are crystallised as key questions posed at the end of this piece (re)interpretation. The evolving, critical questions might be understood to (re)present deepening understandings of 'inclusion' and 'inclusive schooling', of my subjectivity within discourse, and of my struggle to develop a trustworthy inquiry. The questions might also be understood as a map of rhizomatic thinking (Wray 1998), as they mark some of the connections I make between thought-lines, texts, embodied experience and theoretical positions.

The Hamila texts

The story of Hamila is in the form of a report, written on behalf of the Palestinian National Authority, Ministry of Education, Job No.10143 (Archive 1). The author of the report is not named, though Hamila's classroom teacher, Ms Khawla, and the Arabic Language teacher, Ms Hiyyam, are identified, and their comments are recorded. The report includes a series of responses to interviews with Hamila and with her class peers. The report is structured as a response to a semi-structured interview (Appendix 1). The report also includes a description of Hamila's school, Al-Husna', and statements of policy related to 'inclusive schooling' on behalf of the Palestinian Ministry of Education.

The full archived set of texts includes a video showcasing classroom and playground activities, a physical education lesson, writing and craft lessons at the Al-Husna' school. The video highlights some of the physical accommodations to buildings made at the Al-Husna' school to 'include' Hamila. (Videos and photographs are not included in Volume 2.) The various texts in the set were developed by different inhabitants of the space named 'inclusive' at Al-Husna' school, and at different times. Some texts were produced by Hamila, others by her teachers and some by bureaucrats. Initial selection of the texts was undertaken by the un-named report author, and approved by the Palestinian Education Authority. These texts do not privilege space or time in a methodological sense, and I understand them to represent crystallised moments in the flow of social and individual actions which are named 'inclusive' at Al-Husna' school. Engaging thought-lines evolvers questions such as:

- Why were these particular texts selected by the Palestinian National Authority, Ministry of Education Department to (re)present the story of Hamila?
- What other (re)presentations of 'inclusive schooling' may have been available for interpretation?

- How might the semi-structured interview (Appendix 1) have shaped the selection of this set of texts?

Hamila's Story

Hamila is 12 years old and has a severe physical (dis)ability. When Hamila was nine she requested that she be allowed to attend a government school. She was invited to the Directorate of Education in Nablus, and was interviewed and assessed by a panel of Arabic language and mathematics supervisors. They considered that she could attend a regular school, and so Hamila was invited to write a letter to the Directorate of Education outlining her request.

...(Her) letter was extremely clear and precise and she started off very well with an introduction to herself. She then explained her problem and presented her request to enrol in a government school, saying that, despite her disability, she was very capable of thinking and learning (Archive 2, Report Author*).*

The Directorate of Education in Nablus gave approval, and the Al-Husna' school was identified as the place for her to attend, as the principal and key staff were willing to try to 'include' Hamila, though the school was not close to her home. Hamila entered a year three class. Local organisations and services were asked to supply a wheel chair and help with transport to and from school. The school made inexpensive modifications to the building, for example, a simple wheelchair ramp, lowered blackboards and appropriate toileting facilities. Engaging thought-lines evolves questions such as:
- What form of education did Hamila have before asking to enter regular school? Did she attend a special school? Did she attend a private school? Was she educated at home?
- How many students with (dis)abilities attend schools in Palestine?
- What alternatives were available to Hamila had she not been enrolled at Al-Husna' school?
- How might Hamila's physical (dis)ability influence her acceptance into the regular school system.

Why these texts? Schools as institutions

The set of texts which tell Hamila's story were selected for the archive and for (re)interpretation because her story seems to mark delimitations to educational spaces which might be named 'inclusive' of students with (dis)ablities and those different spaces (or set of relations) which might be understood as excluding, discriminatory, or unwelcoming. This delimitation to, or border for, 'inclusive' spaces seems related to ideas about responsibilities; where does the primary

responsibility for successful 'inclusion' lie? With the (dis)abled student? Or with the institutions of schooling? The 'included – excluded' thought-line is engaged to interrogate these ideas.

Hamila's story evokes an 'individual – institution' dialectic. This set of texts manifests a border between practices and structures of schooling which are flexible, responsive and open to change, and those practices and structures which are not. There are other limits to educational spaces which could be considered 'inclusive' marked by this set of texts. These further delimitations to 'inclusive schooling' are overlapping and linked. (Re)reading and (re)interpretating these texts, structured by the 'particular – general' thought-line, foregrounds delimitations related to 'public – private' knowledge and information, the 'flexible – rigid' curriculum and 'local – central' policy. Questions emerge such as:

- How is 'inclusive schooling' understood by the Palestinian Education Authority? How is it understood by teachers at the Al-Husna' school?
- Whose interests are met by including Hamila? By excluding Hamila?
- Is schooling compulsory in Palestine? How many children in Palestine attend school? Who does not attend school?
- How are schools managed? Are parents and community members involved in local school management?

Posing questions – engaging the thought-lines

What do I mean when I suggest to you that I engage thought-lines? How can I explicate engagement of thought-lines in processes of (re)reading and (re)interpretation? Meadmore et al. (2000, p. 474) refer to genealogical work as 'rhizomatic'. At one level, I understand the engagement of thought-lines as rhizomatic processes of thinking. In Chapter 3 I suggest that the Internet may be understood as a metaphor for a late(post)modern situation. The Internet might also stand as a metaphor to support an explanation of engagement of thought-lines. Wray (1998), writing about the information sciences, computer-based technologies, the Internet and robotics, contrasts 'rhizomatic thinking' with 'arbolic thinking'. Wray (1998, p. 28) suggests that rhizomatic thinking ceaselessly establishes connections between semiotic chains, organisations of power, and circumstances related to the arts, sciences and social struggles; it is non-linear, anarchic, nomadic, smooth, de-territorialised, multiplicate and seeking of heterogeneity.

I understand engaging thought-lines in processes of (re)reading and (re)interpreting to be rhizomatic in a similar sense. It involves (re)reading and (re)interpreting as processes to create a multiplicity of connections: between thought-lines and my stated intentions; between and within the archived texts; to my lived experiences, sensibilities, referents and epistemological inclinations. Though on one level 'anarchic' and 'nomadic', my rhizomatic engagement is not formless; it is contained

by the thought-lines developed as strategies for inquiry. It involves opening further questions about 'inclusion' and 'inclusive schooling'. These questions, emerging through the processes of rhizomatic, deconstructive (re)reading, are manifested in the text, and stand to challenge my assumptions, subjectivity, and (re)readings. In this section of the inquiry the 'self – other', 'included – excluded' and 'particular – general' thought-lines contain and structure rhizomatic processes of thinking when (re)reading to interpret some delimitations to those spaces named 'inclusive' in the Al-Hasna' school context. (Re)interpretations are also formed and structured as I bring at least five intentions to (re)readings of the *Hamila texts*. The (re)readings, (re)interpretations are intended to:

- unfold from the texts those institutional practices, structures and understandings of 'inclusion' which resonate with my experiences;
- unfold from the texts those educational and social practises and forms named 'inclusive' by the inhabitants of Al-Husna' school and the Directorate of Education in Nablus which differ from, or challenge my understandings;
- learn from Hamila, through her experiences and understandings;
- interrogate the texts to find who is excluded, who is other; and
- uncover the discourses from which these local practices emerge.

Structured (re)reading and (re)interpreting involves seeking out how relations of power are played out in the sets of relations named 'inclusive' at Al Husna'. (Re)reading is undertaken to identify discontinuities, contradictions and tensions between the practices, knowledges and discourses from which 'inclusive schooling' emerges in this Palestinian school. The knowledge, concepts and ideas, theories and practices converging to construct this local expression of 'inclusion' and 'inclusive schooling' may, at times, be in discord. (Re)reading and (re)interpretation might unfold fresh understandings from areas of contradiction, discord and partial-ness. (Re)interpretation involves seeking the *differance* that is 'inclusion' at the Al-Husna' school. (Re)reading and (re)interpretation, structured by thought-lines as strategies for inquiry, are intended to evoke:

- what can be said, what can be thought about 'inclusion' and 'inclusive schooling' at Al-Husna', and within the Directorate of Education in Nablus;
- why this local expression of 'inclusion' and 'inclusive schooling' was formed;
- how discourses produce a particular kind of subjectivity in Hamila;
- how this expression of 'inclusion' and 'inclusive' schooling might enable and/or limit who/how we can be; and
- what possibilities and understandings emerge from this expression of 'inclusion' and 'inclusive schooling'.

The questions and sequences of questions woven into thought-lines are interrelated and the acts of (re)reading structured by thought-lines are iterative; thought-lines are

engaged to bring the horizons of understanding of 'inclusion' and 'inclusive schooling' (re)presented by the archived texts, within the horizon of my understandings, and experience of, 'inclusion' and 'inclusive schooling' (Gadamar, in Gallagher 1992). In this way processes of rhizomatic discourse analysis support deepening understandings of 'inclusion' and 'inclusive schooling'.

Squinting and connecting

Heidegger (in Gallagher 1992) suggests that before we come to explicitly understand something we already have a preconception of it. He theorises this preconception as fore-having, conditioned by fore-sight and fore-conception. His point is that whatever we interpret is (re)interpreted under the guidance of cultural and social traditions and relations, theoretical traditions and streams, personal sensibilities and experiences, and referents. Thought-lines connect Hamila's narrative to my experiences and pre-understandings of 'inclusive schooling'; in this way her story might be (re)interpreted as an optic to support squinting into the archives of my past. Her narrative might be also be (re)interpreted to open new understandings and possible futures for 'inclusion' and 'inclusive schooling'.

I could never pretend, nor do I assume to compare my life worldly experiences with those of Hamila. To do so would be condescending and arrogant in the extreme. I do, however, bring to the acts of (re)reading and (re)interpreting Hamila's narratives experiences related to the 'individual – institution' border to spaces which might be named 'inclusive'. Presently, it seems that in the Tasmanian school system, in the face of strong guidelines, policy statements and state and federal legislation, many school principals might not assume the responsibility for the education of all students. It is still, in too many circumstances, a fraught and difficult battle on behalf of parents to have their children who live with (dis)ability, educated at their neighbourhood school. There still seems to be a deeply embedded assumption held by principals and teachers that it is students who should accommodate schooling, not that schools should accommodate students.

In my experience it is rare that a Tasmanian principal or teacher would use overtly discriminatory language when 'excluding' a student. Unwillingness to change, to be open to the 'other', in the Tasmanian context may be masked by debates and complaints about lacks in professional learning, or most volubly, about the lack of resources. Slee (1996, p. 21) contends that '… "inclusive schooling" is a linguistic refraction or distortion which, for some, conceals an exclusive set of social relations and educational "dividing practices" '. Hehir (2002) suggests that ongoing discrimination against students with (dis)abilities emerges from 'ableism', which he understand as a devaluation of (dis)ability. He highlights ableist practices in relation to deaf students, vision impaired students and those with learning disabilities. Hamila's narrative might be interpreted to unfold ableist assumptions and

discrimination in her context as her teachers and peers express surprise at her academic abilities (Archive 2).

In the 1980s, as principal of a school established for students labelled behaviour disordered and excluded, my experience was that it was easy to find students to enrol – it was almost impossible to un-enrol them, and return them to their local, neighbourhood school. The school of which I was principal became a kind of dumping ground where other principals and school communities could get rid of, or hide their problem students. In this context, students were usually labelled behaviour disordered, or as ADHD. The label legitimated the exclusion. Many of the students I enrolled, however, came from backgrounds of poverty and deep disadvantage. A high proportion of students enrolled in the school were Aboriginal students. Most of the students at the school were boys. Schooling it seems is central to legitimating inequality. It is symbolically violent because it is in schools that people are taught societal ranking systems as if they were scientific and neutral. Schools accomplish exclusions through routine practices such as labelling and offering special education provision (after Brantlinger 1997 p. 441). Slee (in Clough & Corbett 2000, p. 127) refers to a similar situation, working in a 'behaviour unit' which presented him with deep ideological tensions. He says:

> 'More of the kids referred to the unit came with a greater range of labels for us to sort and shelve. Yes the kids were difficult, disruptive, phobic about school, defective in academic skills; but what did this mean? I believed the immediate turn to them for individual pathological explanations let us off the hook. Why not explore the deep pathology of schooling?'

(Re)reading the *Hamila texts* suggests that 'inclusion' and 'inclusive schooling' might be different names for established special education practices. Engaging thought-lines evolves questions such as:

- How can I overcome my own 'ableism' (after Hehir 2002)?
- How might my teaching experiences shape my understandings of 'inclusion' and 'inclusive schooling'?
- What understandings of local Tasmanian educational practices named 'inclusive' emerge from (re)reading Hamila's narrative?
- Why might I 'dream' 'inclusive schooling' as I do?

Interpreting discourse

Structured (re)reading of the narratives of Hamila and the Al-Husna' school from the Directorate of Education in Nablus manifests the discourses from which they emerge. Thinking about the discourses which form the texts opens for consideration the social relations and relations of power flowing through the inhabitants of this space named 'inclusive'. These discourses sometimes resonate with, sometimes are in discord with those discourses in which I am inscribed. The processes of

(re)reading structured by the 'self – other' thought-line foregrounds my usual understandings, and manifests the discourse, referents, sensibilities and pre-understandings which frame my meaning making. Sometimes the 'world in front of the text' (Ricoeur, in Wood 1991) and my life worldly experience mesh to further project a horizon of understanding of 'inclusion' and 'inclusive schooling'.

When (re)reading Hamila's story I seem to encounter some cultural and discursive elements which are beyond my experiences and understandings sited, as they are, in my Western cultural framework. As an interpreter of Hamila's story I have limited access to, or understanding of, the Muslim religious life which, it seems, frames this report, story and her life. One element of this local circumstance named 'inclusive' which is not easy to reconcile with my educational experiences and preferences, is the institutionalisation of a system of separate, segregated government schools based on gender. There are no boys in Hamila's class. There are no male teachers at the Al-Husna' school. Recently I undertook work in Saudi Arabia, with the Saudi Arabian Department of Special Education, to support the 'inclusion' into regular schools of boys with 'learning disabilities'. This work, and my (re)reading of the *Hamila texts* provokes questions about how 'inclusion' and 'inclusive schooling' might be differently expressed within indigenous cultures or Islamic nations.

When asked what she will be doing in the summer holidays Hamila responds: *I'll be reading religious stories and books, practicing how to write more quickly and learning to be more self reliant. I'll also be doing traditional and shiny embroidery, as well as hand looming* ... (Archive 2). I wonder how my nieces would have responded to that same question?

It seems there is available through these texts, a strong discourse of charity and philanthropy. Ms Hiyyam reports: *The situation is discussed with teachers by asking them what they would do if a daughter or close relative of theirs were in the same situation as Hamila, and I met the headmistress of the school, who liked the idea of her daughter acting as Hamila's guide* (Archive 2). In relation to the class peers she reports: *I saw the sympathy in their eyes and when they started asking where she was and saying they wanted her in their class, I told them she would be attending, but that I wanted them to be kind to her and only help her when she requested* (Archive 2).

The ministry report author writes: *I spoke to the Palestinian Red Crescent, where she was already receiving treatment, about the possibility of transport being provided for her to get to and from school. We then discussed the same question with a wealthy individual, who donated the funds that would pay for such transport, even after he died* (Archive 2).

Hamila's peers often support her in class, taking notes for her and helping her in and out of her wheelchair. These discourses of charity might be understood to construct

Hamila as 'other', evoking a feeling of 'lesser than', and in turn may cast her peers and teachers as helpers, putting a moral load on them to 'include' Hamila in the classroom. Corbett (1996, p. 12) suggests that, in the west at least, '(d)isability has long been associated with the shame and stigma of pauperism. In conjunction with this label of dependency comes the need for spiritual sustenance'. She suggests that this 'language of patronage' is evident from within the London charities of the 1800s, where the (dis)abled were equated with the damned as requiring saving from themselves. Corbett continues:

> 'the language of patronage does not apply only to the way in which disability was seen to equate with poverty, degradation and despair but extends to the benefactors themselves and their particular status. The London charities of the 1800s were overwhelmingly supported by members of the British Establishment.'

The language of special needs is intimate to power and status. I may (re)read a discourse of philanthropy and the language of patronage in the *Hamila texts*.

These discourses of charity, benevolence and philanthropy seem to be interwoven with psycho-medical discourse in the Hamila texts. The use of the word *treatment* through the *Hamila texts* emerges from medical discourse. Medical discourse tends to locate problems within the body and mind of the student, assume a cure and focus on treatment rather than education. It emphasises difference in a negative, pathological sense. Medical discourse contributes to, and requires, a high level of categorisation and observation of Hamila: *Hamila is monitored and observed during activities and notes are made and discussed with teachers* (Archive 2, Ms Hiyyam). The technologies of power, of which 'gaze' is one (Foucault 1969), may be understood to surround Hamila, as though she posed a special challenge, a threat to the established institutions of schooling.

These discourses may be interpreted as producing a particular (dis)abled subjectivity, and may be (re)read to construct a particular compliance, a docility in Hamila. Hamila as an object of charity, someone to be embraced and pitied because she has less than, is 'lesser than', her peers, someone constructed to be a grateful recipient of 'good' deeds and a grateful recipient of schooling. Hamila certainly might be (re)read as compliant, assimilated, docile – yet her narrative seems to (re)present her as much more. She challenged the Palestinian schooling system to give her access, and succeeded. Hamila, it seems, transforms herself, in the eyes of her teachers and peers, into a successful student; she beats her classmates at the same game. She might be (re)read to offer a powerful kind of resistance to existing relations of power by successfully playing the same academic games, to the same rules, as her class peers.

...the students finally realised that there was no difference between them and Hamila except in terms of her mobility, particularly since she had proved her learning ability

and her superiority over her classmates, having come top of the class (Archive 2, Ms Hiyyam).

Within this set of texts it seems a discourse of social justice and equity, a pale discourse of rights, is interwoven with discourses of medicine and charity. The report writer says: *I met the teachers at the school and explained Hamila's situation and her right to attend the same school as her ordinary peers. Some teachers were obviously apprehensive and there was a certain unwillingness to accept her for fear that the school would become a centre of focus for special needs students* (Archive 2). Around this statement I might (re)read the fear that a rights-based discourse would open the floodgates, ensure that all students, with many different strengths and needs, attend school. Existing schooling structures could not cope – established practices, forms and ways of being may need radical reform. Engaging thought-lines evolves questions such as:

- How am I subject within discourses of charity and philanthropy?
- How am I subject within psycho-medical discourses? Do I resist subjectivity within particular discourses? How? How might resistance to particular discourse be influencing my (re)interpretations?
- How might understandings of 'fairness', social justice and equity emerge differentially across communities and cultures?

Interpreting delimitations to this space named 'inclusive'

This set of texts, and Hamila's story, might be understood to be sited on one border of educational forms and practices named 'inclusive'. They foreground the boundary between educational institutions which are open and flexible, responsive and willing to assume responsibility for the 'exclusions' they impose, and the sorts of institutions which imply the other, the different, the (dis)abled should transmute, change, to fit in to the school or classroom, or forever remain outside.

Though it is Hamila who initiates her entry into regular school, in this context it seems it might also be Hamila who has to fit the school, she has to be able to work within the education system as it exists. Responsibility for success in the classroom, might be (re)read to lie primarily with Hamila rather than with the existing school structures or educational bureaucracy. Others, guardians of particular power/knowledge (here related to language and mathematics), it seems, hold the authority to decide whether or not Hamila can think and learn, and to decide whether or not she can attend a school.

It seems in this circumstance that 'inclusion' and 'inclusive schooling' is not thought to be the essential work of the school or education system; it is an add on, with the processes of 'inclusion' being dependent on sympathetic teachers and simple, cheap physical modifications made to the school building after Hamila had been enrolled.

From the texts it seems responsibility for being successfully 'included' at the Al-Husna' school lies, for the most part, with the (dis)abled student. Engaging thought-lines evolves questions such as:

- Is 'inclusive schooling' understood to be an essential practice in Tasmanian schools? Are there students which I might 'exclude' from school?
- Where are the gatekeepers to 'regular' schools in Tasmania? Where is the power to 'exclude'? To 'include'?
- How are we responsible for various 'inclusions' and 'exclusions' in our personal and working worlds?

Possibilities

What possibilities for deepening understandings of 'inclusion' and 'inclusive schooling' erupt from (re)interpretation of these texts? Who could not be struck with the strength and powerfulness of Hamila? She does not seem to construct herself as (dis)abled in a negative way, nor construe herself to be a passive victim in a rigid set of power relations. Hamila confronts the institutions which have 'excluded' her and gains an entry to them (qualified though that entry may be). She embraces the social and power relations within the classroom and bends them to her support. Hamila observes and reflects on the students in the classroom and carefully chooses her friends: ... *before I went to school I was apprehensive, but when I was there I made an effort to observe the girls in the class and choose my friends. I chose Fida', Magda, Atira and Isra' because they are clever and like studying art. I am slow at writing and sometimes ask my friends to write down for me whatever is on the blackboard, especially at the end of the lesson, because I am afraid it will be rubbed off* (Archive 2, Hamila).

Hamila is in relations of power and, it seems, recognises that power flows through her too. It seems she chooses to act in ways that support her 'inclusion'. It also seems that Hamila's presence in the classroom challenges the preconceptions of her teachers, she might be (re)read as opening for them the understanding that they need to learn too: *After experience with Hamila, it is clear that not every teacher can teach special needs students or adapt to them or accept them without further training and without taking part in the experiment. The school doors should also be open to all students, irrespective of the individual differences between them* (Archive 2, Ms Hiyyam). Questions emerge such as:

- Hamila challenged the constructions of (dis)ability and normality developed within her classroom. Is her subjectivity as (dis)abled changed?
- Panopticism, the power of gaze, seems more intensely focussed on Hamila. Less valued more observed?

Chapter summary

The story of Hamila and the Al-Husna' school marks one delimitation to the sets of social relations which might be named 'inclusive'. The narratives are sited within the horizon of schools and are situated on an 'individual – institution' border. From this (re)reading further questions emerge:

- Is the language of 'inclusion' and 'inclusive schooling' the language of sentimentality and prejudice (after Corbett 1996)?
- Might my (re)readings and (re)interpretations be 'god tricks' (after Lather, in Gough 1998)?
- I might (re)read certain relations of power to be abusive or negative, the individuals in those relations of power may not. Whose opinion counts?
- Might you understand me as a panoptic device masquerading as a student constructing a genealogy?

Chapter 6

Different Voices – the horizon of curriculum

...regardless of ability or disability, most students have a powerful desire and need to be part of the group. Even the most profoundly, multiply disabled student will move across the floor ... seeking out the colour and movement associated with the other children (Archive 4, Ms Chris).

What I am calling here 'a curricular approach' in fact comprises a very broad range of interventions through the curriculum. A highly specific and individual task analysis programme may be seen as an intervention at the level of curriculum; or else the radical revision of the whole school day can equally be seen as a function of curriculum planning. The point is that each of these interventions depends on different conceptions of the curriculum itself (Clough, in Clough & Corbett 2000, p. 18).

The most important thing to me in this situation is my attitude. I believe that every child, regardless, has a right to be in my classroom (Archive 4, Ms Kathy).

Introduction

This chapter works to mark some delimitations to 'inclusion' and 'inclusive schooling' within the horizon of curriculum – its content and outcomes, pedagogy and sites for engagement. It tells the stories of David, Sam, Damien, Kristen, Thomas and Simon, all of whom attend schools in Tasmania. These students live with an intellectual (dis)ability. I developed the texts archived for (re)interpretation in this chapter, in collaboration with other Tasmanian teachers, and as such, they might be understood to (re)present some of my pre-understandings of 'inclusion' and 'inclusive schooling'.

(Re)reading and (re)interpretating of the *Voices texts* is structured by the 'self – other', 'included – excluded' and 'particular – general' thought-lines. Thought-lines support a discourse analysis, within the form of a genealogy. Within this chapter some questions related to 'special' and 'regular' education are evoked. Questions posed at the end of each sub-section both (re)present deepening understanding of 'inclusion' and 'inclusive schooling', and map processes of rhizomatic thinking. (Re)reading involves making connections between thought lines, my past understandings of 'inclusion' and 'inclusive schooling', my emerging understandings

and the works of theorists in the field. The chapter explores how, and why, these Tasmanian students are (re)presented in the text *Different Voices: Support Materials for Teachers of Students with High Needs* (Archive 4, Bridge 1997).

The Voices texts

The materials with which this (re)interpretation is undertaken are in the form of three separate, but linked, texts; the *Different Voices: Support Materials for Teachers of Students with High Needs* (Archive 4, Bridge 1997), associated website materials (Archive 5, www.tased.edu.au) and a semi-structured interview undertaken with Tasmanian teachers, parents and students. The semi-structured interview (Archive 3) was a framework for discussions with parents, teachers and students, and records of those conversations informed the development of this set of archived texts.

The *Different Voices Support Materials for Teachers of Students with High Needs* (Archive 4) (re)presents six students – David, Sam, Damien, Kristen, Thomas and Simon – and their teachers, in different schools and classrooms named 'inclusive', in Tasmania in the late 1990s. In this text the students, their teachers and peers are (re)presented as a series of snapshots, or collage portraits, engaging in classroom activities. The text blends visual images, printed text, and quotes from parents and students. I chose this pictorial style to evoke the complexity and richness of the students' classrooms. This text was linked to workshops for teachers published on the Internet (Archive 5). The set of texts, developed for the Tasmanian State Department of Education have the following stated intentions:

- to identify and celebrate best practice in relation to students with high support needs in Tasmanian schools,
- to share planning strategies developed by six teachers to support students with high needs in their classrooms, and
- to support professional learning activities focussed upon the *Disability Discrimination Act* (1992) and upon detailed classroom planning for students with high support needs (Archive 4, p. 4).

The semi-structured interview which framed discussions with parents, teachers and students and informed the content of the texts posed the following questions:

- What is important to you as a teacher in this situation?
- How do you think students learn best?
- What provisions do you make for all students?
- What learning theories, approaches or philosophies guide you in your teaching?
- What supports are available to you?
- What strategies do you use to make your class inclusive?
- Other comments (Archive 3).

Engaging thought-lines evokes questions such as:

- Why were these students and classrooms featured in the texts?
- What might the semi-structured interview questions reveal about the intentions and purposes of the texts?
- How might we understand 'best practice' within different discourses?

Sam, David, Damien, Kristen, Thomas and Simon

Sam, David, Damien, Kristen, Thomas and Simon are six students aged from seven to 18 years and enrolled in different schools in Tasmania. Each of the students lives with an intellectual (dis)ability; in the texts they are named as students with 'high support needs'. Three of the students are enrolled at their neighbourhood school, two attend special schools – segregated settings which enrol students on the basis of their (dis)ability. Each of their classroom contexts differ significantly: Thomas is educated in a separate, special school in a class with six other students; Damien is enrolled at a large community college with hundreds of peers from his local neighbourhood; Sam is in year one at his neighbourhood primary school; and Kristen is part of a separate, special unit for students with (dis)abilities and special educational needs, sited at her local high school in an isolated, rural area of Tasmania.

The six students all receive specialist support so that they can attend their school. They each have one-on-one teaching for significant parts of the school day, they are supported by speech and physiotherapists, and their classrooms have been modified so that their physical requirements can be met. Lowered workbenches were built in the school kitchens for Kristen, Thomas and his teachers have hoists and lifting devises to carry and position him, and David's school built paths and ramps for his wheelchair.

Kristen is educated at her local high school because the special school she attended was two hours away by bus. Her mother was unhappy that Kristen had to spend so much time just to get to and from school. Sam went to his local neighbourhood school from the time he was in kindergarten. His parents wanted him to be educated with his neighbours and friends. Engaging thought-lines evokes questions such as:

- How might special education and specialist support be similar? Or different?
- How might specialist support shape or our understanding of curriculum and influence pedagogy?
- Did these students (or their parents) have any choice about where to go to school?

Why these texts? The 'special', 'regular' curriculum

This set of texts was selected for the archive and for (re)reading and (re)interpreting because they might be understood to sit within the horizon of curriculum, and to mark delimitations to 'inclusion' and 'inclusive schooling' related to the special education tradition, and educational traditions, philosophies and practices understood as regular education. The 'included – excluded' thought-line is engaged to explore the 'special – regular' border to the social and human relations and spaces named 'inclusive'. This delimitation to, or border for, 'inclusive schooling' refers to the physical location of students for schooling, in a regular school, or a separate, segregated school. Three thought-lines are engaged with these texts to uncover the discourses from which 'inclusive schooling' might emerge in these Tasmanian contexts. The *Voices texts* were selected for the archive because they might be understood to (re)present my pre-understanding of 'inclusion' and 'inclusive schooling'. Engaging the 'self – other' thought-line to support (re)interpretation of these texts offers the possibility to (re)interpret how I was/am subject within my own knowledge, within power relations and discourse. I coordinated the development of these texts as part of my work for the Tasmanian Department of Education, and so they may also be understood to (re)present the tensions between my understandings of 'inclusive schooling' and the forms and practices encouraged by the Tasmanian Department of Education as an institution.

Within this set of texts 'inclusion' is (re)presented as engagement with a curriculum which is developed for, and shared by, all students. The texts imply a particular understanding of 'curriculum' – one structured within 'learning areas' (English, Mathematics, Health and Physical Education) and bounded by learning area outcome statements. The set of archived texts also implies a link between curriculum outcome statements and teaching intentions. These links are modelled through the classroom collage portraits presented in *Different Voices: Support Materials for Teachers of Students with High Needs* (Archive 4). I intended these classroom portraits to imply an 'inclusive' pedagogy. (Re)reading these archived texts, engaging the 'particular – general' thought-line, uncovers an assumption that the curriculum may be named 'inclusive' independent of where (and perhaps how) it is delivered: For students with (dis)abilities to achieve the same, or associated (though differentiated) educational outcomes as their non-(dis)abled peers, is 'inclusion'. An extension of this assumption is that the curriculum can be considered 'inclusive' even though it may be offered through a segregated, special school.

Structured (re)reading and (re)interpreting of these texts marks other, related delimitation to the sets of educational relations which might be named 'inclusive'. These further delimitations to, or borders for, 'inclusive' educational spaces are overlapping and interconnected. (Re)reading, (re)interpreting these texts foregrounds the borders of 'special – regular' schools, 'specialist – regular' teacher, 'individual –

system' responsibilities, and 'local – central' professional learning and policy. Engaging thought-lines evokes questions such as:

- How might categorisations, labels and names such as 'special' and 'regular' education' limit possibilities for, and forms of, 'inclusive schooling'?
- How might curriculum theory and practice emerge differently from different discourses?
- In what ways might (dis)ability be understood as an artefact of the curriculum?

Posing questions – engaging thought-lines

The 'self – other', 'included – excluded' and 'particular – general' thought-lines structure (re)readings and (re)interpretations of the *Voices texts*. (Re)interpretations are also shaped through three, interrelated intentions brought to engagement with these texts. Within these structures and intentions, processes of rhizomatic thinking articulate the critical questions woven into the thought-lines with my pre-understandings of 'inclusion' and 'inclusive schooling' and with the work of other writers in the field. These processes link my past and evolving understandings of 'inclusive schooling'. (Re)readings and (re)interpretations structured by thought-lines are intended to:

- Uncover how I am subject to my own knowledge, relations of power, and discourse;
- Revisit my recent past to release new understandings and opportunities; and
- Interrogate the narratives to unfold who most benefits from these local expressions of 'inclusion' and 'inclusive schooling'.

(Re)interpretation involves uncovering how relations of power are played out at Woodbridge, North Chigwell, Claremont, Mersey Heights, Newstead Heights and Smithton schools, and within the Tasmanian Department of education. (Re)reading and (re)interpretation involves seeking the *differance* that is 'inclusion' in these Tasmanian schools. It involves unfolding new understandings from the partial-ness and tensions emerging from the forms, processes and actions named 'inclusion' and 'inclusive schooling' in these contexts. (Re)reading and (re)interpreting through engaging thought-lines as strategies for inquiry is intended to evoke:

- What can be said about 'inclusion' and 'inclusive' schooling in the Tasmanian context, at this time?
- Why these expressions of 'inclusion' and 'inclusive' schooling formed at Woodbridge, North Chigwell, Claremont, Mersey Heights, Newstead Heights and Smithton schools?
- How Sam, David, Damien, Kristen, Thomas and Simon become subject as (dis)abled within these schools named 'inclusive'? and
- How these expressions of 'inclusion' and 'inclusive schooling' might enable or limit who and how we can be?

(Re)reading the (re)presentations of David, Sam, Damien, Kristen, Thomas and Simon manifests the discourse and delimitations which form 'inclusion' and 'inclusive schooling' in Tasmania at the time the *Voices texts* were developed. This act of (re)interpretation is also a form of dialogue with my past. Engaging thought-lines evokes questions such as:

- In what ways might these be understood as artefacts of institutionalised, hegemonic interests?
- How might the metaphor of 'voice' support a valuing of *differance*? How might 'voice' support normative educational practices?
- How might I emerge from particular relations of power?

Squinting and connecting

(Re)reading and (re)interpreting of these texts seems particularly complex. It seems that through these (re)interpretations, not only am I 'squinting into the archives' of my past, I am squinting at an archived (re)presentation of my past. There are dissonances between the two, dissonances between the textual representations of the past and my embodied remembering of the past. This interpreting involves an 'other-ing' of my past self. Reconstructing the moments of my working past, frozen in these texts, evokes emotional responses as I remember the fraught and demanding negotiations and processes which, it seemed, surrounded the development of these texts. The texts were authored at a time when, to support and embed 'inclusive schooling' across schools in the state, I was being pressed for certainty, asked to sell a message, offer absolutes, model strategies, rather than to undertake an inquiry or uncover questions. The Department of Education with which I worked was engaged with a project of 'inclusion'; it had embarked on a mission to open all schools in the state to students with (dis)abilities. This project was undertaken with the best of intentions. Indeed, Tasmania had by that time, pre-empting the Commonwealth and other states, developed a system-wide approach to fostering and supporting 'inclusive schooling' culminating in, and later represented by, the *Inclusion of Students with Disabilities in Regular Schools* policy (DECCD 1996). These texts might be understood to (re)present an institution which deemed all the key questions related to 'inclusion' and 'inclusive schooling' had been posed and answered. They might be understood to assume a centralist 'one size fits all' model of implementation.

The materials were intended to (re)present a positive picture of 'inclusive schooling' as well as to offer some 'practical strategies' to support the 'inclusion' of students with intellectual (dis)abilities in school. As a consequence of these intentions only 'successful' examples of 'inclusive schooling' were published. When engaging in dialogue with parents, teachers and students – structured by the semi-structured interview (Archive 3) – some participants offered a strong critique of the practice of

'inclusion' in state schools. Kristen's mother, for example, suggested that if there had been a segregated, special school closer to her home, she would have preferred Kristen to attend school there. David's teacher expressed the concern that she was not meeting David's educational needs very well, and that the rest of the students in her class did not gain the attention they required to be successful at school while David was in the class. Thomas's teachers did not even entertain the thought that he might attend a regular school. Little of this critique of, or resistance to, the practice of 'inclusion' in Tasmania, at that time, is found in the *Voices texts*. It is available in the data collected for the texts (Archive 3).

The existence of a dual system of education (a special education and a regular education system) in Tasmania may be understood to influence the form and content of these texts. I might, through the 'particular – general' thought-line understand the *Voices texts* as a (re)presentation of the '... paradoxical consolidation of central control in education through decentralisation, the concealment of traditional hierarchies through flatter organisational structures and the resurrection of old and divisive cultural certainties' (Hargreaves, in Slee 1996, p. 21). The *Voices texts* were developed to support 'inclusive schooling' while not upsetting or alienating the holders of power/knowledge based in traditional, special schools. From this political imperative emerge texts which construe a segregated, special school as 'inclusive'. (Re)interpreting these texts foregrounds my earlier questions posed in Chapter 3 related to holding the idea of 'inclusion' as an ideology, or as a referent. The Voices texts might be (re)interpreted as an artefact of an ideological framework rather than a referential one. I suggest that an ideological framework only permits questions to emerge from within the framework itself. A referential framework, an the other hand, allows for processes of distancing. Referential frameworks invite questions, and are open to change and transformation in response to questions. Did I hold the idea of 'inclusion' as an ideology or a referent? These texts may be (re)read as a (re)presentation of a personal moment when ideas had a more ideological than referential cast. Engaging thought-lines evokes questions such as:

- How might we make judgements about the 'inclusive-ness' of schooling?
- In what ways might my beliefs and values limit how I understanding inclusive schooling?
- Whose interests are served through these texts?

Interpreting discourse

(Re)reading opens a strong discourse of social justice and equity informing these texts: *The Department of Education ... is committed to ensuring that students with disabilities are able to access fully the Department's buildings, facilities and curriculum. Inclusive education is recognised as an important expression of social justice and equity...* (Archive 4, p. 5). *(T)he provision of education is also influenced by changing attitudes and values. The belief that classrooms prepare students to be*

active participants in our Australian democracy informs teaching practice as we develop students' understandings of social justice and equity (Archive 4, p. 22). Corbett (1996, p. 42) suggests that many of the disciplines and approaches which have a stake in special education though

> ' ... using their own jargon and work-related texts, (have at heart) a struggle for universal values. For, if the deconstruction of existing hierarchies is to result in a more liberating and open level of debate, there needs to be a working together to find new ways of saying things which are sensitive to difference; which value those who need help to express their views; and, which does not recreate a new hierarchy every bit as constricting as the old.'

The *Voices texts* it seems, though values driven, might not work to deconstruct the deeper structures of schooling in the Tasmanian context.

Children learn best with and from their peers. I value every child's attempt, celebrate every child's success. The other day, when Sam signed Dragon, we had a party! (Archive 4, Ms Kathy). Within these texts, discourses of social justice and equity are interwoven with legal discourse and legislative action. The texts refer to access to buildings, facilities and curriculum for students with (dis)abilities. 'Access' is a term used within the *Disability Discrimination Act* (1992). Access to buildings, facilities and curriculum for students with (dis)abilities is required under the 1992 Act. As Ms Pam says ...*it is important that students with high support needs have full access to all subjects they want to do* (Archive 4). (Re)reading the texts manifests an economic discourse interwoven with this discourse of rights. The texts refer to differential resourcing models established to support students in 'inclusive' schools and classrooms. *In Tasmania these students are usually receiving central resources, and are on the Category A register. Each student is regularly reviewed to ensure the best match between their level of need and the resources allocated to them* (Archive 4, p. 7). Resourcing and support for 'inclusion' and 'inclusive schooling' is considered in detail in the next chapter.

The sets of texts also emerge from strong educational discourses. The texts are developed to (re)present how curriculum supports 'inclusion'. An essential message in the texts is that the curriculum might be understood as 'inclusive'. The materials model intentional, 'inclusive' curriculum planning, set within a framework of beliefs and values. It suggests that the following aspects of teachers' knowledge influence their planning:

- *a view of learning theories;*
- *an understanding of diversity;*
- *knowledge of the learning area; and*
- *supportive attitudes and values* (Archive 4, pp. 22 - 23).

The texts offer exemplars for teacher planning, linked to the perceived educational needs of the six students around whom the text is formed. Two of the students accessing this 'inclusive' curriculum are enrolled at segregated, special schools. The (re)telling of these students' stories as 'inclusive' might be interpreted as an attempt to justify and to maintain the status quo, where the economy of education involves maintaining the power/knowledge located in specialist schools and centres. Engaging thought-lines evokes questions such as:

- Might 'inclusion' and 'inclusive schooling' be new labels for established and embedded practices?
- Might 'inclusive schooling' be understood as a process of assimilation and accommodation rather than of liberation?
- How might dialogue and debate be encouraged to open school structures and practices to become 'inclusive'?

Interpreting delimitations to these spaces named 'inclusive'

Different Voices (Archive 4) and the students it (re)presents, David, Sam, Damien, Kristen, Thomas and Simon, foreground a boundary to spaces where education for all students is undertaken in regular, neighbourhood schools and other spaces and relations which segregate students for schooling on the basis of a particular (dis)ability. In this Tasmanian (re)presentation of 'inclusion' and 'inclusive schooling' it is the curriculum and its associated outcomes frameworks which are understood as 'inclusive'. The texts project the idea that the same curriculum, delivered in any setting, regular or segregated, may be named as 'inclusive'. This (re)presentation of 'inclusive schooling' seems at odds with the definition (re)presented in *Different Voices*: *Inclusive education is recognised as an important expression of social justice and equity. It is a value-based practice that attempts to bring all students into full membership of their local school community* (Archive 4, p. 5).

That 'inclusive schooling' might be (re)presented to occur in a segregated, special school, even in a bureaucratic artefact such as these texts, seems an extraordinary statement to make! It seems there is in this, at best, a deep contradiction, at worst, the shadow of George Orwell's 'Newspeak'.

These texts represent 'curriculum' in terms of outcomes frameworks. This particular representation of curriculum tends to separate learning content from pedagogy and learning context. It may be that these texts risk constructing the classroom teacher, alone, to be responsible for 'inclusive schooling'. The texts imply that once a teacher is presented with appropriate curriculum guidelines and associated outcomes statements, all she has to do is the work to 'include' students. The impression that the teacher is primarily responsible for the practice of 'inclusive schooling', is supported

by (re)reading the associated semi-structured interview questions. The questions for teachers all begin '*How do you ...?*'

The text wrestles with the problems associated with labelling students: ... *these students have been described as 'severely handicapped', 'profoundly retarded', 'severely retarded' and 'multiply handicapped'. In today's world these terms seem disrespectful and they are not particularly useful in developing educational programs. In Different Voices these students are described as having high support needs* (Archive 4, p. 6). There are some delimitations marked here related to classifying, categorising, labelling and naming students. David, Sam, Damien, Kristen, Thomas and Simon are named for the purposes of differentially allocating resources to help them access schooling. These processes of naming, of being placed on a 'Category A Register', even with the most altruistic of intentions, also marks students as different, special, as other. It draws to them the power of gaze – one 'technique of power' (Foucault 1979) with its associated regimes of testing, reporting, evaluating and assessing. Engaging thought-lines involves posing questions such as:

- In what ways do categorisations and namings limit the forms and processes of 'inclusive schooling'?
- In what ways might the formal, stated curriculum, and informal, un-stated curriculum interact to limit or enable 'inclusive schooling'?
- Might local and contextually dependent 'successes' be 'transferred' to other schools and classrooms?

Possibilities

A range of possibilities for deepening understandings of 'inclusion' and 'inclusive schooling' grow from (re)interpreting these texts. There may be a strength in understanding the curriculum very broadly, as appropriate for all students, rather than as a form of treatment or remediation for students with (dis)abilities. In Tasmania there has been a long history of commitment to comprehensive schooling (Moss 1999) and according to Clough (in Clough & Corbett 2000, p. 21) this sort of commitment facilitates such an understanding of curriculum. There are possibilities too in the implied understanding evidenced in the *Voices texts* that it is the curriculum itself which might be (dis)abling.

The metaphor of 'voice', and the highly visual style of the text offers ideas about how we might (re)present ourselves and others in print texts. Clandinin and Connelly (1998, p. 172) refer to the significance of 'voice' within research texts. They emphasise that 'voice' involves the need to consider those voices which are not heard as well as those which are, the importance of hearing the silences. The textual style of *Different Voices* attempts to avoid using descriptions of students based on

categorisations and labelling, and invites students with (dis)abilities to speak for themselves through the collage portraits (Archive 4).

Though the materials primarily (re)present the curriculum in terms of 'content' and 'outcomes' they also refer to the beliefs and values which should underpin teaching and learning, as key to constructing 'inclusive schooling'. The text identifies purposes for schooling which might be relevant to all students, these involve enabling students to:

- *be safe and secure;*
- *develop a sense of self;*
- *be able to make choices;*
- *be able to communicate;*
- *be part of a community;*
- *be able to live in a changing world;*
- *be prepared for the many transitions of life;*
- *be able to make contributions that are valued* (Archive 4, p. 22).

The texts offer 'templates' which model intentional, thoughtful planning to support teaching and learning for all students. The materials also draw attention to the local and contextual nature of inclusive schooling, quoting the 'voices' of teachers and students to support the development of 'inclusive schooling'. There are associated professional learning processes published on the Internet to:

...help(s) teachers explore planning for students with high support needs through the use of situations based in Tasmanian schools. Each scenario exemplifies a different starting point for planning and is based on the students in the text. Intentions for each scenario are described, along with background information based on the text. A group task for each scenario highlights a different aspect of planning processes. When participants share these with each other, it is hoped that a rich picture of planning for students with high support needs is developed. Participants are asked to relate their scenario to their school context (Archive 5).

The texts also assume that teachers learn best from, and with, other teachers, and that good classroom practices might be transferable across schools and classrooms.

Chapter summary

Popkewitz (1997, p. 139) says:

'A study of the social epistemology of schooling and curriculum poses certain questions about the social construction of knowledge, although my use of the social construction of knowledge is very different from that of educational constructivist psychologies which fail to take account on the historicity of ideas. What is learned in school, I argue, is not only about what to do and what to know. Learning about spelling, science, mathematics or geography is also

learning dispositions, awarenesses and sensitivities towards the world. My emphasis on curriculum knowledge is to link our ways of talking and reasoning in schools – the forms by which we "tell the truth" about ourselves and others – with issues of power and regulation.'

Engaging the three thought-lines with the stories of David, Sam, Damien, Kristen, Thomas and Simon, and their schools supports an interpretation of schooling as sites of power and regulation. These students' stories mark one delimitation to the sets of social relations which might be named 'inclusive'. Their narratives are sited within the horizon of curriculum and situated on a 'special – regular' border. From this (re)reading further questions emerge:

- In what ways might 'inclusive schooling' be understood as a technology of domination?
- 'Inclusive schooling' (or any other form of schooling) is not inherently evil, but in what ways might 'inclusive schooling' be understood as dangerous (after Foucault)?
- What are the strengths and weaknesses of selectively telling of particular stories for particular institutional purposes?
- How might 'inclusive schooling' and broader agendas for school reform be interconnected?

Chapter 7

Waddembere – a horizon of resources

The teacher pleads that UNESCO should not only concentrate on educational issues. Other school requirements, like bore-holes or clean sources of water which they lack play a major role in promoting pupils staying and learning in school (Archive 8, Mr Martin).

Therefore we can go into inclusion successfully relying on the resources already available, and not always thinking of extra funding and re-allocation of scarce resources (Archive 6, Mr Albert).

Introduction

This chapter works within the horizon of resources available for schooling. It uncovers how, within that horizon, resources might be allocated to foster 'inclusion' and develop 'inclusive schooling'. The 'self – other', 'included – excluded' and 'particular – general' thought-lines are engaged as strategies to support (re)reading of the *Waddembere texts* to uncover links between discourse, processes of classification and naming, and resource models. The 'particular – general' thought-line is engaged to explore some related dialectics which refer to resourcing; 'local – global', 'public – private', 'flat – differentially' allocated resources, and 'human' and 'fiscal' resources.

The chapter tells the story of Waddembere, a student living with visual (dis)abilities, and his school, the Bishop Willis Demonstration School in Iganga, Uganda. The chapter is not a comparative, cross-cultural study; the model for resourcing schools established in Uganda foregrounds issues related to differential resourcing models across a range of local contexts. Issues related to the Ugandan model of resourcing are elaborated with examples from the Tasmanian context.

The texts

The story of Waddembere comes in the form of a report, written on behalf of the Ugandan Ministry of Education, about the Bishop Willis Demonstration School (Archive 8). The text presents general information and statistics, a detailed report about one classroom, teacher and support teacher, and interviews with students with

(dis)abilities and other students in the class. The set of texts includes a video of a science lesson, a planning outline for the lesson, on 'systems of the mammal, the structure of the heart', student work samples in Braille and tactile maps and diagrams (Archive 7). The video presents classroom and playground activities and highlights some of the curriculum materials and physical accommodations made by the Bishop Willis School to 'include' Waddembere and other students with vision impairments.

The second text is a report on a *Human Resource Development in Support of Inclusive Education Workshop* (Ahuja & Bridge 1999), undertaken in Kampala, Uganda (Archive 6). The Uganda National Institute of Special Education hosted the UNESCO Workshop *Human Resource Development in Support of Inclusive Education* from 22 February 1999 to 3 March 1999. The workshop was planned within the framework of UNESCO's Priority Africa Programme, Inclusive Schools and Community Support Programmes, and in pursuance of the Durban Statement of Commitment (Archive 5, p 3).

The Ugandan Ministry report, Waddembere's narrative, and the UNESCO workshop report all emphasise resources and resourcing related to 'inclusion' and 'inclusive schooling'. Though the *Waddembere texts* are set in an African context, a horizon of resources encircles all the countries and schools (re)presented in this inquiry. These *Waddembere texts* are linked in more ways than by the theme of resources. They are linked through location, as the workshop from which the UNESCO report was developed was also conducted in Uganda. They are also linked through people, Mr Martin, for example, the Ugandan Ministry report author, attended the workshop along with 24 other participants from eight countries in Africa: Ethiopia, Ghana, Lesotho, South Africa, Uganda, Zambia and Zimbabwe. Participants in the UNESCO workshop visited the Bishop Willis Demonstration School in Uganda. The texts (re)present, in some senses, the smallness and intimacy of the international community of people working to develop and foster 'inclusive schooling' practices.

I was involved in undertaking the UNESCO workshop and co-wrote the *Human Resource Development in Support of Inclusive Education Workshop* (Archive 6, Ahuja & Bridge 1999). This report explores aspects of schooling and school systems which foster 'inclusive schooling', and points to possible barriers to the development of 'inclusive schooling'. The report develops a resolution about what constitutes 'inclusive education' in the African context. This resolution was 'agreed' by workshop participants and was intended to shape the professional learning offered through the workshop. Engaging thought-lines evokes questions such as:

- In what ways might the semi-structured interview (Appendix 1) have shaped the selection of these texts on behalf of the Ugandan Ministry of Education?
- In what ways are international, national, state and local school resourcing models and processes related?

Waddembere's story

Waddembere is a student at the Bishop Willis Demonstration School in Uganda. He is in grade five and has a vision impairment. The school has been resourced to 'include' a number of students with vision impairments. A specialist teacher for the visually impaired, Ms Khauda, supports Waddembere's class teacher.

Waddembere likes his classroom except that it is too small and lacks furniture. He has several difficulties in getting out of class when pupils are getting out for break or lunch (Archive 8, Mr Martin).

Waddembere is a boarder at the Bishop Willis school and wants to become a teacher of the visually impaired when he grows up. *The post school options are the same as those provided for other children without 'disabilities'. The school head boy presently is a blind boy. The prospects for adult life often include:*

- *Training in various skills, e.g. carpentry, tailoring, typing, computer, etc. for job opportunities.*
- *Training for relevant jobs, e.g. teaching, Nurses, etc.*
- *Employment in the offices e.g. office attendants* (Archive 8, Ms Khauda).

The Bishop Willis Demonstration School operates under the Government of Uganda's *Universal Primary Education Policy* developed to ensure that children with special needs are enrolled in schools and receive educational services.

Other students with vision impairments attend the Bishop Willis school. Peter Nyombi, *(t)he school head boy presently is a blind boy.* Peter comes from Bomb village in the central Buganda region and is vision impaired as a result of cerebral malaria. *He is in primary seven this year and competes favourably with the sighted students. He was among eight students who got first grade last term and was fifth out of 138 students in over all points* (Archive 8, Mr Martin). Engaging thought-lines evokes questions such as:

- What are the primary causes of vision impairments in Uganda?
- What percentage of the population has a vision impairment?
- What percentage of the school population has a vision impairment?

Why these texts? A horizon of resources

The Bishop Willis School ... *operates on policies developed by the Central Government. Government of Uganda in the Universal Primary Education policy (often known as free education), stipulate the enrolment priority to be:*

1. *First of children with disabilities/Special Needs;*
2. *The girl child; and*
3. *Any other two children from the family.*

This policy ensures that children with Special Needs are enrolled in schools and do receive educational services (i.e. are exposed to the whole school curriculum) (Archive 8, Mr Martin).

The political context in which Waddembere's story is sited manifests a horizon of resources and raises issues related to their allocation to support 'inclusion' and 'inclusive schooling'. In Uganda, where both fiscal and human resources are limited, the government has developed an enrolment policy to foster 'inclusive schooling'; from any one Ugandan family four children may have access to free government schools. The first to have priority for access is a child with (dis)abilities, the second priority, a girl, and then any two other children. Within the horizon of resources available to the Ugandan Government this is an attempt to ensure that those traditionally locked out of schooling have the opportunity to be educated; it is a fiscal policy which supports 'inclusive schooling'.

Ainscow (1999, p. 216) refers to the Ugandan policy of Universal Primary Education (UPE) introduced in 1997. He states:

> 'It was anticipated that UPE would develop over some years but an overwhelming number of families took advantage of the new opportunity and enrolment of children in primary schools increased by more than three million from one year to the next. With not enough schools, classrooms, materials or teachers to deal with this enormous influx, many children are taught under mango trees and although the teacher – learner ratio is meant to be 1:55, in reality it is 1:110 in the first two primary grades.'

Many families in Uganda have more than four children. This policy also implies that many children do not have access to free government schools. Many children in Uganda do not go to school; however, '... the participation of children with disabilities in the schools has increased dramatically. The challenge now is to provide teachers with the training and support that will help them to provide all children with as good a quality of education as present resources will permit' (Ainscow 1999, p. 216).

The Ugandan method of resourcing is a combination of a flat resourcing model, where all schools receive the same resource allocation, combined with a differential resourcing model, which works by skewing limited resources towards some of those who need them most, by manipulating enrolment policies. The Ugandan situation is one expression of a range of possible differential resourcing models in place in schools and education systems across the world. It is one response to the tensions associated with the understanding that some students need a greater share of available resources if they are to be 'included' in school. Waddembere's story also refers to the ongoing requirement for people with specialist training (human resources) to be available if 'inclusive schools' are to be developed. The Ugandan story of the Bishop Willis School is also one expression of support for students with low incidence, high cost (dis)abilities like vision impairments and severe and multiple intellectual (dis)abilities. For these students an intensive level of support is required, and consequently, their schooling often necessitates an associated high level of resources. In the *Waddembere texts*, one Ugandan regular school (the Bishop Willis Demonstration School) is resourced to support students with vision impairments from a range of towns and villages across Uganda. This model still requires vision impaired students to leave their homes, their parents and local friends to engage in schooling, as is the case for Waddembere who has to board at the Bishop Willis School.

The *Human Resource Development in Support of Inclusive Education Workshop* (Archive 6) report has an emphasis on resources, particularly human resources and associated professional learning and training processes and programs. The report has a set of annexes, one of which is from Ms Abigail (South Africa), ironically calling herself Madame Inspector, who says: *...we have to make plans to improve accessibility. We might have to use mud and cow dung to make ramps. If it rains these might get washed away, we will make them again and again. We are going to involve parents because they would prefer to have their children here in the community rather than send them to far away towns and cities to be brought up by strange mothers that we don't even know ...* (Archive 6, Ms Abigail).

There are other delimitations to educational spaces which might be named 'inclusive' marked by this set of texts. These include delimitations to, or borders for, 'inclusive' educational spaces related to 'special – regular', '(dis)ability – ability' and 'open – closed' curriculum and institutions. Engaging thought-lines evokes questions such as:

- What of other students with vision impairments in other locations and schools?
- Might the Bishop Willis Demonstration School become more like a large special school for the vision impaired than a regular school?
- What might the implications be for teacher training and for professional learning?

Posing questions – engaging the thought-lines

The 'self – other', 'included – excluded' and 'particular – general' thought-lines are engaged in processes of rhizomatic thinking to develop understandings about 'inclusion' and 'inclusive schooling' related to resources and models for resourcing. This interpretative inquiry does not make judgments or comparative evaluations about or between different countries and cultures and their varying expressions of 'inclusive' education. It is obvious that the levels of resources available for education within different countries and contexts varies considerably. However, this inquiry is concerned with the underlying strategies developed across a range of contexts to distribute available resources. The interpretative inquiry does involve making connections between the (re)presented experiences of Waddembere and his teachers in Uganda, and my experiences as a teacher in Tasmania. Connections are made to the work of theorists and researchers in the field. (Re)reading and (re)interpreting the *Waddembere texts* also involves engaging thought-lines structured by particular intentions; the (re)readings, (re)interpretations are intended to:

- Unfold from the *Waddembere texts* how discourse might shape the allocation of resources;
- Develop understandings of the ways in which the word 'resources' might be interpreted;
- Interrogate the texts about the extent to which resources shape 'inclusive schooling'.

Structured (re)reading and (re)interpreting involves asking about how relations of power are played out through processes of resource allocation. As with the *Hamila texts* and the *Voices texts*, (re)reading and (re)interpreting engaging the three thought-lines as strategies is intended to evoke what can be said about 'inclusion'; how discourses shape particular expressions of 'inclusive schooling'; how these expressions and forms might limit or liberate us.

Squinting and connecting

Ainscow (1999, p. 195), from his research with English Local Education Authorities (LEAs), suggests that

'... resourcing and funding policy will inevitably have a significant and direct bearing on progress towards inclusive practices. Put another way, the way in which special educational needs provision is funded in mainstream schools has a very considerable potential to facilitate or inhibit progress towards inclusion.'

In tension with this requirement for resources is the situation referred to by Slee (1996) where he suggests that arguments about resources may be a mask for other disabling discourses informing 'inclusive schooling'.

In Tasmania, and Australia in general, educators face similar issues to those arising in Uganda. These issues are related to developing processes for, and marking the limits to, resources allocated to students with (dis)abilities who are 'included' in local schools. Most Australian states and systems have established funding arrangements based on the notion of a continuum of special educational needs, where those with the highest level of need get a greater level of funding and resources. This notion for funding requires processes of evaluation, assessment and associated classification and naming of students. In Tasmania, where this form of resourcing has been established for a decade or so, some issues and problems have emerged. The Tasmanian model also implies a 'cut off point' on the continuum of needs where students no longer gain extra funding; a point at which the idea of special educational needs merges with the perceived needs of all students. This funding model also implies a 'cut off point' for resources available to a smaller group of very high needs students, whose education requires an even greater share of the available resources than others. In Tasmania these cut off points have become sites of debate, conflict and tension within the education and (dis)ability communities, as groups, and individuals, vie for the limited pool of available resources. The model might encourage different (dis)ability advocates to compete for the resources, for example, the blind and vision impaired competing with the deaf and hearing impaired. In countries and contexts where there has been a tradition of separate special education, scarce resources are often locked up in separate special schools, and are not easily available for 'inclusive schooling'. In Tasmania at least, the current (2002) resourcing model was developed to equitably allocate resources to students, whether they were enrolled in a special school, or a regular school. These local Tasmanian issues related to differential resourcing are also evidenced in the Hamila, Voices and Brook texts.

In Tasmania there are not enough resources to fund every child in the state to the level they might require for schooling. Ask any parent or student and they will usually give you a list of services or resources they believe they require. In order to address issues related to the allocation of limited resources during the 1990s in Tasmania, special education resources and services were divided into 'Category A' and 'Category B'. This was a way of prioritising students' special education needs in relation to the available special education resources. Category A services and resources were provided to students with very significant disabilities '... *who will probably need significant special education help throughout their school career. These students are usually severely affected by their disability, which is usually very obvious and has been identified from an early age (or following an accident or illness). These students often have very specialised needs (such as for an interpreter, special equipment or therapy) that are quite different from the needs of other students'* (Archive 11, p. 101).

These students with high needs were placed on a central 'Category A' register. The register listed names of students who were deaf or had severe hearing impairment,

students with severe visual impairment, students with an educationally significant physical disability (including students with high medical needs), students with moderate to severe intellectual disabilities, students with autism and students with psychiatric conditions. The register requires a bureaucracy to maintain it, and involves technical processes of identification and classification which might be understood to both objectify and subjectify the students who are recipients of the funds. The processes devloped to allocate resources might be understood to work against inclusive schooling.

During the 1990s I worked as a Regional Special Education officer and had involvement in the processes of resource distribution related to this model. Each year I received hundreds of submissions from parents and teachers asking for resources for students with (dis)abilities. Each year many (if not most) requests were denied. This process seemed to ensure that many people and students went away dissatisfied and angry!

In Tasmania other resources are allocated as 'Category B' resources, and a larger cohort of students, perceived to have lower levels of need, have access to this second resource pool. This resource model has encouraged a desire on behalf of some teachers and parents to ensure that their child 'is a Category A child'. This naming, they believe, ensures a high level of resources. As Ainscow (1999, p. 182) says, though many developed countries like Australia have shown considerable progress in implementing the integration principle universally, '(a) problem reported from a number of industrialised countries is that despite national policies emphasising integration, paradoxically there is evidence of a significant increase in the proportions of pupils being categorised in order that their schools can earn more resources'.

Provision for students with low incidence (dis)abilities, like vision impairments, in Tasmania as in Uganda, has been centred in particular regular schools. This process for allocating resources has been challenged under the *Disability Discrimination Act* (1992). Nevertheless, educational districts in the state try to negotiate with parents and students educational placement in schools which are larger and well resourced. In some situations this is desirable. For example, the Claremont cluster of schools in the northern suburbs of Hobart (primary schools, a high school and college) are resourced to educate deaf and hearing impaired students. Concentrating resources at these schools ensures a large enough population of deaf students to enable appropriate teaching of AUSLAN (sign language) and to foster the development of a deaf culture. Engaging thought-lines evokes questions such as:

- In what ways might processes of resource allocation become barriers to inclusive schooling?
- How might debates about resources mask discriminatory and excluding practices in schools?

- How might we more creatively interpret the word 'resources'?
- How can specialist support for low incidence (dis)abilities be available across a wide range of schools?
- Where is the 'authority' to identify, pool, and allocate resources?

Interpreting discourse

The *Waddembere texts* emerge from the particular post-colonial experience of Uganda. This presents particular complexities for (re)reading and (re)interpreting the texts, as I engage with some cultural/discursive elements outside my Western cultural framework. One complexity relates to the severe lack of human and fiscal resources in these communities. The constraints on the forms of schooling, on who might attend school, and for how long, which flow from this lack in resources are difficult to comprehend as a citizen of a country like Australia. In Uganda the level of local, creative problem solving is high and constant. At the Ugandan National Institute of Special Education (UNISE) teacher training centre on the outskirts of Kampala, I saw how the centre was making sticks for the blind and visually impaired from locally available and cheap materials, then modelling this process in villages and schools across Uganda so that local communities could support their (dis)abled constituents. Severe lacks in resources means that creative, local solutions have to be negotiated, as Mr Martin says, *(c)ommunities also often prefer to solve their problems in a communal way, hence helping one another either as individuals or as groups* (Archive 8). When visiting 'inclusive' schools in Uganda I saw classes of 50 or 60 students being taught by one teacher, often out in the open, in whatever shade could be found. In Uganda 'non-pedagogical' costs such as buildings are not paid for by the Universal Primary Education Program. This means that the role of parents involves:

- *contributing building materials for putting up school structures;*
- *feeding pupils while at school;*
- *buying exercise books, pens, school uniform etc.; and*
- *examining pupils home work, school books and making observations, if they can* (Archive 8, Mr Martin).

Engaging thought-lines with the *Waddembere texts* uncovers interwoven economic discourses. The complexities of 'inclusion' and 'inclusive schooling' in Uganda seem to be a subset of other complexities related to the provision of basic education for all children, and all this is set within problems related to the provision of basic shelter, food and health care: *The teacher pleads that UNESCO should not only concentrate on educational issues. Other school requirements, like bore-holes or clean sources of water which they lack play a major role in promoting pupils staying and learning in school* (Archive 8, Mr Martin).

There is a strong discourse of charity and philanthropy informing the texts. Many of the schools and service providers in Uganda are supported through non-government organisations and other support agencies: ...*Other scholastic materials especially for the pupils with disabilities are mainly given by Non-government organisations, e.g. Sight savers, EARS/SNE programme, Low Vision Project Demonstration School (for Iganga Teachers College), the school lacks a number of facilities. These include:*

- *Braille, Low Vision and Orientation and Mobility facilities.*
- *Desks, tables, Classrooms. Classes are often held under trees.*
- *The human resource...* (Archive 8, Mr Martin).

These discourses of charity, benevolence and philanthropy are interwoven with discourse of rights: *The approaches/philosophies which guide in teaching include statements such as 'disability is not inability'. Every individual is also born with an equal opportunity or potentials to learn, however the environment sets the limits for the development of such potentialities. Lastly Uganda government White Paper on Education, names that Education should be for all; hence every child should have the same learning opportunities. And finally the exploitation of peer power is crucial* (Archive 8, Mr Martin). Engaging thought-lines evokes questions such as:

- How might 'inclusive schooling' be understood as an ongoing processes of colonisation?
- How might increasing trends of globalisation influence 'inclusive schooling', or education in general?

Interpreting delimitations to this space named 'inclusive'

The *Waddembere texts* sit within a horizon of resources for educational forms and practices named 'inclusive'. The texts are sited on a boundary where resources for 'inclusion' and 'inclusive schooling' are totally absorbed into the provision of basic, or general education. In Uganda limited resources are stretched to cover basic educational needs of the community, and students with (dis)abilities are a significant proportion of that community. The texts manifest one delimitation to what might be named 'inclusive': the educational provision in the Ugandan context might also be named 'general', 'universal' or 'basic' education. This foregrounds some of the paradoxes associated with naming education provision, and the purposes for doing so. To name provision 'inclusive' of students with (dis)abilities may offer access to particular resources and funds. However, the bigger intentions and purposes of schooling relate to all students, including those with (dis)abilities: *Inclusive education is the process of addressing learners' needs within the 'mainstream' school, using all available resources to create opportunities to learn in preparing students for life. The emphasis is on reviewing schools and systems and changing them rather than trying to change students* (Archive 6, p. 19). This statement emerges from discourses of school reform, where the idea of 'inclusive schooling' for students with (dis)abilities merges with movements for general school reform.

There are other delimitations (re)presented by the *Waddembere texts*. The Bishop Willis Demonstration School offers specialised provision for students with vision impairments within a regular school. This model implies that students with vision impairments in other schools and locations might not get the same level of provision as those at the Bishop Willis school. Engaging thought-lines evokes the question:

- Why name schooling as 'inclusive'? How might this naming either limit or open possibilities for students with (dis)abilities?
- Is the development of 'inclusive schooling' dependent on resources?

Possibilities

There are possibilities for change in conceiving of 'inclusion' and 'inclusive schooling' as a journey, a process of reform that is ongoing and transformative: *The workshop was not a single event but meant to be a beginning of a process and a self-charted journey towards inclusive education. Each participant was involved in the development of the workshop goals. Participants' expectations were uncovered through individual reflection and discussions in pairs and in small groups* (Archive 6, p. 4).

The idea that there is no end point, that striving for better and better expressions of 'inclusive schooling', always asking questions, always critiquing current circumstances may support schools in becoming 'communities of learners', where teachers, as well as students are engaged in ongoing critical inquiry. Bauman (2001, p. 126) captures it like this: '... it is far from clear who acts as the teacher and who acts as pupil, who owns the knowledge to be transmitted and who is placed at the receiving end of the transmission, and who decides which knowledge needs to be passed over and is worth appropriating.'

Bauman (2001) goes on to discuss two possible sets of educational relations from which we might understand possible future forms to emerge, one being

> '... a situation devoid of structure or another structure with equally confusing consequences – one marked by an excess of structures, overlapping and criss-crossing, mutually independent and un-coordinated structures, a situation in which educational processes are anything but neatly separated from the rest of life engagements and intercourses and so no one is truly "in charge".'

The narratives of the students and schools (re)presented by the archived texts, however, may be (re-read) to suggest that little may be changing in schools, they might be interpreted as representations of formalised, static spaces where deeper discursive structures are difficult to disturb.

Expressions of 'inclusion' and 'inclusive schooling' it seems are always deeply contextual: *The resource persons wished that any definition developed be intimately*

linked to the participants' reality and experiences rather than being a theoretical statement. The meaning of inclusion might vary from context to context, it is closely linked to the possibilities and challenges within the education system and the community, and to the various barriers associated with the teaching and learning processes (Archive 6, p. 10). However, the *Waddembere texts* offer a skeletal framework from which judgements of the 'inclusiveness' of schools might be made:

> **physical environment;** *accessible for all, sharing facilities, such as flexible use of classrooms, materials and equipment;*
> **social environment;** *good interaction between teachers and learners, amongst learners, positive attitudes towards diversity and learning, collaboration;*
> **curriculum;** *shared, flexible, varied methods; and*
> **administration;** *support to learning, well organised human resource development emphasised* (Archive 6, p. 10).

These texts point to the strengths associated with thinking about schooling in a broad community oriented way: *(i)n every school, there is some support available. This support could come from peers, parents, specialists, team teachers or volunteer help. Flexibility in school organisation makes it easier to utilise all resources available within the school and in the surrounding community. The child-to-child approach in teaching is available in all schools regardless of material resources. Grouping of children according to the needs of tasks to be carried out facilitate management of learning. Efficient use of teaching aids (local material) is a strength of inclusive classrooms. Low-cost materials are available and can be produced everywhere: teaching aids are often objects from the everyday life of the community* (Archive 6, p. 12).

Chapter summary

The *Waddembere texts* mark sets of delimitations to spaces which might be named 'inclusion' and 'inclusive schooling' within the horizon of resources. These delimitations are sited on borders related to 'special – regular', 'flat – differentiated' and 'centralised – localised' resources. From this (re)reading further questions emerge:

- Where does universal or basic education end, and inclusive schooling begin?
- There are many barriers to schooling which are not related to education. Religious, cultural and ethnic beliefs can some times hinder inclusion, as well as poor nutrition, chronic illness and poverty. What does this mean for the allocation of resources?
- When we talk of 'inclusive schooling', does all really mean all?

The words of Hegarty (1998, p. 115) though, addressing special education reform, might be taken as a summary of this chapter. He suggests that when considering special education reform:

> '... (a)ttention generally focuses on resources and the availability of trained personnel. These are undoubtedly important, and the fact that rich countries find it easier to build the physical infrastructure required and secure the training and employment of expert staff gives them a single advantage. (Developments in community based rehabilitation and other forms of community involvement in education modify the picture: countries which are materially poor can be rich in human resources. The challenge becomes to unlock the potential of the latter for the benefit of the education system.) Educational reform requires more than resources, however; it is critically dependent on appropriate goals, political commitment and enlightened attitudes.'

<div align="right">**Chapter 8**</div>

Brooke – horizons of legislation and policy

The children in the classrooms begin kindergarten with children who have special needs. They only know a system which includes all children so they are very accepting of any differences between them (Archive 9, Ms Black).

That is what inclusion is about for me, ... it is about teaching, and about justice and about compassion, and for the stronger ones, if you are bright and if you are strong and if you are quicker, then you have the responsibility to ensure that you help the weaker, because it is no fault of their own, you have an obligation to assist them otherwise how strong and how great are you really? (Archive 12, Ms Anna).

Introduction

This chapter works within the horizons of legislation and policy for 'inclusion' and 'inclusive schooling'. The 'self – other', 'included – excluded' and 'particular – general' thought-lines are engaged with the *Brooke texts* to uncover relationships between state and national legislation, policy and the local school-based practices of 'inclusion' and 'inclusive schooling'. The 'particular – general' thought-line is engaged with rhizomatic processes of thinking, to explore delimitations to, and borders for, 'inclusive schooling' related to 'local – global', 'stated – un-stated', and 'general – specific' legislation, policy and practice.

I bring my understandings of the work of Otto (2002) to (re)reading and (re)interpretation of the *Brooke texts*. Otto outlines some post-structural theoretical tools to open the liberating potential of human rights discourse, as represented by the legislation and policies to which this chapter refers. Otto (2002, p. 2) draws substantially on the ground-breaking work of French philosopher Michel Foucault as well as on a range of critical feminist, sexuality, race and post-colonial perspectives to illuminate the European tradition of modernity from which legislation such as the *Disability Discrimination Act* (1992) might be understood to emerge. Otto's work, in part, shapes the critical questions that crystallise understandings developed through this interpratation.

This chapter tells the stories of Brooke and Ricky. Brooke is a student living with intellectual, visual and physical disabilities who is enrolled at the Woodstock Centennial Elementary school, a government school operated by the Department of Education in the Canadian Province of New Brunswick. Ricky is a student with Down's syndrome enrolled at Kingston High School in Tasmania. This interpretation is undertaken with three sets of texts, developed by different authors in different contexts, for different purposes. The texts are related through themes of legislation and policy; this set of texts is named the *Brooke Texts*.

The texts

The story of Brooke and associated Province of New Brunswick support materials, comes in the form of a report written by two teachers at the Woodstock Centennial School, Ms Black and Ms Hogan (Archive 9). This set of texts includes a detailed report about the school, and information about Brooke. The texts outline the various modifications made to the school to ensure Brooke has access to buildings and curriculum. The report is, in part, a response to a semi-structured interview developed for UNESCO (Appendix 1). This set of texts includes an Individual Education Plan (IEP) for Brooke (Archive 10), and the New Brunswick Department of Education *Best Practices for Inclusion* (1994) statement (Archive 13), outlining key indicators of achievement of 'inclusive schooling'. The best practice indicators are a response to 1986 Provincial legislation enacted ... *to improve educational programs for exceptional students. The legislation was noteworthy in that it provided access to public education to all students, stressed individual needs-based programming to all exceptional students and emphasised the placement of exceptional students into regular classrooms* (Archive 13, p. 1). The preface, signed by the Deputy Minister, emphasises the importance of beliefs and principles as a guide to teaching and learning practices. The Deputy Minister also suggests that: *Best practices in our schools cannot be achieved without continuous dialogue and the full support of the total community, including students, parents, teachers, business, government departments and other organizations* (Archive 13, C. G. Keilty). A set of photographs of the Woodstock Centennial School, classrooms and teaching and learning activities, as well as therapy sessions with Brooke, accompany the report.

The second text, authored by me, the *Inclusion of Students With Disabilities: Support Materials for the Inclusion of Students with Disabilities Policy* (Archive 11), presents summaries of the Australian Federal Government's *Disability Discrimination Act* (1992), the *Equity in Schooling Policy* (1994), and the Tasmanian Department of Education's *Inclusion of Students with Disabilities Policy* (DECCD 1996).

The *Disability Discrimination Act* (DDA), enacted by the Australian Federal Government in 1992, outlines what is to be considered as 'direct' and 'indirect'

discrimination against people with (dis)abilities. The act develops the concept of 'less favourable treatment' underlying discriminatory behaviours and actions. It also has legislated standards which must be met when providing services (including education) for people with (dis)abilities. The DDA gives students with (dis)abilities the right to study at any educational institution in the same way as any other student. It makes it against the law for the Departments of Education and other education providers to discriminate against a student because of (dis)ability.

Slee (1996, p. 19) suggests that the DDA was

> '... (a) legislative landmark, the Act declared protection for all Australians on the grounds of perceived or existing disability and established the Office of a Commonwealth Disability Discrimination Commissioner within the Human Rights and Equal Opportunities Commission. Such provision was consistent with previous legislation to counter discrimination on the grounds of race, gender and ethnicity, and with the development of policies by all Australian state and territory education departments ... Other countries to whom Australians frequently defer, such as the UK, await a comparable legislative framework for the advancement of disability rights.'

The DDA emphasises 'admission', 'access' and 'harassment' as areas where discrimination on the basis of (dis)ability are proscribed.

The third set of texts are from Kingston High School in Tasmania. They were developed by Moss and Rockliffe (1999) (Archive 12) for UNESCO to support the development of *Welcoming Schools* (Attachment 1). These materials include a local statement of policy of 'inclusive schooling', and an IEP for Ricky. These school-based texts include interviews with Ricky's teacher, Ms Anna, and his class peers.

The narratives of Brooke and Ricky manifest horizons of legislation and policy. These three sets of texts are a suite of moments in legislative and policy development and actions at the classroom, school and state levels which support social and human relations named 'inclusion' and 'inclusive schooling'. Engaging the 'particular – general' thought-line involves exploring 'local – global', 'micro – macro', 'stated – un-stated' and 'general – specific' policies and actions (re)presented by the archived texts. Engaging thought-lines evokes questions such as:

- Might legislation and policies, and their associated practices be understood as universalising, and to project the 'humanist subject' as universal (after Otto 2002)?
- In what ways might legislation and policy be conceived of as frameworks which deepen understanding and change attitudes?
- How might schools and school systems be supported to respond to legislation and policy?

Brooke's story

Brooke is a student at Woodstock Centennial Elementary school, a school for boys and girls aged five to 11 years. The school has 'included' 30 students who have (dis)abilities or special educational needs and whose education is supported by an Individual Education Plan (IEP). The Individual Education Plan sets, amongst others, the following educational goals for Brooke:

- *to develop appropriate social interaction with peers and adults;*
- *to further develop Brooke's communication with peers and adults*
- *to continue with the introduction of Braille; and*
- *to develop Brooke's safety awareness* (Archive 10).

Brooke, aged 11, is enrolled in grade five. She lives with vision impairment, significant delays in physical and cognitive development and has very little speech and language. Statements in Brooke's IEP suggest,

Brooke knows object permanence. She needs to know how to return things to their proper place. This objective will need to be added (to her educational plan) in fall.

We have continued to use Braille cards with Brooke. She enjoys the Braille and now checks all books to find the Braille print (Archive 10).

There are 27 other boys and girls in her class.

Ricky's story

Ricky is in year eight at the Kingston High School, a suburban school in Hobart, Tasmania. Ricky lives with Down's syndrome and has always attended his local neighbourhood school. Ricky's teacher Ms Anna, considers that *(i)nclusion is about social justice. It raises all those issues of the right for a human being to learn in an environment without prejudice, without all that baggage* (Archive 12, p. 19).

Ricky's IEP stresses literacy, numeracy and social skills as core to his high school education. This plan sets, amongst others the following goals:

- *... (that) he reads and understands environmental signs, finds information in newspapers, interprets timetables, orders from a menu ...;*
- *... can take down a message, write notes, letters and correctly spell most common frequently occurring words ...; and*
- *... can read price tags in whole dollars and say the amount he would give* (Archive 12, appendix 1, pp. 5 – 9).

Kingston High School has 783 students enrolled, and a staff of over 70 people. Engaging the thought-lines with the narratives of Brook and Ricky evokes questions such as:

- How do understandings of human rights, social justice and equity emerge differently from different discourse?
- How might understandings of human rights, social justice and equity be enmeshed with legislations and policies?

Posing questions – engaging the thought-lines

The 'self – other', 'included – excluded' and 'particular – general' thought lines are engaged in (re)reading and (re)interpreting the *Brooke texts*. (Re)interpreting is intended to:

- Uncover how 'inclusion' and 'inclusive schooling' might be (re)presented in legislation and policy statements;
- Unfold from the texts the synergies and/or discord between national, state and local school and classroom policy statements; and
- Unfold how students are defined, classified and or named in legislative and policy statements.

Structured (re)reading and (re)interpreting involves rhizomatic processes of thinking which link thought-lines to the student narratives and to archived texts to uncover how relations of power may be played out within political discourse, legislation and policy. (Re)reading and (re)interpreting uncovers what can be said about 'inclusion' in these contexts, how legislation and policy might act to make us subject, and how they might liberate or limit our being in the world.

Squinting and connecting

I have an easy familiarity with these sets of texts. The discourses, styles, forms and intentions of these texts seem easy for me to read. This does not make them easy for me to (re)interpret and (re)read; it seems particularly challenging to seek out tensions, contradictions, disjunctures and puzzlements in the comfortable and familiar. These texts seem familiar because, in my work for the Department of Education in Tasmania, I am often engaged with the development of policy guidelines and associated implementation processes. In the recent past I was involved in developing support materials and guidelines for the Tasmanian Department of Education's *Inclusion of Students with Disabilities Policy* (1996). I developed and undertook a range of professional learning sessions around these materials with principals, teachers and parents. Debate at these sessions was often heated and powerful. Though most of those involved in this professional learning agreed with the DDA (1992), and with the Tasmanian school system commitment to 'inclusive schooling' for students with (dis)abilities, I was often asked by teachers, What about my rights? What about the rights of the other kids in the class?

It seemed to me one way to address these kinds of questions was to unfold and uncover some of what was happening in Tasmanian schools named 'inclusive', and share and discuss the issues associated with local attempts to 'include' students with (dis)abilities with teachers and school communities. I developed a series of scenarios and role plays which raised questions about social relationships in classrooms and schools where students with (dis)abilities were enrolled in collaboration with willing teachers and parents (Archive 11, pp. 53–98). The dialogue which occurred as these workshops were undertaken seemed to support participants both to pose questions, and to construct a range of possible responses to them. These workshops were structured within the framework of the DDA (1992). Workshop participants could share their classroom and school practices. Ainscow (1999, p. 192), from his work with LEAs in England, suggests that data collected around issues of legislation and policy

> '… implies that policy documents are of minimal importance. Rather, what is needed is a close scrutiny of practice. On this position, policy is much more to do with how resources are allocated within the LEA and, indeed within individual schools. It is also reflected in people's attitudes and values as shown in the way they respond to the situations and problems they face on a day-to-day basis'.

These workshops, and the legislation which prompted them, addressed issues of attitudes and values, difference and 'other-ness', and foregrounded the social construction of (dis)ability. The workshops assume that attitudes and values might be changed through processes of dialogue. Burbles and Rice (1991, p. 405) suggest:

> 'Given the relativity of what constitutes a "difference" in the first place, the scope and limits of what we consider significant differences may change when dialogue is sustained over time; we may find a convergence of certain interests, and discover additional points of similarity or differences. All this is to the better, if we value breadth and complexity in human understanding. Such considerations provide a second incentive for pursuing dialogue across differences.'

From my experience in the Tasmanian situation, the most powerful dialogue, conversation and change occurred with workshop participants when I worked with my friends and colleagues with (dis)abilities to undertake and facilitate these workshops. My colleague David, has severe cerebral palsy, he also has a degree in social work and advices the Commonwealth government through its various committees on issues and policy related to people with (dis)abilities. Working in a small group with David challenges most stereotypic views of 'the (dis)abled'! Engaging thought-lines evokes questions such as:

- How might dominant human rights discourses, and associated social justice and equity discourses reflect particular configurations of power?

- How might subjugated knowledges be silenced or pilloried through legislation and policy?
- Might discourses of social justice and equity promote individualistic self-interest (after Otto 2002)?

Interpreting discourse

The New Brunswick statement of *Best Practices for Inclusion* states that the legislation upon which the document rests was *based on a set of inter-related beliefs, and principles which ultimately guided the daily behaviour of educators implementing programs and providing services for exceptional children* (Archive 13, p. 1). The stated beliefs and principles are:

- *all children can learn;*
- *all children attend age-appropriate regular classrooms in their local schools;*
- *all children receive appropriate educational programs;*
- *all children receive a curriculum relevant to their needs;*
- *all children participate in co-curricular and extra-curricular activities; and*
- *all children benefit from cooperation and collaboration among home, school and community* (Archive 13, p. 1).

These statements of belief and principle allow for a broad interpretation of what can be said, what can be thought about and named as 'inclusion' and 'inclusive schooling' in this context. These statements do not classify or categorise students according to (dis)ability, or special educational need, they foreground what might be agreed educational requirements for all children.

The *Brooke texts* emerge from a strong discourse of social justice and equity, based on particular democratic principles. There is a strong impulse to social reform expressed through all three sets of texts, as Ms Black says, *...at this point society still needs to be educated but at the school level we are raising a generation of children who are accepting and tolerant of others who have different needs* (Archive 9). *Inclusion is about social justice. It raises all those issues of the right for a human being to learn in an environment without prejudice, without all that baggage ...* (Archive 12, Ms Anna). When asked about whether it was important to have Brooke and other students with (dis)abilities and 'special educational needs' in school, her class peers responded, *Where else would she be? Why wouldn't she be in school* (Archive 9). Mitchell, a year seven student, says of Ricky: *People with disabilities should be educated in regular classrooms because it prepares them for being out in the real world* (Archive 12).

There is a discourse of educational reform: *...as of 1986, New Brunswick introduced legislation to improve educational programs for exceptional students. Since that*

time, special needs students attend neighbourhood schools where provisions have been made to meet their educational needs (Archive 9, Ms Black). One strength of these legislations and policies is the emphasis they place on the local school and school structures in constituting (dis)ability and on requiring them to be transformed, to become 'inclusive' of students with (dis)abilities. Within the framework of the DDA (1992) institutions are required to show how they have made accommodations in relation to access, for example. The legislative and policy framework does not suggest that it is the student with (dis)abilities who should 'change' in order to fit already existing educational forms and structures.

The Tasmanian Department of Education text, *Inclusion of Students With Disabilities: Support Materials for the Inclusion of Students with Disabilities Policy* (1996) (Archive 11), refers to the process of 'integration' of students with (dis)abilities, as different from the process of 'inclusion' and the development of 'inclusive schooling'. This reference is linked to educational practices emerging from different discourses. 'Integration' might be understood to emerge from discourses of cogitative psychology and medicine, and is linked to the 'special education' tradition. It implies that students might be permitted to enter 'regular' schools when they are 'ready', 'changed', 'transformed', 'able'. 'Inclusion', however, seems to be linked with discourses of educational reform and implies that schools as institutions must change so that students with (dis)abilities might be welcomed into them. The Tasmanian texts might also be understoond to emerge from economic discourse. The concept of 'reasonable adjustment' is developed within the Disability Discrimination Act. 'Reasonable', in practice, is most frequently interpreted in terms of dollars available.

The Kingston High School Equity Programs and Practice document emphasises a practical expression of 'policy' addressing;

- *access, attendance and retention*
- *student support programs*
- *curriculum access, participation and attainment*
- *alternative programs, and*
- *learning environments*

as strategies to address discrimination and foster 'inclusion' and 'inclusive schooling' (Archive 12).

Perhaps a particular kind of (dis)abled subject is produced in these contexts, a living 'metaphor' for, and measure of, the tolerance and openness of a society. When asked if Ricky should be educated at her school Ana says: *Yes, because it is a learning experience for everyone* (Archive 12). Ms Black says: *At this point society still needs to be educated but at the school level we are raising a generation of children who are accepting and tolerant of others who have different needs* (Archive 9). Engaging thought-lines evokes questions such as:

- How might legislation and policy be understood as (re)presentations of 'modernist' knowledge (after Otto 2002)?
- Might legislation and policy be (re)presentations of an understanding of power as centralised in the form of the nation-state and its institutions? Might legislation and policy be modernist dreaming?
- How might we challenge the normative thrust of legislations and policies?

Interpreting delimitations to these spaces named 'inclusive'

In the Tasmanian texts, the distinction between the processes of integration and 'inclusion' marks one delimitation to the spaces, process and sets of relations named 'inclusive schooling'.

In Tasmania a dual system of education was long established (Callingham & Spaulding 2000), where students with (dis)abilities were educated in separate, special schools (usually enrolling students according to their (dis)ability). In this context '...(i)ntegration implies that students who have been excluded can be introduced into a regular school. The emphasis is on how the student can fit into the existing school structure' (*Inclusion of Students with Disabilities Policy*, 1996).

However, '(i)nclusive schooling' is the outcome of attempting to provide for all students, including students who have disabilities, in mainstream regular schools. Inclusion implies providing for all students within the educational program of the regular school. The emphasis is on how schools can change to meet the needs of students with disabilities (*Inclusion of Students with Disabilities Policy*, 1996).

Mr Keilty (1994) states that the Canadian legislation ...*emphasised the placement of exceptional students into regular classrooms* (Archive 13). The Tasmanian Department of Education position is: *Placement of students with disabilities in regular schools is the preferred educational option in Tasmania. To the fullest extent possible, students with disabilities should be educated in the company of their age peers while also being provided with curriculum and support that effectively meet their needs* (Archive 11).

Both statements mark another delimitation to 'inclusion' and 'inclusive schooling' as both statements assume that options other than 'regular' schools and classrooms will continue to be available for students with (dis)abilities. The legislation leaves open the possibility that some students might not be (perhaps should not be?) educated in regular schools. Legislation alone, it seems, is unlikely to transform schools to become 'inclusive' institutions. Flynn (1997, p. 6) in her summary of major findings related to disability discrimination in Australian schools reports that the majority of parents and students who participated in the report had experienced discrimination such as:

- 'refusal of enrolment:
- different conditions of enrolment;
- denial of or limited access to school services, facilities and programs;
- differential application of discipline policies; and
- failure of schools to sufficiently address bullying and harassment against students with a disability' (Flynn 1997, p. 6).

Flynn goes on to say that

'... the negative attitudes of both staff and students were still a major problem. ... Attitude change often follows from behaviour change, so the implementation of inclusive education practices could have the effect of improving attitudes. Inclusive educational policies and practices have been introduced successfully in many areas of education.'

There is a significant tension, a delimitation, which is threaded through all three sets of texts related to classifying and naming students (dis)abled, categorising according to (dis)ability, and in doing so marking them as other. In the *Brooke texts* there is frequent reference to *all* students, foregrounding the commonalities between all students and with their engagement with schooling. There is, frequently within the same text, reference to students categorised as (dis)abled, and to groups of students classified according to their different characteristics, to different forms of (dis)ability.

The DDA (1992) has a very broad definition of (dis)ability, it constructs six forms of (dis)ability, and includes as (dis)abilities *infectious and non infectious diseases and illnesses; for example a person with AIDS, hepatitis or TB, a person with allergies or who carries typhoid bacteria* (Archive 11).

Perhaps the implied intention of this is to offer the protection of the law to as many people as possible; an effect of this legislative system of classification may be to categorise, label, name and mark as 'other' more and more people. This also implies subjecting more and more people to the power of gaze, to panopticism, and other techniques of power (Foucault 1979). The classifications, categorisations and labels may undermine the stated and implied intentions of the legislation. Previously non-(dis)abled people are 'named' as so, and being so labelled may draw in discriminatory actions and be drawn into institutional processes of subjectification.

The question, where does 'inclusion' and 'inclusive schooling' end and where does school reform begin? marks another delimitation to 'inclusion'. In New Brunswick and Tasmania it seems 'inclusive schooling' merges with an impulse for more general school reform. This impulse too may have unforseen effects as it may crystallise conservative attitudes and stances and galvanise them into action, closing, rather than opening, schools and classrooms to students with (dis)abilities. Engaging the thought-lines evokes questions such as:

- What might be the exclusionary and disciplinary effects of these legislations and policies?
- In what ways might legislation and policy perpetuate the language of binaries and of discrimination and exclusion?
- How might a post-structuralist analysis of the power effects of modernist knowledges be extended to legislation and policy?

Possibilities

A range of possibilities emerge from (re)reading and (re)interpreting the *Brooke texts*. It seems possibilities for fostering 'inclusion' and 'inclusive schooling' grow when there are clear links and synergies at national, state and school levels. Clear statements of responsibilities at school and system levels about the education of students with (dis)abilities empowers students and their families. It offers recourse to processes to challenge discriminatory behaviours and practices and to have them addressed.

It is interesting to note, however, that none of the *Brooke* legislative or policy texts state 'inclusion' or 'inclusive schooling' as an expected or required outcome. Rather, the legislative and policy texts outline the various responsibilities, actions and adjustments schools and institutions (as well as the individuals which constitute them) are required to make to allow admission and access to students with (dis)abilities. Within the Disability Discrimination Act, these responsibilities and actions are stated in terms of 'reasonable adjustments': ... *these adjustments could include:*

- *modifying educational premises – for example, making ramps, modifying toilets, ensuring that classes are in rooms accessible to the person with a disability;*
- *modifying or providing equipment – for example, lowering lab benches, enlarging computer screens, providing specific computer software or an audio loop system;*
- *changing assessment procedures – for example, allowing for alternative examination methods such as oral exams, or allowing additional time for someone else to write an exam for a person with a disability; and*
- *changing course delivery— for example, providing study notes or research materials in different formats, or providing a sign language interpreter for a deaf person* (Archive 11, Bridge 1996).

At Woodstock Centennial School these sorts of adjustments are emphasised as teachers:
- *become aware of different teaching styles;*
- *develop different teaching styles;*
- *understand the needs of individuals;*

- *become comfortable with all students;*
- *learn compassion and tolerance;*
- *recognise and respect the ideas and abilities of all;*
- *recognise strengths in students that you might not have seen under other circumstance; and*
- *acquire new modes of communication* (Archive 9).

The *Brooke texts* and narratives support the understanding that the curriculum and pedagogy may be key to constructing (dis)ability; pedagogy and curriculum are core to the development of 'inclusion' and 'inclusive schooling'. These texts also offer possibilities in that they represent a basis upon which some judgements might be made about whether or not a particular school or institution was 'inclusive'.

Chapter summary

The stories of Brooke and Ricky and their schools are set within the horizon of legislation and policy. Engaging thought-lines with the *Brooke texts* manifests how categorisations and namings are embedded within and perpetuated by legislation and policy. Engaging thought-lines uncovers economic discourse intertwined with discourses of educational reform, health, psychology and social justice and equity. From this (re)reading further questions emerge:

- In what ways might law, legislation and policy be understood to transcend context, morality and politics?
- Might legislation and discourses of human rights represent hegemonic European agendas?
- Modern legal discourse seems to occupy a privileged and powerful position in the hierarchy of knowledges. How might this knowledge work to appear to offer neutral, objective and value-free determinations (after Otto 2002)?
- Who has most influence in the development of legislation and policy?

Chapter 9

Classifying – a horizon of categories

The art of language was a way of 'making a sign' – of signifying something and arranging signs around that thing; an art of naming, therefore, and then of capturing that name, of enclosing and concealing it, of designating it in turn by other names that were the deferred presence of the first name, its secondary sign, its figuration, its rhetorical panoply (Foucault 1970, p. 43).

Whilst words such as 'idiot', 'cretin', 'moron, 'fool' and 'imbecile', were once the familiar, pseudo-scientific, professional language of doctors, they now remain as part of our colloquial speech. Once terms of categorisation and medical definition, they are now blatant and crude terms of abuse. We need to recognise this and reflect upon it if we are to understand why an integrated society, let alone an integrated education system, is so difficult to achieve (Corbett 1996, p. 4).

Introduction

This chapter works with the horizon of categories. It is about the classification and labelling of students for whom spaces might be named 'inclusive' and 'inclusive schooling'. In this chapter the 'self – other', 'included – excluded' and 'particular – general' thought-lines are engaged in (re)interpreting with one new text, and are re-engaged in (re)reading all the texts and sets of texts in the Archive. The three thought-lines are strengthened and intensified by the questions already provoked through the acts of (re)interpreting the archived texts. The questions posed through Chapters 5 to 8, and crystallised to draw each chapter to a closure, are woven into the three thought-lines.

The three thought-lines are engaged in (re)readings which involves processes of rhizomatic thinking which connect the questions from previous interpretations, my experiences and understandings, the work of other writers and theorists in the field and the (re)presentations in the archived texts, to uncover relationships between discourse, processes of classification, categorisation and naming. (Re)interpretations involves addressing binaries such as '(dis)abled – abled', 'special – regular', 'blind –

sighted', 'deaf – hearing', 'categorised – chaotic', 'intended – unintended' and 'simple – complex'.

The new text with which this (re)interpretation is undertaken is *Understanding and Responding to Children's Needs in Inclusive Classrooms: A Guide for Teachers* (UNESCO 2001). This text was developed to support 'inclusive schooling' across different countries and contexts. This chapter also involves (re)reading and (re)interpreting the narratives of Ricky, Brooke, Waddembere, David, Sam, Damien, Kristen, Thomas, Simon and Hamila.

The texts

Understanding and Responding to Children's Needs in Inclusive Classrooms: A Guide for Teachers (UNESCO 2001) was developed for the Inclusive Education Division of Basic Education in UNESCO. It was intended to be support material for the *Special Needs in the Classroom: A Teacher Education Guide* (Ainscow 1994). The stated intention of the new text is to *'guide teachers on practical ways of coping with children who have particular difficulties in learning'* (UNESCO 2001, p. 7). The form of this text is a study book, an intensive professional learning package which might be used by individual teachers or groups of teachers working with students with (dis)abilities and special educational needs in their classes across the world. It has a particular emphasis on supporting practice in classrooms where there may be very few fiscal, material and human resources. The text works with a theme of full participation and equality. It suggests that the '... *main reason for promoting the attendance in ordinary schools of children with disabilities or from deprived backgrounds is to increase their opportunities to learn through interaction with others and to promote their participation in the life of the community'* (UNESCO 2001, p. 10). The guide has four stated aims;

- *'to provide teachers with key facts about various impairments and deprivations and how to overcome the most common learning difficulties that result from them*
- *to inform teachers what they can reasonably do to adapt the classroom and school environment to overcome the barriers faced by children with impairments*
- *to describe strategies teachers can use to respond to the diversity of children in their classrooms and show some ideas how the curriculum can be adapted to individual needs, and*
- *to encourage teachers to work with families and with other personnel in health and social services and the community'* (UNESCO 2001, p. 11).

Engaging thought-lines involves asking questions such as:

- In what ways might this archived text (re)present the work of UNESCO as ongoing processes of colonisation?
- In what ways might this text (re)present a universalising and normalising interpretation of 'inclusive schooling'?
- How might the understandings and practices of 'inclusion' and 'inclusive schooling' developed in one school or context be understood to inform the work of other schools and contexts?

The students' stories

These (re)interpretative acts return to the narratives of Ricky, Brooke, Waddembere, David, Sam, Damien, Kristen, Thomas, Simon and Hamila. Brooke, is variously named in the set of texts which (re)present her as *'visually impaired, (with) very significant delays in both physical and cognitive development (and) very little speech and language'*. The sets of texts (re)presenting Brooke have words like: *special needs students, exceptional students, disabilities, multiple exceptionalities, self abusive and inappropriate behaviours*. Waddembere is named as *'visually impaired, low vision'*. The set of texts (re)presenting Waddembere has words like: *special educational needs, disabilities, learning difficulties, visual impairment, blind, low vision, sighted*. Ricky, David, Sam, Damien, Kristen, Thomas and Simon attend different schools in Tasmania. There is in *Different Voices*, the text which (re)presents these students, a justification, a rationale for a particular classification of these students: *'These students have been described as "severely handicapped", "profoundly retarded", "severely retarded" and "multiply handicapped". In today's world these terms seem disrespectful and they are not particularly useful in developing educational programs.'* In *Different Voices* these students are described as having *'high support needs'* (Archive 4, p. 6). On page six of this text are the words, *impairments, challenging, difficult to teach, serious, dramatic, health care requirements, difficult to manage, limited and short attention spans*. Hamila is named as *physically disabled*. The texts (re)presenting Hamila have words like: *disability, special needs students, poor learning abilities, behavioural problems, low income backgrounds, and mental disabilities*.

All of the students (re)presented in the archived texts and sets of texts might be (re)read as subject to and, objects of, various processes of classification, categorisation and labelling. Engaging thought-lines evokes questions such as:

- Why are these students all named in terms of a loss, lack, need or a deficit?
- Why is difference (re)presented in each of the archived texts as pathologised?
- Where might we locate namings which celebrate *differance*?

Posing questions – engaging thought-lines

Through engaging the three thought-lines with the *Hamila texts, Voices texts, Waddembere texts* and the *Brooke texts*, it seems that processes of classification and labeling have emerged, both as an artifact of, and an entry point to, some of the discourses which may shape the lived experiences of students with (dis)abilities in schools named 'inclusive'. Classifications and namings might be understood as key entry points to the formative discourses of schooling which shape subjectivity and construct students as (dis)abled. The three thought-lines support (re)readings and (re)interpreting the archived texts with the intentions to:

- uncover some of the stated and un-stated intentions for classifying and naming students;
- explore the links between classifying, naming and processes of subjectification; and
- identify the oppressive and liberatory possibilities emerging from naming.

Structured (re)reading and (re)interpretation of the archived texts is intended to evoke how processes of classification and naming shape what can be said about 'inclusive schooling', the forms of schooling and students' subjectivity, and how processes of naming both oppress us and might be turned to open liberatory possibilities.

Squinting and connecting

Very few people I know name me 'Band 3 Level 5', or 'B3L5'. Some people might, as B3L5 is a classification related to my hierarchical position in the institution for which I work, and to a level of salary. The people in my doctoral tutorial groups rarely name me '09770603', my Curtin University student identification number. Very few people within the Office of Education, where I mostly work, call me 'Principal Project Officer', my title. Few people at the Hobart City Council, where I work voluntarily with the Hobart Yaizu Sister City Committee call me 'chairperson'. I would be pleased if some of the people in my ballroom dancing classes would call me 'Mr Waltz', but only my partner does. My extended family and nieces all call me 'Uncle Doug'. Most people I know, like those in my bush walking group, just name me 'Doug'. This ironic and humorous list of possible namings masks the understanding that I may be distressed by some of the names some people might like to apply to me – however I have a range of contexts and relationships within which to craft my identity(ies), and I can actively choose between them, and actively participate, within limits, in constructing the names which might be understood to (re)present me. I am involved in crafting myself as 'Doug'. I share authoring my self with the people in the institutions with which I work and interact, with the people with whom I share interests, and in conversation and personal interactions with

others. This identity of mine is constructed within the horizons of my nature, my genetic personhood, my culture and social location. In Chapter 3 I have unfolded some of these personal horizons.

For Foucault (1977, 1979) the self is an effect of subjection to historically located, disciplinary processes and concepts that enable us to consider ourselves as particular and discrete individual subjects, and constrain us from thinking otherwise. He suggests that changes in public ideas precede changes in private individuals. This implies a kind of prison from which it is impossible to escape into becoming critically self-aware beings. Critical self-awareness for Giroux (1992) involves a dialectical, self-critical understanding of the limits and partiality of our own knowledge, politics, values and pedagogy. Self-awareness involves unlearning my own privilege, being open to possibilities, knowledges and attempting to disconnect from those social and human relations which count as power (to me and to others) (Spivak, in Giroux 1992).

I am aware that in my life worlds the various contexts and discourses that contribute to my identity, to the creation of myself, are not always in concert, are at times contradictory, problematic and disempowering, at others, consistent with one another or, in some sense, liberating. Lather and Smithies (1997) suggest that the self gets constructed and reconstructed across various times and places, sometimes simultaneously, in complex ways that are more or less open, more or less chosen, more or less stable. For me, crafting my identity involves unfolding to myself, and to others, how I am subject to my knowledge and to social relations, some of which count as power. It is about a developing sense of multiplicate self(s). Thinking about how we are embedded in discourse, about fluid processes of constant re-constructions of self, shared with others, offers some ways of appropriating processes of classification and naming to support self authorship. (Re)reading of the archived narratives suggests that there may be little opportunity for students with (dis)abilities to participate in authorship of their identity, other than through their nature, their genetic personhood.

For the students (re)presented in the archived texts, for Brooke, Ricky, Waddembere, David, Sam, Damien, Kristen, Thomas, Simon and Hamila, it seems there are very limited opportunities for a complex, multi-authorship of identity. It is only the narrative of Hamila which unfolds a degree of self authorship. We can sense Hamila active in the crafting of her identity. Though her institutional identity is that of (dis)abled student, we access, through (re)reading her story, other identities, as a classroom student, actively fostering social networks and friendships, as a daughter and a sister, as a person with a spiritual commitment.

The enmeshed discourses of 'inclusive schooling', (re)read through the texts archived for interpretation, seem to narrow the possibilities of shaping identity as anything other than (dis)abled. Discourses of medicine and psychology and their

associated categorisations narrow who we are permitted to be. Slee (1996 p. 21) says that

> '(i)nclusive schooling, in other words is the rearticulation of special education. Writing about the historically pervasive fear of and hostility towards mental illness, Anne Deveson argues that while we have cleansed the language to expunge pejorative labels such as "mad", "lunatic", "insane" and "asylum", our changed terminology though "more technical and distancing", belies the fact that our "oppressions remain".'

Perhaps our namings name our fears. Though not talking specifically about students with (dis)abilities, Palmer (1998 p. 50) suggests

> '(t)he personal fears that students and teachers bring to the classroom are fed by the fact that the roots of education are sunk deep in fearful ground. The ground I have in mind is one we rarely name: it is our dominant way of knowing, a mode promoted with such arrogance it is hard to see the fear behind it – until one remembers that arrogance often masks fear.'

The object of, a metaphor for, our fears may be a student with a (dis)ability, someone whose way of being in the world challenges our taken for granted selves. Fine (in Denzin & Lincoln 1998, p. 141) examines texts in which qualitative researchers dissect elites' constructions of self and other. She speaks of fear in this way:

> 'Listening to elites as they manicure them-Selves through Othering we hear the voices of white fraternity brothers ... , white high school boys ... and non-disabled researchers' analysis of persons with disabilities projecting their existential and aesthetic anxieties on to the bodies of disabled others.'

For Corbett (1996, p.3): '... (t)he language of "special needs" has always been composed of words and images which foster fear, mistrust, loathing and hostility. "Idiot", "imbecile" and "moron" are used as terms of abuse, just as "nigger", "queer" and "spastic" are.' Corbett think(s) it is essential to disengage 'special needs' from its 'educational' base and place it in a wider social and cultural context, in order to appreciate how pervasive and damaging these dual elements are.'

Engaging thought-lines evokes questions such as:

- How might classifications and namings both emerge from, and work to maintain, hegemonic knowledges?
- How might institutional processes of classification and naming influence how identity is shaped within schools and classrooms named 'inclusive'?
- How might 'inclusive schooling' be practiced to support students' multi-authorship of rich and complex identities.

Interpreting discourse

Myriad acts of ordering and classification emerge from discourses of modern science, in some senses, Foucault (1969, 1970, 1972) suggests that ordering and classifying *is* modern science. Classifications both imply, and emerge from, a valuing of the rational, the structured and the technical. Classifications and categorisations in the human and social sciences often have powerful, normative effects. Acts of classification, within special educational discourse, shape students with (dis)abilities as 'other than', and often as 'lesser than,' students not so classified. Classifications themselves are relational and rely on concepts of 'the other' for meaning. Classifications both subjectify and objectify. Most of the classifications of students in the archived texts emerge from medical discourse. Medical discourse is expressed as processes of ordering, categorising, objectifying and grouping students related to their physical characteristics ('blind', 'sighted', 'physically impaired'). The student may becomes subject of the classification; it may come to seem that the classification itself, alone, constitutes the student. The classifications themselves become reified – they no longer (re)present the world, they are the world.

Medical and psychological discourses and associated classifications, justify the grouping of students as 'the blind', 'the deaf', 'the (dis)abled', for example, where personhood is subsumed within an institutional identity (Gee 2001). The discourses, in turn, might foster actions designed to treat, or educate, groups of people, rather than students as individuals. From these discourses emerged the development of separate, specialist schools in Tasmania (Callingham & Spaulding 2000). Medical discourse might be understood to support pathologising of difference, and a construction of students as ill, sick or abnormal. This discourse may be disempowering as it implies a cure, and where a cure cannot be effected then 'the (dis)abled' student may relegated to another grouping thought of as incurable, and subject to exclusion from school. Corbett (1996, p. 5) suggests that we are fearful of being reminded of our fragility or diversity and that it becomes useful to see some people as inferior to ourselves:

> 'We are one kind of human whilst they are another altogether. If detachment is carried further they become a form of human being no longer requiring compassion or dignity. Thus doctors were able to apply detached judgement to the needs of "morons" and "idiots" if their intellectual status rendered them less than human. This level of detachment was taken to its ultimate extreme in the Nazi murders of people who were different racially, intellectually, physically and sexually.'

A strong discourse of cognitive psychology also emerges within the archived texts. Within this psychological discourse students may be sited within the dialectic 'normal – abnormal'. From this discourse emerges an objectifying and pathologising of the mind, as well as of the body. Classifications like 'the intellectually (dis)abled',

'the autistic' and 'the emotionally disordered' express this discourse. Discourses of medicine and psychology are constituted of sets of rules and social actions involving observation, and the power of gaze, as a technique of control and subjectification.

There is also a strong discourse of social justice and equity which emerges from the texts, linked to the often un-stated intentions for classifying students. An intention for classifying students may be to identify those who are understood to need extra support and resources: *'(t)hrough Education for All, it should be possible to enable all human beings – including the disabled – to develop their full potential, to contribute to society and, above all, to be enriched by their difference and not devalued ...'* (Mayer, in UNESCO 1994, p. iii). This discourse of equity, in some of the narratives, is enmeshed with a discourse of educational reform: *'although the focus is on children with extra needs, you will discover that most of the suggestions are about good teaching and they are effective with ALL children'* (UNESCO 2001, p. 12).

'Often these children are excluded from society. They might be hidden away at home if they look different because of fear and superstition. Or poverty forces families to live in city slums with few amenities. Often their needs are not recognised and they are thought to have little to contribute to their community. But this exclusion reduces children's opportunities to learn, grow and develop... Attending school is the main way of ensuring that all children are included in society' (UNESCO 2001, p. 10). This impulse for social justice and equity also finds expression in the stories of the students. Brooke's IEP, for example, emphasises what she can do rather than her perceived deficits or lacks.

There is a tension between the supportive intentions behind some acts of naming, and the consequences of classifying and categorising for individuals and groups of students. It may be that social justice and equity are undermined by the processes, structures and human and social relations established to enact them. For example, classifying for the purposes of extra resources and support to 'include' a student is also to intensify the power of gaze, and to mediate the students as (dis)abled. Becoming subject as (dis)abled is mediated through schooling and the attitudes and actions of teachers within the school. There seems very little in the narratives of Ricky, Brooke, Waddembere, David, Sam, Damien, Kristen, Thomas, Simon and Hamila to suggest that 'inclusive schooling', or at least being educated in a regular school setting, mitigates against, or reduces the powerful, normative discourses which construct students as (dis)abled. It seems the opposite might be occurring as more and more students and groups of students become identified, named as, subject as (dis)abled.

For Corbett (1996) and Clough and Corbett (2000) and other researchers and theorists in the field, some sense of liberation for people with (dis)abilities becomes possible through discourses of (dis)ability critique, (dis)ability arts or through the

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thoughtful re-construction of the languages of (dis)ability and special educational needs. The texts archived for (re)interpretation in this inquiry seem barren of any such possibilities. It seems such change is unlikely to spring from 'inclusive schooling' as (re)presented in the texts archived for interpretation. Engaging thought-lines evokes the question:

- How might we thoughtfully reconstruct the language of (dis)ability (after Corbett 1996)?

Interpreting delimitations

Understanding and Responding to Children's Needs in Inclusive Classrooms: A Guide for Teachers (UNESCO 2001) is sited at a threshold for 'inclusive schooling' related to identifying, classifying and categorising students for whom schools might be named 'inclusive'. UNESCO, in most of its publications related to special needs education, has identified students with (dis)abilities using the World Health Organisation (WHO) definitions:

- Impairment, an anatomical or functional abnormality which may or may not result in a (dis)ability; and
- (Dis)ability, a loss or reduction in functional ability which results from impairment.

'It is worth noting that the WHO definitions have been criticised by organisations representing people with (dis)abilities. The main criticism has been that these definitions remain close to medical classifications of disease ... By doing this they conserve the notion that impairment implies abnormality in function, (dis)ability as not being able to perform an activity considered 'normal' for a human being and handicap as the inability to perform a normal social role' (Archive 11, p. 132).

The *Guide* (UNESCO 2001, p. 18) also develops another classification for students for whom spaces are named inclusive – those students who are deprived: *'(s)ome children's growth and development is impaired because their environment causes them harm, or does not support their well being. They may not have enough food or a good diet; they may live in poor housing and are prone to illnesses; they may be beaten; their parents may have separated; they are refugees or survivors of war. Sometimes they live on the streets. They may abuse drugs.'*

This act of naming further groups of students of whom schools should be 'inclusive' marks another delimitation to 'inclusion' and 'inclusive schooling'. Where is the point at which we stop identifying and naming groups of students of whom systems and schools should be 'inclusive'? When do we begin to conceive of schools as institutions for all? It seems that more and more processes of identification of more and more students may mean that those students previously not thought of as

(dis)abled, suddenly become so. Being so labelled may draw in more discriminatory actions rather than redress them.

A further delimitation to 'inclusive schooling' is marked through the processes of classifying and categorising emerging from the students' stories. This delimitation refers to the appropriation of classifications developed in one discourse, by another. In *Different Voices* (Archive 4) there is reference to 'Category A' funding, a finite resource to be allocated specifically to support the education of students like Ricky, David, Sam, Damien, Kristen, Thomas, and Simon. The name 'Category A' refers to a pool of money. In the interviews undertaken to develop the *Different Voices* text and support materials, parents and teachers often referred to students as 'Category A' students. A classification related to resources was transported as a classification for students with (dis)abilities. Parents wanted to have a 'Category A' child as it meant more money and support in the classroom. This also represented the importation of an alphabetic discourse into the classifying and labelling of students, inevitably those students identified as having special educational needs, but not placed on a register to have access to Category A resources, became 'Category B' students. Those students who were integrated into regular schools became 'Category A' students, with timetabled slots for 'Category A' teaching by a designated 'Category A' teacher.

More difficulties may emerge when powerful discourses are enmeshed. When economic discourse merges with discourses of social justice and equity, for example, the liberatory possibilities of discourses of equity may be weakened. Slee (1996, p. 24) warns of the problems associated with reductionist paradigms of justice which link resources to (dis)ability:

> '... (T)he more intensive will become the levels of surveillance effected through Individual Education Programs (Gilbert & Low 1994) and, ultimately, the more tenuous the status of their contract with the school. Inclusion, according to this Cartesian logic, is manacled to a crude calculus of resource distribution.'

The various purposes for identifications and classifications of students is bound up with how these students 'come to be' in the classroom. A label used to identify and classify for the purposes of resource allocation may mark, pathologise and stigmatise; the label becomes the student. These processes of identification and resource allocation also require subjecting more and more students to the power of gaze, to panopticism, and other techniques of power (Foucault 1991).

Possibilities

It seems that processes of naming may be more limiting than liberating. Exploration of these processes and uncovering the discursive events from which they occur returns us to Foucault's assertion that our sense of self and sense of identity is always a temporary construction related to discourse (Kogler 1992). Slee (1996) suggests that 'inclusive schooling' is a mask, a guise for special education and the power/knowledge it protects. How can we transform the deep structures of schooling and challenge the normative discourses from which it emerges, and which seem to construct the (dis)abled as other?

Chapter summary

This chapter, unfolds a (re)reading of the narratives (re)presenting Ricky, Brooke, Waddembere, David, Sam, Damien, Kristen, Thomas, Simon and Hamila which works with classifications and naming. It introduces issues related to identity. Palmer (1998, p. 13) suggests that

> '... identity is an evolving nexus where all the forces that constitute my life converge in the mystery of myself: my genetic makeup, the nature of the man and woman who gave me life, the culture in which I was raised, people who have sustained me and people who have done me harm, the good and evil I have done to others and to myself, the experience of love and suffering – and much, much more. In the midst of that complex field, identity is a moving intersection of the inner and outer forces that make me who I am, converging in the irreducible mystery of being human.'

The chapter foregrounds how privileging particular discourses constituting 'inclusive schooling' might limit possibilities for students with (dis)abilities to co-author their identities, and may work to construct the (dis)abled student as other, within the contexts of regular schools. From this (re)interpretation the following questions emerge:

- Processes of classification, labelling and naming have emerged as powerful normative, and (dis)abling forces in schooling. How might we seize processes of naming and turn them to liberatory effects?
- Processes of classification and labelling seem to be linked to the power of gaze (Foucault 1979). Might 'inclusive schools' be understood as panopticon devices? Less valued, more observed? More feared, more observed?

Volume 1

Developing Understandings of 'Inclusion' and 'Inclusive Schooling'

Section 3

Developing understanding

<div align="right">**Chapter 10**</div>

Crystallised moments of 'inclusion' and 'inclusive schooling'

Johnny Crescendo, a celebrated activist, singer and poet writes and sings about white coats who prescribe and monitor, about the charity personalities and how we must piss on pity, and ironically tells the world why disabled people are not allowed to say fuck. Thousands of disabled people, in Britain and abroad ... are inspired by his words, by the language that is changing their lives now (Joe Bidder, in Corbett 1996, p. x).

Inclusion, in many of its discursive guises, doesn't challenge the disabling foundations of school organisation, pedagogy and curriculum. The onus is placed on the child and his/her support personnel to guarantee the minimum resistance to the present arrangements in schools. This assimilationist imperative of 'access as equity' has been rejected by women in challenging the deep structure and lived experiences of patriarchal schooling (Kenway 1990). A similar theoretical task is demanded of students in disabling schools (Slee 1996, p. 26).

Introduction

The fields of 'inclusion' and 'inclusive schooling' are complex and rich; the genealogical form and processes of inquiry constructed in response to this complexity yields complex, contingent and nested understandings. Engaging the 'self – other', 'included – excluded' and 'particular – general' thought-lines to support a discourse analysis of archived (re)presentations of 'inclusion' and 'inclusive schooling' has yielded further questions – about textualisation and the epistemology undergirding this inquiry; about subjectivity and agency; and about how we might act to realise some of the possibilities which emerge from (re)interpretation. This chapter responds to these questions and crystallises a range of understandings of 'inclusion' and 'inclusive schooling'. These momentary, crystallised understandings are also complex and enmeshed, at times contradictory and partial. They emerge from an epistemology of uncertainty. Embracing uncertainty influenced and opened the critical questions woven into thought-lines, which were the strategies, and fabric, of this genealogy. Embracing uncertainty brings into view further critical questions

through this final chapter of the thesis. Questions bring a sense of closure to this chapter and open possibilities for future action and work.

In this chapter I foreground issues related to 'subjectivity', 'choice', 'agency' and 'compliance', and to how we might come to understand ourselves within social relations, and relations of power. I share a vignette of Jason who was a student of mine. Jason's story is told to unsettle emerging understandings of 'inclusion' and 'inclusive schooling'. Embracing uncertainty may both support deepening understandings, and offer unexpected possibilities for constructing 'inclusive' social and human relations. Jason and his classroom also (re)present further delimitations to the social relations and educational spaces which might be named 'inclusion' and 'inclusive' schooling'.

A genealogy, some limits – texts, narratives and thought-lines

As this thesis is both a genealogy and an artefact of a genealogy, I think it is important to return to the strengths and pitfalls involved in using this form for inquiry as we continue the processes of (re)interpretation.

As a form for inquiry, genealogy has yet to achieve a broad acceptance within the educational research community (Meadmore et al. 2000). I suggest that, in part, this is because there are no agreed upon formulaic, mechanistic processes or structures which are a genealogy. From this uncertainty emerges the freedom for a researcher to develop an individualistic and particular method as a genealogy, the structure of which is influenced by broad principles, rather than by a rigid set of rules and procedures. Developing a genealogy has enabled me to maintain a methodological open-ness and responsiveness to the field of inquiry. My associated challenges involve developing a trustworthy thesis, in a non-traditional form.

I suggest that a genealogy cannot be understood simply in terms of social science research paradigms; in synergy with Meadmore et al. (2000, p. 463) I understand a 'genealogy as a project, method and politics'. A strength of a genealogy is that it invites the political into the processes of inquiry; an associated complexity is that a genealogy must be evaluated from political and social standpoints, as well as through the optic of 'scientific' rigor. Lincoln and Denzin (in Denzin & Lincoln 1994) suggest that Foucault models a subversive genealogy which opens up, and works against, economic, political, scientific and narrative systems which ignore our individual and collective being. In this way I understand a genealogy to be a challenge to my usual habits of thought, to the taken for granted and accepted. My understandings of genealogy are particular to my (re)reading of the works of Foucault (1969, 1970, 1972, 1977, 1991). I understand this genealogy, undertaken to develop understandings of 'inclusion' and 'inclusive schooling, as a critical interpretative process for inquiry engaged with the shifting relations of power,

knowledge and 'truth'. Through this genealogical interpretation, to this point in the inquiry, I have:

- unsettled my pre-understandings of educational practices and relations named 'inclusive schooling', using thought-lines to interrogate moments from the past, (re)presented in archived texts;

- developed a range of understandings of the phenomena named 'inclusion' and 'inclusive schooling' within various unique, local and particular contexts;

- developed an understanding that phenomena like 'inclusion' and 'inclusive schooling' emerge from a multiplicity of social, cultural, historical, theoretical and practical elements;

- evoked multiple interpretations of 'inclusion' and 'inclusive schooling', and developed an understanding that meanings for 'inclusion' might emerge between and within these different interpretations;

- uncovered some of the deep discourses from which social forms, thoughts and practices emerge and become named 'inclusion' and 'inclusive schooling'; and

- understood 'inclusive schools' as sites of power, working as panopticon devices to observe, sort, classify and name students with (dis)abilities.

I have modelled a genealogy which involved asking particular sorts of critical questions; 'how' questions posed in the present, developed to uncover the conditions of possibility which allowed local expressions of 'inclusion' and 'inclusive schooling' to emerge in Tasmania, Palestine, Canada and Uganda. Critical questions were developed as thought-lines. Thought-lines transgressed the borders of content and process in this genealogical analysis, and became both the processes, and fabric, of the genealogy. This

'… genealogical method allows the researcher to travel along rhizomatic pathways, searching for new vantage points from which to see the self. New vistas come into view, others are closed off. What is important is that the journey, as Foucault intended that it should, rejuvenates and in doing so offers new ways of seeing the present' (Meadmore et al. 2000, p. 474).

This interpretation has opened questions, rather than drawn conclusions; the processes of inquiry continue in this chapter, elaborating upon the (re)interpretations unfolded in Chapters 5 to 9.

Throughout this thesis I suggest that 'narratives', 'stories', 'classifying' and 'namings' emerge from discourse, and may be (re)read as 'traces' of discursive events. Three thought-lines, the 'self – other', 'included – excluded' and 'particular – general' became both entry points into the landscape of inquiry and strategies to develop comprehensive understandings of the field of 'inclusive schooling'. The thought-lines were elaborated and developed through the processes of inquiry; the

critical questions they evoked both traced my developing understandings and were re-woven into them. The three thought-lines support the development of this chapter, and are engaged to disturb emerging understandings of 'inclusion' and 'inclusive schooling'.

This genealogy was undertaken with, and through texts; it (re)presents the phenomenon of 'inclusion' and 'inclusive schooling' in a textualised form; in one sense it textualises Being. What are the possible strengths and weaknesses of such textualisation of local expressions of 'inclusive schooling'? How might this textualisation shape developing understandings about 'inclusion' and 'inclusive schooling'? As I undertook this interpretative work I initially came to believe that the processes of collecting texts for interpretation might skew the possible array of understandings which may develop. This methodological problem finds its origin in the collection of the corpora of documents. All the corpora of documents were filtered by bureaucratic processes – they might not have found themselves on my desk were this not the situation. Very few documents authored solely by people with (dis)abilities, by parents or by children were archived for interpretation. Very few documents from outside the domains and disciplines of schooling and education were available for interpretation. There were very few dissident voices, angry voices, disruptive voices (re)presented in either the corpora of documents, or archived texts. Facing this issue is to admit that bureaucracies and schools are powerful, homogenising institutions. Recently I was again confronted by the homogenising power of schools as institutions as I was involved in visiting schools across Tasmania which were short-listed for major national and state prizes for literacy and numeracy teaching and learning. It seemed that one shared characteristic of the schools and classrooms I visited was their unremitting sameness, their ordinariness. And these were schools which were being celebrated as the best in the state! A similar ordinariness, sameness could be (re)read in the archived (re)presentations of schools named 'inclusive'. At this point in the inquiry I am tempted to believe that the archived (re)presentations of 'inclusive schooling' do (re)present the experience of schooling for many teachers and students. Through engaging the thought-lines as strategies for (re)reading the archived texts it seems *differance* is neither valued and nor celebrated in these 'inclusive' schools. Where are the dissident voices in these schools? Perhaps disruptive and challenging voices are suppressed through processes of special education?

This inquiry was undertaken with an archive of 'messy texts' (Lather & Smithies 1995), (re)presenting sets of human and social relations and spaces named 'inclusive' and 'inclusive schooling' by their inhabitants. 'Messiness', in this context, implies that the texts and sets of texts were developed by different authors, for different purposes; they presented different voices, styles and genres; they were untouched, un-tampered with by me as inquirer. Each had an equal status and value within the inquiry, whether developed by a bureaucrat, or as a work-sample representing a student's thoughts. These texts were all (re)read as narratives. Sections of the

narratives were written into the inquiry, alongside highly personalised, revealing texts through which I unfolded some of my own lived experience. My intention as writer/inquirer was to blur and jumble genres, styles, positioning and voice into a form of interpretative writing as inquiry (Richardson 1998, pp. 354–59). I attempted to address the situation that most of the archived texts were mediated, or authored by bureaucrats, administrators or teachers, by seeking out within the texts the voices and (re)presentations of students with (dis)abilities, and where possible, voices which challenged the status quo. As few dissident voices emerged, I also called heavily upon the voices of researchers and writers in the area, as well as upon my own experiences, to construct a 'polyvocal conspiratorial conversation' (Barone 2001, p. 151). My intention was to draw you, as reader, into that conversation.

Notions of 'narrative' are wide-ranging; the words 'narrative', 'narrative research' and 'story' all have varying definitions (Clandinin & Connelly 1998, p. 155). Adopting any firm definition for this inquiry was problematic because such a definition would necessarily assume a 'narrative' or 'story' form and process that worked for all (Scheurich 1997; Harwood 2001). Understanding narrative and story to have a wide range of forms opened the possibility of uncovering subjugated knowledges (Foucault 1970, 1972, 1985, 1991) and welcomed the voices of students with (dis)abilities into the thesis. The texts archived for (re)interpretation included all sorts of narratives, everything from directions, lists, classifications, students' work samples and reports through to published texts developed to support professional learning (Volume 2). No one 'definition' of a narrative or story became essentialised (Scheurich 1997). Though a wide range of texts were archived, developed by many different authors, (re)reading of the texts suggests that most of the inhabitants of the sets of relations and spaces named 'inclusion' and 'inclusive schooling' seemed compliant, docile, and could be understood as working towards assimilation, rather than towards any challenge of the status quo.

In this thesis I linked the use of mixed genres and different voices to using sets of metaphors emerging from, and evoking, many different discourses. Within this inquiry I engaged metaphors from mathematics, geography, ecological metaphors of flowing and wholeness, as well as spatial and temporal metaphors (Lakoff & Johnson 1980). I am aware that, on one level, resorting to a range of metaphors confirms a Foucaultian notion of being captured within various discourses, of language as a kind of prison house of reason. At another, I had the conscious intention to evoke a sense of wholeness within the textual form of the inquiry, and to ensure that no one discourse was privileged through using a range of metaphors. This textual style was intended to support an understanding that human enterprises like 'inclusion' and 'inclusive schooling' are both highly subjective and 'humble' exercises. The textual form for inquiry became a motif for 'an epistemology of ambiguity that seeks out and celebrates meanings that are partial, tentative, incomplete, sometimes even contradictory, and originating from multiple vantage points' (Barone 2001, pp.

152–53). This chapter continues the processes of inquiry and extends our conversation.

Limits to selfhood – being (becoming) subject

In *The Order of Things* (1970) Foucault works with the metaphor of *tabula*, tables – the specimen table, the dissection table, tables of classifications, representations of 'orders' and 'relationships'. He unfolds the idea that the theory of natural history cannot be dissociated from that of language. Uncovering the ways in which processes of classifications and namings emerge from discourse, foregrounds our subjectivity and how it may be linked to acts of classification and 'naming'. Engaging the 'self – other', 'included – excluded' and 'particular – general' thought-lines with (re)readings of the archived texts also fore-grounded issues of naming, subjectivity and identity.

Foucault uncovers scientific discourse, not from the point of view of individuals, their writings and works, but from within scientific discourse, and in doing so unfolds how those writers and actors are themselves inscribed in discourse. His interpretative approach is not 'phenomenological', it stands against phenomenological interpretation, which, for Foucault (1970), privileges and/or gives priority to the observing subject, to a transcendental consciousness. For Foucault, classifications or tables might be (re)interpreted as cages or prisons which, while supporting us in making some sense of the world, also constrain meaning and limit understandings. Gee (2001) puts it like this:

> '... through his notion of "discourses" (Foucault) stresses the ways in which the historical workings of texts, institutions, and social practices, aligned in certain ways, set limits to what can be meant or how things and people can be recognised as meaningful at given times and places.'

Psycho-medical discourses associated with the discourse of special education, discourses of charity and philanthropy, political discourse of rights and equity, economic and educational discourse emerged through structured (re)readings of the texts archived for (re)interpretation. These (re)readings, in synergy with the work of Foucault, foreground ideas and tensions about 'agency', about how we make choices and act ethically and politically in our worlds.

Jason

When I last met with Jason he was a young man of eighteen or so. He was stretched out on a change table in his classroom at his school. He was being washed and cleaned, and dressed in fresh nappies. Sissy, his teacher, and Flo, his aide, took the opportunity to massage and extend his legs, hairy, skinny and wasted, and to flex his feet and ankles. Flo wiped his drool, powdered and tickled him. She checked his eyes to see if his pupils were dilated, to find out if

he was 'fitting', or needed more medication. She dressed him and moved him to a bean bag in front of some dangling beads and flashing lights.

Jason was a student of mine early in my teaching career. I had not seen him for ten years or so since I had worked with him in a special school in Hobart. He had come to the school as a bright, extremely active, engaging character who lived with very severe epilepsy. His physical condition was degenerative, and with each episode of fitting, with each successive regime of medications he became less and less proactive in his world.

Any act of naming, any attempt to 'classify' Jason, other than to name him 'Jason', the unique being he was, is fraught with ethical and moral issues. This vignette from Jason's classroom also foregrounds ideas and tensions about 'agency', about how we make choices, act ethically and politically in our worlds. Jason and his classroom might be understood to mark a further delimitation to 'inclusion' and 'inclusive schooling'. It is a deep paradigmatic edge which is represented by this story. It is a place where choices may be made about how to interpret the relations between Jason, Sissy and Flo; to read them as un-self-critical beings whose thoughts and actions emerge from and are bounded by an institution, the discourses it perpetuates and from which it springs, or to read them as self reflexive, self critical beings, subject as they might be, yet choosing to act ethically, having 'agency' in their worlds. I have retold Jason's story to stand as resistance to the processes of naming and classification uncovered through structured (re)reading of the archived texts.

Limits to dreaming – utopia as a prison house

Discourse, according to Foucault (1969, 1970, 1972) is a set of rules, often un-stated, within which we might come to believe we act as 'free' beings, and as 'individuals'. Foucault suggests this 'dream' of 'freedom' is of a particular and impossible kind, as we are all always bound by, constructed by, sets of rules and linguistic practices, even as we resist them. For Foucault, discourses and power relations can undergo change, but not under the control of a subject's reflection. If we think with Foucault, we might come to understand that we all, like Jason, exist with powerful limits on how we might be in the world, and how we may act on the world. As I engaged thought-lines as strategies for inquiry I came to link Foucault's dream of freedom with my dreams of an idealised, perfect, 'inclusive' classroom. I believe that the understanding of 'inclusion' and 'inclusive schooling' I held as I entered this process of inquiry, set powerful limits on what I could understand as 'inclusive schooling'. My 'inclusive' dreams were of a utopian cast. Engaging thought-lines with the archived (re)presentations of 'inclusion' and 'inclusive schooling' at an individual and local level has released me from the prison of expectations of perfection. Through engaging the thought-lines in processes of (re)reading I came to understand all the named spaces (re)presented in the archived texts as particular expressions of

'inclusive schooling' within particular terms and limits. The delimitations to 'inclusion' (re)presented by these narratives become sites for action, sites from which to expand and develop understandings and 'inclusive' practices.

Foucault's 'gaze' is upon human and social relations as 'relations of power'. From the works of Foucault, and through (re)reading and (re)interpreting the archived texts, we can come to the understanding that life is riddled with dominance and inequality to the detriment of everyone. We might also come to understand that our worlds, and the sets of relations which constitute them, are also in a constant state of flux. Within the seeming rigidity and stasis of predominant, dominating discourses are possibilities of resistance and of change. Though few voices of anger, or acts of resistance, to the homogenising power of schools as institutions emerge from the narratives, enclosing social and human relations within a 'privileged – oppressed' binary may be another cage of language, meaning and communication. An understanding gained from the students (re)presented in this inquiry, and from the works of Foucault, is that those I might have perceived to be the 'less privileged' are not necessarily passive participants in the dramas of dominance and submission. From Foucault, the understanding that we do not, any one of us, possess power, but are, each of us, in relations of power, allows each of us to resist those relations which might count as power and work to our detriment. Hamila, within the frames of her culture, inside the education system in Palestine and in her classroom, evidences her agency. She seems to resist her exclusion, she seems to challenge the education system to offer her schooling. She appears to articulate with relations of power as she carefully chooses her friends in her class. From my perspective as other to Hamila's narrative, I am tempted to (re)read her situation as one of ongoing exclusion, as symbolically violent in the sense that the discourses of special education inserted, alongside Hamila, into her classroom, remain unchanged, and continue to determine an institutional identity for her as (dis)abled. The archived (re)presentations of Hamila and her classroom, however, also evoke a successful student succeeding on her own terms as well as within those set by her school.

Through this inquiry into the social and human relations named 'inclusive' the institutions of schooling might be read as systems which work to privilege some students and disadvantage others. Schools are not tranquil, calm and homogeneous spaces where stasis is the order of the day. For Waddembere schooling may be understood as a privilege, a 'right' that many other students in Uganda, who do not have (dis)abilities, may not have. Ricky's peers say that their teacher gives too much time and attention to Ricky, and Kristen's mother sees schooling in a regular high school as a second, and less preferred, option for her daughter. I might (re)read Waddembere's, Ricky's and Kristen's narratives very differently to the readings (re)presented in the archived texts. Not all of us interpret the same sets of social and human relations as power. Oppression and dominance are differently interpreted.

Limited resistance – being other

'Inclusive schools' may also be understood as sites of tension, contradiction, and partial-ness, spaces where various discourses, and the practices which emerge from them, are not always in concert. The school sites (re)presented in the archived texts may be (re)interpreted to (re)present thresholds, border areas, places brimming with new, unforetold possibilities for change, renewal and liberation. One (re)reading of the archived texts engaging the 'included – excluded' thought-line might suggest that the potentially most powerful people in these classrooms are students with (dis)abilities; they seem to be the only (re)presentation of resistance to the normative forces of schooling. The individual students with (dis)abilities may be significant loci, through which many tensions related to schooling flow; small, local, classroom-based changes undertaken to include them, may ripple out to other classrooms, schools and systems, shifting the landscape of education.

Derrida (1995) is fascinated with the concept of the other, and with those constructed as outsiders. He is fascinated with the margins, the remnant, the cast off/out, the left over from homogeneous, dominant, powerful systems. He finds, within the other, possibilities for liberation and change. He says that 'once you grant some privilege to the gathering and not to the dissociating, then you leave no room for the other, for the radical otherness of the other, for the radical singularity of the other' (Derrida, in Caputo 1997, p. 152). Thoughtful (re)interpretation of the institutions of schooling through the optic of the student with (dis)ablility as other, necessitates being open to the unexpected. For Derrida (in Caputo 1997), being responsible for the other is the nature of being human, being open to the other, and embracing diversity, may undergird 'inclusive schooling'. He suggests that otherness is not an obstacle, but a condition of love, friendship and learning. Jason's vignette might be (re)read within this understanding.

(Re)reading and (re)interpretation loosens the rigidities of discourse and language to open possibilities. Development of awareness of how we are all immersed in relations of power becomes available to us through the other. Developing an understanding of discourses, and how we are subject within them, paying attention to the role of language in constructing meaning, supports us to emerge, if only partially, from discourse, as more self-aware, more self-critical beings.

Limits of language – text, thought and Being

What of Jason? Jason's story foregrounds how, in this culture and at this time, language, thought, text and being human are enmeshed and entangled. Perhaps it is through Jason that all the complexities, tensions and possibilities of 'inclusion' and 'inclusive schooling' might be understood, not in the abstract, but in the particular, in the local, and within all the emotional resonances of closeness to the other.

One aspect of post(late)modern theorising, emerging from the works of Foucault (1969, 1970, 1972, 1985) and Derrida (1995), is an emphasis on issues of textuality and the linguistic turn (Carr & Zanetti 2001). It seems that in the world of the 21st century everything is a text, nothing is outside of it. The subject itself has been textualised, localised into the surface of meanings. This world of ours parallels Foucault's interpretation of the world of medieval textualism. Interpreting the world only through an optic of textuality might position us to understand ourselves and others as mere textual creations, with an identity that is disembodied and fragmented, making its appearance in scattered traces. Interpreting everybody, everything, all phenomena, as text, may create a sense of loss of agency and causality. Although Foucault and other post(late)modern social theorists use the term 'text' in a broad sense, it is language that commands centre stage for much of their theorising and analysis. What may have been repressed or neglected is an understanding that 'text' may also be (re)interpreted as a site of political struggle. Genealogy draws the political into interpretation. The education of Jason in a school could be understood as a political and social statement.

What of Jason? If his state of being is one of 'language-less-ness' what does that mean for subjectivity, power and identity? In his Being, Jason represents a challenge to the language oriented textualism of our culture and to the highly textualised forms and processes of inquiry. His Being requires us to constantly revisit issues of identity and agency. As the work of Corbett (1996) might reminds us, Jason's Being calls into being another delimitation, another edge to how we interpret human-ness. Baker (2001b, p. 280) in her historicising of the notion of 'power', reminds us of how ' "(t)he mind", its "visibility" through the production of speech and literature, and its ability to travel, in a sense, beyond the "limits" of the body to "know", was used to distinguish human-ness from "living things" '. Jason challenges this deep Western construct.

This genealogical interpretation, through the engagement of thought-lines, unfolds an understanding that the (re)reading and rendering of identity is contested terrain. Jason's narrative highlights aspects of multi-authorship of selves and of identity; it foregrounds the limits and possibilities of self-authorship.

When I recently met with Jason, Sissy and Flo, I linked that engagement with my previous experiences of him as a student in my class, my memories of him as an active, growing and developing person. I became active in authoring an identity with Jason. There was limited, evident self-authorship from Jason. His body, his Being was the strongest statement he could make. His body-subject, like mine, is a terrain of flesh in which meaning is inscribed, constituted and reconstituted. Jason's story marks another border in the terrain of identity, a border marking the limits there may be to self-authorship.

We all share with Jason similar limits to our being in the world. We are all limited by the extent to which we can create ourselves. For Foucault, self-control always escapes the subject. For Foucault, if self-determination exists, it only becomes apparent after it takes place. This inquiry might serve to remind us that (re)presentation of humans as 'subject' is just that, one representation. This (re)presentation, interwoven with textualisation might work to de-politicise the subject, to disempower and to limit our belief in our power to act in, and on, the world. Jason's story offers the possibility that the subject-body is not exclusively the product of discourse, but also invests in it. Jason is, perhaps, a Being who is, in some sense, liberated from the iron grip of text. That textualisation might lead to a loss of power – the body itself becoming a sign, a symbol – is evident through the engagement of the 'particular – general' thought-line with the archived texts. Brooke and Ricky, in some of the narratives (re)presenting them, might simply be (re)read as metaphors for tolerance, equity and social justice within their schools, rather than as individual and challenging students standing in resistance to the excluding cultures of institutions.

(Re)reading the narratives of the classrooms may also develop the understanding that no life neatly fits any one plot line, that narratives are multiple, contradictory, changing and differently available, depending on the social forces that shape our lives (Lather & Smithies 1995). It is through language that we constitute ourselves as subject, the mind is the locus for the event of subjectivity. Becoming subject as (dis)abled is related to the problematic of textuality. Popkewitz and Brennan (1997, p. 308) talk of how

> '… the grammocentric world … organised around the discipline of writing, and oriented to a principle of producing power-knowledge has been central to the development of the modern world. This may suggest some reasons why education, in both schooling and university sectors, has become so central in the development of new forms of governmentality, exemplifying new strategies, tactics and techniques of power to furnish what had become the major form of power relations defining institutions and individuals in Western societies. The institutions of formal education, schools, and universities have become central to the "disciplining" in most, if not all, other fields.'

Their analysis offers an understanding of why 'inclusion' and 'inclusive schooling' might also be understood as a threat to the deep structures of schooling. To be an 'inclusive' school community, may involve resisting a particular form of textuality, uncovering a hegemonic textualism linked to 'disciplining' and 'governmentality'.

Limiting classifications – meanings of naming

The archived textual (re)presentations of 'inclusive schooling' highlight the roles of classification and naming in processes of subjectification. Hamila, David, Sam, Kristen, Damien, Thomas, Waddembere, Brooke and Ricky are all named in their narratives through the discourse of special education. Engaging the 'self – other', 'included – excluded' and 'particular – general' thought-lines in critical (re)readings of the archived texts has evoked questions such as:

- What are the possible meanings for naming?
- What forms might naming take?
- How is naming connected with discourse?
- What intentions are there in naming?
- Where is the power to name?
- What possibilities open and/or close through acts of naming?

These questions about classifications and naming are interwoven with deepening understandings about discourse. (Re)interpreting how the acts of naming emerge from discourse, may be transported across discourses, and may be either expressions of relations of power, or acts of resistance and liberation, opens a window onto the discourses constructing 'inclusion' and 'inclusive schooling'. It seems that deepening understandings of 'inclusion' and 'inclusive schooling' might also be intimate with developing understandings of naming, discourse and ethics. Possibilities for deepening understandings about moral actions and ethical relations emerge from thinking about naming.

Naming as a methodological construct

Naming is interpreted in different ways within this inquiry. The word is used throughout the inquiry to locate those sets of social and power relations and spaces which were opened for (re)interpretation. The relations and spaces (re)presented and placed in the archive were named 'inclusive' and 'inclusive schooling' by their inhabitants. I was not involved in selecting or naming the sets of relations and spaces as 'inclusive'. The archived texts entered into the inquiry already nominated as (re)presentations of 'inclusive schooling' by governments, agencies, school administrators, non-government organisations, or by teachers or principals. In this sense naming represents an agreement of sorts between some of the inhabitants of those relations and spaces that they are 'inclusive'. (Re)reading the archived texts

opens the understanding that these agreements may be partial; those involved in agreements – the students, teachers, parents and administrators – may not have been in relations of power which were even or equal. Some may have reluctantly named and opened these educational spaces to others, others may have been grateful recipients of the spaces named 'inclusive' of them. The various sets of educational relations and spaces so named differ in form, in process and in action across locations and cultures. This form of naming carries a tentativeness, a sense that perhaps other inhabitants of other spaces named 'inclusive', other students, teachers and parents, may not have nominated this particular, local classroom as 'inclusive'. In this way the named spaces and sets of relations are also places of contradiction, tension and partial-ness. They were archived for (re)interpretation because they marked a delimitation to that which might be named 'inclusive'.

The idea of a delimitation implies my pre-understandings about 'inclusion' and 'inclusive schooling'. These pre-understandings may be a form of 'template', an ideal, a utopian model of 'inclusive' relations and spaces which I carried, as interpreter, into the processes of inquiry and which I brought to each act of (re)interpretation (after Gadamar, in Gallagher 1992). (Re)interpretation involved differently understanding, changing the shape and form, of this ideal, universalising and 'unworldly', mental model. The archived texts (re)present school sites which mark delimitations to 'inclusion' and 'inclusive schooling' within the horizons of 'schools' (as institutions), 'curriculum', 'resources', 'legislation and policy' and 'classifications'. Thought-lines have permeated and drawn together the two related understandings of 'horizons' footnoted in Chapters 1 and 3. I used the word to refer to the knowledge, the beliefs and values and the cultural understandings that I brought to this inquiry. These pre-understandings were manifest in the delimitations to 'inclusion' marked within the archived texts. I also use the word to refer to the domains, dimensions or elements which constitute 'inclusive schooling' – the curriculum, the structures and cultures of schools and systems, resources and legislative support. These domains too might be understood as projections of my pre-understandings.

The archived texts may be (re)read as sites which sit apart from, or in tension with, homogeneous, dominant and powerful education systems, and which stand as metaphors for my pre-understandings of 'inclusion' and 'inclusive schooling'. Naming, in these senses, is a construct of the form and process of inquiry, of a genealogy, as it located the particular classrooms (and school systems) opened to inquiry. It allowed a process of self-distancing from my pre-understandings and experiences of 'inclusion'. My understandings were challenged by the (re)presented understandings of others crystallised in text. (Re)interpretation of these different textual (re)presentations of schools, all similarly named 'inclusive', has deepened my understandings of what might be named 'inclusive'.

Naming as classification

Naming may also be interpreted as a process of classification, involving identification, categorisations and labelling of groups of students, individual students and teachers. These processes of naming construct 'the (dis)abled', 'the specialist teacher' and 'the visual impairment support teacher' and so on. Namings in the archived texts are clearly linked with the discourse of special education. Naming involves a subjectification to discourse, and an objectification of the body and mind of the named students. Naming as identification might lead to increasing bureaucratisation surrounding services to students with (dis)abilities, weakening community collaborative decision making processes, and unintentionally(?) lead to feelings of individual powerlessness (after Abbott-Chapman & Easthope, 1998). Allan (1995, p. 30), in her doctoral thesis exploring the identity of students with special educational needs in regular classrooms in England, suggests that:

> '(a)ll children are objects of scrutiny within schools, but for pupils with special educational needs, the gaze reaches further. They are observed, not only at work within the classroom, but also during break times. The way in which they interact with their peers, or integrate socially is often viewed as equally important, if not more so, than their attainment of mainstream curricular goals. All aspects of the child's interpersonal relations can, therefore, be brought under the vigilance of staff ... It constructs them as objects of power and knowledge.'

Processes of naming, the work of the panopticon, intensifies the power of gaze.

(Re)reading the archived texts through this optic develops the understanding that 'inclusion' and 'inclusive schooling' are of themselves, normalising arrangements. 'Inclusive schooling' may be understood as a 'technique of power' in Foucaultian terms, where, through the power of gaze, those living with (dis)ability become a tool for reinforcing and perpetuating particular interpretations of normality, and where they too are more tightly confined within dominant and hegemonic normality – the 'inclusive' school as panopticon.

'Inclusive' schools and classrooms might also be (re)interpreted as sites brimming with opportunities to problematise the idea of (dis)ability. There seem to be, however, few situations (re)presented in the archived texts which point to intentional problematisation of normality, or of (dis)ability. The archived (re)presentations of 'inclusive schooling' do not seem to foster what bell hooks calls '(c)oming into voice'. She means by this

> 'moving from silence into speech as a revolutionary gesture ... the idea of finding one's voice, or having a voice assumes a primacy in talk discourse, writing and action. As objects we remain voiceless – our beings defined and interpreted by others ... Awareness of the need to speak, to give voice to the

varied dimensions of our lives, is one way (to begin) the process of education for critical consciousness' (bell hooks 1989, in Giroux 1992).

'Voice' is not evoked in a panopticon. Dialogue is not required, compliant docility is the order of the day, the purpose of the machinery.

Naming and identity

Naming is enmeshed with the identities of those (re)presented inhabiting the spaces and sets of human relations named 'inclusive' in the archived texts. The power of labelling and its marking of subjectification, is recognised through the traditions of special education, which, with monotonous regularity, tries to expunge from itself the names that both mark it, and stigmatise the students with (dis)abilities with whom it concerns itself. Brantlinger (1997, p. 441) points out

'(a)s successive official labels take on negative connotations they are replaced with temporarily neutral ones. The "feeble minded" and "imbeciles" are transformed to "mental deficients", and then to "mentally retarded", and then to "students with special needs" '.

Becoming named, being subject, reduces possibilities for Being and solidifies social expectations. Subjectivity, within special education discourse, and discourses of medicine and psychology, may have some fearful consequences. Popkewitz and Brennan (1997, p. 305) suggest that most research on teaching and teacher education assumes the 'subject' of children and teacher as stable categories. As researchers, Popkewitz and Brennan are interested in how subjectivity influences teacher expectations and practice. They suggest that

'(t)he notion of socialisation can also be used to ask about the discursive practices that construct what it means to be a teacher who administers children. For example, a study of socialisation in teacher education focussed on the discursive practices that provided the categories and distinctions through which the teachers administered the children. The reported study went on to uncover how the discursive practices of classroom teaching and management, and conceptions of children's intelligence, behaviour, and achievement, formed a scaffolding of ideas that normalised children of colour in opposition to some general but unspoken norms about personal competence in schools, even though teacher education practices were shaped by the "reasoning" in current school reforms that were supposed to make schools more accessible for those groups who have been historically excluded.'

(Re)reading the archived texts suggests the assumption that subjectivity is a stable category may be held by teachers of students with (dis)abilities. The *Hamila texts* highlight this condition. Interpretation of the texts suggests that although Hamila's

teachers change some of their ideas about her, more general assumptions about 'the (dis)abled' as a group category, remain unchanged.

The voices of the various characters within the texts archived for (re)interpretation are not equal. Some voices are loud and dominant, others seem faint and tentative. Each text may be (re)interpreted as (re)presentations of students, and so speaks to their identity(ies) as people and as future citizens whose life worlds are both similar to and different from one another's and to ours. Gee (2001) offers some ways to think about identity within the flow of discourse. He suggests we might conceive of four identity states:

- nature identity, a state developed by forces in nature;
- institution identity, a position authorised by authorities within institutions;
- discourse identity, an individual trait recognised in the discourse/dialogue of/with 'rational' individuals; and
- affinity identity, experiences shared in the practices of 'affinity groups'.

His work illustrates how these different, but linked, identity states interact. He relates them to a student who might be identified as 'Attention Deficit and Hyperactivity Disordered' (ADHD), indicating how a personhood for the student might be constructed within each identity state. He also suggests these enmeshed 'identities' are different 'strands', or elements of discourse (discourse with a big "D" as he puts it). This 'big D' discourse is very like Foucault's conception of discourse. Gee uncovers how we interpret ourselves, and others, differently as we foreground different identity states. (Re)reading the archived texts suggests that the identities of all the (re)presented students are primarily determined by institutional discourse. There was little suggestion of co-authorship of identity, and it seemed that all the students, with the exception of Hamila, were passive recipients of an institutional identity.

Gee's work draws to mind how identity might be linked to individuality and to liberatory processes of projecting ourselves anew, to develop innovative ideas about ourselves, our worlds and societies. Being active in constructing, with others, our identities brings to mind another interpretation of naming: that of naming as an act of resistance to, or opposition to, existing relations of power. Naming might be seized to challenge existing, homogeneous and homogenising normative discourse, structures and institutions; it can be enlisted to challenge the containing and limiting aspects of categorisations and labelling. It may become an expression of resistance to being defined negatively against what is already established. In the areas of gender studies and queer politics (Altman 2001), obvious examples of the revolutionary appropriation of derogatory and pejorative names and institutional labels, by those so named, can easily be found. The names 'queer politics' and 'queer theory' are themselves examples where the once despised label 'queer' has been taken back by gay and lesbian communities as a badge of honour, a name to celebrate, a symbol of

a chosen lifestyle. (Re)reading the archived texts, squinting back into the archives of my past, I cannot easily find such a celebratory, political and defiant appropriation of names and labels related to (dis)ability by those categorised as (dis)abled. Corbett (1996, p. 24) compares the disability movement and gay pride and suggests

> '... that in both political groups there is an impetus to replace the language of stigma with the language of pride. A valuable tool in this transformation is the power of solidarity that peer support provides. This sharing of feelings, needs and experiences can act as a catalyst for change, both at an individual and collective level.'

Engaging the 'self – other' thought-line with the archived text did not uncover work in 'inclusive schools' to empower students with (dis)abilities, rather it uncovered a discourse of normalisation.

Thinking about naming is to foreground discourse and returns us to the circle of subjectivity, identity and agency. There is an understanding emerging from this inquiry that intentions which are 'moral', in the sense that they express an ethical purpose, for example, to open schools and classrooms to more students so they might become free thinking individuals in a free world, may work to undermine ethical relations. Foucault suggests the Enlightenment values of reason, equality and freedom were undermined, perverted by the institutions and structures set in place to achieve them, just as (re)reading and (re)interpretation of the texts in the archive suggest that 'inclusion' and 'inclusive schooling' may function to exclude other students. 'Inclusion' might limit the diversity of students in the classroom.

This undermining may happen in several ways; 'including' one student or group of students with (dis)abilities might be a rationale for excluding other students or groups of students, as the *Hamila texts* suggest. Including a greater diversity of students into schools might spark a conservative reaction from some teachers and parents, often expressed as a crisis. For example a 'crisis in resources' may be evoked as greater diversity of students enter school. The argument might be that the (dis)abled student 'takes' resources from 'ordinary' students and from teaching 'the basics'. Both the *Waddembere texts* and the *Brooke texts* foreshadow this possibility. Processes of socialisation and culturation may pervert the intentions of 'inclusive schooling' and merely repeat, replicate, confirm dominant, hegemonic power structures. Understanding 'inclusive schooling' involves uncovering our assumptions about subjective and social identity and the ways in which we respond to others and their narratives of life. Engaging thought-lines with the archived (re)presentations of 'inclusion' and 'inclusive schooling' did not signal any of the '... ways in which new languages are emerging, marginalised discourses are moving towards the centre, and new ways of listening ...' (Corbett 1996, p. 86) are offering different ways of constructing (dis)ability.

'Inclusion' and 'inclusive schooling'

What might we come to understand about 'inclusion' and 'inclusive schooling' through this inquiry? Lipsky and Gartner (1998, p. 130), when summarising information about special education reform within six countries – Brazil, Japan, Nigeria, Pakistan, South Africa and Spain – say

> '(t)he six countries vary greatly – across four continents; in size, stage of economic development and wealth; and in political climate ... issues of resources greatly affect the provision of services – that is the poverty of Pakistan, Nigeria and South Africa. So too does the political climate – for instance, the government in Nigeria and the recent apartheid regime in South Africa with its consequence for the education of blacks. At the same time as there are variations between and among the six countries, there are some common factors: the development of laws that provide educational opportunities for students with disabilities; a movement towards bringing the education of students with disabilities closer to the mainstream of educational activities; recognition of the central role of parents; attention to the roles of adults with disabilities; the importance of professional development; and the necessity for sufficient resources.'

Our inquiry too, with its engagement with (re)presentations of 'inclusive' classrooms from Australia, Canada, Palestine and Uganda might make similar, obvious assertions.

Through this inquiry we might also come to understand an 'inclusive school' as a site where educational theorists of different 'flavours' contest ownership of power-knowledge, as does Brantlinger (1997, p. 430–31), who constructs educational theorists in the field of special education as 'traditionalists' and 'reformists'. She interprets 'inclusion' as a site where those representing views in support of special education, traditionalists, try to maintain their stake in the territory. She outlines how they work to undermine the position of the 'inclusionist', educational theorists and writers. Brantlinger suggests 'inclusionists' such as Lipsky and Gartner, believe that disability is a social construct that can be illogical, damaging and imbued with others' vested interests. Brantlinger argues that 'traditionalists' constitute a discourse community, one that produces knowledge and establishes who can speak and what gets heard; a community which is institutionally sanctioned and powerful. She claims that, in general, it is professionals who are the chief beneficiaries of knowledge; by controlling its circulation, they create an indoctrination that solidifies their own status. Oakes et al. (1997), in a review of 'detracking' in American schools, suggest that ideas like 'inclusion' butt up against fundamental issues of power and control played out in ideological battles over the meanings of intelligence, ability and merit. They conclude that educators cannot avoid normative and political struggles in their critique of current power relations. For Oakes et al., 'inclusive schooling' is a cultural and political struggle, as well as a technical challenge.

I entered the fields (perhaps jungles?) of 'inclusion' and 'inclusive schooling' through a portal of special education. This entry point offers a particular perspective on the landscape of the terrain. Just as Foucault's 'gaze' seeks out and engages with relations of power, mine engages with students living with (dis)abilities. My life experiences, and sensibilities, support an understanding of 'inclusion' and 'inclusive schooling' as an attempt to address and embrace *differance*. 'Inclusive schools' might be interpreted as places which assert the dynamic nature of all signification and recognise that the relations that bind, and the spaces that distinguish, different cultural, educational, social and personal elements are in constant interaction. This involves an understanding that any attempt to identify, from the outside, the differences that classify people, must fail (after Burbles & Rice 1991, p. 399). This inquiry suggests that 'difference', interpreted as polarised dichotomies, may not support 'inclusive schooling' and, in accordance with Allan (1995), does not reflect the lived experience of students with, and without, (dis)abilities.

Though not directly referring to 'inclusion' and 'inclusive schooling', Palmer (1998, pp. 107–08) returns us to the theme of 'truth', first addressed in the beginning of this thesis. He suggests that the image of truth carries our educational mission. He suggests that we construct a community of truth which goes far beyond our interaction with one another, to involve interactions with all beings. For him this community of truth is held together not only by powers of thought and of feeling, but by the power of 'the grace of great things'. He does not mean by this learning area subject, disciplines and theories, but the objects around which these things gather. He refers to big ideas like genes, biology, the symbols and referents of philosophy and theology, the archetypes of betrayal and forgiveness and loving and loss. He suggests that when we are at our best, it is because the grace of great things has evoked from us the virtues which give the educational community its finest form. This form is manifested when:

- we invite diversity into our community;
- we embrace ambiguity;
- we welcome creative conflict;
- we practice honesty;
- we experience humility; and
- we become free men and women.

'Inclusion' and 'inclusive schooling' might also be understood as a striving for this form of virtuous educational community, which supports an understanding of 'inclusion' and 'inclusive schooling' as school reform. Ainscow (in Clark, Dyson & Millward 1995, p. 63), summarises this understanding in his chapter title, 'special needs through school improvement; school improvement through special needs'. Here the emphasis is on excellent schooling for all. The assumption behind this title is that good teaching and learning for students with special needs and (dis)abilities is the same as good teaching and schooling for all students. Ainscow (in Clark, Dyson

& Millward 1995) illustrates this understanding by telling the story of Navjug municipal primary school in New Delhi. At the Navjug school, students with vision impairment and other students with special educational needs are enrolled in mainstream classrooms. A whole school approach to professional learning, instituted by the school principal to support students with (dis)abilities and special educational needs, was intended to improve teaching and learning for all students. This reformist understanding of 'inclusive schooling' is linked in the work of Ainscow (1994, 1997, 1999), with a more 'technical' understanding, one where 'inclusion' and 'inclusive schooling' might be signalled, or marked, through particular 'indicators' set within a continuum of possible 'inclusive' practices.

Booth and Ainscow (1998, pp. 233–42) outline what they consider to be the key 'perspectives' and 'dimensions' to 'inclusive schooling'. For Booth and Ainscow these 'perspectives' refer to how the school defines 'inclusion', how it responds to diversity, and how it recognises differences in perspectives related to 'inclusion'. The 'dimensions' of 'inclusive schooling' are framed as 16 questions, such as:

- Are some exclusions taken for granted and only some examined and contested?
- Is diversity celebrated as a resource to be valued or seen as a problem to be overcome?
- Are differences in perspective on inclusion and exclusion among the staff and students explored or ignored?

This framework of questions might be used to interrogate the school beliefs, the structures, openness, and so on, of the school community, and might be understood as indicators of just how 'inclusive' a school may be. This framework also may be used to further foster inclusive cultures, structures and practices as they point to areas of need, shape professional learning, and map strengths to be built upon. Ainscow (1999) also reminds us that it is impossible to develop a 'universal' template for 'inclusion' or 'inclusive schooling', that typographies, or the lists of recommendations they imply, cannot be formulated as a 'recipe' which will ensure 'inclusive schooling'.

Ainscow (1999) underscores the local, contextual nature of 'inclusive schooling'. He says, when talking about his research with Local Education Authorities in England:

> 'our detailed knowledge built up over time of the schools in this study helped us to recognise that the unique biography of each organisation means that those leading improvement activities have to devise their own ways forward. In doing so they have to be sensitive to the sorts of structural, cultural and micro-political factors ... and (to) the ways in which these impact upon their colleagues' perceptions of any changes that are proposed.'

'Inclusion' and 'inclusive schooling', and the practices and pedagogies they imply, cannot be selected and borrowed from a culturally neutral peg. They are inseparable from the conceptions of, and responses to, student diversity within organisations, cultures and policies (Booth & Ainscow 1998). For Booth and Ainscow the development of 'inclusive' practice is closely related to the creation of an 'inclusive' culture and philosophy. Within this critical, interpretative inquiry has emerged an understanding that 'inclusion' and 'inclusive schooling' are local, fragile and partial sets of educational relations emerging from within complex ethical and philosophical tensions, rather than from seamless, homogenising agreements and stances.

Clough (in Clough & Corbett 2000, p. xi) suggests '... that the current conditions of inclusion might be discussed in terms of the five perspectives ... called:
- the psycho-medical model
- the sociological response
- curricular approaches
- school improvement strategies
- disabilities studies critique.'

He argues (in Clough & Corbett 2000, p. 8) for a dynamic relationship between all the various perspectives, rather than a linear sequential development. He suggests that the five perspectives at times occupy the same ground, but with different (sometimes competing) emphases and popularity. Engaging the three thought-lines to support (re)readings of the archived texts suggests that these multiple perspectives are enmeshed in the spaces named 'inclusive' and 'inclusive schooling'. It would seem, however, that the balance of perspectives is currently tipped towards the psycho-medical model, and away from (dis)abilities studies critique.

(Re)interpretation of the texts (re)presenting 'inclusion' and 'inclusive schooling' in this inquiry unfolds situations which, it seems, will remain complex, contingent and partial. Research work undertaken by Lankshear and Bigum (1997) at 11 schools across Australia related to the links between literacies and technologies in education, suggested that three 'patterns' emerged from across the classrooms in which they undertook their inquiry: those of 'complexity', 'fragility' and 'continuity'. In synergy with this work, 'inclusive schooling' might be understood as sets of patterns located in the social relations which form schools. The patterns emerging from the archived (re)presentations of schooling might be those of 'complexity', 'contingency' and 'incompleteness' or 'partial-ness'. In part these patterns emerge from within 'an epistemology of ambiguity that seeks out and celebrates meanings that are partial, tentative, incomplete, sometimes even contradictory, and originating from multiple vantage points' (Barone 2001, p. 153) and its interpretative engagement with the archived texts.

The pattern of complexity refers to the excess of discourses, structures, processes and practices overlapping and criss-crossing, mutually independent and un-coordinated,

within these 'inclusive' schools and classrooms. It refers to the situation in which educational processes are anything but neatly separated from the rest of life engagements and intercourses. The pattern of contingency refers to the fragile nature of all the spaces and sets of social relations named 'inclusive' and (re)presented in the archived texts. It seems that the slightest change, a teacher being moved from the school, another student entering the class, a quirk in resourcing processes, or a move up the grades of schooling might rapidly undo the cobbled together set of social relations which is 'inclusion' in these schools. Incomplete-ness or partial-ness refers to the sense that each (re)presentation of 'inclusive schooling' refers to a work in progress, that key aspects of 'inclusive schooling', or of the ideal of 'inclusion' are missing, yet to be put in place, perhaps yet to be identified. Not one of the inhabitants of the spaces named 'inclusive' was (re)presented as satisfied with the circumstances of schooling in which they participated; they all yearned for, or implied, there was something more.

An ending and a beginning

In this chapter, I have, I hope, after the words of Barone (2001 p. 179), resisted the compulsion towards propaganda, towards self-righteously tricking or bludgeoning you into accepting an agenda about 'inclusion' and 'inclusive schooling'. I hope as well, that you might construct me through this text as believing that the movement towards 'inclusive schooling', is both morally and politically enlightened. I hope that I have enticed you into wondering about what we have previously taken for granted about schooling in general, and about the inclusion of students with (dis)abilities in regular schools. This chapter unfolds an assumption that our teacherly responsibilities and practices cannot be separated from the knowledge they produce, the social relations they legitimate, and the ideologies they disseminate (after Giroux 2000, p. 25).

The chapter, in evoking the patterns of 'complexity', 'contingency' and 'incompleteness', or 'partial-ness' foregrounds how, in the areas of 'inclusion' and 'inclusive schooling', at this time and in this culture it seems that

> '... educational philosophy and theory face the unfamiliar and challenging task of theorising a formative process which is not guided from the start by the target form designed in advance; modelling without the model to be arrived at in the end being known or clearly visualised; a process which can at best adumbrate, never enforce, its results and which builds that limitation into its own structure; in short, an open-ended process, concerned more with remaining open-ended than with any specific product, and fearing all premature closure more than it shuns the prospect of staying forever inconclusive' (Bauman 2001, p. 139).

Being open to open-ness, taking an epistemological stance of uncertainty and tentativeness is not to take a morally, or ethically relativistic stance. Harraway (in Gough 1998, p. 122) suggests that

> 'relativism is a way of being nowhere while claiming to be everywhere equally. The "equality" of positioning is a denial of responsibility and critical inquiry. Relativism is the perfect mirror twin of totalisation in the ideologies of objectivity; both deny the stakes in location, embodiment, and partial perspective...Relativism and totalisation are both "god-tricks" promising vision from everywhere and nowhere equally.'

Major late(post)modern thinkers like Foucault (1969, 1970, 1985, 1991) are deeply concerned with issues of ethics, in the sense of undoing what they understand to be the totalitarian and oppressive nature of established Western thought. Derrida (1995) argues that ultimately we need some foundation, a kind of non-foundational foundation, that is not subject to 'scientific' analysis. He argues that the 'mysterious' should be drawn back into our constructions of the world. At its best, educational work responds to the questions and issues posed by the tensions and contradictions of public life and attempts to understand and intervene in specific problems that emanate from the material contexts of our everyday lives. This inquiry does not side-step moral and ethical issues, it foregrounds them through posing and (re)posing critical questions. Peshkin (1993, p. 26) suggests that 'problem finding' is a particular form of insight that may result from critical interpretation. To know what is problematic about a teacher, student, classroom, or school is to have learned something of value. The sequences and series of questions emerging from this inquiry might be crystallised into questions such as:

- How within the torrents and eddies of discourse might we think ourselves into critical self-awareness (after Kogler 1992)?
- How might we act to reflexively disturb the equilibrium of the systems in which we work, to provide opportunities for 'inclusive schools' to develop (after Gough 1998)?
- How might we make it possible for 'criteria' and 'knowledge' to emerge outside the categories of power (after Francese 1997)?

This inquiry has moved me in directions I could not have foretold when I entered into it. Through the optic of students with (dis)abilities, their teachers and peers in classrooms named 'inclusive', I have deepened my understandings of the seeming intransigence and resilience of the discourses which are enmeshed with the deep structures of schooling.

The inquiry has evoked questions about text, texts and textual forms, about language and text as a symbolic medium, about our drive to code and recode our lived experience, to translate, transcribe (inscribe?) our meanings, our understandings, ourselves as textual (re)presentations, about the textualisation of our Being. This

inquiry might be interpreted as a (re)presentation of my developing understandings of schooling, and of my fascination with textual (re)presentations in and of themselves.

Nadeau and Kafatos (1999) revisit, through discussions about how wave-particle theories in physics, Western assumptions about the relationship between the symbolic medium of thought and the physical world. They draw to mind how Western, philosophical thought has an ongoing preoccupation with the dialectic '(re)presentation – real'. It seems this is an undergirding dialectical structure which works to determine how we understand the world to be. Nadeau and Kafatos (1999) foreground issues about the relationship between (re)presentations of our being in the world and a particular conception of an 'apart-from-us', 'actual', 'real' physical world.

This inquiry was not driven by the epistemological authority of scientific knowledge. I assumed an epistemology of uncertainty and tentativeness – and an associated embrace of the idea of inquiry as (re)presentation, as a (re)presentation of (re)read (re)presentations. I sited the inquiry on the 'language is all' side of this classical Western paradigm. I chose an epistemology grounded in the realm of the mortal, the human, in consciousness and with that choice I assumed an ongoing wrestling with language and text as a self-referential system.

Taking a narrative and textual turn, influenced by approaches to literary and cultural studies, suggests that we can think of discourse as a form of story (post-structuralists think of discourse as a form of text). From this textualisation of our being emerges an appreciation of narrativity, an understanding that the stories we tell ourselves from moment to moment as we constantly construct temporal sequence and meaning for our being, might be both limiting and liberating (Ricoeur, in Wood 1991). For Ricoeur the stories and narratives of our cultures and ourselves, far from being unreal and illusory, are actually the means of an ontological exploration of our relationships to beings and to Being. If we believe that the stories we tell ourselves and others might either constrain or free us, we might choose to tell stories which privilege communicative relationships over deconstruction and relativism, we might find stories located in the domestic, the day-to-day, which open us to different ways of being, we might locate and retell oppositional narratives which challenge the taken for granted, the mundane.

Postman (1999, p. 113), suggests that we are searching for new narratives to provide us with an '... elementary sense of justice, the ability to see things as others do, a sense of transcendental responsibility, archetypical wisdom, good taste, courage, compassion and faith'. He further suggests that we might find such liberatory narratives

' ... where we have always found new tales: in the older ones we have already been telling. We do not need to invent a story for our times out of nothing. Humans never do. Since consciousness began, we have been weaving our experience of ourselves and of our material world into accounts of it; and every generation has passed its ways of accounting on. And as new generations have encountered more and more of the world and its complexities, each generation has had to reread the stories of the past – not rejecting them, but revising and expanding their meaning to accommodate the new. The great revolutions and revelations of the human past ... have all been great retellings, new ways of narrating ancient truths to encompass a larger world.'

From this work has developed an understanding that identity is a moving locus at the shifting intersection of many elements which constitute our selfhood: genetics, family, culture, community, friends, relationships; that selfhood is multiplicate and fluid, not static and unitary; that the differences within and amongst us are always relational rather than inherent; and that community and wholeness are intentionally and creatively constructed, rather than uncovered through passive acts of discovery.

'The true delight is in the finding out rather than the knowing'
(Asimov, in Nadeau & Kafatos 1999).

I reckon Foucault would agree with that!

Unfolding Practices: Teachers' Voices on Inclusive Schooling

This package contains information to assist you in putting together the story. The guidelines are intended to help create uniformity in the structuring of the material while regonising the diversity that will come out from the different contexts. The questions are to facilitate the task but are there to be used flexibly.

The notes comprise of the following:

1)	Introduction
2)	General information about the school
3)	Information about the classroom
4)	Guidelines for interviewers
5)	Semi-structured interview questions
6 & 7)	Interviews with students
8)	Photographic essay requirements
	Permission forms

1) Introduction

Unfolding Practices: Teachers' Voices on Inclusive Schooling

The idea of **inclusive schooling** is gaining ground in many parts of the world. Many educators now see inclusive schooling as the way of developing classrooms that cater for all children. The inclusive schooling movement gained impetus from the **World Conference on Special Needs Education,** Salamanca, Spain 1994, organised jointly by UNESCO and that Spanish Government.

The conference theme, which focussed on issues related to access and quality come to reinforce the goals of **Education for All,** and examined the practice of special needs education in the light of international efforts to ensure the rights of all children to receive basic education. **The Salamanca Statement** is enshrined in the principle of inclusion, by recognition of the need to work towards "schools for all" - institutions which include everybody, celebrate differences, support learning, and respond to individual needs.*

Across the world, schools and their communities are changing and developing. The movement toward inclusive schooling is relatively new, strategies and classroom planning and practice are still evolving.

UNESCO is undertaking a new project **Unfolding Practices: Teachers' Voices on Inclusive Schooling** to foster and celebrate inclusive schooling practices across different countries and cultures.

Some schools and teachers across a range of different cultures and contexts do an excellent and extraordinary job of including students with special needs in their regular classrooms. Other schools and teachers want to develop the skills needed to include students with special needs.

The Unfolding Practices project attempts to identify the characteristics, competencies, skills and teaching and learning practices used by successful teachers. The information gathered could be used to develop professional development activities which will help other teachers across a range of schools in different countries to set up inclusive classrooms and schools.

A range of schools across many different countries have been identified as sites where good practice in inclusive schooling is occurring.

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* Definition
The definition of special education needs used in this context refers to children with disabiliteis as well as children with learning difficulties.

The aim of this project is to make explicit the classroom strategies teachers use when developing schools for all. UNESCO's special needs education network will identify classrooms and schools where successful experiences are occurring. Through this process UNESCO will develop an information collection package to draw out the threads of inclusive schooling across cultures.

The new materials will include:

- a book for teachers telling the stories of successful inclusive classrooms across a range of cultures and will make explicit how teachers plan and organise their classrooms and curriculum;
- a suite of professional development activities focussed upon planning and curriculum within inclusive classrooms published with the text and on the Internet; and
- a video celebrating inclusive schooling.

UNESCO and its partner team in this venture are looking forward to your support and involvement in this exciting new project.

2) General information about the school

Please give the following information:

Name of the school
Address of school
Phone/fax/e-mail

Type of school (e.g. secondary, primary, government or non-government)

Age range of students enrolled
Total number of students enrolled at the school
    (number of boys? number of girls?)
Number of students with special educational needs (children with disabilities
    and/or learning difficulties) enrolled at the school
Number of classes at the school
Total number of teaching staff employed at the school

Please comment upon

The general philosophy of the school
The school mission or purpose
Any school policies related to inclusive schooling
Qualifications of school staff
Level of parental involvement in the school
The general level of resources within the school (financial, material and human resources)

Please attach a clear photograph of the school and any materials or publications that will assist the authors to develop a picture of your school.

3)   Information about the classroom

Please give the following information

The number of students in the class
    (number of boys? number of girls?)
The age range of the students enrolled
The grade or level of the class

The name of the student/s with a disability (please attach a photograph),
    a brief description of the disability
The number of students in the classroom who have special educational needs in the
    class (children with disabilities / learning difficulties)
The number of students repeating class

A sample of a lesson plan/programs

Please comment upon

the changes you have to make because of the student with a disability
the resources you have
your professional development
any extra support you get in the classroom

Please supply a sample of work done by the student/s in question and any other
materials that will help the authors develop a picture of your classroom.

4) Guidelines for interviewer

The semi-structured interview

The semi-structured interview is a form of qualitative research. It is used to make public private interpretations of 'reality'. In this research the interview is used to uncover how teachers interpret and put into practice inclusive schooling.

Accounts from the interviews (the data) are studied for themes, common ideas and beliefs. The data is collected as a narrative containing direct quotations from interview statements, field notes and observations made by the interviewer.

This illustrative narrative data provides a sense of 'reality', describing what the teacher feels, perceives, and how they behave. This data will be used to develop a text supporting inclusive schooling.

The interview should be face to face with the teacher. The interviewer may also make classroom and school observations and talk with students and parents.

Every teacher will be asked the same core questions presented in this information package. However in a semi structured interview the interviewer can ask additional and supplementary questions dependent upon the particular cultural, school and classroom contexts. The interviewer may also record important and relevant ideas and comments from the teacher that are not directly related to the core questions. Extra questions should, however, be related to the theme of inclusive schooling.

This open ended form of data collection allows for rapport to develop between the teacher and interviewer, for the use of language natural to the teacher, and for the teacher and interviewer to have an equal status in the dialogue.

Conducting the interview

- The semi structured interview should take no longer than an hour.
- Try to gain all the information in one visit rather than interrupting the school and class frequently.
- Let participants know that in the semi structured interview there are no correct answers, that we are seeking to learn from their experience in the classroom.
- Be sensitive to cultural expectations, teacher and student needs when asking for information and undertaking the interview.

Collecting the information

- Leave the information sheets and permission forms with the teacher if necessary and call back to pick them up at a later set time.
- Where possible undertake the information collection and interview in a quite space away from students and other staff.
- Let the participant know that you will read through the notes you have made with them to ensure your recordings are accurate.
- Record as clearly as possible. You might need to take some time after the information gathering and semi structured interview to re write your notes clearly for the authors of the materials to read.
- Try to capture other important comments or elaborations that are not directly a response to a question.
- Ask extra questions to ensure you have a clear understanding of the participants thoughts, philosophies, beliefs and attitudes.
- Take a camera and film on the day organised for the interview and where possible and appropriate take required photographs.
- Take enough paper and pens to record the participants responses.

Information for the teacher being interviewed

- Explain the purposes and intentions of the project to the teacher. All the information required is in the letter to school principals and class teachers attached to this information package. You might read through the letter with participants to ensure they understand what they are involved in.
- Emphasise to the teacher being interviewed that she/he has been identified as a particularly skilled teacher who is including one or more students with disabilities or special educational needs in the classroom.
- Explain that the final materials developed by UNESCO will share his/her experiences, planning and teaching strategies with other teachers all over the world.
- Explain that you will take notes as the interview and information gaining processes occur. Explain that these note are to help you remember exactly what was said so that you can report accurately.
- Let the teacher and principal know that the draft materials developed from the notes will be returned to them to be checked for accuracy and for final approval before publishing.

5) Semi-structured teacher interview questions

Please ask the classroom teacher these questions

- What are the particular strengths of your culture, society or beliefs in relation to inclusion?
- What do you consider are the main purposes of schooling?
- What are your primary goals/expectations for achievement for the student/s with disabilities and/or special educational needs?
- What post school options are there for the student/s with disabilities? What prospects for adult life?
- What is important to you as a teacher in this situation?
- What are the approaches or philosophies guide you in your teaching?
- How do you think students learn best?
- What were your first thoughts when you knew that you would be teaching a student with a disability?
- How may students in your classroom have problems in learning?
- How do you make adjustments to your classroom and curriculum to cater for all students?
- What supports are available to you?
- Where did you get information about the student with a disability -who did you talk with?
- How do you involve parents/care givers?
- Who helps you in the classroom?
- What else would you like to say about your school, classroom and/or students that you would like to be included the UNESCO materials?
- Please give a short case history or story about the successful inclusion of a student with a disability or with special educational needs in a school or classroom activity; give examples of the students achievement/ involvement in an activity.
- Any other comments.

6)   Interview with the students with disabilities and/or special educational needs

Where appropriate talk with the student with a disability. These are some suggested questions. You might change the questions according to the age of the student, their disability and stage of schooling.

You might ask questions like

Tell me who are your friends?

Tell me about some of the things you do with your friends from this class?

If you have difficulty solving a maths problem or other subjects who helps you?

Tell me about your classroom?

When you are an adult what are you going to do?

7) Interview with students in the classroom

Where appropriate talk with some student peers of the student with a disability. These are some suggested questions. You might change the questions according to the age of the student and stage of schooling.

You might ask questions like

Tell me who are your friends?

Tell me about some of the things you do with your friends from this class?

If you have difficulty solving a maths problem or other subject who helps you?

Tell me about your classroom?

When you are an adult what are you going to do?

Do you play with / help X (refer to the student with disability)?

8) Photographic essay requirements

a) Clear photograph of the school with name and address attached

b) A photograph of the classroom

c) A photograph of the class in action with a brief description of the activity being undertaken attached

d) A photograph of the student with a disability, with name attached

e) A photograph of a small group activity including the student with a disability with a brief description of the activity being undertaken attached

f) A photograph of the class teacher with name attached

Permission form for the classroom teacher and/or school principal to sign.

This document seeks permission to reproduce materials and photographs gathered for the UNESCO project *Unfolding Practices: Teachers' Voices on Inclusive Schooling.*

I _____(name of teacher/principal) give permission for UNESCO to use the materials, information, work samples and photographs in developing the *Unfolding Practices: Teachers' Voices on Inclusive Schooling* texts and professional development workshops.

Signed_____   Date_____

Address and contact numbers_____

_____

Permission form for parent of student to sign.

This document seeks permission to reproduce materials and photographs of your child gathered for the UNESCO project *Unfolding Practices: Teachers' Voices on Inclusive Schooling.*

I_____ (name of parent) give permission for UNESCO to use the materials, information, work samples and photographs of

_____ (name of child) in developing the *Unfolding Practices: Teachers' Voices on Inclusive Schooling* texts and professional development workshops.

Signed_____   Date_____

Address and contact numbers_____

_____

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Archived texts bibliography

The Hamila texts

Archive 1   The Al-Husna' school: 11 photographs of Hamila and her class peers, 10-minute video of Hamila and her class peers, the classroom, language lesson, physical education lesson, and mobility around the school.

Archive 2   Unnamed author (1998), *Report on the student Hamila and interviews with Hamila and teacher*, Job No. 19143, Palestinian Ministry of Education.

Archive 3   Unnamed author (1998), *Unfolding Practices: Teachers Voices on Inclusive Schooling Introduction*, Palestinian National Authority, Ministry of Education, Ramallah, PO Box 576, Tel. +972 2 998 3205.

The Voices texts

Archive 4   Bridge, D. (1997) A set of questions to structure teacher and parent interviews to gather data for the *Different Voices: Support Materials for Teachers of Students with High Needs* text, teacher interview questions and notes made to record responses from four interviews.

Archive 5   Bridge, D. (1997) *Different Voices: Support Materials for Teachers Of Students With High Needs*, Hobart: Department of Education, Community and Cultural Development (ISBN 0 7246 4661 2).

Archive 6   Bridge, D. et al. (1998) *Workshop 2, Planning for students with high needs*, originally published on-line at www.tased.edu.au.

Waddembere texts

Archive 7   Ahuja, A. & Bridge, D. (1999), *Human Resource Development in Support of Inclusive Education* Workshop report, 22 February – 3 March, UNISE, Kampala, Uganda.

Archive 8   Classroom teacher (1998) *Lesson plans for observed lessons.* In science, class P5, 10.6.98, 9.50 – 10.30, and on 11.10. 98, 9.50 – 10.30, and a map of the Bishop Willis Demonstration School developed by a low vision student.

Archive 9   Martin Omagor-Loican (1998) *Report on the Bishop Willis Demonstration School*, PO Box 11 Iganga, Iganga, Tel. 256-045-2263, agreed by Ugandan Ministers, Permanent Secretaries and Commissioners of Education and forwarded to UNESCO.

Archive 10 31 photographs of the Bishop Willis Demonstration School, students, classrooms, teachers, small groups working with vision impaired students, outside lessons and mobility training.

The Brooke texts

Archive 11 Black, S. & Hogan, H. (1998) *Report on the Woodstock Centennial Elementary School*, including responses to a semi-structured interview developed for UNESCO, 101 Helen Street, Woodstock, N.B., E7M 1W6, Tel. (506) 325 4435.

Archive 12 Black, S. and parent and principal (1998) *School District #12,*
Individual Education Plan, developed for Brooke, June 1998.

Archive 13 Bridge, D. J. (1996) *Inclusion of Students with Disabilities. Support*
Materials for the Inclusion of Students with Disabilities Policy, Hobart:
Department of Education and the Arts, (ISBN 0 7246 4245 5).

Archive 14 Moss, J. & Rockliffe, S. (1999) *Inclusive schooling: the story of*
Kingston High School, a case study prepared for UNESCO for the
Welcoming Schools publication, including responses to the semi-
structured interview developed for UNESCO (Appendix), school equity
policy statements, and an Individual Education Plan (IEP) for Ricky.

Archive 15 New Brunswick Department of Education (1994) *Best Practices for*
Inclusion, developed by the Student Services Branch, New Brunswick
Department of Education, PO Box 6000, Fredericton, N.B. E3B 5H1,
Tel. (506) 453 2816.

Archive 16 Four photographs of the Woodstock centennial School and Brooke with
her teachers, and information given to teachers to outline the benefits of
integration.

The Naming texts

Archive 17 UNESCO (2001) *Understanding and Responding to Children's Needs*
in Inclusive Classrooms, Paris: Inclusive Education Division of Basic
Education.

Volume 2

Developing Understandings of 'Inclusion' and 'Inclusive Schooling'

The Archive

Developing understandings of 'inclusion' and 'inclusive schooling'

The Archive

This volume presents most of the texts and narratives with which this critical interpretative inquiry was undertaken. The archive of texts has been selected from a larger corpora of documents, a set of 198 texts (reports, guidelines, policy statements, narratives, lists, exemplars videos, photographs and assessments) related to 'inclusion' and 'inclusive schooling', collected from 1997–2001. Many of the texts in the corpora of documents are related to work undertaken with, and through, the Tasmanian Department of Education and the United Nations Educational, Scientific and Cultural Organisation (UNESCO).

The full archive of texts for interpretation held a set of 17 different texts, selected as core to the inquiry because they (re)present delimitations to the forms, institutions and practices which might be named 'inclusive' of students with (dis)abilities across a range of contexts. These texts and documents are detailed in the Bibliography.

This volume holds all the various print (re)presentations referred to within the thesis. Images from videos and photographic texts, for ethical reasons, have not been published within this archive.

The archived texts and sets of texts selected for (re)interpretation might be understood as (re)presentations of the borders, or edges to, sets of social relations and spaces named 'inclusive' by their inhabitants. Each selected text, or set of texts foregrounds a particular kind of border, edge or delimitations to 'inclusion' and 'inclusive schooling'. The horizons for 'inclusive schooling' within which particular delimitations are sought are those of:

- schools;
- curriculum;
- resources;
- legislation and policy; and
- naming.

The archived texts and sets of texts are also interpreted as 'stories', 'narratives' lived by different players in some space named as 'inclusive'. For example, one set of texts might include psychologists reports, a policy statement, samples of students' work, a statement of teacher's beliefs and the transcript of an interview with a student with a (dis)ability, all supported by a video of classroom and playground activities.

The whole set of texts might be understood to (re)present one schooling situation, or one classroom named 'inclusive', and the complex sets of relations between the inhabitants of those named spaces, or as the story of one student. The sets of archived texts have therefore been titled with either the name of a student whose story they (re)presented, or a key theme or idea developed through the texts:

- the *Hamila texts*;
- the *Voices texts*;
- the *Waddembere texts*;
- the *Brooke texts*; and
- the *Naming texts*.

Though there are five sets of texts with which interpretation is undertaken, this volume does not contain the fifth text, *Understanding and Responding to Children's Needs in Inclusive Classrooms* (UNESCO, 2001). This book is available from the Inclusive Education Division of Basic Education, UNESCO Paris. The book is referenced in the Bibliography. The (re)interpretations undertaken in Chapter 9 are worked with all the previously archived texts 1–13.

Within this volume each set of texts (except the *Naming texts*) is grouped together and reproduced on coloured pages. For example, all the *Hamila texts*, related to the horizon of schools, are published on orange pages; the Waddembere texts, related to the horizon of resources, on yellow pages, etc.

Table 1: Colour, name and number of the archived texts

Colour	Title	Horizon	Text Number	Country
Orange	The Hamila Texts	Schools	1 & 2	Palestine
Gold	The Voices Texts	Curriculum	3, 4 & 5	Australia
Yellow	The Waddembere Texts	Resources	6, 7 & 8	Uganda
Cream	The Brooke Texts	Policy and Legislation	9, 10, 11, 12 & 13	Canada
Not presented	The Naming Texts	Classifications	Not presented	International

Table 1 maps the archived texts printed in this volume to the page colours on which they are printed. The table also links the texts to horizon, country and reference number.

Some texts archived in this volume are one completed book, or one set of support materials which represent a particular bureaucratic interpretation of 'inclusion' or 'inclusive schooling', others are collections of texts, or sets of texts developed by different stakeholders at one school. Other sets of texts have been developed by different authors, in different contexts, but are linked by a particular theme, idea, concept or practice, for example the that of 'policy', or 'curriculum'.

These archived texts and sets of texts referring to 'inclusion' and 'inclusive schooling' do not (re)present a single, unchanging space; an 'inclusive school'. The texts were developed by different inhabitants of spaces named 'inclusive', over different times. These various inhabitants' constructions of 'inclusive schooling', and their places within it vary, and so 'inclusion' and 'inclusive schooling' within this thesis is constituted by all that is said in the various statements that name it. The archived texts are (re)presentations of the ruptures and discontinuities, the *differance* that is 'inclusion' and 'inclusive schooling'. Ruptures and discontinuities are based in knowledge, concepts and ideas, practices and theory (Foucault 1972). Texts selected from the corpora of documents are conceived of as crystallised moments of tension, partial-ness or contradiction within the sets of social relations and spaces named 'inclusive schooling'. The texts and sets of texts selected to form the archive for this inquiry emerge from, in Foucaultian terms (1969, 1970, 1972, 1991), a 'discipline', a type of power, and a means of exercising power.

The texts represent local and particular stories, the (re)telling of which might undermine more seamless, hegemonic meta-narratives of education. These stories are emerge from and reveal the multiplicity of elements which construct the spaces and sets of social relations named 'inclusive schooling'. This archive of texts is more than a limited, sedimented warehouse of individual or group intentions expressed in words and images. The texts (reports, classifications, policy statements, publications and work-samples) were selected for the archive because they seemed to (re)present, to evoke, particular delimitations for 'inclusion' and 'inclusive schooling'. These archived texts might (re)present:

- the limits and forms of what can be 'said' about 'inclusion' and 'inclusive' schooling;
- the limits and forms of structures, of institutions which might be named 'inclusive'; and
- the limits and forms of the practices, the actions which may be said to be 'inclusive' (after Foucault 1970).

The Hamila texts

The *Hamila texts* (Archive 1 -2) a re si ted w ithin a h orizon of schools as institutions and are bounded by the `individual - institution' dialectic. The set of texts is situated on a border between `inclusive schooling' practices and structures which are flexible, responsive and open to change, and those practices and structures which are not.

There are other limits to educational spaces which could be considered `inclusive' marked by this set of texts. These other borders and edges to `inclusive' educational spaces are overlapping and linked. (Re)reading, (re)interpreting these texts foregrounds the related borders of `public - private' knowledge and information, the 'flexible -rigid' curriculum and 'local -central' policy.

Re)reading and (re)interpretation of the *Hamila texts,* engaging thought-lines as strategies for inquiry, evokes:
- what can be said, what can be thought about `inclusion' and `inclusive schooling' at Al-Husna', and within the Directorate of Education in Nablus;
- why this local expression of `inclusion' and `inclusive schooling' was formed;
- how discourses produce a particular kind of subjectivity in Hamila;
- how this expression of `inclusion' and `inclusive' schooling might enable and/or limit who/how we can be; and
- what possibilities and understandings emerge from this expression of `inclusion' and `inclusive schooling'.

The Hamila texts

Archive 1

Unnamed author, Report on the student Hamila and interviews with Hamila and her teacher (1998), Job No. 19143, Palestinian Ministry of Education.

This report was developed on behalf of the Palestinian National Authority, Ministry of Education and offers information about the Ministry of Education's position on 'inclusive' education, and a brief outline of proposed implementation processes for 'inclusion'. The report (re)presents the Al-husna' school in Nablus, where Hamila, a student with physical disabilities is enrolled. The report holds records of interviews with Hamila, her class peers and with her classroom teacher.

The Hamila texts

Archive 2

Unnamed author, *Unfolding Practices: Teachers Voices on Inclusive Schooling Introduction* (1998), Palestinian National Authority, Ministry of Education, Ramallah, PO Box 576, (Tel. +972 2 998 3205).

This report may have been one source for Archive 1. It repeats some of the information in Archive 1, and elaborates on the processes of negotiating a placement for Hamila in a regular school in Nablus.

The Voices texts

The *Voices texts* (Archive 3-5) are sited within the horizon of curriculum, on the 'special - regular' border to social and human relations and spaces named 'inclusive'. This border refers to the physical location of students for schooling, in a regular school, or a separate, segregated school. The border also refers to educational traditions, like that of special education. Within this site there are also references to different discourses, that of psychology which informs the special education tradition, and those of social justice and equity. Further related borders of 'special - regular' schools, 'specialist - regular' teacher, 'individual - system' responsibilities, and 'local -central' professional learning and policy.

(Re)reading and (re)interpretation with thought-lines as strategies for inquiry evoke: what can be said about 'inclusion' and 'inclusive' schooling in the Tasmanian context, at this time;

- why these expressions of 'inclusion' and 'inclusive' schooling formed at Woodbridge, North Chigwell, Claremont, Mersey Heights, Newstead Heights and Smithton schools;
- how Sam, David, Damien, Kristen, Thomas and Simon become subject as (dis)abled within these schools named 'inclusive'; and
- how these expressions of 'inclusion' and 'inclusive schooling' might enable or limit who and how we can be.

The Voices texts

Archive 3

Bridge, D. (1997) A set of questions to structure teacher and parent interviews to gather data for the *Different Voices: Support Materials for Teachers of Students with High Needs* text, teacher interview questions and note made to record responses from four interviews.

The Voices texts

Archive 4

Bridge, D. (1997) *Different Voices: Support Materials for Teachers of Students with High Needs,* Hobart: Department of Education Community and Cultural Development (ISBN 0 7246 46612).

The Voices texts

Archive 5

Bridge, D. et al., (1998) *Workshop 2: Planning for students with high needs,* originally published on-line at www.tased.edu.au.

The Waddembere texts

The *Waddembere texts* (Archive 6-8) are sited within the horizon of resources. This horizon encircles a set of related dialectics; `local - global', `public - private', `flat - differentially' allocated resources, and `human' and `fiscal' resources. These texts also foreground related borders of `special - regular', `(dis)ability - ability' and `open-closed' curriculum and institutions.

(Re)reading, (re)interpretation involves bringing at least three intentions, or thought acts to engagement with these texts. The (re)readings, (re)interpretations are intended to:

- unfold from the *Waddembere texts* how discourse shapes resource allocations;
- develop understandings of they ways in which the word `resources' might be interpreted; and
- interrogate the texts about the extent to which resources shape `inclusive schooling'.

The Waddembere texts

Archive 6

Ahuja, A. & Bridge, D. (1999), *Human Resource Development in Support of Inclusive Education* Workshop report, 22 February-3 March, UNISE, Kampala, Uganda.

The Waddembere Texts

Archive 7

Classroom teacher (1998) *Lesson plans for observed lessons*. In science, class P5, 10/6/98, 9.50- 10.30, and on 11/10/98, 9.50- 10.30, and a map of the Bishop Willis Demonstration School developed by a low vision student.

The Waddembere texts

Archive 8

Martin Omagor-Loican (1998) *Report on the Bishop Willis Demonstration School, Iganga*, Tel. 256 045 2263, agreed by Ugandan Ministers, Permanent Secretaries; and Commissioners of Education and forwarded to UNESCO.

The Brooke texts

The *Brooke texts* (Archive 9–13) are sited within the horizon of legislation and resources. The texts are framed by the dialects, 'local – global', 'stated – un-stated', and 'general – specific'. These dialectics frame sets of questions developed as thought-lines engaging strategies for inquiry. (Re)readings and (re)interpretations of the *Brooke texts* are intended to:

- uncover how 'inclusion' and 'inclusive schooling' might be (re)presented in legislation and policy statements;
- unfold from the texts the synergies and/or discord between national, state and local school and classroom policy statements, and
- unfold how students are defined, classified and or named in legislative and policy statements.

The Brooke texts

Archive 9

Black, S. & Hogan, H. (1998) *Report on the Woodstock Centennial Elementary School,* including responses to a semi-structured interview developed for UNESCO, 101 Helen Street, Woodstock, N.B., E7M 1W6, (Tel. 506 325 4435).

The Brooke texts

Archive 10

Black, S. and parent and principal, School *District #12, Individual Education Plan,* developed for Brooke, June 1998.

The Brooke texts

Archive 11

Bridge, D. J. (1996) *Inclusion of Students with Disabilities: Support Materials for the Inclusion of Students with Disabilities policy,* Hobart: Department of Education and the Arts (ISBN 0 7246 4245 5).

The Brooke texts

Archive 12

Moss, J. & Rockliffe, S. (1999) *Inclusive schooling: the story of Kingston High School,* a case study prepared for UNESCO for the *Welcoming Schools* publication, including responses to the semistructured interview developed for UNESCO, school equity policy statements, and an Individual Education Plan (IEP) for Ricky.

The Brooke texts

Archive 13

New Brunswick Department of Education (1994) *Best Practices for Inclusion,*
developed by the Student Services Branch, New Brunswick Department of
Education, PO Box 6000, Fredericton, N.B. E3B 5H 1, (Tel. 506 453 2816).

Attachment 1

Bridge, Douglas J. and Moss, Julianne (1999). *Welcoming schools: students with disabilities in regular schools*. Paris: UNESCO.